

# the Ministry

JANUARY 1975



A. RIOS

MANY times the heavy, worn hammer has been used to pound the spikes through calloused hands into wood. But this time it is different. No fight, no struggle, no pleading, no curses.

This Man lies down on the cross as on a bed. He lays down His life as one would a worn garment. No resentment against the executioners. Just forgiveness, unsolicited forgiveness.

He joins man right at the door of death and tells him that He will meet him beyond death. For this Man makes an exit door to death and an entrance door to life.

The Man is Jesus, the God in crisis. In crisis not because He is in trouble, but because we are in trouble. God in crisis because there are men in crisis. Men like the thief on the cross, men like me. Men who cannot make it without the Man who made it.

Death drained His breath and blood. Left Him a limp, lifeless form. Death took Him, but death could not keep Him.

*All for love. All for me.*

*Rudolf E. Klimes*

# The Timely Twelve

THE minor prophets aren't considered minor because of less effective ministries or messages than those of the major prophets. This designation is given because, generally, their writings were shorter in length. Sometimes they have been treated as one book, making up the Old Testament twelve. The study of these minor prophets is often neglected, however, in favor of the study of the writings of the major prophets.

Because they are so often overlooked, we begin a series of studies on the minor prophets in this issue, which will run through this year, in cooperation with the Academy of Adventist Ministers. For those who are members of the Academy of Adventist Ministers, or who may be attracted by this study program into joining the organization, arrangements have been made for you to receive academy credit similar to that granted last year for the "Dare to Study Daniel" series. An AAM study guide will be provided with each lesson. Upon completion of this series, if you have sent your response to the study guide for each lesson to the academy for evaluation, you will be allowed two hours' credit, which is the equivalent of a year's study requirement for membership (50 hours).

Of course, you don't have to join the academy to follow this series on your own, although we

recommend such a procedure if you wish evaluation of your responses and academy credit. Our major purpose in running this series is to build a new appreciation for the messages of the minor prophets and to demonstrate how timely they really are.

The major prophets are presented in chronological order. It would seem to be consistent for the minor prophets also to be arranged chronologically and, although some will disagree, I view them as loosely arranged chronologically in periods surrounding the great national crises.

That places the ministries of Hosea, Joel, Amos, Obadiah, and Jonah in the crisis period before the fall of Samaria. Micah, Nahum, Habakkuk, and Zephaniah serve in the period prior to the Babylonian captivity. And Haggai, Zechariah, and Malachi minister during the postexilic crisis.

These crisis periods are quite similar to the crisis we face in these final days of earth's history, and the minor prophets were given insights that carry specific weight in counseling God's people today. Lack of morality, materialism, social evils, and commercialism characterize both their day and ours. Thus it becomes especially worthwhile for us to share together the divine revelations given the timely twelve.

L. R. V. D.

than he, get all the breaks. When "better" or "bigger" churches open up, he is passed by. After years in a small church, in a reasonably successful ministry, he is sent to another small one. Or it may be that he always ends up with the "problem" churches.

What is such a minister to do? He is conscientious, earnest, dedicated. He knows within his heart that he has been called to the ministry. Still he feels that the conference president or his committee hasn't given him a fair opportunity to progress in the work. How is he to relate to such situations? Perhaps the following suggestions will be helpful.

## Do Your Best Where You Are

Wherever one finds himself, regardless of the circumstances, whether it be a "small" church, a "problem" church, or any other kind of church, he must first of all make up his mind that regardless of the circumstances he will do his very best where he is. And there is not a place on this earth, except where people do not exist, where any dedicated minister cannot find plenty of useful work to do.

Instead of lingering on what might have been, or being overly concerned about the breaks that might come in the future, determine that under God and through His marvelous grace you will do your best where you are, believing that God is fully aware of the circumstances and that He understands. After all, the relationship between the minister and His God is paramount. Even conference committees may make mistakes, but God can overrule for good. There need be no barren or wasted years in the ministry.

## Things Can Change

Believe fully that regardless of how bad or seemingly hopeless the present situation may appear, miracles do happen and things can change. We are not to judge the future by the past. No matter what a checkered history the church may have, even though it may have the reputation of being the most difficult or frustrating church in the conference to handle, it can change. Just as God loves to take deep sinners and re-

# Stuck in the Sticks?

AN ANONYMOUS writer is puzzled about a call he received to a larger church within the conference, which he accepted but then was talked into declining by the conference president "because the members of the small church did not want me to move so soon." He asks, "If the Lord had called me through the conference committee, was God now changing His mind?" The man is still in the small church. The people are lovely and the Lord is blessing with souls. Yet he has been there now for several years and there is no

indication of another call to any church nearly as large as the one he once was talked out of serving. He suggests that a few words concerning the question of calls appear in *The Ministry*.

"Godliness with contentment is great gain." This is especially true of the minister. Of all people, he should understand the peace that one can enjoy, fully trusting that Jesus will bless him where he is and that the future is in His hands.

To have such contentment is not always easy. It may appear that other ministers, no more qualified

veal His power to change their lives into saints, so He also delights to take congregations that have been torn apart by bitterness and strife, and bring them together into a fellowship of love.

For a pastor to be the humble instrument through which such miracles can be accomplished is a thrilling experience. So never, never look upon any situation as hopeless. Filled with hope and optimism, your best years may be in the very spot that seems least promising. It's far more rewarding to enter a challenging situation and see remarkable changes than to enter a flourishing situation and merely maintain the *status quo*.

### Keep Looking to Jesus

Keep looking to Jesus and the cross. To look to circumstances can easily bring on discouragement and even doubts as to one's call to the ministry. Far better to follow the example of Paul. "If ever his ardor in the path of duty flagged, one glance at the cross and the amazing love there revealed, was enough to cause him to gird up the loins of his mind and press forward in the path of self-denial."—*The Acts of the Apostles*, p. 246. "Amidst the constant storm of opposition, the clamor of enemies, and the desertion of friends the intrepid apostle almost lost heart. But he looked back to Calvary and with new ardor pressed on to spread the knowledge of the Crucified."—*Ibid.*, p. 297.

Consider John the Baptist. If ever one had reason to feel he had been overlooked and unappreciated, it was he. For some thirty years he prepared for his special work. Then he preached for only a few brief months and was put in prison. Then he was denied the privilege given the disciples of being associated with the Messiah for whom he had waited so long. Instead, he languished in prison, seemingly forgotten, for perhaps two years or so, while Christ and the favored ones were carrying on their mighty deeds. Then, instead of a miraculous deliverance such as that which later came to Peter and Paul, he was beheaded. How seemingly unfair! Yet, in God's

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# the Ministry

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## IN THIS ISSUE

The short essay on the cover, entitled "All for Me," was written by Rudolf E. Klimes, professor of education at Andrews University. The cover picture, painted by A. Rios, first appeared on the *Revista Adventista*. "Good-by to the Confessional?" brings us up to date on recent changes in the Catholic Church, and Pierson presents a challenge for more effective leadership in "Play the Man!" This month Hasel begins a three-part series on "The Saviour and His Sabbath." The ideas presented in the Van Itallie article on losing weight should be of interest to pastors and health professionals alike. Note that articles on scientific and archeological topics now appear in two different sections.

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# Good-bye to the Confessional?

## Revised Rites for the Roman Catholic Sacrament of Penance

RAOUL DEDEREN

AMONG the remarkable developments that have marked the Roman Catholic Church in the aftermath of the Second Vatican Council is the widespread abandonment by Catholics of the sacrament of penance—or confession, most keenly associated in our minds with the confessional box. In recent years more and more Catholics have been dissatisfied with the traditional understanding of the rite. They find it monotonous, juridical, and a mechanical, lifeless enumeration of sins to be adjudicated as forgiven.

The sacrament is all but ignored by young people with fresh ideas about life, and by adults rebellious against a rigid past. Where quiet lines of penitents once gathered to wait near the confessional booth on a Saturday afternoon, a priest may now sit in the box for the entire time set aside for confession without anyone coming. In increasing numbers, middle-of-the-road Catholics have been shunning the dark, close quarters of the confessional, choosing to meet their priest in more normal surroundings for a face-to-face talk.

Many parishes therefore, especially during the past five years, have begun holding communal penitential services of one kind or another. The *New York Times* (Feb. 7, 1974) estimates that "at least half of the parishes in New York have done this to some extent and a few have it regularly." In some cases, particularly on college campuses and in progressive

parishes, priests have gone to the extreme of granting "general absolution" to all the assembled faithful without requiring individual confession of sins. Such services generally include the beginning of the mass, readings from the Scriptures, a sermon, and a general expression of guilt in which the priest lists various transgressions he figures are likely to be on the minds of many of his congregation.

### A New Document on Confession

A few months ago, and in the context of these developments, the Vatican published a new document of liturgical reforms approved by Pope Paul VI, the *Ordo Paenitentiae*—"Order of Penance." The 121-page Latin text, released on February 7, 1974, by the Congregation for Divine Worship in Rome, marks the final stage of the liturgical revisions called for in the Second Vatican Council's *Constitution on the Liturgy* approved ten years ago. It follows updated versions of other aspects of Catholic liturgy: communion service, baptism, and the four other Catholic sacraments. All have been issued over the past five years.

Ordinarily, according to Catholic law going back as far as the Council of Trent (1645-1663), Catholics have the obligation of confessing serious, or "mortal," sins orally to a priest authorized to hear confessions in a given diocese. There have been exceptions to this requirement, and one is general absolution. Military chaplains, for instance, may grant absolution to a group of men going into battle without hearing each one's confession. In such a case

serious sins are forgiven, according to Catholic theology, if the individual has the proper repentant spirit and if he has the intention of later confessing those sins, should he have the opportunity to do so.

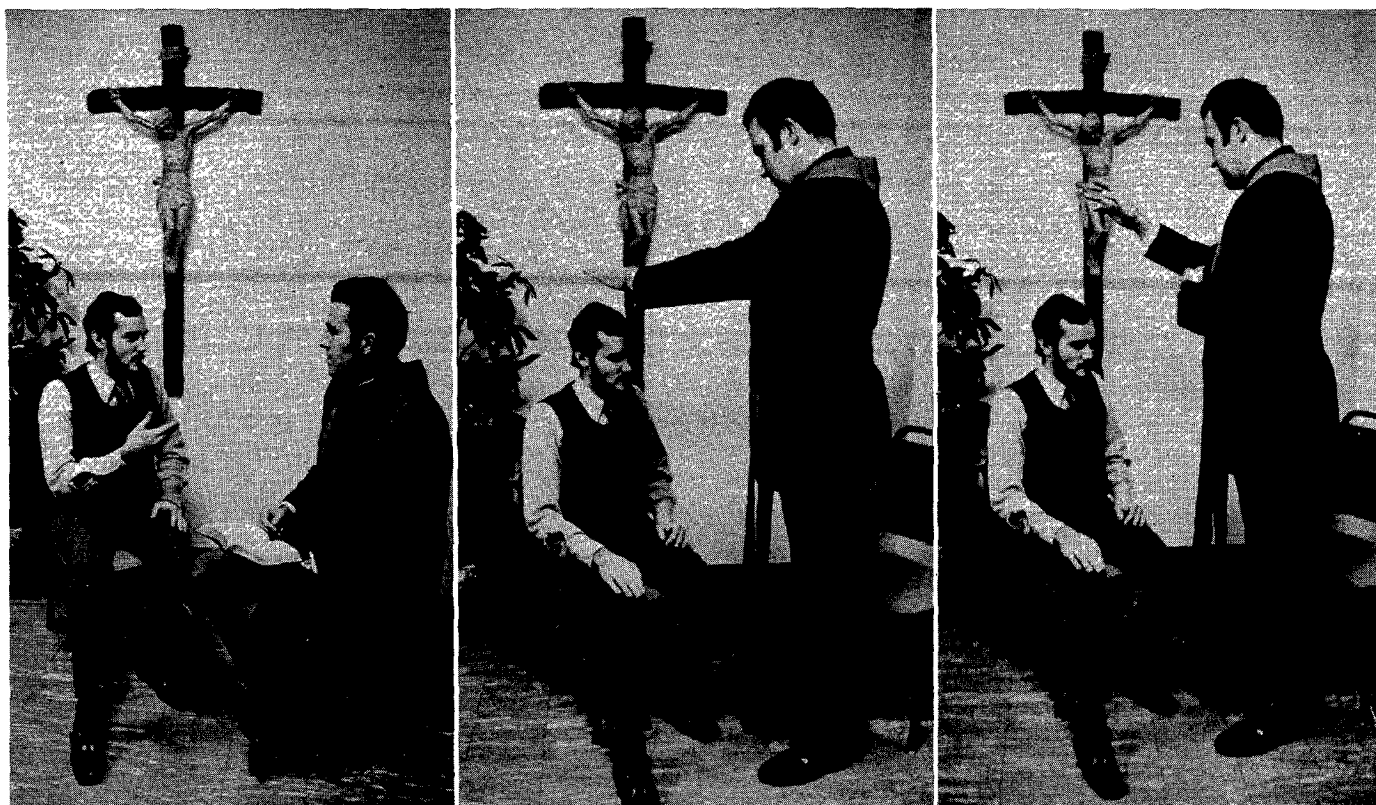
Requirements for general absolution are contained in an instruction of the Sacred Penitentiary—a Vatican tribunal—issued March 25, 1944. Pope Paul's *Ordo Paenitentiae* intends to update that instruction and to clarify the confusion created by such group experimentation services as those mentioned above, which are regarded by many as one form of granting forgiveness of sins.

### Three Different Forms of Confession

The new *ordo* formalizes some of the experiments, but sharply limits others. It stresses the sacrament of penance as a means of "reconciliation" between God and man, putting less emphasis on the confessional aspects, as has been the case. Although communal celebrations of the sacrament are encouraged, the new rite retains the traditional sense of penance—the individual confession of sins to a priest—and requires that all mortal sins must be confessed. While it expresses a number of doctrinal principles related to the sacrament itself, the most significant aspect of the document remains unquestionably its ritual instructions, the how-it-is-done-in-practice elements. Here the liturgical reform contemplates three different forms of penance-confession, all dealing with individual confession and absolution.

The first form is the individual one, the form used at present, but

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NATIONAL CATHOLIC NEWS SERVICE

One form of penance allowed in the new Vatican document mentioned in the accompanying article is demonstrated by Father Thomas Krosnicki, associate director of the bishops' Committee on the Liturgy, and John Willig, assistant director of the National Catholic Office of Information. Held in a more informal setting than the confessional, the new option allows a face-to-face confessing of sins (left), imposition of hands for absolution (center), and a final blessing (right).

emphasized with a number of details. The parts of the celebration are: reception of the penitent by the priest "with words of friendship"; the sign of the cross; an exhortation to trust in God; the reading of a text of Scripture; the penitent's confession of sins; the manifestation of repentance; the imploring of God's indulgence through the ministry of the church; the formula of absolution; the exaltation of God's mercy, and the dismissal. Some of these elements are optional, such as the reading of Scriptures.

Readers of *The Ministry* will be interested to know that the essential words for the absolution of sins have not been changed, but have been inserted into a new single formula, which intends to express more clearly the concept that the reconciliation of the penitent proceeds from the love of God the Father.

Under current procedures, an individual goes to a priest in a confessional booth and says, "Bless me, father, for I have sinned." After the penitent recounts the mortal sins he has

committed, the priest responds with the words "May our Lord Jesus Christ absolve you, and by His authority I absolve you for your sins in the name of the Father, and of the Son, and of the Holy Spirit. Amen."

The new *ordo* provides a new formula of absolution, which reads: "God, the Father of mercies, has reconciled the world to Himself through the death and resurrection of His Son and has poured forth the Holy Spirit for the forgiveness of sins. May He grant you pardon and peace through the ministry of the Church. And I absolve you from your sins in the name of the Father, and of the Son, and of the Holy Ghost."

#### Collective Preparation and Individual Confession

The second type of rite for penance is that of collective preparation, followed by individual confession and absolution. This is a new ritual for the Roman Catholic Church in modern times and embraces several major themes of Vatican II. In this case

the structure of the individual confession is adapted for a larger group. The communal celebration begins with congregational singing and an opening prayer, readings from the Bible, and a sermon. This is followed by a period of silent meditation, a public expression of sorrow for sin, and a petition for pardon. Next comes individual confession, after which the congregation reassembles for final hymns and prayers of thanksgiving.

There is, in this community act, an unmistakable emphasis on the social dimensions of sin and reconciliation. But while meeting between individual faithful and priests in the course of such a communal service will inevitably be much briefer than in the rite for private confession, the meeting of priest and penitent nevertheless remains an essential element.

Absolution is still granted on an individual basis. Although the rite for that very reason presupposes the simultaneous presence of several priests, Pope Paul VI describes it as "the best possible form for our people, when it is



possible." He also expressed the hope that it "will be celebrated more often."<sup>1</sup>

"When it is possible," specified Paul VI. The *Ordo Paenitentiae*, in fact, provides that in very special situations general absolution may be given at the discretion of the bishops, with the individual confession of sins being postponed to a future time. When an absolution of this kind has been given, each individual penitent should later confess his serious sins in a subsequent private confession, when this becomes possible. This is the third rite described by the new liturgy.

This alternative is designed for countries where there are not enough confessors to hear the individual confessions in a satisfactory period of time. The diocese of Juneau, Alaska, is for instance the only American diocese where general absolution is practiced. This is due to the small number of priests and the distribution of the Catholic population over a large land area. There may be other legitimate occasions, but it is up to the bishops of each country to decide on these.

### **The New Order of Penance: Its Implications**

The new Order of Penance, the fruit of a long and patient investigation, is now in the hands of national hierarchies around the world to be studied and applied to local situations. The pattern of implementation is likely to vary widely from country to country. In Latin America, for instance, where there is a severe shortage of priests, general absolution could well become a more general practice. In the United States, however, signs indicate that the

communal rite followed by private confession is likely to become normative. The Vatican text is in fact expected to accelerate a trend already evident in many parishes toward hearing individual confessions in an informal "conference room" setting rather than in the traditional confessional booth with a screen between the priest and the penitent.

Individual confessions, however, will not cease. Communal rites are encouraged by the revised liturgy, to be sure. But so there be no misunderstanding, this still requires individual confession before absolution. Nor is the confessional out, as some might have been led to believe by secular news accounts.

When the reformed Order of Penance says that at absolution the priest should place both hands (or one at least) over the head of the penitent this is obviously impossible in the setting of a confessional booth. But this does not mean that the document requires elimination of confessionals. The revised liturgy provides that in case of the use of confessional booths the right hand be extended in the direction of the penitent. Interestingly enough, the Latin text speaks of "places of confession" and declares that individual bishops' conferences have the right to determine guidelines for appropriate places of confession in their respective countries.

In any event, the same document provides for perpetuation of the present practice of individual private confession without the communal setting, and Catholic officials have indicated that they expect many faithful, especially devout ones who regard this sacrament as important for spiritual growth, to continue to participate under the traditional form.

The use of the confessional booth will not be abandoned in those societies and cultures in which bishops decide it is still necessary. "The confessional, as a protective screen between the minister and the penitent, to guarantee the absolute secrecy of the conversation imposed of them and reserved for them must, it is clear, remain," declared Pope

Paul VI in an attempt to clarify certain misinformation being circulated about the renewed rite.<sup>2</sup>

### **No Reform of the Doctrine**

The manner in which a person confesses to a priest will vary from nation to nation. Many will prefer face-to-face confession in a room with chairs, and the confessional may very well in the long run disappear. But here, as in the case of other recent Roman Catholic renewals, the new reform is not to be found in doctrine, "but in the pastoral directives and indications for the renewal of the practice of the sacrament" as specified in the explanatory statement issued by the Vatican Congregation for Divine Worship when the new *ordo* was released.<sup>3</sup> The changes stem from historical conditioning and man-made rules, which can be changed if pastoral needs require it. But the constitutive elements of the Catholic doctrine of confession are presented in full accordance with the traditional Roman Catholic teaching, including its most controversial aspect.

What remains constant in the new *ordo* is not merely the Biblical themes of sorrow, confession, reparation, and forgiveness-absolution, but the teaching that Jesus left the Catholic Church a true and efficacious power to forgive and/or retain any and every sin of the Christian committed after baptism. This power is claimed to have been committed in a special way to the apostles and their successors in the Catholic Church who authoritatively decide under what conditions it is to be exercised.

The manner in which a person confesses to a Catholic priest has undergone another change in our own lifetime, but the old issue as to whether a minister of the gospel has the authority to declare the terms on which God forgives or has executive and judicial power to sit as a judge and forgive or refuse to forgive sins in the name of God remains as divisive today as in the days of the Reformers. ✠

<sup>1</sup> In his general audience of April 3, 1974. See *The Wanderer*, April 18, 1974.

<sup>2</sup> *Ibid.*

<sup>3</sup> See "New Penance Ritual," in *The Catholic Mind*, June, 1974, p. 2.

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# God and the Church Challenge You **PLAY THE MAN!**

**ROBERT H. PIERSON**

*President of the General Conference*

NAHASH, king of Ammon, was dead. David, grateful for the kindness Nahash had shown him in the hour of need, sent royal messengers to comfort his son Hanun, the new king. As is too often the case, his solicitude was misunderstood. Hanun's counselors poisoned his mind against David.

"Do you think David is sending his messengers merely to honor your father?" they sneered. "David intends to overthrow the city. These men have come to look things over, to spy out our defenses. Don't be deceived by them."

Hanun listened. Hanun acted. He "took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle" (2 Sam. 10:4), sending the ridiculous-looking miniskirted messengers back to their country in disgrace.

The fat was in the fire. David, stung to the quick by this insult, prepared his revenge. The Ammonites reacted in kind. Hanun soon had an army of Syrian mercenaries and other allies ready for the battle that was sure to come. The Lord and Joab were too much for the hosts of Hanun, however. In his order of the day Joab sent his men into battle with words of courage that ring down even to our day.

"Be of good courage, and let us

play the men for our people, and for the cities of our God: and the Lord do that which seemeth him good" (verse 12).

