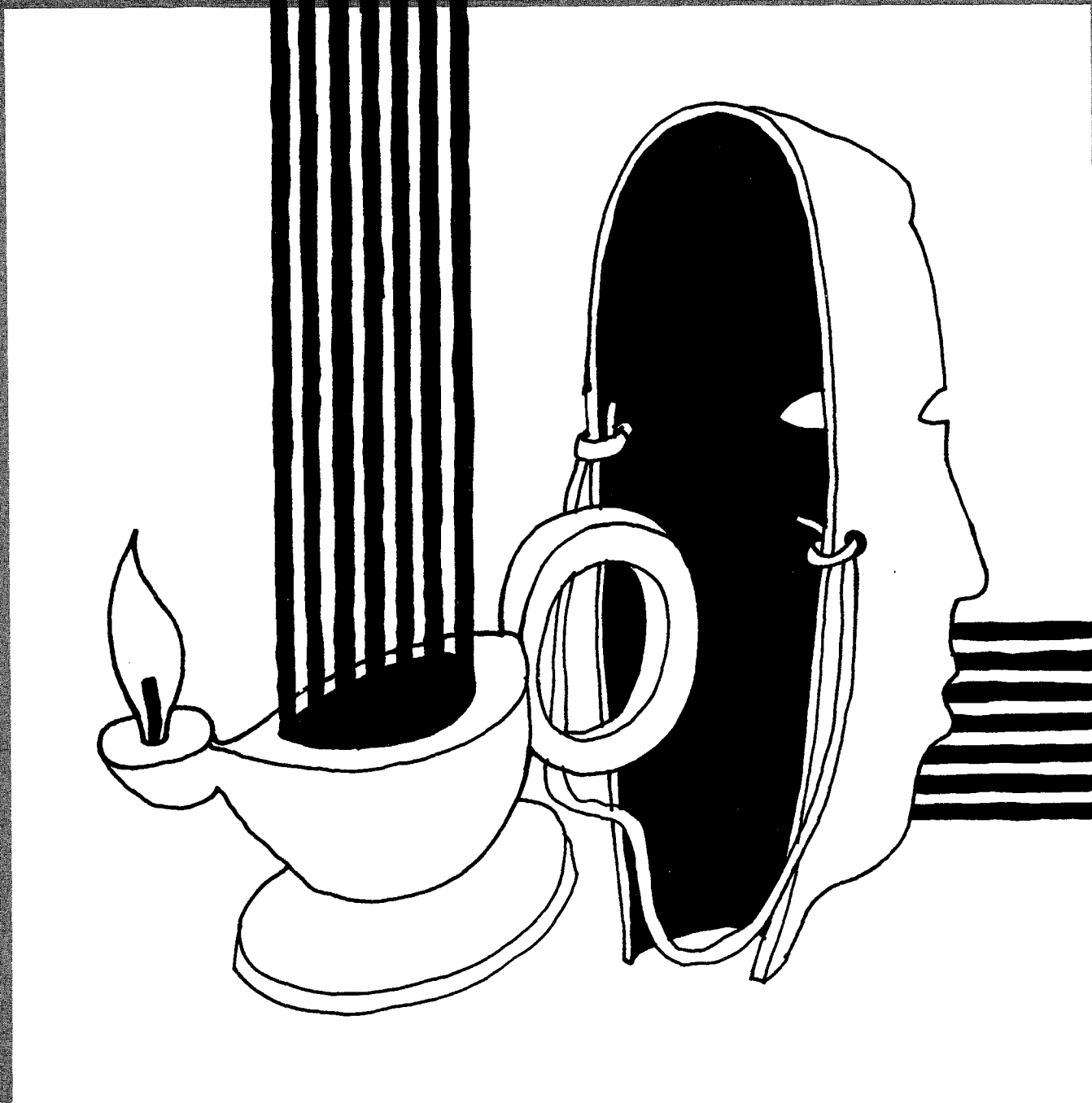


MAY 1974

# the Ministry



Does It Make A Difference?

# WHY "CENTURY 21"?

LIFE at its best will undoubtedly be a fully accomplished fact in the twenty-first century that is fast approaching. We will be enjoying it in heaven with Jesus. In fact, we anticipate being there long before the twenty-first century begins.

But, in a sense, God expects His people to begin the twenty-first century way of life here and now. He has given us, literally, a wealth of instruction in the Bible and Spirit of Prophecy in order to make "Century 21 Better Living" available to each of us today.

Yet so few understand, let alone practice in their daily lives, this better way of life God intends for us to enjoy. Since the physical, mental, social, and spiritual are really all tied together in a wholistic sense, this better way of life involves every aspect of our being.

That's why the Century 21 Better Living Breakthrough and Better Living Institute are so important to the Seventh-day Adventist Church at this time. For well over a year, *Ministry* has been promoting health evangelism in a twelve-page section in each issue.

As editors, we have been amazed at the overwhelmingly favorable response that has greeted this emphasis. So many have spoken to us and written to us saying, "It's about time that we ministers were given this kind of emphasis and this kind of material."

But we have also been bombarded with requests for a Better Living evangelism program that doctor-minister teams could use, and even evangelistic teams of ministers and well-versed laymen might present where doctors are not available.

The General Conference has been very responsive to this expressed need and many departments here at headquarters have been devoting much time to the preparation of materials that would make up the kind of package program that you have been telling us you wanted.

The Century 21 Better Living Institute program was completed last fall in its initial form and field tested in Portland, Oregon, by

Dr. J. Wayne McFarland and Pastor J. R. Spangler, as reported in the April issue of *Ministry*. Since then, several other field tests have been or are in the process of being conducted, including one this month in Richmond, Virginia. All this in an attempt to make sure that all the "bugs" are out before it is released for general use by the field as a whole.

The Better Living evangelism approach is not designed to replace any other form of evangelism now being used nor do those developing it claim that it will result in more baptisms than other forms of evangelism. Where it has been tried in the past, it has been learned that it does bring out to the meetings many who would not ordinarily attend the usual evangelistic program. It is because we need to attract such people to hear our message that this approach has been developed.

Better Living evangelism has proved to be most successful when it is preceded by a church lay-training program, followed by medical missionary work in a community. Such an approach is designed to stir our church members to a renewed interest in the principles of healthful living and to personal application that will result in physical, mental, and spiritual vigor. It is also designed to help get them involved in loving service to the felt needs of their neighbors before the Better Living series is introduced.

The Better Living Breakthrough program, now being prepared by a joint committee set up by the Lay Activities and Health departments and the Ministerial Association of the General Conference, is being designed not only to accomplish these objectives but to teach Adventist laymen simple, practical methods of medical missionary contact.

The Temperance and Youth departments have joined in the preparation of a new Better Living Voice of Youth series that can be used right along with or separately from the Century 21 Institute. You can see, therefore, that a great deal of coordination and cooperation on the part of General Conference personnel and departments has been achieved in the task of preparing these materials for field use.

The Better Living Voice of Youth series is currently being field tested and will be available for general use by the beginning of 1975. The Century 21 Institute materials will be introduced and made available for general use at the Ministerial pre-session to the 1975 General Conference. However, we wish to keep you posted as to the status of these developments and to urge you to begin making plans now for the presentation of the Century 21 Better Living Institute as the public phase of MISSION '75.

Of course, you will need to begin with the Better Living Breakthrough church training program some months before you plan the Century 21 Institute in any given locality. The spring of 1975 should be the latest time for the intro-

The Century 21 Better Living evangelism program is presently being field tested. If you desire to participate in an experimental program in your area, please contact the General Conference Ministerial Association for details. For fields outside North America arrangements for field testing should be made with the division Ministerial Association secretary in counsel with the General Conference Ministerial Association.

duction of the Breakthrough phase of the Century 21 program. This needs to be followed by several months of community medical missionary contact in order to prepare your community for the health evangelism lectures.

As we have indicated in these columns on several occasions, our health message is just as important a doctrine as any other doctrine the church teaches. Health principles are an integral part of our message. *Counsels on Health*, page 49, clearly states: "Health reform is an important part of the third angel's message."

We are also told that there is no better way of revealing Christ to our world "than to take hold of the medical missionary work in connection with the ministry" (*Medical Ministry*, p. 319).

"As a means of overcoming prejudice and gaining access to minds, medical missionary work must be done. . . . This work will break down prejudice as nothing else can."—*Testimonies*, vol. 9, p. 211.

"Medical missionary work is the right hand of the gospel. It is necessary to the advancement of the cause of God. As through it men and women are led to see the importance of right habits of living, the saving power of truth will be made known. Every city is to be entered by workers trained to do medical missionary work. As the right hand of the third angel's message, God's methods of treating disease will open doors for the entrance of present truth."—*Ibid.*, vol. 7, p. 59.

The Century 21 Better Living evangelism program is designed to put this instruction to work. That it will be "wholly successful" is indicated to us in the very promise of God: "Medical missionary work is a sacred thing of God's own devising. . . . Those who cooperate with God in His effort to save, working on the lines on which Christ worked, will be wholly successful."—*Medical Ministry*, p. 131.

Let us do our best to apply God's instruction in loving service to those about us in such a way that we will be with Christ in heaven long before the twenty-first century is due to begin.



# the MINISTRY

THE VOICE OF THE SEVENTH-DAY ADVENTIST MINISTRY • VOLUME XLVII. NO. 5

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## IN THIS ISSUE

The Century 21 Better Living program is introduced this month in order for you to begin planning for its use after it has been adequately field tested. Revival and reformation continue to be emphasized in the first two articles. Dederen brings us up to date on political movements in the Roman Catholic Church's highest governing body. Another interesting avenue of outreach is described by Roach. Further information can be obtained by writing to the editorial office. The health evangelism section contains articles by Smith and Miller which demonstrate practical applications of this method of approach. Mother's Day is featured in *By His Side*.

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ONE NIGHT Zechariah was awakened out of his sleep by an angel. The angel portrayed before him a rather interesting combination of golden candlesticks, bowl, lamps, olive trees, and pipes. The profane reader of the fourth chapter of Zechariah would perhaps consider this a Rube Goldberg device, but the spiritually-minded can discover great significance in Zechariah's description of what he was shown.

J. R. SPANGLER

I picture two olive trees from which two pipes lead to a beautiful golden bowl, which sits on top of a rather large branched candlestick. From the bowl seven separate pipes branch out to the arms of the candlestick that supports seven lamps. Zechariah describes the golden oil flowing through the two pipes into the bowl and continuing through the seven pipes to the seven lamps. This oil is not the kind of oil that the world presently is quarreling over but is a special kind of oil called in the Scriptures "golden oil."

When Zechariah saw all of this elaborate equipment with the oil running through it he asked the angel, What does all of this mean? The angel's reply is most significant. "This is the word of the Lord . . . saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6).

The two olive trees are the holy ones that stand in God's presence. From these the Holy Spirit is imparted to certain human beings on earth, human instrumentalities who are totally committed and consecrated to His service. The golden oil of the Holy Spirit im-

parts light and power to God's instrument, which in turn imparts light and love to others.

There is a question which faces all of us today, Can a man impart that which he himself has not received? Can an unlit candle produce light that will pierce the darkness?

**Christ Lived the Truth**

Some time ago two men were walking from Jerusalem to a little village called Emmaus. It was quite a walk—about seven miles. Their journey took place shortly after the resurrection of their Master, Jesus. You remember how the Master turned the twosome into a threesome and they began to talk about recent events relative to the crucifixion. It is interesting to note that Roman politics, the then current economic situation, the overcrowded conditions in Jerusalem, the devaluation of the shekel, the high prices of food, the need of salary increases, or even the weather had no place in their thoughts or discussion. One thing monopolized their conversation. The trial and crucifixion of Jesus, who to them "was a prophet mighty in deed and word before God and all the people" (Luke 24:19).

After they had expressed their deep disappointment over Christ's death and His seeming failure to redeem Israel, the Master began talking. His first words were "O fools" or as the *New English Bible* says, "How dull you are." \* Then He took the writings of Moses and expounded the prophecies, pointing out the fulfillment of them in

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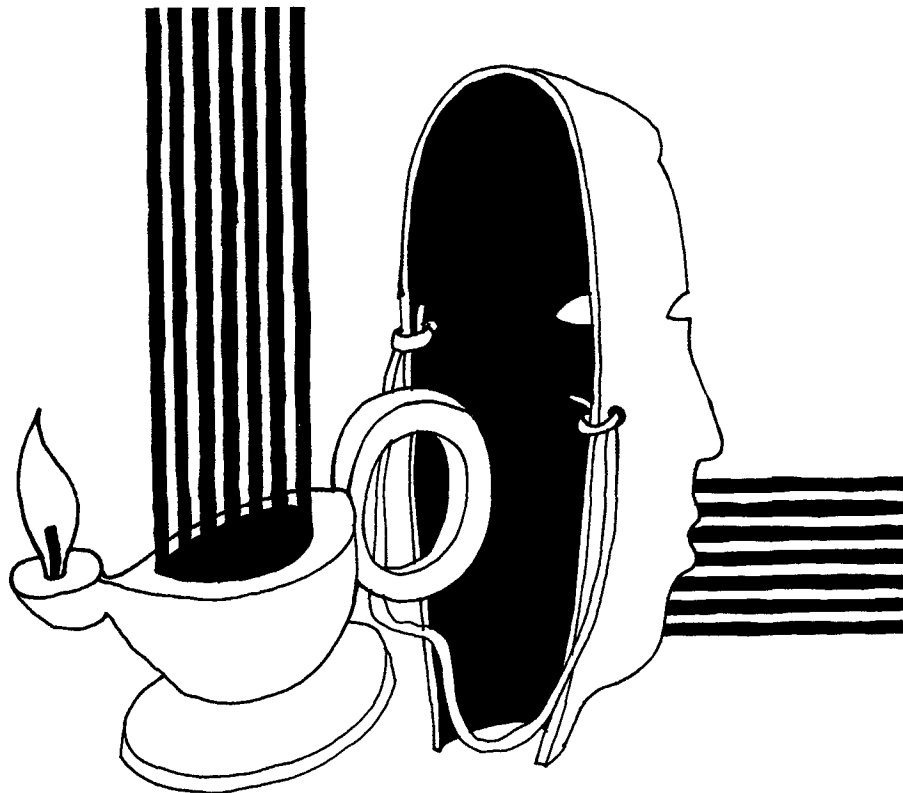
Devotional Talk Given at the 1974  
Communication Advisory—Denver

His own life and death and resurrection. Christ's prophetic dissertation was so powerful, so convincing, so persuasive, that in later conversation these two disheartened disciples testified eloquently to each other in these words: "Did we not feel our hearts on fire as he talked with us on the road and explained the scriptures to us?" (Luke 24:32, N.E.B.).\* That fire was seen in their subsequent action. They jumped up from the supper table that "same hour" and rushed seven miles back to Jerusalem to give their testimony to the other disciples. A fourteen-mile hike in one day is no small feat. Seven of those miles were walked in dejection. Seven were traveled in rejoicing.

Suppose Caiaphas was the one doing the expounding on this journey. Let's assume that he spoke the same words and used the same prophecies that Jesus used. Let us also assume that he interpreted these prophecies exactly as Christ did. Let us assume that he brought these men to exactly the same conclusion that Jesus brought them to—that Christ indeed was the Messiah. Furthermore, let's assume that Caiaphas had no change of attitude and mind toward Christ while he was giving this Bible study, but he did it, and he did it well, because he was paid to do it.

If this had been the case, do you think these men's hearts would have caught on fire? Would they have rushed back to Jerusalem with the good news of the resurrection?

If our answer is Yes, then is it really necessary to have the golden oil in order to communicate the gospel? "Christ taught the truth because He was the truth. His own thought, His character, His life-experience, were embodied in His teaching. So with His servants: those who would teach the word are to make it their own by a personal experience. They must know what it is to have Christ made unto them wisdom and righteousness and sanctification and redemption. . . . Every minister of Christ and every teacher should be able to say with the beloved John, 'The life was manifested, and we have seen it, and bear witness, and show unto you that eternal life



which was with the Father, and was manifested unto us.' 1 John 1:2."—*Christ's Object Lessons*, p. 43.

#### Does Character Have Any Effect?

Again, how far should we carry this point? Presumably most of us agree with this statement, but how important is it to us to be the truth? Often I ask myself, What kind of a communicator am I? When I speak publicly or privately, is the seed mine which I sow? When I speak, is there a life of consistent Christianity behind my words? If not, can the seed sown spring up and grow properly? Or does the seed sown by an unconverted sower fall only on stony or thorny or wayside soil? What do you think?

Does the character of the preacher have any effect on his listeners as to their response to the words they are hearing? Please understand that I am not trying to be mystical in my thinking. God forbid. But over the years I have given much thought to this point. I have often wondered if there is a quality in the spoken or written word originating from consecrated sources that is not in the spoken or written word originating from unconsecrated sources. Does God

bless in a special way, but not necessarily with outward show, the work done by a consecrated person—work that will stand for eternity?

During my college years I made friends with a certain young minister who confidentially told me one day that he was not living right. He went on to explain in detail some of his practices that gave unmistakable evidence that he was not a converted man. He admitted it, so I am not judging the man, merely giving his own testimony. He was holding meetings at the time of this conversation and people were being baptized. Then he said, "God works in spite of the instrument." That started me thinking. Does God really work this way? Is this a fairly common occurrence? Does the work accomplished by self-confessed evil doers and charlatans have only temporary and not eternal results? Perhaps a work that may result in fattening our statistics and make good reports in our union papers, but will pass away in the end? If we say that eternal good may be accomplished by workers who lack the golden oil, then what does Ellen White mean when she says, "Only the work accomplished with much prayer, and sanctified



by the merit of Christ, will in the end prove to have been efficient for good" (*The Desire of Ages*, p. 362)?

Or consider this statement: "It is God alone who can give success either in preparing or in circulating our publications. . . . Humble, fervent prayer will do more to promote the circulation of our books than will all the expensive ornamentation in the world. God has great and grand resources for man to lay hold of, and in the most simple manner will be developed the working of the divine agencies. The divine Teacher says: 'My Spirit alone is competent to teach and to convict of sin. Externals make only a temporary impression upon the mind. I will enforce truth on the conscience, and men shall be My witnesses, throughout the world asserting My claims on man's time, his money, his intellect.'"—*Testimonies*, vol. 7, pp. 158, 159.

#### Can God Use Any Kind of Person?

The question is, Can God use any kind of a person to teach His truth? Can God use any kind of person to write His literature? Can God use any kind of person to witness for His love? Can a sacred work be performed by secular men? If we answer Yes, I ask again, Is it really necessary to have the golden oil to communicate the gospel?

How can we bring people face to face, mind to mind, heart to heart, with Christ unless we are possessed by the Holy Spirit? How can an evil individual speak good things that will really make an eternal impact on others?

Gehazi, the servant of Elisha, although associated with a man of God, apparently had not surrendered his life to the heavenly powers. You will recall he ended up a leper and probably died with this dread disease. It came upon him as a curse. His selfishness and greed for money got the best of him. One time Elisha responded to the urgent pleas of the Shunammite woman whose son had died. Elisha sent Gehazi with his staff to this poor woman's home, and gave him specific instructions not to speak to anyone on his journey. He told Gehazi to place his staff "upon the face of the child" (2

Kings 4:31). Gehazi followed Elisha's formula down to the last detail, but nothing happened. The Scriptures say that "there was neither voice, nor hearing" after Gehazi put the staff on his face. Is there a lesson in this for us? Elisha had the golden oil, poor Gehazi didn't. Isn't it the Person and the Power behind the individual who holds the staff that counts?

This is true even in musical presentations. The Lord gave us this counsel years ago. "In the meetings that are held, they are not to depend on worldly singers and theatrical display to awaken an interest. How can those who have no interest in the Word of God, who have never read His word with a sincere desire to understand its truths, be expected to sing with the spirit and the understanding? How can their hearts be in harmony with the words of sacred song? How can the heavenly choir join in music that is only a form?"—*Testimonies*, vol. 9, p. 143.

Even in the field of instrumental music, does the music played by converted individuals have a spiritual quality that is nonexistent in the music played by unconverted individuals? We are told, "Display is not religion nor sanctification. There is nothing more offensive in God's sight than a display of instrumental music when those taking part are not consecrated, are not making melody in their hearts to the Lord. The offering most sweet and acceptable in God's sight is a heart made humble by self-denial, by lifting the cross and following Jesus."—*Evangelism*, p. 510.

During an Autumn Council several years ago, a young college woman walked out on the platform of the Takoma Park church and sat down beside a harp. It was special music time. Before she finished playing, the majority in that audience were gripped by the spirituality of the performance. The music was simple. Nothing overpowering or spectacular. The performer was dressed modestly. Some way, some how, the Spirit of God spoke through that girl and harp. I later found out who the girl was, and the testimony of those who knew her confirmed

that she was a tremendous Christian and a wonderful influence in the school. Undoubtedly a person through whose life the golden oil flowed.

#### What About Money?

I have wondered about money being wasted in our church. One day the thought struck me that any money secured or given by right motivation is never wasted. The widow's mite motivation ensures the money will be spent properly. If any money is wasted, it is only that money which is secured and given through wrong methods and motivations. Interesting thought, isn't it? In at least one instance Ellen White pointed out that some money given to the church has a curse on it. Speaking of donations received from those trafficking in liquor she said, "This very man may make large donations to the church; but will God accept of the money that is wrung from the family of the drunkard? It is stained with the blood of souls, and the curse of God is upon it. God says, 'For I the Lord love judgment, I hate robbery for burnt offering.'"—*Temperance*, p. 232.

From what has been said so far, I wouldn't be surprised if you were laboring under the impression that I think that any sermon, Bible study, radio program, special music, script, book, or whatever, produced or communicated by unconverted "servants of God," cannot possibly have any effect on individuals. Such is not the case. Jesus said He would use rocks as preachers if necessary. "A man may hear and acknowledge the whole truth, and yet know nothing of personal piety and true experimental religion. He may explain the way of salvation to others, and yet himself be a castaway. The truth is holy and powerful, and searches the intents and purposes of the heart. The importance and authority of the truth in the great plan of salvation originated in the divine Author, and are not rendered void or worthless because the instruments employed in their administration are unholy or unfaithful."—*Evangelism*, p. 682.

