



## FIRST THINGS FIRST

**R. H. Pierson Responds  
to Letter From  
J. R. Spangler**

Dear Brother Spangler:

Your open letter to me that appeared in the December issue of *The Ministry* has been read with both interest and concern. I share with you the burden you carry to see the work of God finished in our day! Few people feel the pressures and experience the deep concerns for the welfare and the triumph of God's remnant church more experientially than the person who sits in my chair. Consequently I feel deeply with you about all you have written in your letter.

The 1973 and 1974 Annual Councils were memorable spiritual meetings—as indeed they should be in this late hour of earth's history. As leaders from the world field we dare not gather together merely to vote budgets, solve problems, and lay plans. The Lord we serve calls us to prayer, to the study of the Word, and to a live fellowship in Him on such occasions. Each of the past two Annual Councils were beautiful experiences,

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and as we near the end, the depth of such fellowship with the Lord should increase whenever God's leaders meet.

While we should never be satisfied, my heart is greatly cheered to see the messages of these councils "getting through" to the grass roots and making an impression upon our pastors and our laity! From my correspondence and personal contacts with the church on all levels around the world, it is evident God is indeed speaking to His people not only in Washington and Loma Linda but far out in the remote corners of the earth. He is telling all of us that the hour is indeed late and a people must soon be prepared for His return to earth.

### The Lord Is at Work

I have spent many hours with the leaders in several of our divisions since the 1973 Annual Council. As I have fellowshipped and prayed with these men and women of different nationalities, languages, and cultural backgrounds, my heart has been filled with faith and hope. I know many of God's leaders are searching their hearts more earnestly than ever before. More than one leader came to me in Loma Linda during the past Annual Council and said, in substance, "Pastor, I have never searched my heart more prayerfully than I have been doing at this meeting. *I want to be right with God and with my fellow men. I want to get this work finished and to see Jesus come!*"

Perhaps I do not need to dwell at such length on the reactions to the Annual Councils, but I feel this is pertinent to the questions you have raised in your open letter. When the leaders of this church, from the local church through the General Conference, get on their knees in true repentance and seek to be sure they are right with God, I feel we are a long way toward finding solutions to the problems raised in your letter.

I would want to be the first to recognize that the church is not all that it should be—not all that our Lord intends it should be. In this assessment I would surely say "we" and not "you." I want to be the kind of leader the Lord can use to wind up His work

quickly! But I would be untruthful to what I see if I failed to recognize the Spirit of God at work among us as workers and lay members today. Instead of wringing our hands and oozing jeremiads, I believe we should thank God and take courage when we see what God is doing for His people.

### Goals and Objectives of Vital Import

You placed your finger on the proper place when you emphasized the need of keeping our goals and objectives before us as a people. Early in my administration in Washington I sought to underscore this need. All of the departments of the church have been urged, not once but many times, to spell out clearly the *raison d'être* as they found it in the Spirit of Prophecy. They were then requested to lay plans for their departments in keeping with those objectives. I believe most of our departments have done this.

Unless our institutions keep their goals and objectives clearly before themselves and untiringly work toward meeting the purposes of their existence, Satan can get us off course. Only when a very high percentage, at least, of the workers in these institutions are Seventh-day Adventist men and women who share our bur-

experienced true repentance, revival, and reformation. Boards and committees are made up of men and women. Their actions reflect the experience of their members.

### Pressure Tactics

You have mentioned pressure tactics within the worker ranks of the church. It is true that every leader is subjected to some pressures. This is particularly so living as we do in a divided world. There are so many groups with special interests, and naturally they are anxious to keep their needs constantly before those who, they feel, may be able to help their cause the most.

I would like to make an observation or two in connection with pressure groups and pressure tactics. In the first place, I believe we should be Christians—Seventh-day Adventist Christians. Whether we "pressure" or whether we are "the pressured," we need to keep this fact ever in mind. This will lead us to sit down and calmly, prayerfully talk over our needs and our problems. Then we should be guided by the Holy Spirit. Sometimes the requests of "pressure groups" are legitimate. If they are, they should be listened to and complied with. Sometimes such requests are not reasonable, or for some other reason may not

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den for a finished work in our day can we ever hope to work at maximum Adventist effectiveness in the work the Lord has called us to do! Obviously workers not of our faith cannot guide people through conversion, teach them the doctrines we hold, and lead them into the remnant church.

As you point out, the revival and reformation approach must shape our policies, guide in the preparation of budgets, and motivate our board and committee actions. This will become full reality only when we as leaders and board or committee members have ourselves

be complied with. Then "the other side" must exercise Christian tolerance and understanding and not press their claims.

We have committees to deal with what we might term "pressure requests," and I thank God for committees. There is always wisdom when more than one person is involved in making important decisions. When the committee speaks on these items the matter should be settled, and we all should work together in love and unity.

While, with you, I regret the failure of a finished work, I feel

your analysis of membership growth might be open to fair criticism. Of course, 5 per cent annual growth is not "spectacular" and comes far short of your hypothetical 275,458,100 membership we might have had.

On the other hand, there are two basics I believe we need to keep in mind. First, according to my understanding of the Bible and Spirit of Prophecy, while large numbers will accept the message, these large numbers may not represent high percentages of existing population. "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:14).

Secondly, although the Advent message requires change in lifestyles, job adjustments, sometimes sacrifice of loved ones and friends, radical social and living changes, this movement as we see it today, under God *has grown from one country and spread to some 192 countries during the lifetime of Seventh-day Adventists now living!* This, in itself, is to me an evidence of God's blessing and leadership! For this I thank God and take courage. I believe this message has gone far beyond the figures our statisticians bring to us today!

### "The Bland Leading the Bland"

It is true, the apostolic church was not "plagued with fuzzy concepts as to what their mission was." However, they did not face the sophisticated sin, the complexity of modern society, with all of its resultant problems, that we encounter currently. It is my personal feeling that the Lord never intended that we face the tremendous problems the church faces today. His work should have been finished and the saints should have been in the kingdom ere this!

Unfortunately, such mundane problems as departmental films, the place of the next General Conference session, wage scales, the radically escalating costs of education, the pressures of accrediting associations, of labor unions, and probing government agencies have to be reckoned with. They are part of the very real facts of life in the 1970's. The church is still

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# the Ministry

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## IN THIS ISSUE

World President Pierson takes time from his busy schedule to respond to December's open letter. You should take time to read his response thoughtfully. Two principles of good management, decentralization and delegation, are applied by Rorick in an interesting way to the time of Moses, as well as to our needs today. In "The Perils of Counseling" Standish presents another thought-provoking statement, and McQuilkin helps us sharpen our thinking on the real purpose of and the need to practice just and loving church discipline. Carbon-14 dating is thought by many to be substantiated by bristlecone pine tree-ring dating. In another must-read article, Sorenson demonstrates the uncertainty of this method.

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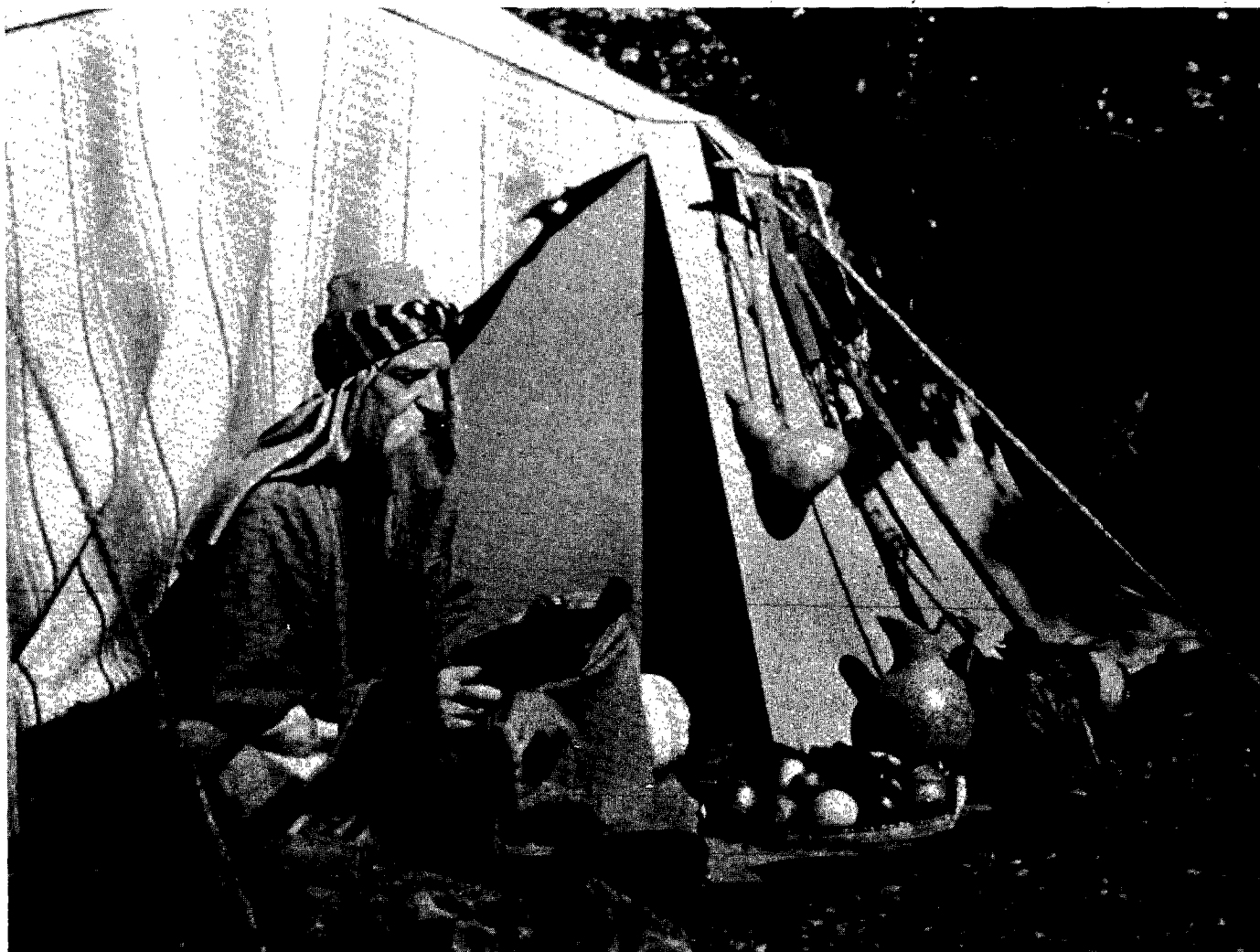
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# **Jethro—Management Consultant**

## **3,500-Year-Old Advice Still Pertinent**

**BILL RORICK**

THE CHAIRMAN of the board of a major New York-based management consulting firm, when learning of my close church ties, recently remarked, "I have never for a moment doubted the power of God to save, but I sure have to question His personnel policy most of the time." Sacrilegious to be sure, but still trenchantly poignant. There immediately came to my mind the words found on page 99 of *Testimonies*, volume 7: "The Lord is working impartially for every part of His vineyard. It is men who disorganize His work."

While the words of Matthew 5: 16 carry universal applicability, they can be applied specifically to those responsible for directing, administering, and managing the work of God here upon the earth: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Whatever else it might be, the kingdom of God is a managed organization. "Managers are needed in every branch of His work, that it may be carried on with energy and system."—*Ibid.*, vol. 5, p. 276. On page 550 of the same volume we read, "As the result [of not seeking and following the counsel of God] the greatest work ever committed to mortals has been marred by man's defective management."

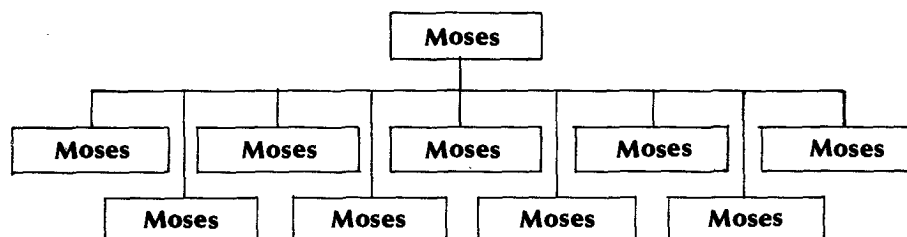
The chairman of the board referred to above was merely reacting to what he judged to be great inefficiency in the way that much of religious endeavor is managed or administered. He was, incidentally, in an unusually good po-

*Bill Rorick is corporate director of employee relations and organizational development, United Refining Company, Warren, Pennsylvania.*

sition to make such an evaluation. Not only had he been a top-flight management consultant for close to fifty years but had also served on the national board of directors for one of the largest and most prestigious Protestant denominations in the country.

Coming closer to home, there is hardly a denominational worker

He had supposedly studied at the feet of the Peter Druckers of his day. Yet, in spite of a close abiding friendship with God and the finest management training available anywhere, Moses fell far short of a 5-5 score on the Blake/Mouton Managerial Grid. His organizational chart still looked something like this:



who has not heard (or made) statements such as, "If General Motors were run as the church is run, it would be out of business in a month," or "The church's operational policy is pretty much consecrated ignorance," or "Every time the church takes over a business, they run it into the ground in no time flat." These are all sweeping generalities generously seasoned with obvious cynicism and frequent misinformation, but at the same time is there not a kernel of truth beneath the censorious crust that is worthy of closer examination?

After all, where do such attitudes and generalizations come from in the first place? More important, is there any place in the work and life of the church for the managerial tools and practices that serve as common currency in the secular marketplace? Is there, indeed, anything that the church can learn from General Motors? Unfortunately, it would appear that in some instances, at least, "the children of this world are in their generation wiser than the children of light" (Luke 16:8).

### Inefficiency Not New

Ineffectiveness and inefficiency are not new to the cause of God. The church's first great leader, who also happened to be a close friend of God, left much to be desired in the way of administrative skills. This leader, before assuming his ecclesiastical duties, had been a widely acclaimed administrator in the secular world.

In desperation at the wasted efforts and blighted hopes that ensued, Jethro, one of the first management consultants (Joseph predated him), came to Moses and declared with great certainty that if things continued on as they were, the whole movement would collapse in ruin, and that Moses would not only end up killing himself but destroying all those around him, as well (see Ex. 18:18). As a priest of Midian, Jethro was not without some practical organizational experience, and it is an indication of Moses' greatness and stature that he was willing to accept this rather strong advice so unequivocally.

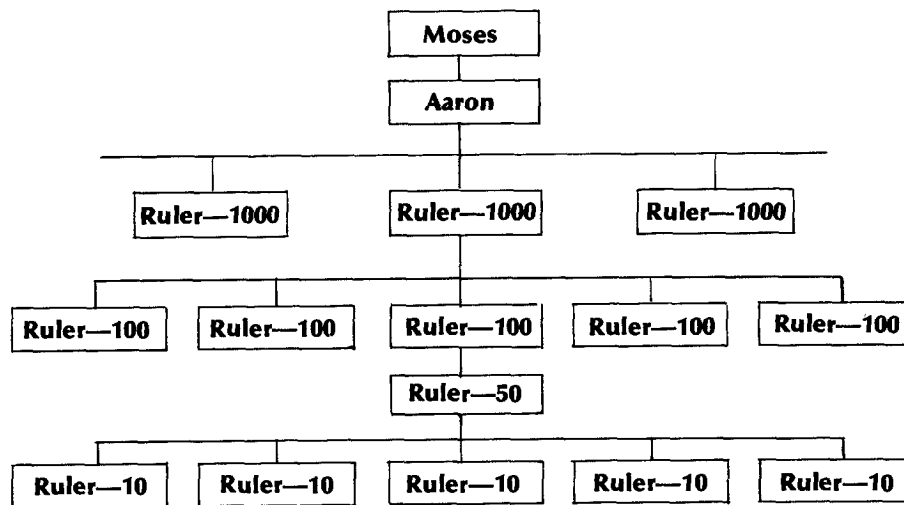
Notice what Moses didn't plead. He didn't point out that he was a friend of God and had been chosen to lead the people, therefore things couldn't really be as bad as Jethro thought. In his heart Moses probably knew that he needed help. Good managers will sense when they have run into trouble and will welcome any help they can get, regardless of the source of that help. Jethro's advice, which could easily have earned him a \$25,000 retainer fee in today's market, is recorded in Exodus 18:13-27. This passage should be required daily reading for every leader and manager in the church.

### Principle Never Improved On

The counsel that Jethro gave to Moses is still to this day the cornerstone of effective management and organizational practice. The

principle will never be bettered or improved upon. It is a simple concept, but incredibly efficient. It is called decentralization. It is put into operation by trusting other people's capabilities, as well as one's own, and then delegating to them both responsibility and authority.

Interestingly, Jethro prefaced his advice with the words "Now listen to me, and I will give you advice *that God may go with you.*" The obvious inference being that refusal to follow the advice would result in the withdrawal of divine favor and even divine presence. When Jethro had finished, the new organizational chart looked something like this:



"He [God] designs that we should learn lessons of order and organization from the perfect order instituted in the days of Moses for the benefit of the children of Israel."—*Testimonies*, vol. 1, p. 653.

#### Counsel From Subordinates

The fact that God had not told Moses what the problem was, but chose rather to move upon a subordinate to proffer the needed counsel, should make every minister and administrator take stock as to how he reacts to advice and counsel from subordinates.

All of this involves a very basic management principle. Wherever this principle is recognized and given full play, the chances for making right decisions are greatly enhanced. Charles Kingsley, the director of management development for Scovill Corporation, a

diversified manufacturer employing more than 20,000 workers and generating annual sales in excess of \$500 million, stated the principle very succinctly in a recent conversation with this writer. In Mr. Kingsley's words, "Always let the solution come from those who are closest to the point of the problem."

How very reassuring it is to read the same logical, salient advice being given to those responsible for managing the Lord's work as far back as 1895: "The work has been greatly hindered in many fields because the laborers ask counsel from those who are not working in the field and who see not and feel not the demand, and

therefore cannot understand the situation as well as the one who is on the ground."—*Evangelism*, p. 327.

These statements are not to be construed to mean that every man can work independently of constituted leadership or that there is no need for a constant ongoing communication to take place between leaders and subordinates. "But to do good and to communicate forget not: for with such sacrifices God is well pleased" (Heb. 13:16). It is a sad but poignant fact that for many Christian leaders, communication is indeed considered a sacrifice. The point that should be emphasized here is that when there is a difference of opinion it is good practice to defer to the judgment of those closest to the problem. This is not to say that mistakes will not be made or that the advice of sea-

soned managers not directly connected with a given situation is to be categorically ignored. The question that must be asked, however, is How are new managers to be developed and seasoned if they are in fact given little opportunity to make important decisions and then to live with those decisions?

It would certainly appear that this point is more than academic. God is very jealous of the prerogatives that He has bestowed upon those whom He has called to lead His work upon the earth. The Spirit of Prophecy is fraught through with admonition and grim warnings to those who would interpose themselves between a worker and the execution of his duties as he sees them. "God has given to men talents of influence which belong to Him alone, and *no greater dishonor* can be done to God than for one finite agent to bring other men's talents under his absolute control, *even though the benefits* of the same be used to the advantage of the cause. . . . Satan's methods tend to one end—to make men the slaves of men."—*Testimonies to Ministers*, pp. 360, 361. (Italics supplied.)

"Organizations, institutions, unless kept by the power of God, will work under Satan's dictation to bring men under the control of men; and fraud and guile will bear the semblance of zeal for truth, and for the advancement of the kingdom of God. . . . God will not vindicate any device, whereby man shall in the *slightest degree* rule or oppress his fellow men."—*Ibid.*, p. 494. (Italics supplied.)

We can confidently trust these managerial principles of decentralization and delegation. They are of heavenly origin, conceived in the mind of the great Proto-Manager. We see them given full play at the creation of our own world. "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: *and have dominion* over the fish of the sea, and the fowl of the air, and over every living thing that moveth upon the earth" (Genesis 1:28).

# "Something Better," Not "Something Bitter"

DAN MANZANO

THE EARNESTNESS in my fellow minister's voice echoed the feelings in my own heart as he questioned, "How are we going to stir up our people? How can we get them to study and follow God's revealed will?"

We had been studying about the shaking—what causes it, what is needed to stand through it, who will stand? As the realization that many Seventh-day Adventists are not going to make it in their present condition swept over us, the several ministers united in study asked one another the question "Brethren! what can we do?"

A recently studied text came to mind, "How about this?" I responded, "I think Jeremiah 23:22 has the answer." We read the text together. "But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them away from their evil way, and from the evil of their doings."

Someone suggested that we ought to tie in with this text the statement found in *Testimonies*, volume 6, page 119: "The great reformatory movement must begin in presenting to fathers and mothers and children the principles of the law of God."

"It seems clear to me," I said, "that we have to present to our people God's pure truth. His law, His words, must possess our lives, and then we are to present it to the people. God says that's how the reform is to begin."

"But," one of the ministers responded, "we can't just preach to our people. We need to make them want to study."

"That's right," another minister spoke up. "I was just reading in *The Ministry of Healing*, pages 156 to 157 these words: 'It is of little use to try to reform others by attacking what we may regard as wrong habits. Such effort often results in more harm than good. . . . We must offer men something better than that which they possess, even the peace of Christ, which passeth all understanding.'"

Then he added, "We need to use love somehow to get our people interested. We can't just hit them over the head with the Testimonies. We need to do as Christ did and show them 'something better.'"

The meeting soon broke up with most of our

questions still unanswered. What can we do? How can we get our people to study and prepare for the crisis?


After seriously studying this problem, I am convinced the answer has been given. We are to present God's words, His law. That is how reform begins. That is where it began in the days of Jeremiah and Josiah. The directions are clear. What is *not* clear is our understanding of what the law really means to us. Somehow we have the idea that the law is negative, or at least tends toward a negative effect.

Actually, however, God's law is the "something better" we are to offer people. "His law is the echo of His own voice, giving to all the invitation, 'Come up higher. Be holy, holier still.' Every day we may advance in perfection of Christian character."—*Ibid.*, p. 503.

Volume one of *The SDA Bible Commentary*, page 1105, adds, "That law of ten precepts of the greatest love that can be presented to man is the voice of God from heaven speaking to the soul in promise, 'This do, and you will not come under the dominion and control of Satan.' There is not a negative in that law, although it may appear thus. It is DO, and Live."—Ellen G. White Comments, on Ex. 20:1-17.