"Be of good courage." "Play the men." "The Lord do that which seemeth him good." Here are the words of a real leader. Under the blessing of Israel's God they proved the catalyst of victory. The results of battle? The inspired Word describes the end effect of each contact of the Syrians and Israel in these words, "The Syrians fled." The story concludes with this cryptic statement: "So the Syrians feared to help the children of Ammon any more" (verse 19).

"Be of good courage, and let us play the men for our people." These words inspired Israel of old in an hour of threat. They challenge the leadership of last-day Israel in an hour of great potential advance to a finished work, and yet an hour of indifference and lukewarmness fraught with fearful defeat.

Final victory or discouraging defeat? This question of destiny for God's remnant church may well rest in the hands of His leaders! Because you are a leader, you are faced with a moment of truth you dare not ignore. The cause of God needs leadership in this challenging hour—courageous leadership, leadership will-

ing to venture for God, determined to "play the men for our people."

Leadership and laity alike in the Laodicean church need to be stirred, aroused to a new commitment, to a new sense of mission. Don't apply this to anyone else right now. Think of yourself. You are a leader. This ringing challenge is directed to you now as you read this message. It is a call to action, a call to "play the men for our people." These nerve-shattering times demand that we get down on our knees in renewed consecration. Then God will get us on our feet in a renewed commitment to the finishing of the work.

You are a leader! You may be a teacher, a hospital worker, an evangelist, a pastor, a dedicated medical missionary, a department secretary, a conference or union president. You may be a publishing-house worker or an office worker. Whatever your responsibility, God expects you to *lead*—to play the man—to get the job done and to do it well.

God is looking for leaders today who will truly lead—both men and women—who will be out front setting the pace, facing the problems, finding solutions, surmounting the difficulties, and not acting as if we have a century to get the job done. God is looking for leaders who will not be



daunted by difficulties or dismayed by occasional defeat—leaders who will, with His help, fight their way through, over, or around the obstacles to success.

In an interesting cartoon I saw recently, a little man was dashing frantically after a crowd of people who were running ahead of him. The distraught figure behind was shouting breathlessly, "Wait a minute! I am your leader!"

The church of God does not need leaders today who are trying breathlessly to keep up. What the church must have in this climactic hour is leadership that will be out in front—showing the way, setting the example.

I want to talk about *men, strong men, dedicated men*. When I say "men," please understand it in the generic sense, for I thank God for the consecrated women in this church who are strong leaders—God's heroines. You will find them in every Seventh-day Adventist church around the world.

"Let us play the men"! Men and women are more important than budgets or equipment or gadgets or supplies or devices or buildings or any other material things. Man is the raw material of which success is made. Leaders determine whether or not a project or an institution or a conference or a local church or Sabbath school succeeds.

A publishing secretary came to talk over some problems in his department. His main concern was books. Now I understand full well that we need the right books to increase our sales and to make our soul-winning program more effective. Perhaps many of my brethren in leadership will not agree with the counsel I gave my friend. "Get good men and women in the field, and the books will take care of themselves!" I counseled. I believe in men and women, good men and women, committed men and women in any endeavor.

#### **Need for Top Leaders**

Since being in the General Conference I have been especially impressed with the great need for top leaders—men and women who do not have the word *failure* in

their vocabulary. All over the world there is a great need for such leaders. We discuss this problem frequently on our boards and committees.

God's work needs men who are willing to pay the price of leadership. The price demands long hours, strict regimen, an application to duty that permits no intrusion. The price of true last-day leadership in God's church demands a willingness to set the example in upholding the standards of the church. It sometimes requires the leader to refrain from doing some things or going to some places that might not be wrong in themselves. But as a leader you refrain lest you cause a weaker brother to stumble and fall.

Leadership in our day demands workers with wisdom and courage—wisdom to know what to do and courage to do it. To prepare a people for the coming of Jesus will require some changes in our churches and in our institutions. These changes will be strongly protested—and no doubt honestly. When leaders move in to initiate such changes much wisdom and courage will be demanded. Only fearless leaders whose own lives are above reproach and who are more concerned with carrying out the counsel of the Lord than they are in personal approbation will do what needs to be done at this time!

ders because you are a leader! What an awe-inspiring commission to arouse a sleeping church and lead its members victoriously through the trials and the triumphs of the last days and into glory land *in this generation*.

Our God is depending upon us. Our church is depending upon us because we are the leaders. "Let us play the men for our people." And in doing so let us be leaders noted for our impeccable integrity.

#### **Impeccable Integrity Essential**

Years ago I knew Elder Shifty. Now Elder Shifty was a man of parts. He got things done. His record was above average. But we were never quite certain about Brother Shifty. We wished he would look us more squarely in the eyes and that those whom he led did not have so many questions about the methods he employed. His financial relationships with his church members left something to be desired—never crooked, you understand, but sometimes on the borderline.

We would never accuse Brother Shifty of fraud or criminal action, still his circumvention of policy and the means he used to gain some of his ends left questions in too many minds. In the end Brother Shifty left church leadership—and later the church. Fortunately, the Elder Shiftys are rare birds in the remnant church. They should be as extinct as the *Mauritius dodo* bird!

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### **Your first work is to galvanize into action a Laodicean church that will go forth conquering and to conquer.**

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As leaders you must understand that your first work is to wake up and to galvanize into action a Laodicean church that will go forth conquering and to conquer in these last, stirring days of earth's history. You have in your hands just exactly that potential, but too much of it is latent, needing to be aroused and harnessed for God! The greatest responsibility for finishing the work in this generation rests upon your shoul-

Leaders in God's church today, denominationally employed or laymen, are to be men and women of impeccable integrity and high principle. Leaders who practice, as well as preach.

Speaking at the management conference of the Pacific Union Conference in 1964, Elder John Osborn said: "The Christian administrator should possess an integrity that is not for sale. It has been said that every man is for sale



at a price. It may be high or low. On the basis of this concept Simon the sorcerer, who had been nominally converted to Christianity, offered to pay the disciples for the power of the Holy Spirit. Seeing the signal demonstration of this mighty power, Simon said, 'Give me also this power, that on whosoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou has thought the gift of God may be purchased with money' (Acts 8: 19, 20). It is true that many men have a price at which they will sell out. But no price tempts the man of high principle. Hardship is more preferable to him with God's approval than great fame with man's approval."

"Few men have the virtue to withstand the highest bidder," George Washington is quoted as saying. May it be said with assurance that every Seventh-day Adventist worker, be he preacher, teacher, or in more general service, is among the "few." Seventh-day Adventist workers are not for sale!

"When you lose your conscious integrity, your soul becomes a battlefield for Satan; you have doubts and fears enough to paralyze your energies and drive you to discouragement."—*Our High Calling*, p. 94.

Ellen White magnificently states that the world's great need is for "men who will not be bought or sold; men who in their inmost souls are true and honest, men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall."—*Education*, p. 57.

When I read these inspired words, holding the standard of integrity so high in the ranks of God's last-day leaders, such names as Dr. Trueblue, Elder Upright, Brother and Sister Open, immediately come to mind. Here are men and women who are absolutely incorruptible. To know them is to trust them implicitly. One has not the slightest suspicion concerning their motives or their actions. Everything is clearly above

board. No selfish interests lurk in the background of their decisions. Everyone knows these men for what they are, in the darkness, as well as in the daylight.

Thank God the worker ranks of His remnant church are replete with thousands of Dr. Trueblues, Elder Uprights, Sister and Brother Opens. In our ministerial, educational, medical, publishing, and other worker ranks God has raised up men and women to man ramparts of this church in whom the lay members and workers can have complete confidence. Out of some sixty-eight thousand workers in this church it would be strange indeed if the evil one didn't slip a few bad apples into the bushel, but these are rare fruit indeed. By God's grace and help, as we near the harvesttime of this world's history let us keep it so!

#### Calebs Needed

"We want Calebs now," Ellen White writes, "who will press to the front—chieftains in Israel who with courageous words will make a strong report in favor of immediate action. When the selfish, ease-loving, panic-stricken people, fearing tall giants and inaccessible walls, clamor for retreat, let the voice of the Calebs be heard, even though the cowardly ones stand with stones in their hands, ready to beat them down for their faithful testimony."—*Testimonies*, vol. 5, p. 383.

These are days when the church of God must move at an accelerated tempo and keep moving until the work is done. We need bold, dynamic leaders who are willing to venture something for God. They doubtless will make some mistakes. Who doesn't? The only person who never makes a mistake is the person who never attempts anything big for God!

Leaders today are to be men of dynamic action, men who will move! The *status quo* may be, as the man from the Southland once defined it, "Latin for the mess we're in," but *status quo* leadership has no place in the work of God in our day. This is the *Advent Movement* and we need to move—any way, just so it is forward!

Of course there are problems

and frustrations. There are endless reasons—some good ones—why you can't meet the problems, solve them, and move ahead. But "we are not to let the future, with its hard problems, its unsatisfying prospects, make our hearts faint."


—*The Ministry of Healing*, p. 248.

Pastor Mukotsi Mbyirukira is a chief in his own right. He is a dynamic leader of men. During the worst days of fighting and political upheaval in the Congo, Pastor Mbyirukira moved right ahead with his work as president of the East Congo Field.

With the bullets flying, Brother Mbyirukira sent out word to his workers in his war-torn field, "Don't think trouble! Don't talk trouble to anyone in any place under any circumstance. Talk hope! Talk faith! Talk courage!" During those times of anguish and turmoil Pastor Mbyirukira's field reached its Ingathering goal in one week and immediately launched into a missionwide evangelistic program involving every church worker and scores of laymen.

When Pastor Mbyirukira took over the East Congo Field as the first African president in the Trans-Africa Division some years ago, the membership was just over two thousand, when he left to become a division field secretary it was over thirteen thousand! God bless Pastor Mbyirukira. He is a modern Caleb! May his tribe increase!

"Men of stamina are wanted, men who will not wait to have their way smoothed and every obstacle removed, men who will inspire with fresh zeal the flagging efforts of dispirited workers, men whose hearts are warm with Christian love and whose hands are strong to do their Master's work."—*Ibid.*, p. 497.

Because you are a leader who leads, "Be of good courage, and let us play the men for our people." Be men of the Book, men of faith, men of prayer, men of action—most of all, men of God! Be leaders who are able to rally your church members to the work and unite their efforts with those of ministers and church officers—then, praise God, the work can be finished in our generation! 

# The Saviour and His Sabbath

Part 1/ Gerhard F. Hasel

WE MUST not separate the theme of the Saviour and His Sabbath from the relationship of those whom He saved and their Sabbath, because the Saviour and the saved are inextricably related to each other. The Saviour could never be Saviour without those whom He saved. The saved could never be saved without the Saviour and the plan He designed, part of which is the Sabbath.

During the time when Christ Jesus walked in this world; when His divinity was clothed with humanity; when He took upon Himself human nature with its infirmities, weaknesses, and liabilities; when He was assailed with temptations as we are assailed with temptations; when He was as dependent upon the power of God to overcome Satan as we are dependent upon this power to overcome the tricky wiles of the prince of darkness, our Saviour set forth this theme in a most remarkable way.

"The sabbath was made for man, and not man for the sabbath" (Mark 2:27).

Mark wrote the shortest of the Gospels. Nevertheless he often gives us material and details not found in the other Gospels. If it were not for Mark's writings, this word of Jesus would not have been preserved for us. Whereas Matthew and Luke give us the same story, only Mark contains the actual words Jesus spoke in response to the accusation of the Pharisees that the disciples of Jesus were guilty of an unlawful act on the Sabbath.

It was on a beautiful spring Sabbath that Jesus walked through the grain fields with His disciples. Being hungry, the disciples plucked some of the ears of grain. It was considered unlawful, in the view of the scribes, to perform this kind of harvest labor on the Sabbath day. Luke mentions that the dis-

ciples even rubbed the ears of grain in their hands in order to separate the grain from the husk! Thus they were additionally guilty of threshing, which is another unlawful act on the Sabbath. So, in the opinion of the rabbis, they were committing a double Sabbath offense, since among the thirty-nine primary or major types of labor prohibited on the Sabbath, rabbinic tradition numbers 3 and 5 prohibited "reaping" and "threshing."

Imagine how eyebrows were raised, how looks of surprise and consternation were exchanged between the Pharisees who had followed Jesus and His disciples when they noted that the Rabbi Jesus failed to reprimand His disciples for their unlawful acts on the Sabbath day. It was too much for them. They could not stand such outright desecration of the Sabbath any longer. Complaining to Jesus they said, "Look, why are they doing what is not lawful on the Sabbath?" Jesus replied by citing the example of David and his men when they satisfied their hunger (see Mark 2:25, 26). If it was right for David to satisfy his hunger by eating of the bread that had been set apart for holy use, then it was right for the disciples to supply their need by plucking ears of grain upon the holy time of the Sabbath.

"The sabbath was made for man, and not man for the sabbath."

The Sabbath, Jesus asserts, was instituted to serve man's welfare: man was not created to be a Sabbath slave. In these words Jesus thundered forth a "shocking but golden sentence."

"The sabbath was made for man, and not man for the sabbath."

In Jesus' time the following Jewish aphorism seems to have been in existence.

"The Sabbath is delivered unto you, you are not delivered unto the Sabbath." (From Rabbi Simeon ben Menasya [A.D. 180], to be traced back to Mattathias, father of the Maccabees [1 Mac. 27: 39-41].)

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But this rabbinic principle would only indicate that things might be done on the Sabbath that otherwise would be forbidden where life was at stake. Judaism, with its principle of putting a fence around the law in order to assure its faithful observance, produced a multitude of subregulations that were meticulous and casuistical. The most widely known is the so-called Sabbath day's journey of two thousand cubits, or two-thirds mile, distance. It was forbidden to even light a candle on the Sabbath. A Gentile needed to be called for this task or for lighting a fire. An egg laid on the Sabbath needed to be sold to a Gentile. And, to the chagrin of the ladies, looking in a mirror fixed on the wall was counted as an act of Sabbathbreaking.

The total number of Sabbath prohibitions, according to Rabbi Johanan, reached 1,521 derivative laws (Moore, II, 28). Sabbath observance had lost its meaning. It degenerated into casuistic legalism. Legalism takes the life force out of religion.

An Adventist, relating an experience he had on an Ingathering call, tells of meeting a certain businessman. He introduced the fact that he was Ingathering and mentioned the name Seventh-day Adventist. As he did so, the businessman told him he was traveling one day in the country and ran out of gas. It was raining but fortunately his car stopped near a gas station so that he was able to stop the car actually in front of a pump. He was delighted by his luck. But as no attendant came he blew his horn. When there was no reaction to this, he decided to put on his raincoat and go to the front door of the house next to the gas station. He rang the bell and soon a man appeared. Having learned that the man was the proprietor of the gas station, the businessman told him that he just ran out of gas. The proprietor explained that he was an Adventist and did not do business on Saturday, which was his Sabbath, the day of rest.

The businessman's urgent pleadings that he give him just a minimum of gas to get him to another station were to no avail. He was told to go somewhere else and was forced to go by foot in the rain.

Legalism is loveless; legalism is Christless; legalism is deadening.



MANNING DE V. LEE

Against all of this, though well-intended, Jesus thundered His liberating cry,

"The sabbath was made for man, and not man for the sabbath."

By word and action Jesus demonstrated that it is right and lawful to do good on the Sabbath. When Jesus turned upon the Pharisees with the question whether it was lawful on the Sabbath to do good or to do evil, he confronted Judaism with the question of right and wrong Sabbathkeeping. In His Sabbath miracles, which were so offensive to the rabbis but which brought healing and well-being to the suffering, Jesus condemned legalism. He swept away the senseless casuistic restrictions of the Jews. The Saviour honored His Sabbath and restored its meaning for salvation.

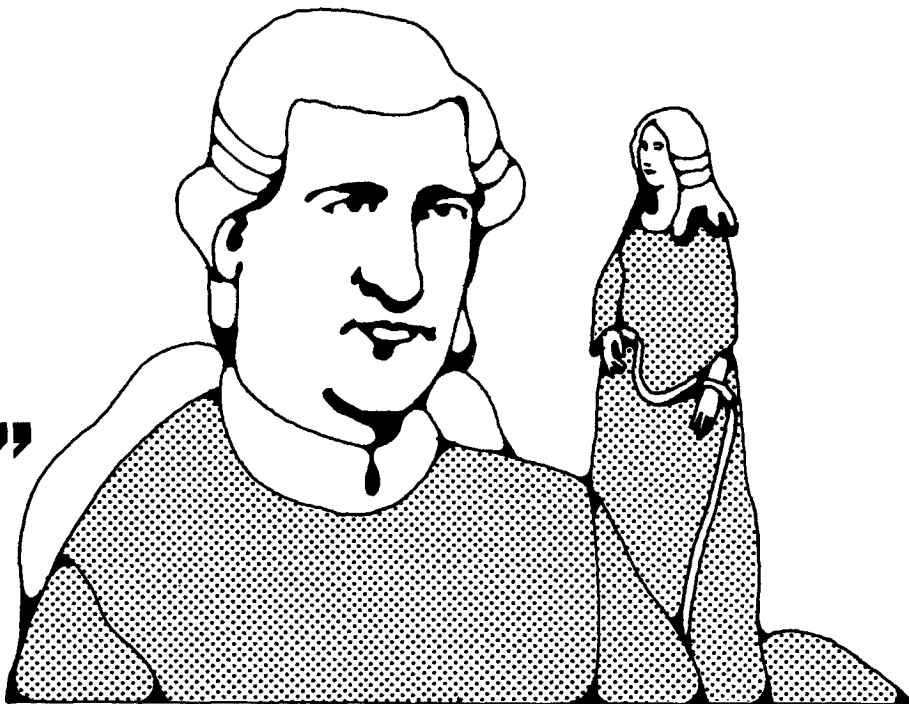
*To be continued*

*Jesus condemned legalism. He swept away the senseless casuistic restrictions of the Jews.*

The Timely Twelve—1

# "RETURN, O ISRAEL"

LEO R. VAN DOLSON



HARRY KNOX ASSOCIATES

GOD DOESN'T give up. Even when His people have become as faithless and as seemingly worthless as shopworn Gomer, He still eagerly pays the redemption price and lovingly pleads, "Return, O Israel, to the Lord your God" (Hosea 14:1, R.S.V.). Joyfully He anticipates their restoration—

"I will heal their faithlessness;  
I will love them freely,  
for my anger has turned from  
them. . . .  
They shall return and dwell beneath  
my shadow,  
they shall flourish as a garden"  
(verses 4-7, R.S.V.).

The Old Testament gospel of Hosea enables us to clearly grasp the infinite love and patient long-suffering God displays toward His erring children. In a startling way God's love is illustrated through the personal family experience of the prophet whose very name proclaims "Jehovah has saved."

In a time when Israel was outwardly prosperous but inwardly unsound and corrupt, probably some thirty to forty years before the final destruction of Samaria, God gave a seemingly strange order to the prophet Hosea. "Go, take to yourself a wife of harlotry and have children of harlotry, for

the land commits great harlotry by forsaking the Lord" (chap. 1:2, R.S.V.).

In order to teach Israel a lesson, God asked His prophet to marry Gomer. There has been some question as to whether or not she was a practicing prostitute at the time God gave him this strange commission. Apparently not, as far as the Hebrew used in chapter 1, verse 2, is concerned. The *kal passive* participle *zenunim*, indicates that she was not actively engaged in such immoral pursuits at the time of her marriage. The plural indicates the abstract and may be understood to indicate that she came from a family of cult prostitutes.

Only the first of Gomer's three children is mentioned as also belonging to Hosea. This probably indicates that the last two are the ones referred to in Hosea 1:2, K.J.V., as "children of whoredoms." The bitter heartbreak associated with the unfortunate results of his marriage undoubtedly helped the prophet understand, and the people of Israel to sense—if they stopped to think about it—how deep and steadfast God's love is for His unfaithful people.

Even the names given to Gomer's offspring are revelatory of God's concern for His children. What an object lesson it must

have been to passers-by as they listened to the prophet call his children. "Jezreel—God will scatter; Lo-Ruhamah—not have mercy; Lo-ammi—not My people; come home!"

Yet prophet and people are pointed beyond the scattering to the time when "the number of the children of Israel shall be as the sand of the sea" and instead of having to sadly pronounce, "Ye are not my people," the voice of God will cry out triumphantly "unto them, Ye are the sons of the living God" (verse 10).

In this way, the first chapter of the fourteen that make up this longest book among the minor prophets depicts the contents of the chapters that follow. The first three chapters detail Gomer's unfaithfulness and the prophet's almost unexplainable love for his erring wife. They climax with the record of Gomer's return to Hosea and the anticipation of Israel's return to God.

In the next section of Hosea, chapters four through ten, the prophet becomes the mouthpiece for the Lord, declaring in unequivocal language the sinfulness of the people and the tragic results that must inevitably follow their unfaithfulness.

Right in the midst of these strong denunciations, however,

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is found an appeal to the erring to repent and return. The promise of healing and restoration revolves around three specific steps outlined in chapter 6:1-3 that also point to the essential steps in the revival and reformation to which God calls His remnant church:

chap. 6:1—RETURN

chap. 6:2—REVIVAL

chap. 6:3—RAIN (former and latter rain)

Just a few verses from the end of this second section of Hosea the call of revival is repeated in another challenge that deserves the careful attention of the Laodicean church. "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you" (chap. 10:12).

What message could be more timely or appropriate for God's people living in this age when the latter rain is to fall with unprecedented power?

There is, to my way of thinking, no more appealing section in the minor prophets than the last four chapters of Hosea. It begins with a summary of God's loving dealings with Israel. In these words are seen His incomprehensible, indefatigable love for His earthly children.

"When Israel was a child, I loved him, and out of Egypt I called my son. The more I called them, the more they went from me; they kept sacrificing to the Baals, and burning incense to idols. Yet it was I who taught Ephraim to walk, I took them up in my arms; but they did not know that I healed them. I led them with cords of compassion, with the bands of love" (chap. 11:1-4, R.S.V.). God doesn't compel. He draws us with the cords of love. In our work for others we need to follow this divine example.

