

the Ministry

JUNE 1975

HOLY
BIBLE
CONCORDANCE

JUNE 1975
Tuesday Wednesday

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The Only Days
That Count

IF...

IF the words that Christ spoke are spirit and are life (see John 6:63);

IF the Scriptures "cannot be broken" (John 10:35);

IF the Scriptures testify to One who alone can give eternal life (see John 5:39);

IF we are commanded to show ourselves approved unto God by rightly handling the Word of truth (see 2 Tim. 2:15);

IF the proper study of the Word keeps us from sinning against God (see Ps. 119:11);

IF the entrance of God's Word gives light and gives understanding to the simple (see Ps. 119:130);

IF the rise of the Advent Movement is traceable to the study of the Scriptures (see *The Great Controversy*, pp. 410, 411);

IF "it is impossible to estimate the good results of one hour or even half an hour each day devoted . . . to the Word of God" (*Child Guidance*, p. 511);

IF we are to let it be seen that we "consider it more important to obtain a knowledge of God's Word than to secure the gains or pleasures of the world" (*ibid.*);

IF "through the study of the Scriptures we obtain a correct knowledge of how to live so as to enjoy the greatest amount of unalloyed happiness" (*Testimonies*, vol. 3, p. 374);

IF "enlightenment always comes from an earnest study of the word of God" (*Counsels to Parents and Teachers*, p. 483);

IF nothing else as the study of the Scriptures will so help to give us retentive memories (see *Counsels to Parents and Teachers*, p. 483);

IF when the Bible is studied with the aid of the Holy Spirit, the result is a well-balanced mind and the harmonious development of the "physical, mental, and moral powers" (*Fundamentals of Christian Education*, pp. 433, 434);

IF Bible study quickens our understanding and arouses our sen-

sibilities (see *Fundamentals of Christian Education*, p. 434);

IF our consciences become more sensitive and our sympathies and sentiments are purified through a diligent study of the Word (see *Fundamentals of Christian Education*, p. 434);

IF there is the creation of a better moral atmosphere and a new power to resist temptation resulting from examining the Scriptures (see *Fundamentals of Christian Education*, p. 434);

IF the study of the Scriptures "has an animating power, and those who will frame any excuse for neglecting to become acquainted with it will neglect the claims of God in many respects" (*Counsels on Sabbath School Work*, p. 17);

IF "character will be deformed," and "the words and acts [be] a reproach to the truth" if we don't study the Word (*ibid.*);

IF the Bible is "more effective than any other book in guiding wisely in the affairs of this life" (*Counsels to Parents and Teachers*, p. 448);

IF "God's word is the spiritual food by which the Christian must grow strong in spirit and in intellect, that he may do battle for truth and righteousness" (*ibid.*);

IF "the Bible will teach us what nothing else can teach" (*Messages to Young People*, p. 257);

IF Bible study "is superior to all other study in strengthening the intellect" (*ibid.*, p. 253);

IF the development of "the powers of the mind to an extent that can scarcely be comprehended, and never fully explained" is achieved through the study of the Word (*ibid.*, p. 255);

IF, when the mind grasps these "stupendous truths of revelation" it is never "content to employ its powers upon frivolous themes" (*ibid.*, pp. 255, 256);

IF the study of the Word causes the mind to "turn with disgust from the trashy literature and idle amusements that are demoralizing the youth of today" (*ibid.*, p. 256);

IF we may have the companionship of angels through study and meditation of the themes in Scripture (see *Education*, p. 127);

IF, through the pages of the Bible, we may become acquainted with the "noblest and best of the human race" (*Education*, p. 127);

IF through the Word of God we live in fellowship with Heaven and finally will find ourselves at home in Heaven's companionship (see *Education*, p. 127);

IF "Satan employs every possible device to prevent men from obtaining a knowledge of the Bible" (*The Great Controversy*, p. 593);

IF his last-day counterfeits will so closely "resemble the true that it will be impossible to distinguish between them except by the Holy Scriptures" (*ibid.*);

... Then why not put first on your daily schedule a time for systematic study of God's precious Word?
J.R.S.

Fight Truth Decay

A DRAMATIC shift of emphasis seems to be taking place in the religious life of America. Americans are turning to religion again, and young people are at the forefront of this thrust. Church attendance swelled by nearly three million in the past three years, as compared with an increase of only 5.5 million over the twenty-year period between 1951 and 1971. Interestingly, it is largely in the fundamentalist-conservative

churches that such rapid growth is occurring.

Bishop Dwight Loder, president of the Council of Bishops of the United Methodist churches, is quoted as explaining this renewal of faith in the following terms: "People realize more and more that true happiness and contentment can only be found with God and faith."—*National Enquirer*, July 14, 1974.

One analysis of what is going on

suggests that thinking people have concluded that the humanistic-evolutionary-liberal philosophy that has been the basis for much of our thinking and practice as a nation for the first seventy years of this century is now coming to be recognized as bankrupt.

Crime, corruption, and economic disaster are the fruitage of this decadent philosophy and the way of life that is based on it. Materialism, self-fulfillment, and survival of the fittest have proved to be inferior concepts. The idea that man can solve all his own problems has been clearly demonstrated to be patently ridiculous. Because of this, people are beginning to turn back again to the old standards and values that for so long gave strength and meaning to American society. Of course, what they're looking for is not nineteenth-century Christianity, but a religion that meets today's problems and points toward a more hopeful tomorrow.

Where does this new religious emphasis in the United States leave the Seventh-day Adventist Church? First of all, isn't this trend exactly what we would anticipate as we study Bible prophecy and the book *The Great Controversy*? We expect the pendulum to swing again to the extreme of strong moral emphasis and even to persecution of those who oppose a popular reform movement.

Erosion of Standards and Practice

Frankly, however, this trend also leaves the Adventist Church in the rather anachronistic position of involvement in an internal struggle that most other Protestant churches went through ten to forty years ago. The gradual erosion of Adventist standards, apparent to anyone who takes a careful look, has not gone as far yet as it has in most Protestant churches. This is probably because of our continuing emphasis on the Spirit of Prophecy, which is so clear in most areas of personal Christian life, as well as institutional practice, that Adventist standards can only be compromised by infinitesimal measures at any one time.

Nevertheless, there has been definite erosion over the years,

Continued on page 10



the Ministry

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IN THIS ISSUE

A three-part series by Eckenroth is introduced this month entitled "A New Day for Evangelism." These articles are part of his doctoral dissertation and they challenge us to take a careful look at evangelistic methodology in the light of today's challenges. Beeler reports on the pilot Charismatic Countdown program held in the Takoma Park church. We trust that his report will inspire many of our pastors to use this as prayer meeting series. Reports indicate that everywhere it has been tried attendance has been dramatically increased. Also included is an interview with the first lady of our church, Dollis Pierson. We think you will be especially blessed by this personal glimpse. Also especially note Standish's article on the often-neglected ministry of reproof.

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H. ARMSTRONG ROBERTS

A New Day for Evangelism/Part 1

LEIGHTON FORD correctly declares that the Christian is true to his calling only when he is engaged in evangelizing the world about him. He quotes Archbishop Temple as saying, "The church is the only organization on earth which does not exist for the sake of its members."¹ There has been a tendency among some in recent years to

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downgrade evangelism. But a new day is dawning for gospel outreach.

The signs are unmistakable that there is a remarkable upturn in public interest in, and response to, evangelism today. In 1971, 12,000 students spent their Easter holiday at a week-long intervarsity missionary conference at the University of Illinois. One of the greatest convocations of its kind was held in the month of June, 1972, in the city of Dallas. Nearly 80,000 young people from 75 countries came together

for a festival known as the "Jesus Festival," sponsored by Campus Crusade for Christ. In 1973 the National Evangelistic Campaign known as "Key '73" involved several major rallies throughout the country and was supported by nearly 140 Protestant denominations, as well as American Catholic bishops.

The conservative evangelical churches are gaining at a rate of 3 per cent a year, while liberal religious bodies are stagnate or

Melvin K. Eckenroth notes a remarkable upturn in public interest in, and response to, evangelism today.

declining. The mainline ecumenical churches are suffering special losses, particularly in Sunday School membership. For example, in the past five years the Methodist Church lost more than 500,000 members. The same denomination saw its Sunday School enrollment drop from 7,303,873 to 5,924,464 within a recent four-year span. In the past two years the United Presbyterian Sunday Schools suffered a 245,000 decrease in membership.²

Evangelical resurgence or renewal of interest is seen in awakening programs within established denominations such as The Fellowship of Witness in the Episcopal Church. The Lutherans have established a movement known as Alert, and the Fellowship of Concerned Churchmen has been organized in the United Church of Christ. The Presbyterian Lay Committee and Presbyterians for Biblical Concerns are two movements that recently have given new impact to evangelism in that denomination. The Methodists have adopted a program known as The Good News Movement in Methodism.

To this last might be added the burgeoning of the evangelical student groups such as the InterVarsity Fellowship, coupled with the Campus Crusade, and the renewed vigor of radio and television programs. We Seventh-day Adventists have launched an ambitious program known as MISSION '72, MISSION '73, MISSION '74, and MISSION '75, with the public phase of MISSION '75 emphasizing the health approach to evangelism.

"Third force" churches include such groups as the Pentecostal

and Holiness churches, the Plymouth Brethren, the Bible churches, the Church of God, the Seventh-day Adventists, and the Churches of Christ. Actually, this so-called "third force" comprises the growing edge of Protestantism today. This is especially evident in those countries and nations outside the borders of the United States.

Dean M. Kelley declared: "People today are yearning for a clear purpose in life, for definite answers to the riddle of existence. They are more engrossed in the quest for meaning in life than in social reform; conservative churches seek to meet these deep spiritual needs, while liberal churches seem to be more interested in working for social change."³ But when we have said this, evangelicalism must face some very real dangers.

Dangers Faced

When evangelicalism becomes respectable and even fashionable, then the temptation to accommodate to the values and goals of the world becomes almost overwhelming. That such accommodation is present in many evangelical circles should remind us that the current renewal of religious conservatism is not without its dangers. Unfortunately, many who have decried a principle of civil religion are seemingly blind to the threat of a militant secularism that seeks the removal of religious values and concerns entirely from the public domain.

Among the specific pitfalls which evangelicals must guard against is the heresy of easy salvation, or what Bonhoeffer called "cheap grace." Too often in the

ranks of evangelicalism, salvation is made to appear almost too simple, as a momentary experience instead of a lifelong struggle. Grace is free, but it is also costly. It demands from its beneficiaries their very lives.

Repentance is commonly preached, but it is sometimes forgotten that true revival entails repentance for social as well as personal sins. The revival among mankind today demands more than just mere lip service.

The contemporary charismatic revival contains much that can be commended. But too often in this movement people seek for Pentecost without first bowing before Calvary. Faith is widely viewed as simply a preparation for the baptism of the "Holy Spirit," which is seen as proof or evidence of the presence of God in one's life. This is not to deny the truth that there are special blessings of the Holy Spirit consequent to conversion. One must not rest content with the indwelling of the Spirit, but one should go on to be completely filled with the Spirit's power.

There is reason for concern when we seek for the security of evidential signs of the gift of the Spirit, particularly if it is believed that without these evidential signs one does not receive the pardoning grace of God.

"Instant Sanctification"

The idea of instant sanctification is another doctrinal deviation of which we need to be careful. For sanctification is indeed the work of a lifetime. John Wesley (whose ideas on sanctification have made a definite impact upon modern holiness and pentecostal move-

ments) assured his hearers that the only perfection attainable in this life is a relative perfection, one in which we must still seek for the mercy and the power of God. According to him, even the most saintly Christians can never be free from involuntary transgressions. Dr. Donald Bloesch writes: "Dr. A. W. Tozer, one of the guiding lights of the Christian and Missionary Alliance, was constantly alert to the peril of instant salvation by trying to pack all of salvation into one experience, or two. The advocates of instant Christianity flaunt the law of development which runs through all nature. They ignore the sanctifying effects of suffering, cross carrying, and practical obedience."⁴

Rationalistic Biblicalism

Another factor which we, as evangelical Christians, need to be concerned about is cultural accommodation of a rationalistic Biblicalism in which an appeal is made to the axioms of formal logic on the evidences of the senses to buttress the claims of Biblical faith. Hand in hand with rationalistic emphasis often goes an anti-theological bias. In conservative circles one can detect a notable dependence on the findings of psychology and secular philosophy, while in secular liberal theology an appeal is made to sociology and political science. Yet theology, the doctrinal exposition of Holy Scripture, is often regarded with distrust. This betrays a markedly cultural orientation in which the authority of reason is substituted for that of revelation.

A great many conservative evangelicals today are exceedingly troubled by the lack of solid, theological substance in evangelical writing, and some also have grave reservations about an apologetics that builds up a criterion held in common with secular thought. For instance, Elton Trueblood has criticized the Jesus Movement for its privatism and individualism that prevented it from rendering a potent social witness. Bloesch says, "A genuine gospel will always be concerned with human justice rather than the mere cultivation of a warm inner glow."⁵

In thinking of modern-day

evangelical techniques and concepts, it would be well to remember that in spite of all the emphasis on mass crusades and great rallies and the measurement of a successful evangelist and evangelism in such terms as crowds, budgets, conversions, and decisions, that Jesus sometimes fled from the crowds. His ministry, as well as that of His apostles, was very free from ostentation and flamboyancy. Christ's ministry was very simple. He spoke simply.

When one is incapable of adapting his method of labor to changing circumstances, he often-times hinders not only his own larger achievements but he also retards the work of Christ in that place for many years.

It is well for the evangelist, be he minister or layman, to remember that the only basic difference between a grave and a rut is its depth. We are too far along in the timetable of history to be content with narrow plans. The future calls for larger visions, bigger dreams, and more ambitious ventures.

One Absolute—Hard Work

We now come to one absolute. It is unavoidable. *Hard work.* Evangelism has nothing in it that will commend it to the indigent, lazy, or slothful Christian. When it is stripped of its public glamor, when the first initial publicity has been forgotten by the faulty memories of a fickle crowd, evangelism exacts a concentration of physical energy and endurance hardly required by any other form of work. Many an evangelist has closed a strenuous, weary day utterly spent in body and exhausted in strength. It is not a task for the loafer or experimentalist who is constantly searching for the easy life.

Sacrifice and toil are the common expectancy of the evangelist. Like the family physician, he becomes a servant to circumstances. Rest is interrupted, and mealtimes are frequently shuttled through the day in dangerous variance. The evangelist's family life is often one of thwarted plans and sudden readjustments. And yet for all of it the evangelist is unhappy, restless, and unspeakably distressed unless he is in the midst of just such conditions.

In the closing hours of earth's history, evangelism is not a question of convenience, finance, institutions, social conditions, or political fortunes. Rather, it is a matter of divine injunction. Evangelism is to occupy more time, more energy, greater planning, and far more general participation by church members as time goes on and days become more perilous. It is alarming, therefore, to see that evangelism has in some places gone almost into eclipse. This is not God's order. It never was in God's plan that evangelism should be of secondary consideration. It becomes a primary function of the church, more urgently as time moves toward its mighty crescendo than at any other time, even including Pentecost!

We must, therefore, do our work in such a manner as to command continuing interest and appreciation by the best and broadest cross sections of community life. This means breaking with tradition at times. We cannot keep the truth from the people by refusing to bring it into the vernacular of the day. The heart-breaking results of narrow, provincial planning, limited budgets, critical analysis of methodologies, must all give way to larger, broader, penetrating evangelistic concepts.

Modern revivalists of various religious persuasions prove handsomely that men and women of every walk of life are ready for moral rearmament when the church is willing to keep pace with the thinking of the generation to which she is beaming her message. The evangelist cannot rest content in the knowledge of results achieved at past performances. Continual development of ideas, plans, and the breaking of traditional concepts of methodologies have always marked the advance of the gospel evangel. ➤

Adapted from *Principles and Methodologies of Christian Evangelism*, author's dissertation for the Doctor of Sacred Ministry degree, Howard University, Washington, D.C., May, 1974.

¹ Leighton Ford, *The Christian Persuader* (New York: Harper & Row, 1966), p. 45.

² Donald G. Bloesch, *The Evangelical Renaissance* (Grand Rapids: William B. Eerdmans Publishing Company, 1973), p. 14.

³ Dean M. Kelley, *Why Conservative Churches Are Growing* (New York: Harper & Row, 1972).

⁴ Bloesch, *op. cit.*, p. 20.

⁵ *Ibid.*, p. 22.

Somebody's Stealing God's Glory

ERIC S. FIFE

WHEN the walls of Jericho fell, God's people exclaimed in praise, "What God has done!" But today, when something notable happens in the work of the church, people say, "How did you do it?"

What fascinates us, what occupies our time and energies, is methods. The principle of our complete dependence upon God to do His work is lost in the shuffle.

The British, especially in the conduct of world missions, have a reputation for stressing principle while being rather vague about method. Americans, on the other hand, are noted for their innovative and aggressive attention to method.

When one aspect is emphasized at the expense of the other it becomes a caricature or even a heresy. Today, methods in the church receive so much emphasis that we have reached a place of great danger. The Bible says little about method but dwells continually upon principle. This is why the Biblical church has been so adaptable, flourishing both in highly civilized societies and in primitive tribes.

A few years ago I wrote a book based on the Biblical principles of world missions, called *Man's Peace, God's Glory*. Later, I co-authored another book, titled

Eric S. Fife, former missionary secretary of Inter-Varsity Christian Fellowship and pastor in California, is now pastoring in England.

Missions in Crisis. It dealt with current events and outlined steps to be taken to present the Gospel in the contemporary context. It became quite popular and a reprint was ordered.

Shortly afterwards, during a visit to Japan, I was presented with a copy of my first book, newly translated into Japanese. I asked my Japanese brothers why they had chosen this one, since many excellent books on missions had been published in the interim, and my later book on missions seemed to have been more successful. My host replied, "Books such as *Missions in Crisis* are concerned with problems, events, methods and men. All will soon pass away. Your book dealt with principles—these will never pass away."

What Is Our Focus?

In recent years the words of my dear Japanese friend have burned deeper and deeper into my mind. Today the evangelical church is choking on its preoccupation with methods. In a word, the focus is on self, not on God and His glory.

One organization uses four steps to lead people to Christ. It not only presses people to use the steps but even copyrights them! A book is written about the ten churches that raise the biggest missionary offerings. Another extols the ten churches with a remarkably successful evangelistic program. And now there's a movie about one of these churches, too, so that people from coast to coast

can be persuaded to copy its methods.

In our mission work we assume that God's supreme purpose in the world is to save men, and accordingly we emphasize methods that promise to accomplish this. The fact is, however, that God's supreme purpose is to glorify Himself.

Yet we continue to saturate our missionary trainees with methods. In most cases the Apostle Paul would not have been accepted by our mission schools or our mission boards. When we bring a person from overseas for training in the West, he rarely returns home knowing more about God; rather he returns knowing more about the ingenuity of man.

Some time ago I was given responsibility for speaking at a great congress on evangelism. Beforehand one of the best known youth leaders in the world urged me not to talk about motives. I was stunned and asked why he had this concern. "Because I have a method for leading men to God. It works and therefore it must be the sovereign will of God." I was so amazed that I had a most remarkable experience—I was lost for words.

"If it works it must be of God." A handy, all-purpose slogan, suited for the board room of McDonald's Hamburger chain and for all kinds of political deals! But what a perversion for the "kings and priests of God"!

The real problem is that we have become so man-centered that we are blind to the importance of keeping God central. As a result, we copy business methods that are in extremely bad taste, and act as if we, armed with the latest copyrighted approach, can lead a person to God. But, of course, only God can lead a person to Himself.

Our chief purpose is not to help man. The Bible teaches that our top priority is to glorify God. Until we realize this we shall think in terms of statistics, men, and methods. Instead, let us be obsessed with the Lord Himself, "to whom be glory for ever and ever. Amen."

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Charismatic Countdown

Pilot Program Held in Takoma Park Church

CHARLES R. BEELER

THE CHARISMATIC movement, with its lightning growth and its unprecedented penetration of the mainline Protestant churches and the Catholic Church, is among the great issues in the world of religion today.

Adventist ministers and laymen are confronted with questions about the gift of tongues, faith healing, miracles, and baptism of the Holy Spirit in virtually all of their evangelistic and witnessing contacts. It is imperative that we and our people hold clear, positive concepts on these issues and that we take an unequivocal position without a defensive attitude.

With this objective in mind the General Conference Ministerial Association announced several months ago the preparation of a series of lessons called Charismatic Countdown. A pilot series using the newly prepared materials was conducted in the Takoma Park, Maryland, church by the authors of the course from February 12 through March 19.

The program was developed under the direction of N. R. Dower, secretary of the Ministerial Association. Leo R. Van Dolson of the Ministerial Association was assigned the task of putting the package together and writing the leader's manual. The course uses R. R. Hegstad's *Rattling the Gates* as a textbook and includes an 80-page printed study guide prepared by Hegstad. Included in the program are audio-visual materials prepared by Van Dolson.

Charles R. Beeler is director, department of communication, Columbia Union Conference.

Interest and audience participation were high in the Takoma Park pilot presentation. According to Pastor Dwight Hilderbrandt, who coordinated the series for the Takoma Park church, approximately six hundred people registered for the course. The attendance held up well through five weeks of Sabbath afternoon and Wednesday night sessions.

Van Dolson led out in the presentation of the series. Several of the Bible study presentations were made by Dower, and Hegstad conducted most of the study guide and discussion sessions. Others participating were: J. R. Spangler, of the General Conference Ministerial Association; Gordon M. Hyde, General Conference field secretary; R. W. Olson and Paul Gordon, of the E. G. White Estate; and J. J. Blanco, academic dean of Columbia Union College. Lenard D. Jaecks, Takoma Park pastor, and the elders of the church gave excellent support.