Notice—"not a negative" in the Ten Commandments. That's quite a surprise!

Let's take an example: "Thou shalt have no other gods before me." Actually, this is a divine commitment that as we surrender fully to Him there will be no other gods between us. The things we used to serve—money, appetite, hate, fear, self—the many, many gods are now gone! We are free! Free to serve God and Him alone. As we feel the tug of temptation—one of our former gods seeking to come between us—the glory of God's character in His law looms before us, and our plea goes up: "Lord, You promised there will be no other gods between us. We claim this promise. We don't want these gods to control us. We choose to serve You. Please help us!" God answers, rebuking the tempter, and we find the joy and peace that comes from serving only Him.

What a blessing! What peace and assurance! His law is not merely an attack on our wrong habits, but the assurance of "something better" than what we now have. Freedom from sin. Freedom from the dominion and control of Satan. 

Dan Manzano is pastor of the Hightstown church in New Jersey.

# SECULAR TUNES IN CHURCH



*We sometimes feel that our problems today have never before been met. With this in mind, it is interesting to read the preface of a publication edited by Thomas Hastings and Lowell Mason, published in 1833. The title is Spiritual Songs, for Social Worship: adapted to the use of families and private circles in seasons of revival, to missionary meetings, to the monthly concert, and other occasions of special interest.*

*This preface was sent to us for possible publication by Harold B. Hannum, professor of music at Loma Linda University. In the note attached he stated that this preface "sets forth principles which help us in judging whether popular secular songs are suitable for religious use."*

*He adds, "This book, Spiritual Songs, is not an Adventist publication, but I am sure it had an influence on our hymnals." The hymns in this collection are very similar to the hymns and tunes which appeared in our Hymns and Tunes, published in 1886.*

*The hymn following the preface was the first hymn in Spiritual Songs. —EDITORS.*

The chief design of this publication, is to present to the lovers of devotional song, a convenient manual for the use of families and social religious meetings. In the larger and more dignified assemblies, psalmody will continue to hold its appropriate place; but for social and private uses, something is needed which is more familiar, more melodious, and more easy of execution. The importance of such music has become too evident to escape the notice of intelligent Christians; and the demand for it, especially in seasons of revival, has of late been increasing.

It is to be lamented, however, that in meeting this demand, compilers have not more frequently had recourse to good music. Hitherto, the best compilers have done little more for this department, than to furnish occasional specimens among psalms and hymns of the ordinary character. These, though the number has been gradually increasing, have not been sufficiently numerous to satisfy the public. The consequence is, that a multitude of insipid, frivolous, vulgar, and profane melodies, have been forced into general circulation, to the great disparagement of the art, as well as to the detriment of musical reform.

Such a result as this, might indeed, have been naturally anticipated, in times like the present. Impenitent men, for example, who might be ignorant of the true principles of devotional music, would, immediately on their conversion, be found to exercise their religious feelings in such melodies as might then be at hand, whatever might be the character of those melodies, or however they might have been previously connected in the mind of others, with profane or impure associations. Almost any music which should be applied to solemn words, under such affecting circumstances, would, for a little time, be sung with delight by the young convert, and heard with interest by such Christians as had previously neglected the subject of devotional singing; and such, there is some reason to apprehend, are the majority of professors at the present day.

There is also, one fact in the history of psalmody, which has lent its influence to the result here mentioned. A number of devotional tunes now contained in the best collections in Europe and America, are known to have had a secular origin. The precedent thus furnished has been greatly abused. Music which is purely the language of emotion, it must be admitted, has sometimes been found susceptible of such changes. The same strains, for instance, that in one age of the world could express the joys or sorrows of earthly love, could in another age, when the circumstances of their origin had been forgotten, be made instrumental of kindling affections more pure and holy. But examples of this nature have been comparatively few among the successful cultivators of the art; and they have by no means been sufficiently numerous to constitute any thing like a general rule of adaptation. Such experiments have usually been unfortunate; and in later times they have been liable to the most serious and weighty objections. Yet, if the lapse of three centuries has furnished among the innumerable abuses of this sort, some twenty or thirty specimens of a more favored character, it by no means follows, that in the present state of the churches, the same experiment may be safely repeated by every publisher who is unacquainted with music, directly in defiance of the fundamental principles of the art. But this very thing has been done, and the public have been extensively called upon, in these enlightened days of reform, to recognize in the



current love songs, the vulgar melodies of the street, of the midnight reveller, of the circus, and the bar room, the very strains which of all others, we are told, are the best adapted to call forth pure and holy emotions, in special seasons of revival! In some instances too, tunes have come to us, not as old acquaintances partially recognized, but in all the freshness of their corruption, still reeking, as it were, with the impure associations which prevail in the haunts of moral pollution!

What was to be done in such circumstances as these? The *established rules of musical adaptation* furnish the only sure remedy. These are found to correspond at once with the dictates of sound sense, and the history of past experience.

1. The first legitimate question on the choice of tunes for devotional purposes, is, whether at the time of selection, they possess intrinsically an appropriate character; and are thence adapted to call forth the right emotions.

Music, it should be remembered, is very variable in its character. What has been known to edify the people of one age or nation, has often proved insipid to another.

Extraneous circumstances also, will occasionally be found, to give temporary interest to a tune, which is insipid in itself; and where they do so, the tune will to some extent be used; but this is no reason why it should be held up to the public in general as a fair specimen of intrinsic excellence—the use of which would thus be sanctioned and perpetuated. Such a course would have a tendency to bring the whole subject of music into disrepute. To borrow an illustration from a sister art. Some very good men, for example, will in their own devotions, prefer serious doggerels to the most simple, chaste, and impassioned specimens of lyric verse. Let them do so. This does not alter the nature of the doggerels, nor render it necessary to force them into more general circulation. The man who does this, ultimately inflicts an injury upon the best interests of literature and religion; and the same may be said of the publisher of music who pursues a corresponding course in his selection of tunes. The two cases we consider as parallel.

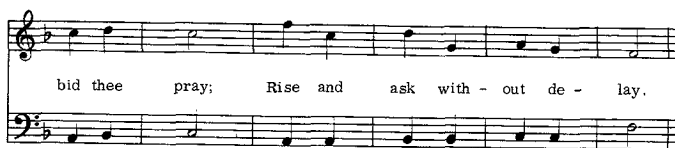
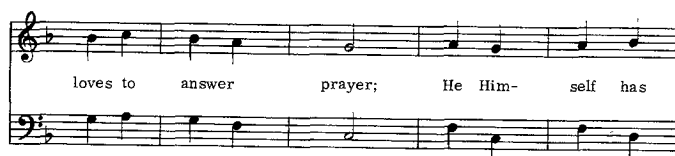
2. The second question on the selection of devotional tunes, is, whether the specimens before us, though intrinsically chaste and effective, may not, in the minds of a considerable portion of the community, be connected with profane associations. Where this is ascertained to be the fact, the tune should, for the present, at least, be cast aside as worse than useless. Give it a place among the more favored doggerels, where it may continue to be used in private, and eventually be sunk in oblivion, or if worthy of it, restored to public favor.

We are aware that the full importance of these fundamental principles of adaptation, will not be readily appreciated by those who habitually neglect the cultivation of the arts; yet they wear the impress, as we have said, of sound sense and universal experience; and they are principles that have a vital bearing upon the permanent interests of devotional song.

Let the young convert, coming suddenly into a new world of light and love, express his burning emotions

in airs that are familiar to him, and let none rudely intermeddle with his joys. Let the simple-hearted Christian, who suddenly awakes, as by a second conversion, to the glorious themes of the gospel, sing forth in private, in his family, and in the smaller praying circles, the fulness of his glad emotions in the rudest of strains, if nothing more appropriate is at hand. There is no time as yet, for special cultivation, and where only the lame, the blind, the halt, and the torn, can be obtained for the sacrifice, the offering will perhaps be accepted, and the exercise for a while, tend to edification. But to seize upon this circumstance for the purpose of forcing such unseemly melodies into general circulation, is just as preposterous as it would be to publish all the broken petitions of prayer, or the imperfect expressions of Christian experience that fall from the lips of the new-born soul. Such things are interesting in their place, because they show the undisguised sincerity of the person who utters them; but certainly they are not on this account to be collected and published as suitable materials for a manual of devotion!

Such are the views entertained by the compilers of this work. On the materials here presented, they have bestowed abundant labor. Their object has been, uniformly to connect chaste simplicity with the fervor of devotion. Most of the tunes are simple and familiar. Many of them have been composed expressly for this work. Not one of them, it is believed, has been injured by unhallowed associations. The words have been selected and arranged with care, through the kind assistance of several of the clergy; and not a few of the poetic specimens which are here presented, have been furnished by different hands, as original compositions. These and other favors will be more fully acknowledged in the sequel. That the work may prove extensively useful in elevating the standards of sacred music, and in enlivening the devotion of the pious, is the sincere and earnest prayer of the January, 1833, COMPILERS.



2	With my burden I begin:	3	Lord, I come to Thee for rest,
	Lord, remove this load of sin;		Take possession of my breast:
	Let Thy blood for sinners spilt,		Thou Thy sovereign right maintain,
	Set my conscience free from guilt.		And without a rival reign,



*Continued from page 3*

here. It does not exist in a vacuum. We have a world to deal with and someone has to face these problems. While some of us as administrators would much rather hold evangelistic campaigns and stress other phases of soul winning, we must do what the church has elected us to do and care for some of these nagging, almost insoluble problems that confront the church in these difficult days.

#### **First Things First**

Having had a look at the realistic side of the coin, I would hasten to agree that *first things should be first*. You have heard this slogan with increasing crescendo from the General Conference headquarters in recent years. I firmly believe if we "seek . . . first the kingdom of God, and his righteousness" then we will receive help in all the other problem solving! The

One of the most significant steps taken in budget making in recent years was taken at the recent Annual Council when we set aside nearly half a million dollars as an "opportunity" fund to be used to step into the opening providences of God such as we have witnessed in Zaïre, South India, and perhaps a few other places in the world.

When the Zaïre opening appeared a couple of years ago the General Conference unhesitatingly stepped in and helped the Trans-Africa Division with nearly a quarter of a million dollars to reap a harvest the Lord had prepared. There was no hesitancy to commit funds where the Lord opened the way. This will continue to be our policy.

At the present time a special committee is engaged in an in-depth study of the distribution of church funds. We want to make sure that every possible penny finds its way to the grass roots where most of the work is being done. We want to also make sure that our institutions are operating as efficiently as possible, generating as much of their own funding as possible, so church dollars may be channeled into aggressive soul-winning endeavor the world around. With you, I agree that soul winning—every-department,

appeal to my brethren that we experience a real revival and reformation in our building. Let us make our buildings utilitarian and comfortable, but let us save thousands of dollars for the cause by omitting a lot of the luxury and gingerbread that has been finding its way into Seventh-day Adventist buildings. This goes for extravagant pipe organs and other equipment we are installing. This money should go into soul winning and preparing a people for the coming of Jesus! I appeal to my fellow leaders around the world to help assure the reaching of these objectives and the saving of these funds.

#### **Self-examination**

Your suggestion of a re-examination of every church program in the light of the gospel commission is a good one. We have taken some steps in this direction when the Wernick Commission studied all the department programs in the General Conference. In response to their recommendation, many programs were either dropped or consolidated with similar programs in other departments.

We should, we can, and we will do much more of this. The plans are already in the works and in due course results should be apparent. I would like to challenge the Ministerial Association to set the example in a raw, frank evaluation of its program. Mercilessly cut away any "fat" on your program. Get it down to the basic essentials for a finished work. To our other department leaders and to my fellow officers I direct the same challenge! Let us cast aside every weight that so easily besets us and get down to the one task of winning souls, holding souls, and getting the work finished. Away with excess baggage!

We are constantly appealing to church members to give more money to help finish the work. Now I want to appeal to denominational workers—all of us, including the General Conference president—to change some of our spending patterns and *save some* more of the Lord's money.

What can we do? Here are practical suggestions we can implement without personal discom-

### ***Nearly half-a-million-dollar "opportunity" fund has been set aside to step into the opening providences of God.***

spiritual emphasis must be—and is, I thoroughly believe—in the ascendancy!

The committees and boards with which I met in recent years give evidence of new emphases! The leaders of this church are giving more and more attention to the spiritual needs of the corporate church and of individual workers and members. While there is much, much room for improvement, I believe in the leaders in this church on all levels, and I believe there is an earnest desire on the part of most of these men and women to truly make "first things first."

every-institution, every-worker, every-member evangelism—must take precedence over every other consideration before the church today.

#### **The Gingerbread Should Go**

We have lessons we yet need to learn—in the General Conference and on all other levels of administration—when it comes to the kind of buildings we are erecting. We have been altogether too lavish and too extravagant in building churches, schools, hospitals, offices, and other buildings. I accept responsibility for my part in this misuse of the Lord's money, and

future and without doing despite to the work of God!

1. Cut down large meetings to which we have to bring so many people for department and administrative consultations.

2. Be sure we take only trips that are essential. A lot of travel could be cut without hurting the work. In fact, if more of our leaders were in offices, classrooms, and homes, and less were in planes and automobiles, we could not only save millions of dollars for soul winning, but we could do our work much more effectively.

3. Stay in the moderately priced hotels and motels. New, moderately priced motels and hotels are springing up all over. We can save thousands of dollars by using them both for our personal needs and for the locale of some of our large meetings.

4. Look for other ways in which you can save money in carrying on the Lord's work in your field or your department.

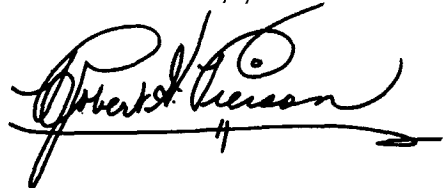
These four suggestions, in addition to the thoughts on the type of buildings we erect and equip, if we would really take them seriously, could add millions of dollars to our annual world budget. I appeal to all my fellow leaders everywhere: *Let's save the Lord's money as well as ask our church members to give more!*

I am sure, Brother Spangler, I have not answered all your questions; but I have tried honestly to deal with most of the points you raised, and I added a few of my own. Be assured that all I have written has been written in great love for and faith in my fellow leaders around the world. Let us stay on our knees and on our toes and keep trying, with the Lord's help, to improve our work for Him and to get the work finished in our generation!

I will welcome further future exchanges on definite problems in the Lord's work.

God bless and keep you.

Cordially yours,



President, General Conference

## "NOT I, BUT CHRIST"

*"The greatest work that can be done in our world is to glorify God by living the character of Christ. God will make perfect only those who will die to self. Those who are willing to do this can say, 'I live; yet not I, but Christ liveth in me.'"*—The SDA Bible Commentary, Ellen G. White Comments, on Gal. 2:20, p. 1109.

*Here is indeed a stagg'ring thought,  
It strikes a crushing, killing blow.  
The hardest lesson I've been taught—  
It kills the dearest man I know,  
Myself.*

*When I first heard the gospel news,  
I studied well the Master's plan.  
I saw I had to change my views,  
And slay that wicked, sinful man,  
Myself.*

*I saw the sinner had to die,  
And studied then about "new birth."  
From earth I looked up to the sky,  
And learned of things of greater worth  
Than I.*

*And so, the newborn baby grew;  
It was a wise and healthy child;  
The youth knew many things to do.  
Who was this man so meek and mild?  
Myself.*

*And now there comes this wounding word,  
That good man, too, is doomed to die;  
The most distressing news I've heard!  
What good man must I crucify?  
Myself.*

*The greatest work upon this earth:  
REVEAL THE CHARACTER OF CHRIST TO MEN!  
This is the work of greatest worth—  
WHEN SELF IS DEAD, CHRIST LIVES AGAIN  
In me, myself!*

Adlai Albert Esteb



# The Saviour and His Sabbath

## Part 2/Gerhard F. Hasel

IN LAST month's article we pointed out that Jesus shocked the legalists of His day with the statement "The sabbath was made for man, and not man for the sabbath."

It was a cry of emancipation, setting man free from the multitude of legalistic and casuistical regulations of Sabbath observance. But this intent in setting forth the priority of man over the Sabbath goes far beyond this.

According to Jewish thought the Sabbath was for Israel only (cf. Mekilta 109b and Jub. 2:31). "He hallowed no people or peoples to keep the Sabbath on this day, except Israel only; to it alone he granted to eat and drink and

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keep sabbath on it."—Jubilees 2:31.

Against this restrictive position, which limits the Sabbath to one nation, Jesus took the wider view of the Sabbath. The Sabbath was not made for the Jews, nor for Seventh-day Adventists. No, the Sabbath was made for man in the generic sense. It was made for all mankind in all generations. "The institutions that God has established are for the benefit of mankind" (*The Desire of Ages*, p. 288), says Ellen G. White in connection with the Sabbath.

Thus we may speak of the universality of the Sabbath. The knowledge that the Sabbath is for mankind gives us an irrepressible mandate to make the Sabbath known to all men. The fact that it was made for the benefit of all mankind, that is, for each indi-

vidual in the human family, gives us a reason for our existence as a people called by God to bring this message to a world of restless, aimless men.

The Sabbath is one of the pillars of God's last-day church. It is one of the three fountainheads that along with the sanctuary message and the Spirit of Prophecy made its appearance in the designated year of 1844. It is our task, a task that no one shares with us in the full sense, to bring the true knowledge and meaning of the Sabbath to the world in which we live.

We must never lose sight of this fact; we must not shortchange ourselves in respect to this blessed mandate, or we will lose a key reason for our existence and indicate a lack of understanding of the fact that the Sabbath is made for man, for all men.

The universality of the Sabbath is further emphasized in Mark 2. Jesus Himself added the pronouncement, "Therefore the Son of man is Lord also of the sabbath" (Mark 2:28).

This sentence must not be construed to mean that Christ abolished the Sabbath, that He obliterated the Sabbath. To the contrary, it affirms the lordship of Christ over the Sabbath. He who is man's Lord and Saviour, He who is man's Creator and Recreator, is also the Lord of the Sabbath. He determines its use and purpose. John tells us, "All things were made through him, and without him was not anything made that was made" (John 1:3, R.S.V.).

And Hebrews 1:2 explains that through the Son the world was created. Thus we know that Jesus Christ in actuality made the Sabbath. The Sabbath, then, is the day of the Lord Jesus, the Lord's day. It belongs to Christ, it is His possession. And even more than this, it is His gift for man.

To understand the Sabbath as God's gift for man, we must understand the threefold expression found in Genesis 2:2, 3, which describes the uniqueness of this day in distinction to all the other six days of the weekly cycle. "And on the seventh day God finished his work which he had done, and he rested on the seventh day from all his work which he had done.

So God blessed the seventh day and hallowed it, because on it God rested from all his work which he had done in creation" (R.S.V.).

Much has been said and written about this, God's concluding work of Creation through Christ. We cannot here even touch on all the high points. But one thing must be emphatically emphasized. This concluding act of God in His work of Creation must be seen within the framework of the two focal points around which the entire Creation story revolves. On the one hand, there is *God*, i.e., Christ the Creator, and on the other hand, there is *man*, the crown, the pinnacle of Creation.

One would expect that with the creation of man on the sixth day the Creation story comes to an end. But not so. To one's surprise something significant and unusual is reported about the seventh day, the Sabbath day. The whole report of the Creation process finds its last and hidden goal in the story of the Sabbath. Thus we have the three centers of emphasis in the Creation story: *God*, *man*, and the *Sabbath*. Thus we have a correlation between Christ, His work for man, and the Sabbath as a day for man from the beginning of the world.

I have recently studied all known ancient Near Eastern Creation stories and myths of beginning. One of the things that struck me during this study was that we look in vain in the whole record of the ancient religions of the world for such a majestic scene as that which depicts God's rest at the conclusion of the Biblical narratives of Creation as we find in Genesis 2:1-3. In contrast to the noise that accompanies the festival of the Babylonian gods at the end of the creation by Marduk, when fifty names of honor are shouted, the Biblical writer speaks of the solemn silence and rest of the Creator of the world.

"God . . . rested on the seventh day from all his work." We would be mistaken to think that God was tired and needed physical rest. No. When God created He merely needed to speak and it was done. The emphasis here is different. Christ, the Creator, identified Himself already, then, with man, and set an example for men to

follow throughout the millenniums of the weekly cycle.

This phrase also clearly demonstrates that the seventh-day Sabbath is as old as the world and not as young as Israel. The Sabbath was made for man back at Creation. Jesus in His earthly life needed to liberate the Sabbath from its Jewish restrictions and

### ***The seventh-day Sabbath is as old as the world and not as young as Israel.***

restore it to that which it was intended to be.

God performed a work, however, on the seventh-day Sabbath. Certainly the nature of this work is entirely different from the creative works of the previous six days. Perhaps we can begin to appreciate even at this point in the Sacred Record that Sabbath rest does not mean "useless inactivity" (*ibid.*, p. 207), but healthful rest, worship, and holy deeds.

"God blessed the seventh day." Christ did not allow this day to pass away with useless inactivity. He takes the seventh-day Sabbath and does something with it.

How shall we understand the blessing of the Sabbath? When a man is blessed in the Biblical sense, special forces of life are placed in the blessed one. But how can we understand that a day is blessed? Obviously we must understand the blessing of the seventh-day Sabbath to mean that God takes the seventh day and impresses upon this day something that no other day of the week has. He puts life forces into this day. These life forces can be transferred to those who rest on this day. As such the Sabbath "was given for the benefit of man" (*Spiritual Gifts*, vol. 3, p. 267).


Disobedience of the Sabbath commandment results in the removal of oneself from the special life forces available for human existence. Through the blessing God pronounced, the seventh-day Sabbath receives the invigorating and beneficial power that enriches and fulfills human existence.

God *sanctified*, or hallowed, the seventh day. This is something completely unique. The term *sanctified* must be understood in its original sense. That which is sanctified is separated to exclusive use for God. It is separated from everyday use and treated as God's possession. The seventh day is thus a day that God has set apart at the creation of the world for a special purpose. Everyone who comes in contact with this day must prepare himself and must know that he enters upon holy ground, upon a piece of God's property.

