

MINISTRY
APRIL 1976

**“Taste
and See...”**

contents



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WE HUMAN beings are strange creatures. We receive an unexpected "wind-fall" in money or things, and we're not satisfied. We want more. We taste some delicious food and can hardly wait to get more. But when we receive a small measure of God's blessing and power we are prone to turn away satisfied, just as if God could give us no more.

The psalmist challenges us, "O taste and see that the Lord is good: blessed is the man that trusteth in him" (Ps. 34:8). The setting of this gracious invitation is a very interesting alphabetic acrostic psalm. Beginning with *aleph*, the first letter of the Hebrew alphabet, the writer, David, introduces each verse of this psalm with a word that begins with the Hebrew letter that fits his acrostic. For some reason that is not clear (perhaps a scribal omission) the sixth letter, *waw*, is missing from the Hebrew alphabetic sequence that forms the basis of the acrostic. The ninth letter of the Hebrew alphabet is *t*, the first letter of the word *ta'am*, "taste." The obvious meaning is "try the flavor of" or "experience." When combined with "see" the concept involved becomes "find or discover for yourself."

Verses 9 and 11 call the "saints" and the children to revere and worship the Lord. Before the minister can successfully lead his flock into this kind of experience, he must, of course, "taste" for himself and discover that the Lord is good. The surest proof of God's graciousness, kindness, and concern for us is found in our personal experience with Him.

Since the psalmist is choosing a word that fits the acrostic, we must take into consideration this poetic intent in our interpretation of verse 8 and not try to make too much out of a single word. Actually, our discovery of God is a growing and ongoing experience that deepens as time goes by. The more we "taste" the more we "see."

It is strange, isn't it, that so many are satisfied with a mere "taste" of what God has to offer. When we discover that which is so "good" how can we subsequently ever be satisfied with less than this? Why aren't we inspired to continue exploring and discovering the even greater blessings God makes available?

Particularly, how can we as ministers who have so often been blessed in our study and sharing of the Word of God grow careless about Bible study and communion with the Author of the Bible?

editorial

Taste and See...

Obviously, we cannot expect our congregations to "taste and see that the Lord is good" as we present our Sabbath morning sermons and Wednesday evening prayer meeting studies unless our own souls have been deeply fed. Our church audiences are "captive" in the sense that they are committed to attending week after week, and in most cases they will continue to attend and receive some blessing, even though the preaching may be shallow or superficial.

But if we expect to reach the general public with our message it can be accomplished only through Bible-centered, Christ-centered messages that come from hearts that have discovered for themselves that the Lord is good.

One taste of the good things God has provided is not enough. Each day, as we dig deeper into the inexhaustible treasures of the Bible, we experience new taste thrills—new discoveries of the hidden manna, the deeper truths that are placed there for those who are willing to become involved in more than merely superficial study.

In order to be truly successful in this quest we must discover for ourselves the "truth as it is in Jesus." Every discovery must lead us to a deeper experience with and better understanding of the "Pearl of Great Price."

Even old, familiar passages take on new depths of meaning as we allow the Holy Spirit to help us understand facets of truth that we have never seen in those verses before.

There is a tremendous joy and excitement that comes from discovering the hidden treasures of the Word of God. The reward we receive is worth far more than the effort it takes to discover it. How much we miss if we are unwilling to put forth such effort.

Think of the stupendous privilege involved—the privilege of sharing God's truth as He reveals it to us in a way as meaningful as if the words recorded thousands of years ago had been placed in the Scriptures and preserved for just this one moment of time—the thrilling moment of personal discovery.

What a challenge this presents. What an opportunity is ours to "taste and see," to search for, discover, and share with our congregations deep secrets of truth that come from the very mind of God—truths that He has placed there to help us understand how good He is and that will not only develop but continue to daily nourish our spiritual natures.

L. R. V. D.

A Change in Attitude

In the May, 1975, issue you printed a part of a letter written to you under the title "An Open Letter to Pastors." There is no doubt that this is a subject over which we need to be concerned. However, I am not at all sure that the answer to the problem is the one stated in that letter.

In one church I pastored we had a large group of young people who were attending the church under duress. They went because their parents made them go. Their attitude was quite obvious and their unconverted state was indicated by their dress also. When I looked over that pastorate and saw the situation I determined to preach on central issues and hoped to turn the minds of these young people from their negative outlook to positive values, and preach Christ.

Just a few months later one of the leading rebels among this group of young people came to speak to me after the Sabbath morning service. Several other young people were with her and this is what she said. "Pastor, we have been discussing why it was that you didn't preach against the miniskirt." Naturally I was very eager to hear what their conclusion was. "We decided," she said, "that it was because you had more important things to preach about." Then her next words revealed the true import of what had happened in their thinking. As though asking for the greatest privilege she could think of, she asked, "Pastor, would it be possible for me to join the baptismal class?" Needless to say, this basic change in attitude completely resolved the problem of her previously immodest dress. She hadn't stopped because she was thundered at. That had only made her more determined in her rebellion. But when the beauty of Jesus was held up before her she no longer wanted to rebel. Surely that is the only truly satisfactory reason for modifying our behavior on any issue.

D. C. Uffindell
Watford, England

Charismatics

Today the so-called Charismatic Renewal is getting attention in many circles. Sometimes I very much fear that some of our people and even our ministers hardly realize the magnitude of this thing and that it is an actual work of the devil.

When I was in my teens my family joined one of the Pentecostal groups. Naturally I came into very close contact with the Pentecostals. What little I knew about the Bible helped me to see that their teachings didn't ring true. At the same time I came in touch with the Seventh-day Adventist Church and thank God He kept me from deception. It seemed to me that I could see through the false healings and tongues of the Pentecostals.

There are many real good things in the Spirit of Prophecy on this subject of false

feedback

tongues and healings. In the past few days I have been reading again from book two of *Selected Messages*. Especially the first sixty pages are so very clear and I believe of particular importance for our workers at this very time. It would be, it seems to me, very much in order to have notices in *THE MINISTRY* at times calling special attention to this good counsel.

Delmar T. Burke
Hope, Michigan

Dangers of Health Emphasis

The impetus given to health evangelism in *MINISTRY* this past year has been thrilling to many of us medical laymen who desire a closer working relationship with our ministerial brethren, and the satisfaction of seeing souls won to the message from our medical labors. There are three dangers that may accrue as a result of this health emphasis.

The first problem concerns the ministers themselves, particularly those new to the gospel calling. As these young men get "infected" with the thrill of working as a gospel-medical team and see the tremendous interest generated in health evangelistic approaches, they may have lessened interest in the more conventional methods of evangelism, coming to prefer this health emphasis as they see the potential for city-wide church influence and ultimate soul winning. Even short-term goals and campaigns may diminish in importance as long-range possibilities are seen.

The second danger looms as souls are brought into the church through health evangelism programs. These new converts may well be so grounded in the health message and other reforms we advocate that they may threaten the security of the lukewarm *status quo* in many churches. They may even become ardent reformers and agitate the saints in promotion of the Spirit of Prophecy principles and especially the health reform.

Finally, we must consider the "hazard" of a different contribution from physicians who catch the spirit of health evangelism. They may spend so much time working with our ministry, giving health programs, and even becoming more personally involved in their patients' spiritual needs that their gross income drops a little. Some may even begin asking to work on ministerial salary and encourage a re-establishment of the sanitarium plan, where a training school and health conditioning center can combine in working the cities from rural outposts.

Who knows where this health evangelistic emphasis will lead? Perhaps right into the true revival and Jesus' return, for "when the cities are worked as God would have them, the result will be the setting in operation of a mighty movement such as we have not yet witnessed."—*Medical Ministry*, p. 304.

Richard A. Hansen, M.D.
Wildwood, Georgia

Why Blame the Church?

RESEARCH reports often substantiate the obvious. Another such report has just been released by Andrews University.

Dr. Gottfried Oosterwal, chairman of the Seminary Department of World Mission, recently released the results of a survey based on more than 3,000 questionnaire responses from members of twenty-eight churches in the Lake Union. Among other conclusions, the study reveals:

1. Once baptized, members indicate that their spiritual welfare depends more upon Sabbath services and fellowship than on personal devotions.
2. Half the members responding derive their prime spiritual uplift from the Sabbath services, and where evidence of spiritual growth of all types is obviously lacking, the members, almost unanimously, list poor performance of the minister in his sermons, leadership, and visitation as the primary cause.

What was the pastors' response on this latter point? According to the report, "the pastors granted that they were in trouble. Most of their time, they said, was absorbed by administrative details and by promotion of conference or union programs. Meeting a bewildering array of local problems and conference priorities left virtually no time for sermon preparation, training the laity, or even personal devotions. Many of the pastors indicated that they had done no serious study since college or seminary and had grossly neglected their families, sleep, and exercise."