But I firmly believe that if every

*Continued on page 40*

# Advent Review



AND SABBATH HERALD.



"Here is the patience of the Saints: Here are they that keep the commandments of God and the Faith of Jesus." Rev. 14:12.

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BATTLE CREEK, MICH., TUESDAY, FEBRUARY 22, 1887.

WHOLE No. 1703.

## The Sermon.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word" (2 Tim. 4:1, 2).

### Our Sacred Calling

By ELLEN G. WHITE

TEXT: "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved." Habakkuk 2:1.

We are living in an important period of this world's history, and we need now to have a constant connection with God. The watchmen upon the walls of Zion need to be vigilant and faithful. Those who claim to be giving the words of the Lord to the people, should reach the highest standard of spiritual elevation; then they will not give to the people their own words. Christ says to us, "Learn of me; for I am meek and lowly in heart."

Learners in the school of Christ will watch and pray. They will have faith that God will imbue them with His Holy Spirit, that they shall not speak their own words to the people, but the words the Lord shall give them. The men who are laboring to win souls to Christ will

*Hard to take!*

have an intense interest to be successful in this work.

We do not want to lose sight of the peculiar sacredness of this mission of ministering in word and in doctrine to the people. It is the work of the minister to speak the words of truth to the people, solemn, sacred truth. Some form the habit of relating anecdotes in their discourses, which have a tendency to amuse and remove from the mind of the hearer the sacredness of the word which they are handling. Such should consider that they are not giving to the people the word of the Lord. Too many illustrations do not have a correct influence; they belittle the sacred dignity that should ever be maintained in the presentation of the word of God to the people.

It is the special business of God's delegated messenger to speak the truth in all its simplicity and purity. If he will learn in Christ's school, he will not depreciate his discourses by irrelevant ideas and by relating anecdotes. He should consider that he is standing between the eternal God and perishing souls.

It is the duty of the gospel minister to cultivate a sense of his high and sacred calling, and to give evidence that he appreciates the privileges and opportunities placed within his reach through the example of Christ's meekness and love, and he should consider his sufferings and death, that he may bring these privileges within his reach. He should never become tame and lifeless in his efforts, but should be

constantly reaching higher, and seeking to become better fitted through the grace Christ has provided. He should not be satisfied to be merely a commonplace minister, but a polished instrument in the hands of Christ. He should be constantly seeking by his words, by his deportment, and by his piety, to elevate his fellow men and to glorify God.

The work, and how it is done, is of great importance; therefore it requires the highest culture of the mind and purity of the soul to perform it well. Every minister should make the most of the priceless opportunities placed within his reach, and should have a high and holy trust in God. He should increase by proper use the talents intrusted to him, and then his powers for doing good will increase; and he should make it his special work to win souls to Christ. There are some who make so great efforts to display their oratory that they display themselves, and show their own ability, but do not lift up Jesus Christ before the people. Some seek earnestly to be sharp in argument, but do not evidence before the people the love and grace of Christ in the heart. They do not leave the impression upon the people that they have a solemn message from God to men, and that they have a knowledge of Jesus Christ.

It is important that the minister should have the spirit of Jesus. His teachings should show that he feeds on Christ, that he lives up to every word that proceeds out of the

*good*

*Need to understand this point*

## THE REVIEW AND HERALD.

mouth of God; and in his familiarity with the Word of God, he will be instant in season and out of season to bring from the treasure house of God things new and old. He will reveal that a solemn sense of the value of souls is upon him, and that self is lot sight of as he presents the sacred truths of God to the people. He will not give the impression that he is seeking to make a display of intellect, but to hold up Jesus Christ, and Him crucified, before the people.

Every one who is seeking to open the Scriptures to others should have an abiding sense of their accountability to God, and should realize that they are standing before a congregation of souls whom they will have to meet again at the Judgment seat of Christ, and that their message will prove a savor of life unto life or of death unto death. Present before your hearers in simple language the claims of God's law upon men, while your own heart is softened and subdued by His Spirit. This is our message. God has given to man his rule of life in His holy law, to guide and control his words and actions. This law permits no neutrality. It has a bearing upon every man's life, and will not relax its hold until every case is decided for life eternal or for perdition.

If ministers of the Word would bear in mind that they must meet every individual hearer before Heaven's tribunal, and render an account to God of the manner in which their mission has been performed, the motive and the spirit which has prompted their actions, there would be a more exalted ministry. This is a weight of responsibility which the messengers of truth cannot evade, and the minister who has a sense of the exalted character of his work, well may inquire with Paul, "Who is sufficient for these things?" You are a spectacle unto the world, to angels, and to men. Angels sympathize with the workers in their responsibilities, and will not you, the worker, cultivate correct views of your high calling and

### *Comforting Thought!*

sacred responsibilities? Well might you despair were it not for the evidence and assurance that your sufficiency is of God.

The charge that Paul gave to Timothy is the charge that is given to every one whom God has sent forth to labor in the great harvest field. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word. Be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned into fables. But watch thou in all things, endure afflictions, do the work of an evangelist [this means much more than mere sermonizing], make full proof of thy ministry."

To minister, comprehends much more than mere preaching. In order to fulfill this sacred and important work freighted with eternal interests, the minister must be a man of vital piety, or his labors will not be accepted of God. He must be a man who will not have an exalted opinion of himself, or of his own ability, but who will lose a sense of his importance in the exalted view he has of the matchless mercy and love of Jesus Christ. He then has a close walk with God. His life of piety and true holiness which he carries with him wherever he goes, and which is interwoven in all his works, makes him a successful and efficient worker. He is a co-laborer with Jesus Christ, and is faithful in his appointed work, as Christ was faithful in His work. He will not, in word or action, exalt self, but in private conversation will talk of Christ; he will pray Christ, he will preach Christ. *Hard Saying!*

This is the kind of ministry that proves the worker to be called and chosen of God for His sacred work. In every discourse Christ is

presented, set forth among them, not merely in the repetition of words, but in the deep fervor of the spirit; and the divine influence which accompanies the word gives full proof of his ministry. Sermonizing alone will not do this. It is the spirit of labor out of the pulpit that testifies of the true character of the worker.

The special work for this time must be done in reaching the people through personal effort; it is the revealing of Christ in the deep interest that is shown for the souls of those for whom Christ has died. The habitual piety that attends the Christian worker will make its impression, and the minister will not feel that he is sufficient of himself. He will be found often in prayer, pouring out his soul, as did his Master before him, in strong crying and tears. Then his fervent, constant supplications will draw him nigh to God. He will live as in the light of His countenance. His deportment and conversation when with others will be in regard to their soul's highest interest. He will take individuals alone, will talk with them, pray with them; and it is this kind of labor that will be highly successful.

Oh there is a great want with the workers in this cause of earnest, deep love for the souls of those for whom they labor! God requires more of His servants than they give Him. Some form a habit of presenting arguments by which they obtain a surface knowledge of the truth. They have a runway of some doctrinal discourses, and they aim no higher. They do not seek to become familiar with the Scriptures, studying the prophecies that they may handle them at all times and in all places. They have not the living, abiding Christ in the heart, and therefore they do not love to dwell upon the practical teachings of Christ.

Instead of giving full proof of their ministry, they show that they have but a limited knowledge of the truth. They are ignorant, both of

*Beautiful*

*Personal work*



shocking!

THE REVIEW AND HERALD.

the Scriptures and the power of God. They do not spend time in meditation and prayer. They are not acquainted with the movings of the Spirit of God. They neither pray, nor watch unto prayer. They keep Christ apart from their lives. Their discourses are tame, spiritless, Christless, as destitute of the vital elements as was Cain's offering, in which was not expressed the world's Redeemer, the efficacy of the blood of Christ.

Jesus is not preached in very many of the pulpits of today. Anything and everything but Christ is preached, for the very reason that the preacher is not acquainted with Christ. Some make it a practice to study different authors, and think this will help them greatly in their discourses. They flatter themselves that they have a very intellectual discourse, and so they may have: but the flock is not fed with the bread of life; the crib was placed above their reach. That which the world and churches need today is the preaching of the blood of Christ and the virtue of His atonement, and to be taught what constitutes sin, and to have the spirit of Christ interwoven in all their labors.

What the world needs today is to know what they must do to be saved. There are many interesting and pleasing discourses given that the speaker counts the very height of success, but they are not thus registered by Him who weighs the thoughts and motives of men, who looketh not at outward appearances but at the heart, who weighs such discourses in the balances of the Sanctuary and pronounces them wanting. The only element which could make them a success is lacking—Jesus, the Light of the world.

There is need of most earnest prayer from the heart of the worker for the divine blessing, before he ventures to speak to the people. When the heart is at peace with God, when heaven's light illuminates the soul, then the lips will surely speak forth the words of

Christ, by presenting the merits of the blood of a crucified and risen Saviour. The atmosphere of heaven will surround the speaker, and souls will indeed feel that they sit together in heavenly places in Christ Jesus. There is no one subject more necessary than to teach the people, by precept and example, true godliness, faith and love in Jesus Christ. The great masses of the people are more ignorant than many suppose. They need to be instructed line upon line, and precept upon precept, in regard to what they must do to be saved.

Graduates of colleges, and persons in the highest walks of life, eloquent orators, able statement men in high and important positions of trust, have given the powers of their being and their intellect to other matters, but have neglected the things of highest importance to them. They are ignorant of the Scriptures and the power of God. When such men are seen in the congregation, the speaker generally strains every power to preach an intellectual discourse, and a subject is chosen that will have as little of the simplicity of true Bible religion and heart service to God in it as possible. They do not preach Christ. They do not define that sin is the transgression of the law. They seldom make plain the plan of salvation. They seldom tell what one must do to be saved. That which would have touched the hearts of the learned, the men in responsible positions, would have been to have shown them Christ upon the cross of Calvary, to bring redemption within their reach. They are to be taught as children how to make Jesus their friend, how to bring Him into their lifework.

Ministers need to have a more clear, simple manner in presenting the truth as it is in Jesus. Their own minds need to comprehend the great plan of salvation more fully. Then they can carry the minds of the hearers away from earthly things to the spiritual and eternal. There are many who want to know

what they must do to be saved. They want a plain and clear explanation of the steps requisite in conversion, and there should not a sermon be given unless a portion of that discourse is to especially make plain the way that sinners may come to Christ and be saved. They should point them to Christ, as did John, and with touching simplicity, their hearts aglow with the love of Christ, say, "Behold the Lamb of God, which taketh away the sins of the world." Strong and earnest appeals should be made to the sinner to repent and be converted.

Those who neglect this part of the work need to be converted themselves before venturing to give a discourse. Those whose hearts are filled with the love of Jesus, with the precious truths of His Word, will be able to draw from the treasure house of God things new and old. They will not find time to relate anecdotes; they will not strain to become orators, soaring so high that they cannot carry the people with them; but in simple language, with touching earnestness, they will present the truth as it is in Jesus.

We need vital godliness in order to teach it to others. Those who live the religion of Christ, will bear a living testimony for Jesus. Of such Christ says, "Ye are my witnesses." We have a sacred and sanctifying truth to present to an unbelieving, gainsaying world. We have faithful testimonies of warning to be given to the world, and we can reach the people only through God. We must bring the sanctifying influence of the truth into our own daily lives, and God will qualify us for the work of arousing the slumbering, deadened consciences of sinners. We are not to be satisfied until the hearers are pierced to the heart by the powerful convictions of the Spirit of God of their guilt and sinfulness, and under a sense of their peril, cry out, What shall I do to be saved?

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How do we do this?

So do commentary

Let's live it!

# Our Relationship to Non-SDA Ministers

CARL SEEK

OBVIOUSLY most of us need to do more in the way of establishing a friendly and professional contact with non-SDA ministers. We have been counseled that "we have a work to do for the ministers of other churches. God wants them to be saved. . . . He [God] wants them to be among the number who are giving to His

*Carl Seek is currently pastor of the Fredricksburg, Virginia, church in the Potomac Conference.*

household meat in due season."—*Testimonies*, vol. 6, pp. 77, 78. How can we implement this suggestion? Let us consider three ways of approach:

First, we have a responsibility to *make an acquaintance with these leaders* of other churches. In the book *Evangelism* we are counseled: "When our laborers enter a new field, they should seek to become acquainted with the pastors of the several churches in the place. Much has been lost by neglecting to do this. If our ministers show themselves friendly and sociable, and do not act as if they were ashamed of the message they bear, it will have an excellent effect, and may give these pastors and their congregations favorable impressions of the truth."—Page 143.

One Adventist pastor joined his local ministerial association in order to become acquainted with other ministers. In one area where he served, the pastor of the leading church in town was very prejudiced against Seventh-day Adventists and had told the members of his church to have absolutely nothing to do with Adventist people. The Adventist pastor was asked to give a talk at the local Rotary Club. The following week he was invited to join that club. The unfriendly pastor of the leading church in town was a member of the Rotary Club and through this contact the Adventist minister was able to build a real friendship with this man. As a result, this minister came to the local Adventist church on Visitors' Day to hear the pastor speak on the second coming of Christ. At the next Rotary Club meeting this pastor called the Adventist pastor aside and said he believed every word he had heard in the sermon and expressed the desire to preach this same message in his church.

The second area of consideration in forming friendships with these men of other faiths is to *show genuine interest in them*. One Adventist minister, while serving as an active member of the local ministerial association, had occasion to drive with a group of non-Adventist ministers to an out-of-town meeting. During this trip they had time to discuss their mutual problems. The Adventist

minister mentioned to his fellow ministers his interest in a community counseling service. A few months later he received a letter of invitation to join in such a service being provided to meet the needs of the community. After this man was accepted into the counseling group, another minister asked him whether all Seventh-day Adventists were as friendly and outgoing as he was.

The third area of consideration in friendship with ministers of other faiths is that of *showing friendly hospitality*. While serving as president of the local ministerial association, I invited a pastor and his family to our home to try vegetarian cooking. This man is the pastor of a large congregation. While enjoying the meal, he asked many questions about Adventist beliefs. After the evening's discussion, the minister's wife turned to me and said, "I believe my husband is really convinced that your church's teaching concerning death is the correct view." Later the guests urged us to accept a dinner invitation in their home and to continue informal study.

We should never lose sight of the work God has for us to do for the clergy of other denominations.

*Ministry polled North American Division local and union conference presidents to find out what their response is to the suggestion that ministers serve as active members of their local ministerial associations. Among the replies received were the following:*

Through the years I have belonged to some ministerial associations and I think this can be very helpful to a pastor. However, there is a difference in the way various ministerial associations are organized. In some instances they are more like a church council and they would like to involve your local church in financial support of projects of that council, and so forth. I would caution our pastors in belonging to this kind of ministerial association.

The kind to which I belonged were loosely organized and there was no commitment of any kind to a set of principles or teachings or projects. They were merely gatherings where special speakers were brought in and issues were discussed. Oftentimes community issues are discussed, such as Sunday laws. It is very helpful for

the Adventist minister to become acquainted with the various pastors in the city in this way and to lend his influence in the right direction. This kind of ministerial association has no hazards, generally speaking. I think the danger might come where commitments are required to a set of principles or projects that would compromise us.

F. W. Wernick  
*Lake Union Conference*

All of the five ministers in Bermuda are active members of the Bermuda Ministerial Association. We have found it very helpful to have fellowship with the Bermuda ministers and the three members of the Chaplain's Corps of the Naval Air Station and are sure that they have a different view of Seventh-day Adventists than they had prior to our joining the association several years ago.

F. R. Aldridge  
*Bermuda Mission*

Many of our men participate in local ministerial associations, some as officers, some as members, and most of them find that there are certain functions sponsored by the ministerial association in which they cannot fully participate. There are others, however, such as Thanksgiving Day services and Memorial or Veterans' Day services in which they can wholeheartedly participate and even invite the community to our churches for community services.

Harold L. Calkins  
*Southern California Conference*

I think it is advantageous to be a member of the local ministerial association. For almost all of the years that I served as a pastor I was a member of the ministerial association in the city where I lived. As an administrator I still am a member of the ministerial association. It helps me to keep in touch with what is going on in the city among the ministers and

their churches. Also my experience was that as a result of being a member of the ministerial association our church got its turn on television and radio, along with the other churches. This is good public relations.

Ray A. Matthews  
*Newfoundland Conference*

I have for years attended and belonged to the ministerial association in different areas. I have always felt that there was real value in this. In fact, in one place I served as secretary and also as president of the association. I felt this gave us a good contact and a close touch with the community.

One would have to be careful that he didn't tone down his preaching or change his attitude simply because he attends a meeting of this type. But, keeping this in mind, I am convinced that attending the ministerial association can be a real blessing.

A. G. Streifling  
*Nevada-Utah Conference*

## "Don't Stoop to Be a King"

### JOHN M. DRESCHER

IN SPITE of all that is said regarding the secluded life of ministers, probably no person sees more of real life than the busy minister.

A noted minister put it like this: "Many people believe that clergymen are covered with some such material as cellophane at birth. Sometimes I think that if one more person comes to talk about the moral, spiritual, sexual, economic, or ethical problems and says, 'Of course, you have never been through this,' I'll have a mental breakdown! Why does any man assume what I have experienced or not experienced?"

This same minister goes on to say: "I went to a wrestling match once with a friend who said he thought it was good for a preacher to see real life now and then. I recalled some of my recent pastoral experiences. I had conducted a funeral service and tried to comfort a young mother and two children who had been left without means of support. I talked with a young man who had been drunk for a week trying to forget


a girl with whom he had been living, and who had finally walked out on him. And my friend could say that at a wrestling match I would find a chance to see real life! My guess is that the average clergyman sees more of real life in a week than the average layman sees in a year."

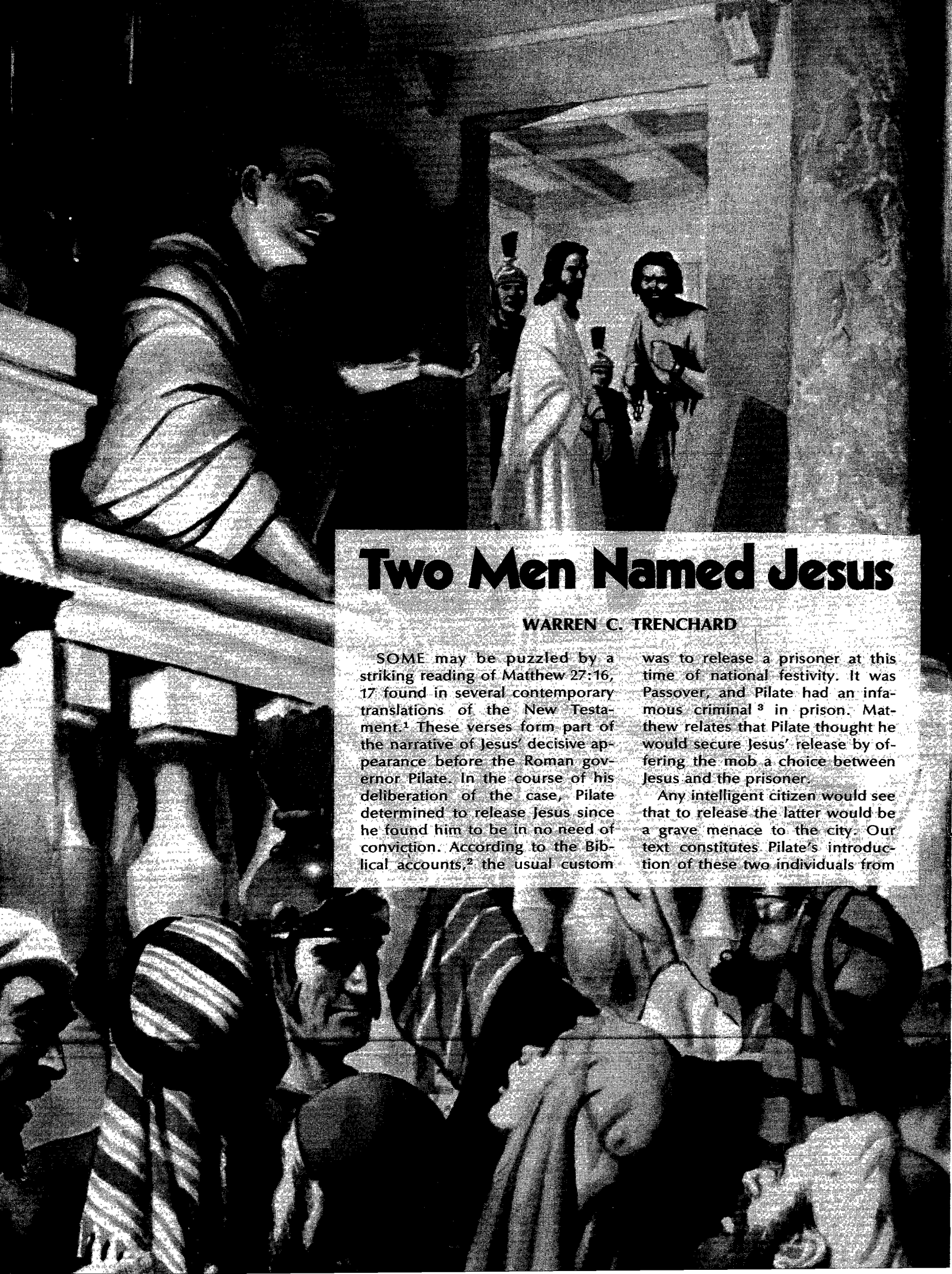
So professors put forth their theories of how a church should be run, how sermons should be preached, and what the conditions of life are like. Politicians point out what they in their secluded situations think the condition of our communities is. Researchers bring forth their observations and solutions to the problem of society. All of these can be of some help. But no one lives closer to real life as it is really lived than does the minister who moves among his flock and community.

Who relates more to the well and ill, the rich and poor, the educated and uneducated, the child and the adult, the infant and the aged, the mature and immature, the alcoholic, drug addict, the well-adjusted, the disturbed, the moral, and the immoral? Who

knows more of what the real life of sacrifice, thanklessness, and criticism is? Who knows more than the minister the deep hurts of humanity? There is no area of real life left outside the touch and concern of the minister of God. He is called into the courts to stand beside the offender. He is called to sit by the bed of the dying and by the side of those whose existence is worse than death. The minister is called to share the sorrow of parents whose child has gone wrong. He is called to share the deep anguish of a dying marriage.