It is well to remind ourselves that at the beginning of Creation, on the first day, God made a specific division. He separated light from darkness. This division became determinative for the life of man: The existence of all creation stands in the polarity of day and night. Then, at the end of Creation week God divided working days from the day of rest through his sanctification of the seventh-day Sabbath. Thus, at Creation, God prepared that which will benefit man in this life, that which in fact will be essential to his enjoying the best in life. Also that which one day will receive him eschatologically in eternity (see Hebrews 4).

The correlation between God, man, and Sabbath at the beginning of Creation, with its emphasis on Sabbath rest, Sabbath blessing, and Sabbath sanctification, shows itself to be the fundamental basis for proper Sabbath observance.

I believe that present-day shortcomings in properly keeping the Sabbath have to do with our lack of understanding of the meaning of the Sabbath. Too often we consider the Sabbath commandment as merely a law, and its vital function in the process of salvation is not recognized.

We must come to recognize the significance of the Sabbath as a day in the weekly cycle that contributes a vital function to spiritual growth, to sanctification, and to perfection. This is essential if we are to experience fully the Sabbath blessing and to grow to that perfection that will enable Christ to receive us into eternal communion with Him. 



# The Perils of Counseling

COLIN D. STANDISH

OVER THE past two decades counseling has grown into a mammoth multi-million-dollar industry. Increasing numbers of men and women are assuming the role of counselors to the untold multitudes who are suffering from one kind of mental problem or another.

The Christian church has quickly taken up the role, especially as it has observed more and more people seeking counsel from psychologists and psychiatrists and moving away from the clergy, who traditionally played the role of counselor in the past. Consequently many church pastors are seeking more in-depth training in counseling, for they naturally wish to develop techniques that will be effective in their pastoral work.

Counseling is not a new art. There are many examples in the Old and New Testaments where counsel has been given. For example, in the ministry of Christ men such as Nicodemus and the rich young ruler sought Him out for direct counsel to guide their personal lives. There is no doubt that there is a value in men and

women counseling together to strengthen one another and to guide in pathways of righteousness. However, there are also serious dangers in counseling, especially today when so many ministers tend to place the strength of their work in this kind of ministry. Therefore, it is important to look at some of the perils, or dangers, that are related to this work.

## Danger of Depending Upon Man

One essential role of every minister is to lead his congregation to complete dependence upon Christ, and not upon man. "Every church member should understand that God is the one to whom to look for an understanding of individual duty. It is right that brethren counsel together; but when men arrange just what their brethren should do, let them answer that they have chosen the Lord as their counselor."—*Testimonies*, vol. 9, p. 280.

Ellen White points out the danger of depending upon men: "There is danger that men will receive the counsel of men, when by so doing they will discard the counsel of God."—*Ibid.*, vol. 8, p. 146.

This is the first peril of counseling. Unwittingly the minister may

encourage his parishioner to lean upon him rather than upon God. Even the most dedicated minister can never take the place of God, and there is an increasing tendency today for men to look to men rather than to look to God. In many cases such dependence has become debilitating to the spiritual and emotional stability of the church member. He feels such a strong dependence upon the counsel of the minister that frequently, when that minister is transferred from the district, he feels a loss, an emptiness, and a fear that has come as a result of his total dependence upon a certain man.

This danger can be avoided if the minister will constantly remind those members who seek his counsel that, while he has an inability to solve any of the issues that are raised, he can direct that member to the true Counselor and to His written Word. Above everything else, the aim of the pastor in his counseling should be to turn his members away from man to God. Any indication that such a member is developing a human dependence must be quickly but lovingly met by the counselor in a way that will help the member to draw closer to God as his sure strength and trust.

The second peril confronted by the counselor is the peril of egotism. It is so easy to develop this egotism as more and more members turn to the minister for his counsel and guidance in their lives. This represents a deep-seated threat to the soul of the counselor, for such egotism born of unconquered self imperils his own Christian development. Any man taking to himself a role that God has never entrusted to him will surely have to face such consequences in the judgment. "But God is greatly dishonored when men are placed in the position where God should be. He alone can give unerring counsel."—*Testimonies to Ministers*, p. 326.

Such egotism tends to lead the minister to foster a dependent relationship in his members, and the more those members emphasize how much he is able to help them, the greater will be the risk that such flattery will lead the min-

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ister into dangerous, unproductive pathways.

The counselor is confronted by a further dilemma. The more time he spends in this type of work, the less time he has for the active presentation of the gospel commission. The minister cannot turn aside from Christ's direct command "Go . . . into all the world, and preach the gospel."

### Primary Work

It is true that today there has been a broadening of the terms of the gospel and what is represented by it. Some of the popular concepts are valid and some are not. It is important that the true meaning of the gospel commission be emphasized. Many ministers are so involved in the work of administration and of counseling that very little time is given to the direct proclamation of the gospel and the pushing forward of the frontiers of truth.

It is essential that every man called to the gospel ministry recognize his primary work to be the work of telling men and women of Jesus and His soon coming. Too often a pastor is so inundated that his time is taken up with counseling, making it impossible for him to do the work for which he has been primarily ordained.

Tragically, some gospel ministers have become convinced that counseling is their primary work and have left the work of the ministry for full-time counseling. Is it possible that in many instances the motivation for this change is avarice, since it is realized that incomes well above that of the minister are available to the popular counselor? We cannot be judgmental. There can be many other reasons for such a change. But it is extremely important for the pastoral-counselor to investigate fully his motives in making such a switch.

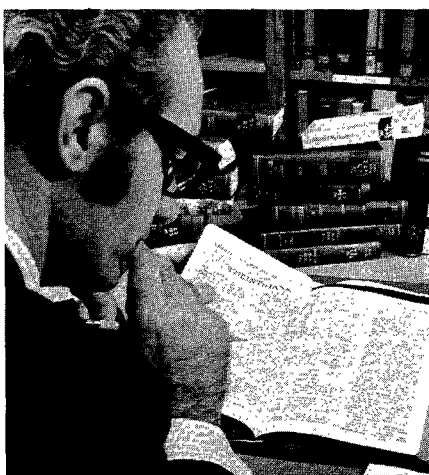
The fourth concern for the minister involved in counseling relates to his own soul needs. While we sometimes fail to recognize it, the minister himself needs to safeguard just as carefully the avenues of the soul as any of his members; maybe more so. In the type of counseling that so often is in-

involved today, the counselor very frequently is confronted with counselees who will pour out the most vivid details of their immorality and of their lives of sin and debauchery. It is in itself debilitating to the spiritual growth of the minister to listen day after day to such spiritually eroding talk, and his own eternal destiny can be in peril as a result of such concentration.

It is easy to become a confessor to our congregations. God has never given this responsibility to the minister. At all costs this must be avoided as we sincerely point our membership to the Source of true forgiveness.

Fifth, the desire for so much counseling among God's people may be symptomatic of the faithlessness of the age. Men and women, torn by the exigencies of life, lacking that peace of Christ that alone can bring contentment, seek man's aid and man's direction in their lives. The Bible has the surest remedy for lack of faith, and this is a remedy that, unfortunately, is decreasingly a part of the life of Christian believers. "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

The greatest efforts need to be made by the ministry to bring con-



gregations to a consistent study of the Word of God, by which alone the true foundation of Christian life and Christian development can be laid. If there is one lack in our midst it is the lack of faith, which in turn leads to spiritual declension, to disillusionment, and to a life-style independent of Christ.

The role of counseling often conflicts with the essential need to present the straight testimony of God's Word. The pastoral counselor is confronted with the dilemma of a training that, on the one hand, has led him to seek to love the sinner but point out the sin while, on the other hand, to accept both the counselee *and* his behavior. Usually the conflict is resolved on the side of the latter. This too frequently leads to a loss of one of the most essential ministries, the ministry of reproof. The membership suffers from a ministry that fails to define clearly between "life and good, and death and evil" (Deut. 30:15).

### The Real Answer

The real answer to social, emotional, and spiritual problems cannot be found within man himself, nor within his fellow man, but in Christ. So frequently in counseling attempts are made to find answers within the individual himself. Many pastors use some form of modified Rogerian counseling technique in which, as it were, the counselor becomes a sounding board hoping to help the distressed individual to find his own solution to the problem that he brings to the counselor. Such an approach is born of the philosophy of Greek paganism, for it is based on the belief that truth is within the mind of every individual and that man can find his own answers to his needs.

Others use the more dynamic program of behavior modification, but this leans heavily upon the value judgments of the counselor himself. The counselor takes on the task of defining the type of behavior that is desirable. Thus the counselor is in danger of taking the place of God to the individual and of leading him away from the real Source of the help that he needs.

There is a desperate need to re-evaluate the role of the pastor as a counselor, its effectiveness, and its limitations, so that the work of God might not be turned aside from its real and fundamental purpose—the finishing of the gospel commission, the preaching of the Word to the world, and the proclamation that Jesus is coming soon.



# JOEL-A Clear, Ringing Call

LEO R. VAN DOLSON

THE PROPHET Joel was challenged by God to give the warning trumpet a clear, ringing sound. The fact that his book occupies a high place among the writings of the Hebrew prophets is an indication that he did "blow the trumpet in Zion" as God commanded (Joel 2:1, 15). The book of Joel is noted for its vivid descriptions and picturesque language. This probably made it quite easy for the people to fulfill the commission given in chapter one, verse one, to recount the Word of the Lord, as it came to the son of Pethuel, to their children for generation after generation. We can picture the fascination of these children with the vivid poetic images and symbolism of this book.

Verse four of the first chapter is one instance of the descriptive powers of Joel. His graphic portrayal of the utter destruction that is to characterize the judgments of God upon Judah, as well as the time of the final eschatological "day of the Lord," is a classic. One can hear the children repeating the rhythmic phrases with great gusto: What the cutting-down locust leaves, the swarming locust eats. What the swarming locust leaves, the lapping-up

locust eats. What the lapping-up locust leaves, the finishing-up locust eats.

Joel's brief book deals, first of all, with judgments to come (chaps. 1:4-2:11). The terrible plague of locusts symbolizes the invading armies from the north that are to ravish the land. God's judgments include a time of drought of such severity that even the pomegranates and the palm trees dry up (chap. 1:12). The language that describes these drastic events is so hyperbolic that only the final eschatological destruction is worthy of this portrayal.

## The "Day of the Lord"

That Joel is being used to speak to us in these last days as well as to the people of his time is abundantly clear in verse 15 of the first chapter: "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come."

The term "day of the Lord" appears about twenty times in the writings of the prophets, including such references as Isaiah 2:12; 13:6; Ezekiel 30:3; Amos 5:18; and Zephaniah 1:14. Joel uses this expression frequently (Joel 1:15; 2:1, 11, 31; 3:14). Because I agree with those who date this book in the ninth century B.C., I think it quite probable that Joel inaugu-

rated such usage. Although the term can apply locally to the judgment of a city or nation, the primary sense seems to be the eschatological one, as it was understood by New Testament writers (1 Thess. 5:2; 2 Peter 3:10).

This interpretation is also borne out in the book *The Great Controversy*, which quotes verses 1, 12, 13, and 15-18 of chapter two as a warning designed to arouse God's people today from their Laodicean lethargy. Definite last-day applications can also be drawn from chapter two, verses 2, 6, and 10.

The second section of Joel's book (chap. 2:12-17) presents a dramatic and appealing call to repentance. It begins with an inward and individual response summarized in the phrase, "Render your heart, and not your garments" (chap. 2:13), and then presents a nationwide challenge that is particularly stated to be the responsibility of the spiritual leaders (verses 15-17).

Many references to this section are to be found in the Spirit of Prophecy. These demonstrate definite application to our time as indicated in the list that follows:

*Testimonies*, vol. 6, p. 409:

Must recognize our true condition, the nearness of the end, and heed these instructions.

*Thoughts From the Mount of Blessing*, p. 131: The revival called for is to be more than mere form.

*Prophets and Kings*, p. 627: We are in these days to faithfully "blow the trumpet in Zion."

*Testimonies*, vol. 1, p. 180: This is a time of shaking.

*Testimonies*, vol. 1, p. 709: Describes the joyful results that follow weeping "between the porch and the altar."

*Testimonies*, vol. 3, p. 234: The response portrayed in these verses is to be the experience and attitude of our ministers.

## Result of Repentance

The final section of Joel's powerful and stimulating book presents the promised result of repentance (chaps. 2:18-3:21). Since these promises were conditional on proper repentance they were never fulfilled to the Jews as God

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intended them to be. Their primary application, therefore, must be to the final reformation that ultimately results in the establishment of God's kingdom on earth.

God's pity and zeal for His people are vividly portrayed in verses 18 through 22 of chapter two. Notice that God is said to be "jealous." But this jealousy is not the kind that is jealous of someone. God is jealous for His people out of love for them. He is filled with interest and zeal on their behalf. "Jealous" might better be translated "zealous."

### Early and Latter Rain

Probably one of the most significant passages in this book follows. Verses 23 through 29 of the second chapter present the promise of the early and latter rain. In the Hebrew the word for "teacher" is used, but a large number of manuscripts do have the common word for "early rain." The context obviously favors the use of "early rain." The Hebrews probably recognized a close relationship between these terms, however. It certainly is not inappropriate to view the gift of the Holy Spirit in the "early rain" as a "teacher of righteousness." Jesus taught that the Holy Spirit would fill this role after Pentecost (John 16:7, 10).

In Acts 2:17-20, Peter cites Joel 2:28-31 as being fulfilled at Pentecost. This fulfillment brought the "early rain" to the church and it is to remain with the church to the end of time (*The Acts of the Apostles*, pp. 54, 55; *Testimonies*, vol. 6, p. 408).

Ironically, however, we live in a time when the church seems to be praying for the outpouring of the "latter rain" without either fully appreciating or appropriating the power already available to us in the "former rain." "The promise of the Spirit is not appreciated as it should be. Its fulfillment is not realized as it might be" (*Christ's Object Lessons*, p. 328). When we have taken advantage of the "former rain" then we can claim the promise that the "latter rain" will be given more abundantly (*The Desire of Ages*, p. 827).

As we compare the promises of restoration found in these verses (chap. 2:24-27) we note that all the damage and destruction indi-

cated in chapter one will not only be restored, but more abundantly so.

Verses 30 through 32 of chapter two deal with signs in the heavens and deliverance. Just how these may have been fulfilled or whether they were intended to be in Joel's day we don't know. But the Bible itself clearly indicates that they are to be signs of Christ's second coming. Jesus applies them this way in Matthew 24:29, 30 and so does the revelator in the final book of the New Testament (Rev. 6:12-17). Ellen White in the book *The Great Controversy* specifically applies the prophecy to the Dark Day of May 19, 1780 (p. 308). Its eschatological implications and the association of the term "day of the Lord" with last-day events is thus clear and striking.

Chapter three begins with a section that describes God's judgment on the nations in the valley of Jehoshaphat (meaning "Jehovah judges"). The eschatological nature of this passage becomes especially apparent in verses 9 through 15. In startling contrast to what the nations are saying as portrayed in Isaiah 2:1-4 and Micah 4:1-5 is what they will be doing. Amid talk of "beating swords into plowshares" they will actually be turning their "plowshares into swords" (verse 10). It will be a time when the weak will say, "I am strong." We don't have to look twice to see the fulfillment of this prophecy in recent events.

Then will follow the great gathering for judgment and harvest that is apparently also described in Revelation 16:12-16.

The book of Joel concludes with a pleasant description of the blessed state of God's people after their deliverance. That which "might have been" accomplished for Israel but never was, owing to their rebelliousness and lack of repentance is to be fully and finally realized in the great "day of the Lord" soon to come.

### Joel's Character Revealed

The character of the prophet Joel is revealed through all this. Although the book contains a stern warning of judgment to come, it is tempered with hope for the erring and a strong pastoral appeal to repentance. Joel exhibits a tenderness toward nature and a sympathy for God's creatures (Joel 1:18, 20). His loving concern reaches out to the family and to social needs (chap. 2:16). The power and majesty of God are here combined in dramatic fashion with His love and tenderness toward His weak and sinful children.

The Word of the Lord rings clearly through the ministry of this powerful prophetic personality, challenging us with an urgent sense of the nearness of the day of the Lord and impressing us with the fact that the work of the Lord must be accomplished now in the hearts and lives of His people. ➤

## AAM Study Guide—Joel

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. Read the book through carefully, then indicate in a sentence or two what you consider to be its main theme.
2. What terms are used throughout the book to indicate the particular solemnity and importance of Joel's warnings?
3. Pick out those passages of this book that especially apply to last-day events and show how they apply.
4. Expand Joel's description of the former and latter rain outpourings of the Holy Spirit, using other Bible passages to show when they apply and what the significance of each is.

# INVESTING IN BAPTISMS

GEORGE E. KNOWLES

JUST AS money rightly invested will produce more money, so baptisms rightly handled will produce more baptisms. This is true in the sense that a beautiful baptismal ceremony will encourage others contemplating baptism to decide to take this step, whereas a poorly organized or carelessly administered baptism will discourage prospects from making their decision. Sometimes a fear or uncertainty connected with certain physical aspects of baptism cause people to delay their decision.

It is sometimes helpful to provide a tour of the baptismal facilities for those contemplating baptism. When they see the depth of the water, the steps leading down to the water, and the private booths for dressing, they will feel more secure. Privacy can be provided by the use of sheets or screens where permanent individual dressing rooms do not exist. Some form of privacy is essential for a dignified baptism. Attention to the physical aspects of baptism can actually deepen the spiritual aspects.

Our thesis is that it takes baptisms to make baptisms. This is true because the Holy Spirit seems especially near at the time of a baptism. Most ministers realize that when prospects are present and a Spirit-filled appeal is made at the conclusion of the baptism, it might be expected that the number of decisions gained will match the number who have been baptized. This becomes an important consideration in the three-to-five-week series of meetings.

Most ministers would agree on two points: (1) We do not want to baptize those who have not had

adequate preparation. (2) Early baptisms will result in a far greater total harvest from the meetings. A consideration of these two points together points up the desirability of having a nucleus of baptismal prospects in hand before the meetings begin.

## Team Spirit Essential

When the meetings are to be held by an itinerant evangelist it is possible to have such a nucleus only when there is a real team spirit present between the pastor and the evangelist. The baptismal class conducted at the church school and timed to end about the time the crusade begins, coupled together with the Bible-study interests of pastor and laymen, will provide the needed nucleus for early baptisms. The pastor's Bible class, of course, is another source of candidates for early baptisms.

The pastor who is holding his own meetings can best assure his success by preparing a nucleus of prospects in advance of the crusade. A spirit of teamwork will lead him to do the same thing for a guest evangelist. As a result of the interests engendered by the meetings, the evangelist will invariably leave for the pastor a larger group of baptismal prospects than were in evidence before the meetings began.

It might be stated as a rule of thumb that for every baptismal candidate prepared before the crusade, you will baptize one in addition to what you would normally get from the crusade. In other words, in a crusade where you baptize twenty, if you begin with five persons who are prepared for baptism and who can be baptized early during the series, their early baptism will produce five more candidates for

baptism in addition to the twenty you would normally harvest. This means that your total results would be thirty instead of twenty, by virtue of having a nucleus to begin with. The application of this principle means that if we invest a group of baptismal candidates in a series of evangelistic meetings they will actually produce interest in terms of souls.

Something that is often overlooked is the blessing that will come to our own young people from the church school and from Adventist homes when, in addition to going through their class of instruction at the church or church school, they can participate in a baptismal class with interests from evangelistic meetings who are leaving the world or other churches to unite with the Seventh-day Adventist Church. The comments and testimonies of the new converts do something for our young people that could never be accomplished in the sheltered atmosphere of a class at the church school.

You can appreciate the effect upon our young people of such comments as "I have searched all my life for a church that really follows the Bible and, thank God, at last I have found it." "I left the church in the days of my youth to follow the ways of the world. I have tried both ways of life now and, believe me, God's way is the best." "I am having such a hard time giving up smoking. I wish I had never started."

In most present-day evangelism the pastor does the baptizing and reports the baptisms. When we put all the foregoing facts together, it would certainly be regrettable to baptize candidates a week or two prior to the beginning of an evangelistic crusade,

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DON SATTERLEE

when these baptisms could be conducted in such a way as to produce additional baptisms by having the service in connection with the public evening meetings.

#### Review Membership List

It is very helpful in advance of a series of evangelistic meetings to review carefully the church membership list. A small group, including the pastor, the church clerk, a member of long standing who knows the membership well, and the guest evangelist, if there is to be one, should sit down with an up-to-date church membership list before them and consider each name on the list. There is the name of Mrs. Anderson. Does she have a husband? If so, does he ever attend church or social functions of the church? What is his attitude toward the church? Was he at one time a member? He may turn out to be a prospect who, with a little help and personal at-

tention, could be among the baptismal candidates a few weeks later.

Are there any young people of baptismal age in the family who have not yet been baptized? Every year that passes beyond the age of 12 that our young people remain unbaptized, the likelihood of their ever being baptized decreases. We need to work for these teen-age young people of our church families as diligently as we work for any nonmember. When the evangelist knows about these youth he can take a personal interest in them. This increases the probability that they can be won during the series.

In many Sabbath schools there are, unfortunately, young people in the junior division who are not in church school. Because of this, these young people are not included in the baptismal classes conducted at the church school. Realizing this, many alert pastors

plan, in cooperation with the junior leadership, to spend five minutes each Sabbath morning in the junior department. These five-minute contacts from week to week, supplemented by personal visitation, can constitute a baptismal class for some of the juniors who would be missed otherwise.

There are many non-Adventist husbands who could be won if some compatible couple in the church would take these men as a special project. Usually they know our doctrines quite well, especially if the wife has been in the church for any length of time. Their great need is usually not Bible studies, but fellowship. So often we are just too busy to give our friendship—the very thing that is needed to win souls. Non-Adventist husbands and their Adventist wives are excellent targets for friendship-team visitation. The same is true, of course, when the situation is reversed and the wife is a non-Adventist.

In most churches, with a little encouragement there could be several two-women teams making visits at least one afternoon a week. As these lay teams visit, they learn by doing and become effective and productive workers. With a little encouragement they can be taught to cultivate interests and develop them into active interests. They can also be taught to give Bible studies. By investing time in organizing and coaching such teams, a pastor can have the equivalent of a Bible instructor.

Are we more concerned in planning how we invest our money than we are in planning how to gain the most in coordinated team effort in evangelism? Let us plan carefully together so that our baptisms will actually produce more baptisms.