A rapid pace was maintained in the seventy-five-minute sessions by a variety of presentations. A twenty-minute Bible study opened each session, dealing with the theme of the lesson and giving a sound theological basis for understanding the various issues studied. Many of the sessions included an audio-visual presentation. A half hour was devoted to the study-guide lesson, explaining the correct answers to the questions the class participants filled out in their home study. Roving microphones were available to those desiring to comment or ask questions.

Although the various phe-

nomena vaunted by the Pentecostals and the modern charismatics as evidences of the baptism of the Holy Spirit are examined, the Charismatic Countdown series is not a polemic on Pentecostalism. The course takes a positive posture with a challenging, heartening message of its own regarding the ministry of the Spirit in the Advent Movement and His important place in the final work of the movement in the latter rain.

On the other hand, Charismatic Countdown is more than a series of answers to mystical questions that come out of today's theological melee. While it does seek to give sound answers, it is as greatly concerned with personal devotion and godliness. Each lesson contains its appeal for the denial of self in order to make room for the working of the Holy Spirit in the individual life. Each session of the Takoma Park series concluded with such a spiritual application, often with members participating in small prayer groups, or in giving personal testimony.

The course begins with a study of the charismatic movement and its background, and proceeds to deal with questions raised by Pentecostalism. Then there is an analysis of the relationship of feelings to reason, and experience to truth, followed by a study of the Biblical gift of tongues and modern purported manifestations of it. The subject of miracles is thoroughly studied—miracles in general, and also miraculous healing. The series concludes with a study of the baptism of the Holy Spirit, and a lesson re-

garding Pentecostalism in prophetic perspective.

The audio-visual materials include five slide presentations and four recorded interviews and dramatizations geared to specific lessons in the course. One dramatic slide presentation deals with the phenomenon known as "psychic surgery." Another slide series that was well received by the Takoma Park audience portrays the occult revival. It was made available for use by artist Joe Maniscalco of Pacific Union College. An 11-minute 16 mm. color news film from NBC's Today Show documenting the charismatic movement is available from the General Conference Ministerial Association on a rental basis for use by church audiences only in connection with this series. All the other materials are available through the Adventist Book Centers, except the Leader's Manual, which is also provided through the Ministerial Association.

By special arrangement with the Home Study Institute, academic credit for the course can be arranged for those desiring it. Pastors conducting the course may receive credit toward their study requirements in the Academy of Adventist Ministers.

Although the pilot program was conducted by its authors, Charismatic Countdown is a package program that is designed with ample helps to enable any pastor to conduct it in his own church. Several churches in North America have already begun to present this series and report remarkable attendance at mid-week sessions as a result.



PHOTOS/CHARLES R. BEELER

Above: J. J. Blanco, academic dean of Columbia Union College, shares a thrilling report of a miraculous healing he witnessed in Africa. Leo Van Dolson, R. R. Hegstad, and Gordon M. Hyde listen intently to his presentation; Left: Youthful participant in series asks question during discussion period; Right: N. R. Dower, secretary of the General Conference Ministerial Association, appeals to participants in the Takoma Park Charismatic Countdown series to prepare now for the outpouring of the latter rain and the return of Christ.

and many thinking Adventists are quite concerned about the amount of erosion that has taken place. With the pendulum now seemingly starting to swing the other way, this is no time to allow further deterioration in our standards. Instead we should be doing all we can to get back into line with the blueprint God has given the remnant church.

Need to Accentuate the Positive

Although it's easy, and often quite popular, to point a critical finger at what's happening, there's much to be optimistic about too. Probably the most exciting thing that has happened in the Adventist Church in recent years is the emphasis on revival and reformation that came out of the 1973 and 1974 Annual Councils. This call to revival has stirred the hearts and hopes of those Adventists who long to see Christ come quickly.

To those of us associated with what is going on in our church's world headquarters, our confidence in our administrators is at an all-time high and our respect in the ability of our present organizational structure to respond to a new dynamic is increasing. In recent years many Adventists seem to have partaken of the general aura of disillusionment felt toward organized churches and church leaders. Such need to be made

lem in our church—spiritual apathy. The answer to this need is to be found only in a personal, meaningful love relationship with Jesus. When an individual falls in love there is excitement, joy, and anticipation evident. But you can't structure, legislate, or organize love. It comes about through exposure. What seems to be lacking is enough exposure to Jesus so that Adventists everywhere cannot help but learn to love and trust Him and want to be united to Him.

Another trend Adventists everywhere should recognize is the current interest in, and emphasis on, health. Health reform is an essential part of our message, since sin has destroyed "both the desire and the capacity for knowing Him [God]" (*Education*, p. 29), and "the brain nerves which communicate with the entire system are the *only medium* through which Heaven can communicate to man and affect his inmost life" (*Testimonies*, vol. 2, p. 347). (Italics supplied.)

We are also told that it is "*impossible* for men and women, while under the power of sinful, health-destroying, brain-enervating habits, to appropriate sacred truth" (*Counsels on Health*, p. 21). Therefore the Lord makes it most clear that health practices are a definite part of sanctification. "If we would be sanctified, in soul, body, and spirit, we must live in conformity to the divine law. The heart cannot preserve consecra-

hand—of the whole church is to be employed, if the work is to be accomplished" (*Review and Herald*, Aug. 13, 1889). (Italics supplied.) The blueprint given us includes specific instruction that "every church should be a training school for Christian workers" (*The Ministry of Healing*, p. 149), and that every member needs to be trained and put to work in small companies "formed for service" (*Evangelism*, p. 115). There is a growing emphasis on lay training in many Protestant churches today. Why are we so far behind in implementing God's clear instruction?

Throughout our world today there is an unprecedented number of home and marriage problems. God has given Adventists so much clear and fine instruction, the best available anywhere, to help us meet this very issue—yet for some strange reason, our people aren't reading, studying, or hearing much about this God-given guidance designed to prevent these family problems from tearing our church and world apart. Here's another area where we especially need to fight truth decay.

Need for United Witness to World

Probably one of the most disturbing issues we face today revolves around the concept of a united witness to the world. Most of us who have experienced the joy of leading new members into our church in recent months have been forced to be extremely apologetic about some of the things going on among church members. We've had to caution those we've studied with to look to Christ and not the church, since they will find so many in the church who do not practice what Adventists preach.

How can we possibly represent Christ to the world until the church—leaders and laity alike—come into full and united conformity to the will of Christ for His people? Isn't it time for us to join in fighting truth decay and realistically face up to the issues and trends that challenge us to take a new look at what we as Adventists can and should be accomplishing in the kind of world we live in today?

L.R.V.D.

The answer to spiritual apathy is to be found only in a personal, meaningful love relationship with Jesus.

more aware of the progressive leadership we are being given and the interest of our administrators in getting the church to move more rapidly toward its final goal.

What else demands our special attention in the light of current trends and the challenge of present opportunity? One thing there is probably general agreement on is that we need to face up to what is undoubtedly the greatest prob-

tion to God while the appetites and passions are indulged at the expense of health and life."—*The Sanctified Life*, p. 29.

Another current trend is evident in the fact that much of the literature now coming off church presses deals with the necessity of involving the laity in the ministry of the church and the spread of the gospel. Long ago we were informed that "the *heart* and



Christ "fearlessly denounced hypocrisy, unbelief, and iniquity, but tears were in His voice as He uttered His scathing rebukes."—*The Desire of Ages*, p. 353.

The Ministry of Reproof

COLIN D. STANDISH

THE MINISTRY of reconciliation takes many forms. It is a ministry of love, a ministry of courage, a ministry of exaltation, and a ministry of encouragement; but in contemporary Christianity it is perhaps the ministry of reproof that has been the most neglected aspect.

In his final counsel to Timothy, Paul did not overlook the vital role of this kind of ministry, for Timothy was encouraged to reprove and rebuke (2 Tim. 4:2) as an essential part of his work. It is well to note the priority that Paul placed upon this ministry. So often in the contemporary scene it has been felt that reproof is antagonistic to the work of love, and so often the cry has been for more love, consideration, and understanding.

The ministry of reproof has been an easy ministry to downgrade, for it is certainly the most difficult ministry of all. It is a ministry that must be performed in deep love and, even when given in this spirit, it is often hard for those who are the recipients of this ministry to accept it as it is intended.

Yet the minister has to evaluate carefully the consequences of avoiding such a ministry, for Paul goes on to say, "For the time will

come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:3, 4).

Paul's Fears and Ours

Truth comes from God. Man is the author of fables. Thus Paul's inspired concern was a fear that if gospel ministers fail to fulfill the completeness of the ministry, the wisdom of man will replace the wisdom of God. Paul recognized that a time would come when there would be congregations who would prefer the comforting fables of man to the Word of God. Thus it is not surprising there has been a great turning away from the use of the pulpit for the exposition of the Word of God. Too often the pulpit has become a place for philosophic, sociological, and psychological discourses.

Prior to the presentation of his charge to Timothy, Paul spoke of the perilous times to come. It is important to notice that he does not here speak of great life-destroying calamities upon the earth, such as earthquakes, famines, hurricanes, floods or wars; but he identifies the real problems as the social perils of the age.

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He says, "For men shall be lovers of their own selves" (2 Tim. 3:2). He could have stopped there, for every other characteristic of the last generation is bound up in that self-love. It is self-love and not God-love that is antagonistic to reproof. The minister is set as a watchman over the flock that God has entrusted to him. He cannot accept this responsibility without a recognition that there will be times when reproof will have to be given to some of his church members. The fear that we have is often the fear that such reproof will not be accepted, that it will turn the membership away from the minister, that his popularity will wane.

There is good reason for the minister to be afraid of the ministry of reproof, and yet our greater fear should be to fail to do the work that God has entrusted to us. It is so much easier, and so much better received, when ministers flatter their congregations. It seems that they are responding much more meaningfully to this kind of approach. It is easy to feel that because the congregations are increasing and attendance is improving, God must be blessing our ministry. But often these results can merely be reflecting a simple lack of courage to do what God has called us to do.

Not True Love

It is not true love but self-love that leads a minister to the kind of flattery of his congregation that blinds their eyes to the sin that is separating them from God. It is a fear that if wickedness is rebuked, if sin is called by its right name, somehow the congregation may not think of him in the very best light.

If the minister desires to be a true friend and show true Christian love for the members of his congregation, there will be times when he will have to point out sin both individually and corporately. Tragically and undoubtedly, many will misinterpret the minister's motives. This is not new, however, for at the time of the golden calf, the motives of Moses were completely misrepresented; and in fact the vacillating, weak Aaron was considered more loving than was Moses, even though

Moses was prepared to die to save the children of Israel.

"When Moses, on returning to the camp, confronted the rebels, his severe rebukes and the indignation he displayed in breaking the sacred tables of the law were contrasted by the people with his brother's pleasant speech and dignified demeanor, and their sympathies were with Aaron. To justify himself, Aaron endeavored to make the people responsible for his weakness in yielding to their demand; but notwithstanding this, they were filled with admiration of his gentleness and patience. But God seeth not as man sees. Aaron's yielding spirit and his desire to please had blinded his eyes to the enormity of the crime he was sanctioning. His course in giving his influence to sin in Israel cost the life of thousands."—*Patriarchs and Prophets*, p. 323.

Prefer Ministry of Destruction

The ministry of Aaron was a ministry of destruction, eternal destruction. Yet many of the people preferred this to the loving ministry of Moses, who with courage and veracity sought to present before the people God's way instead of man's way. The people didn't deserve it. They would rather follow one who would weakly and spinelessly lead them into more and more apostasy than the man who would set before them the challenges of the ways of God.

As ministers today we can be guilty of the same strange philosophy that led to the destruction of Korah and his companions. "Korah reviewed the history of their travels through the wilderness, where they had been brought into strait places, and many had perished because of their murmuring and disobedience. His hearers thought they saw clearly that their troubles might have been prevented if Moses had pursued a different course. They decided that all their disasters were chargeable to him, and that their exclusion from Canaan was in consequence of the mismanagement of Moses and Aaron; that if Korah would be their leader, and would encourage them by dwelling upon their good deeds instead of reproofing their sins, they would have a very

peaceful, prosperous journey; instead of wandering to and fro in the wilderness, they would proceed directly to the Promised Land."—*Patriarchs and Prophets*, pp. 397, 398.

Common Philosophy

This is a tragically common philosophy today—Don't point out wrong, simply encourage the congregation by pointing out the good things they are doing. However, the work of the minister is twofold—to reprove and to exhort—and neither one can be ignored without great loss to the membership of the church. His concern for the eternal salvation of every member of the congregation makes it essential that this twofold ministry be characteristic of the minister's thrust in the church.

It is, of course, essential to draw a clear line of demarcation between reproof and criticism. Criticism is destructive, vindictive, welling up out of a feeling of retaliation and revengefulness. So often criticism manifests itself by only being stated behind the back of the individual. On the contrary, reproof is always presented directly to the individual concerned. It is always presented with love.

Ellen White tells us that there were tears in the voice of Jesus when He issued the sternest reproofs. As ministers of Christ, our rebuke must be presented in love. Without love, rebuke dare not be given. Thus it is needful for every minister to agonize before the Lord for every soul before he engages in the ministry of reproof.

The challenge of God's Word is clear on this matter. Ezekiel makes a most stirring appeal to every church leader, "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand" (Eze. 33:7, 8). Not only is the eternal destiny of the congregation at stake but also the eternal destiny of each minister.

Micah— Condemnation and Compassion

Leo R. Van Dolson



ALTHOUGH he did not begin his ministry in the time of Uzziah, Micah was contemporary with Isaiah, exercising his prophetic office during the reigns of Jotham, Ahaz, and Hezekiah in Judah. It was a critical time for God's people, and the prophets Hosea, Amos, Obadiah, and possibly Joel (*Prophets and Kings*, p. 108) had been sent along with Isaiah and Micah to prepare Israel for the Assyrian invasion and captivity of the northern kingdom. Of this group Micah seems to have been the youngest.

He was probably a native of the village of Moresheth-Gath, which was located between the Shephelah and the Philistine plain. Well known to Christians today, especially for his prediction that the Messiah would be born in Bethlehem (Micah 5:2), he nicely complements the work of his contemporary, Isaiah, and presents a strong emphasis on ethical standards, just as Isaiah did in the earlier part of his book.

One contrast with Isaiah, however, is that, whereas Isaiah is thought to have been a member

of the royal family, Micah comes from a rustic background. Micah seems to be more interested in the common man and the everyday concerns of people. Frequently he uses figures of speech and plays on words. Unfortunately, his plays on words such as "Tell it not in Tell-town" (Micah 1:10) are lost in translation.

Micah is a poet, a lover of nature, and a man of strict integrity whose sternness toward sin is mellowed by a sympathetic and loving interest in the sinner. His themes of condemnation, threatening, and judgment are counterbalanced with promises of deliverance and expressions of God's love and mercy.

Quimby suggests that "in his spiritual thinking and ethical concepts Micah reached the highest norm of Old Testament idealism and parallels that of the New Testament writer James."—P. E. Quimby, *Messages of the Prophets*, Pacific Press, 1947, p. 139.

Three "Hear Ye's"

Following the introduction in chapter 1:1, it is natural to divide Micah's messages into three divisions, each of which is introduced by the words "Hear ye."

The first of these is found in chapter 1, verse 2, and is addressed to all nations. The whole world is invited to contemplate the meaning of the coming destruction of Samaria and Jerusalem and to witness what happens to nations who refuse to follow God's plan for them.

The second "Hear ye" is found in chapter 3, verse 1, and is directed specifically to the rulers and leaders in Israel. Specific sins of princes, false prophets, and priests are clearly denounced. These leaders are informed that they are largely to blame for the judgments that are soon to fall on Israel and Judah.

The third "Hear ye" is addressed to the people themselves in chapter 6, verse 1. All of creation is called upon to witness on God's behalf to the goodness and justice of His dealing with His people. He recalls His mercies to His people and sets forth what He should rightfully expect in return. But they do not measure up to His expectations, and the result of their lack of response will inevitably be the punishment He pronounces.

Eschatological Applications

Micah's description of the judgment to be visited upon Samaria and Judah is so overwhelming and cataclysmic that it must have eschatological or last-day overtones. The use of the intensive and reflexive in the Hebrew verbs of verse 4 indicates catastrophic earthquakes and volcanism. This is the kind of physical upheaval that will take place at the time of Christ's second coming (*The Great Controversy*, pp. 636, 637).

Mention of the remnant (chaps. 2:12; 4:7; 5:7, 8; 7:18) always makes Adventist interpreters think of an application to the final remnant (Rev. 12:17). Since the might-have-beens to Judah and Israel will not take place owing to their rejection of the Messiah, these promises must apply ultimately to the remnant designated by John the revelator.

The phrase "in the last days" in chapter 4, verse 1 is another clue to an eschatological application. Verses 1-5 are almost identical with Isaiah 2:2-5, which is often recognized as eschatological. The fact that Isaiah 2:1 introduces this

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section with the statement, "The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem" leads me to conclude that this vision was originally given to Isaiah and that Micah, his contemporary, is quoting it. Micah adapts it, however, to fit his own context, transposing the terms "peoples" and "nations." Verse 4 of Micah 4 is not in Isaiah 2 but certainly reflects Isaiah 65:17-25, another clear, eschatological passage.

This section of Micah follows a pronouncement of doom (Micah 3:12) and counterbalances it with a promise of eventual restoration. It is interesting that, after citing Micah 4:2, Ellen White in *Counsels to Parents and Teachers*, pages 455 and 456, indicates there are very definite practical lessons for us today in these Old Testament passages. She goes on to mention that they contain "great encouragement" for us.

Prophets and Kings, pages 537 and 538, describes the final day of earth's trouble and points to the deliverance promised in Micah 4:10-12.

Messianic Prediction

The eschatological development of the fourth chapter naturally leads into the Messianic prophecy of the fifth. When the Wise Men from the east came to Herod with their inquiry as to the whereabouts of the newborn king, he turned to the Jewish teachers for his answer. "And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet." They then quoted Micah 5:2.

Jesus also must have had this text in mind when He solemnly announced to the Jews, "Verily, verily, I say unto you, Before Abraham was, I am" (John 8:58).

We are told what happened in these words, "Silence fell upon the vast assembly. The name of God, given to Moses to express the idea of the eternal presence, had been claimed as His own by this Galilean Rabbi. He had announced Himself to be the self-existent One, He who had been promised to Israel, 'whose goings forth have been from of old, from the days of eternity.' Micah 5:2, margin."—*The Desire of Ages*, pp. 469, 470.

One of the most interesting features of Micah's book is found in the development of the seventh chapter. Many commentators interpret this section as the prophet speaking in behalf of Israel. There are those, however, who understand this passage in the light of the prophet's own experience. Personally, I sympathize with this latter view, while recognizing that it could also serve the broader application.

In his characteristic manner of using figures of speech, Micah portrays his experience as being as dried up and barren as the vineyard after the harvest. He cries out "Woe is me!" just as Isaiah did in his time of discouragement. We see the humanity of the prophets portrayed in the midst of their prophetic thunderings. It is not easy for a man to have to continually point out the sin of his fellow men, as Micah was commissioned to do. In chapter 3, verse 8, he relates that he has been given the power of the Holy Spirit "to declare unto Jacob his transgression, and to Israel his sin."

After years of this kind of ministry, any man's heart would tend to dry up. Micah is so disillusioned that he proclaims the total disappearance of the good man from the earth (Micah 7:2). He sees men as so eager to work iniquity that they "do evil with both hands" (verse 3).

In what might be a commentary on our day, he tells how "the prince and the judge ask for a

bribe, and the great man utters the evil desire of his soul" (verse 3, R.S.V.).

In his disillusionment he cannot trust anyone, not even the members of his own family. In what seems to be the height of cynicism he cautions, "Keep the doors of thy mouth from her that lieth in thy bosom" (verse 5). As we read this we cannot help wondering what kind of wife he had.

When Isaiah was discouraged by the lack of response to his warnings, the Lord gave him a vision of His great majesty and holiness that enabled him to turn his mind away from the sins of the people and recognize that he, too, was a sinner in need of a Saviour. Micah's experience seems to parallel this, for he concludes, "But as for me, I will look to the Lord, I will wait for the God of my salvation; my God will hear me" (verse 7, R.S.V.).

The result of this experience can also be compared with that of Isaiah. They both seemed to become more sympathetic and effective preachers. The last notes of the prophecy of Micah are happy and hopeful ones. "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea" (verses 18, 19). ➤

AAM Study Guide—Micah

Members of the Academy of Adventist Ministers or readers who may wish to join this organization and receive academy credit should mail their response to the following questions to the AAM, General Conference Ministerial Association. Responses to all twelve study guides on the minor prophets fulfill one year's study requirements for AAM membership (fifty clock hours).

1. Compare Micah's ministry and message with that of his contemporary, Isaiah.
2. Write a brief paragraph on the theme of Micah.
3. Point out as many details as you can concerning the revelation of Christ in this book.
4. How would you interpret Micah 4:1-5?
5. Choose one chapter from the book of Micah and list all the Spirit of Prophecy references you can find for this chapter and indicate how they are applied.

MY DREAM

A Concerned Layman

The following letter was sent to the president of the General Conference. He forwarded it to us and we in turn decided to share it with our readers.

OUR CURIOSITY is aroused as we notice a man standing beside a conveyor belt with packages going past him. He has several large rubber stamps in his hand. Look there! He is stamping one of the packages now. It reads "Adventist," in bold black letters. Another one goes past. We look again and see the word "Vegetarian." We linger long enough to see one more which reads "Approved."

As we walk away we reflect upon this strange procedure. Finally our curiosity overcomes us. We must know what this is all about. We return to the basket at the end of the conveyor belt and pick up one of the packages. No one seems to notice. This one is stamped "Vegetarian." We open it and to our surprise the contents are eight ounces of specially treated, decontaminated, dehydrated ham. What is this? A mistake? This is mislabeling.