It isn't just hurt and anguish that he knows, however. No other person shares so many of the joys of real life. Birth, graduation, marriage, and helping people grow into mature and strong persons all are privileges he uniquely shares.

So the ministry does not limit life. Nor is it a dreary, difficult unrewarding work. It is, under God, a thrilling, unending, and ever-challenging call to real life. No wonder Phillips Brooks wrote: "If any man is called to preach, don't stoop to be a king." 



## Two Men Named Jesus

WARREN C. TRENCHARD

SOME may be puzzled by a striking reading of Matthew 27:16, 17 found in several contemporary translations of the New Testament.<sup>1</sup> These verses form part of the narrative of Jesus' decisive appearance before the Roman governor Pilate. In the course of his deliberation of the case, Pilate determined to release Jesus since he found him to be in no need of conviction. According to the Biblical accounts,<sup>2</sup> the usual custom

was to release a prisoner at this time of national festivity. It was Passover, and Pilate had an infamous criminal<sup>3</sup> in prison. Matthew relates that Pilate thought he would secure Jesus' release by offering the mob a choice between Jesus and the prisoner.

Any intelligent citizen would see that to release the latter would be a grave menace to the city. Our text constitutes Pilate's introduction of these two individuals from

whom the mob would choose one to be released. "There was then in custody a man of some notoriety, called Jesus Bar-Abbas. When they were assembled Pilate said to them, 'Which would you like me to release to you—Jesus Bar-Abbas, or Jesus called Messiah?' " (Matt. 27:16, 17, N.E.B.).

Jesus Bar-Abbas! This is not a misprint. The *New English Bible* has chosen to translate this criminal's name from the readings of a particular group of Greek manuscripts and ancient versions. In its footnote to the passage, however, the *New English Bible* gives the wrong impression when it notes, "Some witnesses omit Jesus." It would have been more accurate to state that *most* witnesses omit the name *Jesus* as one of Barabbas' names. Yet, this fact itself does not militate against the reading that includes *Jesus*, since in textual studies the number of manuscripts supporting a given reading is not decisive.

Is it possible that Barabbas' name was really Jesus? We will not be able to answer this question ultimately, but we can consider several textual perspectives that relate to the genuineness of the name *Jesus Barabbas* in Matthew.

To treat the problem textually one must be conscious of his own over-all philosophy of or approach to textual criticism. For one whose primary criterion for a preferred reading is the witness of the majority of the "great" uncial manuscripts and/or the testimony of the "best" text type, this question can be answered simply. Not only do the manuscripts Sinaiticus, Alexandrinus, Vaticanus, and the unconventional Bezae support the reading Barabbas without Jesus, but so does the lauded Alexandrian text type, together with the Western and Byzantine text types. From this point of view, the *Barabbas* reading without the name *Jesus* is superior.

However, for one whose main

Warren C. Trenchard is a Ph.D. candidate in New Testament and early Christian literature, University of Chicago. He has served as a teacher and chaplain at Atlantic Union College, and pastor in the Southern New England Conference.

principle is the maxim that the preferred reading is the one which best explains the existence of all other readings, the weighing of manuscripts and text types is not sufficient.<sup>4</sup> In this case, one must ask if it is more likely for the name *Jesus* to be added to or to be deleted from the text. The only reason, apart from an unlikely mistake,<sup>5</sup> why this name would be added to Barabbas would be to provide a dramatic comparison in the narrative. Given the conscious attempt of Christian scribes to preserve the dignity and majesty of Jesus at the expense of textual accuracy, such an addition seems remote.


On the other hand, if Matthew originally read *Jesus Barabbas*, later scribes would have every motivation to delete the name *Jesus*. It would seem particularly irreverent for an opposing character in the drama of the passion to himself bear the name *Jesus*. The reading *Jesus Barabbas* best explains the shorter reading *Barabbas* and, thus, is to be preferred.

In our text Pilate introduces Jesus as the One "who is called Messiah." The wording suggests that this was Pilate's way of distinguishing him from another Jesus in the same context. The reading of this description of Jesus is unchallenged in the witnesses to the text. In my opinion, this fact strongly supports the reading *Jesus Barabbas* for the criminal's name. Only with this reading would the text contain a sensible structure. Certainly the drama is intensified when the choice is between two men having the same name.

Today the name *Jesus* is not used for naming children except in certain Spanish-speaking areas. Therefore, it is difficult for most to consider the use of this name for anyone other than Christ. But in New Testament times this name was common among Greek-speaking Jews. "Jesus" is the anglicized form of a Greek translation of the Hebrew name *Joshua*. It is used throughout the Septuagint and New Testament<sup>6</sup> for the man who succeeded Moses as Israel's leader, as well as for others bearing the name *Joshua*. The New Testament mentions two

others by the name *Jesus*. One is in Luke's genealogy of Christ (Luke 3:29); the other is a companion of Paul who sends greetings to the Colossians (Col. 4:11).

The name *Jesus* is even better attested in extra-Biblical sources. It is used for various persons in Josephus and in the Epistle of Aristeeus. *Jesus* regularly occurs in tomb inscriptions from Palestine<sup>7</sup> and in Jewish commercial and legal documents from Egypt.<sup>8</sup> This indicates that in New Testament times the name *Jesus* was employed both in Palestinian and Diasporic communities of Jews. Therefore, it would not be unusual, despite the coincidence, for Barabbas to have the name *Joshua*. His name rendered into Greek then would be *Jesus*. He may even have used the Greek form himself.

It seems reasonable to conclude that, at least according to Matthew's account of the event, when Pilate presented the two men before the Jewish mob, both of them were named *Jesus*. One was a criminal, *Jesus Barabbas*; the other was *Jesus* called the Messiah. The mob was to choose which *Jesus* they wished to have released. They demanded *Jesus Barabbas*, and he faded into obscurity—he even lost part of his name in most accounts of the story. The other figure, *Jesus Christ*, was executed that day and became the most important *Jesus* in all history. 

<sup>1</sup> See, for example, *The New English Bible, Today's English Version, and The Bible: A New Translation* by James Moffatt.

<sup>2</sup> See Matthew 27:15; Mark 15:6; John 18:39.

<sup>3</sup> Matthew 27:16 describes him as *episemos*—a well-known person, here probably in the sense of notorious. Mark 15:7 uses the word *stasiastes*—a revolutionary—to describe him. Luke relates that he was in prison for starting a *stasis*—a riot—in Jerusalem and for *phonos*—murder (23:19). John 18:40 refers to him as a *lestes*—an insurrectionist.

<sup>4</sup> For the *Jesus Barabbas* reading the manuscripts and versions range from the second century Old Syriac to the fourteenth century manuscripts of family 1. The majority of these witnesses comprise the bulk of the ill-defined, but important, Caesarean text type.

<sup>5</sup> Since the compound name *Jesus Barabbas* appears in both verses 16 and 17 in most manuscripts which contain the variant, it is almost impossible to conceive of a mistaken insertion of the name *Jesus* in both places.

<sup>6</sup> See Acts 7:45 and Hebrews 4:8.

<sup>7</sup> See for examples P. Jean-Baptiste Frey, *Corpus Inscriptionum Iudicarum*, vol. 2 (Roma: Pontificio Istituto di Archeologia Christiana, 1952).

<sup>8</sup> See for examples Victor A. Tcherikover and Alexander Fuks, *Corpus Papyrorum Judaicarum*, vols. 2 and 3 (Cambridge: Harvard University Press, 1957 and 1960).



## Curia Reorganization Marks Vatican Retreat From Collegiality

RAOUL DEDEREN

A FEW months ago, in another attempt to implement the guidelines of Vatican II, Pope Paul VI named thirty new cardinals, raising the number in the College of Cardinals to a record high of 145. The new appointments were part of his plan to reform the Roman Curia, the Catholic Church's central government. These appointments were eagerly desired and expected by many, especially by those who hoped that they would open up new channels of communication between the different segments of the Catholic world. They might even contribute to the successful resolution of the fundamental issue of the relationship between papal primacy and episcopal coresponsibility, making it possible for Catholic bishops to play a larger role in shaping church policy. Appearances to date, however, tend to indicate that the pope's reforms aim more at reorganizing the Curia along lines of greater efficiency than at moving toward collegial government.

### The Development of a Machinery

Few will question the necessity of reorganizing the Curia. Designed to help the pope in his administration of the Catholic Church it consists of a number of administrative, legislative, and judiciary bodies through which much of the government of the church is conducted. The most important of these are the fourteen "Roman congregations," committees presided over by a cardinal or sometimes by the pope himself.

This machinery did not develop on the basis of any one over-all principle, but empirically, by fits and starts through a long series of definitions, additions, combinations, and changes. Most of its

development can be dated from the period between the twelfth and sixteenth centuries. As for the cardinals, who form a special body of advisers to the pope and are chosen by him, they were not "Princes of the Church" when their office was originally conceived, but, in the literal meaning of the term, "hinges" around which the administration of the Catholic Church revolves as a door around its hinges. Since then their power has dramatically increased, to the point where the Curia has come to be one of the most excoriated institutions devised by men.

It has always been easy to find reasons for detesting it. The Curia was said to be cut off from practical pastoral experience. It was overweening. It was too Italian and officious. The need to reform it reached a point during Vatican II when it could no longer be repressed. Besides, the mere fact that for more than four years bishops from all parts of the world were together in Rome rebutted the merely pyramidal and juridical understanding of the Catholic Church, stressing its collegial character. The very concept of the government of the church was at stake. Paul VI indicated his desire to weigh the implications involved and to reform the Curia.

### Paul VI's Moves

To begin with, a few names were changed. The Holy Office tried to erase the memory of its association with the Inquisition by changing its name to the Sacred Congregation for the Doctrine of Faith. The powerful Congregation of Propaganda, noting that propaganda had become a dirty word, changed itself to the Sacred Congregation for the Evangelization of Peoples.

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# THE MODERNIZED ROMAN CURIA

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Vatican II in session. (Inset) Archbishop Giovanni Benelli, "the Pope's closest and most trusted adviser."

Other reforms followed. Cardinals more than 80 years old were eliminated from participating in the election of a new pope. Instead of Latin, previously insisted upon in any correspondence, any widely known modern language could be used. The Apostolic Chancery and a number of other antiquated and obsolete Vatican offices were either demised or saw their functions transferred to other departments.

Paul VI's boldest move came in August, 1967. Four years after taking over from John XXIII he ordered one of the most sweeping changes in the administration of the Catholic Church made by any pope. The move came at a moment when even the best-informed Roman circles had given up hope in view of the solidity of the central structures of their church. With the Apostolic Constitution "Regimini Ecclesiae Universae," published on August 15, 1967,<sup>1</sup> the

Roman Curia was given a new structure. Not only did the papal document fulfill one of the most pressing demands of Vatican II, it also maintained the promise that Paul VI made to the cardinals, prelates, and functionaries of the Curia when, within three months of his election, in the course of a speech made on September 21, 1963, he astonished them by saying: "It is not only easy to foresee that some reforms will have to be introduced in the Roman Curia; they are indeed much to be desired."

The new regulations have brought to an end the dominance of a small clique of elderly Italian prelates who have clung to the levers of power for a lifetime and regarded their decisions as if they were decisions made by the pope himself. The regulations specifically delineate the borderline between the pope's own authority and the acts of the Curia, and

make clear just where legitimate execution of a superior order ends and where individual officers begin to take unwarranted initiatives. The decree also insists that all future Congregation members have some pastoral experience and be drawn from all parts of the world, thus opening the cardinal-dominated Curia to bishops from outside Rome. A new, more personal link between the central government of the church and the episcopal conferences thus takes the place of the bureaucratic relations and intermittent exchanges of former times.

However, what will probably more than anything else undermine the sense of superiority and perpetual stability that for many centuries has turned the pope into a king and the Curia into the effective government of the Roman Catholic Church is the papal specification that cardinal prefects, members of the departments—be

they cardinals or bishops—secretaries and consultors “may not hold office for more than five years.” The pope remains free to dismiss or to confirm them in office at the end of the five-year period. At his death, however, all of them automatically cease to hold office,<sup>2</sup> thus leaving his successor entirely free to form the team that he considers the best for carrying out his program.

### Internationalization of the Curia

The principle that all offices are to be reviewed every five years and automatically vacated on the death of a pope is bound to have considerable significance. It could mark the end of a system that for centuries has allowed some clerics to make the Curia their entire career. The most significant step in Pope Paul's reform, however, seems to be his “internationalization” of the Curia. In 1961, for instance, there were 1,322 members of the Roman Curia, of whom 56 per cent were Italian. By 1970 the Curia had swollen to 2,260, of whom 62 per cent were non-Italian. Within ten years the national proportions had been reversed. Pope Paul's sudden designation on February 2, 1973, of thirty additional cardinals underlines the trend. Not only has membership in the College of Cardinals climbed to an unprecedented 145, but it includes other firsts: the first Polynesian, the first Kenyan, and the first from the Congo Republic. Of the 145 known members of the college, eighty-five came from Europe. Of that number forty-one, or less than 25 per cent, were Italian. Latin America has twenty cardinals and North America fifteen, Asia has twelve, Africa nine, and Oceania four.

But internationalization did not work out quite as intended. Facts have shown that a mere increase in the number of “foreigners” in the Curia does not resolve the problem of making it more universal. In most cases Rome's power of assimilation is such that Americans and other foreigners became “more Roman than the Romans.” Others, who brought to their jobs good will and open-mindedness along with a flagrant ignorance of Roman ways, were simply outsmarted by the local team. More-

over, they make little impact as a group, for they do not act in a concerted way.

It has become evident that simply mechanical application of the international criterion might be useless and even harmful if there is not at the same time an authentic dialog between the powerful bureaucracy of the Catholic Church and the local churches. The problem is one of structure more than of nationality. What is needed is a reform of the Curia based on a new relationship between the Catholic episcopate and the governmental organs of the church as suggested by Vatican II.

Has the Curia changed six years after Paul VI inaugurated his plan of reform? The general feeling is that the Curia functions better. It has become more internationally representative, and there has been an increase of competent personnel in higher and lower positions. There has also been an increase in the pastoral element of life; there is greater coordination among the various Congregations and other offices; and there is better relationship with local hierarchies throughout the world.

### Increasing Centralization

Paradoxically, however, a result of the reform has been to concentrate power in the hand of one man, Archbishop Giovanni Benelli. Within the Curia, since Paul VI's reform, all lines of authority lead to the Secretariat of State, which in some ways is the Pope's private office. It is headed by a Frenchman, Cardinal Jean Villot. As the Vatican's secretary of state, he might be compared to a kind of prime minister. Probably even more influential, however, is Archbishop Benelli, whose official title is misleadingly modest. He is called *sustituto*, i.e., the substitute or deputy to the cardinal secretary of state. In fact, the 52-year-old Italian prelate is responsible for moving the whole, complex curial machine on consistent and coherent lines. It seems to be a sensible idea in order to define areas of competence and prevent duplication of work. But the effect has been to transform coordination into *control*.


Everything passes through the office of this highly efficient ad-

ministrator. No one in Rome is in any doubt about the growing power of Msgr. Benelli, the Pope's closest and most trusted adviser.

Without a doubt Pope Paul's attempt has been the first in Roman Catholic history to undertake a general reform of the Roman Curia. However epoch-making his decision may be, the result has more clearly been that of reorganizing the Curia, an administrative revolution, rather than that of fostering the constitutional change implied in associating bishops more closely with him in determining Catholic policy.

### The Future of Collegiality

Catholics who believe the church to be a family of local churches with and under the bishop of Rome—with the emphasis on “with” rather than “under”—had hoped that Paul VI's reforms would, as a forward-looking application of the principle of collegiality, call on an increasing number of Catholic bishops to join the Curia and in an up-to-date way share in the government of the church. But Paul's reforms in fact aim at coordinating the executive powers of the Curia. They hardly foreshadow the possibility of a collegiate collaboration of decisions in relation to the universal church.

Most of the Catholic bishops today are aware that their authority is no longer what it was at the end of Vatican II. They also know that by temperament the Pope prefers to deal directly with a small group of people who have his confidence, leaving them to deal with prelates who might want to raise other opinions. Hence, under Paul VI, the Curia remains the papal right hand, his executive to the local churches, an instrument designed to make sure that the lines of government laid down by the Pope are being faithfully followed. This model marks a retreat from some of the high points achieved at Vatican II, especially in regard to the principles of collegiality and co-responsibility. 

<sup>1</sup> One ought not to neglect the *Motu Proprio* “*Pro Comperto Sane*,” published three days earlier.

<sup>2</sup> With the exception of the Substitute of the Papal Secretariat, who will be responsible to the College of Cardinals.

# Envelopes With a Purpose

ROBERT A. ROACH

CAN you imagine one hundred thousand envelopes with a purpose proclaiming some phase of the Adventist truth being sent through the mails every day of the year? These envelopes would share significant Adventist happenings such as commemorating anniversaries and calling attention to newsworthy current events, evangelistic meetings, and perhaps even prophetic fulfillments. These extraordinary envelopes would be going to homes and businesses, and would be seen, read, and collected by tens of thousands of people who collect such items and keep them in albums.

There are approximately 16 million stamp collectors in the United States alone, according to the latest post office surveys. But worldwide the figures are in the hundreds of millions. There are no breakdowns that I know of, as to how many of these collect envelopes, but a very large number are involved.

These envelopes with a purpose could be used by Adventist church members, institutions, and conference offices for their regular correspondence, just as readily as ordinary envelopes. The samples

*Robert A. Roach is founder and president of the University Stamp Club in Loma Linda, California. He has an M.A. in speech pathology from the University of Redlands and an M.P.H. in health education from Loma Linda University.*

accompanying this article show how these envelopes with the story printed on the left side (called a cachet) can be used to proclaim the Adventist message wherever the letters might be sent.

What more simple utilitarian, practical way could be devised for missionary contact than that of using an envelope with a purpose? The cost, if these were printed in large volume, would be less than one cent each.

United States Steel has a slogan that is worth thinking about: "Better Communications Means Better Productivity." Here is another effective but inexpensive way of communicating our message, taking advantage of a simple means that all of us use anyhow nearly every day. Through this means every Adventist can be a broadcaster of truth for this time

of the Times was published. And the first missionary, J. N. Andrews, left Boston for Europe. It is also the seventy-fifth anniversary of the founding of the American Medical College in Battle Creek and the sixtieth anniversary of the founding of its successor institution in Loma Linda. What a great opportunity this presents for publicizing our movement before the world on envelopes with a purpose.

The University Stamp Club at Loma Linda will commemorate these events for collectors by having envelopes canceled postally on the exact days and in the cities where these great events originated. A special picture story (cachet) will tell about it on the envelope. But what could be far more important than a few Adventists and other collectors getting these envelopes with a



wherever postal systems are operative around the world.

Cachet envelopes are becoming more and more popular, not only as First Day cover items for collectors, but businesses and organizations are using this device to call attention to the anniversary of some important event with which they are connected. Collectors by the million save these items and often refer to their collections. They also trade these cachets with other collectors.

1974 is a great anniversary year in the Advent Movement. One hundred years ago the first *Signs*

purpose would be if thousands of Adventists and hundreds of institutions in this denomination were broadcasting this one-hundredth anniversary daily to a hundred thousand places throughout the world.

Ask yourself the question: "Would I rather use a blank envelope with no message on the outside in my communication or an envelope with a purpose?"

Millions of homes are waiting to be entered this year, 1974. Here is an opportunity to enter them in a friendly way with an item that will call attention to our faith. ✎

THE skull that, according to Leakey, has made current theories of early man obsolete was found in August, 1972. It is becoming widely known as skull 1470, its museum accession number. An eagle-eyed member of one of Leakey's Kenyan field crews made the discovery, spotting a few scraps of bone weathering out of sandy sediment. Before the first day was over, thirty pieces had been recovered. Days of screening sediment at the spot ultimately yielded scores of fragments. Bit by bit the skull was pieced together over a period of weeks, a job complicated by the fact that the skull is not complete.

As the pieces of the skull came together, Leakey became increasingly convinced that the pieces of current theories about early man were coming apart. This conviction was strengthened by the discovery soon thereafter of fragments of another skull, perhaps that of a child, which seemed to be similar to skull 1470, and by the discovery of a broken but complete femur as well as portions of a tibia and fibula, all from the same leg. These bones were indistinguishable from their counterparts in modern man. The only problem is that it is not possible to know for sure that the leg bones belong to the same species represented by the two skulls.

To be fair to Richard Leakey, we must emphasize the fact that the claims he has made for skull 1470 certainly do not imply that he is on the way to becoming a creationist. Even less do they imply that he is about to come to the support of a literal interpretation of Genesis regarding the origin of man. Leakey believes in the evolution of man. But he *is* saying that the Australopithecines, so widely assumed in the discipline of anthropology to be "missing links" between man and ape, are *not ancestral to man at all*. He *is* saying a creature closer to modern man was a contemporary of the Australopithecines and as a contemporary could not have evolved from presently known Australopithecines. Leakey argues

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



Gaps filled in with plastic, the prehistoric skull found by Richard Leakey near Lake Rudolf, Kenya, takes on a startlingly modern appearance. This is thought to be the oldest complete skull of early man ever found.

# SKULL 1470

## Part 2 / 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 <sup>1</sup>



that the evolutionary emergence of man occurred earlier than previously thought. He feels that when man's precursor is found it will prove to be the common ancestor for both man and the Australopithecines.

In order to avoid distorting Leakey's position it should also be noted that he does emphasize the fact that skull 1470, although possibly belonging to the genus *Homo*, is not of the same species as modern man and possesses certain "primitive" features which are carry-overs from its ape ancestry. A major primitive feature, according to Leakey, would be the relatively small brain. Although said to possess a cranial capacity markedly larger than that of the Australopithecines, the 800 cubic centimeter cranial capacity of skull 1470 is still somewhat small compared to the 1350 cubic centimeter average for modern man.

The real point of interest, though, is Leakey's contention that skull 1470 probably represents an early form of true man and therefore the intermediate forms between the apes and man are still missing. Since creationist models of human origins emphasize the discontinuity between man and animals, it is possible for supporters of a creationist model of human origins to view skull 1470 as, if not a giant leap, at least a small step in the right direction.