# The Excavations at Biblical Heshbon, 1974

Part 2/Lawrence T. Geraty

IN ORDER to describe the results of this last summer's excavation in greater detail, we will start from the earliest occupational evidence at Tell Hesban and proceed to the most recent.

## Iron I Period

The earliest evidence of occupation attested on the mound so far dates back to the Iron I age (twelfth-tenth centuries B.C.), or in Biblical terms, to the period of the Judges. In 1973, Areas B and C, the areas farthest down the slopes, produced Iron I soil layers, but this past season, in Area B, Iron I architecture was also found in association with these layers. In a ten-foot-deep, forty-foot-long depression, fissure, or channel between two slabs of bedrock lay a major fortification wall built of rough, tightly fitting boulders, which, because of its size and construction, could only have served to defend the Iron I city.

## Iron II Period

Until this past season there remained a gap for occupational evidence between the tenth and seventh centuries B.C. But this season a corpus of sherds from the ninth/eighth centuries B.C., or early Iron II period, was stratigraphically isolated in Area C. The same type of pottery was then found in Area B when the upper courses of the eastern header-stretcher wall of the huge water reservoir were dismantled. The adjective "huge" may be justified by the fact that we know the reservoir is at least fifty feet long,

forty feet wide, and fifteen feet deep; how much larger than that only future digging will reveal. And the fact that this unusual structure is a reservoir can no longer be doubted after this season's discovery of its complicated hydraulic system. Whether the ninth/eighth centuries B.C. date applies to the construction of the reservoir or only its repair, we cannot now be sure. In any case, since it appears to be within the ancient city, it is difficult not to connect it with the pools of Biblical Heshbon mentioned in Song of Solomon 7:4.

## Iron II/Persian Period

Previous excavation has shown that the Iron II/Persian period is well represented at the site (again primarily in Areas B and C)—both by soil layers and by impressive architectural remains. When excavated, the reservoir just mentioned was found filled (after a period of abandonment, in the Late Hellenistic period) with soil containing masses of seventh/sixth centuries B.C. pottery. From this fill have come several ostraca (potsherds used for written messages) in previous summers, and this past summer was no exception: a four-line ostrakon turned up with an Ammonite message in Aramaic script. Another rare find in this fill was a 2 3/4-inch-long metal needle preserved from its point to its eye. The romance of archeology grows when one imagines a mother sewing with this needle 2,500 years ago, in the time of Jeremiah!

In 1973, in Area C, we found a major seventh/sixth centuries B.C. wall laid on a rock ledge against a higher shelf of bedrock with another buttress wall placed against

it at a right angle. This season we found an extension of that wall to the south; we can also connect up to its northern end a wall extending into an adjoining square to the east that was excavated in 1968. It is quite possible, then, that we have now found the Iron II/Persian city's zigzag defense wall on the tell's western slope.

## Late Hellenistic Period

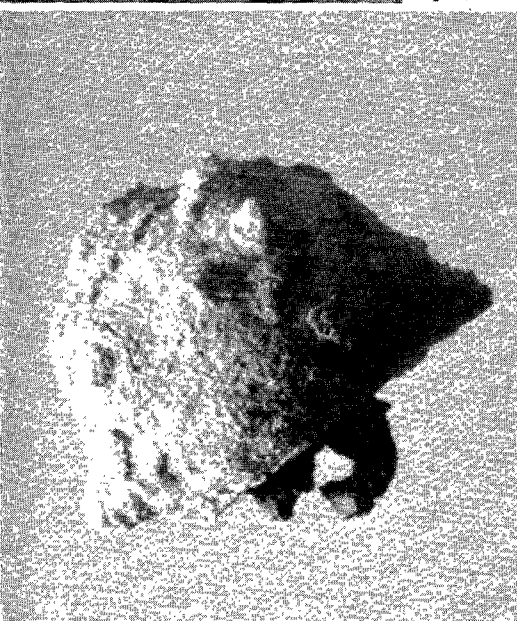
Like so many other towns in Palestine during the sixth-fourth centuries B.C., Heshbon too seems to have been abandoned. In fact, it apparently was not resettled until the second/first centuries B.C., probably by the Maccabees. As already stated, it was during this period that the water reservoir was covered with a deep fill belonging to the seventh/sixth centuries B.C. But our primary evidence from this period, known archeologically as Late Hellenistic, is a whole series of usually bell-shaped (often interconnected) storage pits (or wine cellars?) cut into bedrock in Areas A, B, and D. Our geologist informed us that the unplastered pits could not have been cisterns since their rock sides were too permeable, so identification of their exact use awaits further study. Enigmatically, two of these pits yielded thirty-five pyramid-shaped loomweights.

Another interesting subterranean installation was found in the floor of an Area B cave: a twenty-cubic-yard circular pool. Its Late Hellenistic silt fill produced a finely carved ivory pin and a very clearly inscribed Rhodian jar handle. The latter mentions Aristeidas, a name known to have belonged to a priest of Rhodes in both the third and second centuries B.C. From the pottery and

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Top, aerial view of Heshbon's acropolis. The Byzantine church is in Area A, the Israelite reservoir in Area B, major fortifications in Area C, the southern entrance to the acropolis summit in Area D, and G-5 is a Byzantine reservoir to the east. Center, a lead flogging head with iron hook originally connected to chain, from Roman times. Bottom, an inscribed handle on jar imported from island of Rhodes. It mentions Aristeidas, a priest in the second century B.C.



coin evidence, we know this jar handle to have belonged to the latter century.

### Early Roman Period

From the first century B.C. to the second century A.D., or roughly the New Testament period, when Heshbon was known as Esbus, extensive building activity must have taken place, since such widespread evidence of it has been found. Apparently belonging to this period is the impressive acropolis perimeter wall built on bedrock and excavated in Area D during the 1971 and 1973 seasons.

Another defense installation built on bedrock, this time a high stone tower with a paved flagstone floor, continued to be uncovered in the two westernmost squares of Area C. Abundant evidence for domestic occupation during this Early Roman period comes from a complex of Area B caves found in bedrock and the exterior soil surfaces associated with them. Connected with the latter was a fine series of ceramic *tabuns*, or baking ovens.

Previous reports have described the long sequence of plaster layers and their soil make-up found throughout Area B, which began in this period and continued without interruption on into the Byzantine period. They have been interpreted as a series of roadbeds for foot traffic or plazas. This past summer two corner stretches of curbing stones were found in association with the earliest of these Early Roman plaster layers in the northwest corner of Area B. The high-quality workmanship on the curbing stones, as well as their position, may indicate they were the bases or pedestals for

shrines on the southern approach to the acropolis.

Across the Wadi Majjar, to the west of the tell, lies Area E, a Roman/Byzantine cemetery. An unusual Early Roman tomb was carefully excavated there this past season. A unique double-spouted black Herodian lamp with a high central funnel was found lying on the forecourt immediately in front of the entrance to the tomb, which was closed with a rectangular stone and caulked shut. Though two whole cooking pots were found *in situ* on the unrobbed tomb's floor inside, to our great surprise no skeletal remains, either whole or decomposed, were discovered. Could this unexpected phenomenon point to a new Roman cult for the dead?

In addition to the three Early Roman burials already mentioned that were excavated by the survey team at Umm es-Sarab (G-8) three miles north of Tell Hesban, there was one further important Early Roman burial site discovered just northwest of the mound (G-10): a family tomb sealed with a rolling stone. Like the first rolling stone tomb discovered in 1971 in Area F, this one had first been broken into by modern tomb robbers. Though they left the interior in disarray, careful work produced a beautiful gold earring, a perfectly preserved bronze fibula, a glass bottle, three Herodian clay lamps, and a Nabataean coin dated to the reign of Rabbel II (A.D. 71-106)—a fact that suggests, despite current opinion, that this type of tomb may postdate the destruction of Jerusalem in A.D. 70.

This argument may be bolstered by the architecture of the tomb, which appears to be typologically more advanced than the 1971

tomb: vaulted ceiling, "picture" molding around the walls, isosceles-triangle lamp niches within circles, and the mixture of loculi and arcosolia for burials. Another interesting feature of the new tomb was the fact that the rolling stone's track was cut entirely out of solid rock, as opposed to the 1971 tomb, where the outside wall of the track was artificially built up. So far, these two tombs at Heshbon are the only known representatives of the rolling-stone type east of the Jordan River.

#### Late Roman Period

The archeological evidence suggests that Esbus continued to thrive during the 2d-4th centuries A.D. Though further excavation is necessary to tell for sure, it is possible that during the Late Roman period a pagan temple adorned the acropolis; at least several imposing walls from this period in Area A may now be so interpreted. The temple would have been oriented toward the east, preceded by a paved platform and a stylobate wall that would have supported four columns. This very temple may appear on the rare Elagabalus coin minted at Esbus c. A.D. 220 and found at Heshbon in 1973.

Leading up to this temple from the south was the monumental stairway discovered in Area D in 1973. Beneath this stairway an entire Late Roman room (or house?) was excavated last summer—all four walls and the doorway being intact and bedrock serving as the floor, though one wonders what happened in two of the corners, which were cut into two of the subterranean Hellenistic storage pits already mentioned. A sobering object found here from this period was a lead flogging head,



A view from inside a Roman tomb. Notice how the entrance is blocked by a rolling stone.

still covered with sharp points that could inflict serious wounds when applied in the Roman manner.

#### Byzantine Period

The most noteworthy architecture on the mound from the 4th-7th centuries A.D., or Byzantine period, is the basilica-type Christian church in Area A excavated largely in previous seasons. A further attempt was made this last summer to locate its narthex, but as has been mentioned, it was apparently covered with the Islamic bath to be described later. To the south of the church (in Area D), further excavation was carried out beneath the adjoining flagstone paved courtyard, which indicated a Byzantine date for this imposing structure (though it may well have been repaired in the Umayyad period).

A Byzantine object from Area C worthy of note is a Greek ostrakon that came from a Byzantine soil-and-rock fill inside the Early Roman tower already discussed. Unfortunately, it is broken and contains only two and a half Greek letters, possibly the genitive ending of a proper name.

The major 1974 discovery from this period came in a long-noticed depression next to the wadi across the Na'ur-Madeba road east of the mound (G-5) where

another huge water reservoir and its embankments were sounded in six locations. The floor of the reservoir was a fine layer of cement with a cobblestone-and-cement foundation. A second layer of cement may represent a much later (Ayyūbid/Mamlūk) use. These cement layers ran up to the reservoir's four walls, constructed of squared stones set in cement and at least partially battered against their respective virgin-soil embankments. The positions of the stones in the upper preserved courses of the walls would indicate the reservoir's usefulness may have come to an end with an earthquake.

#### Umayyad Period

The only installation of note excavated this past season from the Umayyad period, seventh/eighth centuries A.D., was found cut through one of the Byzantine church's mosaic floors in Area A: an unusually well-preserved ceramic baking oven, six feet in diameter and three feet deep, complete with a stone and plaster-built pipe opening into its western side, which may have served either as a flue or as an aperture through which fuel could be added. Two beautiful glass seal impressions came from Umayyad contexts—one from an adjoining



square and the other from G-6, a sounding on the tell's western slope. Each contains a short inscription—both of which are in an early Arabic script.

Though Abbasid occupation from the eighth/ninth centuries A.D. has been uncovered in previous seasons, nothing of significance turned up in 1974.

### Ayyūbid/Mamlūk Period

After a gap from the ninth-twelfth centuries A.D., Tell Hesban was again settled by Arabs, this time in the Ayyūbid period (twelfth-thirteenth centuries A.D.) which led without any apparent break at our site right into the Mamlūk period (thirteenth/fourteenth centuries A.D.). Though we are gradually making progress at separating the ceramic horizons of these two periods, they are so much alike that we have so far continued to lump them together. Each area on the mound has produced remains from these periods.

This past summer, caves that showed use in the Ayyūbid/Mamlūk period were excavated in Areas D and F, while a very well-preserved domestic housing complex from the same period was uncovered in Area C. From that complex came a ceramic base inscribed in Arabic with an Islamic text. Another structure, preserving an arch from the period, was found in sounding G-6.

The most interesting find from the Ayyūbid/Mamlūk period, however, is the well-preserved Area A bath complex already mentioned. The northern half consisted of a furnace room, warm- and cold-water tanks located above and to the side of the furnace, a heated tile-floored bathroom containing a stone basin into which the water ran through pipes in the wall, and a hallway

leading into the bathroom; these were all excavated in 1973.

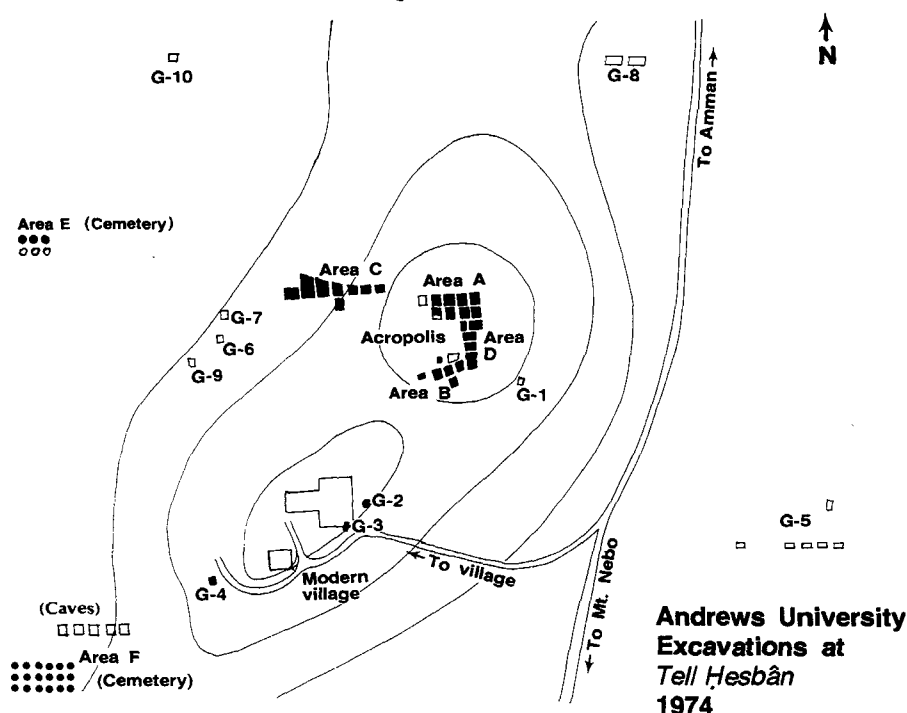
The southern half remained to be uncovered in 1974 and consisted of an audience room or lounge complete with plastered bench, platform, and niches for footwear, and an entrance hall entered through a fine threshold. Built of hewn stone, basalt and limestone tiles, and plastered throughout, the entire complex (50 feet long and 20 feet wide) is an example of fine workmanship. It is the first complete Mamlūk bath found in Jordan, and since it is so well preserved (one wall preserved even to the height of the door lintel) the national Department of Antiquities is making plans to restore it.

Among the more than four hundred objects from the 1974 season that were registered, and in addition

to the ones already mentioned above, 37 legible coins (from the Ptolemaic, Maccabaeen, Nabataean, Phoenician, Roman, Byzantine, Umayyad, Ayyūbid, and Mamlūk periods), and 27 whole pots (7 from tombs and 20 from the tell proper—coming from the Hellenistic, Roman, Byzantine, Umayyad, and Mamlūk periods) will probably prove to be the most important. In addition to these objects, thousands of pottery and bone fragments were registered, and hundreds of scientific samples were taken for further study.

This brief report is enough to indicate how profitable the 1974 season proved to be, both in terms of what was actually found and in terms of the job we now know remains. A fifth expedition is planned for the summer of 1976.

*Concluded*



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.

**Andrews University  
Excavations at  
Tell Hesbân  
1974**



# WORLD REPORT

1974 has been a great year in the proclamation of the three angels' messages. Multiplied thousands are listening and responding to the solemn truths that are to prepare a people for the coming of the Lord. Although at this writing several weeks still remain of 1974, still all reports indicate that this year marks a major advance in world evangelism, and that the prospects for 1975 are better than ever. From correspondence around the world field we share a few high lights.

## Health Evangelism in Western Australia

A short, effective health evangelistic thrust entitled, "Life at Its Best," was conducted in the city of Fremantle in Western Australia this past summer. A series of nine meetings was held in a modern Centenary Hall on Friday, Saturday, and Sunday nights for three weekends. The local pastor, Graeme Loftus, was joined by two doctors in private practice in the nearby suburb of Coolbellup and by Dr. Lance Risbey, a psychiatrist from the Royal Perth Hospital, and Brother and Sister Pasco, managers of two denominationally owned sanitarium health-food stores. The program titles advertized on the 10,000 handbills that went out were:

### **The Miracle of Life**

Caring for your amazing body

### **Simple Ways to Vibrant Health**

Prevention is better than cure

### **You Only Have One Heart**

How to postpone that heart attack

### **Fears, Tears and Ulcers**

Strategy for coping with stress and emotion

### **Peaches and Cream—or Pimples**

Lovely skin and clear complexion

### **Red River of Life**

The miracle of human blood

### **Sex, Saints and Sinners**

Is your marriage holy wedlock or unholy dead-lock?

### **The Way to a Man's Heart**

Nutrition does concern you

### **Secrets of Fitness**

Proper ways to lose weight—exercise, relax

The pastor's part of the program, which tied in spiritually with the doctor's medical talk of the evening, covered the following subjects:

**The Wholeness of Man**—relationship of body, mind, emotions

**Inspiration of Scripture**—medical laws in Deuteronomy

**Fear of the Unknown**—Daniel 2 and the Second Coming

**The Cause of Stress**—guilt and the Ten Commandments

**A New Covering**—righteousness by faith

**The Sanctuary**

**Biblical View of Sex and Marriage**

**The Original Diet**—Origins in General; the Sabbath

**The Answer to Modern Stress**—three angels' messages

Those attending were enrolled at the door by the receptionist, and issued an attractive folder. Each night additional material was made available for inclusion in the notebook. A prominent nightly feature was the 20-minute cooking demonstration by Brother and Sister Pasco. Also a series of 15-minute films from the Upjohn Series was used. These were followed by presentations of the Loma Linda School of Health prevention slide series. Those attending were given opportunity to ask questions. These were written out and placed in a box and five minutes each night was given to answering them.

According to Pastor Loftus, the members of the team were tremendously impressed with the potential of this program of evangelism and plans were immediately initiated to convert the church social hall into a Better Living Center for similar future programs. In evaluating the program, it was felt that the operation of community services preceding such meetings would be a definite advantage; also, that the program should have been longer in sequence, with perhaps one meeting per week thereafter to continue the spiritual orientation, keeping in mind also the health aspect of the program. Through this series, numerous openings and interests were created, which the pastor is following up.

## Salim Japas Revolutionizes Evangelism in San Pedro Sula

Pastor James W. Zackrison, president of the Honduras Mission, reports on the work of Salim Japas in San Pedro Sula, Honduras. During the past summer forty-two workers joined Pastor Japas in a field school of evangelism in which he introduced his "new evangelism" for Latin America and the Spanish-speaking population of the world. This approach involves team spirit in a concept designed to meet the needs of the people in a more specific way.

According to Japas, it is time to open up and let Latin America and the whole Spanish-speaking world know what Adventism is and what it means. According to Japas, the "new evangelism" directly mentions the



names of the sponsoring organizations. Though not presented polemically, it is a clear presentation of the everlasting gospel. It educates the mind to accept correct Bible truths. It respects the personality of the listener and presents the gospel in natural, practical terms that are easily understood.

The new evangelism utilizes all the resources of the church, such as weddings, funerals, baptisms, as evangelistic tools to educate the people to a new way of life.

All who came in contact with this program clearly understood that it was sponsored by the Seventh-day Adventist Church through the radio program, The Voice of Hope, Andrews University, and the Adventist Educational Center of Honduras. As a result there was little opposition from religious sources and open communication with other religious groups.

According to Japas, this new evangelism unites rather than separates. It eliminates the differences between Adventists and non-Adventists. All simply follow Christ as the Scriptures indicate and do whatever the Scriptures show to be correct.

An outstanding aspect of this approach was the involvement of a non-Adventist committee composed of businessmen and other professionals in the city of San Pedro Sula. As a result of a short visit by Japas in March, 1974, one hundred business entities in the city organized a committee of twenty-five to meet weekly at the Chamber of Commerce offices to plan and execute the Japas campaign. The president of the Honduras Mission and the public relations man for the campaign formed a part of the committee and met with these men and women for three months prior to the opening night.

Because of this, the gospel message was received in the highest sector of San Pedro's society, and prejudice was minimal. Five thousand dollars' worth of free advertising was granted in the leading newspaper of the country, *La Prensa*. A side effect has been that the president of the Honduras Mission is now a credentialed correspondent for this paper. The free time offered by television was of special benefit to the success of the campaign. Five minutes per day for sixty days were made available free of charge on a program seen by 30,000 people daily.

At the outset of the campaign, a goal of six hundred Voice of Prophecy Bible School graduates was established. The number actually graduated was 661.

An all-out effort was made to contact the religious leaders of the city. All Protestant pastors were contacted and invited to participate as they saw fit, with special music, et cetera. The Catholic bishop was visited and informed of the program. His response was cordial and he presented no opposition.

This was the first field school sponsored by Andrews University in Latin America. Andrews students participating represented Spain, Argentina, Puerto Rico, and Peru. Fifteen national groupings were represented among the workers.

The precampaign attractions included a Five-Day Plan in which about one hundred persons gained victory over the tobacco habit, including a television personality who, in turn, was responsible for the free time given to advertise the campaign. The meetings were held in a tent seating 1,200 persons. It was filled

to overflowing every night. A special child evangelism program attracted the children and was responsible for many parents attending who otherwise might have remained at home. Pastor Zackrison concludes his report with the words, "The new evangelism promises to revolutionize soul winning in Latin America."

## Lay Field School of Evangelism in the South Philippines

The past summer witnessed a major lay field school of evangelism in the town of Monkayo, Davao del Norte. Three of our workers, G. Galinato, a representative from International Education Recordings; Mike Ombiga, district leader; and A. A. Villarin, lay activities director and Sabbath school director of the South Philippine Union, joined forces to lead out in the field school in which fourteen active lay preachers participated.