Sounds familiar, doesn't it? However, if a woman in Scripture symbolizes the church, it fits! "The woman whom thou gavest" is responsible. Is it the woman, the church organization, that is to blame for our failure to study the Word? I used

J. R. SPANGLER

to think so. But no longer do I let the devil fool me on this point. If I fail to study, pray, and meditate, *it is my own fault!* Certainly the work piles up! Certainly there are a thousand details we think we must take care of! But the facts are, you and I as ministers still have freedom of choice, and if we allow the pressure of work to steal from us our right to spend time with God daily, then who is to blame? I don't care if the reader is the General Conference president or the youngest intern in Podunk Hollow, you and you alone are responsible for your success or failure in this all-important matter of personal devotions, serious study of the Scriptures, and preparation of powerful, Spirit-filled sermons.

Two Extremes

The truth of the matter is, we are guilty of two extremes. The majority of those guilty, in all probability, fall in the extreme of those who engage in little or no Bible study. Then there are a few, perhaps more than a few, who may be diligent students of the Word, but so much of their study can be categorized as the proverbial "hair-splitting" type. For instance, at the moment there is much discussion on the nature of Christ, and so-called righteousness by faith. Without judging anyone, I wonder whether all the attention and concern being shown in the continuing dialog on these questions is the most profitable use of our time? If we were out on the front lines, wresting souls from the grip of Satan, perhaps some of this study would be meaningful, but all too often it is divisive in nature rather than being a deep, earnest searching for truth that not only waters the student's soul but enables him to be a better-equipped soul winner.

The first extreme mentioned, little or no Bible study, is not only dangerous but fatal to spiritual growth now and to eternal life later. Anyone, minister or layman, who permits the Bible to gather dust during most of the week has a slim chance of growing spiritually. If the Scriptures contain leaves from the tree of life, and if the purpose of the tree of life is for the healing of the nations, it becomes obvious that true success in the ministry is dependent to a large degree on our personal spiritual development through earnest, Spirit-led Bible study.

How can we experience death to self and life in Christ? How can we learn experimentally to ask, "Who is he that

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MINISTRY
magazine.

overcometh the world, but he that believeth that Jesus is the Son of God?" (1 John 5:5). How can Jesus be real to us? What keeps us from falling into the cruel gears of sin? There is no other way than in and through the Word of God!

If a minister wants to be a human howitzer and deliver explosive sermons that will shatter hard hearts, then he must dwell long and earnestly in the arsenal of God's armory.

Laity Must Drink for Themselves

Why are the majority of our church members not drinking for themselves from the fountain of salvation, but depending upon the minister? Those ministers who feed the flock properly cannot help seeing a renewed interest in a study of the Word on the part of their members. A converted minister is not on an ego-trip, but stands as one who inspires his people to see God for themselves through a study of the Word.

God give us Ezras, who, wherever they labor, will bring about a revival in the study of the Word. Why? Because Ezra was "a scribe skilled in the law of Moses which the Lord the God of Israel had given" (Ezra 7:6, R.S.V.). We need Hilkiahs, who will discover the Scriptures hidden among the newspapers and magazines on top of the TV sets and then through consistent study will preach the word of truth to our congregations. We need men like King Josiah, who himself read "all the words of the book of the covenant which was found in the house of the Lord" (2 Kings 23:2). A mighty reformation followed Josiah's determination. He solemnly covenanted before God to bring about the changes necessary, as outlined in the scrolls. Josiah never would have persevered in his work of cleansing the land of idolatry had it not been for the Scriptures! Here was his authority, his power, his motivation.

God give us Pauls—Pauls who can command modern Timothy's to diligently study the Word in order rightly to handle truth.

God give us more Luthers. Luther literally lived in the atmosphere of the Bible. He was a veritable Niagara of Biblical thought and writing. Before Luther's eyes, Christ and His righteousness leaped out of every page of the Scriptures.

God give us more men like Tyndale, who will, under the guidance of the Spirit of God, help our members open the closed Bibles in their homes.

If you want to be human howitzers, delivering explosive sermons that shatter hard hearts, you must dwell long and earnestly in God's arsenal.

God give us more Latimers, Riddleys, Husses, Cranmers, Barneses, Knoxes, and Friths, and help us, like them, to effectively lift high the divine authority and sufficiency of the Scriptures.

God give us more Jeremy Taylors, the kind who will join him in eloquently declaring, "If thou meanest to enlarge thy religion, do it rather by enlarging thine ordinary devotions than thine extraordinary."

God can take an ordinary man and do extraordinary things with him if he determines to carve out a portion of each day for spiritual growth.

God give us more Whites, Bateses, Andrewses, and Smiths, who loved the Word until it held first place in their lives and work. The secret, the power of the Advent Movement, was found in the long, long hours, both day and night, that our early pioneers spent in searching the Scriptures on their knees. They bathed its pages with their tears while pleading with God for enlightenment and truth.

Not Scholastic Misers

They were not scholastic misers who greedily closeted themselves with their books and secreted themselves from the world. No, their study had a twofold purpose. First, to experience the ways of God, and second, to share their discoveries of the gold of truth with others.

Finally, God give us more Robert Murray McChynes, men who, like this young nineteenth-century minister of the Church of Scotland, advised a young man about Bible reading as related to his own prayer life, "You read your Bible regularly, of course; but do try and understand it, and still more to feel it. Read more parts than one at a time. For example, if you are reading Genesis, read a Psalm also; or if you are reading Matthew, read a small bit of an Epistle also. *Turn the Bible into prayer.* Thus, if you were reading the First Psalm, spread the Bible on the chair before you, and kneel, and pray, 'O Lord, give me the blessedness of the man; let me not stand in the counsel of the ungodly.' This is the best way of knowing the meaning of the Bible, and of learning to pray."

Here was a man who refused to give to his people anything that had not cost him diligent application in study, meditation, and prayer.

Can Adventist ministers living in end time be any less diligent in searching the Scriptures?

Courageous Planning When the Going Is Tough

PAUL WAS under house arrest in Rome. He faced possible death for his faith. He was writing a letter of love and encouragement to his favorite church, the believers in Philippi. In speaking of his difficult circumstances, the apostle wrote: "But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel" (Phil. 1:12). One scholar translates the word for "furtherance" as "advancement." In the original Greek it is a forceful word—*prokopē*—used when referring to the advance of an army or an expedition undertaking some hazardous mission.

The verb to which the noun is related means literally "to cut down in advance." The Greeks used it when they spoke of felling trees, clearing away underbrush, boulders, or anything that might hinder advance. Today we might compare it to the work of a giant bulldozer that yields to nothing in its path. There must be *advance* under any and all circumstances.

Paul wished to assure his beloved converts that nothing should and nothing would stand in the way of the advancement of the gospel—not even prisons, chains, confinement, opposition, or obstacles.

So it must be today. Nothing must be permitted to thwart the early finishing of God's work. When there are tensions around us and we dwell in an atmosphere of frustration, Satan may tempt us to rest a while, or worse yet, to proclaim a moratorium on active soul-winning projects. *Never!*

We must be courageous, dedicated leaders, worthy of the times, the challenge, and of the people we lead. Our hearts and our lips must be filled with faith and fortitude so that those who fol-

From One Leader
to Another



Robert H. Pierson

Robert H. Pierson
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the General
Conference of
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low may draw strength and courage from our brave example.

Like Israel of old, we may face Red Sea experiences. There may be times when we can see no way through, and only frustration or defeat confronting us. We must trust our God; we must talk courage, even though our hearts may be faint. If the leader despairs, the cause is lost.

At times we must plan when there appears to be no possibility of carrying out our plans. We are commanded by One who is our Leader: "Occupy till I come" (Luke 19:13).

As one door closes let us be prepared to move into another field. If we are unable to reach one field, let us concentrate on those still open. If there is a temporary retreat on one front, let us advance on another. Let us never permit things that *can't* be done to blind our vision to the things that still *can* be done.

We dare not maintain the *status quo* in troublous times. There is no *status quo* with God and His last-day movement. Let us not only shore up our defenses, let us make bold plans to finish the work. At times and in places it may be a slow, frustrating advance, *but advance it must.*

I have served in difficult fields where response to the gospel was very meager, and where there was war and political upheaval. I know the frustrations and discouragement that confront the leader. It is not always easy to be strong.

For years I have kept some challenging words in the front of my Bible. "Man can shape circumstances, but circumstances should not be allowed to shape the man. We should seize upon circumstances as instruments by which to work. We are to master them, but should not permit them to master us."—*The Ministry of Healing*, p. 500.

You and I lead God's church during the most crucial, challenging hour in the history of planet Earth. What a staggering responsibility! How much we need Heaven's help and the enlightening power of the Holy Spirit.

Let us never forget the words of God's servant: "Our watchword is to be, Onward, ever onward! Angels of heaven will go before us to prepare the way. Our burden for the regions beyond can never be laid down till the whole earth is lightened with the glory of the Lord."—*Evangelism*, p. 707.

This is the measure of our challenge of leadership in 1976!

A New Approach to

Telephone Evangelism

ARE YOU FLOODED with names of interests, and floundering—not knowing how to handle them all? I found it that way, but not anymore. Telephone evangelism changed all that.

Remember the days we climbed stairs and fought traffic all day long, only to find one or two at home and then sometimes little or no interest? We tried to do something about it, and our ideas worked.