In spite of it all, as verse seven points out, His people are still

"bent" on turning away from God. Ephraim is singled out as a symbol of the corruption of the entire nation since this tribe was a leader in apostasy among the tribes of Israel. While denouncing Israel's corruption and lack of response, the Lord pleads for repentance and assures Ephraim of His continued love in one of the most sensitive and touching passages in the Scriptures.

"How can I give you up, O Ephraim! How can I hand you over, O Israel! How can I make you like Admah! How can I treat you like Zeboiim! My heart recoils within me, my compassion grows warm and tender. I will not execute my fierce anger, I will not again destroy Ephraim; for I am God and not man, the Holy One in your midst, and I will not come to destroy" (verses 8, 9).

Admah and Zeboiim were among the cities of the plain destroyed along with Sodom and Gomorrah. Unrepentant Israel deserves such total annihilation, but God does not intend to give the apostate

nation what it deserves. It's true that because of His love for His people He must punish the land, but He will not utterly destroy nor will He completely abandon His people.

The next two chapters again return to the theme of Israel's ingratitude and the resultant impending judgment. But then the message given through Hosea concludes with a classic appeal to repentance in chapter 14. God will not allow His people to go into captivity without pulling out all the stops in a majestic final appeal.

First, in verses 1-3 Hosea speaks for the Lord, urging the guilty nation to recognize its need and to "Return, O Israel, to the Lord your God." They aren't to come with mere formal sacrifices, but with the deep expression of repentance, pleading, "Take away all iniquity."

Next God's voice is heard in verses 4-7 in response to the projected prayer of penitence, exclaiming, "I will heal their faith-

## AAM Study Guide/Hosea

*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-inch paper and mail this response to the AAM, Ministerial Association, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012. Your responses to all twelve study guides on the minor prophets will be credited with one year's study requirements for AAM membership (fifty clock hours).*

1. Develop an expository sermon outline based on the book of Hosea or some section of it.
2. Read *Prophets and Kings*, pages 279-300, and write a brief paragraph describing the development of Israel's apostasy and the basic problem that initiated it. What lesson is there in what you have discovered about ancient Israel for modern Israel?
3. How is Christ presented in the book of Hosea? Cite specific texts to back up your answers.
4. Develop one of the following topics as presented in Hosea:
  - a. Condition of God's people today.
  - b. Righteousness of God's law and judgments.
  - c. The prophetic gift.
  - d. Last-day events.

lessness; I will love them freely, for my anger has turned from them. . . . They shall return and dwell beneath my shadow, they shall flourish as a garden" (R.S.V.).

Once again, in verse 8, God expresses the longing that fills His heart as He sees Israel turning from His love to idols of wood and stone. It is as though He is saying, "Oh, Ephraim, don't you understand? It is I, not your idols, who cares for you and looks after you."

The prophet has the last word. "Whoever is wise," he admonishes, "let him understand these things; whoever is discerning, let

him know them; for the ways of the Lord are right, and the upright walk in them, but transgressors stumble in them" (chap. 14:9, R.S.V.).

Hosea has learned through personal experience what it means for God to love us so in spite of our unresponsiveness. He knows what it is to sob out his heart as his careless wife throws herself away on those far less deserving of her attention. Yet true love cannot be turned off like a spigot. Powerfully he pleads with Israel, both ancient and modern, to wake up—to sense the course

and inevitable results of carelessness and iniquity and to realize how much God truly loves His erring children. Those who are wise, he concludes, will respond to the compelling cords of love and will be drawn to the fullness of pardon and salvation God so eagerly longs to bestow.

The Old Testament gospel is the same as the New. Abundant, amazing grace is available to fully restore any and all of us whenever we become willing to respond to our Father's call, "Return, O Israel, to the Lord your God."

## Century 21 Close-ups

*"Soon there will be no work done in ministerial lines but medical missionary work.*

*. . . You will never be ministers after the gospel order till you show a decided interest in medical missionary work, the gospel of healing and blessing and strengthening."*—

Counsels on Health, p. 533.

Dr. J. D. Henriksen, of the New England Memorial Hospital, in a letter recently addressed to Dr. Wayne McFarland, states: "My impression of the Century 21 Better Living Institute is very good." He adds, "More and more people are combining health with religion, and I hope that you brethren will push this so it will be accepted on a worldwide scale." Dr. Henriksen, who cooperated with the recent Century 21 Better Living Institute presented in Stoneham, Massachusetts, reports that many have signed up for baptism and that at the date of writing the follow-up meetings were being well attended.

Elder Paul Nelson, Ministerial Association secretary of the North Pacific Union, reports 68 baptisms accruing from the

Century 21 pilot program held there in the fall of 1973. Since so many of those interested had little or no previous contact with the Adventist Church, it took nearly a year for the fruition of this campaign to become fully evident. Paul reports that a Bible instructor attached to a medical group in Portland recently asked him, "When are you going to hold another Century 21 campaign? There are three fine families preparing for baptism who attended the Century 21 program, and I would like to have more interests like that."

Anthony Russo reports from Vicksburg, Mississippi, that he and Dr. John Evans have a large non-Adventist enrollment in the Century 21 Institute there. Because of the favorable community

reaction to their Five-Day Plans and other initial health classes, they were allowed to use a very fine local auditorium without charge and were given free space in the area newspaper in order to publicize their Better Living program.

Century 21 has been prepared by the cooperative efforts of many of the General Conference departments as the suggested public thrust for MISSION '75. Materials and supplies are available through the General Conference Ministerial Association. Plan now for your effort and order your materials well in advance. (See *The Ministry*, October, 1973, p. 29, for information on supplies.) Field tests have shown that this program works best when conducted over a two-month period, as it involves the development of a new way of life on the part of those attending, and this takes a period of time.



A close-up of J. R. Spangler and G. R. Hardy in Portland.



# WONDERS OF THE ANCIENT WORLD

DENNIS CLARK

DURING THE final quarter of my seminary training at Andrews University I was privileged to participate in a field school of evangelism. These field schools provide students with much-needed practical experience and training and are held by evangelists of experience in various cities of North America and sometimes overseas. I chose the one held in Hamilton, Ontario, by Orley Berg. Elder Berg uses archeology as an integral part of his presentations. I found his method to be carefully thought out, smooth, interesting, and powerful in persuasion.

In evangelism, different methods must be used, for different classes of people need to be reached. The archeological approach used by Pastor Berg, though appealing to most everyone, is designed especially for those who would not ordinarily come to a religious meeting, or who would not, under ordinary circum-

stances, come to a meeting held by a church other than their own.

The meetings themselves are most productive when held in a facility other than the Seventh-day Adventist church. In Hamilton, we had the use of a splendid theater-type auditorium at a local college.

## Nightly Schedule

The lecture series ran for five weeks with meetings nightly except for Monday and Thursday nights. Monday night was used for evening visitation and Thursday was the team's day off. The lectures began Sunday, July 21, with two sessions—one at four in the afternoon and the other at seven-thirty. The main floor, seating about seven hundred, was well filled for both sessions, with some using the balcony. The series would normally have begun with two sessions on Saturday, but the theater was not available.

Each team member was expected to be at the auditorium early in order to meet and wel-

come the people as they entered. This became increasingly important as the series progressed. Each would try to spot the interested folks that he was visiting with in his area. A record of their attendance was always kept.

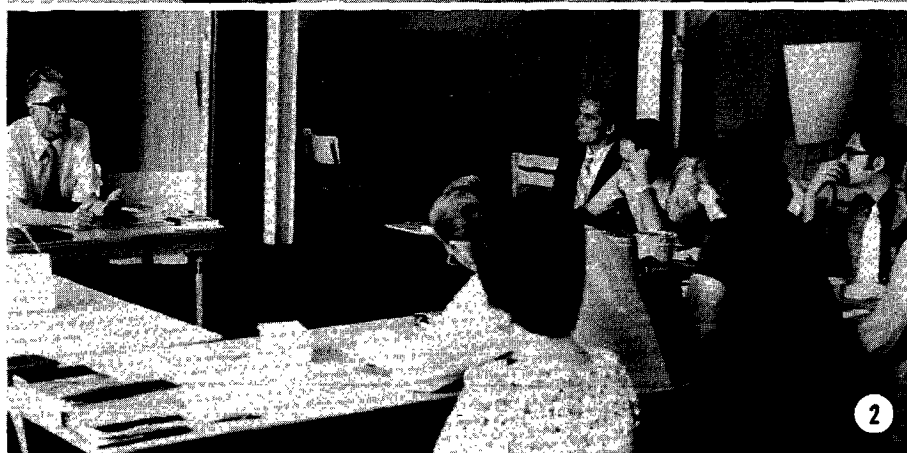
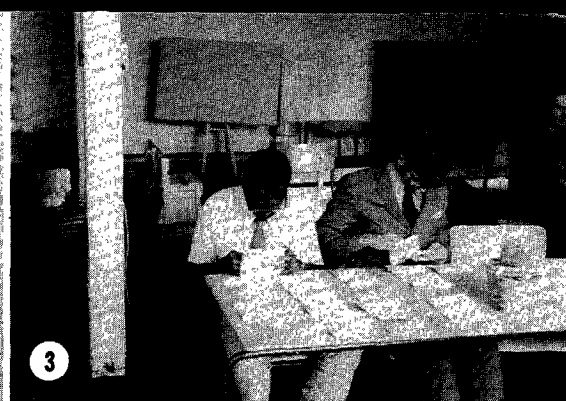
The wives of the team members tended the tables and assisted the people in finding books for which an interest had been developed. They also helped in greeting the people and spotting the interests.

Right at seven-thirty without any preliminaries other than a brief introduction and welcome, the lecture and pictures on archeology began. Around eight-ten there was a brief intermission at which time the pastor made necessary announcements and called for the offering. The speaker appeared again as the lights were dimmed and the second part of the lecture followed. Before nine o'clock, the people were usually on their way home.

The following morning, as the team of students met with the evangelist and pastors for class,

*Dennis Clark is an intern in the Georgia-Cumberland Conference.*





(1) Larry Milliken, Hamilton; Orley Berg; Victor Shipowick, Paris; and Orville Parchment, associate of Pastor Milliken, study the territory. (2) The evangelism field school in session. (3) Orville Parchment, left, and Dennis Clark checking interest cards. (4) The Mohawk Junior College Theater where the lectures were held. (5) Members of the evangelistic team. (6) Team members in prayer before lecture begins.

one of the first things done was to evaluate the previous night's program. Also, during this time we updated the master file with all the information gleaned from the previous day's visitation. Team members reported on the visits made, and the responses of the people. Following this the evangelist led out in formal instruction relating to all phases of evangelism.

### Structure of the Series

The program was structured in a smooth and persuasive manner. The first three lectures were on Egypt—"The Wonders of the Pyramids," "900 Miles Up the Nile" and "The Discovery of King Tut's Treasures."

These were not only good drawing cards, but formed a natural introduction to the series itself—advertised on handbills, in the newspapers, and on radio and TV as "Wonders of the Ancient World." During these three lectures, little is said about religion, except for references to the ancient Egyptians' belief in the after-life and the prominence of sun worship as revealed in the remains of their temples and tombs. Later, when the doctrines of the Sabbath and the state of the dead were presented, the material contained in these early lectures was

again drawn upon.

Beginning with the first night the 43-page booklet "Wonders of Egypt" was sold. Written by Pastor Berg, it contains the first three lectures of the series. This gave the people something to read at home and helped intensify their interest.

The next three lectures formed another unit. The fourth, "Digging Up History," surveyed the history of archeology, illustrating how archeology illuminates and confirms the Bible. To illustrate this point, the story of William F. Albright was related. (See *The Ministry*, February, 1973.) On this night, a second booklet, "Wonders of Archeology," went on sale. Its 72 pages contain lectures four, five, and six in amplified form, thus enlarging upon the subjects presented.

The fifth topic, "Fantastic Finds in Ancient Babylon," focused on the book of Daniel, showing how archeology and prophecy combine to confirm its early dating and historical accuracy. Illustrations were drawn from Daniel 2, 7, and 8. At the close of this lecture, a poll was taken on the topic of "What the Bible Means to Me." The card lists statements to which those present respond.

With the sixth lecture, "Discovery at Sinai," the series turned

even more Biblical as the events of Sinai were presented, including law, grace, the sanctuary, and the gospel. This early theme of law and grace was often repeated during the course of the series so the people understood clearly that Seventh-day Adventists believe in salvation by grace.

### Presenting Christ

To this point, there were no public prayers in the meetings. The lectures are structured in such a way as to subtly draw people's attention to the Bible. After the sixth lecture a turning point in the series was reached. The next three were on Palestine, focusing on those areas identified most closely with the life of Christ. The speaker began the seventh evening with an invocational prayer.

The seventh topic, "This Is Palestine," traced the life of Christ through His baptism and early ministry. The geography of Palestine was shown, with special emphasis being given to those cities that Jesus would have visited. The prophecies of Jesus' birth were presented, and His pre-existence and deity discussed.

The following night the areas of Jesus' Galilean ministry were portrayed, with emphasis being given to Jesus' talk with the Samaritan



woman at Jacob's well, and His conversation with Nicodemus. In this context the elements of true conversion were presented.

The ninth night dealt exclusively with Jerusalem, giving its history from the time of David. Now the 70-weeks prophecy, the cross, the resurrection, and the second advent of Christ were all introduced. After this lecture, a second poll entitled "What I Think of Jesus" was taken.

With the seventh lecture, a Book Award card was given out and the people were instructed that they would receive the book *The Desire of Ages* for five numbers punched on the card, a number for each lecture attended. This book tied in very nicely with the lectures on the life of Christ and started them on their way to getting acquainted with the writings of Ellen G. White.

Prior to this point the whole evening had been focused on the historical and archeological sites, but now from seven-thirty until the intermission, the emphasis on exploring the wonders of the ancient past continued, but after the intermission the presentation developed into an unfolding of the distinctive messages of our church, all fully illustrated with slides. Usually, there was a very close tie-in between the archeo-

logical and the Biblical subjects. It was also at this time that a benediction was added to the nightly program, thus helping to provide a smooth transition to the more religious nature of the program.

As might be expected, as these transitions were made and the topics became more Biblical and evangelical, some ceased to attend, but those who continued to come represented good interests with whom the team could personally labor.

### **The Three Angels' Messages**

The tenth lecture featured Qumran and the Dead Sea scrolls, with re-emphasis on the importance of the Bible as the Word of God and its power to change lives. The second part of the lecture featured an introduction to the book of Revelation and the three angels' messages. Beginning with this presentation, outlines entitled "Wonders of the Bible" were given out nightly. These were tied to the Bible subjects covered.

The next lecture on the destruction, loss, and rediscovery of Pompeii led very nicely into the first angel's message and its emphasis on the judgment and the 2300 days. Following this, "Petra, the World's Strangest City," with its high place and sun worship

formed a bridge on the subject of the Sabbath. The lecture on Petra drew considerable attention and was one of the best attended. On this evening the third card, "God's True Sign of Creation," was given out, and a response called for.

Since Petra was the capital of the Nabatean kingdom, this topic provided an introduction to the next night's topic, "The Amazing Nabateans." The same evening Revelation 10 was presented under the title "The Greatest Religious Movement Since Pentecost." Pastor Berg pointed out the parallel between the great disappointment of 1844 and the disappointment that came to the disciples when Jesus was crucified.

In the fourteenth night's topic, "Babylon—Wonder City of the Ancient World," the history of Babylon was portrayed, with emphasis on church-state union and sun worship. This laid the foundation for the study of the second angel's message, and the first beast of Revelation 13.

### **Bible Seminar**

The next day, Sabbath, the first of three Bible Seminars was held. As an extra incentive to attend, a copy of *Bible Readings* was offered to all who would attend. It began at 10:00 a.m., with a Mission Spotlight program.

Pastors Berg and Larry Milliken shared in the presentations, which included an introduction to the Bible and how it should be studied, a review of some of the "Wonders of the Bible" outlines, personal testimonies of new converts, and a thorough study of the 2300 days and the providences associated with the rise of the Advent Movement.

At 3:30 p.m., the people were invited to come over to the church and witness a baptism. Most of those baptized at this time had studied with the pastor previous to the meetings.

That evening's subject was "America-1776." The U.S. in prophecy, including the mark of the beast, was presented and a fourth decision card was used.

The sixteenth night, "Gods and Temples of the East" prepared the way for the Bible topic on angels, the origin of evil, Satan worship and the occult. Following this, the presentation entitled "Pilgrimage to Rome," showed the striking relationship between pagan Rome and papal Rome, and tied into the study of spiritualism and the state of the dead. On the succeeding nights, "Space Flight and the Future" was coupled with the millennium, and "Hallowed Caves Mid Alpine Peaks," with the story of the Waldenses, formed an introduction to Revelation 12 and a discussion of the true church. On this night a card, "The Movement of Prophecy," was used.

The next day the second Sabbath Bible Seminar was held. The principal subject covered was the millennium, including the Second Advent, the state of the dead, and the punishment of the wicked. Another Mission Spotlight, as well as the health film *I'm Sorry, Baby* (which points up the evils of smoking), was shown. That night "The Oracles of Delphi" formed a bridge to the Bible topic on modern prophets and Ellen G. White.

Following this, "Digging Up the Cities of Solomon" turned attention to Megiddo and the Bible presentation on Armageddon, and "Miracles All Around the World" brought stories of the Advent Movement. A fifth card, "Call Out of Babylon," was used to register decisions.

Instead of slides for the first part of the twenty-third night, the meeting began with the movie *The Arrow of Prophecy*, which fitted perfectly into the series at this point. The lecture was on the work of the Holy Spirit, and the importance of following truth.

The next presentation, "Footsteps of MacArthur in the Philip-pines," was followed by the Biblical message on the seven last plagues. The rescue of American prisoners from the Las Banos prison camp was used to illustrate the final deliverance of the saints at the Second Coming.

The final Sabbath found many new folks in the church, and a baptism formed an important part of the service. The third Bible Seminar met in the afternoon at the church rather than at the theater as previously. Now the Spirit of Prophecy became the focus of attention, with particular emphasis on the relationship of Ellen White to the Seventh-day Adventist Church. Also discussed were the organizational structure of the church, tithing, and the communion service, with special attention given to the ordinance of footwashing.

That evening's lecture on "Baalbek—Sun City of Phoenicia," formed a good bridge to "The Elijah Message," which followed.

The last meeting of the series, Sunday night, was held in the church. The topic, "Masada—Spectacular Fortress of Herod," spoke of the unparalleled bravery of the 966 Jews who, in A.D. 73, preferred suicide to surrender. The Bible message was based on 2 Peter 1—"The Last Words of Saint Peter." Prior to the meeting, there was another baptism, which included several who had no previous contact with Adventists before the meetings began; also

a number of new decisions to unite with the church were made.

No matter how interesting and valid the structure might be, all of us on the team were kept well aware of the essential nature of the work of the Holy Spirit if our efforts were to succeed. Each morning before the formal class began, we would have a brief devotional message and a season of prayer. Then, at the end of the class period we would break up into prayer bands. Each night before the meeting began, as many as possible of the team would gather together to pray.

### Visitation

Visitation also plays an essential part in evangelistic success. The seminary students were divided into pairs, with each pair being given a certain part of the city as their mission field.

During the first two weeks, visitation concentrated on inviting people to the lectures. Later, it focused on those attending. After the lecture on the Sabbath we made it a point to visit every person who attended, and to each was given a copy of the booklet *The Repairing of Sam Brown*. Either Pastor Berg or Pastor Milliken accompanied the teams that visited the better interests.

There are many strengths that make this method of evangelism effective. Archeology is a good attendance builder and draws many who would not ordinarily attend Adventist evangelistic services. The offerings were liberal, averaging well over \$100 per night for the twenty-six nights. Although it may take some who are drawn to this type of meeting a little longer to prepare for baptism, they become some of the strongest witnesses and supporters of the church. ➤

### PRINTED LECTURES AVAILABLE

Two booklets containing the first six lectures of the *WONDERS OF THE ANCIENT WORLD* series are available through the General Conference Ministerial Association. Book 1, *Wonders of Egypt*, 43 pages, is 60 cents, and Book 2, *Wonders of Archeology*, 72 pages, is 90 cents. Samples of handbills and other advertising are also available upon request. Write to Ministerial Association, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012.

# "Position" Or "Responsibility"?

CARL COFFMAN

*With this issue, The Ministry begins a series of articles prepared for the local church elders by Pastor Carl Coffman. Pastor Coffman served in the pastoral ministry from 1950-1960 in the Northern California Conference. He was then called to teach in the department of religion at Pacific Union College where he has since been active in helping to prepare future ministers for their task. Local elders, whether serving in large churches or small ones, will find valuable suggestions in the material from a writer so well qualified to present it.—Editors.*

WE OFTEN refer to the "call" that leads some to study for and dedicate themselves to the gospel ministry. The local elder, of course, is chosen by the church nominating committee. But in a very real way he is also called by God, through men, to a very important service in God's church. As a minister, I consider my board of elders as the highest level of officership in my church. They are ordained to office, set apart by the laying on of hands, after having been selected in harmony with clear and strict Biblical guidelines to guide the church in ways that bring glory to the name of God.

Does being an elder consist of merely holding a position in the church? Some look at it this way. They consider it to be the highest position in the church. They have attained, have been advanced to the top rung of the ladder of local church organization.

If an elder sees his eldership in this light only, there is great danger that he will succumb to the temptations with which capable men are especially surrounded. The minister is tempted in exactly the same way. Both the minister and church elder can be tempted to forget that all men are but dust

in the sight of God. In doing this, we tend to look at ourselves and our fellow men as being on different levels of the ladder, some even needing to step up onto its very first rung.

A feeling of superiority develops and we are prone to begin to dictate to others because of the position we hold as "your leaders" of the church. Simply to state this danger lays bare the cause of certain resentments within our midst today.

Such inward attitudes actually disqualify even good men for true service for God. With this philosophy behind their thinking we find that such men rule rather than serve. Our Lord came to minister to others, He served His brethren. He pleaded with men, He invited men to be faithful, but He never commanded, never treated anyone as His inferior.