Each morning began with physical fitness exercise at five-thirty, followed by group worship at the Better Living Center at six o'clock. Four classes were conducted every morning, Sunday through Friday, while the afternoon was given over to visitation and follow-up. Evangelistic lectures were held each night.

The field school closed with an impressive baptismal ceremony, with three ministers officiating and thirty-nine persons buried in baptism with their Lord.

Because of the continued interest following the five weeks of lectures, Pastors Galinato and Ombiga continued with further lectures. Also seven of the four-



Thirty-nine persons were baptized June 1, 1974, as the result of the lay field school of evangelism crusade in Monkayo, Davao del Norte.

teen laymen chose to stay by and continue the follow-up work and the giving of Bible studies. As the result of this, twenty-one more souls were baptized.

One woman was bitterly persecuted because of her baptism and forced to leave her husband. Two days later the husband had an arresting dream. He saw a light from heaven that enveloped him for some time. Early the following day he went to see Brother Agunod, Jr., a member of the team. Almost the whole day was spent in Bible study. Under the convicting power of the Holy Spirit, the man asked his wife for forgiveness, told her of his dream and of his desire to be baptized. The home was reunited and the wife joyfully witnessed the baptism of her husband.

The program of conducting lay field schools of evangelism is continuing as a major part of the Target 80 program being promoted in the South Philippine Union.

# Our Unprecedented Opportunity

JUNE CROFT

WHILE the population of the United States has doubled since 1900, it is startling to note that the number of persons more than 65 years of age is seven times greater than it was at the turn of the century. Approximately 25 per cent of those living in the United States today are over 65. Thus, health care has become an ever-increasing problem. Not only are the capacities of many hospitals overtaxed, but many elderly people resent being placed in nursing homes. If our older citizens are to be adequately cared for at home, there is a great need for a new type of health care worker known as Home Health Aide.

It is estimated that only one tenth the number of needed Home Health Aides are available to the public. Adventists are thus presented with a golden opportunity not only to follow the admonition of Ellen G. White that "we have come to a time when every member of the church should take hold of medical missionary work" (*Testimonies*, vol. 7, p. 62), but to be paid for doing this kind of work. In this way they can devote full time to such service.

Recognizing this great opportunity, the Adventist Nurse Service Agency was founded in New York City to provide the services of Home Health Aides for the care of the elderly and convalescent in their own homes. At present, the activities of this agency largely consist of a 65-hour course for training Home Health Aides, and their placement in response to the public's requests for service.

The school convenes each spring and fall for ten consecutive

Sundays from 11:00 A.M. to 6:00 P.M. To date, approximately one thousand persons have successfully completed the Home Health Aide Course and have been awarded General Conference certificates, as well as the Red Cross Home Nursing Certificates.

Those enrolled are taught elementary nursing procedures along with some of the theories of psychological management of various patient problems. The course includes ten hours of nutrition and some nursing ethics, as well as anatomy and physiology. The problems and care of persons afflicted with the more common physical diseases are considered. Methods that may be employed in the art of giving spiritual encouragement are carefully presented.

Health principles taught those in training are useful for a lifetime, even if not used for gainful employment. This class prepares our people for the time when "there will be no work done in ministerial lines but medical missionary work" (*Counsels on Health*, p. 533). Only Seventh-day Adventists are placed for service, although a limited number of non-Adventists are admitted to the training class. Unquestionably, this course has an evangelizing influence, as a very favorable response from a number of those being cared for has indicated.

## Advantages to Be Gained

Being a Home Health Aide offers many advantages. It provides access to homes of people on all levels of society, thus giving an opportunity to live one's religion and to direct the conversation in such a way as to invite questions that require Bible answers. It also offers gainful employment with-

out joining a union and provides income for unskilled workers. Students may work summers as well as part time during the school year to help defray expenses.

It was in 1901 that Sister White wrote: "In every large city there should be corps of organized, well-disciplined workers; not merely one or two, but scores should be set to work. But the perplexing question is yet unsolved, how they will be sustained."—*Medical Ministry*, pp. 300, 301.

One solution is that discovered in New York City by the Adventist Nurse Service Agency. Workers are being placed all over the metropolitan area, up to Westchester, on Long Island, and in New Jersey and Connecticut. And they are being adequately sustained, for at present, these Adventist aides are collectively grossing between one half and three quarters of a million dollars a year. The seeds of hope and truth are being sown; prejudice is being broken down; doors are being opened to the truth; and the grateful response from the public is most thrilling.

The wife of a physician who is chief of service in a large Catholic hospital called to say, "Your Sally Baker is just wonderful! She handles my mother better than I can. I'm likely to be a convert." Another voice over the telephone testifies, "My doctor tells me that if I can get an Adventist nurse, I should be the happiest lady in New York."

One pleased family remarked, "You said Mrs. Woods is very good; I say she's an angel!"

The daughter of a senile Jewish patient in New Jersey has been reading *The Great Controversy* and *The Desire of Ages*.

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It is impossible to measure the extent of the influence of these hundreds of dedicated women and men who *live* their religion day after day in the homes of the poor as well as those of the wealthy, famous, and influential. The fact that more compliments and grateful thanks than complaints are received attests to the high degree of appreciation New Yorkers have for Seventh-day Adventists. One man remarked, "Why, you have Adventists all over the city." The silent response of the nurse on the other end of the telephone was, "Gideon's band!"

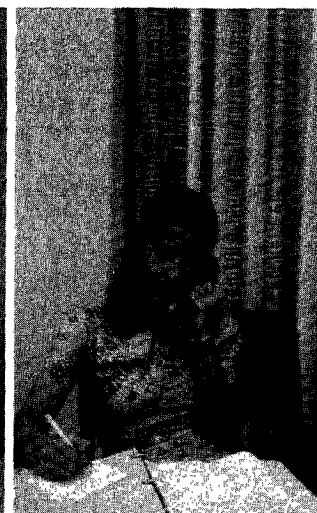
#### A Patient Witness

Dorothy Linkhorn's story reveals the result of the patient witness of only one of the many dedicated aides whose motivation stems from a profound gratitude to God for His wonderful goodness to her.

Dorothy's life had been turbulent. In addition to suffering from epilepsy, she was declared legally blind. As if this were not enough, a drug addict broke into her home, beat her, and left her for dead. Soon afterward she was placed in the home of an Adventist Home Health Aide, Effie Green.

All was not easy; many stormy times ensued. Dorothy was resentful and suspicious of kindness, thinking her benefactors had ulterior motives. The love, patience, and prayers of the Green family won out, however, for she was converted and baptized into the Adventist faith. Soon afterward she was praising God, who had not only relieved her epilepsy, but had restored her sight!

But this is not the end of the story. Dorothy took the Home Health Aide Course, passed with



**Pastor Earle, a recent graduation speaker; Home Health Aide receiving practical instruction in patient care; and Nurse Lisa Kellawan answering a request.**

high grades, and distinguished herself by doing excellent work with very difficult patients. One such occasion was her placement in the home of a cardiac patient. In his frustration, fear, and discomfort, this Italian seaman was very abusive with his tongue. Somehow God helped Dorothy overlook his rough language and endure the tempestuous atmosphere surrounding him. The visiting nurse remarked, "I don't know how you stand this!" His reaction to writing her paycheck was almost unbearable.

For two weeks she patiently endeavored to please him, while encouraging him to watch Faith for Today and listen to the Voice of Prophecy. She succeeded in remaining cheerful, often singing as she worked, only to be met with the repugnant retort, "What do you think this is, the Salvation Army?" Still Dorothy exhibited an attitude of patience and forbearance.

On one occasion Dorothy was relieved on her day off by another Home Health Aide, Mrs. Sylvia Taylor, who was impressed to speak to her patient about spiritual matters. "You know, Mr. Salvatore," she said, "you do not have very much longer to live. Are you ready to meet God?"

"No," came the reply.

"Would you like to pray about it?" she queried.

"Don't know how," he replied.

"Then I shall say the words and you repeat after me," she suggested. With tears, he responded to her efforts to bring him to the Saviour.

When relatives visited him that afternoon he was heard to say, "You don't need to say any prayers over me. She did it!"

Dorothy, upon her return, was pleasantly surprised to note he had tuned in to the Voice of Prophecy himself, with no prompting from her being necessary. That evening they prayed in unison the Lord's Prayer. "Don't ever leave me, Dottie," he said.

The next day his general condition worsened rapidly. He became agitated and disoriented. An ambulance was called, but in his delirium he was heard to say, "Christ died on Calvary. I am a Christian now." He soon became uncon-

scious and died in the hospital the following day.

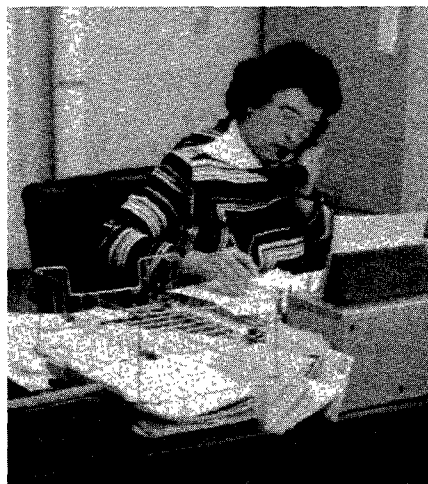
This is just one of the many incidents that could be related of transformed lives brought about by the influence of the Adventist Nurse Service Agency, which is fast becoming known in many circles as the best agency of its kind in New York City. By far, the great majority of requests come from persons who have been referred by pleased and grateful patients and their families. An example of this is noted in a communication recently received by the agency:

"Dear Mrs. Croft: Thank you for not giving up, for I do not know how I would have managed without Mrs. Thaw. Yesterday morning as I held my father's hand, he died in Mrs. Thaw's loving arms. She attended him to the end as though he were her very own. I am eternally grateful to her and to your wonderful agency."

In spite of the current economic recession, "business" is up 50 per cent in the past year. The words of Ellen G. White are seeing fulfillment, "Amidst the deepening shadows of earth's last great crisis, God's light will shine brightest, and the song of hope and trust will be heard in clearest and loftiest strains."—*Education*, p. 166.

### Jewish Families Reached

Presently, most of the active aides are receiving complimentary subscriptions to *These Times* and *Life and Health* to read themselves, before leaving them in the



June Croft, director of the Adventist Nurse Service Agency.

homes of the families they serve. Jewish families receive complimentary subscriptions to *Israelite Heritage*. We are also offering the book, *Flee the Captor*, by Herbert Ford to our Jewish friends. Reading it will tell them of the heroic assistance given by John Weidner, an Adventist in Europe, to Jewish people in their flight to freedom during World War II. The book further helps to establish the Adventists as a compassionate and concerned people. It is planned to follow up the reading of this book with other appropriate literature.

*The Acts of the Apostles*, page 381, states, "In the closing proclamation of the gospel, . . . God expects His messengers to take particular interest in the Jewish people." Some of them will play a remarkable part in proclaiming the observance of the Ten Commandments in the closing days of history.

The Adventist Nurse Service Agency has prepared a kit containing the Home Health Aide Manual, "A Call to Medical Evangelism," and an outline of "How to Organize an A.N.S.A." Also included are copies of the forms used in operating the New York City agency. Those interested in obtaining this material should send their requests with \$10.00 to cover the cost of the material and postage to: The Adventist Nurse Service Agency, 227 West 46th St., New York, New York 10036.

The spectrum of community service need not be confined to the training and placement of Home Health Aides. It is hoped that other services will be added as God's providence seems to indicate. Greater things are in store when God's servants consecrate their all to His service.

In New York City we anticipate that the prediction of Sister White will be fulfilled through the services being offered by the Adventist Nurse Service Agency. "Thousands in the eleventh hour will see and acknowledge the truth. . . . These conversions to truth will be made with a rapidity that will surprise the church, and God's name alone will be glorified."—*Selected Messages*, book 2, p. 16.

# Nutrition in Our Changing Environment

E. J. UNDERWOOD

ENVIRONMENT is, of course, the "in" word today, rivaling ecology in its frequency of use and abuse. Most of the concern for our environment centers on the impact of technology and urbanization upon the physical environment in which we move and breathe. Changes in our physical environment are obviously important but we must not lose sight of the concurrent changes in our social, cultural, and economic environment, especially in relation to the influence of such changes upon our physical activities, our eating habits, and our dietary patterns.

## Physical Activity

One of the most striking environmental changes affecting dietary patterns and food consumption is the reduced physical activity of men and women in their daily work. Of course there are still jobs that are physically demanding, but for the bulk of the population, energy output, and therefore energy requirement, is reduced compared with only a few decades ago. People mostly ride to work in car or bus or train, they do not walk; they sit at a desk or sit or stand at assembly lines; they use countless labor-saving devices such as power mowers, washing machines and vacuum cleaners; and they buy an increasing proportion of their food ready-mixed and prepared. I wonder how many housewives actually make their own pastry or scrub at a washtub now—both physically demanding tasks.

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In consequence of these reductions in energy demand, and partly also in response to a growing calorie-consciousness and weight-consciousness in the community, the per capita consumption of calories has fallen, or perhaps I should more properly say the per capita consumption of calories should fall. In this connection it is important to realize that a reduced intake of any food, other than white sugar, is accompanied by an inevitable decrease in intake of some essential amino acids, vitamins or minerals, as well as calories, present in that food. If this reduction is of a nutrient such as ascorbic acid or vitamin C, whose requirement is not related to physical activity or energy metabolism, it could be nutritionally important.

For instance, potatoes are not a particularly rich source of vitamin C per unit weight, but when eaten in quantity as a cheap, convenient and palatable energy source, they can supply a substantial proportion of the daily vitamin C requirements. Back in my boyhood on a wheat-belt farm, half a century ago, practically the only vegetables available to us for several months in each year were potatoes and onions which we ate in large amounts every day. I realize now that a major proportion of our vitamin C requirements must have come from these sources. Sheer quantity was affording some protection against dietary quality, at least in this respect.

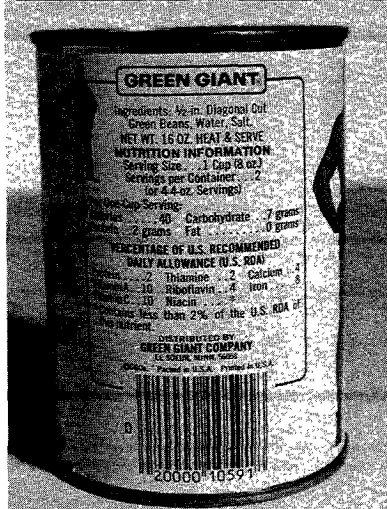
It is apparent that a reduction in total food intake can have qualitative as well as quantitative dietary implications, unless it is undertaken wisely and knowledgeably.

The position of iron is of particular interest in this respect, especially for women during the child-bearing years, because of iron losses in menstruation, childbirth and lactation. The incidence of iron-deficiency anemia in such women has recently been reported to be as high as 20-25 per cent in England, Sweden and the U.S.A. and is, of course, much higher in some economically underprivileged groups in the developing countries. The Council on Foods and Nutrition of the American Medical Association actually recommends iron supplementation during the latter half of pregnancy, since it maintains that the amount of available iron required by women at this time cannot be fully obtained from an average diet, satisfactory in other respects.

## Reduced Iron Contamination

I have emphasized that the precarious position of women in regard to iron intakes could be exacerbated by reduced total food intakes, arising from reduced physical activity and weight or calorie-consciousness. Hygiene-consciousness could be a further environmental factor affecting iron intakes. Improved hygiene and cleanliness in the domestic and commercial handling, processing and cooking of foods, as well as the declining use of iron holding and cooking vessels in the home, are increasingly prominent features of modern times. These developments must surely reduce the opportunities for iron contamination of foods and beverages compared with earlier years.

A further change in our social and economic environment with dietary implications is the modern



J. BYRON LOGAN



H. A. ROBERTS

phenomenon of working wives and mothers. By working I mean, of course, employment outside the home. Women have been an important part of the community work force ever since the Industrial Revolution but for most women the tradition in the past has been for them to cease such work after marriage and to devote themselves entirely to home and family. In recent years and especially in the last decade the numbers of married women with whole-time or part-time jobs outside the home have greatly increased.

This means that an increasing proportion of housewives are seeking an increasing proportion of the family food items in forms which require a minimum of time for preparation and cooking in the home. The food industries have not only met this demand with a bewildering array of prepared, processed, premixed and convenience foods; they have, in the interests of their own sales, encouraged the consumption of such foods by great preparative and packaging technical ingenuity and by advertising on a scale quite unknown two or three decades ago.

In a recent address at a Symposium on Nutrition held in Mexico and sponsored by the International Union of Nutritional Sciences, Dr. Paul Pearson pointed out that the food industry in the U.S. is the second highest spender on advertising per \$100,000 sales of any industry in the country. The total spent on advertising was estimated to amount to one billion dollars annually. Much of this is focused on the young child who has no understanding of nutritional values or food economics,

and about 85 per cent is for highly processed package foods for snacks and for convenience foods. Indeed, Dr. George Graham, a nutritionist at Johns Hopkins University, has suggested that the home kitchens of the future will require only two items—a hot plate and a refrigerator.

#### Low Elasticity of Demand

The food industry differs from many other industries in that it can grow, i.e. increase sales, in only two ways: first through population increase, and secondly by increasing its sales of high profit items. Food, in economist's terms, has a low elasticity of demand. If a family's income doubles it can buy a second car or a second T.V. set, but it cannot double its food consumption.

The research and development staffs of the food industries are therefore under pressure to come up with new products which are attractive enough to compete successfully with similar products from other companies but which are not necessarily significantly superior in nutritional value. It is no exaggeration to say that half the food products on supermarket shelves could be eliminated and the community could be just as well nourished. Furthermore, considerable savings to the family food budget could be achieved if the costs of advertising, development and packaging of a substantial proportion of the high-profit, processed foods were eliminated.

The average number of items in a supermarket in the U.S., according to Joan Gasson in a recent article in the *Journal of Nutrition Education*, was [around] 900 in 1928, compared with 7,000-10,000 at the present time. All of

these items, of course, are not food but the major business of supermarkets is to sell food.

It would be quite improper for me to suggest that the food industry is entirely neglectful of the nutritive value of its products. Food technology has become a highly skilled and scientifically based activity which contains its share of responsible and nutritionally informed people, but the primary purpose of the food industries is not to maintain or improve the nutritional standards of the people, it is to maintain and improve the sales of its products. The control over our nutrition is therefore increasingly in the hands of the processor rather than the purchaser.

In addition, there is less control by parents of the foods chosen by the children. For example, in the United States the growth of snack food consumption, especially cookies, crackers, and potato chips, has risen spectacularly over the last 10 years and so has the consumption of soft drinks, at the expense of milk and fruit juices. Children are the main purchasers of these products.

#### Energy Drain and Waste

One further aspect of the recent revolution in eating habits should perhaps be mentioned. Bruce Hannon, an engineer at the University of Illinois, has just completed a study of a huge fast-food, carry-out, chain restaurant firm in the U.S.A. He came up with some staggering conclusions on the energy drain and waste of superpacked snacks and fast-foods. The total consumption of paper by this firm for packaging and for packing the packaging was calculated to be 174 million pounds





J. BYRON LOGAN

RELIGIOUS NEWS SERVICE

a year and was growing. This is equivalent to the sustained yield of 315 square miles of forest!

Even more remarkable were Hannon's estimates of the energy cost of the processing and packaging. The energy content of the food sold was found to be only one-tenth of the energy spent in getting it from the producer to the consumer. Or to put it another way, it was costing the community 10 calories for every 1 calorie of food actually obtained in prepared and convenient form. The enormous energy waste of these developments in food consumption patterns, as well as the pollution problem arising from the fantastic use of paper, are apparent from these figures.

### Changes in Agricultural Technology

So far we have considered some environmental changes affecting dietary patterns and the forms in which food is obtained and actually consumed by the individual. But the last few decades have also witnessed great changes in the basic processes of food production from the land. The plant breeder has markedly modified the variety of food crops available, fertilizer practices have changed towards more and more concentrated fertilizers. Chemical weed-icides have replaced the traditional methods of weed control and a range of new chemical pesticides, fungicides and anthelmintics is increasingly in use. Agricultural technology is therefore changing our nutritional environment just as food technology, under the influence of social and economic pressures, is changing our dietary habits. The plant breeder is primarily concerned with higher and ever higher yielding plants, with

the composition of those plants usually a secondary consideration.

The dangers inherent in concentrating on higher yields, without at the same time taking care to ensure the maintenance of quality, are apparent from the New Zealand experience of a few years ago. Their plant breeders produced a new high-yielding rye grass designated H1 which greatly out-yielded its parents. Later it was found that this variety surprisingly carried only one-fifth to one-tenth the concentration of iodine of other rye-grasses grown under the same soil conditions. Where soil iodine was high this was of little importance, but where it was low or marginal the levels of iodine in the new variety were too low for the stock grazing upon it, and goiter became apparent.

With milking cows a further disability could arise from this change in agricultural practice. The iodine content of milk is exceedingly susceptible to changes in iodine intake by the cow. Cows dependent upon the low-iodine H1 rye-grass would therefore produce milk with subnormal iodine concentrations.

A further example of how a change in agricultural practice can significantly affect dietary intakes of an element, in this case mercury, comes from Sweden. The increasing amounts of mercury being injected into the environment in recent years has evoked considerable public health concern in many countries, especially Sweden. This mercury comes from the burning of coal, from the use of organic mercurials as pesticides and fungicides in agriculture and industry and from some chemical

industries. The pulp and paper industries, where mercurial compounds are used as anti-sliming agents, and the alkali industry, where mercury cells are used to separate chlorine from brine solutions, can be major sources of pollution.

The mercury so used enters the food chain through industrial wastes where it is converted by micro-organisms to methylated forms. These methylated forms, such as methyl-mercury and dimethyl mercury are more toxic than inorganic forms of the element because they are better absorbed and more tenaciously retained in the body, and because they have a more specific toxic effect upon the brain and central nervous system. The mercury in fish occurs almost exclusively as methyl-mercury.

Methyl-mercury can also enter the food chain through its use as fungicides in the protective treatment of grain. In Sweden methyl-mercury compounds were used for several years as a seed disinfectant with a steady rise in the methyl-mercury content of eggs, chicken meat and pork as a consequence of the illegal use of such treated grain in the diets of pigs and poultry.