During my series of meetings in Duluth, Minnesota, about ten years ago, I began screening my interests by telephone, making appointments to visit those who seemed to be interested. Over the years we continued to perfect our technique until today the telephone is one of the greatest tools at our command. We now contact thousands of interests annually, a feat never before possible.

Here is my approach:

1. All names of interests are collected. We write to the Voice of Prophecy, Faith for Today, It Is Written, The Quiet Hour, Hour of Prophecy, *Signs of the Times*, *These Times*, *Message*, and others. The guest book in the church foyer is a good source. Ingathering and literature evangelist contacts are prime. While visiting in the homes of our members I gather the names of relatives, neighbors, and friends that should be worked with. (Often we have gleaned names in this fashion that we sent on to other workers.)

2. The names are alphabetized and recorded with their telephone numbers on visitation cards and in a notebook.

3. Each home is contacted by telephone. Appointments are then made to deliver a free *bonus gift* when good interest is shown. The free gift is the gift Bible with lessons, a set of Amazing

The Easy Way to Contact Thou- sands

HAROLD
KAUFMANN

Harold Kaufmann is pastor of the Danville, Virginia, church.

Facts, or other comparable material. A layman is chosen to accompany the pastor on the initial visit when possible. The layman will often do most of the follow-up work.

4. Our plan is to begin meetings two months from the time we begin phoning. We plan two series of meetings a year. Every one listed in our files receives an invitation by mail to all outreach programs.

5. During the series the better interests will be contacted again by telephone, in addition to personal visits.

6. We place the name of each one to be followed up on a local map to aid in follow-up. While on the telephone we ask for directions to the individual's home. We also check to make sure we have the correct address.

7. To avoid duplication, each name is underlined in the telephone book and given a code number (A-1, A-2, etc.). Names not appearing in the telephone book are written in the margin.

8. Church members are asked to place the names of the folks they are visiting on their prayer list. Praying for others builds enthusiasm for meetings.

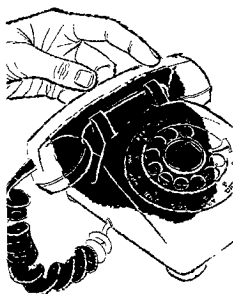
As a result, doors that would never open before now open to you as to a friend. You know before you begin your series of meetings, pretty much, who the interests are that will be coming. Besides, our members become enthusiastic when it comes to literature and magazine promotion, because they now see the results of their giving. The greatest benefit of all is that the worker no longer flounders under the load of a large interest list he cannot possibly contact. He can sieve through thousands of names annually and zero in on those ready to make a decision. In short, save much time. And last, but not least these days, you save gas.

The art of speaking over the phone is extremely important. You must sound enthusiastic, happy, personable, and kind. The one you are talking to should be able to discern from your voice that you like them.

Anyone who enters this field of adventure with a feeling of boredom or with the feeling, I'm just doing my duty, isn't fooling anybody but himself. Your first sentence will give you away. It's not so much what you say, but how you say it that counts.

In your telephone conversation you will represent yourself as a representative of the Voice of Prophecy, *Signs of the Times*, or whatever the case may be.

After introducing yourself, ask about the product. "Do you like it?" If it is a journal, ask, "Did you order the paper or is it a gift?" If a gift, ask, "Do you know who sent it?" Most often it is sent by an Adventist relative or friend. Let the prospect expound. Suppose the journal came from his or her mother. In addition you are told that his or her mother has always been an Adventist.



This tells you a lot about your prospect's background.

If favorable to the message, you may wish to ask, "In the light of the Bible courses you have taken, and your knowledge about Seventh-day Adventists, I would like to ask you this question, 'What do you think about the Sabbath question?'" Let them talk. If favorable, you may ask, "Do you mind if I pray that the Lord will help you to begin keeping the Sabbath?" (The prayer is offered privately, not over the telephone.)

Tell the folks, "I have a special bonus gift for all our subscribers (or friends). The bonus is absolutely free. I could bring it by this afternoon. Will you be home? Is your address still (check the address on your list)? What is the best way to get there? I'm looking forward to meeting you. 'Bye for now.'"

We gain all the helpful information possible in our initial call. It gives us a decided advantage.

Don't be afraid to get started in telephone evangelism; as in all other endeavors, practice makes perfect. ■■

Telephone Bible Class

OBVIOUSLY, our primary function as a church is not that of humanitarian service, but rather to proclaim the gospel of a soon-coming Lord and how to be ready for that day. I am convinced that the telephone can greatly increase our effectiveness in hastening that message to the world. It can be very productive in screening interests, thus saving time and money running down names. It can be used to set up appointments and thereby increase efficiency. Finally, it can be the avenue of communicating the truth on a one-to-one basis to those who have been found through visitation and telephone screening.

One thing we discovered as we began to use the telephone for follow-up work was the fact that people were willing to take Bible studies over the telephone. We therefore decided to expand this area of ministry, seeking to perfect it and put it to work.

We formed a Telephone Bible Instructors' band, consisting of twelve women, held a Sabbath afternoon seminar introducing the plan, and provided some training on how to use the telephone. The plan I presented that afternoon to

J. ROGER
MC QUISTAN

J. Roger McQuistan is pastor of the Bethlehem, Pennsylvania, church.

the women of the Bethlehem, Pennsylvania, church, is outlined in the box on page 10.

As so often happens, the follow-up was the weakest part of the program. Within three or four weeks, eight of the women discovered that they did not have time to continue or felt it just wasn't their gift. Four continued on faithfully, two of whom became quite successful with the plan. One of the TBI's carried one interest all the way through the Focus on Living course and is now coming down to the last few lessons on the New Life course put out by Voice of Prophecy. Another of the TBI's has involved twelve people regularly and has taken them through the Focus on Living and is now into the intermediate course on the Life and Teachings of Jesus. The third TBI also has twelve Bible studies going each week, is taking them through Focus on Living, and has made the transition into the Life and Teachings course. As of yet, we have had no one in church nor have we had face to face contact with the interests. Everything that has been done has been by telephone and mail.

Telephone Bible Instructors' Plan

I. PURPOSE

To reach as many people as possible in the shortest length of time with the gospel of Jesus Christ, and in so doing help them discover the beauty of the Christian way of life and thus prepare the way for the second coming of our Lord and Saviour.

II. GOALS

- A. Conduct a Telephone Bible Class in Bethlehem for the next thirteen weeks, beginning the first week in April.
- B. Enlist ten to fifteen women to work as Telephone Bible Instructors.
- C. Guide the student through a series of studies that will ground him in the fundamentals.
- D. Follow-up the Telephone Bible Class with a Revelation seminar and Sabbath morning Bible class.
- E. Compile a list of prospects to work from.
- F. TBI's to devote a minimum of two to three hours a week to the program.
- G. Contact as many prospects as possible in the month of April to enroll in the class.
- H. TBI to spend no more than fifteen minutes in guiding the student into a study of the lessons.
- I. Equip TBI in proper telephone techniques.
- J. Equip TBI in telephone Bible study methods.
- K. Keep accurate records of all calls and report on a weekly basis.
- L. Hold regular feed-back sessions.

III. PLANS

- A. *Conduct Telephone Bible Class in Bethlehem for Next Thirteen Weeks*
 1. Telephone Bible Class consists of a number of interested people studying the Bible over the telephone with a TBI, who has received some training in the use of the telephone in the obtaining of interests and the giving of studies using this method.
 2. The course of study is so designed to lead an interest through a series of lessons that will introduce him to Christ and the basics of Christianity in a thirteen-week period.
- B. *Course of Study to Be Used*
 1. Divided into three series.
 - a. "In the Beginning" (Focus on Living). This course is colorful, easy to understand, contains nine to eleven lessons and quiz sheets and introduces people to the problem of sin and its solution.
 - b. "Life and Teachings of Jesus" (The Light of the World Course). This series contains lessons that prove the Messiahship of Jesus, it emphasizes Christ's miracles, the Sermon on the Mount, the crucifixion and the resurrection. It is designed to lead one to commit his life to the living Lord. Lessons contain quiz sheet for easy use.
 - c. "The Second Coming of Christ" (Series III based on New Life Course). This series is centered around the Second Coming, the millennium, death, heaven, and hell. It is designed to create deep interest in prophecy and to lead into a follow-up prophetic

seminar conducted by the pastor in a public hall.

C. *Source of Prospects*

1. TBI will be calling only those who have had some previous contact with the church through literature, Five-Day Plans, et cetera.
2. Prospects have been obtained from interests and all other possible sources.

D. *TBI Devote Two to Three Hours Minimum, Beginning First Week in April*

1. Select hours when most people will be at home.
2. Be diligent in making calls at the appointed time.
3. In time, as people enroll in the Telephone Bible Class, less and less time will be spent in calling new names and more time spent in following up interests who are regularly studying the lessons.
4. Allowing fifteen minutes per study, one should be able to give eight studies a week.
5. If one drops out of the class, the time in your schedule allocated for that student should be spent calling new names in an attempt to find a new student to replace the old.

E. *Presentation to Be Used by TBI When Calling Prospects*

1. A specialized approach will be used for each area of interest.
2. These are to be adapted to one's own personality.
3. They should not appear to those listening as being read.