A giant leap forward for Seventh-day Adventist interpretations of early man would be the discovery of excellently preserved fossil men that do not need extensive reconstruction and are indistinguishable from modern man in the same strata that contain the Australopithecine materials. Even better, from a Seventh-day Adventist perspective, would be the discovery of obvious antediluvian skeletons in these strata. Authenticated finds of that type have not yet been made.

How valid is Leakey's interpretation of skull 1470? The past history of claims made by paleo-anthropologists in general and by Louis Leakey, the father of Richard Leakey, in particular, should lead one to exercise a certain amount of caution. The track record is not too good. Louis Leakey's handling of his *Zinjanthropus boisei* find

is instructive. When Leakey found *Zinjanthropus* in 1959 he immediately announced to the world that the "earliest man" had been found. Although *Zinjanthropus* was an interesting and significant find, it is clear now that it was in no way the "earliest man" but simply another version of one of the Australopithecine types already well known from earlier finds in South Africa.

The history of the Leakey tradition in Africa has been to leak dramatic announcements to the popular press before the materials announced have been reported to the scientific community and studied carefully by other interested and competent scientists. Often after the dust has settled, the initial claims seem overblown. One does have a feeling, however, in reading Richard Leakey's reports that he is trying to be a bit more cautious. Furthermore, a number of competent and well-known scientists are cooperating with him in his research in East Africa (Richard Leakey himself has little formal training in anthropology at the graduate level). It may be unfair to stigmatize Richard Leakey's work because of the controversial nature of his father's career.

There are other points, nevertheless, that suggest the need for caution. The major problem is that it is impossible at this point to evaluate fully the significance of these finds because they have not yet been adequately described in the scientific literature. The kinds of popular reports one finds in the *National Geographic* are not adequate for use in careful scientific evaluation and are not intended to serve that purpose. The find has been announced in one scientific journal, the *British journal Nature*, but a really detailed description and analysis has not yet appeared.

The condition of skull 1470 also suggests the need for caution. The skull was crushed and incomplete and had to be reconstructed from myriads of small pieces. Since there is always room for some error in the reconstruction process, the bias of the particular scientist can also find some room for expression. It is significant that measurements of the cranial ca-

pacities of Australopithecines have varied by as much as 50 per cent when taken by different scientists. We do not know how accurate the reconstruction of skull 1470 has been.

Another factor suggesting the need for caution is the fact that the illustrations of skull 1470 in the popular press may exaggerate its



Photos by Bob Campbell  
© National Geographic Society

**This skull, painstakingly pieced together from hundreds of fragments, is purported to be 2.5 million years old and the oldest skull of early man ever found. Leakey, who discovered it, believes the whole shape of the brain case is remarkably suggestive of modern man.**

modern features. The photographs of the skull that have appeared in the *National Geographic* seem to have been taken at an angle that enhances its modern qualities. This is particularly true of the height and shape of the forehead. The skull seems to be slightly tipped so that the forehead appears higher than it actually is. Side-view photographs published elsewhere look a bit different.<sup>2</sup> Viewed from the side the forehead does not seem to be quite as high as it does in the pictures published in the *National Geographic*. Indeed, the side-view photographs show a forehead with a slope and height not much different from that of certain Australopithecine skulls of the gracile type from South Africa.<sup>3</sup>

It must also be emphasized that

the reconstructed appearance of the face given in the popular magazines is partly speculative. The appearance of such facial features as the lips, the skin, the hair, are fully speculative. However, other aspects of the reconstruction are certainly not purely speculative but are based on sound anatomical considerations and clues inherent in the bones of the skull. There is every indication that the illustrator has done an excellent job of reconstructing the general shape and appearance of the face. Nevertheless, as the *National Geographic* article wisely emphasizes, some aspects of the appearance of the face are inevitably at least partially speculative. The impact of the pictures is such that it is easy to overlook or forget this fact.

It is also important to emphasize the danger of relying heavily on one or two finds in building interpretations of early man. There is always the problem of variability within a species. If a future anthropologist were to dig up an African Pygmy skeleton on the one hand and one of the extremely tall members of the African Watusi tribe on the other, he might be tempted to conclude he had found two different species.

There are tremendous differences within humanity as we know it today, and there is no reason to suspect that things were any different in the past. It is dangerous, in view of these differences, to build up an interpretive picture based on one or two fossil finds. For example, one of the factors emphasized quite strongly by Leakey is that the cranial capacity of skull 1470 is greater than that of the Australopithecine skulls. But there is no denying the fact that there is dramatic variability in the cranial capacity of man today. Some individuals may have a cranial capacity of more than 2,000 cubic centimeters while others may have cranial capacities as small as 1,000 (if not smaller) and be perfectly normal and every bit as intelligent as well.

The relationship of brain size and intelligence in animals is complicated. Qualitative differences are involved as well as the relative size of the brain in relationship to body size. It follows that conclu-

sions regarding the affinities of skull 1470 based on its cranial capacity must be viewed with caution. Certainly if future anthropologists were to excavate a skull of a modern man with a cranial capacity of over 2,000 cubic centimeters and then were to find a skull of a modern man with a cranial capacity of only 900 cubic centimeters, in the absence of evidence for the amount of variability possible in the species, they might conclude they had found two species. Or they might, if they lacked evidence for the relative ages of the skulls, conclude that the 2,000 cubic centimeter skull represented a population that evolved from more dim-witted ancestors with cranial capacities of only 900 cubic centimeters.


A final note of caution perhaps should be sounded. Since a researcher's bias inevitably affects his perceptions of the data it should be noted that the bias of the Leakeys, father and son, has always been that true man evolved earlier than supposed by most anthropologists. Skull 1470 is supposed to be (according to the potassium-argon radioactive method of dating) 2.6 million years old. It fits the bias of the Leakeys. There may be an unconscious motivation to interpret features of this skull in a way that makes it appear fully human.

In summation, all the cautions that creationists have urged so forcefully relative to the conclusions being drawn about the Australopithecines by anthropologists should now be directed towards conclusions being drawn by Leakey regarding skull 1470. Although it is probably to the creationist's advantage to accept Leakey's interpretation of skull 1470 (except for its age), it is only fair and in the long run the better part of wisdom to approach the interpretation of skull 1470 with the same caution exercised relative to the previous Australopithecine finds.

The Christian can afford to be cautious and patient. He does not need skull 1470 to bolster his faith. Surely Christian faith in the Biblical view of man must have a fundamental validity independent of the latest fossil find. If faith

hangs by the thread of the latest fossil discovery it is probably doomed to ever slowly twist in whatever wind may be blowing. The latest fossil find is not in and tomorrow's find could change the scientific picture dramatically. Can tomorrow's find control the reality of today's faith?

It is legitimate, of course, to point to finds such as skull 1470 as possible straws in the wind; to emphasize the relatively tenuous nature of some of the evidence upon which anthropological interpretations of human origins have been based; and to illustrate this tenuousness by showing how one find, a skull 1470 perhaps, can alter those interpretations.

It is also legitimate to emphasize that some of the problems that have traditionally hampered paleo-anthropology remain with the discipline, although mitigated by a growing awareness of their presence and an increasing maturity within the discipline. These include four problems in particular: (1) The problem of building hypotheses on fragmentary evidence; (2) the problem of the effect of observer bias on perceptions of the data; (3) the problem of understanding the significance and appreciating the range of variability possible within given species; and (4) the problem of reliance upon negative evidence. These problems still render the situation fluid and make anthropological interpretations of early man fragile. The same problems, however, make it unwise at the present time to claim that skull 1470 supports the creationist position. In my estimation skull 1470 can best be used to illustrate that as of now no specific anthropological model of human origins is conclusively substantiated by fossil evidence. To sum up. Has skull 1470 left in ruins the notion that all early fossils can be arranged in an orderly sequence of evolutionary change? Does it enhance the creationist position? In a word—perhaps, but it is too early to tell. 

<sup>1</sup> Richard E. Leakey, *National Geographic*, vol. 143, No. 6, p. 819.

<sup>2</sup> Gabriel Ward Lasker, *Physical Anthropology* (Holt, Rinehart and Winston Inc., 1973), p. 267.

<sup>3</sup> Compare the picture on page 267 of Lasker with that on page 243.



# THE CENTURIES IN A NUTSHELL

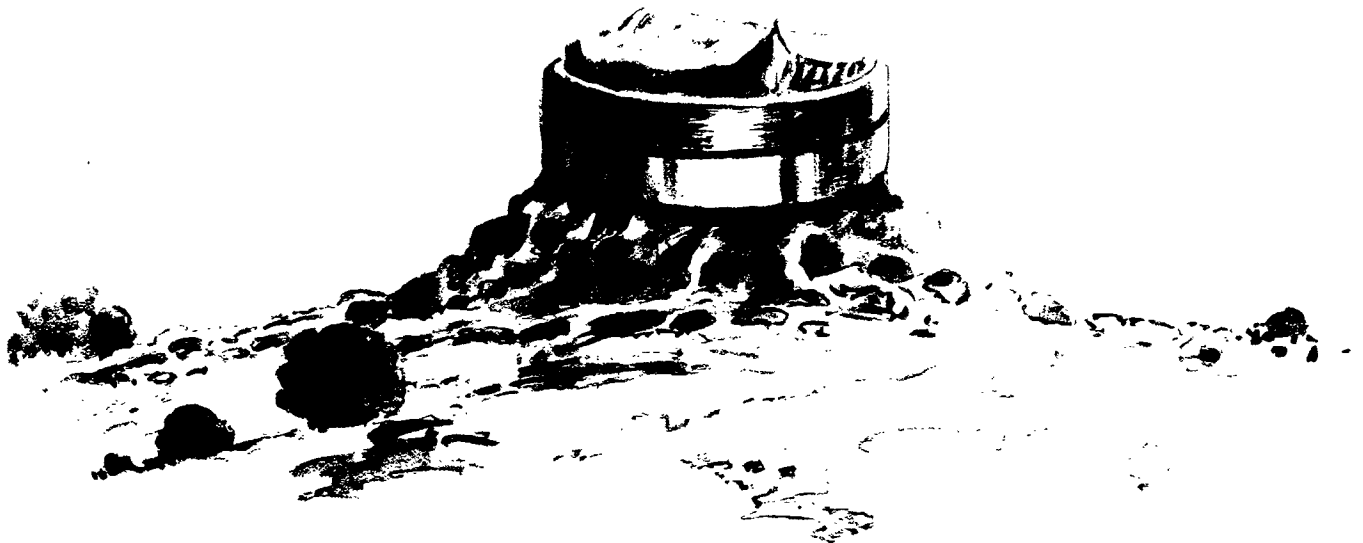
DESMOND FORD

IN SOME RESPECTS the fourth chapter of Daniel is the most remarkable chapter of the Bible. It was written as a public testimony by one of the greatest kings of all time, telling of his pride, humiliation, and ultimate conversion to the King of heaven. It warns of a trap that yawns before many of us—the trap of snatching independence from our Maker and Lord—a mistake as fatal as severing a tree's roots from the soil.

Nebuchadnezzar's life prior to the third and fourth chapters of Daniel is one long success story. As the "terrible of the nations" and the "hammer of the whole earth" he had subdued by military might all opposition from surrounding powers. Even the once-mighty Egypt became subject to the northern conqueror. At his feet bowed the representatives of all nations and into his coffers flowed wealth from every quarter.

He was surrounded by the wit and learning of the times, and under his patronage the arts flourished.

Then it was that this supreme monarch received a dream, shattering his contentment and clamoring for interpretation. After the servants of the court had tried and failed, the prophet Daniel gave an interpretation that was, in effect, a knell of doom. The king had seen a towering tree whose branches provided fruit and shade for the earth. Then a Watcher had descended from heaven with the decree that the tree must be hewn down and its fruit scattered, leaving but the stump of the roots in the earth girded by a band of iron and brass. Nebuchadnezzar had heard the words: "This matter is by the decree of the watchers, . . . to the intent that the living may know that the most High ruleth in the kingdom of men."



**Even in this day of universal graft and consummate iniquity, there stands amid the shadows "a Watcher."**

The chief intent of the story is made clear by the threefold repetition of the statement that the Most High rules over and above human government. Both the oppressor and the oppressed are to remember that there is a heavenly Watcher who has appointed a boundary beyond which evil cannot overflow. Men and nations have a probationary period, which, if not valued, terminates in judgment and destruction.

Daniel is the book of judgment. *Daniel* means "God is the Judge." He pictures the judgment scene in chapter 7:9, 10 and gives the time of the great assize in chapter 8:14. But let us point out always that the *narratives* of the book also stress judgment. This is the theme of both chapters four and five. If in our early studies and sermons on Daniel we show this to be the case it is not so difficult to convince people regarding the investigative judgment when we come to chapter eight.

"In the annals of human history the growth of nations, the rise and fall of empires, appear as dependent on the will and prowess of man. The shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the word of God the curtain is drawn aside, and we behold, behind, above, and through all the play and counterplay of human interests and power and passions, the agencies of the all-merciful One, silently, patiently working out the counsels of His own will."<sup>1</sup>

#### **Pride and the Fall**

Primarily, the story of Daniel 4 is recorded for the benefit of individuals. It warns all men that whoever makes his happiness depend on anything lower than the heavens, less enduring than the stars, and less stable than the Creator Himself, invites destruction. Such a one will be pierced through with many sorrows. The acme of such a

fatal course is found in all the manifestations of human pride—whether it be pride of talent, appearance, or position. "Before destruction the heart of man is haughty" (Prov. 18:12).

A haughty heart is the prophetic prelude of evil and is as surely the sign of destruction as the fall of mercury in the barometer is the sign of rain. Whenever man dotes on his own greatness there comes an eclipse of his glory. This story tells why it should be so. Pride makes the boaster a beast, as once before it made an angel a devil. The only safe course is that recommended in both the Old and the New Testaments: "He that glorieth, let him glory in the Lord" (1 Cor. 1:31). To this end all need to cherish the awareness that there is "a watcher and a holy one" standing by. "As a shield from temptation and an inspiration to purity and truth, no other influence can equal the sense of God's presence."<sup>2</sup>

#### **An Interpretation**

The significance of chapter 4 of Daniel is much broader, however, than a mere homily. Many scholars have pointed out that the tree in Nebuchadnezzar's dream, like the image in the earlier account, is a representation of heathen empires from the time of Daniel till the end. Nebuchadnezzar is a typical representative of unbelieving rulers.

"Now the vision of the tree is not more clearly symbolic of this remarkable incident in Nebuchadnezzar's life, that that incident itself is typical of certain moral and chronological features of the succession of Gentile monarchies.

"The leading moral characteristics of all the four great empires, of which Nebuchadnezzar was both head and representative, have been ignorance of God, idolatry, and cruel persecution of the saints. Nebuchadnezzar, prior to this incident, knew not God. He set up a great image, and commanded all men, on pain of death, to fall down and worship it; he cast into the burning fiery furnace the

*Desmond Ford, Ph.D., is chairman, department of theology, Avondale College, Australia.*

faithful witnesses who refused to obey the idolatrous mandate. How have all his successors, with one consent, followed this example! Idolatry, literal or spiritual, and persecution, pagan or Papal, have marked the whole succession of Gentile monarchies. These episodes in Nebuchadnezzar's life are clearly typical; these features of his character have been stamped indelibly on all his successors; these incidents answer to events on the scale of nations and centuries, with which history makes us familiar."<sup>3</sup>

And the use of the symbols of brass and iron in this chapter is reminiscent of the metal image previously, just as a tree is frequently the emblem of a nation (see Eze. 31; Luke 13:6-9). Even after the fall of Babylon, represented in this story by Nebuchadnezzar's being driven from the throne, the roots of Babylonian principles and illicit worship remained, ultimately sending forth new shoots more numerous than before.

"When Babylon fell, the principles by which she had controlled others were in turn applied to her. Wherever there is tyranny in government in any nation of the earth today, it is an offshoot of that root which filled the earth, the stump of which was allowed to remain until the end of time. . . .

"The mysteries of Greece in a later day were but a repetition of the Babylonian mysteries. . . .

"The influence of Babylon in educational lines was no less marked than her influence in government and religion, and the educational root of the tree was as vigorous as the others. We are in the habit of tracing the educational system of the world to Greece or Egypt; its principles are older than Greece. They belong to Babylon. . . . The so-called 'higher education' of today, which exalts the science of the world above the science of salvation; which sends forth students bearing worldly credentials, but not recognized in the books of heaven, students who love display, who are filled

with pride, selfishness, and self-esteem, this education is a plant which has sprung from that broad root which supported the tree representing the Babylonian dominion."<sup>4</sup>

Thus, when we read "the tree . . . is thou, O king," we are to understand the words in the same sense as those of Daniel 2:38: "Thou art this head of gold." Nebuchadnezzar was but the representative of Babylon, as Babylon itself is the representative of all powers that oppose the people of God. (See Rev. 17 and 18.)

As with every chapter of Daniel, this one has special significance for "the time of the end." We read in Revelation 18 that the latter-day Babylon, the final church-state confederacy, will boast, "I sit a queen, and am no widow, and shall see no sorrow," but, as with Nebuchadnezzar, the moment of apparent victory and vaunted pride will be but the prelude to judgment and destruction.

*The SDA Bible Commentary* (vol. 7, p. 866 f.) points out regarding mystical Babylon that "the imagery of the Revelation appears to be based largely on historical parallels in the OT." "Therefore shall her plagues come in one day, death, and mourning, and famine; . . . for strong is the Lord God who judgeth her" (Rev. 18:8).

Even in this day of universal graft and consummate iniquity, there stands amid the shadows "a Watcher and an Holy One." "The mills of God grind slowly, but they grind exceedingly small." Right will not always be on the scaffold and wrong upon the throne. The hour even now approaches when the principles of righteousness and truth, and all who honor them, will be vindicated before men and angels. A

<sup>1</sup> Ellen G. White, *Education*, p. 173.

<sup>2</sup> *Ibid.*, p. 255.

<sup>3</sup> H. G. Guinness, *Light for the Last Days*, p. 42.

<sup>4</sup> S. N. Haskell, *Prophetic Waymarks*, p. 77.

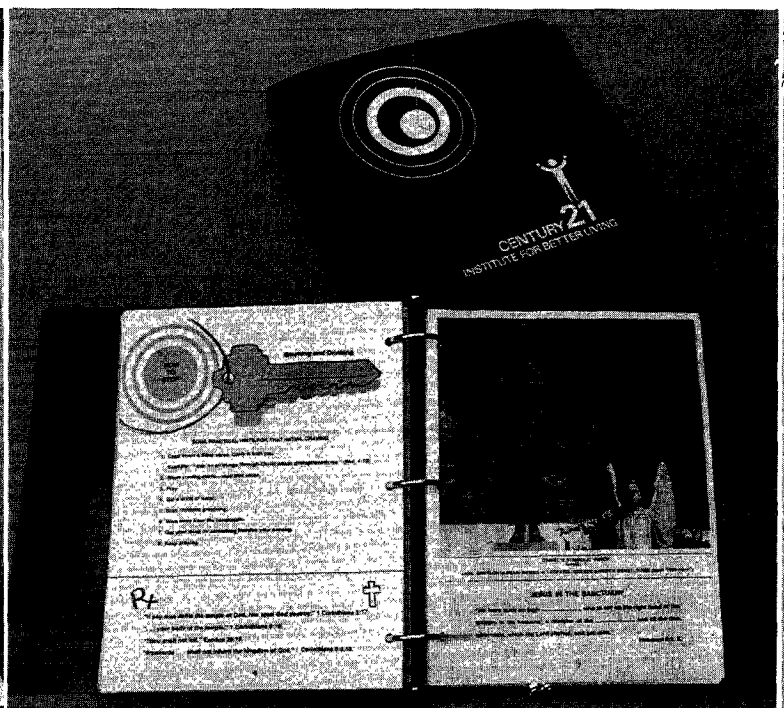
## AAM Study Guide

### Daniel—5

*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. In what form is chapter 4 presented and what is the central theme of the chapter?
2. Review the history of Nebuchadnezzar's conversion as presented in the Spirit of Prophecy. Submit a brief (1/2 page) outline of his experience.
3. What was the true cause of Nebuchadnezzar's mental problems?
4. What do you think is symbolized by the following?
  - a. The Watcher.
  - b. Band of iron and brass.
  - c. Beast's heart.
  - d. Seven times.
5. Do you agree with Ford's "broader applications" of Daniel 4? Can you suggest any extension or strengthening of these?

# Century 21 Better Living Institute Meth



## For Use by Minister-Doctor, Minister-Minister, or Minister- Layman Teams

THESE PAGES display some of the materials already in production for the Century 21 Better Living integrated doctor-minister evangelistic program. These are available at this time only in limited quantity for selected field testing of this program. If you are interested in participating in a field test, arrangements for doing so must be made through the General Conference Ministerial Association.

The three-ring binder and first lesson of the Century 21 syllabus is given to those who pay the registration fee on the first night they attend. When they register for the institute they are given a set of twenty coupons, which are numbered according to their registration number. These are then turned in each night as the individual enters the hall. In exchange for the coupon, he receives the syllabus material for that night. In this way a complete night-by-night attendance record is kept of all participating.

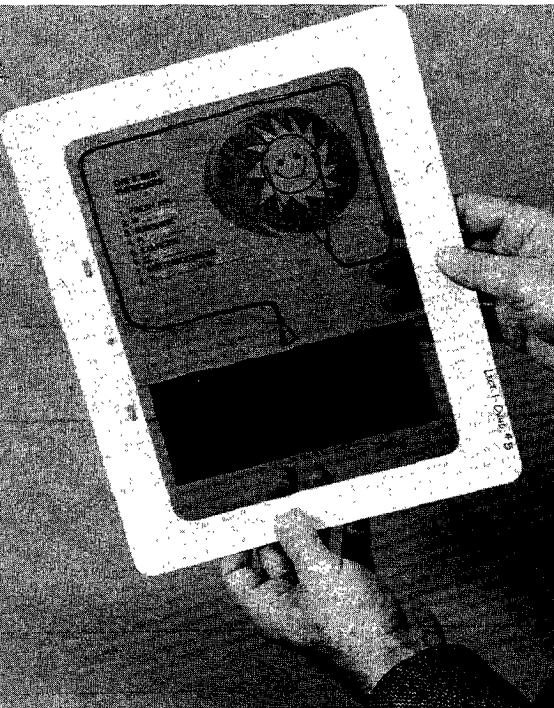
Along with references and

illustrations of the lecture the syllabus contains blanks to be completed in which the individual attending writes key words during the course of the presentation. This kind of involvement naturally keeps the members of the audience attentive during the discussion. Both Pastor Spangler and Dr. McFarland report that often in their visits to the homes of interests during the Portland pilot program, they would find the people sitting at their table studying through the syllabus. So it not only serves as a means of polarizing the audience during the lecture but serves as a continual reminder of topics already presented.