Now we wonder, What about the other packages? So we open another that contains reels of film and is stamped, "Approved for showing at Blank Union College." We read on—the titles "Intrigues and Triangles" and "The Best of Seven Husbands," produced by Metro Myer Goldtone, based upon a novel by Ernstine Navaro.

Another package we open is labeled "Adventist—recommended for theology students." Inside is a book entitled "How to Make Your Congregation Feel Guilty" (for the young minister, the psychology of getting action without disturbing too much), by Dr. D. D. Freudson, professor of psychology at TMT and author of "Psychoanalyzing by Para-Puncture."

You look at me and I at you. We must be dreaming! "Well, dream or not," you say, "open this one." It reads, "Evangelist—An Approved Method." Inside is a treatise, it says, by "Courtesy of the Conference on Reaching the Masses, by the Franciscan Fathers." The title reads "Tried and Proven Techniques for Activating the Will and Establishing Faith by Subtle, Hypnotic Parameters."

"This can't be! It isn't real!" There's one more package. I blurt out, "You open it, I can't. My hands are trembling too much." It seems to contain blank certificates for pastors. We read, "Approved, December, 1985, by the G.C.A. Committee on Human and Family Relations." We read on—"Indulgence to Divorce and Remarry Through Justification by Baptism When Approved and Signed by the Pastoral Administrators."

Our minds are in a whirl. We walk slowly away, oblivious to almost everything. We open the door and step outside. You finally stop, turn toward me

and say, "Do you suppose they had any idea back in 1975 that the decisions they made then would lead to this?" "No, I suppose not." After several moments of silence I remark, "You know, we have a new magazine coming out. But I don't think I'll tell you about it now. It would be just too much—too much—after what we have just seen."

Impossible? Extrapolation would say that if time were to go on, it would be possible. If our thinking were to change in the next decade as much as it has in the past one, it is possible.

If nothing changes, you, the present leaders, will pass off the stage of action. This is to be expected. I have seen several sets of leaders come and go, but now it is different. We can see some terrible conditions ahead. The world is not the same—the restraints are all gone, integrity is gone—men act like demons, possessed.

If society and the economy and the processes of civilization collapse, which they will, the scenes that will transpire are beyond description and imagination. The church is in for some very sad and disillusioning experiences. Contrary to what some may think, many laymen are very disillusioned right now. Look around and see the signs. What will it be when further deterioration occurs?

There is only one thing that can prevent such a picture as we have portrayed from becoming reality. The only hope is for the church to arise, now, as one man, and separate from the things that separate us from God. The only hope of this occurring soon is for you, the leaders, to arouse and in turn arouse your brethren, the rest of the ministry. Then, they in turn must arouse the church.

I am convinced that this is no fanciful, intangible idea. It is what is needed. We do not listen to the prophet. We have never really listened. Hadn't we better start listening now as we should have listened while she was alive? This is our only hope. Stop dreaming, there's no other way. True, the prophet used different words, but the picture is there. Separate from the slime and corruption of this world, or face the horrible consequences.

There is no condemnation. It is a plea. This is the Advent message. It is right, but we don't have much more time. The handwriting is on the wall. Can we read it? Do we understand it? Oh, we need so much a united church instead of a divided church. We need one that has the mind of God. Unity, yes, but on God's terms, not ours.

It all resolves into just two choices. It is total Adventism or total evolution. There is no other possibility. Evolution has nothing at all to offer. Its concepts have produced the collapse we see coming—everything is coming to a dead end. It is a miserable failure. Then, what is left? Nothing except Adventism. So let's have the fire in the stubble and whatever is necessary to bring it about. What could be more reasonable than to take Adventism in its totality, realizing that when Adventism is mixed, even to a slight degree, with any other concept, it is no longer Adventism? It is a fraud, a deception, and a trap designed to desensitize one's mind to danger and immobilize him in a train of thought that will carry him to destruction. ➤

JESUS, SON OF GOD

PATRICK BOYLE



HARRY ANDERSON

THE APOSTLE JOHN wrote his Gospel with a specific and very direct purpose. He declares this to be: "Jesus did many other signs in the presence of the disciples, which are not written in this book: but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name" (chap. 20:30, 31).*

The dismissal of the relevance and meaning of Jesus Christ and Christian faith by contemporary man is truly amazing if these claims made by and about Christ are true.

It is all too easy to overlook the fact that in human experience, especially in Western civilization, certain factors plainly indicate the centrality of Christ in the life of the world. Our chronology is based on the fact of Christ's birth. The annual holidays of Christmas, Easter, and Whitsun indicate our recognition of His incarnation, death, resurrection, and the outpouring of the Holy Spirit at Pentecost.

The existence of Christianity and its persistence in times of persecution, prosperity, and perversity actually bear testimony to man's acceptance of the uniqueness of Christ.

However, none of these factors either individually or collectively can serve to move the heart,

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mind, and will to belief in Christ as Saviour and Lord. These events compel recognition of Christ, but they cannot convict the heart and lead to that faith in Him which brings life in its train.

John's express purpose in giving us his Gospel is that through acceptance of Jesus as the Christ, the Son of God, we might find life. To achieve his object, John, under the inspiration of God's Spirit, *selectively* chose his material in order to demonstrate that Christ is the divine God incarnate.

In John's Gospel the title Son of God is clear claim and testimony to the divinity of Christ. The Jews and John both understood the claim this way. After the healing on the Sabbath at Bethesda, John wrote, "The Jews sought all the more to kill him, because he not only broke the sabbath but also called God his Father, making himself equal with God" (chap. 5:18; cf. 10:30-36).

The Structure of John's Gospel

John's selective use of source material and his plainly stated purpose suggest that he has grouped his facts in a significant order to make his point. Several readings of the Gospel confirm this.

The prologue, verses 1-18, sets forth the method and nature of his approach. It may be said to constitute a table of contents. Not everyone will agree, but the following is a reasonable thematic tabulation of the introduction and one that corresponds with the themes of the Gospel's contents.

Verses 1-5—The eternal Word is the divine Creator.

Verses 6-8—The Baptist's testimony to the Word authenticates his claim and fulfills prophecy.

Verses 9-13—Salvation made possible to all through the Word.

- a. The rejection of the Word by His people.
- b. Acceptance of the Word through faith brings sonship.
- c. Salvation derives from the divine initiative.

Verses 14-18—The incarnation of the Word is twofold.

- a. To bring grace for man's salvation.
- b. The revealing of God to man.

Actually the arrangement of the material in chapters 1:19 to 20:31 serves to illustrate these seven

aspects of Christ the Word and His work of revealing God and redeeming man.

Assertions Concerning the Word

In chapter 1, verses 1-5, John deals with the nature of the Word.

"In the beginning was the Word" indicates the eternity of Christ. This phrase declares, "Go to any point in time or eternity and you will find the Word." John is claiming for Christ what is the prerogative of Deity—an underived existence. This idea is not compatible with reason, for the human mind cannot comprehend the concept of a being who never had a beginning. However, such is the nature of Christ as given us by revelation, and we can accept it as true because God has revealed it as such.

"The Word was with God." The person of Christ and the Father are separate, but their individuality in no way destroys or impairs their unity. In John 10:30 Jesus says, "I and the Father are one," but this unity does not destroy their individuality. This is stressed in chapter 1, verse 2, "He was in the beginning with God."

"The Word was God." John is now explicit. The Word who existed from eternity, who is with the Father, is Himself God. Many have stumbled unnecessarily over the grammar and meaning of this phrase "the Word was God."

Alfred Plummer in the *Cambridge Greek Testament for Schools* has this sane and pertinent observation to make on the phrase "the Word of God."

"ὁ λόγος is the subject in all three clauses. The absence of the article with θεός shows that θεός is the predicate; . . . and the meaning is that the Logos partook of the Divine Nature, not that the Logos was identified with the Divine Person. In the latter case θεός would have had the article. The verse may be thus paraphrased: the Logos existed from all eternity, distinct from the Father, and equal to the Father."—Page 64. James Moffatt translates the phrase "the Logos was divine," † which conveys what is explicit in John's words—*Christ is God*.

"All things were made through Him, and without Him was not

anything made that was made." Plummer (*op cit.*, p. 65) points out that by using "antithetic parallelism: John presses home the awesomeness of the truth he wishes to impart. Christ the Word is the Creator of all things throughout the universe, but is Himself the uncreated, the self-existent, God.

"He is the image of the invisible God, the first-born of all creation; for in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities—all things were created through him and for him. He is before all things, and in him all things hold together" (Col. 1:15-17).

"In him was life . . ." is one of the distinctive aspects of all John's writing. Life is of God, and this life, John claims, derives from Christ. It would be hard to find a more compelling reason for the divinity of Christ than this claim John makes concerning Him. Ellen White points this out in her well-known comment:

"In Christ is life, original, un-borrowed, underived. 'He that hath the Son hath life.' 1 John 5:12. The divinity of Christ is the believer's assurance of eternal life."—*The Desire of Ages*, p. 530.

"The [Christ's] life was the light of men." This is one of the most intriguing phases in the prologue. What does John mean here? Perhaps the obvious meaning is the true one. All of man's existence, his mental, moral, and physical activity, comes from Christ. Man has life in the widest sense of that word because Christ, who has this life in Himself, has imparted it to him. The nature and activity of human life can be adequately explained only by reference to Christ the source of life.

The implication of verse five, **"The light shines in the darkness, and the darkness has not overcome it,"** suggests this is a reference to the light of God's character, which Christ manifested in both time and eternity. In each case the darkness was unable either to alter the light or diminish it.

Αὐτὸ οὐ κατέλαβεν translated by Moffatt "not master"; Weymouth, "never overpowered"; T.E.V., "never put it out"; and E. V. Rieu,

"did not conquer," all indicate the conflict between light and darkness in time and eternity, which John draws out in his Gospel and the Revelation.

The Authorized Version with its "did not apprehend" suggests the unwillingness of darkness to embrace the light. Hoskyns and Davey comment "the double significance of the Greek verb—to *grasp with the mind* and so to *comprehend*, and to *grasp with the hand* and so *overcome or destroy* . . . must be given full weight in the interpretation."—*The Fourth Gospel*, vol. 1, p. 139. Within the context the greater emphasis should fall upon the inability of darkness to conquer the light.

The implication is that darkness, which here and elsewhere in John's writing is synonymous with evil, has sought and is presently seeking to destroy the light that Christ manifests. The light in and displayed by Christ is a reference to the character of Deity. It is unlikely that reference is made here either to physical illumination or infinite power, but to God's moral and righteous character. Also, the manifestation of this righteous character is amid the darkness. God's holiness, justice, love, and benevolence are not in the slightest diminished by the opposition and distortion of darkness. Rather, as John says, "The light *shines* in the darkness."

In these five short verses we have some of the most compelling of reasons for accepting the deity of Christ Jesus as the Son of God and believing in Him in order to have life through Him.

Christ is the Eternal One. Christ is the Word, who has eternally been with the Father. Christ is the possessor of the character of deity. Christ is the Source and Giver of life. Christ is the Agent and Originator of all the created universe. Christ is the unquenchable revelation of the character of God.

Christ is the Saviour, Sanctifier, Keeper, and Redeemer of all who believe in Him. Christ is our God.

* All Biblical quotations are from the Revised Standard Version except where indicated.

† From: *The Bible: A New Translation* by James Moffatt. Copyright by James Moffatt 1954. Used by permission of Harper & Row, Publishers, Incorporated.

A TIME TO FEAR

JAN DOWARD

FEAR GOD. The first two words of the first angel's message are profoundly significant for an age that has become casual and careless toward the Deity and is so often irreverent. There is a logical progression in what the three angels say, and these very first words need to be understood because they lay the foundation for all of man's relationships to his Maker and to his fellow man.

The tyranny of words often prevents us from honestly understanding the meaning of things. The word *fear* is one of these. It has both a negative and a positive element in it. Several years ago I was invited to attend a study group composed largely of college-age young people engaged as a witnessing team who regularly spent Sabbath afternoons in prayer and study. On this particular Sabbath they hopefully intended to launch into the depths of the first angel's message. After four hours of intensive study, discussion, and prayer, they were still on these first two words. When we parted that day, everyone realized he had only begun to touch the full significance of what this first angel was saying.

Fear as used in the Scriptures has a wide range of meanings, just like the word *wine*. From

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wine in the cluster to wine that moves in the cup (Isa. 65:8; Prov. 23:31). To fully understand this word *fear* depends on the position occupied. "Fear God" is different to the sinner than to the saint. The sinner, rebellious against God and all He stands for, will actually know in the end what being afraid really means. "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31). To the Christian, however, to fear God means an awesome respect and reverence for the Deity.

Even this apparently has an ambivalent nature to it. The easily accessible approach to God is balanced by an awesomeness that leaves man prostrate. Though it is true "perfect love casteth out fear" (1 John 4:18), and we are to come "boldly unto the throne of grace" (Heb. 4:16), we must never forget that when the law was given on Mount Sinai even Moses was affected.

God Hates Sin

When we understand the sinfulness of sin, then we begin to grasp why this conflict takes place. We must remember that our God is a God of love, but He hates sin. He hates it so much that He ultimately intends to destroy every particle of it from His universe. He intends that everything shall be clean and pure. It was this sin-hating element that caused Adam and Eve to hide in the Garden. It is this problem with sin that causes any person who knows God to fear, lest he himself become contaminated. The real men of God have always sensed this.

Satan tries to capitalize on the nature of our sin-hating God by twisting the scene to make God out as a tyrant. He tried it first in heaven, and has continued his devilish distortion on earth. When people react negatively to the tyrant theme, Satan thrusts before them still another distortion by cheapening our God; humanizing, sentimentalizing Him through music, art, and literature.

Atmosphere of Cheapness

Today we are submerged in an atmosphere of cheapness in sacred things. From bumper stickers to so-called "religious words" tacked on to music appropriate

for the night club or "Joe's Bar-room." While Christ is our Elder Brother, He is still God. He is the same both in the Old and New Testaments when dealing with sin. "Jesus Christ the same yesterday, and to day, and for ever" (Heb. 13:8).

"Humility and reverence should characterize the deportment of all who come into the presence of God. In the name of Jesus we may come before Him with confidence, but we must not approach Him with the boldness of presumption, as though He were on a level with ourselves. There are those who address the great and all-powerful God, who dwelleth in light unapproachable, as they would address an equal, or even an inferior."—*Patriarchs and Prophets*, p. 252.

"Let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire" (chap. 12:28, 29). Once we catch the significance of God's hatred of sin, then we can begin to understand what is meant by "godly fear." There will remain a proper and awesome respect for God, and yet at the same time we are drawn to Him because He is our Father. True wisdom and knowledge both begin here. "The fear of the Lord is the beginning of wisdom" (Ps. 111:10). "The fear of the Lord is the beginning of knowledge" (Prov. 1:7).

Lack of Reverence a Tragedy

The tragic history of ancient Israel stemmed basically from their lack of reverence. They lost both the wisdom and knowledge of God. "When the Israelites first settled in Canaan they acknowledged the principles of the theocracy, and the nation prospered under the rule of Joshua. But increase of population and intercourse with other nations brought a change. The people adopted many of the customs of their heathen neighbors and thus sacrificed to a great degree their own peculiar, holy character. Gradually they lost their reverence for God and ceased to prize the honor of being His chosen people."—*Ibid.*, p. 603.

Modern Israel, with its generally irreverent behavior in the house of God, demonstrates far too

often that she simply has not grasped the significance of these first two words—"Fear God." We secularize our services with announcements that degenerate into clubhouse promotions and fund-raising ballyhoo—from "bike-a-thons" to investment projects.

Most of us, I suppose, resent receiving a devotional whiplash on Sabbath. Often our minds are suddenly snapped away from worship by some announcement to buy, sell, paint, scrub, or what have you. A typical example of this sort of thing occurred in one of our larger churches (note that irreverence is not restricted by congregational size). Someone stood beside the pulpit holding a branch of cherries high for everyone to see. It didn't take long for this "Sabbathkeeping" hawker to launch into his investment sales pitch. "These fine cherries can be purchased for twenty-three cents a pound. That's much cheaper than you can buy them in the markets."

We excuse this sort of ecclesiastical flip-flop by referring to the age-old "worthy cause" concept which the devil sold so fully to Babylon centuries ago. This smooth-running machinery of our denominational structure often sputters in matters of worship, simply because our timing gear is off. The wise man warned us of this possible malfunction: "To every thing there is a season, and a time to every purpose under the heaven" (Eccl. 3:1). There certainly is a time to sell cherries, but not on Sabbath! Undoubtedly some of our announcements ought to be made on the other six days by personal visit, mail, or telephone. Communication is really no problem when we honestly look at the situation.

"Our present habits and customs, which dishonor God and bring the sacred and heavenly down to the level of the common, are against us."—*Testimonies*, vol. 5, p. 495. "The evils that have been gradually creeping in among us have imperceptibly led individuals and churches away from reverence for God, and have shut away the power which He desires to give them."—*Ibid.*, p. 711.

We simply cannot borrow all

the techniques of Madison Avenue without losing something spiritually. It is appalling to see the remnant church mimicking the mannerisms and methods of modern Babylon. Whenever I hear applause in our churches or see young people in jeans as they come before the Lord, I say to myself, "I've seen and heard that before." Sadly I remember those days of darkness and confusion in apostate Protestantism when I was searching for the truth. It is so terribly painful to witness what is happening to us as a people!

It is extremely important for us to be able to differentiate between the sacred and the secular. Long ago God gave His ministers counsel along these lines. "And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean" (Eze. 44:23).

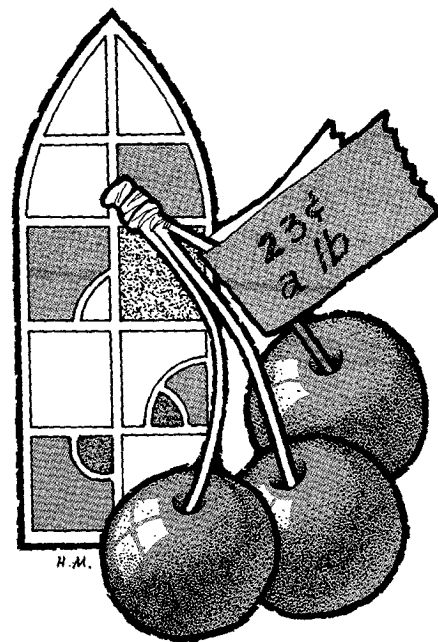
Buttons Missing

There are definitely some buttons missing in today's brand of Christianity. One of the most glaring of these is this matter of reverence. As ministers, we most urgently need to grasp the significance of the first angel's call to "Fear God." Fear lest we become contaminated by the world with all of its materialism and its clamor that we satisfy the carnal nature. Fear lest someone should lose his way because of our disobedience. Fear lest, coming suddenly, He should find us sleeping.

When we truly fear God, we are shut in by His majesty and power, and we are not frightened by little men. God has said, "I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13:5, 6). "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Ps. 34:7).

Freedom From Fears

The fear of the Lord releases us from all other fears. "For God hath not given us the spirit of fear; but of power, and of love, and a sound mind" (2 Tim. 1:7). He who stands in awe of God can be free from all anxiety. "To know that we have a never-failing



Friend to whom we can confide all the secrets of the soul, is a happiness which words can never express."—*Counsels on Health*, p. 628.

"When perplexities arise, and difficulties confront you, look not for help to humanity. Trust all with God. The practice of telling our difficulties to others only makes us weak, and brings no strength to them. It lays upon them the burden of our spiritual infirmities, which they cannot relieve. We seek the strength of erring, finite man, when we might have the strength of the unerring, infinite God."—*Christ's Object Lessons*, p. 146.

When we once grasp the awesome majesty of God, then we can begin to appreciate the words of Moses: "The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33:27).

Understanding the first two words of the first angel's message prepares us for the tremendous climax in the third, when all the satanic powers make their final thrust against God's people.

True reverence is the root of genuine piety. The Scriptures teach that it prevents conceit and is a deterrent to sin of any description. "True reverence is revealed by obedience."—*My Life Today*, p. 284. Is it any wonder that our message begins with "Fear God"? ➤

Contrasting Views of Eternal Life

THE QUESTION/FRED HOYLE

DO OUR minds have any continued existence after death? To make any progress with this question it is necessary to understand what our minds are. If we knew this with any precision, then I have no doubt we should be well on the way to getting a satisfactory answer. My own answer would be that mind is an intricate organization of matter. Insofar as the organization can be remembered and reproduced, there is no such thing as death. If ordinary atoms of carbon, oxygen, hydrogen, nitrogen, et cetera could be fitted together into exactly the structural organization of Homer, or of Titus Oates, then these individuals would come alive again exactly as they were originally.

The whole issue therefore turns on whether our particular organization is remembered in some fashion. If it is, there is no death. If it is not, there is complete oblivion.

I should like to discuss the beliefs of the Christians as I see them myself. In their anxiety to avoid the notion that death is the complete end of our existence, they suggest what is to me an equally horrible alternative.

If I were given the choice of how long I should like to live with my present physical and mental equipment, I should decide on a good deal more than seventy years. But I doubt whether I should be wise to decide on more than 300 years. Already I am very much aware of my own limitations, and I think that 300 years is as long as I should like to put up with them.

Now what the Christians offer me is an eternity of frustration. And it is no good their trying to mitigate the situation by saying that sooner or later my limitations would be removed, because this could not be done without altering me. It strikes me as very curious that the Christians have so little to say about how they propose eternity should be spent.

Reprinted from Fred Hoyle, *The Nature of the Universe* (New York: Harper & Row, 1950), pp. 121-124. Used by permission.

THE ANSWER/ELLEN G. WHITE

THERE the redeemed shall know, even as also they are known. The loves and sympathies which God Himself has planted in the soul shall there find truest and sweetest exercise. The pure communion with holy beings, the harmonious social life with the blessed angels and with the faithful ones of all ages who have washed their robes and made them white in the blood of the Lamb, the sacred ties that bind together "the whole family in heaven and earth"—these help to constitute the happiness of the redeemed.