Prior to this, considerable amounts of mercury were found in the tissues of seed-eating birds and their predators, associated with lethal and sub-lethal mercury poisoning in Swedish wildlife. When the use of methyl-mercury compounds was prohibited by law and methoxyethyl mercury was substituted as a seed disinfectant, there was a steady decrease in the methyl-mercury content of foods of animal origin in Sweden. Within four years these

levels had fallen to safe levels comparable with those of similar foods in Denmark where methylmercury had never been generally used for grain disinfection.

The Swedish experience illustrates how technological change can affect the safety of foods and how, by proper supervision and control, modified practices can be introduced with benefits to human health. It is important to appreciate that technical advances in the production of food from the land are not necessarily accompanied by deleterious effects upon human health and nutrition. They have equal potential for beneficial effects. Plant breeding techniques can be purposefully applied to develop new strains of food crops, including fruits and vegetables, with improved nutritional characteristics.

Technological changes are, of course, not confined to processes which increase intakes of elements to potentially harmful levels; they may also reduce intakes of essential elements to potentially deficient levels. For instance, a "continuous dough" breadmaking process is being developed and considered in the U.S.A. which involves raising the dough by injecting CO<sub>2</sub> in place of the usual fermentation by yeast. Bread made without yeast no longer contains its main source of physiologically active chromium. Chromium is a cofactor of insulin, essential to proper glucose metabolism which has been shown to be marginally deficient in the diet of sections of the U.S. population, particularly some old people with "maturity-onset diabetes" and women with repeated pregnancies. Adoption of the new breadmaking process, in which no yeast is used, could therefore aggravate a deficiency which already exists.

These changes are likely to continue. As someone has said, "the only thing that doesn't change is change." It is of the greatest importance that we should know more of what these changes mean to our nutrition, to our health and to our environment. ➤

Condensed from "Human Nutrition in Our Changing Environment," *Food and Nutrition Notes and Reviews* (Australian Department of Health), vol. 31, Nos. 1 and 2, January and February, 1974. Used by permission.

# YOUR PERSONALITY

J. L. BUTLER

NO MAN was ever won to Christ by a man he didn't like. Before you win a person to Christ you must first win him to yourself. The most powerful evangelistic tool at your disposal is your own unique personality. It might well be, however, that the greatest handicap in soul winning could be your personality. People are drawn to Christ or turned off from Him through the total package that is you.

When the personality package is right, people may be converted without attending a series of revival meetings, without formal Bible studies, or even a series of tracts. And it does not have to take six or eight weeks. It can be done in a matter of minutes.

Let's lay aside the paraphernalia for a moment and look back at the model. What did Jesus do to bring about the conversion of Zacchaeus, the diminutive tax collector of Jericho? There can be no doubt that he was converted, and thoroughly so. The sweet fruits of a changed life burst into visibility for all to see—repentance and restoration. Christ himself indicated that salvation came to this man's house that day.

How did it happen so easily? Jesus, the Lawgiver, simply worked in harmony with the laws of human relations. These laws are as reliable and dependable as laws of hydraulics, electronics, or thermodynamics. The itinerant preacher of Galilee simply recognized and supplied some basic human needs. He pushed the right

human relation buttons, and doors creaked open. Having created man and knowing "what was in man" (John 2:24, 25), he was aware of man's basic need for recognition.

He gave Zacchaeus public recognition, calling him by his name. The sweetest sound in the human language is the sound of my name. Door-to-door salesmen need the name before they knock or demonstrate their wares. The basic ingredient of love is knowledge and, I suppose, the least you can know about a person is his name. Relationships are initiated through mutual exchanges of names—introductions. Employee relations directors urge that supervisors and principals instruct teachers to call people by their names. No "Hey you!" will do. Calling a person by his name is recognition, and we all need a little recognition. So much of what we do—the way we dress and groom, walk and talk, is in quest of recognition.

Jesus confirmed Zacchaeus' identity. All of us need our identity redundantly confirmed, and our idea of our worth validated. "This man is also a son of Abraham," Christ announced to all. It matters not how low he has sunk in political corruption. His identity comes through clear to me. He is my brother.

Then Jesus gives acceptance. Certainly, we all need to feel accepted. This is why churches still tend to worship in ethnic groups. Where you feel most accepted by men, you feel most accepted by God. None of us has visible or tactile contact with God. We feel loved and

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# IS SHOWING

accepted by Him through the love and acceptance of the brethren. Birds of a feather flock together for acceptance.

Ex-convicts associate with ex-cons because they are the only segment of society that accepts them. Gangs, clubs, lodges, fraternal orders—all fill this same need. Jesus gave it liberally to this unpopular con man of Jericho. I'm going to your house to eat. As far as I am concerned, you are in.

Here again, the chief therapeutic tool of mental-health professionals is this very principle. The patient pours out the details of a sordid, mixed-up life, and the psychiatrist in essence says, I still accept you. This promotes self-acceptance, reality orientation, self-assessment, and a start toward change, adjustment, and mental health.

Jesus gave appreciation and assurance, and He gave it all with so few words. I know all about you. I still want to go with YOU. Of all the people in this town, I need you! *I need you? That did it.*

We all have to feel needed in order to stay healthy. Children, friends, pets—you have to have somebody or something alive that needs you or life is not worth waking up in the morning to face. All too often our approach is, "You need what I've got, and you'd better come hear me preach so you can get it."

So the soul-winning relationship is not any series of things that you do. It is really what you are. The young folks call it "vibes," something that vibrates from one person to another, that radiates acceptance or

rejection, friendship or fear, attraction or repulsion. Children can sense it at one hundred paces, dogs can smell it, and even horses are aware of it.

Hugh Black, who wrote a beautiful little book around the turn of the century entitled *Friendship*,\* said: "This is why the effect of different people upon us is different, one making us creep into our shell, and cringe—making us unable to utter a word; another through some strange magnetism enlarging the bounds of our whole being and drawing out the best in us."

Black was right. Some people's personalities are such that in their presence you feel strong, confident, capable. They make you like yourself, you sparkle. Others can make you feel dumb, fearful, denuded of strength, weak. They give you "foot in mouth" disease. Relationships can make you sick, like the wife who gets a migraine headache as soon as mother-in-law dear announces she is coming for a visit. Some people's personalities are healing. You remember going to see your family physician. Your pain stopped as soon as the doctor walked in the door—before he even touched you. You were healed by a "corrective emotional experience," by a relationship.

So Christianity and Christian witnessing are really not so much what we do as they are something that we are!

"If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is

only one. . . . 'Learn of me,' Christ says. . . . Why do we not learn of the Saviour every day? Why do we not live in constant communion with Him, so that . . . we can speak and act *kindly* and courteously? Why do we not honor the Lord by manifesting *tenderness* and love for one another? If we speak and act in harmony with the principles of heaven, unbelievers will be drawn to Christ *by their association with us.*"—*Testimonies*, vol. 9, p. 189. (Italics supplied.)

So it isn't the publications, the gimmicks. It is US! The wise man says, "The fruit of the righteous is a tree of life; and he that winneth souls *is wise*" (Prov. 11:30). He is also tactful, he is good and kind, respectful, and polite. He is sensitive to others' feelings and needs. He cares. He is concerned. He listens.

At suicide-prevention centers the rule of thumb for the volunteers manning the telephones is "keep the distraught person talking—listen." He that winneth souls is concerned. He is more interested in winning confidence than arguments. He is not a snob. He does not have the "big head." He does not think of himself, his position, and his race more highly than he ought. He does not have visions of grandeur. He is meek and lowly in mind. He is a sweet person. You like him from the very first. You are won to him, magnetically drawn. He takes you by the hand and leads you pleasantly to his Christ.

\* Hugo Black, *Friendship* (New York: Fleming H. Revell Co., 1903), p. 14.

# SPOTLIGHT ON HEALTH

## Aluminum Pots O.K. After All!

Many of us owe an apology to poor slandered aluminum. Remember when your mother told you it was dangerous to cook in aluminum pots and pans? Or was it a salesman of stainless steel ware who convinced you to buy his pots and pans and throw out your "dangerous" aluminum ones?

The Government has carefully checked into this matter. They have found that aluminum, glass, and steel are all suitable for cooking. Cooking with aluminum has not been found to be injurious to health. The grayish coating that forms on aluminum ware is a harmless oxide or "rust," which may be rubbed off by a damp cloth and a little baking soda. Then rinse well and cook up a storm!

Anyone for *ratatouille* baked in aluminum casserole? Um-um good! (Safety of cooking utensils. FDA Fact Sheet CSS-G11, 72-2002, July, 1971.)

## More Physicians Said to Be Wrong Answer

Increasing the output of physicians will tend to make present maldistribution problems "worse rather than better," Merlin K. DuVal, M.D., former HEW assistant secretary for health and now vice-president for health sciences, University of Arizona, said in his opening address at the Institute of Medicine's spring meeting in Washington, D.C. Instead, Dr. DuVal recommended new policies including medical school de-emphasis on specialty training; Federal incentives including changes in reimbursement systems to encourage graduates to serve in shortage areas and in primary care positions; and use of "physician extenders." (*P.A.C.E.*, Loma Linda Univ. Public Relations.)

## Effects of Ethyl Alcohol on the Heart

Alcoholic cardiomyopathy (heart muscle disease) is a definite entity. Any symptom or sign of cardiac dysfunction not otherwise explained in a person who consumes moderate to large amounts of alcohol, whether or not he exhibits other manifestations of alcoholism, warrants discontinuance of alcohol, since advanced stages of the disease may not be reversible. (Scientific Data, *International Commission for the Prevention of Alcoholism Quarterly Bulletin*, vol. 16, No. 2.)

## Only Put Your Elbow in Your Ear!

Please allow us to quote! "The public should be made aware that cotton-tipped applicators and other long, thin objects should be kept away from young children in order to prevent damage caused by insertion of these foreign bodies into the ear canal and of the severe damage that may occur to the tympanic membrane (eardrum), ossicular chain (chain of bones in the middle ear), and inner ear by using cotton-tipped applicators or other objects to clean the external auditory canal."

In other words, tell your children to put nothing in their ears smaller than an elbow! That's good advice for Mom and Dad too. (News release of the American Academy of Ophthalmology and Otolaryngology, July 23, 1973.)

## Protection—Do Your Eyes Have It?

In spite of Government regulations to make eyeglasses safer—or impact resistant—any plastic or treated glass lens can break or shatter if struck with a pointed object or by a severe impact exceeding the safety limit of the glass.

Before the modern age, brows, lashes, and blinking protected the eyes from the individual's surroundings. But in today's fast-moving environment, eyes require much more protection.

## Pill-popping Can Be Dangerous

## "The Pill" Linked to Hypertension

## Cutting 100 Calories Here and There

Impact-resistant glasses, goggles, and face shields help protect the eyes from flying objects such as snapping tree branches, broken machinery bolts, and dust particles. Special tinted, absorptive, or filter lenses protect from bright sunlight, radiation, and harmful laser beams.

Since the type and degree of eye protection that each person needs vary with the type of activity he is involved in, you may be interested in learning more about how to protect your eyes. Send for a free copy of *Protection: Do Your Eyes Have It?* Mail a self-addressed, stamped, business-sized envelope to the Public Information Division, American Optometric Association, 7000 Chippewa St., St. Louis, Mo. 63119. (*Life and Health*, August, 1974, p. 7.)

During a three-year period, drug-induced illnesses, excluding suicide attempts and drug abuse, accounted for 2.9 per cent of admissions to a medical service being surveyed. . . . More than 6 per cent of these patients died.

Eight drugs . . . including aspirin, produced a third of the illnesses. In 18 per cent of the cases an over-the-counter drug was implicated. . . . Drug allergy was the mechanism of the adverse drug effect in 17.6 per cent of the illnesses. The remainder were owing to pharmacological mechanisms. (*Journal of the American Medical Association*, vol. 228, No. 6, May 6, 1974, pp. 713-717.)

A large prospective study by Savitri Rancharan, M.D., Ph.D., Research Director of the Contraceptive Drug Study, working with her associates, was carried out at the Kaiser Permanente Medical Center, Walnut Creek, California. The study revealed that hypertensive disease occurs with six times the frequency in women on "the pill" than in women who never used oral contraceptives or who have stopped using them. (*Journal of the American Medical Association*, vol. 228, No. 1, April 1, 1974, p. 17.)

Cutting off 100 calories usually eaten or using up 100 extra calories by extra activity is more worthwhile than it might appear at first glance, according to recent studies. One way to do this is to exercise.

Exercise equivalent to 100 calories for a 180-pound person can be gauged as follows:

- walking at 2.6 miles per hour for 26 minutes.

- bicycling at moderate speed for 21 minutes.

- walking downstairs for 14 minutes.

- sawing wood for 11 minutes.

- swimming for 10 minutes.

- walking upstairs for 4.6 minutes.

The heavier one is, the more calories are used in any given time in activities involving moving the entire body, as in the instances given. Thus a 250-pound person would spend 100 calories in walking 2 miles per hour for 21 minutes, instead of the 30 minutes required by the 180-pound person. These are approximations, since many factors affect energy expenditure, such as muscular tension and individual metabolism that varies widely. (United Fresh Fruit and Vegetable Association, "Looking at Nutrition 12 Ways," May, 1971, p. 18.)

# Carbon-14 Dating and the Bristlecone Pines

HERBERT C. SORENSON

WHEN Willard Libby and his colleagues introduced carbon-14 dating a number of years ago the technique was immediately recognized as a potentially valuable tool for objectively determining the age of carbonaceous archeological specimens. The basic validity of carbon-14 dating has now been established beyond reasonable doubt. What has not been established securely are the limitations of the method. All competent scholars agree that occasionally carbon-14 dates are at variance with other scientific data. This in no way discredits the basic technique as there are known sources of error that are expected to produce occasional anomalies.

Creationists have typically insisted that carbon-14 dates are not valid indicators of time for more than about four to five thousand years before the present. Evolutionists do not recognize this limitation and accept the entire range of dates based on carbon-14 analysis. The relative merits of these positions have been extensively considered in creationist publications. Recently, the technique of tree-ring dating (dendrochronology) as applied to bristlecone pines has figured prominently in discussions of the validity and limitations of carbon-14 dating. This is because (1) tree-ring dating is considered to be an independent method of determining absolute dates—precise to the year; (2) tree-ring dates of up to 9,000 years have been reported; (3) tree-ring dates generally harmonize with carbon-14 dates. Such observations have been advanced to “prove” the credibility of carbon-14 dates as indicators of real time, on the one hand, and of tree-ring dates on the other.

Because of the fundamental question concerning the Biblical record that is involved, a thorough examination of tree-ring dating and its applications is in order.

## How Are Dates Obtained From Tree Rings?

There are two basic principles of tree-ring dating. The first can be simply stated: One year; one ring. That is, each year a tree forms one growth ring that can be seen when the trunk is cut.

This principle is so well known that even school children determine the age of fallen trees by counting the rings of clean-cut stumps. However, botanists have long recognized certain pitfalls in this procedure. Occasionally climatic conditions are such that no identifiable ring is formed in a given year, or on the other hand, two or more rings may form. The consequences are designated as “missing rings” or “multiple rings,” respectively. If rings are missing in the count, a falsely low age will appear. The apparent age will be incorrectly long if there are multiple rings.

The second basic principle is more elegant and relies on the fact that the width of a ring may depend to a large extent on the amount of rainfall in the year it was formed. Varying rainfall from year to year results in varying widths of rings. In certain locales the consequence is clearly defined ring width *patterns* reflecting distinct variations in climate. The

principle used for dating is that: If the same distinctive pattern of ring widths is observed in two wood specimens, those two specimens were contemporary and their similar rings may be correlated one by one, year by year.

The value and application of this principle is illustrated on page 37.<sup>1</sup> The living tree when cut is found to have a distinctive pattern that *overlaps* (correlates) with part of the distinctive pattern found in a beam in a house (application of second principle). This allows the *count* of rings to be extended to include the entire older specimen (application of first principle). Similarly, the count can be successively extended back in time as long as successively older wood specimens are found with the requisite matching distinctive ring width patterns. The major limitation to application of this principle is caused by the requirement of a series of specimens, each with *distinctive* overlapping patterns. As a matter of fact, most wood shows little variation in ring width from year to year. Such an indistinctive pattern is termed *complacent*. Complacent specimens are not suitable for use in tree-ring dating because there is no way to be sure which rings in one specimen match with specific rings in another.

## Bristlecone Pine Chronology

For a number of years, C. W. Ferguson of the University of Arizona has been collecting and studying specimens of bristlecone pine wood from the White Mountains along the California-Nevada border. A variety of factors combine to make these trees long-lived. The trees are not large but some of them do exhibit thou-

sands of growth rings. By application of both principles of tree-ring dating, Dr. Ferguson has derived a chronology extending to as much as 9,000 years before the present.

Careful study of this chronology has raised serious questions.

### Bristlecone Pine Data Quality

Ferguson states, "In bristlecone pines, problems of cross dating are caused by so-called 'missing' rings associated with the extremely slow growth rate of this species on arid sites. One specimen, for example, contains more than 1,100 annual rings in 12.7 centimeters of radius. . . . In some instances, 5 per cent or more of the annual rings may be missing along a given radius that spans many centuries."<sup>2</sup> In fact, up to 10 per cent of the rings may be missing along a given radius.<sup>3</sup> The significance of this is that the very narrowest rings are the ones most likely to be missing and the narrow rings are in general responsible for the distinctiveness of the pattern. In fact, nearly half of the samples used for the original 7,104-year chronology have mean sensitivities of less than .30.\* Such low sensitivities are indicative of complacent samples that are unsuitable for cross matching.

\* Relative year-to-year variation less than 30 per cent with respect to a normalized average value. Sensitivity of 0.25 (25 per cent) is considered "complacent."

How did Ferguson cross match them? Consider the following:

Cross matching of one pattern with another is largely a matter of visual inspection and judgment. Researchers have usually relied on "skeleton plots," showing only the distinctive features of a distribution as visual aids. This technique, though quite subjective is very useful; especially when dealing with short patterns. And one could reason that it is not really important *how* a crossmatch is found as long as it is verified statistically. However, matching a specimen with hundreds of rings against a chronology with thousands of rings is not easy. Therefore, in the case of the bristlecone pine chronology, *the carbon-14 date of the wood was used to determine the approximate location for cross-matching.* Says Ferguson, "I often am unable to date specimens with one or two thousand rings against a 7,500-year master chronology, even with the 'ball-park' placement provided by a radiocarbon date."<sup>4</sup>

From the foregoing it is evident that a bristlecone pine tree-ring date is at least partially dependent on carbon-14 dating. How dependent it really is can be inferred from the complacent nature of the specimens. Complacent specimens (all rings about alike) will fit about as well in one place in the chronology as another. In fact, without a carbon-14 date one

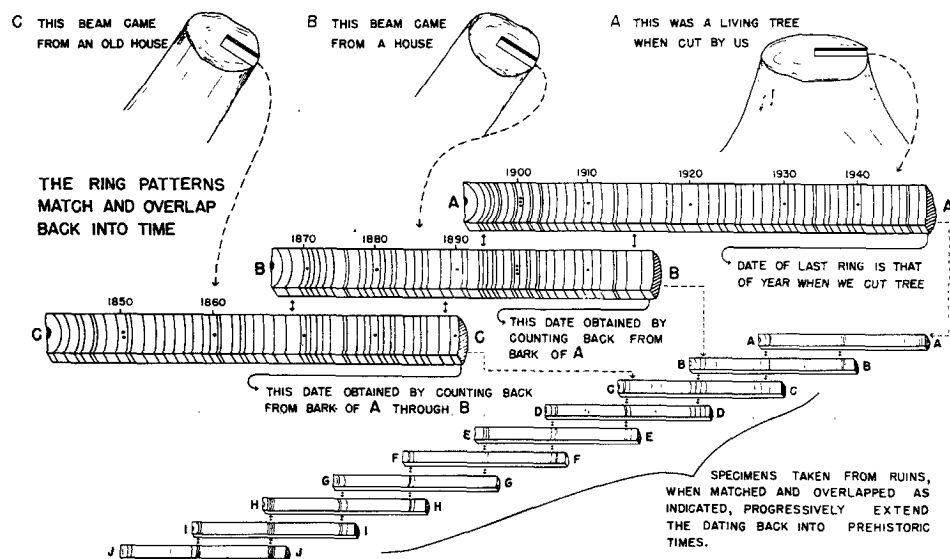
would never know where they should fit. This is a very important point since Ferguson claims that the bristlecone pine chronology "constitutes the first *independent* time control of such length for radiocarbon analysis."<sup>5</sup> (Italics supplied.)

In reality, one wonders how the bristlecone pine chronology can be used to verify the accuracy of carbon-14 dating when the researcher used carbon-14 dating to assist him in developing the tree-ring chronology. This might not be so important if each crossmatch was statistically verified to be in harmony with the second principle of tree-ring dating. But since the details of such verification have not been published and since the quality of the data is so poor (highly complacent ring sequences) the crossmatching has not been verified adequately.

### Data Not Available

Usually the conclusions of scientists are open for investigation. Such investigation rightfully includes the methods and data used in arriving at the conclusion. There should be no "secrets" in the prosecution of truth. With respect to the bristlecone pine chronology, substantiating investigation has been hampered since the data upon which the conclusions have been based have not yet been made public. In view of the importance of the claims made for the bristlecone pine chronology, there are strong reasons why this data should be available for study.

Although tree-ring dating is a valid scientific technique, evidence indicates that the most widely known application of this technique is uncertain because of poor quality data and dependency on carbon-14 dating. This latter fact makes it questionable to cite the bristlecone pine chronology in support of carbon-14 dating, or vice versa.



The method of constructing a chronology by successively overlapping distinctive ring patterns. (Courtesy Stokes and Smiley)

<sup>1</sup> M. A. Stokes and T. L. Smiley, *An Introduction to Tree Ring Dating*. (University of Chicago Press: Chicago, 1968).

<sup>2</sup> C. W. Ferguson, *Tree-Ring Bulletin* 293. (The Laboratory of Tree-Ring Research, University of Arizona, 1969.)

<sup>3</sup> C. W. Ferguson, personal communication, March 3, 1970.

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

<sup>5</sup> C. W. Ferguson, prepublication abstract for footnote No. 2 above.