F. *Format of Fifteen-Minute Telephone Bible Study*

1. Establish rapport with individual—two to three minutes.
2. Correct lessons—three to five minutes.
3. Introduce next two lessons—two to three minutes.
4. If the interest wishes to discuss in depth some of the questions, one of two things can be done:
 - a. Ask if you can call back after you contact your other students so as not to take time away from them if you desire to study more deeply with the student.
 - b. State that you are not prepared to go into the subject in a deep way but you would be happy to have someone stop by who would be happy to discuss this matter more fully.

G. *Recordkeeping*

1. Record all information on green card.
2. It is vital that accurate records be kept for evaluation purposes.
3. Every Monday fill out Weekly Telephone Report form and mail it to the pastor.

H. *Feed-back*

1. Periodically, it would be well for all TBI's to come together and discuss the progress of their activities.
2. A good time might be a half hour before Sabbath school each week or every other week.

"Years Behind"

IF WE BELIEVE what we affirm and claim, there is only one conclusion that may be drawn.

We affirm that we are the fulfillment—the correspondence in history—of the prophecy of Revelation 12:17, which requires the appearance in the last days of a remnant church that keeps the commandments of God and has the testimony of Jesus Christ.

We claim, furthermore, by parity of reasoning and Scripture correlation, that God has given us a specific task to perform. Our commission, we maintain, is to proclaim the three angels' messages of Revelation 14:6-12, to prepare a people to stand in the final day of God.

It follows, therefore, with impeccable logic that, granted the truth of these statements, the Seventh-day Adventist Church is the Israel of God in these last days!

Now we do not have to be afraid of this, or self-conscious about it, or embarrassed by it. Facts are facts, and we cannot escape their implications. Indeed, in this present case, who of us would want to! After all, next to the assurance that we are the children of God in Christ, what greater source of joy and satisfaction could we anticipate than the knowledge that we are the people of God, the "remnant" in whom the work of God is to triumph gloriously!

But, by the same token, we also have occasion for great concern. For all history and experience demonstrate abundantly that high privilege is always attended by high peril. In fact, one has

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only to look at the outworking of events in Bible history to see how frequently the high peril to which God's people were exposed deprived them of the high privilege to which they had been admitted.

The Bible, for instance, closes with an account of the New Testament church, established as the New Israel. In 1 Peter 2:9, 10, the apostle Peter credited to it the same prerogatives that had previously been conferred upon ancient Israel when God had embraced them within His covenant at Sinai (Ex. 19:5, 6). The church, moreover, is recognized by the writer to the Hebrews as a new-covenant church (chapter 8 and 13:20, 21). In all its institutional essentials, therefore, the Christian church is seen as the modern counterpart of ancient Israel.

This fact is, in itself, deeply significant. For there is a sense in which the church is, as the apostle Paul said of himself, "one born out of due time" (1 Cor. 15:8, K.J.V.).

What do we mean by this strange statement? Simply this: all the blessings now enjoyed by the church, including the new covenant, were intended in the first instance for the restored "remnant" of Israel of the postexilic reconstruction.

A Nation Divided

All of us are familiar with the broad outline of Israel's later history. Following the united monarchy—the "all Israel" of the illustrious reigns of David and Solomon—the nation was divided into two kingdoms: the northern kingdom of "Israel" and the southern kingdom of "Judah." "Israel" came to an end in 722 B.C. at the fall of Samaria (see 2 Kings, chapter 17),¹ and "Judah" finally ground to a halt when the Babylonians penetrated Jerusalem, slew large numbers of those who had survived the siege and famine, and carried the rest off to Babylon. Although this latter event occurred in 586 B.C., the Babylonian captivity is usually considered as having begun in 605 B.C., when the puppet king, Jehoiakim, rebelled against the Babylonians and was duly disciplined.

What is entirely relevant for our present purpose is the intense prophetic activity that marked the declining years of both Israel and Judah. For convenience, we generally refer to the prophetic messages that were received at these times as "restoration" proph-

cies; that is, predictions concerning the end of the Babylonian captivity and of the restoration thereafter of the dispersed exiles and their descendants as a nation in the land of Palestine.

To attempt even to list these prophecies would be beyond the scope of this present article. But by way of random sampling, one has only to read such passages as Amos 9:14; Hosea 1:11; Isaiah 60-62; Jeremiah 3:18; 16:15; 23:1-8; 29:1-15; chapters 30-33; 50:4, 5; and Ezekiel 37 to appreciate the principal projections of the divine plan for the postexilic reconstruction. In a word, God's purpose for the restoration envisaged: (1) the gathering of both "Israel" and "Judah" out of "all the nations" where they had been dispersed; (2) the returning "remnant" to be "a great company" (Jer. 31:7, 8, K.J.V.); (3) the restored nation to live under the "new" or "everlasting covenant" (see Jer. 31:31-34; 32:36-41; 50:4, 5, K.J.V.); (4) the ultimate rule of "a righteous Branch," who would not only be Himself, "Jehovah Our Righteousness" (see Hebrew of Jer. 23:5, 6), but who would also cause Jerusalem to be known by the same name (Jer. 33:14-16).

Incidentally, attention should also be called to the obvious parallelism between Ezekiel 37 and Jeremiah 30-33, for in Ezekiel 37 distinct movements are indicated: (1) The return of the exiles symbolized by the resurrection of the dead bones in the valley (verses 1-10); (2) the reconstitution of the one nation illustrated by the putting together of the two sticks (verses 11-23); (3) the rule of the restored people by the "one shepherd," "My servant David," under the terms of the "everlasting covenant" (verses 24-28, R.S.V.).

Such, indeed, was the blueprint. But what was the issue of events?

Heartbreaking Restoration

In contrast to the glorious dimensions projected in such passages as Isaiah 60-62, the actual return from Babylon was a relatively poor, miserable business, a heartbreak both to men and to God, as even a cursory reading of Ezra, Nehemiah, Haggai, Zechariah, and Malachi shows.

It will be objected that the prophecy of Daniel 9:24, 25 had stated that this would be so: "It shall be built again . . . in a troubled time" (R.S.V.). That Daniel did say this is true. But let us not misread the intention of his prediction. For Bible prophecy is not a species of fatal-

The Spirit of Prophecy states clearly, explicitly, unequivocally, that the work of God in the earth could have been completed long before this.

istic predetermination. Daniel was simply shown how it *would* work out—not how it *had* to work out.

Actually, we might well reflect that the Exile need never have occurred at all! It was certainly not part of God's original plan, as even the earlier forty years of wilderness wandering was not part of it, either. In fact, this is one of the arguments of the writer to the Hebrews, in chapters 3 and 4 of that letter. God had intended (after the forty years wilderness wandering became necessary) that Joshua should bring His people into a permanent *rest* in Canaan—a rest, which, like the seventh-day Sabbath, was to have been a type of the final rest of the people of God in the heavens, in the ages to come (see Deut. 12:9, 10).

Church Is "Years Behind"

Again, we also do well to remind ourselves that the Christian church too, following its establishment as the New Israel, failed to enter into God's rest when it might have done so. While I do not want to belabor this point dogmatically, it is difficult to avoid the "thrust" of such passages as Hebrews 1:2; 9:26 (cf. Matthew 13:39 where a near parallel phrase is referred to the Second Coming); and 1 Corinthians 10:11.

Here, once more, the objection may be raised: Did not the prophecies of Daniel and the Revelation, Matthew 24 and 2 Thessalonians require a long period to elapse in which the great apostasy would be developed? The answer is clearly, No; for these prophecies would never have been given in their present form if the Lord had foreseen an immediate and faithful response on the part of His church.

Finally, we come down to the remnant church, only to discover that our performance has not been any better! For the Spirit of Prophecy writings state clearly, explicitly, unequivocally, that if this church, and the great Second Advent Movement out of which it grew, had matched its glorious God-given opportunities, the work of God in the earth would have been completed before the end of the nineteenth century.

"If all who had labored unitedly in the work in 1844, had received the third angel's message and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been

warned, the closing work completed, and Christ would have come for the redemption of His people."—*The Great Controversy*, p. 458.

"The work is years behind. While men have slept, Satan has stolen a march upon us."—*Testimonies*, vol. 9, p. 29.

Let there be no mistake. Ellen G. White was not carried away by the enthusiasm of some great concern when she wrote these words. For as L. E. Froom, in his excellent assemblage of materials in *Movement of Destiny* convincingly shows, the task of warning the world in preparation for the coming of Christ could have been more readily accomplished in the 1850's than now! In 1844 there were 100,000 Millerites, with some measure of organization and competent men leading them, along with twenty-eight periodicals publishing their message. Furthermore, in 1850 world population was little in excess of 1,000 million; today we have passed the 4,000 million mark!²

What a mighty force those 100,000 Millerites (and remember we did not reach the same membership till 1911!) would have been if they "had received the third angel's message and proclaimed it in the power of the Holy Spirit"! But they didn't.

Lesson for Today

Very well; what is the message for us today of all these repeated failures? (Failures, be it noted, not of God, whose plans and purposes and promises never fail, but of those to whom great light and opportunity had been granted.) What went wrong that national Israel was set aside in favor of a predominantly Gentile Christian church? And how has it come about, too, that "the gates of hell" have so often seemed to prevail against the church? Why, moreover, did the great Second Advent Movement disintegrate so ingloriously after the great Disappointment in 1844? Why has not the Seventh-day Adventist Church long before this completed its task?