There, immortal minds will contemplate with never-failing delight the wonders of creative power, the mysteries of redeeming love. There will be no cruel, deceiving foe to tempt to forgetfulness of God. Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body.

All the treasures of the universe will be open to the study of God's redeemed. Unfettered by mortality, they wing their tireless flight to worlds afar—worlds that thrilled with sorrow at the spectacle of human woe and rang with songs of gladness at the tidings of a ransomed soul. With unutterable delight the children of earth enter into the joy and the wisdom of unfallen beings. They share the treasures of knowledge and understanding gained through ages upon ages in contemplation of God's handiwork. With undimmed vision they gaze upon the glory of creation—suns and stars and systems, all in their appointed order circling the throne of Deity. Upon all things, from the least to the greatest, the Creator's name is written, and in all are the riches of His power displayed.

And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character. As Jesus opens before them the riches of redemption and the amazing achievements in the great controversy with Satan, the hearts of the ransomed thrill with more fervent devotion, and with more rapturous joy they sweep the harps of gold; and ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise.

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." Revelation 5:13.

The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love.

From *The Great Controversy*, pp. 677, 678.

PART 1 OF THIS series reviewed the shock that rocked the Christian world when scientific discovery began to challenge the Ptolemaic world view, which conceived of the universe as geocentric. The church had placed itself in an untenable position by officially prohibiting the teaching that the earth moved about the sun.

Where did the church err? What should the role of religion have been in that time of sudden change? To determine this we must examine what many believe are the three main kinds, spheres, or domains of knowledge. These are science, philosophy, and religion—each with its method—each with its definite limits. For there are questions for science, and questions science cannot answer—questions for philosophy, and questions philosophy cannot answer—questions for religion, and questions religion cannot answer.

Let us first investigate and define science. The characteristics of all sciences are that they are investigative. They look into things, turn up data that are not a part of the common experience of mankind. By common experience is meant the experience that you and I, our ancestors, our children, and men of all ages and all places have commonly. For instance, if it were to suddenly thunder outside, everyone, without looking, would know that a storm was near. The sound of rain falling would be recognized by all. You wouldn't have to see a book fall; the sound of its impact would tell you what had happened.

Science deals with the periphery—that outside the common experience of mankind—that which is seen through a telescope or microscope, photographic film or nuclear reaction. Science is investigative—it sticks to facts. Reason serves sense—and sense serves observation, the critical factor. Because of this factor—because this is the method of science—science is limited to describing. As a result, there are a host of questions that science cannot answer. As an example, consider the very simple question of what it means to exist—what is existence. You can answer this

Religion in a Scientific World

Richard G. Korthals /Part 2

question by thinking, but not by looking. There is no conceivable way of obtaining data that could be used in the scientific method.

Science cannot answer a single question of value. It cannot answer the question in order of good or bad, right or wrong. It cannot tell you what human happiness is, what the goals of life are—cannot describe a good society, or a just form of government. And as long as science remains science, *it can never* answer these questions. They are beyond the competence of scientific inquiry. Science is morally neutral.

Philosophy, on the other hand, makes use of the common experience of mankind. Where science requires elaborate equipment, the philosopher needs only his mind—and an armchair. He can sit in a dark room and accomplish his purpose by thinking. And what is he thinking about? He is not trying to expand our experience. Rather, he is trying to describe—in terms of the simplest experience—what lies behind it all. Philosophy is concerned with the what, the why of reality, and the causes of things—the underlying existence.

The very questions science cannot answer, philosophy can. It answers the questions of value, of right and wrong, of good and bad. The philosopher can give demonstratively valid, certifiable answers to questions about human happiness and the nature of man, the orders of good and the virtues of duty. He can demonstrate that democracy is, in terms of justice, the only perfectly just form of government. He can solve the problem of the conditions of war and peace.

These are questions that are philosophical, but totally untouchable by the methods of science.

Now, where does religion come into the picture? There is no distinction possible between religion on the one hand, and science and philosophy on the other, unless that distinction is made in the separate realms of faith as opposed to reason. Science and philosophy are both knowledge—obtainable by the exercise of man's natural faculties of knowing—his mind, his senses, and his reason. If religion is nothing but some other form of inquiry using man's natural abilities, then you can reduce it to one of the other two.

For religion to be distinct it must consist of knowledge that man receives but does not acquire by his own efforts—and this is the definition of revelation. A true religion does not claim to acquire its knowledge by investigation, rational analysis, or historical research. Religion claims to have it as a gift from God.

Take a very simple example—the question of whether the world had a beginning. Neither philosophy nor science can answer this question. It is impossible to obtain proof by reason or investigation. But you can get an answer through God's revelation, as we find it recorded in Genesis 1:1, "In the beginning God created the heaven and the earth." If you have an answer to this question, then you have it through religious faith, and this faith is the cornerstone of religion. It is faith that separates it into the third department of knowledge. Following Christ as a great moral teacher,

and living, even imitating His exemplary character, is not religion; it is moral philosophy.

The utility of science lies in its productivity. Philosophy is used in defining good and bad, in establishing values. But what is the utility of religion? Where can we find the characteristically distinct feature, practically speaking, of religion? The answer is very simple—it is in help from God, who can help you as no man can. Help for the sins of yesterday, the problems of today, the unknowns of tomorrow—help when all others fail, when the mind and body become overburdened, help in the promise of eternal life. This is the role of religion in a scientific age—to bring this help to the members of your church, your community, your world.

Three distinct bodies of knowledge—science, philosophy, and religion—each with questions it can and cannot answer, each with a utilitarian purpose. If we again examine each, we find that the questions philosophy can answer are more fundamental than those of science, and those of religion are more fundamental still. In other words, religion is supreme. Once the distinction between the three is realized, there is no need for conflict. Furthermore, any well-rounded, healthy culture requires that all these cultural parts—science, philosophy, and religion—be independent of one another, distinct, and well ordered, harmoniously related.

Unfortunately, this is not always true, for these bodies of knowledge tend to be cannibalistic by nature. Each of the departments of learning has been guilty of attempting to devour the others at some period during the history of the Western civilization. In the Middle Ages the disorder was theologism. The theologian developed the impression that he could answer all questions. His attitude was that any question he could not answer wasn't worth answering in the first place.

The peculiar character of our age is scientific. Today we find science being regarded by some as also a philosophy and a religion. Science is attempting to answer questions that properly belong to the other two departments. As an

example, consider the question of the beginning of the world, previously mentioned as one only religion could answer. Today we find science attempting to answer this question, using the methods of science—answers that are in conflict with the teachings of religion.

The result of this avaricious appetite for recognition in all fields of knowledge is anxiety, confusion, bewilderment, and sometimes frustration in the minds of Christians today. Some are falling away because they look upon religion as old-fashioned, outdated, straight-laced, unbending. Others attempt to bend Biblical truths to fit scientific hypotheses, as did some of the members of my junior Bible class who attempted to explain that the days of Creation were probably long periods of time.

The Role of Religion

What is the role of religion in this infringement upon its domain? Concede that possibly science is right and that we should re-examine Biblical interpretation? Bluntly state that science is all wrong, and should be completely ignored? Or perhaps turn our backs on the whole affair, and state that it is just a passing fancy that will soon disappear?

To find a solution we must examine and keep in mind the methods of science. Remember that science uses the uncommon knowledge of man; it depends on data compiled through repeated observations and experiments, which are then used to formulate physical laws that can be used to explain certain phenomena. If a scientist wants to explain the origin of the world, he must take existing laws, and, making certain assumptions, extrapolate the data back to a beginning. And herein lies the fallacy—let me give you a simple example to demonstrate it.

To do this, I would like to have you perform a few simple arithmetic computations and then give me the answer. For the sake of simplicity, let's say that a man owns a car with a 12-gallon gas tank, and that he is driving on a highway where he can maintain a constant 60 miles per hour. At this speed his car gets 10 miles per

gallon. If he starts driving at 8:00 A.M., at what time will he run out of gas? Twelve-gallon gas tank—60 mph—10 miles per gallon. Did you calculate 10:00 A.M.? Well, you were wrong, because he actually ran out of gas at 8:15. You see, there were only two gallons of gas in his tank when he started—and the tank had a small leak. You were wrong, not in your calculations, but in the assumptions you made, the assumption that the tank was full and in perfect condition.

Herein lies the error of science. Consider the problem of determining the age of the earth. One of the methods used is radioactive dating. The radioactive element Uranium 238, through the spontaneous emission of nuclear particles, changes into ionium, which through further nuclear decay turns into radium, which decays into polonium—with the final end result being the stable element, lead. The scientist, knowing the half-life of each of the elements, can carefully determine the uranium-to-lead ratio in deposits, and estimate when the process began. Using this method, it is estimated that the world is 4.5 billion years old.

Erroneous Assumptions

But what assumptions did he make? First, he said that at the beginning the only element in the deposit was uranium, i.e., the gas tank was full. Second, he assumed the rate of decay remained unchanged—the gas tank had no leaks. And he must make these assumptions in using his method. He has no choice. Yet, nowhere can we find evidence that these assumptions are true. There is no place where we are told that the earth was originally in this condition. The same holds for geological dating methods. Again, in some cases the assumption is made that the earth began as a smooth ball, that changes were caused by natural processes such as erosion, sedimentation, faults in the crust, volcanic action, and the like, and that the present rate of change can be extrapolated back through time. Yet one catastrophic upheaval, such as the Flood, could change their calculations by billions of years.

Similarly, science, using its methods, must discount all miracles. According to physical laws it is impossible for the earth to stop rotating so that the sun would stand still in the heavens; it is impossible to part the waters of the Red Sea or the Jordan River; it is impossible for the sun to darken during midday unless there is an eclipse; it is impossible for water to turn to blood, or frogs to cover the land. It is impossible because it is against the physical laws that method dictates they must adhere to.

"Their God Is Too Small"

This is your role, the role of religion, in the scientific age. You must point these things out—and here you may well enlist the aid of Christian laymen who are versed

in the sciences. Then you who are pastors and teachers should help your people overcome the problem so common to many, namely, that in the words of J. Phillips: "Their God Is Too Small." You should tell them again and again that their God is all powerful—that He has not only mediate power, working through natural means, but that His power also works immediately. He can produce a thing by willing it.

Tell them of a loving God, whose care for them hasn't changed just because of the scientific age. Tell them of a God who created the world and still controls it today, who gives to all men the knowledge they possess; who will, if necessary, establish bounds beyond which man cannot pass. Above all, tell them of a God who

gave His only Son that they might live, a God who will give them the faith that they need through the work of the Holy Spirit.

We as laymen are not looking to the theologian for scientific answers. Leave the things of science to the men of science, the things of philosophy to the philosopher. We are looking to them for an explanation of God's Holy Word—the means whereby we can strengthen our faith. We want to see evidence of this faith in the conduct of their lives. Above all, we want to hear from their lips, spoken with firmness, confidence, and the deepest conviction, the words "Thus saith the Lord." That, in my humble opinion, is the role of the pastor and teacher and religion in the scientific age. ➤

Concluded

feedback

"Really Got Through to Me"

Your open letter to Elder Pierson, the cover feature for the December *Ministry* magazine, really got through to me. This was beautifully written. I have already used the air crash illustration in some of my talks to our workers. As you emphasized with unmistakable clarity, it is time to stop passing out candy and gum and start concentrating on saving the lives of earth's doom-destined passengers.

J. N. Hunt
Takoma Park, Maryland

Cover Convictions

Thank you for the beautiful cover on the September, 1974, issue. It is so inspiring, especially after the run of cartoonlike covers in the past year or so. To my mind, the nadir was that of September, 1973. I found it as repellent as the husks it was decrying! Cartoons have their place. They can make a point effectively and incisively. But give us something to motivate and inspire on your magazine covers!

Sarita Hannah
Beltsville, Maryland

Key to Success and Failure

Enjoyed your December *Ministry* article, "When Is a Church Too Large?" You have managed well to say a deal more than meets the eye. The "Success and Image" "orientation" is something we need to be "concerned" about to-

day. Kindly do not stop with this one thrust, but follow through with more and to the logical conclusion of the basic philosophy and theology in the article relative to all the important promotional phases of our work and evangelistic outreach.

I believe this area of emphasis holds the key to both success and failure.

Don J. Donesky
Ontario, Canada

Never Been Better

I want to say how very much I appreciate the new format and quality of material that is coming out in *The Ministry* magazine. It has never been better, and I Xerox articles from each issue as they come in for distribution to my classes.

John M. Staples
Angwin, California

The Soul You Save Might Be Your Own

(Re: "Stuck in the Sticks," January, 1975.)

A bond of sympathy binds us. I have been a parishioner during the last third of my adult life in a district such as frustrates you. At one earlier time I had been an officer in one of our larger "prize" churches. Here we have thrilled as six fledgling pastors developed their wings and flew away. We have ceased to worry—if the Lord needs a more mature hand at the helm here, He will arrange it.

Thus, I feel that I am able to view our problem from the underside.

I heartily endorse and commend Pastor Berg's comments on your problem. May I urge that you shift your gaze from this world to the next. Among the souls you save might be your own.

Ted Wade, Sr.
Liberal, Kansas

Areopagus Revised

Perhaps it really doesn't matter, but it is a little more comfortable knowing that the enormities ascribed to me in "Revisited," *The Ministry*, March, 1975, were the result of misunderstanding. Better than that I actually should be saying, and thinking, such things:

"... the presence of group one [Fromm (not 'Froom'), Freud, Ericksen, Harris (not 'Harriss'), Bach, Berne, Rand] who, we must grudgingly admit, do have their practical merit and insights."

My copy, as submitted, read "... the presence of group one who have their practical merit and insights." No grudging. No admitting.

I need not elaborate on the differences past saying the first is the writing of one purblind, the other the analysis of, *The Ministry's* friend,

Douglas Hackleman
Riverside, California

Each Issue Better

Let me compliment you on the excellent job you are doing on *The Ministry* magazine. Each issue is better than the last. I really enjoy reading it.

H. Reese
Berrien Springs, Michigan

SHEKINAH

INGEMANN OLSEN

DERIVED FROM a Hebrew verb meaning "to dwell," the term *Shekinah* means "Divine Presence." In the Bible it often denotes God's presence among the children of Israel. "Above the mercy seat was the Shekinah, the manifestation of the divine Presence."—*Patriarchs and Prophets*, p. 349.

Since the word *tabernacle* and the word *Shekinah* are both derived from the verb "to dwell," they are closely related. Tracing the manifestation of the divine Presence in the Shekinah back through Bible history, we come to its first manifestation after the fall of man. Having driven man out of the holy Garden, the Lord "placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life" (Gen. 3:23, 24). God's intent of placing the cherubim at the entrance to Eden was far more sublime than that of merely keeping lawbreakers out.

"At the cherubim-guarded gate of Paradise the glory of God was revealed, and hither came the first worshipers. Here their altars were reared, and their offerings presented. It was here that . . . God had condescended to communicate with them."—*Patriarchs and Prophets*, pp. 83, 84.

God's glory at the entrance of Paradise was the Shekinah, the manifestation of the divine Presence.

The same glory was revealed to Moses, Israel's great leader, at his calling. "And the angel of the Lord appeared unto him

in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed" (Ex. 3:2). Moses wanted to draw closer to see "this great sight," but God commanded him to stand off, because the ground was holy. It was hallowed by the presence of the Lord.

Christ—Israel's Leader

By comparing scripture with scripture we come to the conclusion that Israel's leader on their wanderings in the wilderness was Christ, the second person of the Godhead. In Exodus 20:1, 2, we read the following: "And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." In his great apology before the Jewish Council, Stephen said: "This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers" (Acts 7:38). Paul, the apostle, is speaking of Israel in the wilderness in these words: "for they drank of that spiritual Rock that followed them: and that Rock was Christ" (1 Cor. 10:4).

It was Christ who led Israel and whose presence was manifested in the pillar of cloud and fire.

At the dedication of the magnificent wilderness sanctuary, "a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle" (Ex. 40:34). Between the cherubims of gold, in the two ends of the mercy seat (Ex. 25:18), God made known His will. Here divine messages

were sometimes communicated to the high priest by a voice from the cloud.

The book of Leviticus records the tragic story of the death of Nadab and Abihu, the sons of Aaron. Although they ministered in the tabernacle of the congregation, they did not obey the laws given concerning how to carry on the service in the sanctuary. "And there went out fire from the Lord, and devoured them, and they died before the Lord" (Lev. 10:1, 2). God is a consuming fire to the presumptuous, but a sun and shield to those who fear His name.

When the magnificent Temple of Solomon replaced the tent-sanctuary, the ark of the covenant was enshrined in the Most Holy Place and the Shekinah was manifested in the hallowed apartment (1 Kings 8:10, 11).

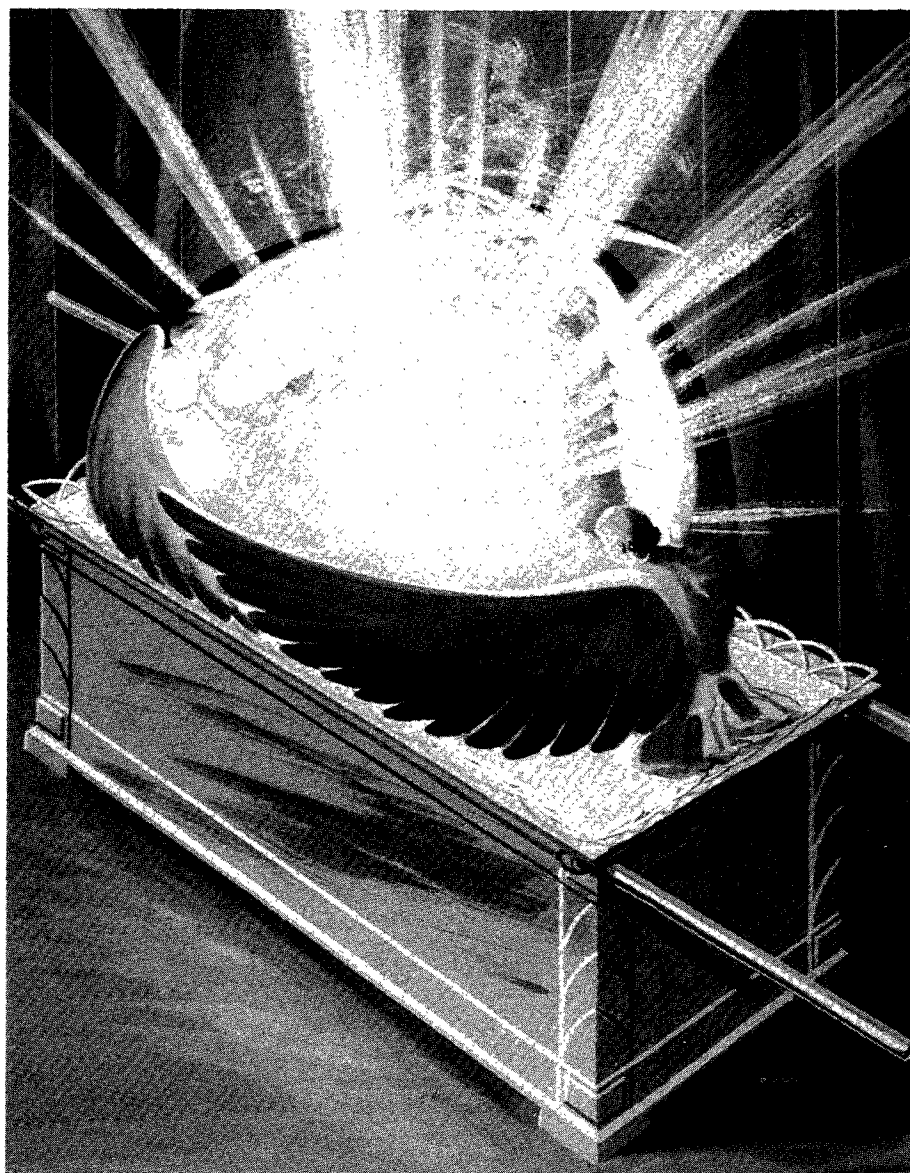
When the history of Israel came to its tragic end, the Shekinah, the manifestation of the divine Presence, departed from the holy building and the holy city. Both the Temple and Jerusalem were destroyed by the Babylonians. "The holy Shekinah, in departing from the first temple, . . . stood upon the eastern mountain, as if loath to forsake the chosen city."—*The Desire of Ages*, p. 829.

Shekinah Still Here

But God did not leave His people forever. His presence is still manifested among men. "And the Word [*logos*] was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

The Greek word translated "dwelt" in this verse is best un-

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derstood in the sense that the Word made flesh "pitched his tent" among us. He became one of us to make us familiar with His divine nature and life. When the Jewish temple was rebuilt after the captivity, the Shekinah did not take up its abode in the building, but it was honored with the living presence of One in whom dwelt the fullness of the Godhead bodily (Col. 2:9). The prophecy was fulfilled which stated, "The glory of this latter house shall be greater than of the former" (Hag. 2:9).

"This unconscious babe was the promised seed, to whom the first altar at the gate of Eden pointed. This was Shiloh, the peace giver. It was He who declared Himself to Moses as the I AM. It was He who in the pillar of cloud and of fire had been the guide of Israel. This was He whom seers had long foretold. He was the Desire of all nations, the Root and the Offspring of David, and the Bright and Morning Star."—*The Desire of Ages*, p. 52.

"All through the pages of sacred history, where the dealings of God with His chosen people are recorded, there are burning traces of the great I AM."—*Patriarchs and Prophets*, p. 366.

Soon the divine glory will once more come to dwell among men—this time forever. When the drama of sin is ended, and God has gathered all the redeemed on the earth made new, "he that sitteth on the throne shall dwell among them" (Rev. 7:15). Then a great voice will say, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God" (Rev. 21:3).