I BARELY reached the telephone on the kitchen wall, grabbed the receiver and collapsed on the floor. "O God," I prayed aloud. "Please help me." What had happened? The day's beginning gave no warning of impending disaster. . . .

A finger of sunlight crept through our bedroom window and gently touched my eyelids. "Take my life today, Father," I prayed as I rolled over, anxiously clinging to those last few moments of tranquillity. One of our two small self-set alarms would soon go off to destroy my peaceful serenity.

And he did! Shortly I heard the brushing of padded pajamas on the hall carpet and a rumpled blond head popped up beside me. "Mommy, I'm hungry." The three familiar words boomed in my ear.

"O.K., son," I smiled even though he had foiled my brave attempt to delay the day's entrance with a little more sleep. I would soon hear similar words from his sister and daddy so I dressed reluctantly, tugged a brush through my hair, and headed for the kitchen.

Now that I was in a vertical position, I thoughtfully inspected the house. With care I plotted the day's events—feed the family, make the beds, throw in the wash, run to the store, pick up Larry's suit at the cleaners—the list went on.

Soon the tummies were no longer rumbling and Larry had exited amid many hugs and kisses. With my help the washing machine began its monotonous droning, and I mounted the stairs to tackle the remainder of my "un-liberated" female chores. At the top of the steps I staggered weakly. For a moment I used the wall for support. "Sure am tired!" I muttered to no one. Warily I nudged myself to get moving because necessity demanded that I continue my noble struggle through the morning.

But even washing dishes was fast becoming a huge and formidable task, the challenge of which I wasn't certain I was able to face. I felt bewildered as to why I should suddenly be so exhausted.

*Shirley Kromann is a pastor's wife living in Spokane, Washington.*

# HIS OWN KIND OF LOVE

SHIRLEY KROMANN

However, it didn't take a tremendous amount of time for me to decide it would be an excellent idea for me to lie down for a while. Without further persuasion from myself, I sank to the couch. It felt fantastic and I stayed there longer than I knew I should. But as any young mother knows, the couch isn't exactly the most practical place to spend the day. "I gave You this day, Lord, that You really only loaned to me," I prayed. "Now help me to live it for You. Give me energy and strength. But—if something is really wrong help me to know beyond the shadow of a doubt. . . ."

With premeditated effort I dragged myself up and started for that mountain of dishes. Immediately my head was spinning. Terror clutched me. My mind raced wildly. "Sick . . . have to call Larry . . . the kids . . . got to get help . . ." I grabbed the telephone and knew I could do no more. Helplessly I crumpled to the floor. "Thank You, God, for being here. Help me!" I cried.

Trembling with fear and weakness, I knew only that I had to get help. Mentally I ran down the list of our neighbors. None of them were home. Then it dawned on me that the telephone, with the dial in the receiver, was still in my hand. Frantically I probed

my muddled mind to recall the usually familiar number of Larry's office. My quivering fingers finally pushed the buttons. . . .

Larry was on his way. All I could do was calm myself with that reassuring fact. By now Tonnie, five, and Todd, three, were close beside me asking the unanswerable, "What's wrong, Mommy?"

I gave them weak, rather shaky, instructions. "Todd, climb on a chair and put the telephone back for Mommy, O.K.?" Too exhausted to say more for a while, I lay there shaking and shivering uncontrollably, my hands clammy, my heart pounding. Then I felt the warmth of something over me and little hands "tucking me in." Tonnie had climbed on a chair, stretched till she reached her sleeping bag at the top of her closet and dragged it to me.

Futilely, I attempted to imagine what could be wrong. I knew people sometimes fainted from hypoglycemia and diabetes. I figured it was worth a try. The orange juice from breakfast was still on the kitchen counter. As I asked the youngsters to get it for me, I was alarmed by the distant sound of my own voice. If only Larry were here!

But without wings it would take him at least twenty minutes. Meanwhile, still unable to get up, I

wondered what the children would do if I went completely unconscious. I could almost visualize their panic as thoughts darted through my mind.

Death, as well as life, was not unknown to them. When their grandpa passed away, they sobbed, "Mommy . . . Grandpa . . . wouldn't . . . talk to us." Now if I couldn't answer them, would they think the same thing had happened to me?

"Tonnie and Todd," I had to try to explain, "Mommy's sick. If something happens that I can't talk to you it doesn't mean I died. I just might be unconscious."

"What does that mean, Mommy?" they responded.

"That I'm sort of asleep and can't wake up for a while. But Daddy's coming and he'll take care of us."

The minutes crept stealthily by as I feebly kept trying to reassure the children—or myself—I wasn't sure which. Seemingly forever later, Larry dashed through the front door. "What happened?" he asked breathlessly.

"I don't know," I numbly replied. "I just collapsed." Not a second was left unused as he called the doctor for me, a friend for the children, and picked me up and carried me to the car.

At the hospital he waited till I was settled and gently kissed me good-bye with a worried look. There I was encased between two white sheets. Alone. Anyway, I felt alone even while unfamiliar nurses hovered around me.

I soon discovered that there's nothing quite as bleak as the stark white walls of a hospital room, nothing quite as lonely as being surrounded by bustling, busy people and knowing no one, nothing quite as frightening as the unknown, nothing quite as long as a night filled with fear or pain. I clung thankfully to my confidence in a loving God. His strength was all I had; mine was gone.

The first two days in the hospital dragged; the nights were endlessly spent praying. Over and over I said, "Thank You, Jesus, even for this—not because You want it, but because You're working all things for my good." Occasionally, I heard familiar footsteps

down the hall, followed by Larry's grin and a big hug. But I noticed that he left too quickly and said so little.

The tests for diabetes, hypoglycemia, mononucleosis, and low thyroid all returned negative. My blood count was excellent. Everything was fine but me. Frustrated, I almost wished for a diagnosis of any kind. Knowing *something* would be better than this unbearable uncertainty.

Now the doctors talked of brain scan and brain wave tests. A brain tumor? When I emotionally dispatched this word to my husband, he rushed to me. His eyes showed his obvious alarm, but still, it was only a fleeting visit.

My sister flew 400 miles just to help brace my sagging spirits. Her husband insisted that she come even though he too was ill. Larry's mother traveled through three States to take over my continuing responsibilities at home. Every night my mother telephoned long distance to check on my current condition. Other long-distance calls came from friends and fam-

ily. I wondered how they all knew. Casual acquaintances dropped by and became close friends. Flowers and cards seemed attracted to my room. Friends slipped in and I felt their tears wet against my cheeks. Little voices asked on the telephone, "Are you better, Mommy?"

In their own way they all gave what I needed most—understanding, compassion, and love. I just felt overwhelmed. My eyes grew full; my heart enlarged to encompass it all.

But even with all this, I was still troubled. Why didn't Larry stay beside me? Why did he come and then leave so soon without either of us saying much? Others voiced their concern; why didn't he? Nine years of marriage—our understanding of each other was much beyond the superficial—I thought. He rarely expressed his heart feelings in mere words; that I knew. But at a time like this? . . . I tried to push the mounting questions into some unused corner of my mind.

The next morning I felt so

Dear Shepherdesses:

Greetings from the golden West! It really is golden as the aspen, ginkgo, and birch trees make the atmosphere glow with color.

Mrs. Harold Calkins invited me to be her guest at a meeting of the women workers of the Southern California Conference. It was a rewarding experience to meet new shepherdesses and greet many I had known. Mrs. Calkins plans interesting luncheons and programs for the ladies in her conference periodically.

A guest speaker used dolls to depict the stages of "dress reform" in America from the very early 1800's through the various eras since. Her plea to us, as Adventist leaders, was "Do not wear that which will kill your influence." "Walk carefully and circumspectly before the Lord." "Make your dress conform to God's Word."

Meetings of this type are really worth while. They are a tie that binds hearts and aims of those who work by His side and by his side, together.

At the Annual Council in Loma Linda we were blessed by the earnest sermons, reports, testimonies, music, and fellowship. The meetings planned by V. H. Koenig, of the university, for the women made our trip unforgettable.

As a farewell benediction to our meetings I read the words written by Ruth Calkins. By request I am sharing these lines with you.

With love,  
Kay

utterly weak that to wiggle my littlest finger was a studied effort. Dying wasn't exactly on my agenda, but I felt about as close to it as I cared to be. Desperately my sister called Larry, "Shirley's worse. Come right away."

In shortened minutes he was beside me. He was haggard. I wanted to say, "If something happens . . . take good care of the kids . . . thank you for all the happy years . . . Jesus will soon take us home . . ." But I couldn't, just couldn't. "I love you," we whispered almost together. The tears in his eyes brought tears to mine and he turned away. Suddenly I understood—understood and felt something I had never really allowed myself to doubt.

Finally the brain test returned—normal. That was a bit reassuring. But we still only knew what *wasn't* wrong, not what *was*! Fortunately it doesn't always take a diagnosis for a patient to improve, and I began to feel better.

After more long days of wondering, two doctors authoritatively invaded my room. A verdict? I waited . . . "We think you probably collapsed from nervous exhaustion and may have borderline epilepsy." I noticed the "think," "probably," and "may have" and didn't feel it was a tremendously positive diagnosis, but I was better! My medication and I could go home. (Later, more extensive blood-sugar tests were taken, and the doctors found that I did actually have a carbohydrate metabolism defect.)


Twelve days had skipped by since I last heard little pajamaed feet creep into our room—twelve long, terrifying days. I had gained something, though, through it all—a deeper insight into the beauty and uncertainty of life, the power of friendship, the abiding depth of love, and the strength of my God.

That night after the youngest members of our family were finally fed, bathed, storied, pottied, watered, and snuggled, Larry and I just sat talking. We talked now of all the things we had felt before, but hadn't voiced. I told him what I couldn't say that terrible morning in the hospital—told him what I now knew to be true, that the length of a hospital visit is not a

valid test of love, that I knew he wanted to be with me, but it hurt too much, that I was glad he was himself, glad to be a part of such special love—his own kind of love, uniquely his, uniquely mine.

His arms strengthened around

me. "You know what, honey?" he said softly, "You understand me awfully well!"

We sat for a moment in silence. But deep inside, my heart pounded out some familiar words, "In everything, give thanks. . . ." 

## ROMANS 8 . . . TO ME

RUTH CALKINS

Who or what in all the world can convince me that God no longer loves me?

That He's given me the slip and thrown me over?

Shall mounting pressure interfere with my personal relationship with Him?

Shall shadowy fears that plague my sleepless nights? Or bitter tears?

Shall a palpitating heart or a strange buzzing in my head? Or pounding pain?

Or what if people laugh at me and reject me until I feel utterly confused and alone?

Or what if I can no longer work, and unpaid bills pour over me like crashing bricks?

Or what if an accident incapacitates me and I must forever depend on others for personal attention and care?

Or what if I am dull and I can no longer remember names and my blurry eyes see double and my hands tremble?

Or what if an earthquake crumbles my home or a flood shakes its foundation and my furniture is buried in thick mud?

Or what if I am left alone without family or friends?

Am I finished then? Does this end my small scene?

No! Positively not!

In all these impossible circumstances I still know that nothing is impossible with God.

I am utterly assured that in sickness or weakness,

Catastrophe or anxiety, loneliness or despair,

HE IS MINE AND I AM HIS!

I may fall flat on my face.

I may fail until I feel old and beaten and done in.

Yet His love for me is changeless.

All the music may go out of my life.

My private world may shatter to dust.

Even so, He still holds me in the palm of His steady hand.

No turn in the affairs of my fractured life can baffle Him.

Satan with all his braggadocio cannot distract Him.

Nothing can separate me from His measureless love:

Pain can't, disappointment can't, anguish can't.

Yesterday, today, tomorrow can't.

The loss of my dearest love can't.

Death can't, life can't.

Riots, war, insanity, unidentity, hunger, neurosis, disease.

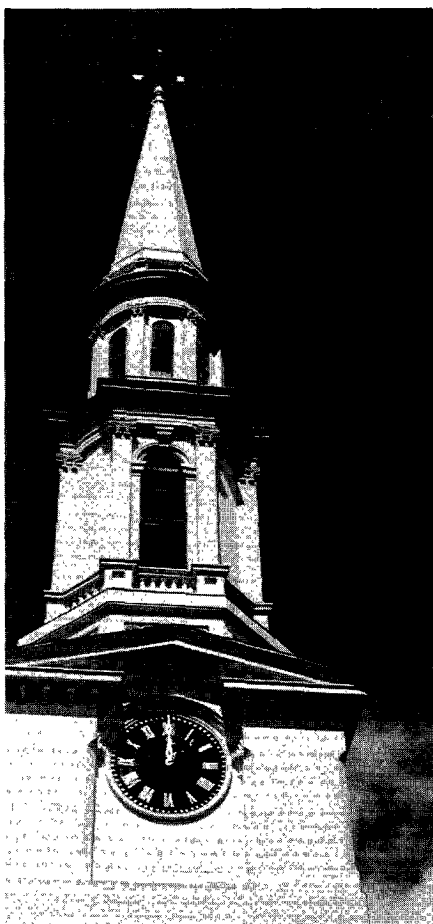
None of these things or all of them heaped together can budge the fact

That I am dearly loved, completely forgiven,

And forever His through Jesus Christ,

God's beloved Son!





# Whatever Happened to Church Discipline?

J. ROBERTSON MC QUILKIN

GOD DESIGNED the Church on the pattern of His own character. But today that pattern is twisted and distorted, sometimes beyond recognition. What is the character of God? "Hear, O Israel: The Lord our God is one Lord" (Deut. 6:4). "Holy, holy, holy, Lord God Almighty" (Rev. 4:8). God is one, and He intended His Church to be one. "[I pray] that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:21). God is holy, and He intended His Church to be pure, undefiled in faith and in life. "Put away from among yourselves that wicked person" (1 Cor. 5:13).

How important is it for the Church to be pure and united? The answer is apparent in another question: How important are these characteristics of God? How impor-

tant is it that God be holy, separated from all defilement? How important is the righteousness of God to His nature? And how important is the unity of the Trinity? How important is love as a characteristic of God? The Church was designed to be both holy and united in love. When it is unholy or disunited, it denies the character of God.

Furthermore, to the extent that the Church loses this basic character of God it loses its power. When either the unity or the purity is lost, the Body of Christ no longer has a right to expect its ministry to be fruitful. A fighting, bickering, divided church projects an image of God that can be expected to turn people away. It is when men see the love that disciples have for one another that they believe. When the Church compromises and becomes hypocritical either in doctrine or in life, the power is drained off.

But this is not all. A disunited church or a compromising church not only denies the character of God and loses its testimony to the world but cannot adequately fulfill God's purpose for its own mem-

bers. For each member to grow into the likeness of Christ, the relations among the members ought to be right. God designed the Church to be a true family; the eternal blood ties of Calvary are even stronger than human blood ties. It is in the context of this *koinonia* or loving mingling of life that God does His work of building Christians into the likeness of Christ (see Eph. 4:11-16). This is no superficial Sunday-club relationship. God intended an intimate sharing of life on the pattern of the character of God, the Trinity. To have such family solidarity, there must be discipline. Fellowship without purity of faith and life is flawed at its core. Unity and purity are interdependent elements of a single relationship. Just as in the family so it is in the Church that where either love or discipline is missing, the children will be greatly handicapped.

And yet, as it is difficult for theologians to balance the justice and mercy of God, and as it is difficult for parents to balance firm discipline and loving acceptance, so

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it is very difficult for the Church to maintain unity and purity at the same time. It is much easier to go to a consistent extreme than to stay at the center of biblical tension. Whether in the local congregation or in the Church at large, the Church of Jesus Christ seems incapable of having both. The result is that the reflection of God's image is distorted, the evangelistic thrust of the Church is blunted, and Christians are stunted in spiritual growth. There is a great polarization between the professional unifiers on the one hand and the professional purifiers on the other. It seems that a person must work at uniting all churches no matter how delinquent in doctrine or life or that he must give himself wholly to separating all the wheat from the tares now.

Do not misunderstand. Separation is good—this is the very meaning of the word “holy” or “sanctify.” But there is an unholy separation that begins in the neglect of the complementary characteristic of love, descends quickly into an unlawful judgmental role, and ends in the terrible sin of schism.

Unity is good—it is the ultimate character of God and is His revealed will for the Church. But there is an unholy unity that begins by failing in faithfulness, quickly descends to unbiblical compromise and ends in the terrible sin of impurity—defilement of faith or life.

Is there no solution to this great dilemma? Can we have success in one characteristic only at the expense of the other? I believe God intended that we be successful in both at once. Furthermore, I believe He has given clear and

interchurch or interdenominational relationships. But it is at the level of the local congregation that both unity and purity are most important. There the presence or absence of unity or purity is most visible. And this is where the battle for unity or purity will be won or lost. The local congregation is also where unity and purity are most difficult to achieve and maintain.

The Bible is very clear in teaching that there should be church discipline and that the ultimate discipline is the breaking of fellowship, or separation. Certain people are to be separated from the Church. I take it that those who speak of “separation” base the doctrine on this New Testament principle of church discipline. When one does not have power to put out the person who should be put out, the only way to separate is to leave oneself.

How does one identify a congregation that is guilty of unholy unity, the sin of unbiblical compromise? The New Testament clearly outlines a pattern for church discipline—*who* is to be disciplined, *why* he is to be disciplined, and *how* he is to be disciplined. If for any reason such a person or persons is not disciplined, the congregation is sinning against the revealed will of God.

How does one identify a congregation that is guilty of unholy separation, the sin of schism? Since God has told us who should be disciplined, why he should be disciplined, and how he should be disciplined, if that discipline or separation is of the wrong person, of the right person for the wrong reason, or of the

he is guilty of unrepented, overt, moral delinquency (for example, see 1 Cor. 5:1, 11) or one who is guilty of teaching heresy (see Gal. 1:6-9; 2 John 7-11). . . .

When a congregation does not discipline in either of these cases, it has an unholy unity and is guilty of the sin of impurity, standing under the judgment of God.

On the other hand, when a congregation or individuals discipline for reasons other than moral dereliction or the teaching of heresy, they are guilty of an unholy separation, the sin of schism, and come under the judgment of God. . . .

## 2. Why should one discipline?

The primary purpose of discipline in Scripture is to save or restore the person who has sinned (see 1 Cor. 5:5; 1 Tim. 1:19, 20; 2 Thess. 3:13-15). Discipline is designed as a means of grace, not of destruction; as an evidence of love, not of hate or of fear. A secondary legitimate motive is that discipline may serve as a warning to others: it has a deterrent value (see 1 Tim. 5:20).

We may derive a third legitimate motive from biblical principles in general. Church discipline is useful in protecting the reputation of Christ and of the Church. It is also useful in protecting other believers from defilement. . . .

One could reasonably expect the protection of the reputation of Christ and the protection of the Church to have been the primary motives given for church discipline. But the Bible seems to take a rather nonchalant attitude at this point. Why? Perhaps because the name of Christ and the Church of Christ are strong and quite able to care for themselves. Or is it because if these were the primary motives rather than that of love for the sinner, discipline could quickly degenerate into inquisition? . . .

Note that one motive is excluded as a motive for discipline or separation. Church discipline is not to be punitive, retributive. God clearly reserves this motivation to Himself—“Vengeance is mine; I will repay, saith the Lord” (Rom. 12:19). This is different from God's pattern for relations with governmental authority and

## ***There is a great polarization between the professional unifiers on the one hand and the professional purifiers on the other.***

rather simple instructions for achieving success in both.

It is significant that the New Testament emphasis on both unity and purity has to do with the local congregation. In contrast, most of the emphasis in the twentieth century, whether on unity or on purity, is on larger

right person for the right reason but in the wrong way, the Christian or congregation is guilty of the sin of schism.

What is this biblical pattern of discipline?

## 1. Who should be disciplined?

The New Testament teaches that a person must be disciplined if

in the home. In the Church, only God can be the ultimate judge—"Who art thou that judgest the servant of another?" (Rom. 14:4). We are all in the fellowship of mercy-receivers.

From this brief outline of biblical teaching on motivation for disciplining an errant brother it seems clear that when Christians discipline or separate from motives of legalism, vindictiveness, fear, or pride rather than with the basic

goes to others, to the Church, or to the general public with a brother's failure before seeking in humility and love to restore the brother on an individual and private basis has violated the biblical pattern and is guilty of the sin of schism. Furthermore, those who separate a brother through means other than official church action are guilty of the sin of schism. There are many ways to break fellowship, to separate a brother, to

all else is solidarity in love with the rest of God's family.

In this latter half of the twentieth century the purifiers who are weak on love and the unifiers who are weak on faithfulness are wreaking havoc with the image of God seen by the lost world. Furthermore, they are creating a climate that makes growth to spiritual maturity exceedingly hard. Amid this strong polarization, is biblical balance possible?

Imbalance does not come from an over-emphasis. It is impossible to have too much love or too much faithfulness. However, it is quite possible to have *unfaithfulness* masquerading as love. When God's people compromise through sentimentality or self-love or for some other reason are unwilling to exercise church discipline, they are unfaithful though they speak much of love. Again, it is quite possible to have *unlove* masquerading as faithfulness. When God's people create schism by disciplining the wrong person, or with the wrong motive, or in the wrong way, they are unloving though they speak much of faithfulness. . . .

"Depart from evil and do good; seek peace and pursue it" (Ps. 34:14). This is God's balance. God's Holy Spirit will give us the ability to speak the *truth* in *love* (Eph. 4:15).

Righteousness and peace embraced at Calvary. May they embrace again in the Church of Jesus Christ in this last quarter of the twentieth century, lest the King return and find us compromised and polluted or dismembered, grotesque and impotent. And yet, since there was no way for righteousness and peace to meet except on the cross, no doubt they will meet in our day only where there are those willing to be crucified. When God's people fill up that which is lacking in the suffering of Christ (see Col. 1:24) through choosing the way of personal sacrifice, His character will shine through again as it did at Calvary. The way of the cross is to exercise discipline faithfully and with love that chooses to act for the welfare of another even at personal sacrifice. ✠

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## ***The unity preserved or created by failure to discipline is a mixture of pure and impure, and lacks the cement of truth.***

motivation of saving the brother, they are guilty of the sin of schism.

3. *How* is church discipline to be administered?