We refer to Hebrews 4:2 where the writer puts his finger on the cause of all the trouble: "The message which they heard did not benefit them, because it did not meet with faith in the hearers" (R.S.V.). As Ellen G. White comments: "For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan. The same sins have delayed the en-

***The same sins
have delayed
the entrance of
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into the
heavenly
Canaan.***

trance of modern Israel into the heavenly Canaan. . . . In neither case were the promises of God at fault. It is the unbelief, the worldliness, unconsecration, and strife among the Lord's professed people that have kept us in this world of sin and sorrow so many years."—*Selected Messages*, book 1, p. 69.

These statements, to be sure, enshrine a profoundly important principle: the effectiveness of the Word of God is always limited by the measure of appropriating faith (which must always be true as long as God extends free will to His creatures).

This is well illustrated by a giant printing press, which is inert until the power is switched on. Now get the point in this illustration. The machine is not faith; the power by which it is driven is not faith. The faith is expressed in the action of the operator when he presses the switch. In other words, in Christian experience faith does not in itself contribute anything to the effectiveness of the operation of the Word of God, yet without faith its operation cannot proceed!

Perhaps an even more sophisticated illustration would be that of a catalyst—a chemical substance that induces changes in other chemicals, but itself remains unchanged.

All of which is simply to say that faith is the catalyst of Christian dynamics. As Hebrews 11, verses 6 and 1 put it: "Without faith it is impossible to please" (R.S.V.) God, for "faith gives substance to our hopes, and makes us certain of realities we do not see" (N.E.B.).*

A Dangerous Illusion

In 1 Corinthians 10:11 the apostle Paul declares: "Now these things happened to them as a warning, but they were written down for our instruction" (R.S.V.).

The history of Israel and the church—a warning for our instruction! Have we got the message? Are we aware that one of the greatest perils, one of the greatest dangers, confronting the remnant church today is that it should become the victim of an illusion—the illusion that an academic knowledge of the Bible possesses a saving efficacy. For that is precisely what the writer to Hebrews recognized as having caused the failure of Israel. "The message which they heard did not . . . meet with faith in the hearers." Thus Isaiah could write of them: "Hear and hear, but do not un-

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

derstand; see and see, but do not perceive" (Isa. 6:9, R.S.V.).

The leaders of Israel—its academics, as we would say—were massive students of Scripture. But, as our Lord had many an occasion to remind them, they had divorced religion from righteousness, they had dichotomized creed and conduct; they had compartmentalized what they believed and how they behaved. In a word, they failed to see the necessary connection between the message of God and morality.

The utter gravity of this peril for the church today is powerfully underscored by Dr. A. W. Tozer in his book *Of God and Men*.

"Bible exposition without moral application raises no opposition. It is only when the hearer is made to understand that truth is in conflict with his heart that resistance sets in. As long as people can hear orthodox truth divorced from life they will attend and support churches and institutions without objection. The truth is a lovely song, become sweet by long and tender association; and since it asks nothing but a few dollars, and offers good music, pleasant friendships, and a comfortable sense of well-being, it meets with no resistance from the faithful. Much that passes for New Testament Christianity is little more than objective truth sweetened with song and made palatable by religious entertainment.

"Any man with fair pulpit gifts can get on with the average congregation if he just 'feeds' them and lets them alone. Give them plenty of objective truth and never hint that they are wrong and should be set right, and they will be content.

"On the other hand, the man who preaches truth and applies it to the lives of his hearers will feel the nails and the thorns. He will lead a hard life, but a glorious one. May God raise up many such prophets. The church needs them badly."³

Tozer was not writing for Seventh-day Adventists, nor would we use his words as a cudgel to smite the people of God. But, by the same token, would we dare to suggest that they do not have any relevance for our contemporary situation?

¹ The dates in this paragraph are those of the chronology adopted by the *Seventh-day Adventist Bible Commentary*.

² L. E. Froom, *Movement of Destiny* (Review and Herald Publishing Association, 1971), chaps. 37 and 38: "Second Advent Delayed: Divine Reasons Disclosed—No. 1 and No. 2," pp. 561-603. Re the extent of the Millerite movement in 1844, see page 567.

³ Dr. D. A. Tozer, *Of God and Men* (Harrisburg, Pa.: Christian Publications, Inc.).

Increasing

MISSION '76 emphasizes literature evangelism. Every pastor and evangelist desires greater and more effective assistance from the various evangelistic agencies of the church. Yet we often neglect or overlook the fact that literature evangelism is an extremely effective avenue of soul winning. In Colorado, however, that blurred picture is being repainted with scenes of cooperation and togetherness.

Our first step in bringing this about was to invite the literature evangelists in those areas where public meetings were going to be held to meet with the evangelism committee for an organizational meeting. We assured the literature evangelists of our cooperation in winning their interested people. Also we promised to help them with sales. The idea of a team effort prevailed, and we were united in the one great objective of winning souls. A simple plan of action was put into operation.

First, we developed a special file of interested people that literature evangelists had contacted. This included paid-out accounts, as well as seriously and casually interested people. Before the public meetings began, a special invitation was sent by the literature evangelist to those on his list, along with a handbill. The expense and work involved was cared for by the evangelistic team. A letter was also sent by the public evangelist to the names on the interest list.

Next, a person-to-person invitation is extended by the literature evangelist. Not only does he personally invite them but he also offers to bring them to the meetings. During the meetings the literature evangelist works as a vital part of the public evangelistic team in



Baptisms the Easy Way

visiting those interested and to help clear up any questions they may have and set the truth of God's Word firmly in their minds. He works closely with them as they begin to make decisions to accept Christ and to unite with God's commandment-keeping people. He also becomes the point of contact that enables the new members to become safely integrated into the church family.

Plan Working Well

This plan is working very well in certain areas of Colorado. In one meeting alone, conducted in Pueblo, Colorado, thirty of the sixty people baptized were won by the literature evangelists. Wherever this plan is being followed, success always results.

You may wonder how the literature evangelist can afford to take valuable time from his busy schedule to work in public evangelistic meetings. Do not his sales fall off and the necessary funds stop coming in during this period?

While we recognize that God does often perform miracle sales for the literature evangelist during the public meetings, we also recognize that where there is less selling time the result is bound to be less sales. We try to compensate for this by giving prime names to the literature evangelist during the meetings. These people, of course, are good prospects for our literature.

However, the real bonus for the literature evangelist, in terms of sales, comes after the public meetings are over. Here is probably a new departure in the corporate work of public and literature evangelists. There are usually a large number of interested people who attended the meetings but did not take their stand. Often the churches are not

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North American baptisms for 1975 total 33,055 as compared with the 1974 total of 31,471.

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able to follow up the work begun with these individuals. God seemed to impress us that literature evangelism would be the perfect way to follow up such interests. We decided to give the idea a chance to prove itself.

After the public meetings were over we gave the names of the people who had attended the meetings but who had not taken their stand to the literature evangelists. As they call on these people they introduce themselves as associates of the speaker of the public meetings. This approach usually gains an entrance into the home.

After getting better acquainted, the literature evangelist refers to the genuine interest in Bible study the people exhibited in attending the evangelistic meetings. He then offers to share with them a unique Bible study plan that will enable them to continue the study begun in the public meeting on an individual or family basis.

He then simply presents the books as a means of advanced study for the entire family. Naturally they are also enrolled in a Bible correspondence course. What plan of follow-up could be better? Where followed, this plan is working and the increased sales after the meetings make up for the decreased sales during the public meeting itself.

Naturally this plan demands a high Christian standard of professional ethics on the part of the literature evangelist. However, when we treat the literature evangelist like the minister of God he was meant to be, he usually comes up to our highest expectations. This plan does work, and it can be a mighty means of building up the churches and reaching more quickly the multitudes who are thirsting for the water of life.

biblical archeology

Sponsored by Lawrence T. Geraty,
assistant professor of Old Testament,
Andrews University

"Knowledge Shall Be Increased"

AT THE ENTRANCE of the Egyptian Gallery in the British Museum stands an object that is a significant illustration of fulfilled prophecy—the Rosetta stone. This black basalt stone measures about 3 feet by 9 inches long by 2 feet 4-1/2 inches wide. Inscribed on it is a vote of gratitude passed by the General Council of Egyptian priests to Ptolemy V, Epiphanes, king of all Egypt, for his gracious acts. The inscription was recorded in hieroglyphic Egyptian, demotic Egyptian, and Greek.

The importance of the stone to students of the Bible is not in the content, but in the timing of the find and the three forms of writing used on it.

Daniel prophesied that in the time of the end knowledge would be increased (Daniel 12:4). The context of the passage suggests that Daniel was referring to knowledge concerning the Word of God. The "time of the end" is pointed out as the time after the 1260 day-year prophetic period ending in A.D. 1798. No other prophetic period is repeated oftener. Twelve times Daniel, and John in Revelation refer to this period.