Overhead projection transparencies are used by the lecturers to reinforce the visual impact and to demonstrate where and which words to write in the blank spaces.

Printed sermons and instructions are also available for those cooperating in presenting the

# ods and Materials



lectures. There are twenty-one lectures that can be presented in a four-week or longer series. As indicated in the report of the Portland pilot program in last month's *Ministry*, these cover all the major doctrines of the church, as well as thoroughly presenting the basic health principles given to Adventists to share with the world. The format for presenting the nightly programs is a simple adult-education approach, without including most of the types of activity usually associated in the mind of the public with evangelistic services.

Not only have these programs been developed for use by doctor-minister teams but they are also being prepared in such a way that they can be used by teams of ministers or minister-layman teams. Of course, the original impetus for the development of this program came out of a desire to foster doctor-minister teamwork in health evangelism. Since it is recognized,

however, that there are many areas where doctors will not be available to participate in these presentations, the materials are being adapted for use by teams of ministers and well-versed laymen.

The Lay Activities and Health departments of the General Conference are currently working with the Ministerial Association in a revision of these sermons for such use. It is envisioned that informed laymen with some health training background will be able to present the health aspects of the message by using slide-tape programs being produced for this purpose by the Loma Linda University School of Health.

McFarland and Spangler are enthusiastic over the results of the field tests of this program, reporting that when a person becomes an Adventist as a result of this approach he is well-grounded on the application of the three angels' messages to the whole man—body, mind, and soul.

**1. Artist Tom Dunbebin and Leo Van Dolson spent many hours working together on the preparation of the Century 21 syllabus.**

**2. Century 21 Better Living Institute syllabus.**

**3. One of the overhead transparencies used to reinforce the visual impact of the program.**

**4. Dr. Wayne McFarland and J. R. Spangler use the overhead projector in the Portland pilot program.**



# Century 21 Countdown

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

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

- Includes a syllabus being prepared by the General Conference Health and Lay Activities departments and the Ministerial Association designed to assure the participant's total involvement in the program.
- Leader's guide outlines step-by-step procedures in presenting programs.
- New Better Living evangelism textbook—*Healthy, Happy, Holy*, coauthored by Leo R. Van Dolson and J. R. Spangler. (Watch for publication announcement by the Review and Herald Publishing Association.)
- Twelve to fifteen-minute slide-tape programs produced by Loma Linda University School of Health introduce each presentation.
- Church organized into medical-missionary evangelism teams.

## **Phase 2: Community Services**

- Begins with Community Health Interest Survey in order to discover the felt needs of your community for specific health programs and services.
- Church medical-missionary teams present programs such as Five-Day Plan, Wa-Rite Weight Control program, vegetarian cooking classes, physical fitness programs, children's health Story Hours, Temperance Home Help plan, et cetera.
- Follow up all contacts from health programs with health courses and health literature distribution.

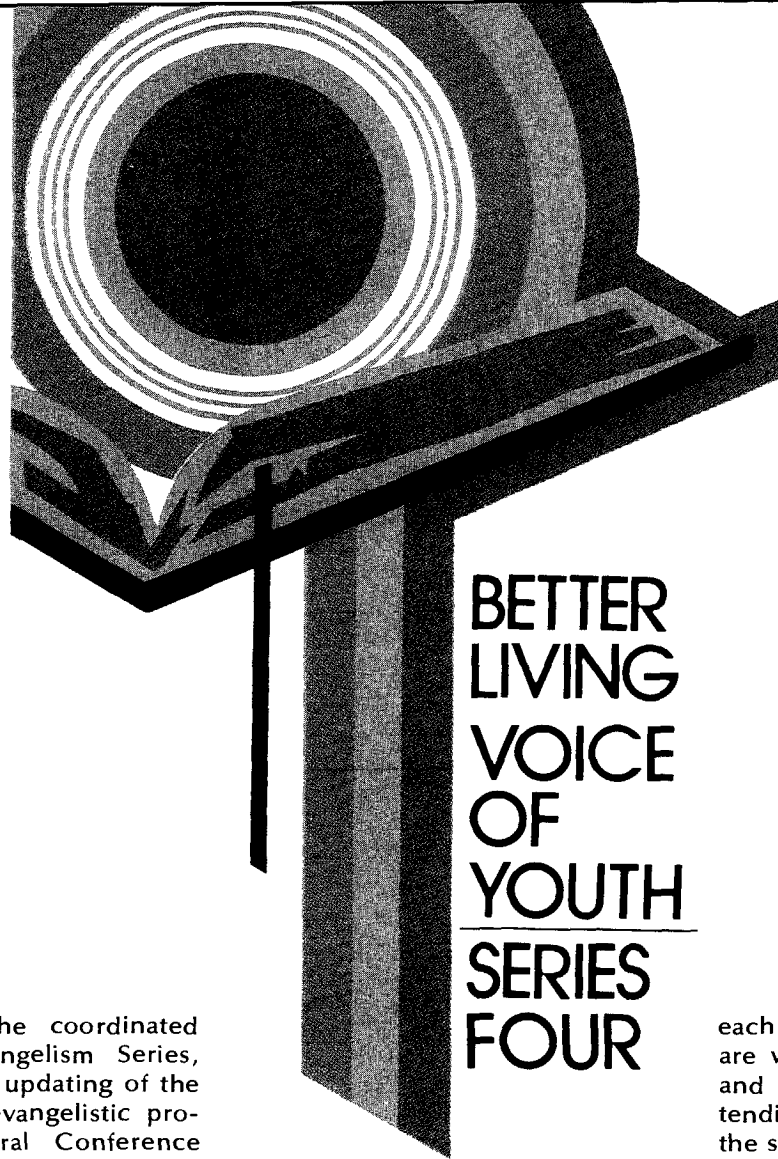
## **Phase 3: Century 21 Better Living Institute**

A twenty-one-night series of integrated health and doctrinal presentations conducted in adult-education format with audience participation, using syllabus and overhead projection slides prepared by J. Wayne McFarland, M.D., J. R. Spangler, and Leo R. Van Dolson.

- Blends scientific medical knowledge with Adventist principles of healthful living.
- Designed to lead to conversion through the steps to Christ and then introduce the three angels' messages as the basis for understanding the Adventist message. Is a full-message approach.
- 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 of the fine descriptive materials that bolster such doctrines as the Second Advent and the Sabbath. Also designed to build on current interest in charismatic gifts.
- Incorporates practical demonstrations of health principles and specific suggestions as to how participants can adopt these into their daily routines.

All supplies and materials described above will be made available through the General Conference Ministerial Association, except the slide-tape programs. Although the program will not be released for general use until General Conference session time in 1975, ministers desiring to participate in experimental field testing of this program should contact: Century 21, General Conference Ministerial Association, 6840 Eastern Avenue NW., Washington, D.C. 20012. For fields outside North America arrangements for field testing should be made with the division Ministerial Association secretary in counsel with the General Conference Ministerial Association.





## BETTER LIVING VOICE OF YOUTH SERIES FOUR

AS PART of the coordinated Better Living Evangelism Series, as well as for the updating of the Voice of Youth evangelistic program, the General Conference Youth and Temperance departments have prepared a new series of fifteen topics that combine temperance and Bible doctrine messages. This youth series, designed for presentation to the public, deals with the dangers of tobacco, alcohol, and drugs. It also is designed to teach that "in order to reach the root of intemperance we must go deeper than the use of alcohol or tobacco. Idleness, lack of aim, or evil associations, may be the predisposing cause."—*Education*, pp. 202, 203.

The subjects are also planned to introduce the public to a better way of life in harmony with such instruction given the church as, "Let the people be shown what a blessing the practice of health principles will be to them. Let them see what God designed men and women to become."—*Evangelism*, p. 530.

The departments involved in the development of these programs suggest that they can be

used most effectively by four youth taking part as speakers in each program. Two should take the temperance part and two the Bible message.

A printed four-page visual-aid handout is prepared for use with


### SERMON TITLES

1. Who Are You?
2. What Makes You Tick?
3. What Brings Stress?
4. A Matter of Life
5. A Matter of Life and Breath
6. A Matter of Life or Death
7. Destiny: Suicide
8. To Be Burned Up
9. Drinking and Thinking
10. Lawlessness
11. Restlessness
12. Hypnotic Sedatives
13. Hypnotic Stimulants
14. Control or Controlled?
15. Thinking and Wishing

each of the fifteen lectures. They are well illustrated with drawings and make it easier for those attending to understand fully what the speaker is saying.

It is envisioned that this program can be presented in a youth chapel or smaller auditorium, in connection with the Century 21 Better Living Institute, which is to be launched in 1975, as a means of reaching youth directly in their particular areas of interest.

This summer every conference in North America will be holding one, and only one, pilot program in order to field test the materials and prepare the conferences for its general use in 1975. These materials are also being translated into many languages for overseas use.

Although this program will not be released for general use in the field until the beginning of 1975, the details mentioned in this article are being presented here so that you may be fully aware of this development, and begin to schedule your 1975 evangelistic Thrust with this possibility in mind. Announcements will be made in future issues of *The Ministry* as to when and where you may order materials and supplies. 

# Showing People a Better Way of Life

GENE M. DAFFERN

4:00 A.M. He lies awake.

Barely past 30 and a brilliant engineer employed for a leading Seattle firm, he faces, for once, a problem he cannot solve.

He can't quit smoking.

He has tried for several years, without success. Increasingly, though, he has realized that he was burning his future. Now, in desperation, he searches for an organization which specializes in helping people kick the habit. Arising, he thumbs through the Yellow Pages. An advertisement for a Smoker's Dial halts his search. "Call ME 2-2430 for a stop-smoking hint," advises the ad.

He listens intently to the voice. The unknown benefactor on the recording is prescribing that smokers use a friction rub in place of the traditional cigarette immediately after getting up in the morning. He claims that a friction rub with a cold washcloth, applied until the skin turns pink, can help a person to feel wide awake and stimulated, eliminating the desire for a smoke. The recording ends on a personal note with an invitation to call a man by the name of Jack Hubbs at ME 2-5862. Though his watch indicates 6:45 A.M., he calls anyway.

Jack Hubbs rolls out at 4:30 A.M. His job as the Washington Conference temperance secretary demands that he arrive at work early.

*Gene M. Daffern, a student at Walla Walla College, is editor of The Collegian, the student newspaper.*

Hubbs knows the habits of heavy smokers and drug users. Many lie sleepless in the early-morning hours and tend to call his office early. By six-thirty Hubbs is sitting at his desk in the conference office in Seattle.

In the quiet of the morning, he reflects on the immense task that he and other antidrug crusaders face. In Seattle alone, he knows that four thousand heroin addicts must support a \$100-a-day habit, mostly through theft.

Opening the Bible lying on his desk to the book of Matthew, he reads of a conversation between Christ and His people at the Second Advent.

"I was hungry and you fed me; I was thirsty and you gave me water; I was a stranger and you invited me into your homes; naked and you clothed me; sick and in prison and you visited me," says Jesus.

God's people reply, "Sir, when did we ever see you hungry and feed you? Or thirsty and . . ." (Matt. 25:35-40, T.L.B.).\*

The ringing of the phone cuts through the stillness of his office.

"Hello. Jack Hubbs."

"Hello. I'm a local engineer. My smoking is ruining my capacity to work effectively. Can you help me?"

"We have a five-day program . . ."

Since the introduction of the first five-day program 11 years ago by a Seventh-day Adventist physician and minister, the program

has helped over 2 million Americans stop smoking. In the Washington Conference, the Stop-Smoking Clinics have met particular success under the direction of Hubbs.

In the Seattle area, the Five-Day Plan is the only free service of its kind, although a number of commercial organizations, which apparently borrowed heavily from the concepts of the Five-Day Plan, exist with fees ranging from \$10 to \$325.

Of those who attend the clinics, 78 per cent quit smoking. This figure drops to 52 per cent by the end of the first year and begins to stabilize at about 47 per cent at the end of three years.

During the first half of 1973, ministers and laymen conducted more than 45 clinics in western Washington. Hubbs directed 22 of these, which brought to 177 the total number of clinics he had conducted over an eight-year period. He receives great satisfaction from knowing that he is helping people free themselves from self-destruction. "Smoking is really no different than suicide," he says.

While some members of the church may take a provincial view of the meaning of temperance—no drinking, no smoking, no drugs—Hubbs holds a wider view of that misused word.

"Temperance," says Hubbs, "is living a better way of life. That's what the gospel—the good news—is all about. Showing people a

better way of life.

"You know what really keeps me going?" he asks, and continues without really expecting an answer. "It is a statement from the prophet Ellen White that says, 'No subject which is presented to the inhabitants should command as large an interest as that which concerns physical health.'"—*Temperance*, p. 196.

Hubbs sees temperance as one of the prongs of the multiheaded spear of evangelism. As a result of the Five-Day Plans in western Washington, Hubbs has seen more than seventy baptisms.

"In my work I find that everyone wants happiness," says Hubbs. "Some try to find it through drugs, but that's synthetic happiness." Though Hubbs realizes that discovering Christ can end the search for happiness, he does not push religion when counseling persons who are attempting to free themselves from their drug dependency.

What force propelled Hubbs into the position where he now works tirelessly and in which he believes intensely?

For seventeen years prior to taking his present position, he was the administrator of the Walla Walla General Hospital, also volunteering for part-time chaplain's duties at the Washington State Penitentiary for eleven of those years. In these positions he observed, with increasing concern, numerous cases of drug dependency. At the invitation of the

Washington Conference, Hubbs organized the temperance department eight years ago.

In addition to the Five-Day Plan, he coordinates weight-control clinics and nutrition clinics and teaches numerous drug education classes in high schools in the Seattle area.

In his usual straightforward manner, Jack Hubbs warns thousands of students each year of the dangers of drug abuse. His no-punches-pulled technique, which portrays graphically through films and pamphlets the effects of drug use, is apparently well received by students and administrators alike, as evidenced by more requests to teach and speak in assemblies than he can fill. On the wall of his office hangs a simple plaque, a recent gift from the Seattle Public School System that expresses appreciation for his work in drug education.

Pastor Hubbs was a backstage organizer of the drive by the Citizens United for Responsible Legislation (CURL), which recently secured more than enough petitions to put Washington State's lower-the-drinking-age law to a vote of the people. The law would have allowed 19-year-olds to be served alcoholic beverages as of 12:01 A.M. last June 7. However, CURL delivered 75,023 signatures, far more than the 58,902 required, to the secretary of State's office three days before the law was to take effect.

Though Lloyd Tremain, the principal of the Lawton Elementary School in Seattle, was singled out as the leader of the drive and hung in effigy, Hubbs notes that CURL would not have obtained sufficient signatures without Adventist help.

The *Seattle Post-Intelligencer* quoted one tavern owner as saying that he and other tavern owners would "get up a campaign like you wouldn't believe." However, Tremain, a Methodist, says that when Adventists got behind CURL the liquor interests "got scared."

Though Jack Hubbs assumed a low-level posture during the petition gathering, he states that to counteract the massive campaign

that liquor dealers are almost certain to mount next November, he plans to appear on television and radio in order to inform voters of the dangers of lowering the legal drinking age.

"We can beat 'em," he says.

Pastor Hubbs was the only church representative of any denomination present in Olympia to oppose the passage of the age-lowering law. Hubbs notes with concern that the legislature passed and the governor signed the bill in spite of the knowledge that a large majority of the State's citizens are opposed to a lowered drinking age.

Hubbs answers the ringing phone, perhaps the tenth personal call from someone in need of help. In the corner the Smoker's Dial machine hums, busily sending out its recorded message for the fiftieth time during the day.

His day in the office nearly over, he arranges in a semi-orderly fashion on his desk the slips of paper on which are written the names and phone numbers of the individuals he counsels. He picks up his coat and turns out his office light, knowing with renewed conviction the answer to the question in his morning devotion.

"When you did it to these my brothers you were doing it to me!"

From the *North Pacific Union Gleaner*, July 16, 1973. Reprinted by permission.

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

# Medical Ministry in the Trans-Africa Division

DUNBAR W. SMITH

THE recommendation of the 1969 Fall Council "to encourage the development of career employment for Seventh-day Adventist physicians and dentists including appointments as . . . clinicians in conference operated clinics" is being implemented in the Trans-Africa Division.

Physicians and dentists are functioning in denominationally owned and directed medical practices. There are five of these at present, with others in the planning stage. Currently, there is a two-physician and one-dentist practice in Blantyre, Malawi; a one-dentist practice in Bulawayo, Rhodesia; a general medical practice in Babanango, Zululand; a one-dentist practice in

*Dunbar W. Smith, M.D., is secretary of the health, temperance, and world foods departments of the Trans-Africa Division.*

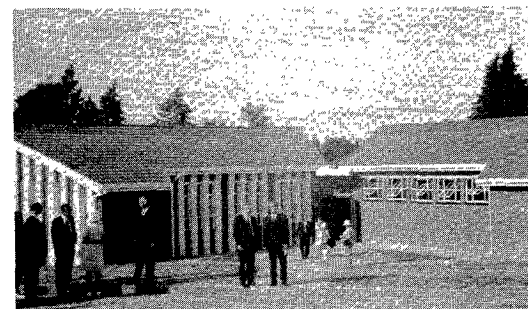
Maseru, capital of Lesotho; a three-physician (two general and one ophthalmologist) practice in Ficksburg, Orange Free State.

The Ficksburg practice functioned several years before the 1969 Fall Council action. The ophthalmologist, Warren Staples, served for many years in developing what is now the 175-bed mission hospital, Maluti, in the kingdom of Lesotho. The son of a Seventh-day Adventist minister, Dr. Staples is an ordained minister.

As the ethical code of the medical profession generally does not permit a licensed physician to practice for a nonmedical entity—the income above salary to go to a third party—the Ficksburg practice is autonomous in keeping accounts. After deducting expenses and salaries for the staff, however, the balance is "donated" to the church to be disbursed within lim-



Dr. Warren Staples, the medical minister, at the pulpit; Elder H. W. Stevenson, Southern Union president; and Dr. Coenraad Birkenstock, South African Union health department secretary, in the background.



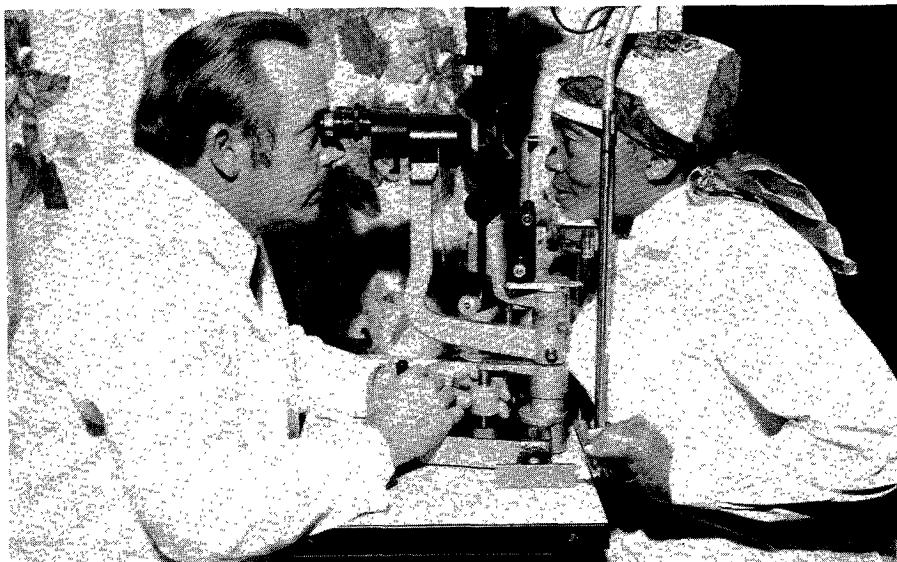
The new Ficksburg European church has a seating capacity of 80, with a hall that seats 120.

its set by the Trans-Africa Division policy:

The disposal of profits shall be by action of the committee \* on the basis of the following priorities: (1) the practice itself, (2) other union medical work, (3) establishing new medical work, and (4) other worthy related projects.

The Ficksburg practice is lucrative. In 1972, the gross income of the ophthalmology department alone was \$100,000, with an operating gain of \$35,537.66. In distributing the gain, over \$9,000 was set aside to capitalize a dental practice in the capital city of Lesotho. (The practice had already financed construction of a fine, representative, dental-cum-medical office there.)

Substantial sums from the practice were allocated to a proposed new church building for a nearby African congregation; for educational bursaries (scholarships) for both African and European stu-



Dr. Warren Staples, ophthalmologist, examines the eyes of an African patient.

dents; and for Bethel, a Seventh-day Adventist college for African students in the Transkei.

The practice also largely financed the construction of the very representative Ficksburg Seventh-day Adventist European church, as well as many other worthy projects through the years.

Church officials welcome the financial assistance from medical practices and are even more pleased by the spiritual impact.

Ten years ago there was not one Seventh-day Adventist in Ficksburg. The ultraconservative community with a population of 4,500 was very prejudiced against any new church group and especially against Seventh-day Adventists. Through the years it has been extremely difficult to secure a hearing for the Adventist message in such Afrikaans towns of the "platteland."

Today, as a by-product of the practice, prejudice has largely evaporated, and as a result of the ministry of Pastor-Doctor Staples and his staff, Ficksburg has a European church of more than thirty members and an African church of more than forty, with others preparing for baptism. Dr. Staples has given Bible studies to his patients, distributed literature, held evangelistic meetings, and opened the office on Saturday for church services.

Aside from the intrinsic function of medical missionary work (e.g., to care for the sick), the medical ministry is to dispel prejudice so that God's last warning message will receive a hearing.

"This [medical missionary] work will break down prejudice as nothing else can."—*Testimonies*, vol. 9, p. 211.