Ellen White tells us that Jesus saw in all men what they might become, and through the Holy Spirit He sought gently to lift them up to higher plateaus of experience. It seems clear that the chief proof that the church elder is fulfilling his office well is evident in the extent of his cooperation with Christ in leading his fellow members to a sincere personal experience with the Lord. If this is his one great objective, he will treat all men as equal in God's sight.

There is much safety in looking at our calling to eldership as responsibility rather than as position. All men are entrusted with varied talents by the Lord. Superior talents do not make a man superior—they increase his responsibility to God. God requires more of him than He does of the lesser-talented person. And when we see our God-given abilities as

only entrusted to us for His service, we then fall to our knees and plead with our Lord for much needed divine strength to use our talents in the way that is best for His church. Greater talents imply greater responsibility, which in turn destroys the possibility of superiority.

Some ministers look upon other ministers who pastor larger churches or who administer conferences as being superior to themselves. They may be easily led by this fallacy to give less of themselves to God's work in their smaller district. Ministers have varied talents, just as do laymen. The man in the large district, if there because of his talent and ability, is in no way greater in the sight of God. Again, his greater talent demands that he meet greater responsibility. And it is as the minister or the church elder pleases God in the way he does his work that he is rightly occupying the office to which he has been called.

When this becomes his outlook, the minister or church elder has arrived at the place in which God can use him as a responsible Christian to hasten the preparation of the church for the coming of Christ.

The local church today is in need of dedicated leadership. There can be no question about that. But if the church is to accomplish what God designs it should, the leadership must be a truly responsible leadership, which understands church officership as service for Christ to people inside and outside of the church walls. And as we sense that our acceptance of office has placed this kind of responsibility upon us, we will live much on our knees in order that we do not fail our Lord.

the local church elder



The staff of the 1974 Heshbon expedition at headquarters.

# The Excavations at Biblical Heshbon, 1974

Part 1/Lawrence T. Geraty

BY NOW, most readers of this journal will know that Andrews University has been sponsoring the archeological excavation of *Tell Hesbân*, the important Biblical site of Heshbon situated within view of Mount Nebo and about fifteen miles southwest of modern Amman, the capital of Jordan.

Siegfried Horn, dean of the Seventh-day Adventist Theological Seminary, chose the site and directed three successful seasons of work in the summers of 1968, 1971, and 1973. Because all the expedition's objectives had not yet been reached, a fourth season of digging took place this past summer between June 26 and August 14.

Dr. Horn's heavy responsibilities precluded his being there the entire seven weeks. Therefore, as his associate in the Old Testament Department at Andrews University, I was appointed director. Working along with us was a staff of 75 archeologists, including architect-surveyors, photographers, anthropologists, a geologist, and other supporting personnel who came from the United States, Canada, Britain, Denmark, Norway, Australia, New Zealand, Indonesia, and Jordan.

*Lawrence T. Geraty, Ph.D., is assistant professor of Old Testament, SDA Theological Seminary, Andrews University.*

This group was not only international but ecumenical, including, besides Adventists and Moslems, members of the following churches: Christian Reformed, Lutheran, Presbyterian, Reformed Presbyterian, Christian, Grace Brethren, Baptist, Reformed Church of America, Methodist, Church of God, and Roman Catholic. Assisting this group, who volunteered their services free of charge (indeed, many paid to come!), were about 150 hired workmen from the vicinity of Heshbon.

The American Schools of Oriental Research (ASOR), which has done so much for the progress of Biblical archeology, again cosponsored the excavation, as it has since 1968. Other institutions that helped both with funding and key personnel were the Graduate School of Loma Linda University, Calvin College (Grand Rapids, Michigan), Covenant Theological Seminary (St. Louis, Missouri), Grace Theological Seminary (Winona Lake, Indiana), and Hope College (Holland, Michigan). Even then, the expedition's budget could not have been met without the generous gifts of a number of private donors who see value in the excavation's objectives and results.

## Staff Members

In addition to the new director, who has been associated with the project since its inception, and Dr. Horn, who served as adviser and object registrar during the dig's last three weeks, other core staff members included Roger Boraas, of Upsala College (East Orange, New Jersey), chief stratigrapher and coordinator of specialists, and James Sauer, of the American Center of Oriental Research (Amman, Jordan), chief ceramic typologist and area supervisor. Other area supervisors were Bastiaan Van Elderen, of Calvin; Harold Mare, of Covenant; Larry Herr, of Harvard; Robert Ibach, of Grace; and James Stirling, of Loma Linda, who also supervised the anthropological research of the expedition. The other specialists were Paul Denton, of Andrews, chief photographer; Bert DeVries, of Calvin, chief architect-surveyor; Harold James, of Andrews, geologist;



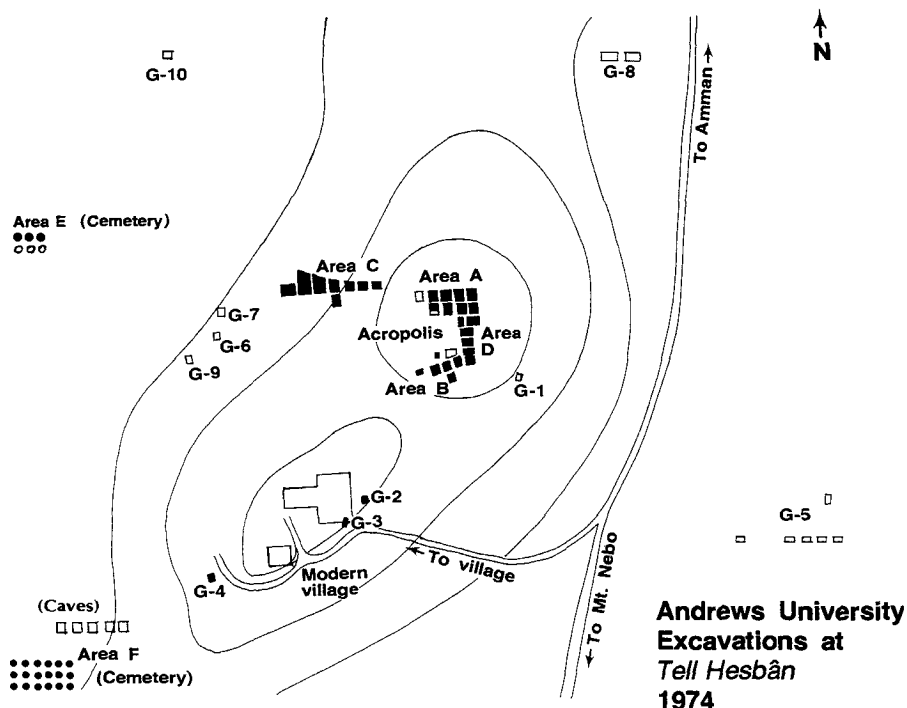
Øystein LaBianca, of Brandeis, zoo-archeologist and ethnographer; and Hester Thomsen, of Greater New York Academy, pottery registrar.

Remaining staff members (mostly teachers, ministers, and students) supervised and recorded the progress of digging or served in supporting roles both in the field and at headquarters. Among these were: Michael Blaine (Southern California Conference), Paul Bonney (Grand Rapids Junior Academy), Glenn Bowen (AU), Kerry Brandstater (LLU), Suzanne Brandstater (PUC), Theodore Chamberlain (LLU), James Cox (AU), Trevor Delafield (Wisconsin Conference), Gerald and Shirley Finneman (Nebraska Conference), Douglas Fuller (AUC), Kevin and Inge-Lise Howse (AU), Henry Lamberton (Upper Columbia Conference), Robert and Melissa Lloyd (Oregon Conference), Richard Mannell (AU), David Merling (AU), Kathleen Mitchell (Michigan State University), Orlyn Nelson (AUC), John Reeves (LLU), Ralph Stirling (Loma Linda Academy), and George Terzibashian (Middle East College).

This large group was housed at the Amman Training Center for Palestinian Refugees, an institution sponsored by the United Nations Relief and Works Agency, located between Amman and Heshbon. The convenient facilities there served well for our headquarters.

#### Objectives of Fourth Season

Objectives of the fourth season of operations included completing, if possible, the excavation of the Byzantine church on the acropolis of the tell (Area A). This involved locating the narthex at its western extremity. On a level shelf of the tell to the south (Area B) more work needed to be done before what looked like a water reservoir could be confidently associated with the pools mentioned in Song of Solomon 7:4. Especially the foot-thick plaster "flooring" found thirty feet down in one square had to be connected up with the fifty-foot stretch of continuously plastered retaining wall and cut bedrock in adjoining squares to the east. This same area contained the best hints of the earliest occupational evidence so



A schematic plan of Heshbon, showing previously opened squares or tombs in black, while those begun in 1974 are white. Notice the expanded nature of the work in this past season.

far discovered at the site—Iron I (twelfth-tenth centuries B.C.); these hints begged for further excavation.

Between Areas A and B lay Area D, the southern access route to the acropolis. In addition to reaching bedrock in its squares and exploring several unentered storage cisterns, an important goal was to connect stratigraphically, if possible, its monumental stairway discovered in 1973 with the Area B plaster layers found in 1968 and 1971 and subsequently interpreted as resurfacings of a roadway or plaza.

Our primary objective in Area C on the mound's western slope was to clarify the extent of previously uncovered Iron Age and Roman fortifications.

Since a great variety of Roman and Byzantine tomb types had been discovered in the Areas E and F cemeteries in 1971 and 1973, we hoped this season to locate tombs from the Iron Age or Old Testament period. We also planned several soundings elsewhere on the tell and in its vicinity (Area G) to see whether their archeological history would agree with that already discovered on the upper part of the ancient mound where excavation from

previous seasons had been concentrated.

In 1973 we began an archeological survey of the countryside within a six-mile radius of Heshbon that included the tracing of the Roman road from *Tell Hesbân* (Esbûs in Roman times) to *Tell er-Râmeh* (Roman Livias) in the Jordan valley. Another objective of the 1974 season was to complete this survey and then to sound one of Heshbon's satellite communities in order to test the validity of the survey team's method of suggesting the occupation history of a given site on the basis of potsherds collected from its surface.

#### Results in Terms of Objectives

As usual, these many objectives for the new season were only partially realized. The narthex of the Christian church in Area A proved as elusive as it did in the 1973 season and mostly for the same reason: it was apparently covered by an extremely well-preserved Mamlûk bath complex that was (as it turns out) only partially excavated in 1973. Unexpectedly the team assigned to these squares this season spent most of its time uncovering what proved to be the front half of the

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establishment, founded on what was probably the southern half of the church's narthex.

Work in Area B confirmed the presence of a huge water reservoir, though the crew working there was not able to complete excavation all the way to the reservoir's bottom along the eastern wall. We were successful also in that area in laying bare extensive remains from the period of the Biblical judges. In order to achieve the stratigraphical connections we desired between Areas B and D, a new square was opened last summer, which should be deep enough after another season's work to provide the information we need. Work in Area C successfully uncovered more of the Iron Age and Roman city fortifications, but further excavation is required to see their full extent.

Though several new Roman and Byzantine tombs were found, most of them were not excavated in our attempt to locate earlier tombs or cave burials; in this endeavor, so largely a matter of chance, we were unsuccessful. Our soundings (Area G) in several spots around the tell confirmed the occupation history already disclosed on the acropolis; hence no evidence for Sihon the Amorite's period (pre-1200 B.C. or the Late Bronze Age, in archaeo-

logical terms) came to light. Either we have missed it through the accidents of preservation or discovery, or (as now seems more likely) Sihon's capital was nearby—the Israelites moving the destroyed city's name to our site when it was built up in the period of the judges.

The survey team was able to complete its work, adding twenty-two new sites to the 103 discovered in 1973, making a total of 125 archaeological sites within a six-mile radius of *Tell Hesbân*. They also added the discovery in the Jordan valley of an additional mile of the ancient Roman road that ran between Esbus and Livias.

#### Survey Team Completes Work

The latter half of the season was spent pursuing the survey team's second objective: sounding a satellite mound to test the validity of their method. For this they chose *Umm es-Sarab* (G-8), a small hill

at the head of the *Wadi Hesbân*, three miles north of *Tell Hesbân* proper. Though Bronze Age sherds had been found in surface sherding this site, they were found only in mixed contexts when digging. Only Byzantine and Early Roman strata were found in the two six-by-eighteen-foot trenches that were completed to bedrock. In the earliest stratum were two articulated adult burials in the soil, as well as a child burial found in a blocked rock-cut recess. The ratio of sherds from the various periods found while digging proved to be the same as the ratio found in the surface survey, suggesting the soundness of the team's working hypothesis: sherds collected from the surface with sufficient thoroughness reflect a site's occupational history.

Next month we will describe the results of this past summer's excavation in greater detail.

*To be continued*

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# Breaking Up the Monotony of Our Services

D. E. HOLLAND

"TO THE humble, believing soul, the house of God on earth is the gate of heaven. The song of praise, the prayer, the words spoken by Christ's representatives, are God's appointed agencies to prepare a people for the church above, for that loftier worship into which there can enter nothing that defileth."—*Testimonies*, vol. 5, p. 491.

"All the service should be conducted with solemnity and awe, as if in the visible presence of the Master of assemblies."—*Ibid.*, p. 493.

"The prevailing monotony of the religious round of service in our churches needs to be *disturbed*. The *leaven of activity* needs to be introduced, that our church members may work along *new lines*, and devise *new methods*."—*Testimonies to Ministers*, p. 204. (Italics supplied.)

Breaking up the monotony of our church services and involving laymen and youth takes much thought and preparation if we expect to follow the divine instruction given above. Especially is this true if we are to recognize the holiness and power of God as we worship. Some of the suggestions that follow will be disturbing to some, but they are designed to suggest in a practical way how we can introduce "the leaven of activity" among the laity as we try new lines and new methods of approach.

Most of what I present here is not original with me, but I have successfully used the suggestions that follow, both as a pastor and as a departmental secretary.

Educating our people to kneel for a moment of meditation and prayer in the pew immediately after entering the sanctuary creates

reverence and puts the members in an attitude of worship. This gives a sense of being there for a specific reason and decreases the tendency to whisper and visit.

## Involving the Congregation

A *responsive reading* is a good way to involve everyone at the very beginning of the worship service. Sometimes having a change of format creates interest. Have the *men* read a text, and then the *women* a text.

The congregation could then sing a song that follows the theme of the responsive reading. Following the song, time can be allotted for members to stand and give praise to God for His special care, healing, answered prayers, and so forth, thanking God publicly for His goodness during the past week. If this practice is followed, there needs to be a set time limit of about five to seven minutes for this praise service. To assure that the entire congregation *continues* to participate in worship throughout the preaching service, it is a good plan to have all read in unison some of the texts being used, especially selecting texts for this purpose that really bring out the central theme of the pastor's presentation.

At times a song can be used to good advantage at the right time and place in the sermon. This can be sung either by the audience or someone especially selected to do so.

The more the people participate, see, hear, and read, the more they retain. Thus the worship service can become a very special part of their religious growth.

At the close of every service there should always be a response from the congregation to the message just presented.

1. Opportunity should always be given for individuals to surrender heart and life to God.

2. If the pastor has enough courage, he can, and to a great advantage, give the congregation a chance to respond to his message by asking questions, making observations, or expressing what a blessing the message was to them.

I have done this many times, and the response is very gratifying.

It is a good idea to assign to the families in the church the responsibility for filling up certain pews each Sabbath by seeing that their entire family is present, and also by inviting friends and neighbors to come and worship with them.

Assign certain couples each Sabbath to stand at the door and greet fellow believers as they leave the sanctuary. This gives the members opportunity for involvement as well as fellowship.

The youth should be used every Sabbath in some capacity at the worship hour. They might perform such assignments as serving as junior ushers, reading the Scripture, having the morning prayer, providing special music, or participating in a youth choir or orchestra.

The youth class can also take its turn in furnishing the noon fellowship meal for visitors who are attending church that day. You might also invite the youth to take a worship service once a quarter.

## Other Ways of Involving Laymen

Have the laymen take the service once a quarter. Make sure it is well planned. The pastor should carefully assist in the coordination of such a service.

At the beginning of each new year challenge all members to pledge to God enough of their time and energy to win one soul to Christ for that year. This commitment might involve an altar call, at which time the members would come forward and actually sign a soul-winning pledge. From time to time give opportunity for those to report who are having a real blessing in such endeavors. Doing so will inspire many to become involved in service for others.

Our worship services need to be deeply spiritual yet bring to all the joy of active response and participation. ✠

D. E. Holland directs the youth and temperance activities in the Southern Union Conference.

Condensed from a paper presented to the Lay Research and Planning Committee.

# From All the World to All the

OPAL H. YOUNG



Andrews University students gather on the green along the Flag Esplanade in front of the campus Pioneer Memorial church during registration week. The more than two thousand students come from all over the world, representing most of the States of the Union and some sixty-six other countries.

ANDREWS UNIVERSITY is a hub of activity, learning, and many cultures as each year hundreds of students come to its campus from all over the world. All the States of the Union and, in some years, as many as 70 other countries and U.S. territories are represented on its large campus that comprises more than fourteen-hundred acres of woodland, farmland, and scenic river views.

Three commencement convocations each year send these students out again from the campus to the ends of the earth with added expertise in carrying the gospel to every kindred, tongue, and people.

It is the purpose of Andrews University to prepare its gradu-

ates to enter the work of witnessing for Christ in the many areas of human need around the world. Seventh-day Adventist education is built on a God-Creator basis and the philosophy that nothing in life is of greater significance than man's relationship to God, who created him and who sustains him in life. With this premise, Andrews takes the stand that no man can be truly educated without learning to love God and to serve Him.

With these ideals and aims in mind, Andrews strives to educate the whole man, to help him strive for spiritual maturity, mental excellence, for physical well-being and social adjustment.

Since a university's objectives find expression in its organized curricula and the activities it sponsors, education here ranges from formal classroom instruction to the many informal involvements of campus life and the large number

*Opal H. Young is director of Andrews University publications and coordinator of the Seminary News section of The Ministry.*

# he World



of outreach activities in surrounding communities.

New this year for graduate students is a program leading to the Doctor of Education degree offered through the School of Graduate Studies, with concentrations in educational administration, educational psychology and counseling, and in religious education.

Other degree programs from the school are the Master of Arts in seven areas, the Master of Arts in Teaching in fourteen areas, the Master of Business Administration, and the Master of Music. Also a non-degree program leading to the Fifth-Year Diploma in Education is offered for teachers who do not elect to pursue a Master's sequence.

From the Theological Seminary, programs are offered leading to the degrees of Master of Divinity, Master of Theology, Doctor of

Ministry, and Doctor of Theology.

One of the newer courses of study at the Seminary is "Church and Urban Affairs." The program is particularly designed to help ministers develop the necessary skills to serve the Adventist Church in metropolitan areas, and requires not only classroom studies but also field experience in nearby urban counties.

Another area of growing interest among seminarians is a study of the nature and function of ministry as it relates to the integration of the work of the healing agencies of the church and community with the traditional forms of pastoral ministry. In keeping with this idea, a joint program offering a Master of Divinity and a Master of Science in Public Health has been established by the Theological Seminary at Andrews and the School of Health of Loma Linda University.

Nor does Andrews keep its offerings isolated on campus. It conducts numerous extension schools each year in various parts of the world where persons may study in the setting of their own language and culture and people.

Augmenting study facilities at Andrews is the James White Library with current holdings of more than 300,000 volumes and 32,064 microforms, plus many unbound journals, pamphlets, audio-media, photostats, and other types of library materials. Microcard and microfilm equipment afford access to valuable out-of-print books and materials. A subscription list of 2,632 periodicals covers all major fields of knowledge. Within the university collection, the Seminary Library constitutes a separately identifiable collection of approximately 81,000 volumes and carries a subscription list of 650 periodicals.

Other resource material is to be found in the Heritage Room of rare-book collections and its thousands of items dealing with the origins of Adventists and the history of the doctrine of conditional immortality. And located in the Seminary building is the Ellen G. White Publications Vault, which contains copies of 60,000 letters and manuscripts of Ellen G. White, along with 4,600 of her published articles and thousands

of pages of other documents related to the early development of the Adventist Church.

Moreover, education at Andrews is escalated by research centers located on or near the campus. One such center is the Geoscience Research Institute operated by the General Conference of Seventh-day Adventists, which investigates evidence relative to the geology of the earth and the existence of life within a conservative Christian context. Its research staff and library of geologic and related materials provide opportunity and facilities for research and classwork.

Another such facility is the Hewitt Research Center, an endowed organization dedicated to efficiency and effectiveness of tax-supported and gift-supported institutions and agencies; it deals primarily in health, education, and welfare areas.

Besides the classroom work and research potential at Andrews, the university holds many workshops and conferences in various areas of interest and learning for which research personnel from around the world lecture and advise.

But Andrews is not all course offerings, research, and learning. It is a way of life! It is a walk down the avenue of flags of different nations and having concourse with the people of those flags, both students and teachers; it is experiencing spiritual communion in a stately church dedicated as a house of prayer for all peoples; it is strolling on the well-kept campus in the framework of four challenging seasons—each with a particular beauty peculiar to the heartland of America; it is knowing the kindness and helpfulness of understanding professors; it is the forming of lifetime friends and associations. It is a place where one feels the touch of God's hand on his and where one is inspired by the meeting of convergent minds as he strives to better himself for the service of the Master.

Andrews students come from all over the world and are given an education designed to enable them to serve the needs of their church and the interests of mankind everywhere in the world. ➤

# TROUBLE LOSING WEIGHT?

*Reprinted from U.S. News & World Report, July 22, 1974.*

Dr. Theodore Van Itallie is a professor at Columbia University's medical school who has gained international fame for his work in nutrition. He is associate director of the university's Institute of Human Nutrition and chairman of the National Academy of Science's committee on clinical nutrition.

In the accompanying interview, Dr. Van Itallie makes it quite clear that it is becoming increasingly apparent that dieting alone is not an adequate approach to weight control. The current focus is on modifying the overweight individual's way of life permanently in order not only to take pounds off but to keep them off.