When God's time clock struck "1798" events were already in motion that would eventually bring to light an immense amount of information regarding the Word of God, information that had remained hidden for centuries and millenniums. Of all people to be used by God in the accomplishment of His purpose Napoleon Bonaparte was perhaps the least likely.

On May 19, 1798, Napoleon sailed

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from Toulon, France, with a fleet of 328 vessels, boarding 38,000 men. Accompanying his army were scores of artists and scientists to whom he assigned the task of recording the magnificent works of art of ancient Egypt that were rapidly disappearing under the ever-moving sands and peoples of the Sahara.

On July 2, Napoleon stepped onto Egyptian soil. There, as he, his soldiers, and his "learned men" began to view the splendors of ancient Egypt, Napoleon is quoted as having said: "Soldiers, forty centuries are looking down upon you."

In July, 1799, one of Napoleon's officers named Bouchard found the Rosetta stone near the town of Rashid on the western side of the Nile Delta. Soon it was recognized as an object whose script might be used to unlock Egypt's ancient forms of writing, as eventually it did. Had this stone been found a century earlier, no one would probably have paid much attention to it, and it might have been destroyed. But now the time was ripe, and it became a key to unlock a whole nation's past.

Egypt's ancient script was hieroglyphic. As the name indicates, this artistic form of writing was used by the priestly class and was one of the most beautiful forms of pictography. At first the Egyptians represented each word by a picture. Later on, each symbol stood for a sound. But, as is the case so often today, the more beautiful has to give way to the more practical. The common people, either unable or unwilling to draw artistically, "slurred" pictures together as they wrote, and this came to be known as demotic. This was the second form of writing on the Rosetta stone.

Both of these forms of writing, in which the Egyptians had expressed themselves for hundreds of years, were long forgotten by the time the Rosetta stone was found in 1799. Thus these forms of writing could not be read. However, they could read the Greek. Even then it took many scholars' cooperative work for twenty years to enable them to decipher the inscriptions.

An English translation of the Greek text was made by Stephan Weston and was completed in 1802. The first studies of the Demotic text were those of Sylvester de Sacy and Åkerblad, a Swedish diplomat, in 1802. To Thomas Young belongs the credit of first recognizing that the Egyptian writing consisted mainly of phonetic signs. He also was the first to demonstrate that the ovals, or car-

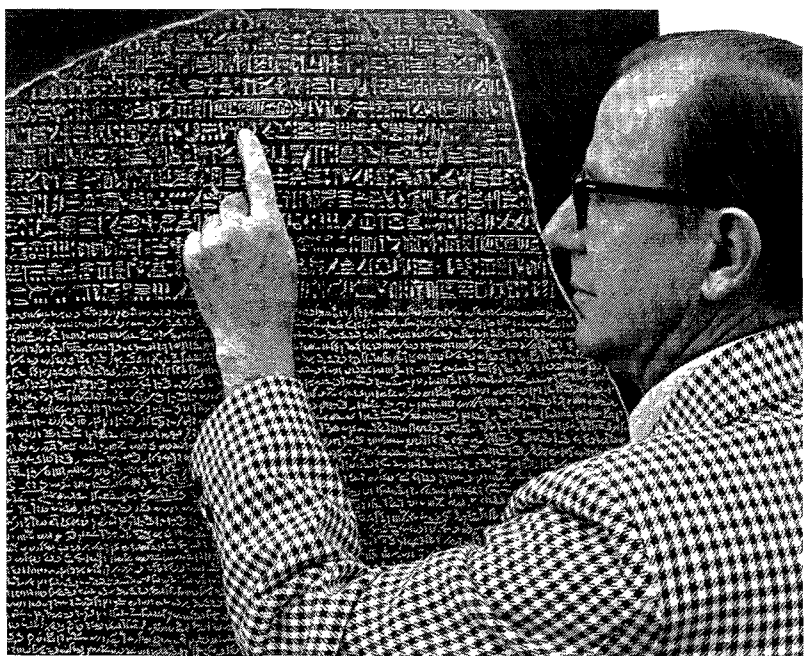
touches, in the hieroglyphic version contained royal names. Jean Francois Champollion (1790-1832) corrected and greatly enlarged on Young's work, and by the year of his death he had drawn up a classified list of Egyptian hieroglyphs, and formulated a system of grammar and general decipherment that is the foundation whereon all later Egyptologists have worked.*

Young and Champollion proceeded on the assumption that the three forms of writing engraved on the stone were saying the same thing. From previous experience they were aware that royal names were usually encircled by a "cartouche" (). From the Greek translation they knew that the name Ptolemy occurred several times. Judging that the name would sound the same way in Egyptian as in Greek, they attributed the sound of each letter in Greek to each sign in hieroglyphic. The assumption proved to be correct, and so they applied the same principle to other names on the stone. This led them to the decoding of the proper names and became the key to the decipherment of the rest of the inscription.

Thanks to the arduous work of these scholars, we are able to read what people were writing in Egypt through Old Testament times. As a consequence, our background knowledge of Biblical stories is tremendously enriched.

Denial of Biblical Account

It was during this very time that Christian scholars, especially those on the European Continent, were being hard pressed by higher critics to produce evidence for their belief in the veracity of the Biblical account. The critical views of Jean Astruc concerning the Pentateuch were gaining rapid acceptance in Europe in the latter half of the eighteenth century. His views led to the denial of its authorship by Moses. In the nineteenth century a brilliant German scholar, Julius Wellhausen, gave new emphasis to Astruc's views and he came to be known as the father of the modern critical school. At that point the current thinking was that anything that could not be proved should be discarded. These views along with Darwin's theory of evolution became masterpieces of delusion that hit directly at the heart of the Scriptures and their divine inspiration. They spread rapidly in the scholarly world and are still deeply embedded in the thinking of many scholars today.



Paul Bork points to a cartouche on the Rosetta stone containing the name of Ptolemy in hieroglyphic.

It was as though Satan was making one gigantic effort in the eighteenth and nineteenth centuries to destroy the reliability of the Bible. To crown these efforts of antireligious bias, France passed a decree in 1793 to abolish religion, a fulfillment, as many view it, of Revelation 11:7-11.

This was the general condition in which Christians found themselves in Europe at the period of time prior to which God promised not only that knowledge would be increased (Dan. 12:4) but that the Scriptures would be lifted to a high place, and in full view of its enemies (Rev. 11:12).

It is marvelous to look back and see the fulfillment of these prophecies as the years indicated in the prophecy of the "time of the end" came. It is generally conceded today that Napoleon's expedition to Egypt in 1798, and the finding of the Rosetta stone in 1799, led to the development of what eventually came to be known as the discipline of archeology. Archeology has in turn played a major role in bringing about an increase in knowledge concerning the Word of God. The confidence of many in the authenticity of the Scriptures has been strengthened and confirmed by much of what archeologists have uncovered. More has been learned about the Bible in the past century than in all previous centuries of its existence.

And it began in 1798, with Napoleon.

* The Trustees of the British Museum, *The Rosetta Stone*, 1971, p. 3.

Remedy for Dying Districts

WHAT would you pastors who have only one church to attend to, or even three or four, do if you had eight or ten churches and twenty or thirty companies to take care of? In some areas of the world pastors do have this many, and, of course, a number of problems arise when this situation exists.

In the first place, no one man can adequately take care of even a small district without some kind of coordinated plan. The organizational structure of the Adventist Church runs from the local conference to the individual church. Departmental leaders seem to forget the district pastor in their promotion and may send bulletins to all the district churches informing them that Ingathering is starting on X Sabbath, and the pastor will be there with the materials. Or the pastor is supposed to promote a certain program in all his churches on the same day, which is, of course, physically impossible.

Another problem unique to district pastors is that most churches and companies feel that the church in the town where the pastor lives gets more attention than they do, whether this is true or not. It is only natural that the pastor is more available to the "central" church of the district.

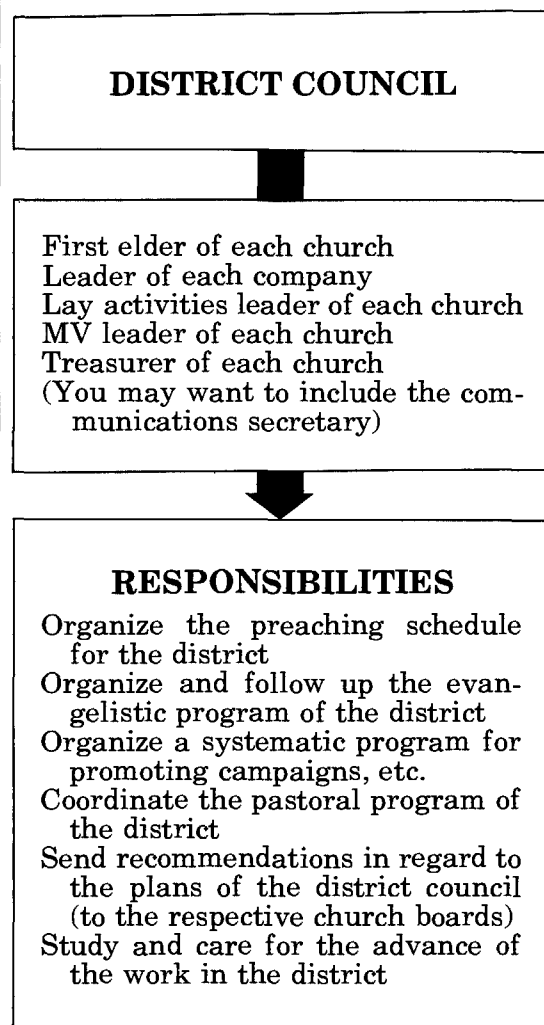
In these, and many other ways, there seems to be lack of organizational concern and understanding as far as the district pastor is concerned. Because of this we have been experimenting with a plan to help remedy this condition. So far it has worked quite well.