Before any thought of discipline, of course, there must be prayer and self-examination (see Gal. 6:1; Matt. 7:1-5). If a person has not given himself to prayer for the brother and if he has not carefully examined his own life, he is disqualified because he does not have the love and humility necessary to be God's agent in discipline.

The biblical pattern is outlined clearly in Matthew 18:15-18.

a. The first stage is to go to the brother in personal counsel (see Gal. 6:1, 2; Rom. 15:1). It is schismatic to go to anyone else first.

b. The second state is to take others and counsel with the brother (see Titus 3:10, 11 and 1 Timothy 5:19, which seem to imply adherence to the pattern set in Matthew 18:15-18).

c. Church discipline then follows as the final step (see 1 Tim. 5:20; 2 Thess. 3:6, 14, 15). (Note that this is *church* discipline. Before a person appoints himself as the disciplinarian, he must be very sure that he is the one responsible for this disciplinary activity at whatever stage. It is very dangerous to assume the responsibility for administering discipline outside the responsible relationships of the congregation.)

From this brief outline of the biblical pattern for the exercise of discipline, it is plain that one who

separate from him, to hurt, discipline, or punish him. It can be done through critical talk, through political activity in the church, through pressures from the pulpit or the pen, and in other ways. But these ways are not biblical ways, and those who employ them are guilty of the sin of schism. . . .

With this brief overview of the biblical doctrine of discipline, it becomes quite possible to identify the sin of impurity and the sin of schism. If a church leaves undisciplined one who is guilty of moral dereliction or of the teaching of heresy it may preserve or create unity among Christians. But such unity is unholy and not the unity of the character of God. It is a mixture of pure and impure, and lacks the cement of truth. Sooner or later it will come apart. Purity is essential to true, lasting unity.

On the other hand, to discipline in any way—through word or action—one who is not biblically guilty; to discipline one who is guilty without the primary motivation of restoring him; to discipline without first seeking to restore the brother on a personal, private level; or to discipline him in ways other than official, responsible action of the congregation may give the appearance of purifying the Church, but it will be an unholy separation, not partaking of the character of God. Such an action cannot be called a means of prescribing purity, because it is impure at the core—failing to reflect the loving character of God. The true biblical purity of *doctrine* includes purity of *life*, which above

# The Monthly Elders' Meeting

CARL COFFMAN

IS THERE a need for a monthly meeting of the local board of church elders? Some pastors hold such a meeting regularly, some do not. Is the monthly meeting of the church board adequate to care for the business of a growing church? Is *another* meeting with the elders simply adding to the demand on one's time? Or is there a purpose for such a meeting in order to enrich the local church through more effective ministry of its local elders? Would not such lead to closer unity of the entire

church, and contribute to a more rapidly maturing church, as well as to the finishing of God's work?

The varied practices that exist in different churches relative to an elders' meeting may reflect the fact that the need for and purpose of the elders' meeting has not been included in the *Seventh-day Adventist Church Manual*.

The *Church Manual* does state that the office of elder ranks as "the highest and most important" in the organization of the local church (page 80, 1971 edition). In light of this, it seems imperative that some organization and possibly some training be instituted in order to enable the church elder to accomplish his best while serving in the high office entrusted to him by God and the members of the church.

A regular monthly meeting of the board of elders can be a strengthening and unifying factor for the church. First of all, it affords the pastor an opportunity to counsel with a group of mature men whose experience and dedication can be very valuable to him in finding a way through both routine business and difficult problems. Foolish the leader who risks mistakes in leadership when he has a group of associates in the local church who can assist him to find the wisest course of action. Unity, strength, and confidence result where the pastor and elders work together to find the most effective ways of furthering God's work.


If the elders' meeting is scheduled a day or two before the monthly church board meeting the elders can have an opportunity to suggest items that should be discussed by the board members. Thus the elders' participate in the actual planning of the board agenda. If difficult items are to be presented to the board, the pastor can seek the guidance of the elders and find the very best way in which that item can be presented and handled at the board meeting. The writer has seen quite a number of serious clashes avoided as the result of this careful study with the elders beforehand. The danger that some might see here of an attempt by the pastor and elders to "railroad" an item through the board meeting is, of

course, something that will be avoided by those involved in Christian church leadership.

The elders' meeting is the place for making assignments in connection with their work. Sabbath platform schedules can be discussed and agreed upon. In our next month's column we will discuss the guardianship program, which enables the elder to assist new members to grow spiritually. It is vital that this program, if used, be reviewed monthly so that the elder, the newer church members involved, and the pastor can work at maximum effectiveness for a healthy church.

An important function that should be part of the regular meeting of the elders is a generally overlooked one. If the elders are to work at peak efficiency certain items of training should become a regular part of the agenda. This might take only ten to fifteen minutes per meeting, and in case of pressure of business would not have to be included every month. But the local elder's service in areas such as how to handle the announcements properly, especially last-moment items, how to pray in public, how to call for the offering, what to include in a benediction, how to visit a non-member or backslidden member, even a layman's course in homiletics, and other areas pertinent to the elders' service can be strengthened in brief training sessions. This idea of training will be discussed in detail later in this series.

Certainly, the regular monthly elders' meeting is crucial to a well-functioning church. The first step toward recognizing the need for conducting such meetings regularly is that of understanding that elders and pastors must work together as an effective "team" for the furtherance of the work of God's church. When we recognize this the need to continue this important counseling and training session will be evident, and we will reap the very positive results certain to follow.

Where the church is very small and there are perhaps only two or three elders it would still be well for the pastor to meet with them on a regular basis to plan the work together. 

# recommended reading

***When a Pastor Wonders How, How-***  
**ard F. Sugden and Warren W.**  
**Wiersbe, Moody Press, Chicago,**  
**1973.**

This clever book, written by two experts in church administration, covers a wide range of common questions asked especially by younger pastors on "What do you do now?" Chapter 3 is worth the price of the entire book in that it lists sixteen rules on what to do and what not to do in a new pastorate.

John D. Rhodes

***Ecumenism—Boon or Bane?* Bert**  
**Beverly Beach, Review and Herald**  
**Publishing Association, 1974, 320**  
**pages, \$8.95.**

Ecumenism is one of the phenomena of modern times. This movement for worldwide religious unity is one that every Seventh-day Adventist minister and leader should be conversant with. Bert Beach's close contacts with many of the world religious leaders and with the inner workings of the World Council of Churches for many years, uniquely qualifies him to bring us this in-depth analysis and understanding of what ecumenism is all about. In this volume he traces the history and growth of the ecumenical movement, evaluates its mission, and projects its future.

Special features include the answer to the question often asked as to the relationship of the Seventh-day Adventist Church to the World Council of Churches. This volume also contains a very helpful glossary of terms as well as a bibliography and index. The foreword is by Neal C. Wilson. Every preacher of the three angels' messages would do well to read this volume.

O. M. Berg

***Baker's Dictionary of Christian Eth-***  
**ics, edited by Carl F. H. Henry,**  
**Baker Book House, Grand Rapids,**  
**Michigan, 726 pages, hardback,**  
**\$16.95.**

Carl F. H. Henry, former editor of *Christianity Today*, has succeeded in getting 263 well-known evangelical scholars from all over the world to contribute meaningful essays on the many aspects of Christian ethics. The result is a dictionary containing hundreds of interesting and up-to-date topics such as abortion, inflation, hijacking, and the generation gap. There is a wealth of other topics, including biographies of certain outstanding theologians and spiritual leaders.

This dictionary has particular value

for the Adventist minister and teacher since its approach is authentically evangelical. Many entries are supported with scriptural references that are extremely helpful when thoughts are included in sermons. Some entries are a disappointment in this regard, such as the one on homosexuality. The minister who wishes to keep abreast of the many aspects of twentieth-century Christian ethics would do well to have this volume in his library. Frequent consultation with this source will certainly enrich the minister's knowledge on ethical problems.

J. R. Spangler

***Isaac Watts Remembered, 1675-1974,***  
**David Fountain, Henry E. Walter**  
**Limited, Worthing, England, 75**  
**pages.**

No minister who loves the gospel and rejoices in its expression in song will want to overlook this little book. Here, in brief but pithy compass, Isaac Watts is set before us as son, student, tutor,

pastor, preacher, evangelist, poet, hymn writer, educationalist, and theologian.

David Fountain, the author, is a non-conformist minister in Southampton, Watts's home. He writes as a scholar who is a preacher in love with his subject. His enthusiasm and delight make his work a pleasure to read. His erudition crowds the pages with fascinating insights into the character and genius of Isaac Watts. The author well serves his subject showing something of his extraordinary genius and making plain the incalculable contribution Watts has made to English hymnology. The claim made that Watts's contribution is even greater than that of Charles Wesley appears at first sight extreme. Wesley wrote 7,000 hymns to Watts's 700. However, the author suggests more of Watts's hymns are sung today than Wesley's.

A feature of the book worth the total cost are the five appendixes. Two in particular are of value, Appendix IV containing counsel on preaching relevant to the contemporary pulpit, and Appendix V, which contains a list of 20 of Watts's best-known hymns.

Patrick Boyle

## Archivist's Appeal

Many readers of *The Ministry* may have in their possession materials of historical or cultural value to the church. As our work of arranging and describing materials in the General Conference Archives proceeds, we are becoming aware of certain gaps in the administrative and departmental files. With your help it may be possible to fill some of these gaps.

We are interested in any material that relates to the work of the General Conference as an institution from 1863 to the present.

Examples are:

Correspondence to or from GC staff members.

Printed items issued by the GC Committee or subsidiary committees.

Printed or audio-visual items produced by GC departments, such as promotional items, reports, posters, leaflets, and bulletins.

In addition, certain old books, periodicals, and pamphlets are desired for Ellen G. White-SDA research centers.

The advantages of placing such materials in an archives are that they then become available to a wide circle of ministers, administrators, and scholars and they are preserved against deterioration, damage, and loss.

Those who wish to transfer materials to the General Conference Archives should send a general description or list to:

Archivist  
General Conference of SDA  
6840 Eastern Avenue NW.  
Washington, D.C. 20012, U.S.A.

Suitable recognition is given for donations to the headquarters depository.

F. Donald Yost  
Archivist

## Tape of the Month Club

Tape of the Month subscribers are at an all-time high, with well over 500 enjoying this monthly service. Recent releases have included such helpful and inspiring materials as the following:

Presentations and discussion from the Centennial Evangelistic Council held this year at Andrews University, with leading evangelists of the church participating. High lights from the North American Bible Conference not included in the special package of ten offerings—presentations by Dr. Hans C. LaRondelle on "Christian Perfection" and Dr. Raoul Dederen on "Revelation and Inspiration."

These, along with inspiring sermons, how-to-do-it interviews, high lights from the morning devotional services of the General Conference workers, along with other features combined to make the tape presentations for 1974 valuable to every worker. Still better things are planned for 1975. If you are not yet a subscriber, rush your order in today.

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Two cassettes per month 40.00

Send check or money order payable to TAPE OF THE MONTH CLUB, Ministerial Association, 6840 Eastern Avenue NW., Washington, D.C. 20012.

## Your Church's Rut

From a pastor's church newsletter comes this item:

"Sabbath, September 1, will see a new feature, 'Sing a New Song,' added just before Divine Worship begins. The 'new song' may be an old one that is unfamiliar!"

The article also describes some other changes in the worship service.

It may be well for you to consider how a few changes might enhance the interest and effectiveness of the worship hour in your church. Some years ago, in the far north of Canada, there appeared the following sign where a little dirt road turned off a major highway: "Choose your rut, you'll be in it for the next 25 miles."

## Church Newsletter Helps

If you are not sending out a church newsletter, why not consider the idea? Here are just a few of the possibilities it offers:

1. It will help keep the church members informed. An informed congregation is more likely to be an involved congregation.

2. It will help build and hold attendance at church services.

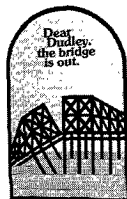
3. It will increase the financial support of the church.

4. It will help curb apostasies.

5. Gearing it to friends and interests of the church will make it an evangelistic tool by promoting special meetings, the Pastor's Bible Class, et cetera.

6. It will help to attract former members to the church.

In making up the format of the newsletter it is well to keep these possibilities in mind. Then watch the church grow, both spiritually and in numbers.



## A Unique Evangelistic Approach

A "timid witness" wrote a personal letter to one with whom he was closely associated for years, but to whom he had failed to bear witness, expressing his desire to share with him the good news that Seventh-day Adventists have in regard to coming events and the return of Jesus. The letter served as an introduction to the books *The Great Controversy* and Rene Noorbergen's *Prophet of Destiny*, the purpose being to get the friend to see the importance of these books and be aroused to read them.

Now this letter has been printed by the Review and Herald in a small pocket-sized pamphlet of thirty-two pages and is available for others to use in the same manner. Entitled *Dear Dudley, the Bridge Is Out*, it will arrest attention and in a very inoffensive way help the reader to see that Adventists have an important and urgent message to share. Available at 30 cents each, it would be well if each church had several of them on hand to give to special persons one may be trying to reach, along with the two books mentioned above.

## The Pastor-Evangelist Visitation Team

It is a recognized principle in visitation that when two people team up to form a visitation team it must be prearranged that one of the two will lead out in visitation on any given visit. Sometimes an evangelist is younger and less experienced in visitation than the pastor in whose district he is holding meetings. It is usually understood

that when a pastor invites an evangelist into his district to conduct a series of meetings he is turning over to the evangelist the responsibility of directing the crusade, including the visitation program.

Some people find it very difficult to be a silent partner on a visitation team. But with very few exceptions the concept of a silent partner is essential to the success of visiting by twos. When you invite an evangelist into your district, support him by a smile and a prayer as he leads out in visitation.

George Knowles

## New Help to Meaningful Prayer Life

*Acts in Prayer*, by E. W. Price, Jr., is a small booklet that can be easily carried in purse or pocket. In it the writer gives in simple words how he has developed a meaningful prayer life. Not only will the pastor find it useful in his own experience but will find it an aid in building up the spirituality of his congregation as he recommends it to them. It would be a good book to encourage each member to read as a follow-up to a Sabbath sermon or prayer meeting study on prayer. A new publication by Broadman Press. 50 cents.

## Kindly Reminder

Recently someone introduced a Scripture reading from the Psalms by inviting those present to turn to the book of Psalms, chapter so and so. The correct introduction, of course, should be the one hundredth psalm, or whatever number you're using. Sometimes we hear "Psalms 100." That, too, is incorrect since an individual psalm should be introduced in the singular.

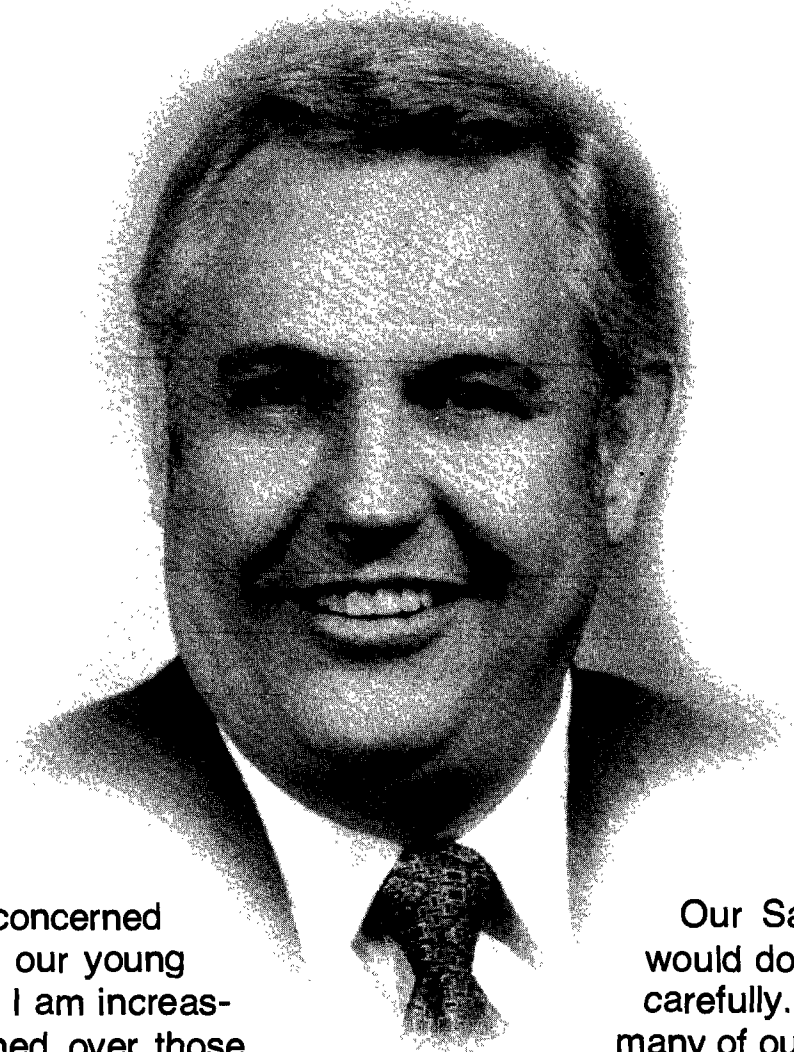
While we're mentioning problems in regard to using the Psalms as Scripture readings, perhaps we should include a reminder that *selah* should not be read aloud. It probably indicates a pause for breathing or for reverence.

## CLASSIFIED ADVERTISEMENTS

Advertisements appropriate to *The Ministry*, appearing under this heading, per insertion: \$5 for 40 words or less, 10 cents each additional word, including initials and address; or \$5 per column inch (up to 3 inches) for camera-ready illustrated ads. Cash required with order. Send to: *The Ministry*, 6840 Eastern Avenue NW., Washington, D.C. 20012, U.S.A.

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# A special memo from Fernon Retzer



I AM quite concerned over many of our young people today. I am increasingly concerned over those we are losing. The world beckons with its enticements and too many are responding. We must do more to hold our youth.

One tool that is becoming quite impressive in portraying the fascinating side of Christianity in a way that reaches young people is INSIGHT. I also have personally appreciated INSIGHT's new program, "Operation Comeback," which is aimed at reclaiming youth.

Our Sabbath Schools would do well to study it carefully. Very soon now many of our young people will be coming home from school for the summer. I would like to urge our superintendents, youth division leaders, and pastors to be sure that enough INSIGHTs are ordered for June-August so that none of these youth will be disappointed.

Time is of utmost importance in this matter. Please attend to this right away. And be sure to order enough Youth Quarterlies, too.



# news briefs

## New Survey Reveals Americans "Still Ache to Believe"

DEL MAR, Calif.—Forty thousand replies to a Psychology Today religion questionnaire reveal that Americans "still ache to believe . . . there is something beyond our personal and collective reach." Editors were surprised both at the number of responses and at the pervasive religious sentiment among readers of the sophisticated, secular magazine.

Analysis of the replies, however, indicates that "the content of faith" for many persons has shifted from formal religion to new expressions, such as personal mystery. Traditional churches are viewed with growing "skepticism or disinterest," according to a survey report in the November issue of the monthly published here. Churches may be "crumbling"; religion is not, conclude sociologists Robert Wuthnow and Charles Y. Glock, who prepared the questionnaire and assessed the responses.

Americans still want to believe "that someone is minding the store," say Dr. Wuthnow, who teaches at the University of Arizona, and Dr. Glock, a Berkeley-based sociologist who has conducted extensive research on religion and society. Yet slightly more respondents believe in ESP than definitely believe in God. Seventy per cent took the "safe and doubtful route" on astrology.

## A Survey in Britain: Fewer Believe in God

LONDON—Fewer Britons—29 per cent now compared with 38 per cent in 1963—believe in a personal God, according to a survey published here. On the other hand, 35 per cent of respondents described their convictions as faith in "some sort of spirit or life force." The survey was conducted by the Opinion Research Center of Louis Harris International for a religious program of the national British Broadcasting Corporation. A "sample" of 1,093 people was questioned.

Other findings of the survey: Men are considerably less religious than women; only 14 per cent of the population attends church once a week or more often; and only 10 per cent would turn to a minister in time of trouble. In the case of

women, more than half were willing to call themselves "very" or "fairly" religious and only 15 per cent described themselves as either "not at all religious" or did not commit themselves. Only 6 per cent of respondents, as compared with 9 per cent in 1963, claimed definitely not to believe in any sort of "god" or "life force." One observer saw this as indicating that atheism appears to have declined.

The survey also suggested that church leaders may be misleading themselves in thinking that the young are rediscovering the Christian faith. A solid block of the 16 to 34 age group expressed total disbelief and disinterest in religion. One observer, Baden Hickman, church correspondent of *The Guardian*, said, "The findings of the poll . . . are almost an indictment of Britain's main denominations. They disclose an unease in all sections of the community over today's way of life, a search by many for deeper meaning, but the inability of the churches to meet these needs."

## New Vatican Commissions Will Confer With Jews and Moslems

VATICAN CITY—Two new Vatican commissions have been created to deal, respectively, with relations between the Roman Catholic Church and Judaism, and between the Church and Islam. The announcement was made here October 22 by Vatican Press officer Federico Alessandrini. Hitherto, the Vatican Secretariat for Christian Unity has dealt with Jewish relationships, and the Secretariat for non-Christians has been responsible for relations with Moslems.

## A "Moving" Population Major Baptist Problem

NASHVILLE—The recent trend toward "high mobility" among the U.S. population has created new problems in witnessing, a Southern Baptist study reveals. A six-month research project commissioned by the Southern Baptist Commission's Home Mission Board found that there is no long-term, well-developed and highly

successful ministry programs to highly mobile persons.

"The average American moves 14 times in his or her life," said Larry McSwain of Southern Baptist Theological Seminary, Louisville, Kentucky, one of the researchers. "One of every five persons in the U.S. changes address every year. Since 1950, approximately one-half the American population has moved every five years."

The survey concluded that the mobile American is essentially young people in the 20-34 age group. Highly mobile people were also those in multiple-family housing: newlyweds, single parent families, the "empty nesters," and retired persons. These were the same groups that were often missed by the churches in their ministry, the report said.

## More Than 50 Per Cent of French Catholics No Longer Confess, Journal Reports

PARIS—More than half of the French Roman Catholic adult population have given up the practice of going to confession, according to a poll published here by the Catholic magazine, *Le Pelerin* (The Pilgrim). Many of the Catholics interviewed said they did not go to confession because "it's useless—it doesn't change anything."

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