This same philosophy and approach underlies the recently developed Wā-Rite weight control program produced and distributed by the General Conference Department of Health. The twelve-week Wā-Rite program is followed by a Stā-Rite program consisting of once-a-month follow-up meetings that extend over a three-month period.

The Wa-Rite program combines a 1200-calorie diet, daily exercises, and group action commitment, with an emphasis on physical, mental, social, and spiritual health. Those attending meet each week in small groups in order to reinforce and support one another, making specific commitments as to weight loss. At the next Wā-Rite program they report to the group as to whether or not they have kept their commitment.

Interest in the program is also fostered by the use of several slide-tape programs produced by the Loma Linda University School of Health and the "Weighing What You Want to Weigh" films produced by the General Conference Temperance Department. Early in the program a film entitled *Fat Fighters* is used to build an understanding of the benefit of group action commitment.

The program encourages a weight loss of one to two pounds a week. Those participating in the initial pilot Wā-Rite program held in the Beltsville, Maryland, Seventh-day Adventist church reported weight loss of from ten to thirty-five pounds.

A control booklet similar to the familiar Five-day Plan control booklet is given to all attending, and weekly sections are added throughout the program. The control booklet and instructor's manual are available from the General Conference Health Department. Write for additional information to Ella May Stoneburner, Health Department, 6840 Eastern Avenue NW., Washington, D.C. 20012.

**Q** Dr. Van Itallie, it seems that new diets are constantly being proposed to help people lose weight. Is there really anything new and useful on the scene?

**A** I don't think obesity is a problem that is going to be solved by diet. Otherwise, it would have been solved long ago. It isn't like many other nutritional problems that can be solved simply, like taking vitamin C to cure scurvy.

The answer to obesity lies in focusing on the individual and his environment, rather than simply on dieting. Here, the most exciting new development in treating obesity is in behavior modification.

**Q** Just what is that?

**A** This method is based on the concept that the obese individual probably does not suffer from some subtle metabolic disorder, but suffers rather from a disorder of eating-and-exercise behavior. His life style and his approach to food favor the accumulation of excess calories in the form of fat. What certain scientists have done is analyze the eating behavior of obese patients very carefully and identify those areas that need correcting. The focus, then, is not on the diet per se but on the patient.

**Q** Has a pattern of poor eating behavior emerged from these studies?

**A** When we know more about it, there may be such patterns. At the moment, this approach is still in a research stage of development, and the emphasis is on individual patients. Of course, it's an expensive and time-consuming process because changing a person's behavior is very difficult.

**Q** How does controlled eating behavior differ from dieting?

**A** There are some people, let's say, who eat a normal breakfast and lunch but then come home at night and eat an enormous dinner, after which they sit in front of the television and nibble until midnight. During that time, they've taken in a huge number of calories.

Others will find themselves going on eating binges when they are angry, suffering from anxiety or are depressed. There's excellent evidence that changes in eating behavior are related to emotional states. They're also related to food cues in the environment.

# It's Your Life Style, Not Your Diet

## **Q** What are food cues?

**A** They may be the sight or smell of food, an advertisement for food, a window display or anything of that sort. Some obese people may be exquisitely responsive to these external cues, but be less responsive to internal cues such as hunger pangs or the sensation of fullness that comes after eating. These individuals tend to be manipulated by the cues in their environment. They're constantly succumbing to temptation.

## **Q** How does behavior modification help this problem?

**A** Sometimes it helps just to understand yourself. If you know that when you are angry you tend to eat more, you might train yourself to run around the block or do something else other than eat in response to this emotional state.

Experts in behavior modification may teach very fast eaters, who also tend to overeat, to put their fork down after each mouthful and to eat only at the dinner table—not in front of the TV set.

In extreme cases, the obese patient may give the therapist something he values very much. The therapist will not give it back until the individual has followed his new behavior program. In a sense, something is given up as a hostage for the patient's good behavior.

## **Q** Doesn't that smack of "Big Brother" treatment—someone manipulating another person's mind?

**A** The difference, I think, is that the patient seeks help, and this seems to be an effective way of helping him. Put it like this:

You don't change the individual by changing his diet; you change his diet by changing him. It has taken a long time for scientists interested in obesity to come to this point, but, looking back, it seems to be a logical development.

## **Q** How many people in this country are regarded as being overweight?

**A** It depends on how you define obesity. If you use life-insurance statistics, which are keyed to life expectancy, an estimated 6.7 million persons, or about 5 per cent of the adult U.S. population, could be

called overweight. One out of 3 men ages 50 to 59 is 20 per cent or more above his "best" weight.

## **Q** How can an individual determine whether he's too fat?

**A** A good rule of thumb is figuring how much heavier you are now than you were at the age of 22—assuming you were lean at 22. We also can measure body fat by pinching the skin at certain points. But the usual method is to use standard tables based on height, weight and age.

## **Q** Is obesity a problem largely confined to middle-aged or older people?

**A** Not at all. I don't recall the statistics, but certainly there are far too many young people who are obese.

Perhaps this is the time to mention there is growing evidence that there are two major types of obesity: One is the kind that develops during childhood, called "juvenile-onset obesity," and the other type develops in adulthood and is called "adult-onset obesity."

## **Q** What causes these two kinds of obesity?

**A** Both may be caused by excessive food intake, but the implications may be somewhat different. For example, there is good evidence for a genetic factor in obesity. This may express itself in childhood, so that children of obese parents are much more likely to become obese. Whether this is purely genetic or reflects, in part, eating patterns in the home is not established.

## **Q** Are fat children more likely to grow into fat adults?

**A** Yes. The old notion that a plump child is a healthy child is not one that most pediatricians would subscribe to now. Children fed excessive amounts of food at certain critical times in their development may grow not only larger fat cells but a larger number of fat cells. This may make it more difficult for them to control their weight later.

## **Q** What are these critical states in a child's life in which overfeeding should be particularly avoided?

**A** Very early in life, apparently—before the age of 2—and then from the years 10 to 16.

***There's no question that there's an association between high cholesterol levels and an increased risk of heart disease.***

**Q** So it may not be a good idea for parents to insist that Junior clean his plate——

**A** In some cases, it may be a bad idea, particularly in children who already have a genetic predisposition to obesity.

**Q** Do some people put on weight more easily than others, even if they're all on the same diet?

**A** They seem to. Evidence indicates the important variable here is energy expenditure—differing levels of physical activity. The concept that some people just can't avoid putting on weight is one that I'm not sympathetic toward at the moment.

**Q** Is obesity a disease, or a symptom of something else?

**A** It's both. Certainly it's a symptom of chronic caloric imbalance. It also can be a disease, in the sense that there is such a thing as abnormal distribution of fat that seems to exist apart from diet and overweight. Also, marked obesity may be a serious mechanical handicap.

**Q** What are the health dangers of prolonged obesity?

**A** These are still being debated. I think everyone would agree, however, that the life expectancy of very obese people is significantly reduced. Obesity also may precipitate diabetes in susceptible individuals or aggravate hypertension in people who have high blood pressure.

People who develop obesity in middle life—particularly men—may have a rise in blood triglycerides which may carry with it an increased hazard of heart disease. Fat in the diet and fat stored in the body is almost entirely triglyceride.

There is some association between obesity and heart disease, but it's not entirely clear whether this is because obese people are often more sedentary or because of the increased tendency of obese people to have diabetes, hypertension and so forth.

I'm convinced myself that obesity is undesirable from a health standpoint, but I would acknowledge that there's considerable debate as to how hazardous it is if it's only mild-to-moderate obesity.

**Q** Is there a connection between obesity and a high cholesterol or blood-fat level?

**A** There is not a strong correlation between obesity and cholesterol concentration. Generally speaking, lean people are as apt to have high cholesterol levels as fat people.

**Q** Just what is cholesterol—a fat, similar to triglyceride?

**A** No, triglyceride is a fat, but cholesterol is a fat-soluble substance. It's really what is called a "sterol."

Although both cholesterol and triglycerides are members of the "lipid" family, the two do not necessarily behave alike. A person may have elevated triglycerides and normal cholesterol, or the other way around.

**Q** There seems to be controversy over whether cholesterol is really related to heart disease——

**A** There's no question that there's an association between high cholesterol levels and an increased risk of heart disease. American males, particularly, should look very carefully at the possible disadvantages of overloading themselves with cholesterol and saturated fats. They should be examined frequently to determine whether they have elevated blood lipids—fatty substances in the bloodstream.

Of course, this is only part of the picture that also includes high blood pressure, heavy cigarette smoking, physical inactivity, undue emotional stress, and so forth.

**Q** How does the cholesterol content of the body get too high?

**A** There are some people who seem to be genetically predisposed to making more cholesterol. But with most, it is a matter of eating a diet that is high in cholesterol and saturated fats. . . .

**Q** Then you recommend a cholesterol-lowering diet?

**A** I wouldn't want to recommend a single diet for everybody. Many people do not need cholesterol-lowering diets. I do subscribe to the notion that we should consume less calories, and certainly I don't think it's desirable to stuff ourselves with saturated

***I would caution against any self-prescribed,  
sudden and strenuous exercise for middle-aged men.  
The safest exercise is simply walking.***

fats, in view of what we know about elevated blood cholesterol.

I believe in a moderate approach to diet. The important thing is that the diet provide an adequate supply of nutrients as defined by the Food and Nutrition Board of the National Research Council.

**Q** Getting back to losing weight, Dr. Van Itallie: Which is more important—diet or exercise?

**A** Both are very important, but diet is essential. The problem is to change your life style so that less calories and more physical activity become normal parts of your life and not just something you're going to do for a short period of time.

Losing weight is not just a matter of taking weight off, but maintaining one's lean state. That requires eternal vigilance and a change in your habits.

**Q** What sort of exercise do you suggest?

**A** I would caution against any self-prescribed, sudden and strenuous exercise for middle-aged men. The safest exercise is simply walking. You can control the speed at which you walk, and you can walk on level ground or uphill. The faster you walk, the more calories you expend.

Bicycle riding is another good exercise because you can go at your own rate of speed.

**Q** What about jogging?

**A** A middle-aged man thinking of jogging should consult his physician first. I don't believe the evidence that exercise is going to prolong life is so good that people should punish themselves.

**Q** Is dieting a question of simply eating less, or of avoiding certain foods?

**A** Each person has his own dietary problem. Some people are just inherently unwilling or unable to count calories; so they may have to develop certain techniques to restrict their food intake. They may do this by cutting out certain foods, which makes it unnecessary for them to count calories.

If you are accustomed to taking highly concentrated foods, like milk shakes, obviously that's the kind of thing to cut out. Some may have to avoid cake, and

others might have to stay away from bread and butter. . . .

**Q** How rapidly should a person try to lose weight?

**A** For the average person, about one third of a pound a day or 2 pounds a week is a reasonable rate of weight loss. Here I am really talking about loss of body fat.

Now, you may lose weight more slowly as reduction programs continue. The body begins to resist further loss in weight somewhat. The thing is: People get discouraged. Their expectations frequently are too high.

When you read advertisements of incredible amounts of weight lost in a short period of time, that cannot be loss of fat. It has to be loss of water from the body, and that is not desirable. . . .

**Q** Can some popular diets be dangerous?

**A** Yes. Some diets will induce weight loss through excessive loss of water or protein.

Good weight loss is the loss of body fat, primarily, with a minimum loss of body protein and without untoward physical or psychological effects. . . .

**Q** Why is it that people never seem to tire of trying new diets, new ways of losing weight?

**A** There seems to be a public hunger for any easy solution to problems, and weight is one of them. Besides, a new diet is something to talk about; it helps relieve the monotony of existence.

One expert has put it this way: Most obese people don't seek treatment. Of those who do seek treatment, most do not remain in treatment. Of those who lose weight, most do not lose substantial amounts. And of those who lose substantial amounts, most regain the weight they lose.

**Q** Then there is no magic diet to lose weight easily—

**A** No, absolutely not. This is clearly demonstrated by the fact that the world has seen innumerable diets. They've come and gone.

The problem, as I said, is not the diet; it's the person.

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# DECISIONS! DECISIONS! DECISIONS! DECISIONS! DECISIONS!

PAUL A. GORDON

HUMAN LIFE is made up of decisions. Every day is crowded with deciding what we do, where we go, what we wear, the food we eat, the people we associate with.

A lot goes into choosing, or at least should. Some choices can be made in a hurry, while others need more thought concerning alternatives and consequences. Choosing without thinking is usually asking for trouble.

The right to choose is a God-given right. On this earth, only the human being has such a gift. Animals in a limited way make choices, but theirs are on the level of instinct and reaction while the human being has been given reasoning ability.

Human beings make their choices from a complex background of standards, morals, tastes, and social acceptance. Another factor involved is that the choice may bring pleasure.

In making these daily choices, Adventists have always placed a high priority on healthful living. From the first decade after 1844, care of the body and mind have been emphasized. Ellen White was given visions with a health emphasis as early as 1848. And God's guidance on health, through visions given to His messenger, continued on a regular basis through-

*Paul A. Gordon is an associate secretary of the Ellen G. White Estate.*

out her more than seventy years of active ministry.

Health of mind ranks high on the list of subjects treated in the Spirit of Prophecy. The close relationship of the mind and the body, the connection between clear thinking and what we eat and how much we eat are also presented. We are told to keep our bodies in the best possible condition physically, so that we can give God the highest spiritual service. There is much said also about a clear mind, a pure conscience, a will surrendered to God.

So there is a lot that goes into choosing. We can say that to a large extent, our choices reflect what we value the most. But let's be even more specific.

Several years ago I worked with a number of other Adventist Bible teachers in preparing a study guide for senior Bible classes. One tool we included in the guide was a value scale. It looked like this:

-5	-4	-3	-2	-1	0	+1	+2	+3	+4	+5
Aversion					Apathy					Value

The scale was put on the blackboard and the students were asked to rate their values in different areas. For example, several foods were suggested. Different students were asked to place these foods comparatively on the value scale. Wide differences in likes and dislikes were readily apparent.

Another illustration involved such different activities as flying an airplane, digging a ditch, singing a solo, and washing dishes. Other alternatives were suggested and students were able to compare their favorite or least favorite activities. The same was done with occupations and types of friends.

One very important demonstration involved placing "life" and "death" at either end of the scale with various steps filled in between. The students were asked to consider what would be more important to them than life. What would they be willing to die for? Another way we put it was: "What is your price?" It could be a shock to find out how little it would take for us to cheat or lie or lower our standards. Most of us could be forced to admit we are poor martyr material.

This brings up a rather important question. Why do we decide to do what we do? I suggest at least two basic reasons. One, the choice brings pleasure, satisfaction, happiness. Two, we believe the choice is right.

If our choice is for pleasure, we need to take another step. Is it for our own pleasure only or the pleasure of others as well? In other words, is our motive selfish or unselfish?

If our choice is made on the basis of right or wrong, there is something else to remember, too. We may find that the result of our choice may not be pleasant. It may even bring pain or suffering or inconvenience. But, really, when we make our choice on the basis of right it makes no difference to us whether pain or pleasure result.

Are your choices the result of clear thinking or merely acceptance of what others do? Try applying this to what you wear, eat,

or do for recreation, for example. Do you choose because of the popularity of something? That immediately brings up the question of whether such popularity is based on Christian values or those of the world. And what values motivate a person to "keep up with the Joneses"?

We really have to believe something is important. We choose on the basis of what we consider valuable. Our value system is illustrated in (1) where we put our money, (2) where we put our time, and (3) where we have the greatest interest.

Human beings really have a lot going for them in decision making. The human mind has a higher and lower center. The higher center we call reason and the lower we might call the appetite. The higher center, in a broader definition, includes the conscience, the will, the power of choice, and reasoning ability. The lower center includes appetite, physical needs, and the passions. The latter is the level on which animals generally operate.

We have a cat and two dogs at home. If you've ever owned a cat, you know they are fairly independent creatures. When our cat is hungry, she is extremely affectionate. She will rub against our legs and purr quite profusely. I could feel flattered by such attention if I didn't know her better. Try picking her up to return the "affection" and she is like a tightly coiled spring, ready to leap at the first relaxation of your hold on her. Feed her, and she is happy. But when she is done eating, she will ignore you. I have nothing more to offer that she wants. What a letdown!

You know, most animals will eat anything that tastes good to them. And that brings me to one of our dogs. Around our house, this dog is known as the living vacuum cleaner. She regularly makes a circuit of the kitchen floor for potential food. Whenever you are in the kitchen she sticks around hoping for a handout. You never have to sweep crumbs from the floor. She even eats what you might call nonfood in emergency. String is a favorite, for example. When food is put in her dish, you'd better stand back. Try to take some of it away from her, and you are in trouble. I doubt if she tastes it on the way down. She has no sense of whether it will make her fat or not—which it does!

But human beings are not animals. And this brings me to my major point. From the very first confrontation in Eden, human

beings have been facing choices. These choices are either made on the basis of reason or appetite. The fall of Adam and Eve was on the point of appetite. Theirs was the same challenge that Christ faced in the wilderness. He gained the victory that our first parents lost.

Why did Eve eat of the forbidden fruit? The serpent told her it was good for food, and that God had lied to her about the dangers involved. The Bible says she ate because (1) she saw it was good for food, (2) it was pleasant to the eyes, and (3) it was desired to make her wise. Notice that the first two of these reasons were on the animal level. The last was on the reasoning level, but it was Satan's reasoning, not God's. In other words, she made her decision to eat for all the wrong reasons.

It should be obvious that not every decision we make can combine being right and having pleasure. Sometimes pleasure, in fact, needs to be de-emphasized as a reason for choosing. That's where it really becomes difficult. But that's where character development and spiritual growth are found. Moses chose to "suffer affliction with the people of God," rather than "to enjoy the pleasures of sin for a season" (Heb. 11:25). That's how it must be

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### *Human beings really have a lot going for them in decision making.*

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with us sometimes when we choose to do what is right.

Let's put it more simply. Even though something brings pleasure, or looks good or tastes good, this is not enough basis in itself for choosing it. Satan would never be able to tempt us to sin if every suggestion he made involved something ugly or bitter tasting. It just wouldn't be a temptation.

Forbidden "fruit" may still look just as attractive and taste as good as the fruit that was handed to

Eve. This makes it obvious that our physical senses cannot always be trusted as safe guides in choosing. In fact, these physical senses are still the major avenues of Satan's temptations.

Thus it becomes clear that the higher level of reason needs to control the lower level of appetite. While the bread of life is freely offered to us, we are all tempted to accept a counterfeit. Isaiah asks: "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?" (Isa. 55:2). That's a good question. The prodigal son lived in luxury until his money ran out. When it did, his "friends" did, too. Isn't it interesting that the empty feeling in his stomach was an evidence to him that there was more to life than food or clothes?

Do you suppose one of the major reasons we are still on this sinful earth instead of in heaven is because we are making too many of our decisions on the animal, pleasure level, and too few on the level of reason and sanctified judgment?

How about your choosing skills? Is your body with all its natural tastes and pleasure-seeking tendencies under the control of godly reason?

Habitually taking the low road develops a pattern of selfish choosing. On the other hand, a habit pattern of making choices from unselfish motives develops the art of choosing that which is best. Making the right decision when meeting trials or temptations can even become a *natural* thing. Here is how this fact is stated in *Steps to Christ*, pages 99, 100:

"Let the soul be drawn out and upward, that God may grant us a breath of the heavenly atmosphere. We may keep so near to God that in every unexpected trial our thoughts will turn to Him as *naturally* as the flower turns to the sun." (Italics supplied.)

God entrusted us with a very special gift when He gave us a mind capable of reasoning and choosing.

Decisions? We make them every day. By God's grace let's learn to habitually make all our decisions right ones. ➤

# Dietitians Cooperate With Century 21 Program

Adapted from SDADA News

THE CENTURY 21 Better Living Institute program will concentrate on several aspects of healthful living. One of its major thrusts naturally will be in the area of nutrition.

During the institute, which is a 21-lecture health evangelism series, a homemaker's kitchen is incorporated and follow-up cooking schools will be held all over the world in coordination with the evangelistic campaign. In these follow-up meetings, nutrition lectures will be presented along with health films and a Bible-marking program.

"This is a great opportunity for the Seventh-day Adventist Dietetic Association," says Maynard LeBrun, SDADA president. "As professional SDA dietitians, we should rise to the challenge of Century 21 and be willing to assist as much as possible."

Rose Stoia, of Kettering Hospital, has been appointed Century 21 coordinator.

"Projects are moving forward nicely," says Mrs. Stoia. "Four major committees have made substantial strides already."

*The SDADA News is the official publication of the Seventh-day Adventist Dietetic Association.*

Here are the committee reports:

## Program Kit Committee

Evonne Leiske, clinical dietitian, New England Memorial Hospital, chairman: This committee will gather information about nutrition programs (audio and/or visual) from SDA institutions. Each program will be evaluated for content, accuracy, and availability for those who wish to rent or purchase programs for health

evangelism campaigns. Mrs. Leiske has received several program kits and has prepared one-sheet descriptions, notebook format. Anyone having program kits that could be available should contact Mrs. Leiske immediately. The notebook will be designed for easy periodic updating.

## Committee on Questions and Answers on Nutrition

Sylvia Fagal, chairman: This committee has compiled a book of answers to the most common questions on diet.

## Committee to Formulate Master File of Home Nutrition Instructors

Doris Collins, administrative dietitian, Andrews University, chairman, assisted by Ella May Stoneburner, General Conference: Miss Stoneburner is compiling a list of all persons who have ever taken the Home Nutrition Instructors Course. These individuals will be contacted to assist in Century 21 Better Living Institutes. Those knowing of persons who have taken the HNI course should forward their names to Miss Stoneburner at the General Conference Department of Health.