In our particular field, no pastor has fewer than three churches and most have from five to seven. One district has seven churches and two schools. We have organized district councils. These

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councils are composed of representatives of all churches and companies in the district. They meet at set intervals, depending on the situation of the district. Some meet once a quarter, others once a month. The diagram below illustrates the organizational plan.



The district council is basically a consultative body and exercises only as much executive authority as is given to it by the local church boards; especially is this true of finances. It is authorized to coordinate the plans of the district.

How It Works

Specifically, our district councils are involved in six activities. They:

1. *Coordinate the preaching program in the district.* Pulpits are assigned to elders or visiting ministers so that there is a systematic preaching program in all the churches. On occasion, pastors have worked out a sermon series for the whole district, studied the material with

the elders, and no matter who preached in which church on a given Sabbath, all churches heard the same topic.

2. *Coordinate the evangelistic program.* Campaigns, both pastoral and lay, are coordinated in the council, so that all churches for at least a year in advance are aware of the evangelistic program of the district.

3. *Organize district meetings.* There is nothing that will tie a district together like periodic mass meetings. Present the district leaders. Have such combined meetings as Dorcas and youth meetings. It is amazing how much life the district program brings to an otherwise dead program. Most of our districts program periodic meetings of the council in different churches, so the members get the feel of thinking in terms of "district" and not just "my church."

4. *Coordinate a training program.* Denominational church education and training programs such as Charismatic Countdown, New Testament Witnessing, and *Ministry of Healing* classes are scheduled by the district council for a year in advance, so that everyone knows what is going on.

5. *Establish a district communications system.* This varies according to the place. The elders should be contacted on a weekly basis. In our area, telephone service is unreliable, if it exists at all, so we depend on telegrams and messengers. We hope soon to have a fixed-frequency radio net set up.

6. *Coordinate the itinerary of the pastor throughout the district.* After this is organized, post a copy on the church bulletin boards. That way everyone

Here is a plan that works. Try it and watch your district take on new life.

knows where the pastor is and what he is doing. Post the program for the whole quarter.

Suggestive Program for Council Meetings

We use the following program at district council meetings:

1. Opening hymn and prayer.
2. "State of the district" message by the pastor.
3. Study of the agenda—problems, plans, et cetera. Each church has equal voice and vote.
4. Reports, experiences, et cetera, from the various churches. It is amazing how these reports encourage the members present.
5. Final hymn and prayer.

Results of District Council Plan

Our pastors report that few ideas have been as effective as this one. Their work load is lessened while the district produces more results. The laymen are happy because they are involved in the organization and administration of the district, and they know what is going on. The pastor becomes a real district leader and not a district driver. Everyone is working toward a common goal.

Stronger churches help the weaker ones. Speakers and choirs can be interchanged on an organized basis. In some cases we have even had families move from one town to another in order to strengthen the leadership in a weak church.

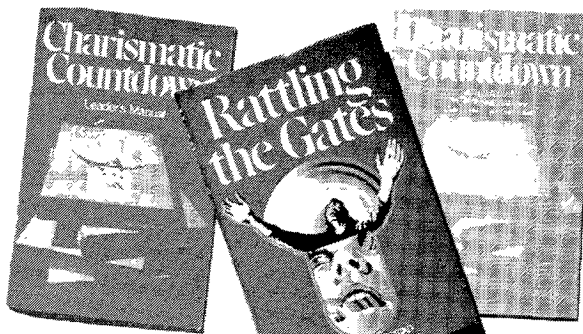
This is a plan that works. Try it and watch your district take on new life and spirituality.

Charismatic Countdown

Ten-Night Prayer Meeting Series Designed to Help Adventists Prepare for Last-Day Deceptions and the Outpouring of the Holy Spirit

Textbook: R. R. Hegstad, *Rattling the Gates*, paperback \$3.50. *Study Guide*—\$1.50. Bulk prices available for orders of 50 or more. *Slide and Tape Programs*—to be used with Countdown presentations, \$47.50.

Order from your local Adventist Book Center.



Leader's Manual: Includes lecture material and instructions for presenting program—\$1.50.

Film: Eleven minutes of 16 mm. color news film from NBC Today Show. Documents charismatic movement. Not for sale. Rental—\$10.00.

Order from the General Conference Ministerial Association, 6840 Eastern Avenue NW., Washington, D.C. 20012.

Has God Stopped Creating?

THE FIRST BOOK of the Bible, Genesis, is literally an account of origins, of beginnings. In it are chronicled both the creation of the world and the course of history that encompasses the birth of the race of people whom God chose to be His own elect representatives before all nations.

The inspired narrative is introduced with the sublime words "In the beginning," followed immediately by the transcendent name "God," the divine title of the sovereign Majesty of the universe. Then follows a statement of the nature of the grand productive activity in which the omnipotent Deity "created the heaven and the earth."

These ten matchless words depict the whole story of origins: When?—*In the beginning*, before which there can be no prior computed time; Who?—*God*, other than whom there can be no greater; Did what?—*created*, brought into existence that which had no previous tangible existence; What did He create?—*the heaven and the earth*, the magnitude of which achievement surpasses both our comprehension and our most vivid imagination.

Verses 3 through 26 present a summary description of the creative acts performed during the first six days of the world's history. In sequence these were: introduction of light to the water-covered, erstwhile dark and cloud-en-shrouded earth (see Job 38:4, 9); establishment of an atmosphere, a firmament-heaven for control of water in its liquid and vapor forms, and including gases for the later respiration requirements of living things; elevation of land areas to establish demarcation

R. E. HOEN

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Pacific Union
College.*

of seas and watercourses; and creation of the first living things of earth—plant life to clothe the land and provide food in anticipation of the needs of subsequent animal life; letting two great lights appear "in the firmament . . . to rule over the day and over the night"; creation of animal life to populate the sea and the atmosphere; then "God made the beast of the earth . . . , and cattle . . . , and every thing that creepeth upon the earth." Last, as the crowning act of Day Six, "God created man in his own image . . . ; male and female created he them. And God blessed them, and God said unto them, . . . Have dominion over . . . every living thing that moveth upon the earth" (Gen. 1:17, 18, 25, 27, 28).

To better appreciate the part that the several members of the Godhead acted in that creative work, we first note that throughout the Genesis account the Hebrew word translated into English as "God" is the plural *'Elohim*. The corporate plurality of the Deity is likewise indicated in verse 26, which deals with the creation of mankind, "Let *us* make man in *our* image, after *our* likeness."

As one of the active participants in the creative work, "the Spirit of God moved upon the face of the waters" (verse 2). That the divine member who subsequently was incarnated as Jesus Christ, the Son of God and Son of man, was the immediate agent in Creation is most clearly asserted in the Epistle to the Hebrews (chap. 1:2); in Paul's letter to the Colossians (chap. 1:13-17); in the revelation of Jesus Christ through John (Rev. 3:14, "the prime source of all God's creation"—N.E.B., and other versions); and in the Gospel of John (chap. 1:1-3, 14). Christ, the eternal Word, the divine Mouthpiece, was the one who spoke the energy-packed creative words. The Psalmist assures us that "by the word of the Lord were the heavens made. . . . For he spake, and it was done; he commanded, and it stood fast" (Ps. 33:6-9).

With this thought in mind, these words in the first chapter of Genesis take on renewed meaning: "And God *said*, Let there be light: and there was light. . . . And God *said*, Let there be a firmament. . . . And it was so. . . . And God *said*, Let us make man. . . ." No fewer than nine times it is recorded that "God *said*."

In the final survey of all the work of those six days, He "saw every thing that he had made, and, behold, it was very good." Such is the degree of perfection

of the handiwork of God the Creator. Within the limits of our feeble humanity, we also are admonished to "be . . . perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). One outstanding feature of that perfection, that perfectedness, is *completing, finishing*, the tasks to which we are assigned and dedicated. "Since on the seventh day God was finished with the work he had been doing, he rested on the seventh day from all the work he had undertaken" (Gen. 2:2, *The New American Bible*).* The New English Bible reads: "On the sixth day God completed all the work he had been doing, and on the seventh day he ceased from all his work. God blessed the seventh day and made it holy, because on that day he ceased from all the work he had set himself to do" (verses 2, 3).† Several other translations use either the word *ceased* or *desisted* in this context.