Your Dentist, the Explorer

LOU JOSEPH

FOUR YEARS AGO, Rosemary Hansen had a toothache that may have saved her life. There were no visible signs of infection or decay in her mouth, but the 30-year-old woman complained of stabbing pains around her upper-right wisdom tooth. X-rays revealed that the jawbone around the root of the tooth was completely destroyed.

Usually, this kind of bone loss around a tooth would be an indication of gum, or periodontal, disease. But this case was different—the bone destruction was too localized, affecting only one tooth. The dentist suspected that the problem did not originate in the patient's mouth: The bone damage was the sign of another, perhaps more serious, problem.

A sample of the diseased tissue was sent to the oral pathology laboratory; twenty-four hours later, an answer came back: Malignancy. The cancer in Mrs. Hansen's jaw had spread from another part of her body, and the source had to be found.

A subsequent medical examination revealed that Mrs. Hansen had a previously undetected malignant tumor in one of her breasts. Both malignancies were removed: the breast cancer by a surgeon, the secondary jaw cancer by a dentist. Since that time, Mrs. Hansen has regained her health and,

Lou Joseph is manager of the Media Relations of the Bureau of Public Information of the American Dental Association. He is a member of the National Association of Science Writers and a member of the Executive Committee of the American Medical Writers Association.

last year, gave birth to her third child.

Mrs. Hansen's experience is unusual but not unique. Most dentists don't find cancer when they are examining a patient's mouth—but that doesn't mean they aren't looking. Today, dentists examine the mouth not only for signs of decayed teeth and diseased gums but also for symptoms of blood disorders, rheumatic fever, vitamin deficiencies, diabetes, kidney and digestive disorders, cancer, and even venereal disease.

"Mouths do not walk around by themselves but are connected to bodies," says Robert A. Goepp, D.D.S., associate professor of oral pathology at the University of Chicago and radiologist at the university's Walter G. Zoller Memorial Dental Clinic. "Bodies will have problems that happen in the mouth, and the mouth will manifest problems that are occurring in the rest of the body."

The mouth is like a laboratory of the body where a dentist can detect any number of health problems. For example:

- Softening of the jawbone may be an indication of an overactive parathyroid functioning. (The parathyroid glands, located in the thyroid, produce hormones which control the amounts of calcium and phosphorus in the bones and blood.) A patient with a thyroid condition also may be excessively nervous or have bulging eyes. "As part of his training, the dentist should be taught not just to look at the mouth, but at the whole patient," says Lawrence Cohen, M.D., D.D.S. "Even if he cannot examine the heart and chest, he

certainly should look at the entire face."

- A 7-year-old girl who had been diagnosed as an epileptic because of apparent seizures was sent to a university dental clinic with abnormalities in the surfaces of her teeth. An examination there revealed that the tooth problem was caused by an underactive parathyroid condition which, in turn, also had produced the child's apparent seizures.

Dry mouth and the sudden development of periodontal disease without prior warning signs may mean that the patient is suffering from diabetes, explains Dr. Cohen, head of the department of oral diagnosis at the University of Illinois College of Dentistry. If diabetes is suspected, the dentist can take a blood sampling from the patient's finger for a simple diabetes test.

- A dry mouth, burning tongue, and mouth sores could be a sign of a vitamin deficiency. Bleeding gums, primarily a warning signal for developing gum disease, also could be a sign of scurvy, a disease caused by lack of ascorbic acid, vitamin C. In most instances, a proper diet, and perhaps a vitamin prescription, will correct the problem.

- Swollen, pale, and bleeding gums can be a symptom of leukemia. If there are no oral causes for the symptoms, the dentist should then refer the patient to a hematologist for a diagnosis.

"The dentist has a unique opportunity to spot many types of blood disorders, such as leukemia or an anemia," says Dr. Goepp. "If a patient has an acute case of anemia, it's probably been diagnosed already. But in borderline cases, a dentist taking an X-ray examination can note the bone changes in the skull and/or jaw that indicate anemia. He may wish additional information from blood tests. If these show a low hemoglobin count, the dentist should send the patient to a physician."

- If the jawbone doesn't heal properly after a tooth is pulled, the patient could have a digestive or kidney disorder—and the dentist could be the first to know.

"Since tooth extraction is probably the most common form of

bone injury," explains Dr. Goepp, "the occurrence of 'socket sclerosis' (hardening of the socket) provides the dentist with the evidence needed to detect such systemic diseases early."

- A change in the ligament that attaches the root of the tooth to the jawbone can point to scleroderma of the internal organs. (Scleroderma refers to a skin disease in which subcutaneous tissues harden and thicken, and can affect connective tissue elsewhere in the body.) One patient who had been bothered with stomach pains for some time found the cause of his discomfort following a visit to his dentist. Mouth X-rays revealed changes in the jawbone and the dentist, suspecting scleroderma, sent the man to a physician.

- An ulcerated lip or an enlarged lymph node in the neck (usually common and nonalarming) may be signs of syphilis. There also are oral forms of gonorrhea (evidenced by mouth ulcers or an inflamed pharynx) that may first be noticed by a dentist.

- A toothache could be mistaken for sinusitis, inflammation of the sinus cavity. "The upper molar teeth and the sinuses located on either side of the nose are intimately related to the roots of the upper teeth," explains Dr. Goepp. "It's not unusual for a

patient to come to the dentist complaining of a toothache when he really has a sinus problem—or to see a doctor for what he thinks is a sinus problem when he has a toothache."

- A sore throat or strep infection can result in rheumatic fever in young children. To prevent serious complications, the dentist should refer the child to a physician for treatment.

- Mouth ulcers or sore gums, in rare cases, can be signs of tuberculosis. The disease may be concentrated in the lungs, with symptoms manifested in the mouth, or it may be localized in the mouth.

Susan's parents became concerned when their daughter, a fifth-grader in a Chicago grammar school, started losing weight, perspiring abnormally even on cool days, and complaining constantly of being tired. It was part of growing up, they thought. Then one day, Susan noticed a few sores in her mouth, and she was sent to the family dentist.

After questioning the girl about her general health, the dentist referred her to a physician for chest X-rays. The doctor discovered that Susan had tuberculosis in one lung. After the TB was treated, the mouth ulcers disappeared.

But the main emphasis in oral diagnosis, beyond the treatment of ordinary dental problems such as cavities and gum disease, is on detecting cancer.

"It is very desirable to find cancer early or when it is small. This is a primary concern of the dentist," says Dr. Goepp. "The dentist has a thorough knowledge about the mouth and is the person most often examining mouths. Thus, he is quite likely to find small, early cancers."

Cancer found in the mouth may be either primary or secondary (metastatic) cancer. Primary oral cancer *begins* in the mouth. The main sign is a lesion or sore. Secondary cancer is a manifestation of a cancerous growth in another part of the body; it is cancer that has spread, or metastasized, from the point of origin to another organ. The usual symptoms of metastatic oral cancer are loose teeth, a swollen jawbone or palate, tingling or numb lips, and

unusual bumps anywhere in the mouth.

Every year, an estimated 15,000 people in the United States develop primary oral cancer. Every year, 7,000 die because of it. One patient came to the University of Illinois College of Dentistry complaining that his dentures didn't fit properly. The roof of his mouth had swollen. The cause: A cancerous tumor in the sinus cavity had worked its way through the palate. In another case, a 48-year-old woman told the dentist her entire mouth was sore. The pain was due to a cancerous area covering the floor of her mouth.

"We can treat oral cancer with radiation therapy or surgery or both," explains Dr. Goepp. "And early detection is vital. The survival rate for a patient with a small primary tumor is very good. But the prognosis is more bleak if the cancer has advanced to the bone."

The cause, as for all cancer, remains elusive. But dentists say that chronic irritation—such as that caused by ill-fitting dentures—often is a common contributing factor to primary oral cancer. Studies also link smoking and the excessive use of alcohol to the disease.

Although most mouth cancer is primary oral cancer, there are indications that secondary jaw cancer may be on the increase. Cancer traditionally had metastasized to such organs as the lungs, liver, and kidney. But there is a rise in the incidence of carcinoma of the lungs, a type of cancer that originates from the cells lining the lungs. "New statistics," says Henry M. Cherrick, D.D.S., of the University of California at Los Angeles School of Dentistry, "probably will reveal that carcinoma of the lungs is the most common tumor to metastasize to the jaws."

Rosemary Hansen was lucky. "We occasionally find an unsuspected malignant disease because of a metastatic lesion in the mouth," says Dr. Goepp. "But usually the cancer has been detected before it spreads to the jaw."

Jim Ferguson, a 42-year-old truck driver, had a kidney removed because of a malignancy; then he began developing mouth trouble.

DON SATTERLEE



Three molar teeth were loose, and Ferguson complained of pain in the right jaw. A biopsy was performed, confirming the presence of metastatic cancer in the jaw.

When cancer is suspected and there is an obvious lesion in the mouth, the dentist cuts away a small section of the affected area for analysis. This is called a biopsy or tissue sampling. If, however, a biopsy is not warranted, a more general test can be performed. A smear, similar to the Pap smear taken for cervical cancer, is given to screen the cells in a region of the mouth. This is called oral cytology. All dentists are qualified to perform either the biopsy or the oral cytology test.

As the dentist's role of diagnostician expands, he will be able to do even more toward detecting health problems that affect his patients. Dr. Cohen, for example, suggests that dentists can easily screen patients for suspected diabetes, right in the office, with either a one-minute blood glucose test or by testing a patient's tear-drop.

And in Bergen County, New Jersey, Charles L. Berman, D.D.S., the local dental and medical societies, and the county health department are doing something about high blood pressure. In a pilot program started by Dr. Berman, 17 dentists agreed to check their patients' blood pressures and refer those who had high readings to a physician. Of the 1,343 patients tested, 4 to 5 per cent of the adult patients had high blood pressure. On the dentists' recommendations, 88 per cent of them made follow-up visits to their own doctors.

To the dentist, however, the mouth remains most important. A loose tooth may be a sign of gum disease; a sore on the lip, a fever blister; a bleeding gum, the result of a too stiff toothbrush. But in some rare cases each could mean much more—the difference between illness and health for someone like Susan, and the difference between life and death for a woman like Rosemary Hansen.

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Have You Tried Teaching Patients Not to Get Sick?

ARTHUR OWENS

Senior editor, Medical Economics.

HOW OFTEN have you reflected, I could treat my patients more effectively if only they'd bring their problems to me sooner and not wait till there's a real emergency? That thought had often occurred to Elmer W. Taylor, a board-certified solo family practitioner in Sedan, Kansas, near the Oklahoma border. Now he's waging a campaign to teach his 5,000-plus patients and others in his county how to *avoid* serious illness.

A key figure in the program is Douglas Ludwig, a full-time patient counselor whom Taylor hired last February. "Doug holds a Master's degree in public health from Loma Linda University, where I attended medical school," the doctor explains. "That seemed to be as good a background as any for the job."

In a typical week, Taylor sees 250 patients. Nearly a third of them—mostly those with chronic conditions such as diabetes, obesity, cardiac problems, and alcoholism—are also seen by the patient counselor, who explains the nature of the disease and the importance of following a prescribed regimen. Ludwig might tell a diabetic, for instance, "You're feeling well now, but you could run into real trouble in a few years unless you're very careful."

Nor are the counselor's activities bounded by Taylor's office walls. Ludwig frequently lectures on health subjects before high school classes, senior citizens' groups, and other local organizations. Sex education and smoking hazards are among the most popular subjects. Often Ludwig's audiences aren't even aware that Taylor is sponsoring these talks. The object is not to expand the doctor's already burdensome practice, but to promote community health and thereby reduce the frequency of patient visits.

In the office, Ludwig relieves the doctor of one of the most time-consuming aspects of patient care—routine counseling. By delegating as many clinical tasks as possible to his other nine office assistants, Taylor steps up his efficiency even more.

Patients pay extra for Ludwig's services—but not a large amount. A routine office visit with the doctor alone costs \$7; if the patient is referred to Ludwig as well, the total charge is \$10. In the course of a year, these surcharges for counseling will total less than Ludwig's gross salary. The added cost of patient-education films and other educational materials makes this extra service far from profitable for the doctor.

But it does save a lot of Taylor's time and permits him to focus on tasks that only he is qualified to do. "On top of that," says the physician, "it's made my patients more cooperative and created a lot of good will throughout the community."

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"Seventh-day Adventists Care"

With vegetarian cooking so much in the limelight these days, it's an opportune time to place Seventh-day Adventist-published cookbooks in public libraries.

The Seventh-day Adventist Clinic in Tamuning, Guam, recently gave the local library a five-volume set of *Vegetarian Cookery*, published by Pacific Press Publishing Association. However, donating cookbooks to the public library is only one aspect of the clinic's health education program that is making news these days.

Nikki Mead, health educator, recently spent two weeks in remote villages on the island of Ponape with her husband, Gary, a dental technician, George Gould, M.D., and Art Garner, D.D.S., dispensing medical and dental care, and general health information. The four-member team traveled from village to village by boat. Coral surrounding

some of the villages makes access difficult, so visits to these places must be scheduled during high tide. Because of their isolation, most of the villagers have no education in simple dental and medical care.

"On the average the doctor probably saw 80 people a day and the dentist about 30," reports Mrs. Mead. "I was in charge of health education and used a picture roll with simple illustrations to explain basic hygiene and cleanliness."

"Does soap go on the toothbrush?"

"Can one toothbrush be used by the whole family?"

These are some of the questions put to the health teams, logical questions from villagers who had never had any dental education.

Although the main hospital on Ponape tries to send medical help out to these remote villages once a year, they do not have sufficient manpower or facili-

ties, a medical officer told Mrs. Mead.

"We found a limitless amount of dental work to be done on Ponape," reports Dr. Garner. "The area of tooth decay prevention has never been touched in the more remote areas of the island. We felt frustrated because we saw a tremendous need for restorative dentistry but were unable to provide it, because our time was spent relieving immediate pain."

Since the hospital cannot supply sufficient medical help to the villagers, and because of transportation difficulties, they do not have easy access to the hospital. Thus the health education program was well received. The aim of the two-week venture on Ponape was to help the villagers learn basic health principles and not have to depend solely on the infrequent visits of doctors for healing.

Mrs. Mead says her work in Guam is the "most invigorating and challenging job" she has ever had.

"It shows me every day that so much can be done to better the health of others and at the same time to let them know that we, the Seventh-day Adventist Church, care about them."

"Operation Finnmark"

In the fall of 1973 our church in Norway was invited to participate, with several governmental agencies, in a massive operation directed toward reducing the incidence of coronary heart disease in Finnmark—Norway's largest and northernmost province. The National Health Insurance would provide funding for the unique health education experiment.

In addition to organizing and conducting stop-smoking clinics in all of Finnmark's 20 counties, we were also encouraged to prepare and arrange courses and programs dealing with other known risk factors relative to coronary heart disease. A recent graduate from the doctor of health science program at Loma Linda University School of Health, John Berglund, was invited to plan the programs and lead out in health education. Besides John, the health education team included an Adventist physician and a young girl experienced in Bible work.

According to a recent report received from Berglund, the whole middle-age population of Finnmark is being screened by mobile units from the National Radiography Service. This screening is computerized and includes tests for all major risk factors. Following the tests, individuals with high risk scores are inter-

viewed by specially trained physicians, and directed to one or more of the health education programs being operated. Special briefing conferences are arranged between the health education team and the 20 public health physicians involved in the program. Two main target groups for this program were identified. [1] Individuals with high risk scores (purpose to reduce risk). [2] Teen-agers in the local schools (purpose to prevent risk).

Permission was granted by both province and central government organiza-

tions to include all four dimensions (physical, mental, social, and spiritual) in the team's programs. The government's chief organizer told them, "There is nothing this country needs more today than what you people can offer."

Advertising for the programs began in the spring of 1974. This included several TV and radio programs and numerous newspaper articles. Berglund was given opportunity to appear on national TV. About 50 newspaper articles have appeared since the programs were initiated in September. Some of these articles mention that the team members are Seventh-day Adventist youth dedicated to helping the people in Finnmark. A specially prepared pamphlet is mailed to every household in every



Puppets intrigue children in a health education program presented in Finnmark.



EZBON JEN

county three weeks before the team arrives there.

In each of the programs participants are told that the Adventist Church has been asked to run the operation because the Adventist way of life has been proved to reduce the risk of coronary heart disease. Adventism is introduced as a practical, gospel-oriented movement of people who can afford to be happy, confident, and idealistic. The

Great Physician is pointed out as leader and example, and the audiences are informed that in helping people wherever their need may be, Adventists are only seeking to copy Him.

When stress is discussed as a risk factor, a Christian philosophy of life is offered as the answer, showing that confidence, happiness, and peace are scientifically accepted alternatives to fear, hate, insecurity, and guilt.

Many of the scattered communities in Finnmark have small populations, and the distances are large. From September 19 to November 11, 1974, about 3,000 young people completed one or more of the programs. More than 100 people have attended the stop-smoking clinics, and quite a few have been through the dietary control of cholesterol program.

Those attending the stop-smoking clinics are helped to organize themselves into nonsmoking clubs (heart clubs). Several such clubs have been started. The health education team met

with all of these clubs several times during the winter. Two of the clubs have already started their own "public effort" to help other smokers, and have begun to grow in number.

The Voice of Prophecy Health Course is used as part of our follow-up. One of the groups has decided to study the course together as they meet weekly.

Berglund concludes his report by stating, "We have already seen a clear interest in the Adventist way of life among the program participants, and many a meeting ends with questions about our church and our faith. We have been invited to conduct religious meetings for other religious groups from the state church and have met individually with many who are seeking a new and more meaningful life with Christ.

"There are only two Adventist ministers in the whole of Finnmark, but as a result of this program, many hundreds of people are already coming into direct contact with Adventists."

"The Lord Will Provide"

Through God's providence, His servants are sometimes led to roads that seem impassable. Such was the recent experience of Walter Newman, pastor of the Lowestoft district in Suffolk, England, who discovered anew the force of the statement, "If we surrender our lives to His service, we can never be placed in a position for which God has not made provision."—*Christ's Object Lessons*, p. 173.

Pastor Newman reports that he was asked by the Rector of Lowestoft, "Is it true that you have to vacate your church?" "Yes," he replied, "and we have nowhere to go." "We can't have our friends the Adventists out on the street," said the Rector. "Come and see me."

The result? While their new church is being built, they are meeting free of charge in a large Anglican church that was not being used. They are also able to conduct all their services there, including a youth club with more than 40 members, most of whom are non-Adventists.

How did this all begin? Nearly five years ago, after having served in departmental and administrative work for 36 years, Pastor Newman began his pastoral work convinced that he should meet people where they were—especially the clergy.

At the 1971 British Union Conference session the following resolution was adopted: "To encourage our ministers to make and maintain friendly contact

with ministers of other denominations in their area through every possible channel." This supports the following statement by the servant of the Lord in *Testimonies*, volume 6, pages 77, 78: "We have a work to do for the ministers of other churches. God wants them to be saved. . . . Our ministers should seek to come near to the ministers of other denominations." We are also told, "Whatever is to be done at His command may be accomplished in His strength. All His biddings are enabling."—*Christ's Object Lessons*, p. 333.

Before moving into the area, Pastor Newman contacted the local secretary of the Council of Churches and asked permission to attend their meetings as an observer. Three days later he received an official letter stating that he had been voted in as a member.

Since that day many opportunities have been given him to speak to other ministers concerning our faith. In 1972 he was privileged to attend the British Council of Churches conference, where he was able to converse with many others who knew little concerning Seventh-day Adventists.

Upon being asked how contacts with ministers of other faiths could be made, he suggested the following:

1. Show an interest in the community.
2. Conduct the Five-Day Plan to Stop Smoking.
3. Form a health club.

4. Encourage the women to attend the Women's World Day of Prayer. One year an Adventist was the speaker.
5. Join the Women's Christian Temperance Union. An Adventist represented this area at the World Conference in Chicago in 1971.
6. Take an interest in welfare work and other charities.
7. Invite other ministers to attend your church. We have had eight attend, three taking part in the service.
8. Conduct a Vacation Bible School. We have made very good contacts.

Even while this article was being written, Pastor Newman received a telephone call inviting them to use the local school hall in Great Yarmouth for the operation of their Five-Day Plan to Stop Smoking. (A Lutheran doctor from the United States had offered to help.) This was, indeed, an answer to prayer. Previous efforts to secure an adequate place to conduct the meetings had failed, as he was told that the hall had been fully booked, "but we are interested." Hence the good news that the school, in an ideal location, was made available.

We are clearly told in *Evangelism*, page 562, that "the wisest, firmest labor should be given to those ministers who are not of our faith. . . . If this is done, there are many ministers now preaching error, who will preach the truth for this time." If we follow His leading, we too may be assured that "the Lord will provide."

GOD'S ANSWER TO STRESS

William H. Newcomb

IN PREVIOUS articles we have mentioned our need to compensate for our lack of self-worth and security by using methods that will build a Christian sense of self-worth. How did this all begin?

Man originally was formed in the image of God and partook of His nature. What does it mean to partake of the nature of God? The Sermon on the Mount points to that nature which characterizes God's children. Perhaps it is best summed up in the latter part of the chapter: "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:43-48).

God loves both His enemies and His friends, and when we partake

of His nature we will love as He loves. Verse 48 challenges us to be perfect as God is perfect. This perfection is perfection in love, and as God is love, we are to become love. That is, as the divine Spirit dwells within our hearts, we are to say with Christ, as He looked down upon those who watched Him being crucified, "Forgive them; for they know not what they do" (Luke 23:34).

We can only experience this kind of love by being connected with the Source of this love. In communing with Christ we will be able to discern, as Christ discerned, that we as human beings have been both self-deceived and also blinded by Satan's delusions. As we become freed from this darkness through partaking of the Light, our hearts will be filled with concern and pity for those who are still deluded. We will want others to share in the love experience that we have found with Christ.