## Committee to Select Resource Dietitians to Serve in Each Union

Vasantha David, clinical dietitian, Kettering Medical Center, chairman: Nine dietitians have agreed to serve as resource dietitians—one dietitian from each

## Century 21 Resource Dietitian Coordinators

### Atlantic Union

Mrs. Sylvia Fagal  
85 Lawler Lane  
Norwich, CT 06360  
(203) 889-3652

### Central Union

Norma Medford  
2535 S. Marlin  
Denver, CO 80210  
(303) 778-1955

### Columbia Union

Mrs. Linda Barnhart  
12930 Ashbury Dr.  
Oxon Hill, MD 20022  
(202) 296-4697

### Lake Union

Bennett Chilson  
603 Jefferson  
Hinsdale, IL 60521  
(312) 323-2100

### North Pacific Union

Geraldine Border  
1325 Haustad Dr.  
Walla Walla, WA 99326  
(509) 525-0480

### Northern Union

Melva Hicks  
10424 Zion Ave., S.  
Bloomington, MN 55437  
(612) 373-8833

### Pacific Union

Rose Ludlow  
506 Sinclair  
Glendale, CA 91206  
(213) 244-4684

### Southern Union

Royalynn Case  
7121 W. 19th Court  
Hialeah, FL 33014  
(305) 298-8000

### Southwestern Union

Mrs. Glee Kincannon  
1502 E. Wellham Dr.  
Stillwater, OK 74074  
(405) 372-4414

union in the United States. The General Conference, local unions, and Home Nutrition Instructors have been informed of these appointments.

Those of our readers planning health evangelism programs or other church health activities will want to work closely with the resource dietitians listed on page 32.

In the book *Testimonies to the Church*, volume 9, page 112, Ellen G. White makes this statement: "Cooking schools are to be held. The people are to be taught how to prepare wholesome food. They are to be shown the need of discarding unhealthful foods. . . . The work of teaching the people how to prepare a dietary that is at once wholesome and appetizing is of the utmost importance."

In another statement found in *Counsels on Health*, page 535, Mrs. White emphasizes, "I can see in the Lord's providence that the medical missionary work is to be a great entering wedge, whereby the diseased soul may be reached."

The officers of the SDADA feel it is the responsibility of professionally qualified Adventist dietitians to accept and respond to this challenge. Therefore, they have made definite plans to meet the following five objectives, which they list as their commitment to health evangelism action:

1. Organize a group of resource dietitians, one in each union, to assist in the coordinating of cooking schools and to serve as a consultant to Home Nutrition Instructors, physicians, dietitians, and laymen.

2. Make available nutrition education materials of all kinds for use in evangelistic campaigns. These materials are to be attractively designed and nutritionally sound.

3. Establish workshops for dietitians in the methods of conducting Home Nutrition Instructors' training schools. We would hope several such programs could be offered.

4. Provide support and encouragement to the Home Nutrition Instructors and serve as consultants to them.

5. Present a positive Christian witness in healthful living in our own lives and characters.

## Our First Work—the Denial of Appetite

ELLEN G. WHITE



*"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Hebrews 4:15).*

After His baptism, the Son of God entered the dreary wilderness, there to be tempted by the devil. . . . For forty days He ate and drank nothing. . . . He realized the power of appetite upon man; and in behalf of sinful man, He bore the closest test possible upon that point. Here a victory was gained which few can appreciate. The controlling power of depraved appetite, and the grievous sin of indulging it, can only be understood by the length of the fast which our Saviour endured that He might break its power. . . . He came to earth to unite His divine power with our human efforts, that through the strength and moral power which He imparts, we might overcome in our own behalf.

Oh! what matchless condescension for the King of glory to come down to this world to endure the pangs of hunger and the fierce temptations of a wily foe, that He might gain an infinite victory for man. Here is love without a parallel. . . .

It was not the gnawing pangs of hunger alone which made the sufferings of our Redeemer so inexpressibly severe. It was the sense of guilt which had resulted from the indulgence of appetite that had brought such terrible woe into the world, which pressed so heavily upon His divine soul. . . .

With man's nature, and the terrible weight of his sins pressing upon Him, our Redeemer withstood the power of Satan upon this great leading temptation, which imperils the souls of men. If man should overcome this temptation, he could conquer on every other point.

Intemperance lies at the foundation of all the moral evils known to man. Christ began the work of redemption just where the ruin began. The fall of our first parents was caused by the indulgence of appetite. In redemption, the denial of appetite is the first work of Christ. What amazing love has Christ manifested in coming into the world to bear our sins and infirmities, and to tread the path of suffering, that He might show us by His life of spotless merit how we should walk, and overcome as He had overcome.

From Ellen G. White, *God's Amazing Grace* (Review and Herald Publishing Association), p. 164. Reprinted by permission.

# SPOTLIGHT ON HEALTH

## SUGAR AND SOFT DRINK CONSUMPTION GOING UP



Dr. George Briggs, professor of nutrition, University of California at Berkeley, supplied these statistics concerning the American diet:

- \* We consume more soft drinks than milk.
- \* We eat more sugar than our total intake of fruits, vegetables, and eggs (on a dry weight basis).
- \* We consume yearly 276 pounds of "empty" calories versus 259 pounds of nutritious foods (on a dry weight basis). (*Today's Homemaker*, Berkeley, Calif., August, 1973.)

## CORONARY DISEASE RISK FACTOR FOUND IN 64 PER CENT OF 8-12-YEAR-OLD BOYS



Ninety-five boys, 8 to 12 years old, participated in a study to determine the extent to which coronary heart disease risk factors of adults can be identified in childhood. The risk factors include: hypertension, elevated blood lipids, cigarette smoking, diabetes mellitus, obesity, anxiety and tension, electrocardiographic abnormalities, family history of heart disease, and inadequate physical activity. Results indicate that coronary heart risk factors can be identified in boys. Thirteen per cent of the subjects were obese, and 20 and 8 per cent, respectively, had elevated serum cholesterol and triglyceride levels. Only 36 per cent exhibited no risk factors. (*J. Pediatrics* 84:527, 1974.)

## TOO MUCH SUGAR!



If the foods and confections that contain high amounts of sugar (and that by reason of their consistency are retained in the mouth and, particularly, in contact with tooth surfaces) were consumed less frequently or were eliminated from the diet, tooth decay in man unquestionably would decrease by impressive amounts. (James H. Shaw, Ph.D., professor of nutrition, Harvard University, quoted in *Today's Health*, vol. 51, No. 10, p. 43, October, 1973.)

## OLDSTERS MAY NEED HIGHER BLOOD PRESSURE



For patients in their 40's or 50's, drugs for hypertension may actually prevent vascular changes, but in more elderly patients with arteriosclerosis these drugs should be used with caution because high levels of systolic pressure may be essential for adequate cerebral flow.

These are the earliest conclusions of a Yale University neurologist, Dr. Lewis L. Levy, clinical professor of neurology at Yale and chief of the neurology service at the Veterans Administration Hospital, West Haven, Connecticut, who is currently analyzing data obtained from a pilot research-and-treatment unit for acute stroke at the hospital. He emphasized that the study is still dealing with preliminary data.

Dr. Levy reports, "The hypertension of these older patients may actually be a mechanism developed in response to their arteriosclerosis. They may actually need a higher than normal pressure to pump blood through their constricted vessels.

"If this elevation were brought down by medication and cerebral blood flow thereby reduced, stroke could ensue."

There are as yet no determinations by which to fix the "elevated" systolic pressure levels needed by these older patients. (*Hospital Tribune Hypertension Bulletin*, March 12, 1973.)

## SPEAKING OF FRUIT DRINKS



The Federal Trade Commission has ordered a packer of cranberry products to spend 25 per cent of its advertising expenditures on this type of "corrective" advertising. "If you've wondered what some of our earlier advertising meant when we said Cranberry Juice Cocktail has more food energy than orange juice or tomato juice, let us make it clear: we didn't mean vitamins and minerals. Food energy means calories. Nothing more." (*Today's Homemaker*, Berkeley, Calif., August, 1973.)

## EXERCISING AFTER HEART ATTACKS ENCOURAGED



Encouraging acute myocardial infarction patients to begin exercising within the first few days of hospitalization appears to be safe and, it is hoped, will go far toward reducing the length of hospitalization and convalescence, avoiding the deconditioning effects of extended bed rest, and restoring confidence in these patients, according to investigators in Atlanta, Georgia.

A program of physical activity at Grady Memorial Hospital, in Atlanta, has covered more than 1,500 uncomplicated myocardial infarctions since 1967 and has been associated with no known cardiac arrest, recurrent infarction, or major catastrophe, except for a single case of ventricular fibrillation, the American Heart Association was told in Anaheim by Dr. Nanette K. Wenger. (*Hospital Tribune*, Monday, Feb. 21, 1972, vol. 6, No. 4.)

## MALARIA GUIDE AVAILABLE FOR INTERNATIONAL TRAVELERS



The World Health Organization has issued a comprehensive manual on malaria that pinpoints where international travelers risk contracting the disease.

The new guide, which also outlines recommendations on drug prophylaxis, is believed by WHO officials to be the first publication that provides detailed information about malaria risk in all countries. Written in English and French, it includes a world map that shows areas of "no risk" and "very limited risk" and areas where "transmission occurs or might occur."

Copies of the new guide can be purchased for 75 cents, which includes postage, through the WHO office at the United Nations, New York, N.Y. 10017. (*Hospital Tribune*, April 23, 1973.)

## LOW SODIUM SALT



Morton Lite Salt contains only half the sodium content of regular salt, since it is a formulation of equal parts of sodium and potassium chlorides. It is designed for those wishing to cut down on salt without sacrificing nutrition or flavor. The product is already being retailed in an 11-ounce, moisture-controlled package. (*Journal of the American Dietetic Association*, 63:568, 1973.)

## MALNUTRITION DOESN'T JEOPARDIZE MENTAL DEVELOPMENT



Current research on the relationship between malnutrition in early life and mental development was reviewed in a recent *WHO Chronicle*. The most important conclusion was that there is scanty evidence to support the widely held and much publicized opinion that malnutrition early in life jeopardizes mental development. (Most of the research has been conducted on children suffering from extreme malnutrition.) There is probably an interaction between malnutrition and other environmental factors, especially social stimulation, which determines the child's ultimate intellectual status. (*WHO Chronicle* 28:95, 1974.)

## MEATLESS DIET SUGGESTED FOR KIDNEY PATIENTS



A new diet that could replace or reduce the need for dialysis for kidney patients was announced by a Johns Hopkins University medical researcher. MacKenzie Walser, M.D., told the Associated Press that a meatless diet meets the body's protein needs by adding keto acids. It does not produce toxic blood wastes that must be removed by dialysis. (*American Medical News*, April 9, 1973.)

# Things That Go Bump When You're Uptight

STAFF

IF WHAT we've heard is correct, there were only two cars in the entire State of Ohio in 1895. What happened? That's right, you guessed it! They collided.

Cars have been colliding ever since—millions of them. This year alone, it is predicted, there will be 16 million automobile accidents in the United States.

Alcoholism is recognized as one of the leading contributors to carnage on the freeways and byways. However, a recent study completed by two researchers at the University of Michigan Medical School, Dr. Melvin L. Selzer and Dr. Amiram Vinokur, points to stress and psychological disturbances as an important, if not a key, factor in automobile accidents—even those involving drunk drivers.

Along with the slogan "If you drink, don't drive" we should add, "If you're upset, don't drive," Dr. Selzer suggests. He finds that some alcoholics seem to be able to compensate after drinking by driving more slowly, using less traveled roads, and being more careful. So being drunk doesn't entirely explain why some drive in a totally reckless manner.

In their attempt to identify those factors that might help explain why it is that certain drivers cause the majority of accidents, the University of Michigan researchers learned that it was personal difficulties leading to stress that best predicted who would have a record of previous accidents.

A twenty-page questionnaire was given to 532 male drivers involved in drunken driving or other serious moving violations. Their responses were grouped into three areas—demographic, personality, and life change/subjective stress. Decrease in income and aggression were identified as significant factors connected with previous accident records, but showing up as most strongly connected was stress. Trouble with parents, children, or relatives, school or job pressures, and number of drinks per sitting came out as being clearly related to an individual's proneness to moving violations and automobile accidents.

Perhaps next time you're under special stress or feeling particularly uptight, you should say to someone riding with you, "You had better drive. I'm too upset!"

Based in part on material appearing in the editorial section of the November, 1973, issue of *Personnel Journal*.

# The Ginkgo Petrified Forest

HAROLD G. COFFIN

ALONG THE WESTERN edge of the Columbia River Plateau, next to the Cascade Mountains, a unique state park has been created. The Ginkgo Petrified Forest State Park, located in the State of Washington, is found in a panorama of hills and plains gashed by dry canyons and watercourses. The dark basalt that underlies the whole area shows up starkly in the cliffs along the many abandoned water channels. Although the water that rushed through long

being found in the gulleys and gulches of these barren slopes.

The Park encompasses several hundred acres where no collecting is permitted. Its annex several miles west of the main park area has walking trails along the hillside to a number of petrified trees buried in the basalt but showing no appearance of being burned. How can this be? No one knows for sure; perhaps the explanation is that the trees were submerged in water. The basalt cooled so rapidly that the wood did not burn.

The most remarkable feature of this Park, however, is the great variety of trees and plants represented. Nowhere else in the world are so many kinds of petrified wood found in so small an area. An examination of the approximately 200 species reveals another unusual fact: these trees and plants are not those expected from one climatic zone. They range all the way from tropical jungle trees to trees found today in the northern plains of Canada and Alaska. Some of the tropical trees are teak, breadfruit, cinnamon, and gum. Others more common to temperate zones and cold climates are redwood, fir, cottonwood, and spruce. Note these interesting plants: Chinese walnut, magnolia, madrona, sassafras, mahogany, yew, and witch hazel. Further, this great variety of plants is not all found growing in one part of the world today, but is scattered on different continents.

The explanation presented in the Park museum is that these trees grew in a broad altitudinal range. According to the present interpretation, the trees from high mountains, those from intermediate hills, and those from tropical lowlands all were washed together into low swamps and lakes by streams and rivers. Thus trees of great variety were mixed together in the basalt beds of Ginkgo Petrified Forest State Park.

The region now varies in elevation from about 100 feet to 3000 feet above sea level. A number of miles to the west, the Cascade Mountains rise several thousand feet higher. Presently the area experiences cold winters and hot summers. Rainfall is light. The number of indigenous tree species is somewhat limited. If all these

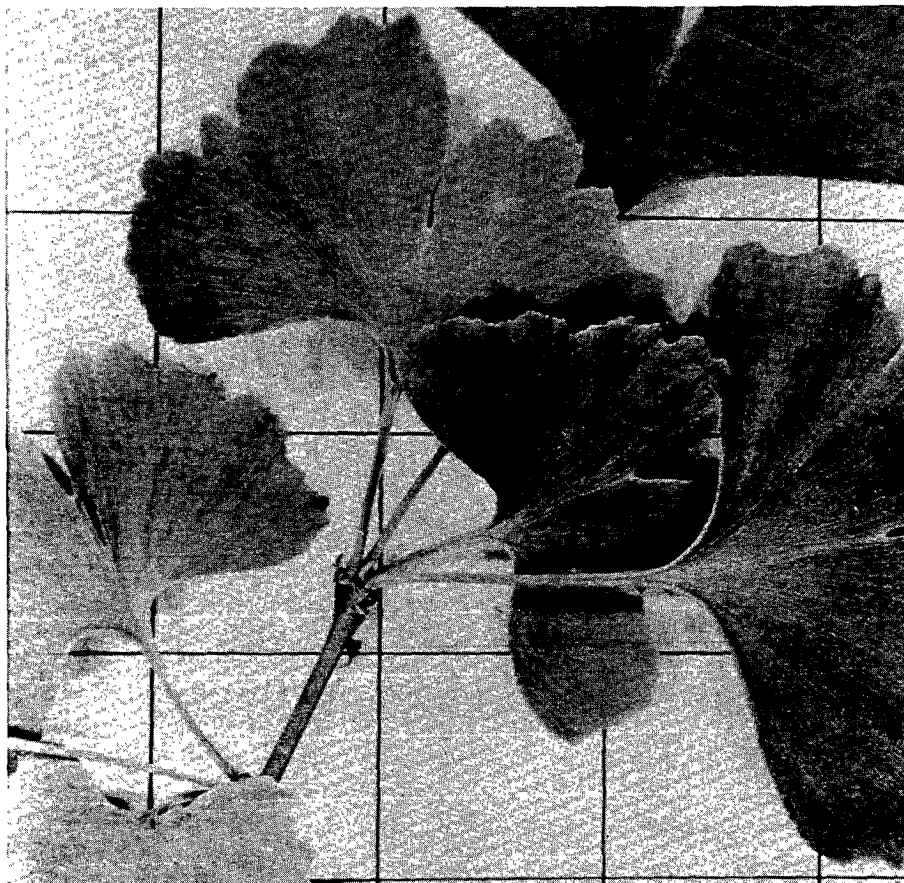
ago is mostly gone now, the story told by the remains is a fantastic one that speaks of major flooding and erosion by broken glacial dams and swollen rivers draining from the margins of the continental glacier.

Before we describe the Park in greater detail, an explanation of the name is needed. Ginkgo is an unusual type of tree, sometimes called the Maidenhair tree. Its leaves, which resemble a partly opened Chinese folding fan, are completely diagnostic.

Fossil Ginkgo leaves have been found in several places in the world; the wood itself is rare. Many different species and varieties lived in the past, but only one representative still remains—truly a living fossil! Since botanists discovered live Ginkgo trees in China, the trees have been planted in many parts of the world. Because petrified wood of the Ginkgo tree has been found near the area of the State Park, it seemed appropriate to name the Park after this tree. Some pieces of cut-and-polished Ginkgo wood can be seen in the Park museum. But the country around the Park is a treasure house of petrified wood. Collectors have been combing the hills for many years, and wood is still

*Harold G. Coffin is associated with the Geoscience Research Institute, Berrien Springs, Michigan.*





many kinds of fossil trees lived together originally in this area, the range in elevation must previously have been much greater than it is now, and the lower areas must have experienced tropical growing conditions.

This interpretation is not entirely satisfactory. There is no place in the world today where so great a variety of tree species grows in such close proximity. The length and diameter of the petrified logs would require more than small streams to move such trees down to the lowlands. Several streams currently flow from the Cascade Mountains into the Columbia. Two of them, the Yakima and the Wenatchee, are of moderate size, but are not able to transport large trees many miles. Especially in the upper reaches, the streams are too small to float such trees. There are no evidences in the basalt beds of large ancient river courses, nor are there extensive deposits of sedimentary material which should accompany a broad river. Petrified driftwood is often found; occasionally an upright petrified tree is seen. These are interpreted as having floated in a lake until they

sank to the bottom and were eventually buried by lava.

The great variety of trees from widely varying climatic conditions buried in ash, cinders, and basalt is strongly suggestive of catastrophic conditions as described in the book of Genesis in the Bible. Apparently trees from extensive geographical and climatic areas floated together and were trapped and buried by the volcanic materials. The absence of burning of the wood might indicate rapid cooling by water. The volcanic material is often in the form of pillow basalts which are understood to be produced when volcanic matter flows under water.

Although much has yet to be learned about this amazing petrified forest, a flood interpretation appears to be as scientifically reasonable as that now portrayed by the museum. In these dry coulees and semi-deserts of eastern Washington, a glimpse of the preflood forests and the dynamic processes that buried them has been exposed. It tells a story more of catastrophism than of uniformity.

Reprinted by permission from *Origins*, vol. 1, No. 2, 1974, pp. 101-103.

*The science feature for this month is reprinted from Origins, volume 1, number 2, pages 101-103. This feature is part of a series Dr. Coffin has prepared for use on public radio. Persons who may be interested in tapes of this series suitable for broadcast use should contact Donald Martin, President, Adventist Radio Network, 7600 Flower Avenue, Takoma Park, Maryland 20012.*

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*Our purpose in publishing science features in The Ministry is to provide pastors, Bible teachers, and administrators with viewpoints and resource material that can increase their effectiveness in presenting the everlasting gospel to products of our modern culture. The accomplishment of this purpose will be facilitated by letters-to-the-editor dialog concerning features that have been published and topics that merit future consideration.—R. H. Brown.*



## by his side

A regular Shepherdess feature sponsored by Catherine Dower.

A Persian fable says: One day  
A wanderer found a lump of clay  
So redolent of sweet perfume  
Its odors scented all the room.  
"What art thou?" was his quick demand,  
"Art thou some gem from Samarkand,  
Or spikenard in this rude disguise,  
Or other costly merchandise?"  
"Nay; I am but a lump of clay."

"Then whence this wondrous perfume—  
I say!"

"Friend, if the secret I disclose,  
I have been dwelling with the rose."  
Sweet parable! and will not those  
Who love to dwell with Sharon's rose,  
Distil sweet odors all around,  
Though low and mean themselves are  
found?

Dear Lord, abide with us that we  
May draw our perfume fresh from Thee.\*

Figuratively speaking, we may be only lumps of clay here and now. But when Christ takes over, and His influence pervades our lives, those about us will begin to sense somewhat the sweetness and harmony of the Paradise soon to come. Yet, in order for us to "distil sweet odors all around" and to learn to sing heaven's songs while still abiding here, we need to develop the ability to sing amid the fires of affliction.

Perhaps we might receive some vibrant inspiration from contemplating the musical aspects of life here and hereafter. It is impossible for us to sense the enthrallment we will experience when we hear the angels sing, and the thrill of joining them in song is utterly incomprehensible. I think we all look forward to doing those things in heaven that we are unable to do here, and singing is one of the

things I especially look forward to.

We are told that "those who in heaven join with the angelic choir in their anthem of praise must learn on earth the song of heaven, the keynote of which is thanksgiving."—*Testimonies*, vol. 7, p. 244.

Mrs. Charles Spurgeon was a great sufferer for more than a quarter of a century. At the close of a dark and gloomy day, she lay resting on her couch as the night drew on. Although all was bright within her cozy room, some of the external darkness seemed to have penetrated her soul and obscured her spiritual vision. Vainly she tried to see the Hand which she knew held hers and guided her, but in sorrow, her heart asked, Why does my Lord permit lingering weakness to hinder the sweet service I long to give Him?

Her fretful question was quickly answered, but through a strange language. Yet no interpreter was needed.