"The presenting of Bible principles by an intelligent physician will have great weight with many people. There is efficiency and power with one who can combine in his influence the work of a physician and of a gospel minister."—*Counsels on Health*, p. 546.

"He [God] designs that the medical missionary work shall prepare the way for the presentation of the saving truth for this time—the proclamation of the third angel's message. If this design is met, the

message will not be eclipsed nor its progress hindered."—*Counsels on Health*, p. 518.

Dr. Staples, in commenting on the fruitage of his practice, remarked, "There could be one hundred such medical practices in South Africa if only enough dedicated doctors were available." Inspired by his good example and that of other South African physicians in the medical ministry, thirty Adventist youth are preparing for medical careers. Some are planning for service in the Trans-Africa Division mission fields, while others have dedicated their

future to denominational, Seventh-day-Adventist practices.

It has become exceedingly difficult to establish new hospitals in this division because of government regulations and finances, but qualified, licensed, physician-medical missionaries can practice almost anywhere. Thus the way is still open for preparing people to receive the message of the Lord. 

\* The committee: A governing committee for each practice is appointed with the following membership: union president—chairman; union treasurer—vice-chairman; medical director of practice—secretary; medical secretary of union; other doctors and dentists in the practice.

## PROFITING FROM HIS PROPHET

### Teach Children Physiology

ELLEN G. WHITE:

"Parents should seek to awaken in their children an interest in the study of physiology. From the first dawn of reason the human mind should become intelligent in regard to the physical structure. We may behold and admire the work of God in the natural world, but the human habitation is the most wonderful. It is therefore of the highest importance that among the studies selected for children, physiology occupy an important place. All children should study it. And then parents should see to it that practical hygiene is added."—*Counsels to Parents and Teachers*, p. 125.

"They [children] should understand the importance of guarding against disease by preserving the vigor of every organ and should also be taught how to deal with common diseases and accidents. Every school should give instruction in both physiology and hygiene, and, so far as possible, should be provided with facilities for illustrating the structure, use, and care of the body."—*Education*, p. 196.

#### CURRENT MEDICAL OPINION:

"Encourage school boards and other influential groups to urge that health, including cardiovascular health, be taught in the schools, starting in the first grade, and continuing for as long as the individual is in a formal school system."—J. Willis Hurst, M.D., President, American Heart Association, *The President's Letter: The Essential Role of Public Education*, March, 1972, p. 3.

The fact that health-education programs among children and youth can be more effective than such programs for adults is illustrated by a report from the San Diego Council on Smoking and Health, and Smoking Research/San Diego, which indicates that the results in bringing about smoking cessation from programs in the San Diego area did not differ significantly from the national averages of those who quit smoking in 1970. However, the percentage of boys and girls smoking decreased in the San Diego area, as was demonstrated by comparing a survey of smokers in grades seven through twelve in January, 1967, with a follow-up survey conducted in January of 1971. During the same period of time, national figures show an increase in smoking among boys and girls. The agencies involved feel that these data show that some meaningful results have occurred as a result of an intensive five-year, health-education program conducted in area schools.

LLOYD L. MILLER

**E**VERY consecrated graduate of Loma Linda University realizes that God has called him to do a specific work. "The Redeemer expects our physicians to make the saving of souls their first work."—*Medical Ministry*, p. 37.

What, then, is the most effective way to tell others of the love of God at this late hour? The Spirit of Prophecy is replete with information relating to the difficulties encountered in this work. We have, however, been given instructions on how "the great work of the third angel's message" is to be done. "It must be largely accomplished by persevering, individual effort, by visiting the people in their homes."—*Welfare Ministry*, p. 97.

This is nothing new; house-to-house work is already being done. But is it being done most effectively? If they shut the door in your face, what then?

Since our work is to be largely accomplished by visiting people in their homes, I suggest that the medical office can be used as an effective base for this kind of ministry.

#### **Medical Ministry**

Too often the term "medical evangelism" suggests a health talk, the work of our hospitals, occasional treatments and visitations by church members, or the conducting of the Five-Day Plan to Stop Smoking. Certainly the Lord has blessed every effort put forth

in these channels, but what about the impact of the hundreds of consecrated Christian physicians who make thousands upon thousands of contacts in their offices, in homes, and in non-Adventist hospitals?

Why shouldn't some of our Adventist pastors be trained to work *full time* in conjunction with our consecrated physicians wherever possible as *office* chaplains?

Every individual coming to a Christian medical office has a need, and he or she comes for help. Every such patient should be considered as sent of God and as such is a potential candidate for heaven. Using the very methods of the Master, the patient's physical needs are to be met first.

Seldom is a patient initially ready for Bible studies. Preceding these, a close interworking of chaplain and physician would be a great help. Those patients desirous of spiritual counseling or who, in the physician's opinion, would benefit by such, could very tactfully be introduced to the office chaplain.

We should remember that "as Christ has pitied and helped us in our weakness and sinfulness, so should we pity and help others. Many are perplexed with doubt, burdened with infirmities, weak in faith, and unable to grasp the unseen; but a friend whom they can see, coming to them in Christ's stead, can be as a connecting link to fasten their trembling faith

# Medical Office Evangelism: A Threefold Ministry



upon God."—*Testimonies*, vol. 5, p. 246.

In this way, medical missionary work can truly become the strong right arm "used to open doors through which the body may find entrance." Its major reason for existence "is to largely prepare the way for the reception of the truth for this time."—*Medical Ministry*, p. 238.

### Gospel Ministry

In 1969 Loma Linda University offered for the first time a chaplain residency program. This was sanctioned and encouraged by the General Conference. It seems to be generally understood that this training is to prepare workers to serve as hospital chaplains.

Because most of our Seventh-day Adventist physicians are not located near a denominationally operated hospital, but instead are utilizing the facilities of non-Adventist hospitals, would it not be reasonable to suggest that some of our chaplains unite with our own physicians in their medical offices? In this way those "indissoluble ties" that are to bind together our medical evangelists and gospel ministers (*Testimonies*, vol. 8, p. 46) would be maintained. A chaplain thus united full time with consecrated medical personnel could open many avenues. The following are examples:

1. The chaplain would have his own office in a medical clinic and would see patients by appointment—at the patient's request or by referral from the clinic physicians.

2. His conducting of a short devotional service for the clinic staff would increase the spiritual impact of the clinic service.

3. He would make daily hospital rounds to local hospitals—denominational and non-denominational—to visit every inpatient admitted by the clinic, regardless of church affiliation. The physicians would inform these patients ahead of time that the

Lloyd L. Miller, M.D., is a physician and surgeon in South Burnaby, British Columbia, Canada.

**Every individual coming to a Christian medical office comes for help. Every such patient should be considered as sent of God and as such is a potential candidate for heaven.**

clinic chaplain would visit them and help them in any way. Special help would be available to the seriously ill and to their families. (I have personally known of a whole ward in a non-Seventh-day Adventist hospital requesting prayer after hearing one of our ministers pray for a patient the night before surgery.)

4. Past experience in my own practice with this physician-minister association demonstrated that in a very short time patients by the score were telephoning for appointments to see the chaplain. They sought marital advice, spiritual counseling, and Bible studies. They requested prayer for themselves or loved ones. On two occasions, patients requested the chaplain (in preference to their own minister) to conduct funeral services. In every instance, however, I as the physician determined which patients required psychiatric consultation rather than the services of the minister. This careful differentiation and evaluation by the physician is absolutely essential.

5. In addition to the chaplain's office, there would be a lecture room where health lectures, cooking schools, Five-Day Plans, Bible studies, and other programs would be held by the united efforts of the medical and spiritual ministry.

6. The chaplain would work closely with local pastors to integrate all interests developed through the medical offices.

A chaplain would thus be kept fully occupied, especially if he were working in conjunction with several medical offices.

### Literature Ministry

Another method of witnessing in a physician's office is through the

use of Christian literature. When only Adventist literature is present in the office, many spiritual discussions arise. Spiritual interests would be directed to the chaplain or literature evangelist, and subsequent Bible studies could be conducted. Just think—no door-knocking necessary!


Patients frequently ask for periodicals to take home. This would invite follow-up by telephone or a house call by the chaplain.

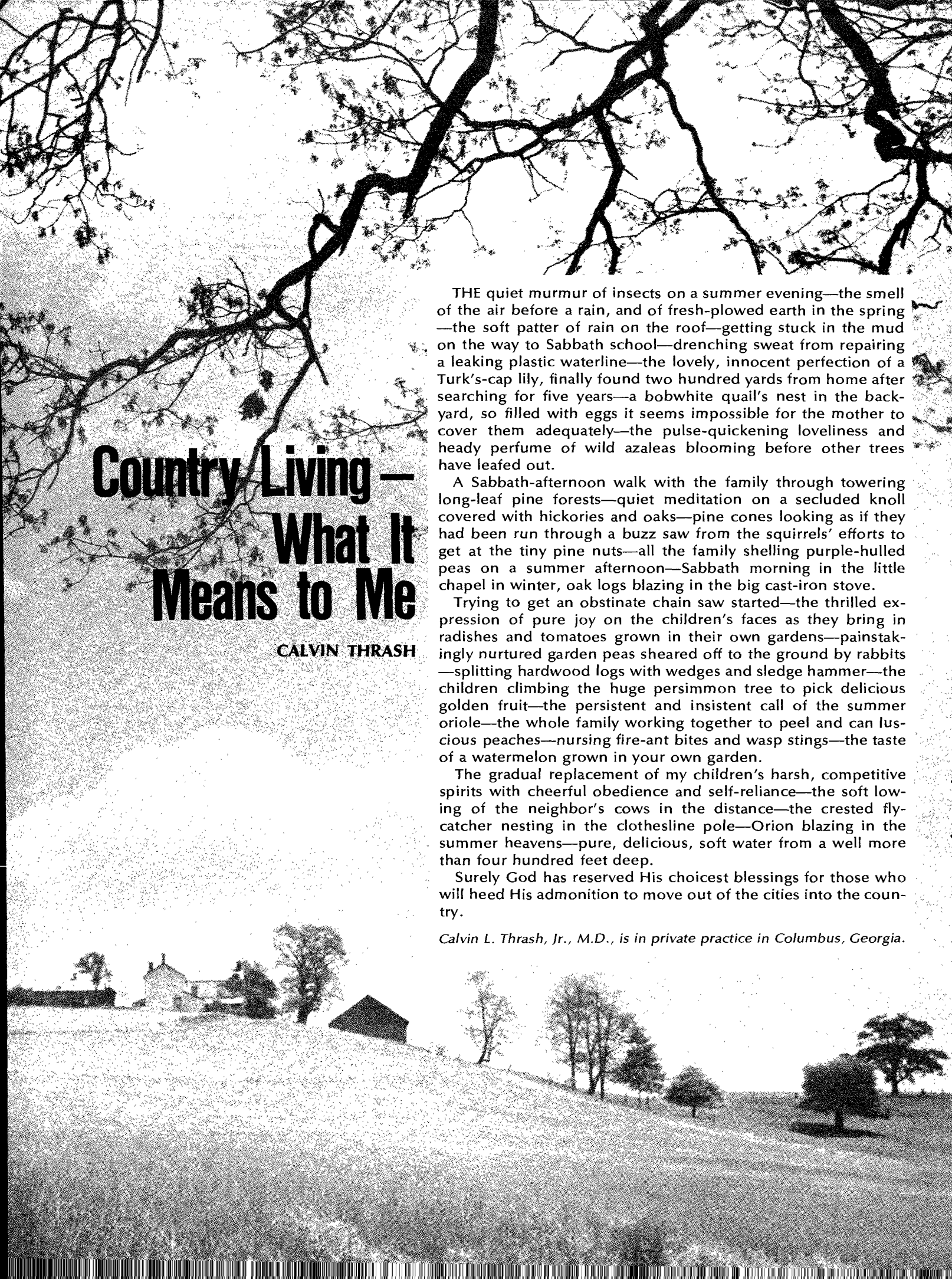
1. The literature evangelist would maintain constant contact with the chaplain.

2. He would keep a fresh supply of literature not only in the waiting room but also in each examining room. (If Adventist literature only is available, no patient is embarrassed to read it.)

3. Office personnel would convey special interests and literature requests to the chaplain or colporteur.

4. Patients frequently send Christmas cards or cards of appreciation. What an ideal opportunity to respond with a gift of our literature. Ellen White has this excellent advice: "If you do not succeed by personal visits, try sending them the silent messenger of truth. There is so much pride of opinion in the human heart that our publications often gain admittance where the living messenger cannot."—*Welfare Ministry*, p. 95.

Could it be that we must give greater recognition to and make more adequate provision for this new method of evangelism? Could it be that there must be much greater understanding and much more intercommunication between ministers, colporteur evangelists, and physicians? And perhaps more mutual love in sharing the task? 



# Country Living — What It Means to Me

CALVIN THRASH

THE quiet murmur of insects on a summer evening—the smell of the air before a rain, and of fresh-plowed earth in the spring—the soft patter of rain on the roof—getting stuck in the mud on the way to Sabbath school—drenching sweat from repairing a leaking plastic waterline—the lovely, innocent perfection of a Turk's-cap lily, finally found two hundred yards from home after searching for five years—a bobwhite quail's nest in the backyard, so filled with eggs it seems impossible for the mother to cover them adequately—the pulse-quickening loveliness and heady perfume of wild azaleas blooming before other trees have leafed out.

A Sabbath-afternoon walk with the family through towering long-leaf pine forests—quiet meditation on a secluded knoll covered with hickories and oaks—pine cones looking as if they had been run through a buzz saw from the squirrels' efforts to get at the tiny pine nuts—all the family shelling purple-hulled peas on a summer afternoon—Sabbath morning in the little chapel in winter, oak logs blazing in the big cast-iron stove.

Trying to get an obstinate chain saw started—the thrilled expression of pure joy on the children's faces as they bring in radishes and tomatoes grown in their own gardens—painstakingly nurtured garden peas sheared off to the ground by rabbits—splitting hardwood logs with wedges and sledge hammer—the children climbing the huge persimmon tree to pick delicious golden fruit—the persistent and insistent call of the summer oriole—the whole family working together to peel and can luscious peaches—nursing fire-ant bites and wasp stings—the taste of a watermelon grown in your own garden.

The gradual replacement of my children's harsh, competitive spirits with cheerful obedience and self-reliance—the soft lowing of the neighbor's cows in the distance—the crested flycatcher nesting in the clothesline pole—Orion blazing in the summer heavens—pure, delicious, soft water from a well more than four hundred feet deep.

Surely God has reserved His choicest blessings for those who will heed His admonition to move out of the cities into the country.

*Calvin L. Thrash, Jr., M.D., is in private practice in Columbus, Georgia.*

# SPOTLIGHT ON HEALTH

## FIVE-YEAR-OLDS' FAT LIKELY TO BE PERMANENT



It has been well documented that childhood obesity is a precedent of adult obesity. Approximately 80 per cent of all overweight children remain so as adults. However, significant correlations between weight in childhood and in adulthood do not occur until about five years of age. It has been suggested that the two peaks for the onset of juvenile obesity occur between birth and four years of age and between seven and eleven years.

Multiple causative factors may act alone or in combination to produce a variable size in adipose (fatty) depots. In obese individuals, the enlargement of fat depots is due mainly to an increased cell number. Weight reduction results in a smaller cell size without any change in the cell number. Once the adult cell number has been reached, it does not appear to be altered by nutritional factors. Thus, early nutritional experiences, by affecting the number of cells in the adipose tissues, may be crucial in the development of obesity. (J. L. Knittle, *Journal of Pediatrics*, 81:1048, 1972.)

## MEAT PRIME SOURCE OF CONTAMINATION



About 25,000 cases of salmonella are reported each year in the U.S. Health authorities believe that this represents only 10 per cent of the actual occurrence. Poultry and red meat are the primary sources of contamination; any utensil or cutting board that is used for raw meat or poultry should be cleaned thoroughly with hot, soapy water. The most effective stage in food processing to eliminate salmonella is the last step before packaging. (*FDA Consumer*, 7:11, 1973.)

## LESS VITAMIN C IN TOMATOES?



Pesticide use in agriculture may alter nutritional values, according to an Australian publication. Several soil pesticides have been found to improve significantly the carotene (pro-vitamin A) content of various vegetables.

On the other hand, there is some evidence that the acidity of tomatoes has declined as new varieties more suited to mechanical harvesting have come into use. Such decline in acidity frequently is accompanied by a decline in ascorbic acid.

The intensive cropping of modern agriculture has led to gradual exhaustion of trace minerals. Fertilization restores the nitrogen and some other macro-nutrients but not the micro-nutrients; so planning for addition of trace minerals to fertilizers is needed.

Processing strongly affects nutrient values. Oxidation hastens destruction of vitamin C, and such losses may be large. The new dehydrated forms of potatoes are largely devoid of their natural vitamin C. Yet many populations rely on potatoes for an appreciable part of their vitamin C intake.

Little work is noted in the literature on the effects of various processing factors on such vitamins as folacin, B<sub>6</sub>, B<sub>12</sub>, or biotin. Losses of vitamin A also need further study. (W. A. Gortner, "The Impact of Food Technology and Nutrient Supplies," *Nutrition Notes and Reviews*, May-June 1973, Commonwealth [of Australia] Department of Health.)

## RATIO OF ZINC TO COPPER MAY AFFECT CHOLESTEROL



Quality and quantity of fat ingested, water hardness, sugar intake, fiber intake, and exercise have been connected to the prevalence of coronary heart disease. High concentrations of cholesterol are generally found in this disease state. Dr. L. M. Klevay of the Human Nutrition Laboratory of the University of Cincinnati has tested the hypothesis that an alteration in the ratios of metallic elements ingested by rats would alter the concentration of cholesterol in the plasma.

He found that increasing the ratio of zinc to copper from 5 to 1 to 40 to 1 consistently and significantly produced higher cholesterol levels. Other factors of diet remained constant.

He cites data to show that increased consumption of sugar, decreased consumption of vegetable fiber, consumption of soft water, and lack of exercise result in an increase in the zinc to copper ratio. For example, in exercise, an increase in sweating may have the protective effect of causing a relatively greater loss of zinc than of copper. Many other examples of changes of metallic element ratios are cited. (Dr. L. M. Klevay, "Hypercholesterolemia in Rats Produced by an Increase in the Ratio of Zinc to Copper Ingested," *American Journal of Clinical Nutrition*, October, 1973, pp. 1060-1068.)

## ONE WAY TO LOWER BLOOD PRESSURE?



Dr. James M. Iacono, a nutritionist with the USDA's Agricultural Research Service, reported to the American Heart Association meeting at Atlantic City on November 10, 1973, that blood pressure can be lowered by reducing the level of fat in an otherwise normal diet.

In the study, 21 volunteers (10 men and 11 women) all in good health ate meals precisely formulated and prepared, during two 40-day periods. In Period I, fats

*Continued on page 36*

**SPOTLIGHT ON HEALTH from p. 35**

provided 25 per cent of the calories, and in Period II, 35 per cent. Both percentages are lower than the 40 to 45 per cent in the typical U.S. diet. As expected, cholesterol levels dropped soon after the Period I started. Within 10 days, the average level dropped 15 per cent.

Many volunteers in the study had blood pressures in the high range for their ages, which in the first study were 40 to 60. The average blood pressure for males at the beginning of the test was 145 (systolic) over 85 (diastolic). At the end of Period I, the average was 125 over 75.

For females, pressure at the beginning was 129 over 76, and at the end 121 over 71.

Whether reduced fat levels in the diet would also reduce blood pressures of persons with abnormally high readings is not known.

The study was made jointly by USDA and Georgetown University School of Medicine. (Release, 3473-73, November 10, 1973, USDA.)

**COFFEE AND HEART DISEASE**



One finding of the Boston Collaborative Drug Surveillance Program was an association between heavy coffee drinking and myocardial infarction—data showed that the risk is about twice as great for heavy coffee drinkers. No association between heavy tea drinking and heart or any other disease was found, suggesting that caffeine is not the causative factor. These findings contradict several previous studies; the results, however, cannot be rejected. (*Science*, 181:534, 1973.)

**ASSOCIATION'S SUIT STOPS LABELS ON FRUIT**



The Food and Drug Administration has exempted fresh fruits and vegetables from nutrition-information-labeling regulations "pending promulgation of specific labeling requirements for these products."

This came as a result of a suit brought by the United Fresh Fruit and Vegetable Association (UFFVA) and by Sunkist Growers. The idea of nutrition information labeling is to provide facts to enable consumers to make sound choices in their food buying. The regulations as drawn, however, would shut off the flow of facts about one of the Basic Four groups of food (fruits and vegetables), according to UFFVA. The association says that the regulations are favorable to a constant flow of information about imitation, synthetic, formulated, and fabricated foods that can comply with the regulations. Any Federal action that favors such foods as against natural products that have proved their value for thousands of years is unscientific and against the interests of the public, the association says.

**UNIQUENESS OF HUMAN MILK**



In its eighth report, the Joint FAO/WHO Expert Committee of Nutrition (1971) deplored the universal trend toward the early weaning of infants. The committee recommended that every effort be made to encourage mothers, particularly in developing countries, to breast-feed their infants at least during the first year of life. Breast-feeding provides the correct dosage of all nutrients at low cost, protects the vulnerable infant with anti-infective agents, and ensures emotional support at the time when mental development is at its most rapid and critical stage. (*WHO Chronicle*, 25:537, 1971.)

**RUNNING IN PLACE DECREASES BLOOD PRESSURE AND HEART RATE**



The effects of running in place for six minutes twice daily on work capacity, cardiovascular function, body composition, and serum triglyceride levels of sedentary, middle-aged men were evaluated. Total body weight, skinfold thickness, and serum triglycerides were unaltered. However, increases in work capacity and decreases in systolic blood pressure and heart rate were observed. (*Journal of American Geriatric Society*, 21:164, 1973.)

**EXERCISE AND PROPER DIET DISCOURAGE MENTAL ILLNESS**



A seven-year study assessed dietary intake and physical activity of nearly 700 members of the health professions. Diets of both exercisers and nonexercisers were similar in number of calories, but different in nutrients. The exercisers' intake of each vitamin, mineral, and amino acid exceeded that of nonexercisers. The nonexercisers ate more refined carbohydrates. Tests of psychologic well-being suggested that exercise and diets low in refined carbohydrate tended to discourage mental illness. (*Journal of American Geriatrics Society*, 21:208, 1973.)