In Genesis 3:4, 5 we note that Satan promised Eve that she would become as God if she took things into her own hands and made her own decisions. In order for her to make this decision on her own, however, she had to distrust God and put more trust in herself and her own abilities to make decisions.

Eve gave in to this temptation, thus taking matters into her own hands. Although she was already like God, she believed Satan in thinking that she was not already

as God but would become such by trusting in herself. She confused being like Him in nature with being like Him in power, when actually His power is given to those who are like Him in nature.

What was the result of choosing to distrust God? "And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons" (Gen. 3:7).

Here is man's first attempt at righteousness by works. Sometimes this passage is interpreted as indicating only Adam and Eve's recognition that they were physically naked. However, there is a much deeper meaning. The nakedness that they felt included an anxiety about their condition. It expressed self-condemnation and lack of security coupled together with the fear of God and a distrust of Him. It involved a sense of loss of their righteousness.

When God came to fallen man and asked "Where art thou?" Adam replied that he was afraid when he heard God. This demonstrates that trust in God and love for Him had been displaced by distrust and fear. Adam's Godlike nature had so changed that he was willing now to accuse Eve of being at fault, and in so doing tried to turn any responsibility away from himself.

Eve also used the same tactic and blamed the serpent. In so doing she was really blaming God. What she was saying was, "It isn't

my fault; it is the serpent's fault, and You made him." This tendency to reject responsibility and to turn blame away from ourselves by pointing an accusing finger at someone else is all too familiar.

How may this condition be changed and how may man be brought back to his original trust and love for God—a trust and love that had been lost because of confusion and misconception of the true character of God? Genesis 3:15 helps us understand, as it helped Adam and Eve: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The promise is made that the woman will be given an offspring who will bruise the head of the serpent, that is, Satan. It promises a Saviour born of a human mother.

Genesis 3:21 reveals that God made Adam and his wife coats of skin to cover their nakedness. The skins of innocent animals who did not take part in the sin of distrust of God were used as a means to point forward to the Saviour. Only as we are covered by Christ's righteousness and partake of His nature, is our nakedness covered.

Before this can happen we must put away our fig-leaf garments of self-righteous works and allow Christ to clothe us with His robe of righteousness.

Satan's own experience demonstrates what he meant when he promised that man would become like God. "For thou hast

self-exultant. He claims God is of this same nature—that He is the kind of being who wishes His creatures to worship and exalt Him, but really has no concern for them.

What Satan really promised wasn't that they would become like God but rather that they would become like him. Adam and Eve did become like him. So did their descendants. Man, because of his confused understanding of God and because he sees God as one like himself, feels hostile toward God and has feelings of fear and insecurity. He feels estranged from God and therefore lacks self-worth. Because he is estranged from God he also distrusts his fellow beings who partake of the same insecurity and distrust and lack of self-worth with which he is so familiar.

Jesus, therefore, had to come to show us the true nature of God, a Being completely empty of self and full of self-sacrificing love, willing to do anything to save His creatures.

Results of Insecurity

Because of sin, guilt, insecurity, and the feeling of a lack of self-worth, sinful man tries to compensate by using pride or some form of escape. He clings to things—"I have the finest house, the biggest car, the best-looking clothes, or the biggest bank account." He clings to the pride of moralism—"I don't smoke. I don't drink. I don't do the things that others do; therefore, I am better than they." Note that materialism

given. We do not have the truth unless love dwells in our hearts. When Christ abides there, there will be no need to cover ourselves with the rags of self-righteousness. Nor will we need to use methods of escape to relieve our anxieties such as drug abuse, alcoholism, overeating, or adultery.

Adultery is the use of another person for one's own ends. In fact, any kind of manipulation of another person for one's own ends is sin. These are all false methods of seeking to relieve our anxieties and lack of security by ways other than through a relationship with Christ.

All these compensatory methods of dealing with the anxieties of insecurity and lack of self-worth were brought on by the original sin of distrust of God and are self-defeating because they eventually drive others away from us and involve us in even greater feelings of insecurity and lack of self-worth.

We are caught up in a downward spiral plunge that takes us deeper and deeper the more fully we engage in these false methods. However, God breaks this downward spiral by impressing on our hearts His tender claim, "You need not fear Me; I love you. I have always loved you. Even when you hated Me, I accepted you. Come to know Me as I really am, as seen in Jesus Christ."

The Bible, of course, defines sin as the breaking of the law (1 John 3:4). But we are also told that anything which is not of faith is sin (Rom. 14:23).

Sin brings death—not as a penalty, but as the natural result of self-destruction. We might therefore say that sin is anything that destroys the life forces or causes pain or anxiety or shortens life. Thus, emotional stress when it leads to worry, fear, guilt, and anxiety, is sin. Thought patterns, including that of a poor self-concept, which are self-destructive, may also be classified as sin. This is why this kind of stress contributes to various physical diseases that we have mentioned, such as heart attack.

In using this definition of sin, it is not for the purpose of convincing us that we are all sinners, but rather to help us understand

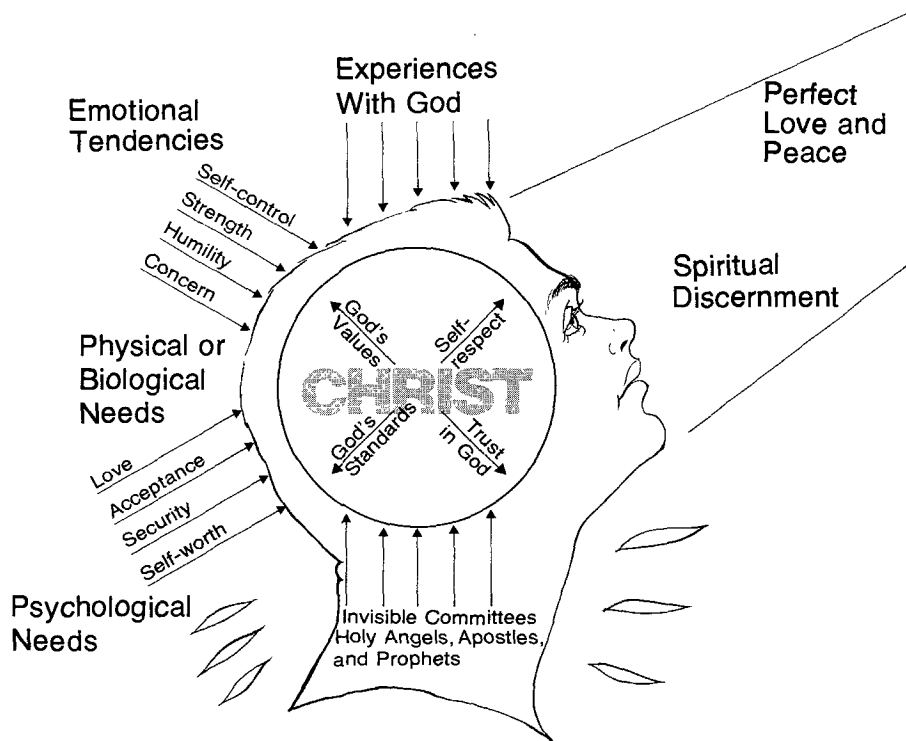
These compensatory methods of dealing with anxieties were brought on by the original sin of distrust of God and are self-defeating.

said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God. . . . I will be like the most High" (Isa. 14: 13, 14).

In these verses Satan's nature is described. Because of sin, Adam and Eve and all of us who are their offspring have become like him. We are self-exultant even as he is

and moralism are the sins of Laodicea mentioned in Revelation 3:14-20.

Another symbol of selfish insecurity is the oft-heard prideful claim, "I have the truth," as if somehow we are responsible for it, when it is a gift of God and He is responsible. Whatever we have received is only what He has



that these things are destructive. This destructive tendency in man began with his distrust of God and his consequent placing of trust in himself. He was given the power to choose, and in choosing to distrust God he became bound by the anxiety and confusion of sin. The only real cure for this is a personal relationship with Jesus Christ, who restores man through his own choice to the original position of love of and trust in God.

How We Are Changed

Love changes us at the very core of our being, the seat of our motives, the heart. The polluted stream of our attitudes, thoughts, and feelings must be cleansed at its source. Damming up our anger, fear, frustration, and worry by repression gives us a false appearance of calm. Sooner or later the dam will crack or break completely. A crack in the wall that holds back the rising torrent of our emotional stream will show itself in physical disorder; and if the dam collapses, our emotions may spend their wrath upon us in mental turmoil and collapse, or upon our loved ones in hatred and dislike.

The change in our thoughts and feelings through personal involvement with Christ brings about true character change. As was mentioned in a previous article, a change in our feelings must take

place because the physical responses to stress are controlled by our emotions and feelings acting through the autonomic nervous system, which is not under the direct control of the will. We cannot control them any more than we can control blushing when we feel embarrassed.

The Ten Commandment law of love will be written on the seat of our motives, the heart, and the fruit of this character change will show forth in our actions. "True character is a quality of the soul, revealing itself in the conduct."—*Child Guidance*, p. 161. The method of accomplishing this change is foreign to the self-reliant, works-oriented, mind of man. God's love must be understood at the deepest levels of the mind rather than just at the intellectual, superficial level.

As the self-sufficient one looks with astonished surprise and deep sorrow at *his* crucifixion of the Son of God, his heart fills with love and anguish. His rebellious, self-satisfied heart is broken. He knows that of himself he can do nothing, and he throws himself into the merciful, loving arms of his Saviour and asks Him to direct his life.

At this point, please notice the diagram that accompanies this article. It demonstrates how God returns to His temple, the mind

of man. "He has prepared this living habitation for the mind; it is 'curiously wrought,' a temple which the Lord Himself has fitted up for the indwelling of His Holy Spirit."—*Special Testimonies on Education*, p. 33.

Our personal values and standards become God's values and standards. The self-depreciation that has been concealed by the fig leaves of pride and self-righteousness is replaced by a self-respect dependent upon our worth in God's sight. Our fears are replaced by the security of trust in our all-powerful heavenly Father. Perfect love and peace begin to flood the heart as our eyes are opened to spiritual understanding through the eyesalve of spiritual discernment. Our most important experiences become those that we have with God.

All our needs, whether they be physical, biological, or psychological, are met in Him through faith and cooperation with His will. The false self-protective emotional tendencies are replaced. The false strength of dominance and the false humility of dependency are replaced by the true strength and humility of God-given courage and self-forgetfulness.

Trust in God

The false peace and calmness of avoidance is replaced by an abiding peaceful trust in God, and apathy is replaced by genuine concern for others. Our minds are returned to true self-control dependent upon faith as we progressively, through Christ, allow Him to gain control over our carnal desires and temptations.

Our thoughts and attitudes are backed by the "invisible committees" of holy angels. We become one with them in desiring to serve God. The apostles and prophets help to direct our lives through prayer and the study of their writings inspired by the Holy Spirit.

Angels use us to speak words of love and encouragement to others and to point them to the cleansing power of Christ.

Christ's knowledge, joy, peace, and love can be ours! This is the only possible way that stress and its effects can ever be overcome in our lives.

SPOTLIGHT ON HEALTH

Health Education Needed in Schools

The quality—even the existence—of health education in the classroom varies greatly throughout the country. The findings of the committee (The President's Committee on Health Education) were that in most primary and secondary schools it either is not provided at all, or loses its proper emphasis because of the way it is tacked onto another subject such as physical education or biology, assigned to teachers whose interests and qualifications lie elsewhere.

Nutrition studies show that teen-agers, especially girls, often damage their health and deprive themselves of vitality because of poor eating habits. Youngsters who once urged their parents not to smoke have become cigarette smokers as teen-agers. And, of course, the high and rising incidence of venereal disease and the spread of drug abuse among teen-agers are two other of the most urgent reasons for assigning a special priority to health education among school children. (The Report of the President's Committee on Health Education, Dept. of HEW, 1973.)

Vegetarians Have Denser Bones

It has been discovered that vegetarians generally have denser bones than nonvegetarians have, to the extent that abnormal thinning of bones is more common in people who eat meat than it is in vegetarians. (Incidence of Osteoporosis in Vegetarians and Omnivores, *Am. J. Clin. Nutr.* 25:555-558, June, 1972.)

The servant of the Lord states, "Our bodies are built up from the food we eat. . . . Each organ of the body requires its share of nutrition. The brain must be supplied with its portion; the bones, muscles, and nerves demand theirs. It is a wonderful process that transforms the food into blood and uses this blood to build up the varied parts of the body. . . . Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator."—*The Ministry of Healing*, pp. 295, 296.

Sugar Shortage—Blessing in Disguise

Boycott of sugar was suggested by Willard Krehl, M.D., professor and chairman of the Department of Community Health and Preventive Medicine of Thomas Jefferson Medical College, Philadelphia. He told a seminar sponsored by the Vitamin Information Bureau that such an action, taken during the current wave of skyrocketing sugar prices, would enable consumers to improve their health and save money at the same time. (*American Medical News*, November 25, 1974, p. 2.)

Seventh-day Adventists have long enjoyed the blessing of such knowledge. We have been advised that "the free use of sugar in any form tends to clog the system and is not unfrequently a cause of disease" (*Counsels on Health*, p. 154). "Sugar is not good for the stomach. It causes fermentation, and this clouds the brain and brings peevishness into the disposition."—*Counsels on Diet and Foods*, p. 327. Are we hard to get along with or suffering from fuzzy thinking? Away the sugar bowl!

Fireworks This Fourth?

Total ban on private fireworks was urged by American Academy of Pediatrics, which said the devices cause crippling injuries to thousands of children each year. AAP told the U.S. Consumer Product Safety Commission that "only by banning all fireworks devices from private use can children be properly protected." (*American Medical News*, October 21, 1974, p. 2.)

Hard Water and Heart Disease

Be Careful!

TV Hit for "Selling Cavities" to Youth

Kansas City, Kansas, has half again as high a cardiovascular death rate as does Kansas City, Missouri, its twin city just across the Missouri River. This is interesting to atherosclerosis researchers because it is exactly opposite of what all previous research would have led them to expect. Both cities draw their water from the same source, but the Missouri city's water supply is softened to about half the total hardness of the Kansas side's water. Dr. Marvin L. Bierenbaun and his co-workers in the atherosclerosis research group at St. Vincent's Hospital in Montclair, New Jersey, have done comparative studies in several cities and have found the cardiovascular death rates higher where water was softer. The researchers began to look for correlations in the Kansas City study. The most provocative correlation of all pertained to cadmium, which was found to be three times higher in the hard Kansas City, Kansas, water. (*Medical World News*, October 11, 1974, p. 45.)

"By the use of pure, soft water, much suffering would be prevented."—*Counsels on Health*, p. 62.

Do you, like millions of other Americans, rush to the medicine cabinet for some over-the-counter drug not requiring a prescription for purchase, to get relief from such minor problems as headache, mild aches and pains, indigestion, constipation, and irritated skin?

Be careful! Those radio, TV, and newspaper ads have probably exaggerated both the "miracle cure" and the need for using their products.

Every drug has its own effect on the body, but when you take two or more different drugs at the same time the results can be fatal. For example, aspirin increases the blood-thinning effect of medication prescribed for patients with heart disease. A patient who is taking such medication may risk bleeding if he uses aspirin when he gets a headache.

Let your children know that medicines and drugs should be used with great care. Taking a drug, even for a headache, is serious business. If *you* swallow a pill for every little ache, pain, and discomfort, who's to blame a young person for seeking a pill to relieve the pressures that mount up in his own life? There is a connection between your use of over-the-counter drugs and the youth drug culture of today. (U.S. Department of Health, Education, and Welfare. "We Want You to Know What We Know About Medicines Without Prescriptions." DHEW Publication No. [FDA] 73-3009. Washington, D.C., U.S. Government Printing Office.)

Claiming that Americans of all ages are on a sweetness "binge," dental and nutrition experts have urged Congress to ban TV ads that aim to shove sugary foods down young throats. Testifying before the Senate Select Committee on Nutrition and Human Needs, Harvard nutritionist Jean Mayer said, "Many children's food advertisements are nothing short of a national disaster." Equally sour on the nation's sweet tooth was Dr. Abraham Nizel of Tufts University School of Dental Medicine. "If all the 100,000 dentists in the United States restored decayed teeth day and night," he declared, "as many would have formed at the end of the year as were just restored." (*Medical News*, March 23, 1973, p. 6.)

Long ago we were warned, "The free use of sugar . . . is not unfrequently a cause of disease."—*Counsels on Health*, p. 154.

BEWARE of Constructed Antithesis

MARIAN G. BERRY

HAROLD MUNSON

CONSTRUCTED antithesis and unbalanced emphasis are fallacious reasoning devices that are the devil's tools. They are wielded skillfully through brilliant but unprincipled theologians and are copied by less discerning souls whose ultimate objective seems to be that of warring against the law of God and required obedience.

Constructed antithesis consists of wresting two equally important entities out of harmonious relationship, placing them in opposition, setting up a false dichotomy, and then extolling one and discrediting the other.

When two entities of a process, each in its own sphere, do a perfect work of that for which each is intended, they are in perfect working balance and of equal importance to total function. However, when one entity is contrasted against another, extolling the first because it functions well but depreciating the second because it cannot do the work of the first, a deliberate constructed antithesis has been erected. The result is an unbalanced emphasis that leads to erroneous conclusions.

Such illogical thought processes

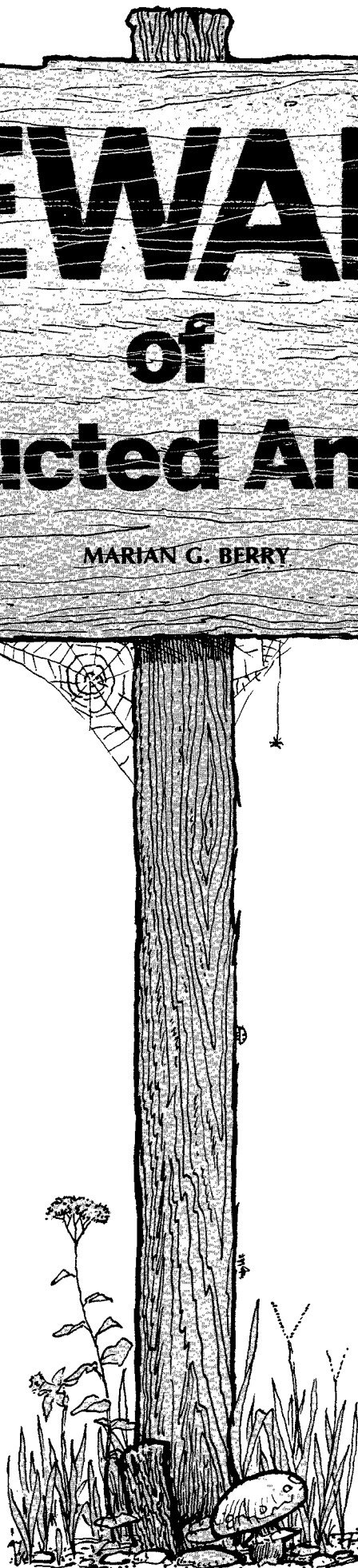
Marian G. Berry is education supervisor of the Ohio Conference.

are more easily recognized when applied to concrete objects where they can be visibly proved. In the abstracts of theology, they are hard to recognize and disprove. To illustrate, two entities, gasoline and oil, are both equally necessary to the process of running an automobile. But if gasoline is made to appear all important because that "is really what makes the car run," whereas oil is blamed because it cannot be used as a fuel, to the point where the driver assumes that oil is not very important, the driver is likely to become a victim of constructed antithesis. Unless he sees the fallacy involved before it's too late, his car will eventually break down from a lack of oil.

Constructed Antithesis in Theology

For centuries the antichrist has used constructed antithesis as a technique to twist the truth in its presentations of law *versus* grace, faith *versus* works, and love *versus* obedience. These all work to nullify the law of God.

Certain modern theology also sets up a constructed antithesis in regard to justification *versus* sanctification, Jesus the Substitute *versus* Jesus the



Example, and the Torah *versus* the Decalogue. The list appears to be endless and new propositions continue to rise.

True Christians need to be armed to recognize the technique wherever it rears its head. This is not a "new emphasis," but the same old unbalanced emphasis that has confused modern Babylon, placing its doctrines in direct controversy to the law of God and the true Sabbath.

Justification versus Sanctification

When justification is greatly extolled because it functions well, but sanctification is depreciated because it cannot accomplish the work of justification, a constructed antithesis is erected. This kind of illogical presentation produces confusion, endless questions, and discussion.

Ellen White's definitions of justification and sanctification are brief and clear. To those impelled to make extensive arguments on this topic, she warns: "Many commit the error of trying to define minutely the fine points of distinction between justification and sanctification. Into the definitions of these two terms they often bring their own ideas and speculations. Why try to be more minute than is Inspiration on the vital questions of righteousness by faith?"—*The SDA Bible Commentary*, Ellen G. White Comments, on Romans 3:24-28, p. 1072.

An unbalanced emphasis on justification by faith alone, which discredits sanctification in any aspect, will lead directly to the Babylonian concept—"only believe." It prepares the way for ecumenical merger. However, this is no new threat.

"The apostle James saw that dangers would arise in presenting the subject of justification by faith, and he labored to show that genuine faith cannot exist without corresponding works."—*Ibid.*, on James 2:21-26, p. 936.

"The enemy has ever labored to disconnect the law and the gospel. They go hand in hand."—*Ibid.*, on Romans 3:31, p. 1073.

Ellen White did her utmost to preserve and establish the

perfect balance and relationship that exists between faith and works. For example, she wrote:

"We know that the gospel is a perfect and complete system, revealing the immutability of the law. . . . If we were defective in character, we could not pass the gates that mercy has opened to the obedient; for justice stands at the entrance, and demands holiness, purity, in all who would see God. Were justice extinct, and were it possible for divine mercy to open the gates to the whole race, irrespective of character, there would be a worse condition of disaffection and rebellion than before Satan was expelled. The peace, happiness, and harmony of heaven would be broken up. The change from earth to heaven will not change men's characters; the happiness of the redeemed in heaven results from the character formed in this life, after the image of Christ. The saints in heaven will first have been saints on earth."—*Ibid.*, on Romans 3:24-26, p. 1072.