For a while silence reigned in the little room, broken only by the crackling of the oak log burning in the fireplace. Suddenly she heard a sweet, soft sound, a little, clear musical note, like the tender trill of a robin beneath her window. She wondered what it could be, for surely no bird would be singing out there at this time of the year and night.

Again came the faint, plaintive notes, so sweet, so melodious, so mysterious. A friend sitting with Mrs. Spurgeon exclaimed: "It comes from the log on the fire!" Ah, she thought, when the fire of affliction draws songs of praise from us, then indeed we are purified and our God is glorified!

Perhaps some of us are like this old oak log—cold, hard, insensible; we would give forth no melodious sounds were it not for the fire that kindles around us and releases notes of trust in Him, and cheerful compliance with His will.

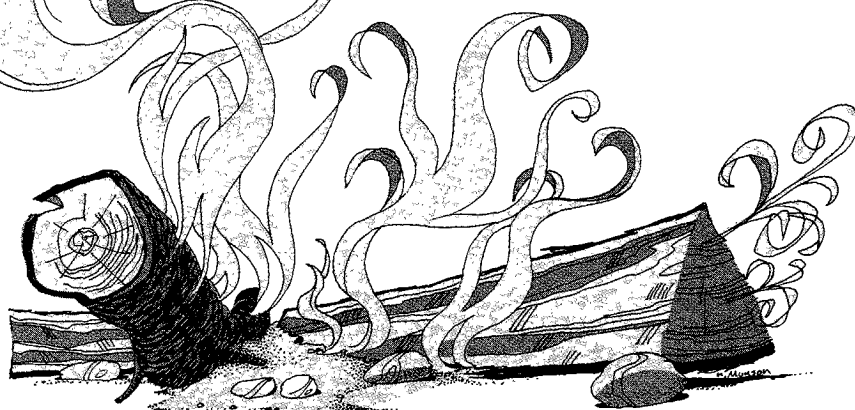
Singing in the fire! Yes, that is our preparation here if we are to sing with the angelic choir.

Following one of her visions, Ellen White reported:

*Genevieve C. Bothe is secretary to General Conference assistant treasurer B. J. Kohler. Her husband, J. W. Bothe, is assistant to Neal C. Wilson.*

# SINGING IN THE FIRE

GENEVIEVE C. BOTHE



"I have been shown the order, the perfect order, of heaven, and have been enraptured as I listened to the perfect music there. After coming out of vision, the singing here has sounded very harsh and discordant. I have seen companies of angels, who stood in a hollow square, every one having a harp of gold. At the end of the harp was an instrument to turn to set the harp or change the tunes. Their fingers did not sweep over the strings carelessly, but they touched different strings to produce different sounds.

"There is one angel who always leads, who first touches the harp and strikes the note, then all join in the rich, perfect music of heaven. It cannot be described. It is melody, heavenly, divine, while

from every countenance beams the image of Jesus, shining with glory unspeakable."—*Ibid.*, vol. 1, p. 146.

If that thrills you, add to it the words found in Zephaniah 3:17: "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing."

Imagine, God standing in the midst of the precious redeemed, rejoicing over them with singing. How could we let anything in this world overcome us en route to that glorious home?

Singing in the fire is our preparation for singing soon in the presence of God.

\* Mrs. Chas. E. Cowman, *Streams in the Desert* (Grand Rapids: Zondervan Pub. House), p. 207.

## dear kay:

*Could you give me some suggestions that would help me in my association with the blind members in our congregation?*

Dear Shepherdess,

I contacted the wife of one of our workers who lost her eyesight through illness. These are her suggestions.

Many sighted individuals have not been exposed to association with the visually handicapped and therefore are at a loss as to what to do, say, or how to act.

Six years ago I became totally blind and after devastating encounters with a few well-meaning persons I have wondered what I would have said or done under the same circumstances before my blindness. During this time I have discovered a few basic principles that I believe can be applied in the interaction between unsighted and sighted people.

First, I want to be accepted without being shunned or patronized. I want understanding and consideration, which will require a bit of patience, but not sympathy. I have not lost my mind, voice, or other senses. Recently an airline stewardess, apparently assuming that I was deaf and dumb as well as blind, asked my husband in the third person if I wanted sugar in my drink. He advised her that he did not know and that she should ask me. Most blind persons are not deaf or dumb or mentally retarded.

I enjoy conversation and want to be included in discussions of all types. Blind people keep well informed by using talking books and magazines made available to them through the Library of Congress and distributed through neighborhood libraries.

Personal contact is important. By a handclasp or a cheek-to-cheek embrace you can learn much about another person.

I like to be led by holding on to my guide's arm. I do not like being pushed in front of my guide like a shopping cart.

Being backed up to a chair and

Dear Shepherdesses:

During this past year we read each morning some of the finest morning-watch readings ever compiled, from the book *God's Amazing Grace*. What an encouraging counselor the writings of Mrs. White are! I underlined our book as I found choice words of wisdom to which my heart especially responded. I would like to share with you some gems that have cheered me.

"Neither life nor death, height nor depth, can separate us from the love of God which is in Christ Jesus; not because we hold Him so firmly, but because He holds us so fast. . . . His love is that of an elder brother; so long as we maintain our union with Him, no one can pluck us out of His hand."—Page 153.

Jesus consents to bear our burdens only when we trust Him. He is saying, "'Come unto Me, all ye weary and heavy-laden; give Me your load; trust Me to do the work that it is impossible for the human agent to do.' Let us trust Him. Worry is blind and cannot discern the future. But Jesus sees the end from the beginning, and in every difficulty He has His way prepared to bring relief. Abiding in Christ, we can do all things through Him who strengthens us."—Page 113.

From *Christ's Object Lessons*, page 403, the following is quoted: "The Christian who is such in his private life, in the daily surrender of self, in sincerity of purpose and purity of thought, in meekness under provocation, in faith and piety, in fidelity in that which is least, the one who in the home life represents the character of Christ—such a one may in the sight of God be more precious than even the world-renowned missionary or martyr."—Page 270.

Shouldn't this give us courage as we face the future? This year's morning-watch book is Elder Pierson's *Faith Triumphant*. We are sure you will be blessed as you follow the daily readings.

Happy New Year to each of you—wife, mother, grandmother, unmarried professional woman, secretary, teacher, nurse, or whatever you may be—as you work to hasten the coming of our Lord during the year ahead.

With love,  
Kay

told to sit is a very frightening experience. I like to feel a chair on all sides before sitting. Just one experience of finding myself suddenly seated on the floor rather than on the chair I was being pushed toward taught me to feel both sides or arms of the chair first.

Do not try to encourage, stimulate, or comfort me by regaling me with the superhuman accomplishments of other blind folks who have learned to read Braille with their tongue or toes or do other Evel Knievel stunts. In spite of all the propaganda to the contrary, remember that we are not all created equal.

When talking to a blind person, also try to remember to excuse yourself when leaving his presence. It is most humiliating to find myself continuing a conversation when the sighted one has already stepped out of the room.

Don't be overly solicitous. I am unnerved by those who watch me eat and cannot resist instructing me as to which direction to search for my food. The plate is limited in size and I will find the food eventually.

It is an established fact that the blind are aware of only 20 per cent of what is happening or appearing at any time or place. So be thoughtful in this respect. For instance, you might casually describe the table setting at a dinner. Mention the colors on the table and the seating arrangement of the guests. Allow the blind person to feel the shape of things.

Telephone calls and recorded letters are most pleasant. In these matters sighted and unsighted are equal. I appreciate occasional shopping trips and find that walking behind my guide is an efficient way to manage aisles that are crowded or any other precarious passage.

There are many things most blind persons cannot do, but we are still sensitive, alert, and loving individuals, hating every moment of our dependence and desiring patience and love from our friends and, yes, even strangers.

I am constantly amazed and inspired by the love I encounter all about me and always thank God for providing this precious quality in human beings.

## feedback

### Ideological Problems

I would like to express my conviction that *The Ministry* is doing a great job in alerting our minds to ideological problems current in the world today.

May the Lord bless you and your staff in this important work.

Ray Hefferlin  
Southern Missionary College

### Perception

I very much appreciated Leo Van Dolson's article in the November, 1974, issue of *The Ministry* dealing with perception. I felt this was an excellent article on a subject that we often do not think about. It affects our relationships with family, evangelistic contacts, and also our personal relationship with God and our fellow believers. I do appreciate *The Ministry* magazine for all of its contributions toward helping me to be a better worker for the Lord.

Leo J. Poirier, Jr.  
Stoneham, Massachusetts

### Organic Gardening

The article on organic gardening by Victor H. Campbell in the March, 1974, issue of *The Ministry* struck a responsive chord with me.

No matter the source of the fertilizer employed, every plant is "organically grown," else it never would have been a living organism. The really justifiable reasons for using fertilizers derived directly from plant and animal refuse are that thereby essential plant nutrients are recycled and not wasted by allowing them to produce unwanted contaminants of streams, and that such fertilizers provide more desirable texture for the soil than do those containing little or no humus. But the idea that insect pests will not prey on plants so fertilized is a self-contradictory notion, for if such plants are unfit or unpalatable for insect food, they surely would not be superior for human consumption, either.

All of the phosphates and at least part of the nitrogenous content of "commercial" fertilizers actually derive from organic sources—the phosphates from fossil bone deposits and the Chilean nitrates from guano left by generations of Andean coastal birds. Most of the rest of the nitrogenous content of such fertilizers is from ammonia, identical with that from animal wastes, though much of it is prepared synthetically nowadays.

It is deplorable that many dedicated dollars of Seventh-day Adventists and others as well have been squandered

on the purchase of unduly expensive foods advertised as "organically grown," "natural," "unprocessed," and the like when the essential difference lay chiefly in the labels they bore. Bees indeed process the nectar they collect by partially digesting the higher sugars contained therein. Even peeling apples, cooking oatmeal, and canning vegetables constitute processing foods. Visits to many farm dairies would soon convince the most ardent natural food advocate that the pasteurized product is preferable to raw milk.

In dedication to the dissemination and exemplification of truth, we certainly should not yield to the temptation of promoting the use of foods that are of no essentially superior nutritional value than other equally good ones that are readily available at less cost.

In the article referred to above, most of the data are in full accord with those published elsewhere. But in Table 2, the niacin content of apples should be given as at least twenty times that listed there. (See H. A. Wooster and F. C. Blanck, *Nutritional Data*, Second Revised Edition, H. J. Heinz Company, 1950, p. 77.) While it is true that peanuts have a higher niacin content than apples, the difference should not be exaggerated.

Again, in that same table, the calcium content of black walnuts is given as "trace," and almonds are said to contain "234 times as much." But 234 times a trace still would be insignificant, for most any finite number times zero is hardly of much account.

I appreciate what *The Ministry* has been doing to inform our people in the area of healthful living as well as spiritual growth. May we all use to the best of our ability the discriminative sense with which the Creator endowed mankind for his entire welfare.

R. E. Hoen  
Battle Creek, Michigan

### The Farmer's Hands

May we express a special word of appreciation for the good job on *The Ministry* magazine. I was particularly pleased with the cover that showed a farmer's hands threshing grain [Sept., 1974]. As a boy raised on the farm, and having farmed myself after we were married, looking at the hands and the little tiny scratches on them made me realize they were very typically a farmer's hands and not those of someone who has been pushing a pencil across a desk.

Myron Voegele  
Fort Worth, Texas

THE BIG conference table was totally encircled by the 22 men seated at it, some chatting animatedly, some idly leafing through papers, others staring pensively into space. The youngest appeared to be in his late 20's, while the oldest might have been 55 or 56. Their dress ran the gamut from flashy sport coats and gay neckties to ultra-conservative Oxford-gray business suits. In fact, so different were they in appearance and attitude, they might have been a random selection of salesmen, teachers, businessmen, and physicians. Actually, all had in common just one thing: their vocation. They were parish ministers.

The man at the head of the table cleared his throat noisily. "Gentlemen, let's get underway." Reluctantly, the last conversation tapered off. "We are here this morning, as you know, to hold a seminar on team ministry, its potential and its problems. You have come either because you are presently in a team ministry, or because you contemplate starting or joining one."

He paused and looked around the circle of faces. "If this session is to pay off, we need to be completely frank and honest with one another. With that as a preamble, I'd like to throw open this meeting for your comments on the team ministry . . . your expectations for it . . . some of the obstacles and problems you may have encountered, or heard about from others. Let's explore all aspects, brethren."

### **Apprentice Work**

There was only a brief pause before the first halting comment came from a ruddy-faced minister of 50 or so.

"I've needed an assistant for some time," he said slowly. "My church has reached the size—almost 600 members—where I'm just not able to keep pace with the preparation of sermons and prayers, hospital and nursing-home calls, marriage counseling, administrative duties and paper-

*Kenneth Wray Connors is a free-lance writer and a member of the First United Methodist church of Philadelphia, Pennsylvania.*

# Pastoral Partners or Puppets?

KENNETH WRAY CONNERS

work, attending committee meetings, conducting wedding and funeral services, handling community contacts . . . well, you know what we're all up against. But frankly, I hesitate to take on an assistant. I've heard of so many blowups that I'm wary. Am I right in this? Or simply chicken?"

"I think you're overly cautious, George," boomed out a portly man. . . . "I've had assistants for the past eight years, and they've saved me a lot of drudgery. Don't stay long . . . maybe two years at the most . . . but they learn something about the parish ministry, then move on. I couldn't get along without 'em."

One of the younger men at the table frowned. "Maybe I'm one of those fellows you couldn't get along without! I've only been out of seminary two years, and I'm an assistant in a suburban church. But I'm not happy. I'm simply marking time, doing menial jobs. Office work. Taking the young people on outings. Calling on shut-ins. Recruiting new members. Except for the summer, when the senior minister is on vacation, I don't get to preach one Sunday in ten." He shook his head sadly. "Do you call that getting experience?"

"Yes, but if you preached every other Sunday, what would the congregation say?" demanded another of the older men.

"I'll tell you," someone volunteered. "They'd say, 'Why isn't the senior minister preaching every Sunday? Look what we're pay-

ing him! Yet we're having to listen to a young guy re-work his seminary sermons.'"

"The trouble with young ministers is they want to get to the top without serving their apprenticeship," put in another older man, almost petulantly. "They should take a little church in some small parish, and learn what it's all about. Then after a few years of struggling with all the duties involved, they'd be glad to get into a team ministry. And they'd have more to offer."

### **A Place in the Sun**

. . . A man with a mustache and closely-cropped beard spoke up. You've been talking about *young* men in a team ministry. Usually they've got problems, I agree. But so do older, more experienced men. Take my case, for example. I've been out of seminary 14 years, and I've had my own churches during eight of those years. For the past three years I've been an associate on the staff of a large church. And I've had it"—he raised his hand to his throat—"up to here!"

"What seems to be the trouble?" asked the man who had opened the meeting.

"Basically, the senior minister. He treats me like a young assistant. My professional competence isn't recognized. The boss man makes all the decisions. Unilaterally. Seldom is my advice sought. Yet I'm expected to carry a heavy load of pastoral counseling, sick calls, adult education, new-mem-

ber training, and the like. In fact, I do just about everything in the parish but preach at the main service on Sunday. Instead, I'm permitted to conduct the early-bird service. Big deal!"

"That's not good," someone muttered. "Separate services tend to divide a congregation into two churches."

"You say your advice isn't sought," put in another. "Maybe you should develop plans on your own initiative, then present them to the senior minister. Something tangible he can buy."

The bearded man shook his head. "I've done that. But he won't buy anything he hasn't created himself. He's a prima donna. They call the church 'Dr. Smith's church' because he preaches all the time, and is always in the limelight."

"That's a rough situation," commented one of the younger men.

"Many in the congregation see my side of it," he went on. "They tell me they want to help me. They feel I'm not getting a fair shake."

### Identifying With the Underdog

"And maybe you aren't," agreed a man at the end of the table. "But there's usually another side to these stories, too. Oh, I'm a senior minister myself, and you'll accuse me of being biased, and maybe I am. But this I know, and from long experience: the associate or assistant minister invariably wins a lot of sympathy from many in the congregation because they identify with him as the underdog. But every time some major problem or crisis arose, it's considered the fault of the senior minister. And, in a sense, it's exactly that. He's the man who carries the responsibility, and he's the man who gets the blame. So don't picture him as knee-deep in clover."

"I wish there were some way of avoiding all this controversy and bad feeling," mused one of the younger ministers thoughtfully. "When I decided to enroll in seminary, it was because I felt called to be a disciple of Christ, to the best of my ability. I dreamed of working creatively with like-minded men to help equip lay people for a life of Christian serv-

ice. It sounded exciting. But where is that *agape* love we learned about at seminary? Is the ministry just another business? Are we partners or puppets? I'm confused!"

And well might our young friend feel confused. For seldom do we bear in mind that ministers are the earthen vessels in which the wine of the spirit must be carried and dispensed. Like lay people they, too, have feet of clay!

In certain respects the ministry resembles the medical profession. Like a physician, the pastor works with many people on an intensely personal, often emotional basis. But unlike most physicians, he is also exposed to people "in the mass." . . . His pulpit role inevitably takes on some of the aspects of the theater, as people judge him according to his ability to articulate abstract ideas, to speak forcefully, to use colorful language, to interpret through modern parable and illustration . . . yes, and even to entertain.

But beyond this, as ministers strive to impress upon their congregations the relevance of the Christian gospel, ethically and morally and in humanitarian terms, challenging their parishioners' complacent attitude toward the issues confronting them daily, those in the pews soon find their pet phobias and prejudices being exposed. Few teachers become popular by striving to correct a student's shortcomings. Yet here is a teacher who not only strives to do just that, but consciously or subconsciously identifies himself with God. How dare he do such a thing! After all, he's merely a man . . . a modest mortal who drives a four-year-old Chevy and is paid a paltry nine thousand a year and lives in a house which he doesn't even own!

Thus develops in the minds and hearts of many church members an ambivalent attitude toward their ministers: affection for the one who socializes with them, holds their hand in times of stress, sees them through the crises of life . . . but irritation toward the one who stands before them as a surrogate for God Himself. For although we find it easy to love God, whom we cannot see,

we find it infinitely more difficult to love a God symbol whom we can see, especially when he is shaking a finger and chiding us from the throne-like eminence of a lofty pulpit. As a result, churches with a team ministry face an ever-present danger. Any flare-up in the professional staff serious enough to leak out into the congregation can intensify this ambivalence to a point where members begin choosing sides, forming opposing factions intent on damning or deifying the minister who has become the center of the controversy. Such a situation can develop into a parish-wide tug-of-war which invariably hurts the ministers, both factions, and the entire church family.

### Partners or Puppets?

Can anything be done to minimize or prevent such distressing situations? Can a measure of unity and cooperation be fostered in a group ministry? Can the pastors become partners, and not mere puppets? Can the laity be educated to play a responsible, constructive role in helping to maintain pastoral health?

Let's look at a few of the "hazards" which may prove dangerous to ministerial health, along with some simple precautions to circumvent the danger.

First, no minister should join the "team" unless he is compatible, theologically and philosophically, with the others. This does not imply that he should be a carbon copy of the others. A contrast in age, in academic training, in experience, in fields of expertise, will usually enhance the creativity and versatility of any staff. . . .

Second, each minister must be team oriented, emotionally as well as intellectually. He must feel secure enough in his own self-knowledge to enjoy seeing a colleague excel, yet must never permit the team ministry to become an excuse for not striving to excel in his assigned area of responsibility. Like a good football player he should run interference when another carries the ball, displaying the same spirit he expects from others when he is the ball carrier. If he is a "loner" who insists on having his own way, he should stay away from team ministries



(and probably from any ministry!). Above all, the team minister should not be concerned about status to a point where he craves the adulation of the congregation. Although he will understandably want to feel their interest, their appreciation, their affection, he must not require the exclusive support of lay people in order to fulfill his emotional needs.

Third, all members of the team ministry must have a *clear understanding of their duties, responsibilities, and authority*, as developed in conjunction with the proper committee of lay people. Assignments should recognize the expertise of each minister, the areas for which he has a particular affinity, his need for challenges and growth-potential, as well as an equitable distribution of the work load. Authority vested in the senior minister, or in the co-ministers (where such a structure exists) should be specific. All this, along with procedures and practices relating to personnel, should be embodied in a manual given to each staff member. By reviewing annually all assignments, the changing interests and professional development of each minister can become the basis of shifts in assignments, thus introducing variety, rotational training, and changes in interface with lay people on various committees . . . all important for guarding against "going stale." . . .

## **How important it is that the team ministry become . . . a microcosm of the church family, demonstrating to the laity by example how this *koinonia*—this fellowship in Christ—can be attained!**

Fourth, free and frank communication among ministers is essential. At regular staff meetings, specific assignments for the week will be made by the senior minister, or negotiated by the co-ministers. Newly activated projects will be discussed. Problems and opportunities will be shared, and advice pooled so that the best thinking of the group can be brought to bear. Ideally, each staff member then will understand how his duties will supplement

or complement the activities of the others. At the same time, through the interchange of creative ideas and experiences, each member of the staff will benefit professionally, and the work of the church become more effective. . . .

### **Educating the Laity**

While all of these precautions are being taken to help the ministers operate as pastoral partners, what of the laity? How can we educate the members of the church who never serve on a pastoral relations committee, and who have little comprehension of what is involved in ministering to a large parish? Can lay people really play a significant role in promoting harmony?

Let's consider three ways in which their help can be enlisted.

First, *seminars can be held on the ministry of the church*, at which each minister in turn explains his rationale, how he operates, the types of services he performs. This can provide an answer for the member who frequently asks, often petulantly, "What do the ministers really do to earn their salaries?" In addition to combating this "iceberg syndrome"—in which only the tip of the minister's work is visible—these seminars can provide a forum for discussing new directions, new ministries, new forms of mission. Out of such

meetings might come agreement, for example, on the need for a street ministry, or a ministry to drug addicts, to unmarried mothers, to alcoholics, to prison parolees. Through questions and answers, the ministers can strive to sensitize the members to the deeper role they can play in Christian service. For if a church ever is to become truly effective, every lay person must find his personal form of ministry to others.