**WATCH THAT VITAMIN LABEL**



The "return to nature" trend has created a demand for "natural" or "organic" vitamins. Most vitamins sold today are synthetic. Bio-chemically, a vitamin has only one molecular structure. Labeling synthetic vitamins as "natural" or "organic" would be considered misbranding. Most "natural" products are sold by small drug companies that operate only intra-State. Therefore, the FDA would have no jurisdiction. (*Journal of the American Medical Association*, 225:73, 1973.)

"I'M THINKING of a pump," the Chairman said to the Production Engineer, "a pump which will fulfill a pretty tough programme performance."

"That's what we're here for," the Production Engineer said.

"Now listen to me," the Chairman went on. "The pump must keep eight pints of fluid in continuous circulation at the temperature of 37° C. It must work against constantly varying resistance and must adapt itself instantaneously, sometimes pumping eight pints a minute, sometimes fifty."

"What do you mean by instantaneously?"

"Within a tenth of a second."

The Production Engineer, blanching below the eyelids, gave a whistle, and made a note.

"The pump must weigh no more than 12 ounces. It must function at the altitude of Mount Everest, in the Sahara, or at the North Pole. It will have to give day and night service and deliver 130 strokes per minute—then in a couple of minutes, drop to 70. It will be controlled by a self-regulating, electrical mechanism."

"You mean automation?" the Production Engineer asked. "We are quite used to that."

"The pump must also be responsive to human control—which at any time may countermand that wonderful automation. The controller of the pump may be asleep, or drunk—it makes no difference."

"It's going to be hard to design a pump like that."

"Then, the pump must be able to operate at half the fluid capacity."

The Production Engineer became grim. "You said this was a tough assignment!"

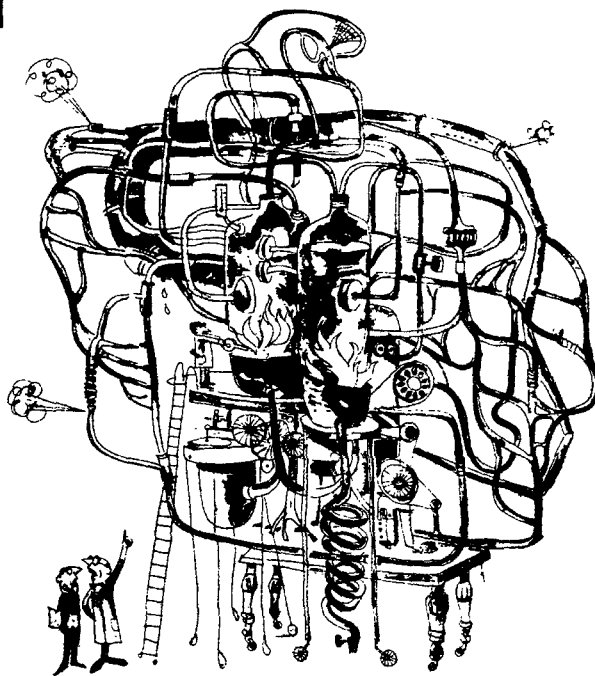
"Another thing. This pump has four chambers with four valves, and has to drive the fluid simultaneously in opposite directions."

"I won't say it can't be done," the Production Engineer said. "I am making a note of all this. What about running repairs?"

"Running repairs? Servicing will have to be done without the

# The Finest Machine That Was Never Invented

HARLEY WILLIAMS



pump losing a single stroke. I tell you this pump must never stop."

"I will have to take this up with the factory," the Production Engineer said in desperation.

"Another thing. The pump must go on for anything up to one hundred years."

The Production Engineer let his pencil fall. "It can't be done, sir. A pump like that simply could not be designed."


Then the Production Engineer saw a smile of triumph on the Chairman's face. "Oh, I get you. It is an imaginary pump; it's your dream—for the future."

"No, it is a real pump. You have one inside your shirt. . . . Mine's been going for half a century—with automatic servicing. There has never been anything like the human heart—it's nothing but a pump with tubes attached. Four

chambers, two circulations, all kept up with perfect automation. And it even works when we are not thinking. It can respond to any requirement—heat and cold—bad temper, beating the mile record. It is a lesson in design, in servicing—everything."

"But the real point is," here the Chairman paused, "the heart does go wrong. The material wears out before it should. Those artery tubes become rough inside and silted up. The valves get glued up. The automation goes wrong and we simply don't know enough about how the pump works, to put it right."

The Production Engineer became more hopeful. "Surely, sir, that's a subject for study?"

"It surely is." 

Acknowledgments to Dr. Harley Williams, editor of *Health* and director general of the Chest and Heart Association, London, England.





# No Greater Love

BOBBIE JANE VAN DOLSON

surely be "underprivileged" or "economically deprived," but in those days they were just the people who live at The Pit. We did not pity nor ridicule them, but unquestioningly accepted them as our friends.

The Jones boys were sometimes hungry at school, and more than once we shared our own slim lunches with them. A half sandwich from Betty, two bites of an apple from Bob, a broken cookie from June—bit by bit the little boys collected enough fuel to take them through the day.

With the passing of time the memory of Mr. Jones has faded. I recall only a tall man in overalls, faceless to me now. But Mrs. Jones is still bright and warm in my memories, though more than thirty years have passed since she last smiled in my direction. She was gaunt and big boned. In better times she might have put on weight and fussed a bit about getting fat, but that was no problem with Pit families in the thirties. Invariably her lips were curved in a sweet smile that caught our attention far more than her shabby dress. The younger boys were usually clustered around her knees, but occasionally she would come to a Mother's Club meeting without them, walking the mile

ON A long-ago day, a new family moved into the depression-ridden village where I walked the paths of my childhood. Their name was Jones, and if they were poorer than some of us, it did not matter, for there was no class consciousness in that town in those desperate times. There were five boys in the family, and the two oldest soon joined us in the exquisite joys that sleepy little place offered to its children. We swam in the swift-flowing river, hiked

the low brown hills, caught horny toads, and knew in our hearts that there was not any place, anywhere, so satisfying as Friant, California.

The Jones family took up residence in that section of town known as The Pit, so called because that was what it was. In the past, some mineral or raw material must have been mined or taken from the earth there, but commercial activity had long since ceased, leaving only this enormous hole in the ground. Shanties perched on the brink of the hole, and entire families lived in these shacks. Nowadays these folks would

*Bobbie Jane Van Dolson is an assistant book editor at the Review and Herald Publishing Association.*

and a half from their shack to the two-room schoolhouse on the hill.

The Jones family had just begun to add their own particular design to the fabric of my life when their shanty caught fire. Mrs. Jones' last desperate gift to her children left a vivid mark on me—on all of us in the town, and we talked about it afterward—small groups huddled over the drinking fountain, or three or four girls drawn together in the outlying area of the ball field, where we had been banished by an unfeeling captain to "watch for flies" during the noon ball game.

On that awful night two of the little boys had somehow been left inside when the overheated chimney turned the house into a bonfire. The older three and the parents were safely outdoors when Mrs. Jones realized that her babies were not with her. Neighbors grabbed for her as she started toward the crumbling, fire-lit doorway. She struck them with her big hands and raced on. As one man said soberly afterward, "Warn't

nothin' er nobody coulda held her."

And by the water fountain and in the ball field children talked about it in hushed tones. We had never thought of a mother dying like that for her children. Would my mother try to save me if I were being burned up? I thought of her small neat figure speculatively. Probably the neighbors would be able to hold her back and I would be abandoned to the heat and smoke. Would I ever be brave enough to go after someone else, if they were in a burning building? I didn't know, and it made me uncomfortable, so I—and my friends—soon dropped the subject.

But intermittently the pictures of that fiery death scene would flash upon my mind, made even more fiery and fearful by my imagination. On one such occasion, when the terror of it all nearly overwhelmed me, I confronted my mother. "Mamma, would you go into a burning building to try to get me out, if I were burning up?"

She looked up from the stack of

English papers she was marking. "I love you more than life itself," she said simply. "I would give my life for you."

So that was that. I still could not understand it, but I went about my play a little more secure, a bit more confident. My mother had said she loved me more than her life. And I began to have a dim comprehension—oh, very dim, but a beginning knowledge—of that other Person who loved me and gave Himself for me. ➤

*From Mother, Mother, by Bobbie Jane Van Dolsen, soon to be published by the Review and Herald Publishing Association. Used by permission.*

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## dear kay:

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*Please explain how, when, and for what purpose a minister's wife should entertain.*

The majority of church members do not expect the minister's wife to entertain them. However they do enjoy and appreciate being in the pastor's home and a lasting friendship is often begun as a consequence of a simple meal together.

There are many ways to entertain church members. Entertaining by groups is the safest method, such as the church officers, the Sabbath school officers, the Sabbath school classes, the choir, the Dorcas ladies, the young people. But the most important people to be entertained are those with the greatest needs. Among these we might mention the lonely, the depressed, the elderly, the Bible study families, the new members.

Committees meeting in your home could be served a light lunch. The buffet type of meal is more easily handled by a hostess, and even a potluck dinner is perfectly acceptable.

When moving to a new church, an open-house evening is a good way to get acquainted quickly with the whole church, inexpensively. Three key words to remember in entertaining are: simplicity, sincerity, and Christian fellowship.

## Promises for You

*Jesus knows the burden of every mother's heart.  
He who had a mother that struggled  
with poverty and privation  
sympathizes with every mother in her labors.*

*He who made a long journey  
in order to relieve the anxious heart  
of a Canaanite woman  
will do as much for the mothers of today.*

*He who gave back to the widow of Nain  
her only son, and who in His agony upon the cross  
remembered His own mother,  
is touched today by the mother's sorrow.*

*In every grief and every need  
He will give comfort and help.*

—The Desire of Ages, p. 512.

Dear Shepherdesses,

As I recently flew in a Boeing 707 from New York City to Buenos Aires, Argentina, accompanying my husband on a missionary journey, I read an interesting article by Gerald M. Knox entitled, "When the Blues Get You Down."

One psychiatrist was quoted as saying, "If the fifties were the age of anxiety the seventies are the age of melancholy. Depression, serious, debilitating deep-down bouts with gloom that drain the energy and paralyze the will, has risen to the status of a national epidemic." Statistics amazingly show that one in eight Americans can be expected to require treatment for depression in his lifetime and 4 to 8 million will need help this year!

The blues often plague women of our acquaintance, too, but I was thinking of how blessed we

are to have, in times of stress, the precious promises to steady us. I know how comforting it is when fear strikes terror to one's heart to remember that "underneath are the everlasting arms." How wonderful it is, when we lose a loved one to have the assurance that there is a resurrection morning coming and because He lives, we too shall live. When serious illness strikes there is a Great Physician on whom we can call who has promised never to leave us or forsake us. When the loss of a job might occur, our confidence relies on the conviction that God will never lead His children otherwise than they would choose to be led if they could see the end from the beginning.

I don't mean that continued and serious depression and a change in behavior should be ignored. There are times when conditions

do come that are traumatic. Illness should be diagnosed and treated. As Pennsylvania's Dr. Beck says, "The bomb must be defused before it bursts or the damage is lasting."

But we, of all people, have a strong rope to hang on to. It is so reassuring to know we have One to whom we have easy access, One who will reassure us and encourage us. Ours is the same privilege enjoyed by Hannah in days of old: "The burden which she could share with no earthly friend she cast upon God." —*Patriarchs and Prophets*, p. 570.

Let us go to Him, asking Him to carry our load, the entire burden, before our feelings become so exaggerated and overwhelming that they lead to problems. As we cast our cares upon Him we will find peace.

With love,  
Kay

#### From page 6

worker in this church, whether he be janitor, typesetter, president, evangelist, nurse, doctor, pastor, or layman, made it his or her first work to constantly receive fresh supplies of the golden oil and then go to work using sanctified brain cells and energy in thought and action to reach the world with the glorious gospel, we would see the might of the omnipotent God working in our behalf as we have never yet seen it! The church militant would be the church triumphant in a very, very short time.

#### What Is Success?

Often we ask, What is success? Success to my way of thinking is when the Lord comes. This is the ultimate success! When the Spirit takes possession of us as workers, the work accomplished will be of such a quality and of such magnitude that we will be in the same position as the New Testament church. They started out with their statistical records—3,000 souls, 5,000 souls. Then things got out of hand. The Apostolic General Conference Communications Department put several notices in their TELL journal that read "And believers were the

more added to the Lord, multitudes both of men and women" (Acts 5:14). Another read, "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith" (chap. 6:7). There are no more specific statistics relative to large numbers of baptisms in the book of Acts after these announcements. They refer to membership additions by simply using the term *multitudes*.

Why don't we give less emphasis to numbers and statistics and more emphasis to the golden oil and see what happens? Only the Holy Spirit can produce this kind of success. Until that day, those filled with the golden oil will seek the highest standard of performance. We talk about expertise, skill, professionalism—but does not the Holy Spirit inspire a man to reach for the highest level of performance? In no way does a spiritual endowment lower the standards.

Ours is a spiritual work, to be accomplished by spiritual men and women, using the finest means and methods for the purpose of preparing a people spiritually to live with Christ forever. If this is not true, then why should

we not hire the top public relations people in the world, whether they be atheist or Shintoist? Why not hire the finest public speakers to stand in our pulpits—men who are technical experts at persuading people even though they be agnostics? Why not hire Nobel-prize-winning scientists to teach in our schools, regardless of their beliefs and attitudes?

The wonderful thing about it all is that God takes common men and women and makes them uncommon through His Spirit. He takes fishermen and turns them into powerful witnesses for Him.

He takes men and women in this movement today and through His unlimited power uses them to carry His message of salvation to the lost multitudes.

"God's faithful messengers are to go steadily forward with their work. Clothed with the panoply of heaven, they are to advance fearlessly and victoriously, never ceasing their warfare until every soul within their reach shall have received the message of truth for this time."—*Evangelism*, pp. 705, 706.

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

# seminary news

## Seminary "Comes of Age"

As Andrews University, which began under the name of Battle Creek College in 1874, celebrates its one-hundredth year of existence, the Seminary is now in its fortieth year of operation since it started as the Adventist Bible School on the campus of Pacific Union College in 1934. During these 40 years it moved first to Washington, D.C., where it remained till 1960, and then joined the Emmanuel Missionary College on this campus and became part of Andrews University as one of three schools.

It can be said that with the introduction of the first doctoral program, the Doctor of Ministry, during the current academic year the Seminary has come of age. At present sixteen doctoral students are enrolled, with eleven others to enter the program in the next few quarters. Dr. Arnold Kurtz, of the Department of Church and Ministry, was recently appointed as director of the Doctor of Ministry program.

The *Andrews University Seminary Studies (AUSS)*, now in its twelfth year of publication, has a new editor. Dr. Kenneth Strand replaces Dr. Siegfried H. Horn, who edited this learned journal from its beginning in 1963. Dr. Raoul Dederen replaces Dr. Strand as one of the associate editors. The *AUSS* has received wide acceptance in the scholarly world and is found on most shelves of universities and seminaries in the English-speaking countries. It is clearly identified as an organ of the Seventh-day Adventist Theological Seminary. The articles that appear in the *AUSS* are regularly abstracted, indexed, or listed in sixteen periodicals or indexes published in this country and in Europe.

The archeological museum, which was opened to the public four years ago, has grown to such an extent that a curator and an advisory council is needed to administer it. Siegfried H. Horn, who built up this museum from its small beginning some two decades ago to a collection which holds now approximately 7,000 archeological objects, was appointed curator. During the past year the museum's holdings were increased by hundreds of objects excavated during the third season of excavations at Biblical Heshbon in Jordan as well as by a large collection of cuneiform tablets. This collection, consisting of about 3,000 tablets dating from 2000 B.C. to the fifth century B.C., has been deposited by the Hartford Theological Seminary Foundation in the Archeological Museum of Andrews University and may eventually become the museum's

property. The tablets are still awaiting publication and provide a great source for research work on the doctoral level for members of the faculty and for students.

## Extension School in South America

Approximately 600 Seventh-day Adventist ministers in South America attended Extension School classes offered by the Theological Seminary at

Andrews University during January and February. The classes were held in Brazil, Argentina, and Peru.

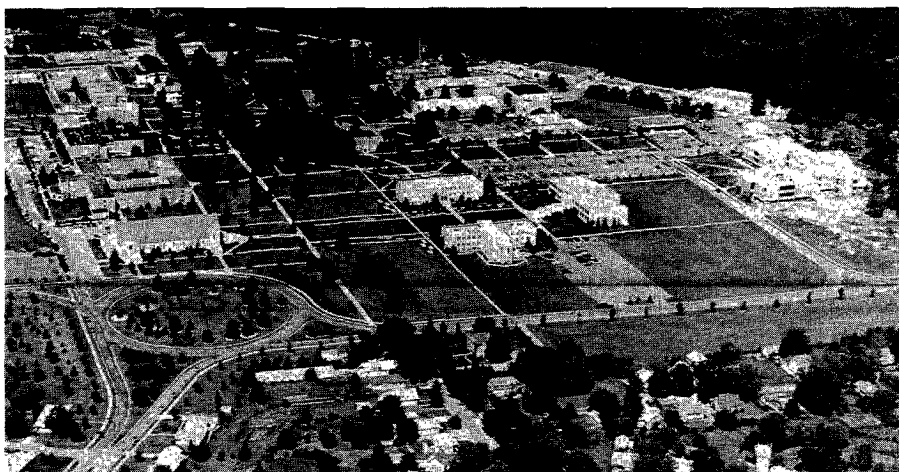
Dr. Thomas Blincoe, associate professor of theology and assistant dean for student affairs at the Seminary, taught the classes. Each extension school was scheduled for two weeks and offered the three-credit Seminary course, "Doctrine of Atonement." Approximately 200 ministers attended each school.

## ANNOUNCEMENT

### Conference on Evangelism

Director—Arnold Kurtz, Professor of Church Organization at Andrews University

- Thursday, May 2 "Media Evangelism": a joint production by Voice of Prophecy, Faith for Today, and It Is Written programs.
- Friday, May 3 All day: special study sessions for evangelists under the auspices of the General Conference Ministerial Association.  
Evening: Oswald Hoffman, speaker for the Lutheran Hour—subject: "Good News From God."
- Sabbath, May 4 8:00 A.M.—Charles Brooks, general field secretary of the General Conference.  
11:00 A.M.—Robert H. Pierson, president of the General Conference.  
2:00 P.M.—Papers to be presented by Dr. H. E. Douglass, associate editor of the *Review and Herald*, "Toward a Theology of Evangelism;" and Gerard Damsteegt, "The Theological Uniqueness of the Seventh-day Adventist Evangelistic Mission." Mr. Damsteegt is a B.Th. degree candidate of the Free University of Amsterdam writing his dissertation at the SDA Theological Seminary.
- Sunday, May 5 Workshop for evangelists who hold field schools with the Seminary—Paper, Dr. Winton Beaven, dean of College of Medical Arts, Kettering, Ohio. Topic—"Communicating the Gospel to the Secular Mind."



Aerial view of Andrews University campus.

A RECENT book contains a complete course in success, leadership, and social skills based on an Aim and Step Associates program that sold for \$300. The book harnesses the sophisticated Space Age engineering principles and concepts that made man's flight to the moon possible. It shows you how to use these concepts to accomplish miracles for yourself and your associates in your career, social, and everyday life. We quote:

"In our personal success system we have a number of payloads, and the first one of these payloads projects your image to the outside world. When you meet a person for the first time, before you open your mouth, that person judges your appearance and bearing.

"When you open your mouth your new acquaintance has another parameter to judge you on, your speech. What you say, how you say it, your diction, your delivery, your level of confidence, and your capability to express complex ideas simply, influences your success potential. Your second payload is speech.

"You have a third payload. This payload we shall call your pen, and

it will work for you even while you sleep! . . . The fourth payload is your ability and willingness to serve."—Forres H. Frantz, St., *The Miracle Success System* (West Nyack, N.Y.: Parker Publishing Co., 1967), p. 7.

"You're judged on your appearance and bearing first of all. Till someone hears you speak, reads your written words, or sees your good works, there's nothing but appearance and bearing to judge you on."—*Ibid.*, p. 129.

"Eccentricities in dress and grooming produce negative reactions in the business world. Brashness and sloppiness produce negative results too, as do loud clothing colors and poor color combinations. Very unusual dress, besides setting the wearer apart, tends to detract from everything else that he does. Unusual dress

attracts an undue amount of attention to the wearer's clothes. Consequently, less attention is paid to the man and what he says or does."—*Ibid.*, p. 131.

If we followed the instruction given to our church through the messenger of the Lord, we would be the most appropriately dressed and display the best taste of any people anywhere. How thankful we should be for the principles that serve as a guide to us when Satan is putting forth every effort to mislead us, for he is the originator of the "ever-changing, and never-satisfying" fashions (*Welfare Ministry*, p. 161).

What we wear reflects not only our tastes and inclinations, but also has a subtle reaction on our demeanor and conduct. Appropriate dress tends to encourage appropriate deportment. ➤

# What Your Clothes Tell About You

Hedwig Jemison

## The Bible Instructor Today

Interview With Evangelist Don Jacobsen

**As an evangelist, what do you feel the woman Bible instructor has to contribute to the program of evangelism?**

There is no question but that there are some things a woman can accomplish in a home that a man cannot. I have seen this demonstrated many times. For one thing, she thinks like a woman and is more aware of a woman's unique problems. She has a gentleness and compassion that make her a bit more sensitive to people's needs. We call it the woman's touch. And she has a special advantage in a home where the husband might be antagonistic to the threat of another man's presence.

**What are some of the problem areas you see in developing a stronger program of Bible work?**

There are several areas I would like to speak of: 1. We must elevate the image of the Bible instructor in our churches so that our people will see her not as someone doing missionary work on a whim, but as a skilled professional person. 2. Our senior colleges need to reinstitute a training program for Bible instructors that has all the academic stature of any other professional course. 3. We need an internship

program for beginning Bible instructors that will help them get established in the work before we send them out on their own.