To one minister who was apparently laboring under a false notion that can be traced to a constructed antithesis, she warned: "You repeated several times that works amounted to nothing. . . . The matter was presented in that light that I knew minds would be confused, and would not receive the correct impression in reference to faith and works."—*Selected Messages*, book 1, p. 377. Later in the same letter she adds, "Do not confuse any mind. . . . Do

contrast—

1. The Ten Commandments with the mercy seat.

2. The Decalogue with the Torah.

3. The deliverance from Egypt with the gift of the Decalogue at Sinai.

4. Jesus the Person with Jesus as revealed in the law of God.

5. Jesus the Substitute with Jesus the Example.

6. "Revelation encounter" with "revelation doctrine."

The list is endless, but once the Christian is aware of the device of constructed antithesis, he is apt to recognize it in its various forms: first, by its characteristics of contrast, and second, by its objectives, which depreciate the law of God and obedience to the law. A good rule to follow is to look for relationships and harmony, rather than contrasts, when viewing God's marvelous plan of salvation.

Why would a preacher indulge in constructed antithesis? It is difficult to make observations on this without judging motives. It would appear, however, that those who desire to build a following, forge ahead on eloquence and charm, each introducing his own "new emphasis" with apparent success. A congregation is usually unable, on the spot, to fathom this technique and often concludes that the speaker is a "very deep thinker." Often after such discourses are given you will find a crowd gathered about such a speaker seeking further discussion, but their

An unbalanced emphasis on justification by faith alone . . . will lead directly to the Babylonian concept—"only believe."

not go to any extreme."—*Ibid.*, p. 379.

Constructed antithesis cannot exist on the simplicity of description of function. It requires illustrations and devious applications for support. Beware of illustrations that

questions and his answers seldom lead to clarity. The speaker's ego may be fed by a gullible following, but the use of such illogical reasoning actually unfits the preacher for the careful handling of the precious treasures of the Word of God. ➤

By the President's Side

The Editor Interviews Dollis Pierson

We're interested in how you, as a busy mother in your earlier years, were able to help your husband in his various responsibilities. First of all, tell us about your family. How many children do you have?

Mothers and grandmothers like to speak about their children and grandchildren, and I'm a typical mother. We have two fine sons, their two lovely wives, and seven grandchildren—the perfect number.

John Duane was born at Collegedale, Tennessee, while my husband was a student there, and Bob was born four and one-half years later in Surat, India, during our first term in the mission field. John is now a physician living in Florida, and Bob teaches at Andrews University. Our four granddaughters and three grandsons bring real joy into our lives by writing to us frequently and coming to see us.

How have you been able to help your husband in his responsibilities as pastor, evangelist, overseas administrator, and General Conference president?

I enjoyed the years my husband and I spent in pastoral and evangelistic work. We could work together in a way that we've been unable to do in any other type of work. In our first pastorate

he was the pastor and I the church school teacher, and we helped each other. He shared the teaching duties and I helped with Bible studies and evangelistic meetings. Those were depression days and our combined salary was \$65 a month. We somehow managed, though we had very little, and even hired a girl to clean house and keep an eye on our small son. Each weekday morning I taught the thirteen church school pupils while Robert prepared sermons and radio programs. He supervised John's care in the morning. I came home at noon, and he went to teach the afternoon classes at the church school. We had Bible studies and evangelistic meetings in the evenings.

Soon Robert was called to the Georgia-Cumberland Conference to serve as home missionary and Sabbath school secretary. A year later we received our call to the Southern Asia Division, where my husband served as pastor of the Bombay church. Again we worked together in pastoral visitation and evangelistic efforts. I confess I prefer this type of work.

Later, Robert was called to his first duties in South India and has been in that work most of the time since then. I remained at home, and supervised our son's education. Some of the time we worked

through the Home Study Institute, which is a wonderful help to mission field mothers. We always entertained guests—mission workers traveling about in the field. At times our home seemed like a small hotel. We were privileged through the years to become acquainted with hundreds of workers in our home and our sons met scores of our leaders and listened to their conversations at mealtime.

When the boys were ready for academy I did the usual necessary part-time work in our offices to help out with expenses. Then, of course, there were opportunities for missionary work in our local church and neighborhood. Perhaps the best contribution to my husband's work, whatever his position, was just to adapt to the circumstances and keep letters going to the traveling husband, encouraging him when he needed it. I might just say here, he has really done a wonderful job of taking care of me and supervising our personal business from a distance—and keeping my mailbox filled.

At one time you served on *The Ministry* staff, didn't you? What was your responsibility?

Yes, I enjoyed working with *The Ministry* staff and caring for the "By His Side" section. I think the part I really enjoyed the most was my contact with the ministers' wives in the field.

What work are you now involved in?

I do research for *Listen Fingerprint Data*, a service conducted by the Temperance Department.

As wife of our General Conference president and being so actively involved in the work of the Temperance Department, do you find any time to engage in the work and missionary activities of your local church in Beltsville, Maryland? If so, what kinds?

At the present time I do substitute teaching for an adult class in the Sabbath school. When Ingathering season comes I enjoy meeting people and working with our church members. Recently we opened our home for a neighborhood gathering during Christian Unity Week and two other General Conference workers' wives and I went to the homes in the neighborhood to invite people to come. I really like getting acquainted

with the people in our neighborhood.

What qualities do you feel are essential to being effective as a minister's wife?

This isn't an easy question for a minister's wife to answer. Far more important than what I feel are essential qualities for the minister's wife is what God expects of us and what He will develop in us if we give Him a chance. Dwelling too much on a list of the wonderful characteristics and qualities a minister's wife should have tends to discourage me, and I wonder if other women do not feel as I do. Every one of us brings to the ministry our own individual talents and personalities that are the basis for our development. We grow into the work along with our husbands and as we do our best, God develops in us what He sees that we need for His service.

I think we all agree that a minister's wife first of all should love people, and be willing to spend her time and strength in helping them. No amount of striving on our part can give us this love—it comes from God. Yet, we do our part in seeking contacts with others and not shutting ourselves away from those who need our help.

Another necessary characteristic for her is adaptability. Can she adapt to various circumstances, to sudden changes in plans, and to moving from place to place? Can she fit her program into that of her husband's when his calls for sudden change? It can be frustrating at times! Yet, adaptability helps her to remake the drapes, serve ten when she expected five guests for dinner, spend the night with a church member at the hospital when her loved one is dying, and go on picnics alone with the children when her husband has to make an unexpected trip. (No minister's wife should have to meet these challenges too often.) Planning a program well ahead of time helps to eliminate some sudden changes—but not all.

Can the minister's wife adapt to all types of people, and different philosophical concepts as we must do in the mission field? Does she have a sense of humor—see the amusing side of life? If she does, her cheerfulness and joy of living will give her that added sparkle

which will help her to be a loved and admired minister's wife.

Your life naturally has centered around your husband's work. In recent years especially you have had to be alone much of the time. How do you cope with loneliness in a practical way? Do you ever feel resentful about being left alone? Do you have particular hobbies you turn to especially when alone?

My husband began his administrative work as a very young worker. We were in an isolated area and alone much of the time. We all missed him and were lonely. I tried to play with the children more, and take them for walks, and have picnics on the lawn frequently. (One day a huge bird swooped down suddenly and snatched up a big pat of butter before two surprised little boys could shout.) I think children need special attention and fun times planned for them when daddy is away. Some children have resented their father's absence keenly. Perhaps they are reflecting their mother's attitude and feelings.

It isn't easy for a family to be separated. At first, I must confess, there was a feeling of deep resentment in my heart. Never would I have admitted it to anyone—not even to myself. The children and my work filled my days but my evenings were long and lonely. I no longer had a part in my husband's work, so I let myself think. Definitely there was some growing up to do on my part, and a more mature attitude needed. The remedy for this unhappy situation came to my mind soon. I must forget my feelings and take some of our truth-filled literature, go out and visit the people all up and down our street. When I did this, I returned home with my spirits lifted and my courage good. Soon there were Bible studies to give and friends to visit. When my husband was at home he helped with these interests.

People often ask me: "How can you stand to have your husband away so much of the time?" Then they add, "But I suppose by now you are used to it." Please, never say that to a wife whose husband is a traveling minister. We don't really get used to this way of life; rather we learn to cope with it. We



Not only is Dollis Pierson active in witnessing and assisting her husband but while in the Trans-Africa Division she found time to serve as a Home Study Institute instructor.



work in offices, teach school, nurse, or take up some other occupation, for we must keep busy. And then there are hobbies we can engage in—I enjoy oil painting and reading good books, and playing my organ.

As the first lady of our church you are called upon frequently to entertain. What kind of entertaining do you do? Do you prefer buffets and larger groups or quieter gatherings with a few guests? What type of menu do you like to use?

Through the years we have preferred to entertain small groups. It gives us an opportunity to visit with each guest. Since coming to Washington, we have had buffet suppers entertaining from 15 to 18 guests usually, but we enjoy sitting down at our table with from two to eight guests. We prefer a simple menu, and I always serve a light supper in the evenings. Recently we've had small groups in for a simple supper and a discussion or Bible study following supper.

Within the privacy of your home, do you and your husband frequently discuss the problems he faces in leading out in our worldwide work or do you, rather, try to establish an atmosphere that will take his mind off his many problems?

My husband is not one to discuss the problems he faces in his work at home. There are times when he wishes me to join him in prayer for certain crises that arise, and we pray for God's guidance. Usually after he has worked all day in committee or at his office he prefers to have our conversation on other themes at night. We have so many personal things to discuss, and news from the family and

friends, it usually fills up the few moments we have together.

What kind of devotional pattern do you follow in your home and how would you advise those ministers' wives who work away from home to schedule time for personal devotion?

When my husband is home he leads out in both morning and evening worship. Friday evenings we enjoy reading to each other, sometimes for an hour or two. We have a quiet, restful time together with our Bible and Spirit of Prophecy books or periodicals. These are precious times of companionship and communion with each other and God. I like to read my Bible the last thing before I fall asleep. It helps me to awaken with a prayer in my heart. The radio clock alarm usually awakens us with a hymn.

As workers' wives we have to plan a special time for Bible study or our very busy program will crowd it out. I know one minister's wife who listens to the Bible reading or other material on tapes as she rides to work in her car. I often have a tape with sermon material playing as I work in the kitchen.

Some of our women readers may someday be called upon to

share with their husbands in very responsible positions in our church. What advice do you have for them?

I would say they must be ready and willing to share their husband's time and all his strength and attention with others. Our work has grown tremendously in the past decades. Leaders are under pressure as never before and evidently there will be no let up until Jesus comes. As the denomination grows we can expect more problems and perplexities.

Do you have special means of dealing with household problems and crises that may arise when your husband is away?

Household problems and crises have not been a real problem in our home. It seems there is always some kind friend near who will help me, or it has been possible to hire someone to help take care of such needs. At least at the moment, I do not remember this being a great problem. We are like one large family in our church. Both in the mission field and here in the homeland other workers and church members have been real brothers and sisters, and we appreciate what they do and love them.

Dear Shepherdesses:

There are many discouragements, heartbreaks, and disappointments for women in this world of ours. But there are rewards, too, and many joys and pleasures. For those involved in the work of the ministry we know there are sometimes lonely hours. There are sacrifices, seeming injustices or unfair criticisms to which, because she is a child of God, the shepherdess refuses to react or hold resentment. These conditions could lead to frustrations and actually illness, if allowed to grow.

In my reading I found this encouraging statement: "Every sacrifice that is made in His ministry will be recompensed according to 'the exceeding riches of his grace.'"—*The Desire of Ages*, p. 249.

Just as Jesus rewarded the disciples, as He "called them to forsake their former life, and unite their interests with His," so He does us. "Apart from Christ, our work is fruitless, and it is easy to distrust and murmur. . . . It is Satan's work to discourage the soul; it is Christ's work to inspire with faith and hope."—*Ibid.*

Praise God He is eager and ready and longing to help, guide, lead, and protect us if we will let Him, if we will be "teachable and obedient." We need to spend more time sitting at the feet of Him who will quicken us by life-giving power so we will be "enabled to bear much fruit to the glory of God" (*ibid.*, p. 251) and yet be full of hope, trusting in the mercy and love of God.

With love,
Kay

Economic Differential

An article in the July, '74, *Ministry* has compelled me to put in writing some questions I've wondered about and pondered for a number of years. As a physician who graduated from LLU more than 20 years ago it may be easier for me to pose these questions than for some of my ministerial brethren.

I am referring to the article on doctor-minister teamwork by Leo Van Dolson. Of special interest was the fact that the ministers who responded to the questionnaire listed economic differential first as a cause of tension between doctors and ministers. At the present time the average minister makes somewhere between eight and twelve thousand dollars a year. This includes the various benefits but does not cover sustentation. The average doctor makes between thirty and one hundred thousand a year. There may be a few who make less and a few who make more.

This brings me to my first question. Where in the Spirit of Prophecy writings can we find justification for this great differential in income? There is in *Selected Messages*, book 2, a section entitled "The Remuneration of Our Workers." If my interpretation of these passages is correct it was not God's plan that physicians, at least those connected with our institutions, should receive a wage greatly in excess of other workers.

There are statements such as the following: "Our sanitariums are not to be conducted after the customs of the world. It is not to be considered necessary that even the medical superintendent shall draw a large salary."—Page 198. "The Lord calls for self-denial in His service, and this obligation is binding upon physicians as well as upon ministers."—Page 199. "There should be more equality between the wage of the minister and the physician than there has been."—Page 201.

How does one harmonize our present situation with the counsel given in these pages? I have often wondered if we physicians with our fine homes, airplanes, boats, cabins in the mountains, round-the-world tours, et cetera, have not been a source of discouragement to those who have chosen a less remunerative place in the Lord's work. I have further wondered how many men would embark on a career in medicine if they were to be paid the same as the ministry? And how many young women would marry these physicians-to-be under these circumstances?

One physician respondent mentioned the medical meetings, postgraduate work, lack of sustentation, time and expense for training, as justification for larger income. These things could all be taken care of within the denominational framework quite easily. The longer hours that some physicians put in are not always necessary and in some cases may well be because of a desire to make more money. Besides, who puts in longer hours and has more stress and tension than one of our academy principals, or the boys' dean in an academy? And what about the great responsibilities of some of our administrators in the various phases of our work?

If a physician has a burden for work within the denominational framework and is unable, owing to circumstances, to enter mission service, where in this country can he find opportunities at this time? Especially if he would still like to be involved in direct patient care and contact?

My purpose in writing this is not to cast stones at my fellow physicians. Quite frankly, there is a rather satisfying feeling about having a more than adequate income. On the other hand, I have this problem of correlating the divine instructions with our current customs and practices. It may be that some of my colleagues in medicine have a satisfactory answer for this, or perhaps some of our ministers.

At any rate, it would seem that the issue of the economic differential brought out by Van Dolson merits further scrutiny and discussion.

Don E. Casebolt, M.D.
Brewster, Washington

First Names?

Some of our young pastors—and some not so young—labor under the delusion that all of their members are flattered by the pastor's calling them by their given names. Not so. Especially do professional people who have reached retirement age resent the seeming lack of respect such a practice engenders. There may be the rare maiden lady who feels young again when she hears her first name. But pastors would do well to wait until such individuals say, "Just Mary, Pastor, not Miss Jones."

Some may feel that this suggestion applies only to the older members, not to the pastor's peers. Consider what happens when Pastor Green, in his thirties, calls Joe Brown, same age, by his given name. Joe responds by call-

ing Pastor Green by *his* first name. Joe's teen-agers hear the pastor called Charlie instead of Pastor Green. An unwholesome familiarity develops, undermining the respect due the pastor.

Of course, our pastors desire the friendship of their members. They do not want to be on a pedestal. But there is a line that must be drawn if our pastors are to occupy the position due their high calling.
Name Withheld

Clowns in the Pulpit?

An evangelist came here some time ago, and he, of course, preached the truth, but he clowned a lot too. Do you think a man should stand up there before souls facing eternity and make them laugh it up? I can't for the life of me see anything humorous about something so serious. Can you please use *The Ministry* and say something about this funny stuff spoken to people who are going to stand in the judgment and face Jesus sometime in the future. There won't be any laughing there, I can tell you that. If the minister clowns around, then the people take what he says lightly, don't they? We had good turnouts in the past two meetings, but that clowning just stopped the whole thing in its tracks. What to do—can you think of something to say? I'm just a member in good standing and hopefully this will turn on the alarm and get people to think in the right direction.

A Concerned Layman

We would call our readers' attention to the following two quotations: "The minister of the gospel who is a laborer together with God, will learn daily in the school of Christ. . . . No light, trifling words will fall from his lips; for is he not an ambassador for Christ, bearing a divine message to perishing souls? All jesting and joking, all lightness and trifling, is painful to the cross-bearing disciple of Christ. He is weighed down by the burden he feels for souls. Constantly his heart is drawn out in prayer to God for the gift of His grace, that he may be a faithful steward. He prays to be kept pure and holy, and then refuses to rush heedlessly into temptation."—Evangelism, pp. 206, 207.

"What can the minister do without Jesus? Verily, nothing. Then if he is a frivolous, joking man, he is not prepared to perform the duty laid upon him by the Lord. 'Without me,' says Christ, 'ye can do nothing.' The flip-pant words that fall from his lips, the trifling anecdotes, the words spoken to create a laugh, are all condemned by the Word of God and are entirely out of place in the sacred desk."—Ibid., p. 643.

college club news

"Involvement" Characterizes CUC Association

Since we learn best by doing, "involvement" has become the word that best characterizes the Student Ministerial Association at Columbia Union College this year. Their goal is to get each member involved in one of the more than forty area churches. Many serve as student pastors and assistants; several students are in training with a local church in their Tuesday night pastoral visitations; a number of students teach Sabbath school classes, while others go from church to church sharing their student missionary experiences. Some also participate in actual preaching assignments and in conducting youth programs.

The club has organized a special committee to specifically study ways and means of reaching people in governmental positions with a saving knowledge of Jesus Christ. God's guidance is now being sought from the Bible and Spirit of Prophecy so that an effective program might be formulated and set in motion. Another group is studying how to reach students at the many colleges and universities in the Greater Washington area.

The CUC Association meets weekly. A variety of programs is offered. Special events have been organized for the purpose of creating a closer fellowship among our students. In October a Sabbath retreat focused on gaining deeper insight into God through nature. The religion department chairman, M. K. Eckenroth, conducted the morning worship services, and a Biblical nature study was led later in the day by Warren Johns, of the CUC faculty. Also in October, J. R. Spangler and his family hosted the SMA at a Friday evening fellowship dinner.

Twofold Objective of Union College Club

The Ministerial Club of Union College is currently serving a twofold purpose. In an attempt to make the educational experience as practical as possible, the religion department has initiated a new course into which the Ministerial Club is structured. Under the direction of religion department chairman Dr. Floyd Bresee, the class meets once a week. Using *The Ministry* as their text, they discuss features relating to pastoral ministry. Topics discussed run the gamut from "How to Build Up a Good Minister's File" to "The Tongues Movement."

The second purpose of the club is to provide fellowship among ministerial students. In September they enjoyed a weekend retreat where each member of the religion faculty addressed himself to the question, "What sort of ministers must we be to serve the remnant church?" Part of this question was answered as they witnessed the baptism of the wife of a student.

Christian brotherhood is strengthened by the ministerial men's chorus, which is made up of nearly 70 per cent of the ministerial students. Under the direction of John T. Baldwin, this group performed last year for the college at vespers and also for the Union College Board.

It is very easy for a group of ministerial students to be branded as a "holy club," but the members of the Union College club are actively involved in a campus ministries program. One of the members, John Long, is president of the Union for Christ organization and another, Greg Peisert, is president of the CABL organization. All the juniors are assigned to pastoral duties in the small churches surrounding Union College and the seniors are actively working in the soul-winning programs of the Lincoln churches in preparation for a city-wide evangelistic campaign to be held in the spring.

The Religion and Theology Forum at Oakwood College

In the late 1920's the first religious club was organized at Oakwood College. Known as the Seminar, and organized by the head of the religion department, it did much to help develop the spiritual life of many students.

In 1934, C. E. Moseley accepted a teaching position at Oakwood Junior College. He was the first black instructor in the religion department and later became its chairman.

Pastor Moseley observed that theology majors, upon graduation from Oakwood College, went straight into churches because the need for pastors in the field was so great. Often, many of these young ministers felt they were not adequately prepared to assume such responsibility immediately upon graduation. Feeling that something had to be done to help them meet the great responsibility that was suddenly thrust upon them, Pastor Moseley began to reorganize the Seminar to help prepare young ministers to teach God's word with confidence and lucidity.

How did he go about this? In the

Seminar, various methods of evangelism were studied along with pastoral duties. Mock weddings, baptisms, church board meetings, and other types of services were conducted. Two-to-three-week evangelistic crusades were also held. Students were given a chance to make practical application of the things they had studied and heard in the classroom before assuming the actual pastoral duties of a church or district.

From its inception, the Seminar was open to juniors and seniors only. In 1952 an underclassman by the name of David Taylor felt it was necessary to organize a religious club for freshmen and sophomores too. His enthusiasm and religious zeal caught on as others began to agree with him that an earlier start in the art of ministry would be even more beneficial.

In that way the Evangeleers sprang to life. These two clubs flourished for many years. Dr. E. E. Rogers, professor of religion, looking back over the years, comments, "A large majority of our black workers in the field today, including such evangelists as E. E. Cleveland and C. D. Brooks, were members of the Seminar."

Under the leadership of Dr. M. A. Warren, chairman of the department of religion, the Seminar and Evangeleers combined in 1973 to make a stronger, more effective club—The Religion and Theology Forum.