Second, *items in the parish pa-*

*per and occasional letters to the members . . .* can explain to the entire parish, in advance, any new direction in the church's ministry being contemplated. By avoiding surprises, by letting the members in on plans still in a formative stage, future objections and antagonism can often be minimized.

Third, *the members can be urged to support* their ministers, and to appreciate their various unique talents. Stress can be placed on the church as a family in Christ, in which responsible Christians recognize that gossip, the spreading of ill-founded rumors, and indulgence in petty criticism, simply are not worthy of men and women who are seeking to live together in trust and faith. Reconciliation, clearly, must be fostered at home before any member tries to carry it beyond the confines of the parish. In other words, the church must be a place where Christians learn not to sulk when their every wish is not acted upon, not to strike back when they feel that a person or an idea has offended them, not to chortle with glee when a form of ministry they opposed meets with failure.

### **What's at Stake?**

Having endeavored to help the ministers to a realization of their high calling, and the congregation to a new sensitivity to their role in the family of Christ, is anything left to be said?

If the church of Jesus Christ should function as a microcosm of society, embracing a diversity of people who serve as a laboratory to work out, perfect, demonstrate, and spread to others the good news of God's love, forgiveness, and reconciliation, how important it is that the team ministry become, in turn, a microcosm of the church family, demonstrating to the laity by example how this *koinonia*—this fellowship in Christ—can be attained! Doesn't this call for a ministerial staff which prays together, studies together, affirms one another, and celebrates with joy the unity of the faith? And includes in its fellowship the ministers' wives? ➤

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## Editorials from page 3

book John got top rating, and his example has served to encourage countless numbers who have had to suffer injustice and even martyrdom for their Lord.

## The Divine Assurance

Finally, keep in mind that what may appear as an injustice or mistake on the part of the conference president may in fact have been the best they could do under the circumstances and what the Lord intended. But whether right or wrong, this is not a matter to worry over or become troubled about. A sense of loyalty will lead you to accept the decision and be faithful to your assigned task. After all, what better assurance could you have than the promise of Romans 8:28.

Regardless of where you are, your one passion should be to win souls and nurture them for the kingdom of God. If you are seeing souls saved and built up in the holy faith you can know that you are in line with the divine call. Ellen White declares, "The conversion of sinners and their sanctification through the truth is the strongest proof a minister can have that God has called him to the ministry."—*Ibid.*, p. 328. Wherever you are there will be souls to save and make ready for the coming of the Lord. As long as this is one's passion, there will be no room in the heart for discontent. As for the future? You are too busy today doing the Lord's work to worry about tomorrow. The Lord will look after that.

O. M. B.

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

E. M. PETERSON, Circulation Manager

# IN PRINT AGAIN!

## SKETCHES FROM THE LIFE OF PAUL Ellen G. White

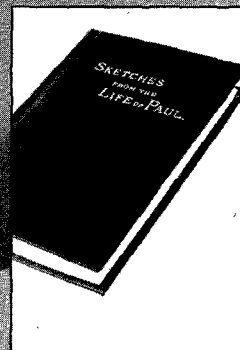
This most helpful book was first made available in the early summer of 1883, bringing to the church important matters dealing not only with the life of the apostle, but with his teachings. The 32 chapters of this book bring out many points not mentioned in the New Testament account of Paul's ministry—over 750 to be exact. This detailed story of Paul will be welcomed by close students of the Spirit of Prophecy.

Elder George I. Butler was president of the General Conference when this book first appeared. After reading it he stated, "There are passages in it which touched our hearts deeply . . . we finished its pages with an increased admiration

for the character and life of this devoted apostle."

This new printing is a facsimile copy of the original—only the preface is new.

Every church member will wish to add **SKETCHES FROM THE LIFE OF PAUL** to his library of the writings of the Spirit of Prophecy. **Cloth \$5.50.**



Order from your Adventist Book Center or ABC Mailing Service, P.O. Box 31776, Omaha, Nebraska 68131. Please add 30 cents for postage for the first book and 15 cents for each additional book. Add State sales tax where necessary.

# recommended reading

***The Stature of Christ: Essays in Honor of Dr. Edward Heppenstall*, collected and published by Vern Carner and Gary Stanhiser, Division of Religion, Loma Linda University, Loma Linda, California, 1970, 225 pages, \$3.00.**

Nineteen Seventh-day Adventist scholars have contributed theological and historical essays to this volume, making it a significant sample of Adventist scholarship. Subjects covered relate to God, Christ, the Word, Revelation, Creation, Martin Luther on the Antichrist, Adventist Mission and Salvation, to name a few.

This volume is a worthy tribute to one who has served this denomination well for many years. Every minister will find its contents stimulating and instructive.  
Orley Berg

**Clovis G. Chappell Library: *Questions Jesus Asked*, 182 pages; *Home Folks*, 150 pages; *Meet These Men*, 156 pages; *Feminine Faces*, 219 pages; Baker Book House, Grand Rapids, Michigan 49506.**

These four titles, comprising the "C Library," are a fine addition to any minister's library. Few writers move into these subjects with such precision and compelling interest as Dr. Chappell. Those of us who are older in the ministry have profited through the years from the lucid and accurate presentations of this leader. Ordained to the Methodist ministry in 1908, he served as a pastor for forty years. During his fruitful pastorate he produced twenty books, each of which is a masterpiece in its own way.

In *Questions Jesus Asked* he deals with seventeen pertinent questions Jesus asked that really force the hearer to take action. These would make a fine series of prayer meetings during a month or six weeks. In two of the volumes listed the author's discernment in dealing with some of the outstanding men and women of the Bible is remarkable. Dr. Chappell, in simple yet skillful eloquence, brings these personalities to the reader, each one of which seems to say, "Preach a sermon on me."

What minister is there who does not have to counsel members and would-be-members on problems springing from home relationships? *Home Folks* is a book of advice but not given as such. The unique illustrations make it a "must" for every minister and church leader.

I heartily recommend this new "Clovis G. Chappell Library," feeling confident of its value to pastors, evangelists, teachers, and administrators alike. Baker Book House is to be commended for making these out-of-print volumes available at a price of \$2.50 and \$2.95 each.

Roy Allan Anderson

***Salvation Unlimited*, Edward Heppenstall, Review and Herald Publishing Association, 1974, 256 pages, \$6.95.**

This is a work that is long overdue and should be read by both minister and layman. Based on a lifetime of study, teaching, and reflection, this book brings the subject of righteousness by faith home to the individual heart and soul in such a personal and practical sense that it will plumb the depths of relationship with the Lord as perhaps no other book has.

The way the author deals with the great themes of righteousness by faith, sanctification, being led by the Spirit, and bringing out strict adherence to all the experiences of the Word of God is something that must be read to be appreciated. Every page, and almost every sentence, is one to challenge your thinking, for it articulates the great themes of salvation as few of our other books aside from the Bible and the Spirit of Prophecy have.

Here is a book that bridges the gulf between righteousness by faith and the experience of it in these last days when many are talking cheap grace and revival in a way that would negate God's Word and minimize obedience. For all who wish to understand the true meaning of righteousness by faith it is a must.

R. H. Nightingale

***George Whitefield*, vol. 1, Arnold Dallimore, Banner of Truth Trust, 78b Chiltern St., London, W1M 1PS, 590 pages, £2.25.**

This biography of Whitefield is the result of twenty years of study and research by the author. This included two trips to England and the discovery of previously unknown material, including a diary of Whitefield's.

In spite of its length and detail it is well written and enjoyable to read. The heart of anyone who loves preaching and evangelism will be stirred by this account of one of the greatest evangelists who ever lived. Whitefield is more than just another evangelist; he is revealed as a phenomenon. Here is a

man who at twenty-two seemingly emerged with power far beyond most men of maturity. From the first his preaching "startled the nation." When he was forced out of the churches to preach in the open air, he could be heard by at least twenty thousand people; and this not on his own testimony but on that of others, including the scientific-minded Benjamin Franklin. Dallimore concedes that Whitefield often overestimated the number of people in his congregations, but it is pointed out that if we reduce the number by half the result is still staggering.

There is much of contemporary interest in this biography. Whitefield and the Wesleys burst into prominence when morality and society in general were at the lowest ebb in centuries in England. The great revivals that resulted in the work of these men were not planned by man but apparently sent by God. Whitefield was scorned and attacked by the established church—of which he was a member and a minister. He had charismatic manifestations to puzzle over and try to control. How much emotionalism is good and of the Lord, and when does it become fanaticism? Whitefield exhibited remarkable good sense in dealing with such problems, handling them in a Christlike and gentle way.

As noted above, this is volume one and leaves much to be said of the controversy between Whitefield and the Wesleys, as well as the remainder of the evangelist's life of preaching. The price is low even though the book is excellently bound and printed on fine quality stock. Printed in America it would probably cost twice as much. I intend to buy volume two as soon as it is available.

R. E. Finney, Jr.

***Help in Time of Need*, J. L. Shuler, Review and Herald Publishing Association, 1974, 64 pages, paperback, 50 cents.**

We are living in times of stress, when faith in God and His promises becomes increasingly important to the remnant people. This little volume will offer real encouragement to many as they seek to develop stronger faith, grow in grace, and prepare for eternity. The author, in eight inspiring chapters, outlines in very practical terms how we can obtain answers to our prayers and the help we need in meeting the problems that face us today.

This book is filled with illustrations, and each chapter ends with a list of questions for meditation and discussion. It is an excellent book for use as a gift to new believers or to members of the church who are having special problems or may be weak in faith.

O. M. Berg

# shop talk

## Mini Course for Busy Pastors Produced by the AAM

Pastoral Care in Hospitalization is the first of a series of two dozen short, intensive courses of study to be produced by the Academy of Adventist Ministers.

Developmental costs for the courses have been paid for by private individuals

deeply interested in continuing education for pastors. With this financial boost the AAM and Home Study Institute are able to produce top quality courses at a minimum cost to pastors.

The intensely practical studies use cassettes as well as study guides and are especially designed for the busy SDA pastor. Pastoral Care in Hospitalization was produced under the guidance

## Carrying the "Bread of Life"

Believing in the power of the printed page, I try to supplement my visits and Bible studies with good reading material. But how to have appropriate literature readily available on a variety of subjects, suitable for hospital calls, casual contacts, and Bible study work was a problem.

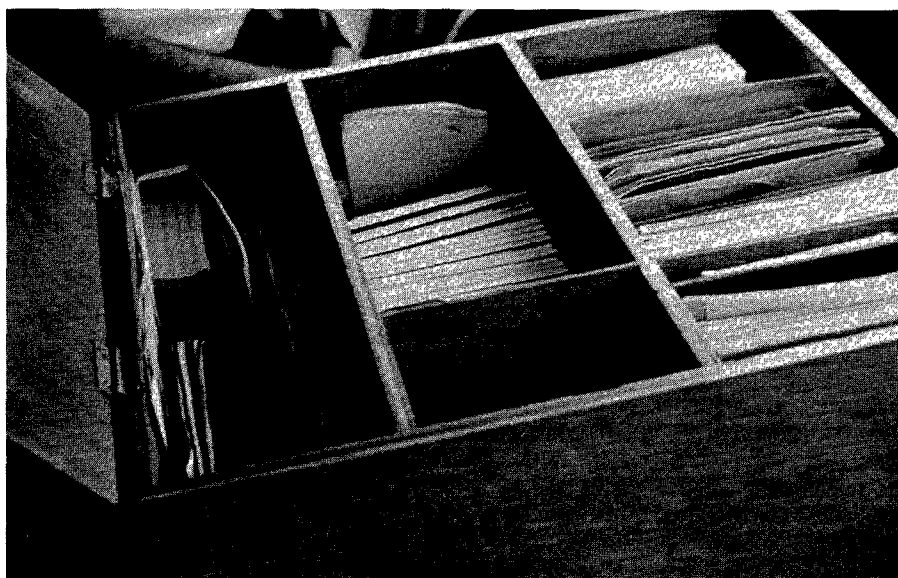
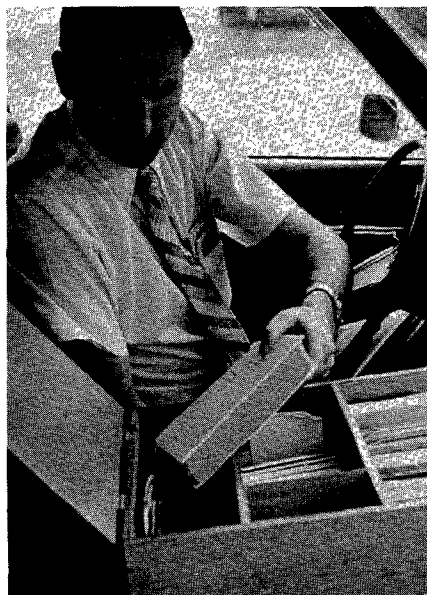
First, I used a cardboard box so that the magazines, tracts, and books would not be strewn about in my car. But I found the edges of my books and materials soon became frayed and dog-eared. Next I tried a metal lunch box with a lid. This was an improvement, but it was too small and often I did not have what I needed. Finally, the lid broke off.

Then I thought of the idea of a wooden box with compartments for my "Bible Says" lessons, gift books, magazines, Bibles, tracts, and miscellaneous items. For my birthday this past year my wife had a church member build such a box out of plywood. Its dimensions are 15" wide by 17 1/2" long by 10" high.

Now I can say in the course of a discussion: "I believe I have a book that will be just what you need to help you

with that question. Just let me check in my car." Personally, I feel it has been a tremendous blessing to have appropriate literature as the occasion demands.

Larry J. Milliken  
Willowdale, Ontario



of Dr. Ted Wade, of HSI. The course author is Chaplain R. L. Mole, an ordained SDA minister who is a specialist in this field.

Eleven cassettes are used for this course, which is based on a highly successful seminar for pastors held at Hinsdale Sanitarium and Hospital. Also included are a study guide and a book of readings, plus teacher guidance through a case study. AAM members will receive the course for \$19.95. The nonmember price is \$24.95. Send inquiries or enrollment requests to the AAM, Ministerial Association, 6840 Eastern Avenue NW., Washington, D.C. 20012.

New courses soon to be produced include, Time Management for Busy Pastors, Atonement, Marital Counseling for Seventh-day Adventists Today, How to Build a Church, and others.

D. W. Holbrook

## Birthday Greetings

*One of the best ways for the pastor to win his way into the hearts of his congregation is to remember them on their birthday with a greeting card. Pastor Bob Reiber of the Ontario, California, church even remembers the newborn babies. Here's a sample of a letter he sends out:*

Dear Little Donald:

The good news has just reached me.

Sincere congratulations upon your safe arrival in this great big world. I am confident you think everything is wonderful.

You are a lad of fine discrimination, as shown by your choice of Mother and Dad. I think they are among the finest folks I have ever known.

By the way, Donald, if you happen to see Mother and Dad, please extend my sincere congratulations upon being the parents of such a splendid son.

God bless you, Little Man, and make you increasingly a blessing to many as you walk bravely down the pathway of the coming years.

Sincerely your pastor,

## Uniform File Plan—Current Prices

A well-organized plan for filing the names of interests is a must for every pastor. The Uniform File Plan developed by the Ministerial Association is now in general use throughout the North American Division. There are some, however, who are not yet acquainted with this system. A reprint of articles appearing in the April, May, and June, 1969, issues of *The Ministry*, explaining the plan, is still available. The plan utilizes the Rolodex file, specially designed 4" by 6" interest cards and the National multi-ring visible binder. These supplies can be ordered through Institutional

# CHARISMATIC COUNTDOWN STUDY GUIDE NOW READY!

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A guide for systematic study of the charismatic movement and its implications to Seventh-day Adventists. Based largely on **RATTLING THE GATES**, by Roland R. Hegstad, and includes additional material from the writings of Ellen G. White. Prepared by the Charismatic Committee of the General Conference; for individual or group use (such as in prayer meetings); organized into ten studies.

**Paper \$1.50**



## RATTLING THE GATES

Roland R. Hegstad

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add 30 cents for postage for the first book and 15 cents for each additional book. Add State sales tax where necessary.

Services/ESDA at a considerable discount. Current prices are as follows:

Rolodex V546 (500 card capacity) with 40 division alphabet guides but without cards \$21.25

Rolodex V106 (1,000 card capacity) with 40 division alphabet guides but without cards 28.20

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4" by 6" cards, printed or plain (per thousand) 18.00

National #84-361 multi-ring visible binder with set of ten insertable dividers 6.50

Orders should be placed through the General Conference Ministerial Association, 6840 Eastern Avenue NW., Washington, D.C. 20012.

## SDA Periodical Index

For the first time in our denomination an Index to all of our major, and some not so major, periodicals (about 60 in all) is being published. Now you can find a listing of all the articles written on a certain subject under a single heading. Or if you are looking for an article by a particular writer, but aren't sure where it appeared, you'll find it under his name.

Mrs. Grace Holm, the editor, is to be commended. The first issue covers January 1-June 30, 1971. The Index is published twice annually and cumulated in one volume every two years. The subscription price for two years is \$50 for institutions, such as colleges, academies, hospitals, conference offices, and publishing houses, and \$19 for individuals. Send orders to Loma Linda University Libraries, Loma Linda University, Riverside, California 92505.

## Annual Fellowship Dinner

An annual fellowship dinner can be a high light of the church year. If it comes toward the end of the year, it might well give special recognition to all new members that have come in during the year, either by letter or baptism. And why not invite some of the new members to give their testimony as to what led them to become members of the Adventist family and what it has meant to them.

This might also be the occasion for announcing some of the special events planned for the new year, thus arousing interest and enthusiasm for the church program. Where the church is fairly large and members do not know one another very well, include some get-

acquainted features. Perhaps name cards could be used. Different colors could indicate how long each has been a member in the local church. Four different colors could be used indicating (1) two years or less, (2) three to five years, (3) six to ten years, (4) more than ten years.

This annual event offers many opportunities and could become a strong force in building up the church and binding its members together in Christian fellowship, service, and love. (See *The Ministry*, February, 1972, p. 55.)

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# news briefs

## Work on Sunday Dispensation Granted for One Day

LISBON—Roman Catholic authorities gave a special dispensation to the faithful in Spain that allowed them to perform manual labor on Sunday, October 6. The permission followed an appeal by Prime Minister Vasco dos Santos Goncalves to observe that Sunday as a "Day of National Labor" throughout the country. According to reports, millions of Portuguese abandoned their traditional day of rest and worked in their factories, offices, and shops, while school children and older students scraped, scrubbed, and washed away five months of political graffiti and posters from buildings and monuments.

## Crime in the United States: Up 16 Per Cent in Six Months

WASHINGTON, D.C.—Continuing the upward trend that began during the last quarter of 1973, serious crime in the U.S. rose 16 per cent during the first six months of 1974, according to an FBI report. "This sharp rise in serious crime is disturbing to all law-abiding Americans. It means that the entire criminal justice system must pursue new directions to turn back this threat to our society," Attorney General William B. Saxbe said. The latest six-month increase is the largest first-half increase in six years, according to the FBI.

## 68 Per Cent of Americans "Drink," Gallup Poll Study Shows

PRINCETON—A new Gallup poll reveals that a record 68 per cent of an estimated 95 million Americans, 18 or over, now use alcoholic beverages.

The highest proportion of drinkers were found to be among men, younger persons, higher-income groups, persons living outside the South, professional and business people, persons with college backgrounds, and Catholics.

Nearly 25 per cent of the drinkers, or 20 per cent of the total sample, said they sometimes drank to excess. About 12 per cent said liquor had been a cause of family problems.

The breakdown of drinkers ac-

ording to sex shows that 76 per cent of men are users, compared with 61 per cent of women. Religious breakdowns show 83 per cent of Catholics and 61 per cent of Protestants drink alcoholic beverages.

## U.S. Interest in Spirituality, Evangelism, and Scripture Revealed by Book Sales

NEW YORK—The editorial director of a major publisher's Catholic book division said here that interest in spirituality, evangelism, and scriptural studies—which all but "died" during the late 1960's—has reached a new peak among U.S. Christians. In basing this assessment on the upsurge in book sales, John Delaney, who directs Catholic and Image books for Doubleday, Inc., said that over the past several years there have been "drastic changes" in the reading habits of readers of religious books. He noted that the first and most significant change was the "tremendous revival of interest in things spiritual," particularly in themes and topics connected to the new evangelical upsurge in the U.S. and advent of the charismatic renewal.

## 40 National Catholic Agencies Plan for Bicentennial Observance

WASHINGTON, D.C.—Forty Roman Catholic organizations are taking an active part in planning the Catholic observance of the nation's Bicentennial in 1976. Representatives of the groups met here at a consultation called by the Justice Subcommittee of the National Conference of Catholic Bishops' Bicentennial Committee. Chaired by Cardinal John Dearden, of Detroit, the NCCB committee is designing a program that will culminate in a major conference on liberty and justice to be held in the fall of 1976.

## Nightly Rosary for King Henry VIII in 429th Year at Nuns' Hospital

WATERFORD, Eire—Every night Roman Catholic nuns and patients at the Holy Ghost Hospital remember King Henry VIII of England in their prayers. The custom goes

back to 1545 when the king—remembered here for his six wives and his quarrel with the Vatican over divorce—made a gift of the hospital to the people of Waterford on condition that a Rosary be said for him each night. The hospital is operated by St. John of God nuns who, along with their patients, have maintained their side of the bargain.

## Lord's Day Group Urges Ford: Restrict Retailing to Six Days

MERCHANTVILLE, N.J.—President Ford has been urged by a committee of the Lord's Day Alliance "to exercise good economic sense by taking whatever steps are necessary to curtail business activities to six days a week." "We would call your attention to the ever-growing practice of business being conducted seven days a week and in some cases even 24 hours a day," said Dr. Samuel A. Jeanes, of Merchantville, chairman of the State and National Affairs Committee of the Lord's Day Alliance of the U.S. The Lord's Day Alliance leader commended President Ford on his efforts to curtail inflation. He held that enforcement of Sunday blue laws is one simple way "to reduce prices and at the same time lead us to some solutions to related problems."

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