**What qualifications do you look for in a Bible instructor?**

Aside from the obvious need for dedication, I see professional skills as being of prime importance. It is unfortunate that we have sometimes mistaken the "gift of gab" or an outgoing personality for skill and ability. They are not the same nor does one substitute for the other. Soul winning is a science, and professional skills are essential. Combined with dedication they make a good Bible instructor. The two are inseparable. One without the other is inadequate.

**What do you see for the future of the Bible work as a profession?**

I believe the greatest days are just ahead. As we harness every available agency for soul winning in MISSION '74 and '75, we will need the unique contribution that Bible instructors can make for the finishing of the work. As we come to the end of all things, I believe we will make use of them as never before.



## Re "Save That Home"

The social conditions of moral depravity referred to in the article by Dr. W. J. Cannon, "Save That Home" (*Ministry*, August, 1972, pp. 6, 7), while typically true of society at large, has its counterpart in Adventist circles as well. Although occurring with less frequency, there are reported incidences of "swinging," of premarital pregnancies, VD cases, and adultery. We are not altogether free of juvenile delinquency, or felonious adult crimes, or drug use and drunkenness among our SDA youth. Obviously, we are not invulnerable to the onslaughts of a decadent culture. I firmly agree that the strongest bulwark against such intrusions is a dedicated Christian home where ennobling principles of Christian living may be inculcated. If our Christian homes succumb to these influences and fail us, there is no safeguard against these nefarious inroads.

As a marriage and family counselor I have listened to some of the expressed social problems of our church family members. There are times when spiritual counseling and support are welcomed when meeting family crises. Yet to seek the aid of a local pastor means the unfolding of family problems and personality weaknesses, which church counselees are not too free to do until it is too late.

It seems to me that if we are to shore up our church families that it must be done through some concerted denominational effort. I would hope that the current emphasis being given to youth and family life might also disclose a permanent program of family life development. Other religious bodies have such on-going programs in effect. The Catholics have their Cana Conferences for engaged and newly married couples. The Lutherans maintain counseling centers where they provide professional services for the social problems that their constituents bring them. The Methodists have appointed specialists to develop family-life materials. The Mormons for long years have maintained a strong family-life program, developing denominational specialists in marriage and family life through their university graduate program.

I have a synthesis of proposals to suggest that could be adapted over time, with varying degrees of application, depending upon circumstances:

1. The appointment of conference personnel as home and family-life development secretaries, at the General Conference, union and local conference levels.

2. That special committees be appointed to develop materials for family life promotion among our church members.

3. That professional personnel in our church ranks who are known to possess counseling skills be called upon for counseling assistance to church members with particular problems related to the family scene. Such professionals could be listed in the union news publications.

4. In areas of larger Adventist population a counseling center could be designated, and staffed by capable volunteers, such as ministers, educators, doctors, social workers, et cetera. Or such a training program could be implemented.

5. District conferences and camp-meeting workshops could be arranged to give emphasis to better Christian home and family living.

6. Local church secretaries could be appointed to give continuing emphasis to aspects of family life development as we do to lay activities and periodical publications, if related materials could be placed in their hands.

7. Home and family evangelism is being used effectively in other lands. It could probably be done here as well.

Such a Christian home- and family-life development program has no end of suggestive and educative innovations. Materials for study and discussion could be prepared for all age groups to include the children, youth, young married couples, and parents with children.

There is so much more that could be done to fortify the first lines of our defense, namely the home. Other denominations have sensed this need and



"I have friends in high places."

have sought to do something about it. We have lengthened our cords to reach out to the remotest bounds of the earth evangelistically, but in so doing have we permitted the adversary to move in his Trojan horses in an effort to undermine and weaken the fiber of Adventist homes and thus destroy in some instances the homes and spiritual experience of God's intended elect?

Arthur J. Hirsch  
Assistant Professor of Sociology  
Union College

## In Reply

Regarding the letter from Prof. Arthur Hirsch, I agree with his observations. I have expressed, but perhaps a little stronger, similar views many times. We are facing a crisis. The enemy of souls is making a concentrated attack on families, and especially Adventist families.

Concerning his proposals, Professor Hirsch will be encouraged to know that many similar ones are already in the process of development and more are under serious consideration by leaders here at headquarters. It would be impossible to outline all that is being done. Suffice it to mention some of the work being done in this respect.

During 1973, three North American Division Family Life Conferences were held. These were instituted by the Annual Council. The objective was to train leaders to conduct this year (1974) many workshops throughout North America. Our goal is 250 such programs.

We are in the process of arranging family life teams and family life retreats. Many are already in existence. We trust that many more conferences and unions will give study to these means.

We are encouraging family-for-family evangelism. This holds out measureless possibilities.

All the unions, and almost all of the conferences, in North America, have appointed home education secretaries. If your conference happens to be an exception, why not stimulate some action?

Camp meetings and workers' gatherings in many places have been opportunities for special instruction on parent education both for workers and lay members.

We are compiling a list of professionals. You can expect to hear more about this.

Half-day clinics at hospitals and colleges are another avenue to which this office is giving study.

I, for one, appreciate Professor Hirsch's letter. More such support would greatly help us to get the task done.

W. John Cannon  
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# Saying What the Scripture Says

Preaching 10 / Steven P. Vitrano

WHILE reading the Bible, you are impressed that you should preach on a particular passage. Let us say the passage is 1 John 1:8-10, R.S.V.: "If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us."

You observe readily that the parts of the text are quite apparent: a. If we say we have no sin; b. if we confess our sins; c. if we say we have not sinned. But the theme is not so apparent. What is to be done about the theme? You may proceed in one of two ways.

1. You may provide the theme by inference from the text. For instance, the theme of this passage might be, "What to do with sin." Should this theme be chosen, the parts might be rearranged to provide a better psychological order.

Theme: "What to Do With Sin"

- a. If we say we have no sin.
- b. If we say we have not sinned.
- c. If we confess our sins.

When you do this, however, you run the risk of reading something into the text—you might infer something the author never intended. It might be said that you are not "faithful" to the text.

2. A far better practice than that of inferring the theme from the

text is that of determining the theme of the text from its larger context. By this means you remain faithful to what the author had in mind when he wrote the passage in the first place. The larger context of 1 John 1:8-10 would be the whole chapter in which these verses are found. The next larger context would be the whole book of which the chapter is a part.

Examine chapter one of 1 John in one of the versions that divides the text into paragraphs and you will note that in some of them verses 8-10 are part of a paragraph beginning with verse five (see R.S.V.). You will note also that verse five is a statement followed by a number of conditional statements beginning with the characteristic "if." That would make verse five the theme of the paragraph or the topic sentence, and the statements that follow "amplifiers" of the theme. If this is so, then what we are to do with sin has something to do with the fact that "God is light." Note verse five: "This is the message we have heard from him and proclaim to you, that God is light and in him is no darkness at all."

With this statement as the theme, the outline would look like this:

Theme: "God Is Light"

- a. If we say we have no sin, we deceive ourselves, and the truth is not in us.

- b. If we confess our sins, *He* is faithful and just, and will forgive our sins and cleanse us from all unrighteousness.
- c. If we say we have not sinned, we make *Him* a liar, and *His* word is not in us.

I have emphasized the pronoun in these verses because the antecedent of the pronoun is obviously God, who is spoken of in verse five, and thus the connection between verses 8-10 and verse five is indicated.

But the outline does not yet clearly show how verses 8-10 *amplify* verse five. That is because verses six and seven are missing. If you will read the whole paragraph, you will observe that verses six and seven help make the transition from verse five to verses 8-10. Verse six says: "If we say we have fellowship with him while we walk in darkness, we lie and do not live according to the truth."

The idea is that in order to have fellowship with God who is light, we must not walk in darkness. Verse seven says: "But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin." The concept being developed here is that walking in the light brings fellowship, and fellowship necessitates cleansing from sin.

While the relationship between God and light is made clear in verses five and six, it is not until we get to verse seven that we see the relationship between darkness and sin. To be in sin, is to be in darkness. To have fellowship with God, we must get rid of sin. The theme of our text might then be: "Fellowship with God, who is light, means freedom from sin, which is darkness." By shortening the theme, the outline might look like this:

Theme: "Fellowship With God Means Freedom From Sin"

- a. If we say we have no sin.
- b. If we say we have not sinned.
- c. If we confess our sins.

Perhaps you are inclined to ask, "If the above is true, why not preach the whole paragraph rather than just a part of it?" You may, indeed! And perhaps your sermon will be stronger if you do. But you do not have to as

long as your sermon preaches the text and not just something you have "read into" the text. To study verses 8-10 in the light of the theme in verse five will draw you into the text so that you see what is there and can preach what is there rather than what is not there.

It should be obvious by now that to preach from the Bible or preach "textually," requires serious Bible study. But is that asking

too much? As a church elder, one of your tasks is to feed the flock with the Word of God. Can you do this if you are not a student of the Word? One of the church's great needs is for serious Bible study on the part of our laymen, and especially on the part of our lay leaders.

To help in this work may I suggest a few books for your consideration. This will not be a complete list by any means, but is

intended to inform you of two or three that will be of special help in your study of the Bible for the purpose of preparing sermons.

Lloyd M. Perry, *How to Search the Scriptures* (Grand Rapids: Baker Book House, 1967).

Leo R. Van Dolson, *Hidden No Longer* (Mountain View, California: Pacific Press Pub. Assn., 1968).

Howard Vos, *Effective Bible Study* (Grand Rapids: Zondervan, 1956).

## recommended reading

***Too Slow Getting Off*, Marjorie Lewis Lloyd, Review and Herald Publishing Association, Washington, D.C., 126 pages, \$2.95.**

I read many books but seldom have I read a message that has so thoroughly moved my heart, enlightened my understanding, strengthened my faith, and challenged my life's concepts as Marjorie Lewis Lloyd's newest book (her 12th), *Too Slow Getting Off*. What really happened in Minneapolis in the year 1888? How does it relate to us, and what does it mean in our understanding of Christ's righteousness in our behalf?

In sparkling, descriptive words and illustrations the author challenges us to "understand or perish." Why are we still here on earth? This is a positive book, filled with good news, and yet I find myself humbled and surprised to find how many times I too have substituted a message for a Man.

Most widespread of all false ideas of salvation is that it can be earned by good works. Has the very certainty of our message, the rightness of our doctrines, tended toward a false sense of security?

The author suggests that the message of Minneapolis is meant to be lived. It is meant to break the power of the enemy and it is capable of doing just that. That is why the enemy does not want it understood. It is a threat to his power over mankind.

"Has the term *righteousness by faith* become so familiar that we never look inside to see what is in the package, and discover what Heaven is trying to give us? Has it become only a cliché or a slogan or a controversy left over from 1888 to be debated and researched, defended and analyzed, controverted or extolled, written about and talked about and prayed about, made a tool to assess blame, an excuse for our Lord's delay—and *seldom lived*?"

I am glad for the renewal of the as-

surance gleaned from the thoughts in the chapter asking, Is God "Busy Somewhere Else" when you need Him? My attention was gripped when I read such chapters as "Fanfaronade," "Cockiness or Compassion," "Crutches and Carrot Juice," "The Law of Phoniness," "Which Way Deadline?" "Road to Happy Ending." For the many who have requested copies of "Restless Angels," first presented a few years ago at the annual council in Toronto—this is included in the book under the title, "Guardian Angel."

Several of my friends are reading this book and are unanimous also in their conviction that it should have wide circulation among clergy and laity. They feel, as I do, that it will contribute much toward a true revival of godliness among us.

We have been "too slow getting off."  
Andrew Fearing

### Stewart's Masterpiece

*Pastor J. H. Bayliss, of England, writes:*

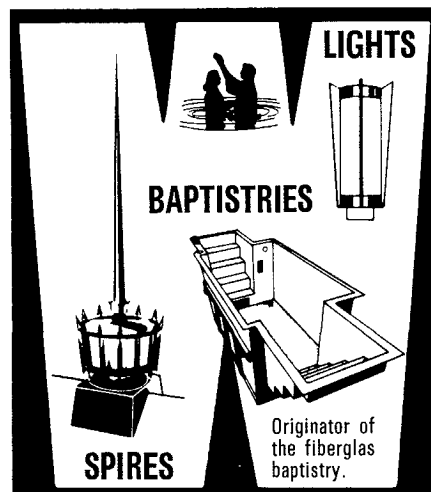
Referring to the August, 1973, issue of *The Ministry*, page 44, Roy Anderson has named four excellent volumes under the pen of James S. Stewart. May I hasten to recommend one more, his masterpiece—*A Man in Christ*, 332 pages. This work is a treatise on Paul's religion—disentangled, he claims, and I heartily endorse—"from the schemes and scholasticisms beneath which later generations have buried it." The chapter headings provide a glimpse into the rich materials the volume contains. "Paul or Paulinism?" "Heritage and Environment," "Disillusionment and Discovery," "Mysticism and Morality," "Reconciliation and Justification," "Historic Jesus and Exalted Christ." The publishers are Harper and Brothers, New York and London.

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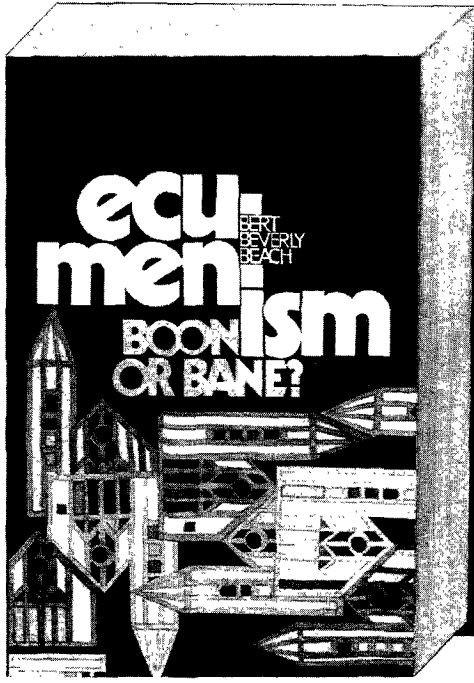
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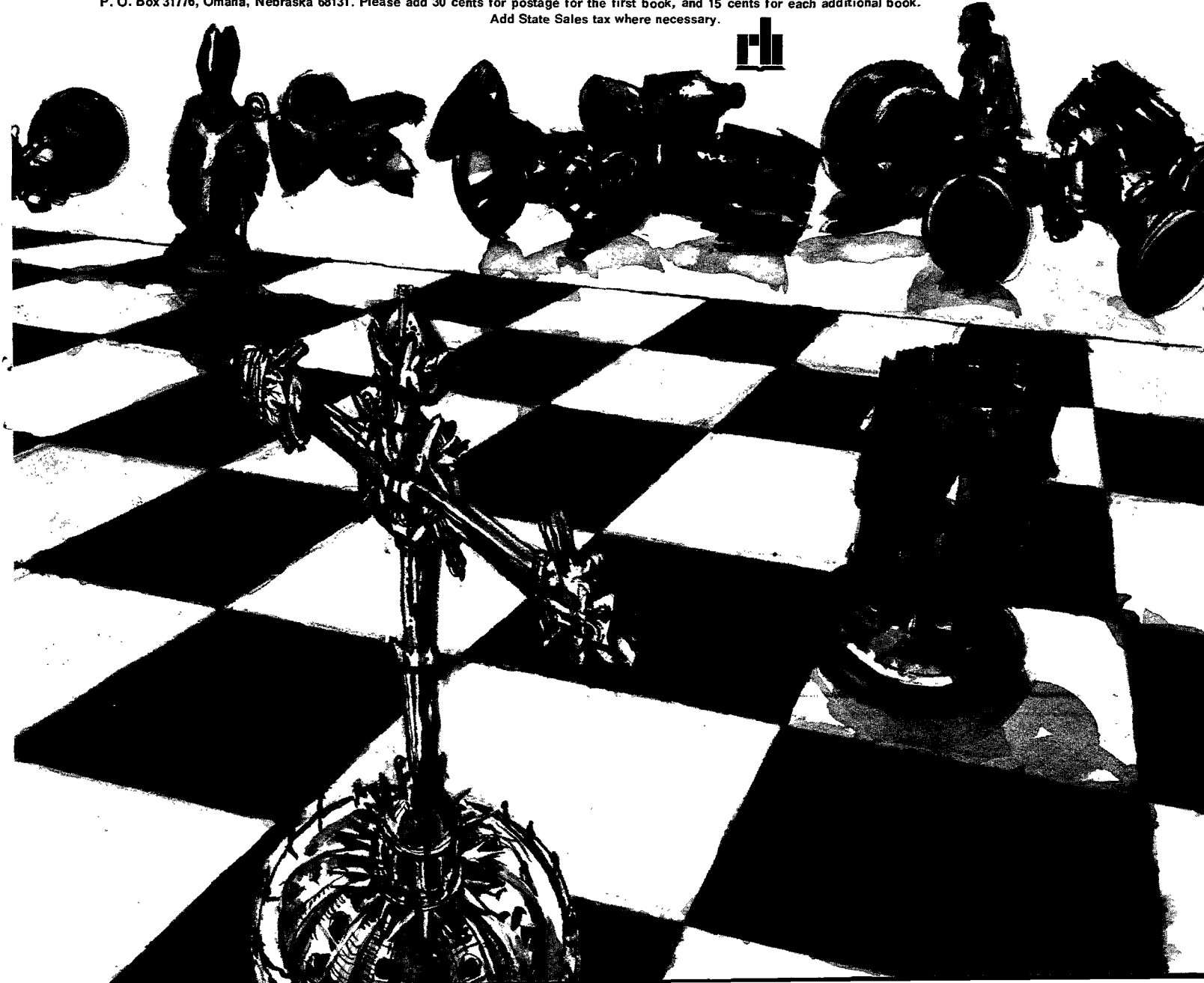
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# news briefs

## Texas Bars Tuition Aid to Church Colleges Refusing to Hire "Other Faith" Teachers

HOUSTON—Church-related colleges that refuse to hire persons because of their religious beliefs cannot receive State aid under the Texas tuition-equalization grant program. A ruling issued here by Atty. Gen. John L. Hill was prompted by the refusal of Houston Baptist University (HBU) to hire a Jew. The ruling did not mention HBU, but the records of the case indicate that was the school that prompted the ruling.

The tuition-equalization grant program was initiated three years ago by the Texas legislature. It grants State aid directly to students who attend private and church-related colleges, so their tuition will be about the same as that paid by students in public colleges.

## U.S. Agency Approves \$88,227 Grant for Voucher Test in New Hampshire

WASHINGTON, D.C.—The Department of Health, Education, and Welfare has approved a controversial planning grant of \$88,227 for a trial voucher program in New Hampshire, which would allow parental recipients to cash the vouchers at the school of their choice—public, private, or parochial. Caspar W. Weinberger, secretary of HEW, said it is designed to give parents a choice between public and private education for their children.

Under the plan, parents would be given certificates issued by a public authority that would cover education costs for individual students.

## Sunday Schools "Withering and Dying"

TORONTO, ONTARIO—Christianity will not be transmitted to another generation unless Christian parents start teaching children the faith themselves, Anglican Bishop Lewis Garnsworthy, of Toronto, said here.

"Sunday schools, as we know them, are withering and many are actually dying," he said.

Bishop Garnsworthy addressed the Council for the Faith, an Anglican group opposed to union with the United Church of Canada and the Christian Churches (Disciples of Christ). He discussed proposed new initiation rites for the church. Traditionally, Anglicans have had their children baptized as infants and confirmed by a bishop when they are 13 or 14, after suitable instruction. Only

then are they permitted to take Holy Communion. However, the new rite would provide for baptism and confirmation of infants in a single ceremony, followed by Holy Communion at the age of 5 or 6.

Bishop Garnsworthy said studies show there is a large dropout after confirmation at the present age. "Of the hundreds of kids we confirm, all we have left afterward is about 3 in 10," he said.

## 40 Per Cent of Americans Attend Services in Typical Week

PRINCETON, N.J.—For the third year in succession, 40 per cent of all American adults attended a church or synagogue during a typical week in 1973, according to the Gallup poll here. At the same time, the national poll attributed an over-all decline in church and synagogue attendance—nine percentage points since 1958—to a drop in church attendance among Roman Catholics.

In 1973, the typical Catholic church's attendance was 55 per cent, compared with 71 per cent in 1964. During the same period, Protestant church attendance dropped only one percentage point, from 38 per cent in 1964 to 37 per cent in 1973. Attendance at synagogues during a typical week showed a slight increase, with 19 per cent attending services in 1973, as compared with 17 per cent in 1964.

## Seminary Leaders Cite Deep Interest in Conservatism, Neopentecostalism

BLOOMINGTON, Minn.—Continued growth of conservatism and Spirit-guided movements such as neopentecostalism in America's churches has been predicted by presidents of two area theological seminaries. They made their forecasts at a meeting of the Minneapolis Ministerial Association here.

Dr. Carl Lundquist, president of Bethel Theological Seminary (Baptist), Arden Hills, said one trend he sees is deepened interest in experiential religion growing out of a desire for a personal encounter with God. The charismatic movement, he said, is one of the forms this interest sometimes takes. He said he also sees a new search for religious authority, which he said is a reaction to the over-permissiveness of recent years. The tremendous interest in the lectures of Bill Gothard, who relates the Bible to patterns of authority for the individual and family, is an evidence of

this new search, he said.

Other trends cited by Dr. Lundquist were a de-emphasis on religious institutions, with members finding it easier to abandon them; a grass-roots ecumenical movement related to fraternity of people rather than institutional organization, use of contemporary worship forms, emphasis on relational theology such as transactional analysis, and a concern for putting the church on the front line "helping people where they hurt."

Dr. Clemons H. Zeidler, president of Northwestern Lutheran Theological Seminary, St. Paul, said Children of God and other youth movements had sprung up outside the churches because the churches "had become so permissive and fluid they had offered few guidelines."

## Pope Urges Catholics: Speak to God With Your Own Prayers

VATICAN CITY—Pope Paul urged Catholics to foster the practice of praying in their own words in addition to reciting traditional prayers. At his weekly general audience (Jan. 24), the pontiff said it was "a very good thing" daily to recite such accepted formulas as the Lord's Prayer, the Hail Mary, or the Rosary. But, he asked, "Are these few formal prayers, always the same and often in danger of becoming more verbal than spiritual through frequent repetition—are these enough to give our existence its deep religious meaning?" The Pope exhorted all to "speak to God" from the heart, simply, with devotion, in words of their own.

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

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