In just one year, the Forum has become one of the most popular functions on the Oakwood College campus. It has offered refreshing, new ideas that have inspired and strengthened the spiritual lives of hundreds of students. Every Friday night The Religion and Theology Forum presents a program covering a variety of subjects that contribute to the development of students in furthering the work of the gospel.

Practical experience is gained through periodic two-week evangelistic crusades and through the development of what is known as the Oakwood General Conference. This organization includes a student president, vice-president, conference officials, and pastors who organize the total student body into "churches" and "conferences." It is a very useful vehicle for organizing the student body for such programs as the annual Ingathering field day.

The Religion and Theology Forum is presently sponsored by Pastor David Taylor, founder of the Evangeleers and now professor of religion at Oakwood College. At one time or another, each teacher in the religion department has served as sponsor. Elder Taylor firmly believes the Forum can and will fulfill its aim to promote a strong spiritual atmosphere on the Oakwood College campus and better equip young men to perform as church pastors.



My Wife Is a Bible Instructor

D. A. DELAFIELD

IT ALL began one morning during chapel exercises on the campus of Pacific Union College in the fall of 1932. I saw a young lady standing near me who didn't have a songbook. So I handed her one. A year later we were married. It doesn't take much to get big things started. And important things too! How glad I am that I handed my wife that songbook, for you see, she is a very big part of my life.

Evelyn is the Bible instructor at the Washington Adventist Hospital, where she has worked for about ten years. When we met at Pacific Union College she was taking the Bible worker's course, as they called it in those days. And I think she was the best student in the class. But Evelyn isn't really a theologian. Time and time again she comes to me begging me to help her give a Bible

study on the 2300 days. I go with her obligingly and get a big thrill out of meeting the people in their homes.

Evelyn often says to me, "They bring these young ladies to me for training. These girls expect me to give them a lot of rules about psychology and theological explanations of Bible texts. But I have found that in Bible work the main thing is to love the people. If they know that you love them, half the battle is won."

And it is true. One of the best qualifications for her work is her intense interest in people. Wherever and whenever there is a problem she has a way of becoming involved, thus through her lifetime she has learned many things about human nature. Being a dedicated Christian woman, she also knows something about the power of God to emancipate people from their problems and their sins.

But it is more than loving peo-

ple, it is being alert. One day a young woman telephoned the hospital for information about Adventists. My wife instantly recognized an opportunity. She suggested a visit, and that was the beginning of a series of Bible studies. This young woman and her husband are now baptized, and active leaders in their local church.

Intuition is a real help in Bible work. My wife thought she detected an interest in one of the patients she had visited in the hospital, and called her by telephone to let her know of our interest in her continuing health. This, too, developed into a series of Bible studies with this woman and her son, who was a first mate on a cargo ship. It was a thrilling experience to watch this interest develop into two remarkable conversions. Both are now members, and this son has since become the captain of a ship, with a license to sail the high seas anywhere in the world.

Recently it was my privilege to baptize two Jewish ladies, mother and daughter, both the result of tender, loving care and interest on the part of my wife. The interest had been developed by a Christian physician who told my wife about them. She began her relentless and persistent effort to lead them to Christ. It was a long, hard battle but God gave the victory.

Satan sometimes attempts to interfere with my wife's work. One Sabbath afternoon we received a telephone call. The voice was a woman's, trembling and weak. "I am going to die; I have taken an overdose of medicine. Good-by." My wife recognized the voice, and immediately we rushed to her home. Fortunately, by a miracle of God, she pulled through. When she was herself again, she recognized in Christianity something that she needed. She had seen in my wife the likeness of Christ, and she wanted to become a Christian.

So I am married to a Bible instructor, and I am proud of it! She prizes the love of Christ in her heart, and she makes this love known in her own quiet, lovely way. Is not this, more than anything else, the essential prerequisite for the Bible instructor?

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

recommended reading

***Oral Reading of the Scriptures*, Charlotte I. Lee, Houghton Mifflin Company, Boston, Massachusetts, 1974, \$8.50.**

The manner in which one reads the Bible aloud can make a difference. Compare, for instance, the reading by Alexander Scourby with that of others. None of us may attain to that level, but we can all improve. Wanting to benefit

this important part of our worship services should lead every pastor to appreciate this recent volume by Charlotte I. Lee. In it the author examines the techniques of oral delivery, the aspects of literary analysis of the Old and New Testaments, and the literary modes found in the Scriptures.

Charlotte I. Lee, Professor of Interpretation at Northwestern University, is a pre-eminent scholar in her field. Her

former book *Oral Interpretation* is now in its fourth edition.

Dr. Lee's presentation of *Oral Reading of the Scriptures* is sensitive, accurate, and nonsectarian. It focuses on the sharing of Biblical literature in its intellectual, emotional, and esthetic entirety.

The text begins with the basics of oral interpretation—the interpreter as communicator, getting at meaning and logical and emotive context. Next, the use of body and voice is discussed in depth—posture, muscle tone, gesture, empathy, breath control, pitch and quality, and much more.

Literary style and analysis of the literary elements are considered in the third chapter. The discussion centers on passages from various translations of the Old and New Testaments.

Dr. Lee then treats four kinds of literary modes found in the Scriptures—narratives (a chapter for each of the Testaments), epistles, poetry and prophecies, and relations. The book helps the reader to distinguish that mode's particular literary qualities, to analyze it with understanding, and to read it aloud effectively.

Oral Reading of the Scriptures retails for \$8.50 and is available only from the publisher. Write to Houghton Mifflin Company, Dept. M., One Beacon Street, Boston, MA 02107.

Orley M. Berg

***Evelyn Duvall's Handbook for Parents*, Evelyn Millis Duvall, Broadman Press, Nashville, Tennessee, \$2.25.**

Dr. Duvall was founding director of the Association for Family Living. She has been active in the National Council on Family Relations, International Union of Family Organizations, Child Study Association of America, American Association of Marriage Counselors, and Society for Research in Child Development. Currently she is program coordinator for the Sarasota Institute of Lifetime Learning, Sarasota, Florida.

This new, up-to-date paperback has so much to offer to parents and others dealing with children. It is practical, professional, and yet written in a style easily readable by all parents. It covers many of the problem periods of the developing child: How do you "child-proof" your home? Should parents have "time off"? How do you deal with negativism? What should be No-nos? Then there is the problem of communication and curbing competitiveness.

I found this 192-page book a compendium of hints to worried parents. The

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only place where I may be tempted to disagree is the possible hint of too early education. However, it is one of the books most parents would find quite useful.

W. John Cannon

***Stranger in My Home*, C. Raymond Holmes, Southern Publishing Association, Nashville, Tennessee, 128 pages, \$2.95.**

This is an unusual book. The author, a former minister of the United Lutheran Church in America, not only takes the reader on a thrilling biographical journey with its dramatic moments of suspense, decision, sorrow, frustration, anger, disappointment, and joy but en route traces his theological pilgrimage in his search for truth with skill and real substance. The result is a book with theological significance as well as biographical interest. This makes it worth reading and rereading with much profit (one doctor's wife told me recently that she had read her copy four times!). It also creates an effective tool for witnessing to one's non-Adventist relatives and friends. Ponder these chapter headings: "A Fateful Saturday"; "A Sad Sunday"; "Benediction"; "Digging Deeper"; "God Made My Decision"; "Meet Mrs. White"; "Vows and Victories"; and "New Beginnings."

Thomas H. Blincoe

***The Effective Executive*, Peter F. Drucker, Harper & Row, New York, N.Y., 1966, 174 pages, \$7.95.**

Are you able to "get the right things done"? Everyone is able to get some things done, but the measure of your success is your ability to get the right things done.

Peter Drucker is a name that is frequently seen in articles or books written on the subject of management. In this book, *The Effective Executive*, he enumerates qualities and styles of leadership that make for effectiveness.

As a minister in a church you may not consider yourself as an executive, and the title, "The Effective Executive," may conjure up in your mind the image of a big-wheel business executive in his suite of offices holding committees, chairing boards, and sending memos to others for them to do the work. Though that is not your position, you are an executive, for an executive is one that can execute, and a minister must be effective at executing plans.

There is no question but that this book will aid the minister in becoming more effective. Drucker identifies five areas of growth that will help us in doing so.

1. "Know Thy Time." The author suggests a three-step process of learn-

His world crumbled: family, career, religion-

Everything important in Raymond Holmes's life suddenly reeled as a totally unexpected challenge threatened to destroy him. And the threat came from the person closest to him—his wife. Shirley, the companion and support of his life and calling, suddenly became a stranger in his home.

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Adventist Church! What was he to do?

Prove her wrong, naturally, and he set out to do so. Yes, you guessed who was proved wrong. You can follow the questions, the inner conflicts with long-established beliefs, the rebellion, the struggle against change, and the loss of employment. Steps perhaps you have taken.

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ing effectiveness in the use of our time: recording your time; managing time by pruning time wasters, and consolidating time.

2. "What Can I Contribute?" The effective minister concentrates on contribution rather than putting out fires.

3. "Making Strength Productive." To be effective the minister must seek to build on his strengths and the strengths of others.

4. "First Things First." Is your prime time occupied by doing things that are most important? Or does the pressure

of your environment plan your time?

5. "Effective Decisions." Right decisions are rarely based on unanimity, and the effective leader organizes disagreement so as to understand all sides of an issue.

This is a readable book with many illustrations that demonstrate how business organizations are profiting from the right application of these principles. The book is written with the businessman in mind, but the applications for the minister are very clear.

Gordon Bietz

shop talk

Film Library

A wider-than-ever service for Seventh-day Adventist ministers and evangelists has now been made possible through the acquisition by Audio Visual Service of the Pacific Union Film Library.

The Film Library has on hand quality-approved films for all church groups. A large number of titles have proved popular and useful in evangelistic campaigns in the Pacific Union.

These films and services are now available on a nationwide basis. Catalogs are available on request by writing International Audio Visual Service, 1100 Rancho Conejo Drive, Newbury Park, California 91320.

Material Needed for New Department in *Life and Health*

Life and Health would like to build a more effective bridge between the church's health message and its evangelistic thrust. While we want to minister to the bodies of our readers, we do not want to neglect their souls. The health information we share truly should be the entering wedge to something even more important—the complete restoration of the entire man.

With this in mind, *Life and Health* is introducing a new department entitled "Man and His Spirit." The plan is for this section to appear on a regular basis.

Perhaps the most effective approach will be in the area of mental health. We have learned from inspired counsel that nine tenths of all disease originates in the mind. It is impossible to deal adequately with today's emotional and attitudinal problems without a spiritual perspective.

We already receive many manuscripts dealing with people's thinking, but usually their slant makes them unusable. To obtain the kind of material we really need, we are looking to our own ministry. Manuscript submissions for this new department will be given very careful consideration. Possible topics would include:

- How our attitudes affect our health
- Happiness
- Contentment
- Self-respect
- Self-control
- Interpersonal relationships
- A man and his faith
- Marriage
- Child-parent relations
- The home
- Why are churchgoers generally more healthy?
- Divine health laws

Health in the Bible

Ancient Israel and their health practices

Health and accountability

Writers should continually keep in mind their audience target. Articles should not be written solely for those who are already religiously oriented, but for those who are not particularly religiously inclined. This takes a great deal of prayerful and careful effort, but the potential for good makes it well worth while.

Manuscripts should run from 600 to 1,300 words, with a maximum of 1,800. Please submit to:

Editorial Offices
Life and Health
6856 Eastern Avenue NW.
Washington, D.C. 20012

Special Book Offer

Note: The volume The Nature and Destiny of Man, by J. R. Zurcher, one which every worker will profit from, is being offered at a special price of \$4.95, rather than the usual \$6.00. Read what Herbert E. Douglass has to say about it, then send your check or money order to:

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In *The Nature and Destiny of Man*, Dr. Zurcher has done us all a service in presenting the problems associated with the "immortal soul" concept as well as a forthright defense of the Biblical doctrine of man's unity and the conditional aspect of life after death.

This book will be a rich mine for serious preachers who need a concise, accurate review of the age-old problem of dualism and how it perverted Christian thought regarding the nature of man and eternal life.

Dr. Zurcher clearly shows the inescapable connection between philosophical thought and religious ideas and how, from earliest times, thinkers have been preoccupied with discovering the meaning of life and death. The author leads the reader through the pre-Socratics, exposes the seminal yet conflicting thoughts of Plato and Aristotle, traces the impact of these Grecian thinkers through the years, finally focusing on Descartes.

The last section of the book sets forth the Biblical concept of man as the solution to the philosopher's questions.

Herbert E. Douglass

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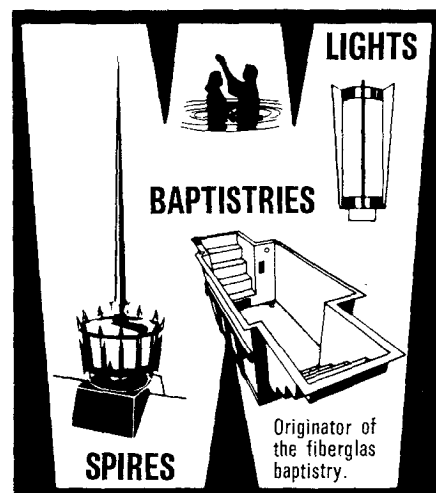
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A NEW AFFIRMATION OF FAITH: WE STILL BELIEVE

BY ROBERT H. PIERSON

Elder Pierson has a soul-consuming desire to see Jesus return *soon*. This desire is reflected in his personal relationships and in his leadership of the church. The twin key-notes of his administration are *revival* and *reformation* within the church, and an accelerated program of evangelism by the church. It is time, he believes, for the remnant people to bring their earthly pilgrimage to a close and to enter the heavenly Canaan.

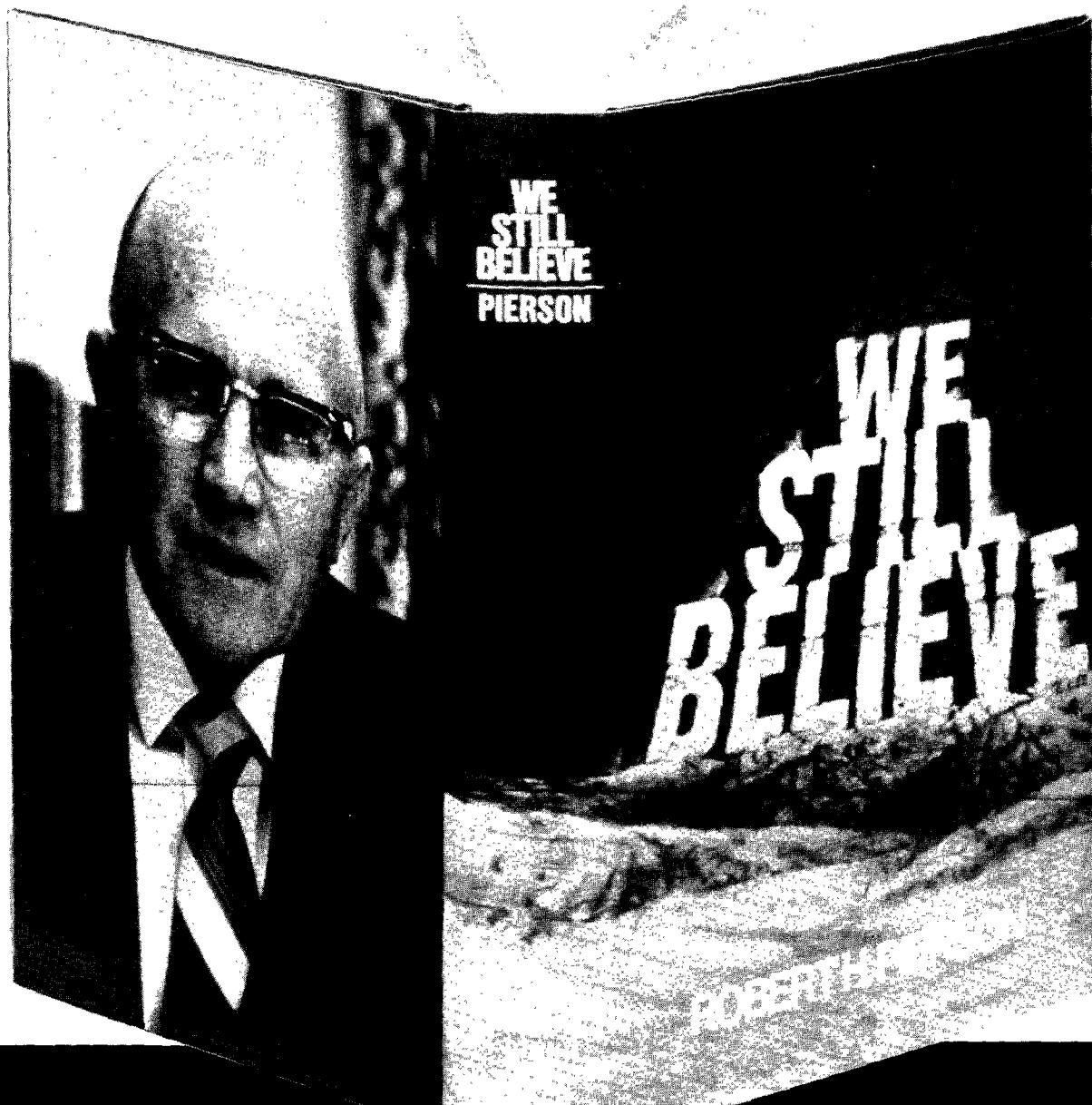
Elder Pierson's deep conviction is that God has been leading His people down through the years and that the things we believe are, verily, the truth as it is in Christ Jesus. The author here

shares with the church his own earnest desire that the faith once delivered to the saints be preserved as a living and active force in the hearts and the lives of those who expect, soon, to witness the return

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news briefs

Logos International Planning National Religious Tabloid

WASHINGTON, D.C.—A national tabloid newspaper, aimed at reporting miraculous occurrences and "the good things happening in the spiritual life of the world," is expected to be published twice monthly beginning this summer, according to the president of the Logos International of Plainfield, New Jersey.

Dan Malachuk, the publisher of *Logos Journal* magazine, a Pentecostal publication, said he anticipates that circulation will quickly rise beyond a million for the tabloid publication.

Marriages Declined, Divorces Rose During 1974, U.S. Study Discloses

WASHINGTON, D.C.—The number of marriages performed in the U.S. during 1974 declined for the first year since 1958, while the number and rate of divorces increased for the 12th consecutive year, according to provisional statistics of the Department of Health, Education, and Welfare.

During the year, 2,223,000 marriages were performed, 54,000 (or 2.4 per cent) fewer than the number in 1973. "This occurred in spite of an increased population at marriageable ages," HEW noted.

The 970,000 estimated divorces during 1974 represented an increase of 57,000 (or 6.2 per cent) over 1973. This total was 135 per cent (or 557,000) more than the number of divorces in 1962.

Cardinal Suenens Charges Christians Lack Total Belief in Holy Spirit

NEW YORK—If there's one major problem in the Christian church today, it is that "we don't believe strongly enough in the presence of the Holy Spirit in our lives," said Cardinal Leo Joseph Suenens of Belgium.

He stressed that the charisms or "gifts of the Holy Spirit" poured out on the early Christian church and thought to be relegated only to "saints and mystics" through the centuries, are "now coming back to the Christian consciousness today."

He said "a new Pentecost . . . is here, before our eyes."

And he said this is being manifested significantly in the charismatic renewal, which is helping to restore a balance between the spiritual and institutional dimensions of the church.

Mormons' Big Growth Area Is Now London, England

SALT LAKE CITY—Mormon membership in Britain has increased almost tenfold in the past sixteen years, and London has become one of the fastest-growing areas of the church. The first London stake (diocese) was formed in February, 1961, when there were 2,500 members in the British capital. The second stake was established in 1970, when the membership there had grown to 7,000. Membership has grown to 10,000, and London is the first capital city outside the U.S. to have its third stake, which was recently established. Total membership of the Church of Jesus Christ of Latter-day Saints (Mormon) in Britain is 80,000, an increase from 9,500 in 1958. There are now 1,600 missionaries in Britain, about twice the number in 1960. A Mormon spokesman in London said the church has 250 churches and chapels in Britain "and we are starting a new one somewhere every week."

World's Jewish Population Estimated at 14,150,000

NEW YORK—There are 14,150,000 Jews in the world today, according to the 1974-1975 edition of the American Jewish Year Book. This compares with a figure of 14,370,650 reported last year. Whereas the United States retains its lead as the country with the largest Jewish population, 5,732,000—that total also represents a decline, from 6,115,000 in 1973.

Alvin Chenkin, supervisor of the Statistics Union of the Council of Jewish Federations and Welfare Funds, supplied the U.S. figures. He attributed the drop largely to a decline in the estimate for the New York City area.

Published jointly by the American Jewish Committee and the Jewish

Publication Society of America, Volume 75 of the annual series shows Israel to be second in the world Jewish population figures, with a total of 2,806,000, while the Soviet Union is third, with 2,680,000. In 1973 the estimates for Israel and the U.S.S.R. were 2,723,000 and 2,648,000, respectively. Other countries having large Jewish populations are France, 550,000; Argentina, 475,000; Great Britain, 410,000; and Canada, 305,000.

6,000 Attend Charismatic Renewal Conference in Texas

DALLAS—The voices of some 6,000 participants in the Catholic charismatic renewal filled Moody Coliseum here, interspersed with music and wild applause as a prelate from Belgium declared "there's a new awareness of the living God" in the world.

An enthusiastic throng, arms upraised and their banner proclaiming "Jesus Loves You," came from Southwest areas to another in a series of regional conferences held around the country—this one at Southern Methodist University.

They came to pray together and to hear their leaders—including Cardinal Leo Joseph Suenens, Primate of Belgium—reaffirm their faith in the "power of the Holy Spirit" to change their lives and the world.

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

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