In common conversation we often employ the word *rest* in the sense of relaxation or of recuperation from fatigue. However, the basic idea underlying this word as it is used in Genesis 2 is to cease, desist, quit, stop. A lawyer *rests* his case upon completion of presentation of pertinent evidence and argument. A musician pauses at a *rest* in the score. A police officer *arrests* or halts a wrongdoer. So when God accomplished, ended, and completed the planned work of creating this world, with its physical features and inhabitants, He *rested, ceased, desisted*, from that productive activity.

In like manner those who are loyal to their Creator are commanded to "remember the Sabbath day," to "do all"

When God completed His planned work He rested, ceased and desisted, from that productive activity.

our "work in six days" and during the day of rest, of cessation from common labor, to "do good on the Sabbath days." It is significant that the Hebrew word that is translated as "rest" or "cease" is *shabath*, perhaps most literally meaning to "sabbatize." That primary concept is emphasized in the words of Isaiah (chap. 58:13, 14, N.E.B.): "If you cease to tread the sabbath underfoot, and keep my holy day free from your own affairs . . . , if you honor it by not plying your trade, not seeking your own interest or tending to your own affairs, then you shall find your joy in the Lord." When we have fulfilled the divine command to work during the first six days and in that time *do all* of our secular personal work, we shall be ready to rest, to stop and delight ourselves in the Lord.

Terrestrial Creation Is Not Now Going On

There is another profound lesson revealed in the relation of God's creative work to His resting, or cessation, from that activity. One widely espoused belief held by contemporary philosophers and likewise by many churchmen is that creation is a continuing, unceasing process with no prospect that it ever will attain completion. In the view of such persons, the realm of nature had no actual beginning—its origin simply is to be dated from an epoch at which matter in some undefined prior state or condition began to be transformed, or to change itself autogenously into forms comparable to those which we can now observe. It is presumed that at such a "beginning," *that which was* started to become *what is* in accord with a uni-



Herbert Rudeen, Artist

versal evolutionary process acting throughout the realm of nature.

This has resulted in an unreconcilable difference between the beliefs of creationists and those of materialistic philosophers. The creationist concept is that the origin of the entire cosmos, and of the world in particular, was achieved completely through the immediate agency of a supernatural, omnipotent Creator, who is ever entirely independent of the whole material realm of nature. On the other hand, evolutionists postulate that the present order of things, both physical and biological, is the result of inherent, intrinsic tendencies displayed by primeval matter, destitute of any identifiable source and operative through interminable time.

The well-known paleontologist G. G. Simpson summarized it in these words: "Nothing in the recorded history of life arises *de novo*. All is transformed from what went before. . . . The problem of order is that of uniformitarianism or of immanence in a special guise. It has certain built-in characteristics that came we know not whence or why but that are determinable and have not changed during the course of recoverable history."—*Evolution After Darwin* (University of Chicago Press, 1960), vol. 1, pp. 173, 174.

Christ-centered creationist belief is more realistic than that, for it recognizes not only an actual beginning but also a real end, a completion of God's terrestrial creative activity. Confidence that "his work was finished from the time he created the world" (Heb. 4:3, T.E.V.)[‡] at the close of Creation week, is a firm bulwark against many of the philosophical delusions now current in the world, a few of which have insinuated themselves into the thinking of God-fearing men and women. Some of these are particularly insidious because they often are couched in apparently sound, unimpeachable language. The subtlety of certain naturalistic philosophies is seldom recognized.

It must always be remembered that God never endowed any creature with either major or minor primary creative ability. Such power lies only with the omnipotent Creator Himself, else the creature would possess the prerogative of its Creator. Reproductive capability was bestowed by Him in abundance upon all living things. Furthermore, organisms were endowed with varying degrees of capability for adaptation to changes in environment. But on no ac-

Creationist belief recognizes not only an actual beginning but also a completion of God's terrestrial creative activity.

count must these capabilities be confused with the presumed ability of a living organism to change its form or structure.

Even among a few highly motivated defenders of Biblical creationism, it is supposed that living things have been so equipped by the Creator that whenever adverse conditions are encountered, a species is able to surmount those difficulties to the extent of changing its structure or form. In collusion with its environment, the creature is presumed to become a creative demiurge enabling it to change, modify, or convert its tissues and organs into forms that will better fit it to survive. In this manner, it is claimed, a new species is developed. And it has been insisted that assent to such subsidiary creation, or evolution, is a perfectly sound and acceptable adjunct to creationist doctrine.

It is true that tissues and genes may be injured or lose their ability to function properly and habits may differ as new conditions arise; but living organisms have no power to transform their own structures or to devise or originate new ones for emergency purposes, either in one generation or over a succession of many generations.

No Emergency With God

At the outset the Creator provided each creature with means for meeting the normal exigencies that it might encounter. There is no real emergency with God. He has foreseen and provided in advance for every need, both physical and spiritual.

The foresight and forehandedness of the omniscient Creator may be illustrated by an imaginary visit with Adam sometime after his exclusion from Eden. He could have been taking a walk through a woodland when suddenly he discovered that he had stepped on an ugly thorn or a sharp rock. As he sees the blood flowing freely, he may well have said to Eve, "This is getting serious. I'll have to do something about it, and quickly, or I'll bleed to death!" But by then it already was too late for him to develop a substance in his blood to form a clot that might stem the flow. It also was far, far too late for him to encode a genetic mechanism whereby his posterity would be enabled to produce such a protective material in their blood.

But Adam did not need to concern himself with adapting or changing his structure. The foreseeing Creator and

Provider had made provision for such circumstances when He created man. In Adam's blood He included thrombogen, a prothrombin that upon exposure to the air at the site of an injury could produce a clot of blood. That life-saving biochemical is but one example of the myriads of Creator-implemented substances and functions that are essential for protection and maintenance of living creatures. Other examples are digestive enzymes, hormones, healing agencies, "antibodies," and a complex sensory system. In addition to all these we possess memory, consciousness, and the ability to honor and obey the Creator of so marvelous a system.

God planned neither sin nor the injuries occasioned by it, but in His wisdom and meticulous design He provided in advance for the needs that Adam and his descendants would encounter. All this is but one aspect of the finished creation achieved solely through the foreknowledge of an all-wise Creator. God does not operate on an ex post facto principle. His plan is in sharp contrast to the idea that development and realization of a remedy are instigated by

There is a new creation now in progress.

belated awareness of a need. No creature can improve upon the achievement of its Creator.

The grandest example of God's foreknowledge and foresightedness is the plan of redemption from sin through provision of "the Lamb slain from the foundation of the world" (Rev. 13:8). When God does something He completes it. He is the "author and finisher of our faith" (Heb. 12:2). There is a new creation now in progress. It is the preparation of inhabitants for a new earth wherein only righteousness may dwell (see John 14:1-4; 2 Peter 3:10-14; Isa. 65:17; Rev. 21:1, 2, 5). When soon the redeemed share the glories and peace of that renewed world the Creator and Redeemer will say with finality: "It is finished! I am the A and the Z—the Beginning and the End" (Rev. 21:6, T.L.B.).§

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Messianic Mileposts-Psalm 2

W. E. READ

"Against the Lord, and against his anointed" (verse 2).

"The Lord shall have them in derision" (verse 4).

"Thou art my Son, this day have I begotten thee" (verse 7).

"Blessed . . . they that put their trust in him" (verse 12, K.J.V.).

This has been recognized through the ages as a Messianic Psalm, both by the faithful believers in the period before the birth of Christ, and the church since the beginning of the new Christian era. We will note the expressions as they appear in the targums.

As Seen in the Aramaic Targums

Against his "anointed" is Meshiha-Mashiach and should read "against His Messiah." The "Lord" in verse 4 and "him" in verse 12, the Aramaic gives

"Memra." The last mentioned text, verse 12, would then read: "Blessed are all they that put their trust in Memra or the Word of God."

As Seen in the New Testament

See Acts 10:33; 4:25, 26; Hebrews 1:5; 5:5, et cetera.

As Seen in Jewish Literature

David Kimchi (1160-1235), Jewish grammarian and commentator, wrote: "There are some who interpret this Psalm of . . . the anointed one [who] is King Messiah, and so our teachers of blessed memory have interpreted (Berakoth 7^b). And the Psalm can be explained this way."—*Commentary on Psalms*, p. 18.

In the Talmud we read: "Our Rabbis taught, the Holy One, Blessed be He, will say to the Messiah . . . 'Ask of me anything,

and I will give it to thee,' as it is said, I will tell of the decree, this day have I begotten thee."—Sukkah 52^a, p. 247.

Joseph Klausner (1874-1965), Jewish scholar and writer, mentions: "Calling the Messiah 'My Son,' is something commonly found in ancient Jewish literature, and is here not due to Christian influence at all."—On Psalm 2:7, in *Messianic Idea in Israel*, p. 354, footnote.

C. G. Montefiore (1858- ?), English Jewish scholar and President of the Jewish Historical Society, wrote: "The Messiah was God's son. Had not the Psalmist . . . [wrote], 'Thou art my son; this day have I begotten thee.' . . . Jesus becomes the Son of God, not merely as the Messiah, but as metaphysically related to the Godhead."—*The Synoptic Gospels*, vol. 1, p. cxviii.

Why Ellen White Called for Help

"Dear Brethren and Sisters: The treasury in the Poor Fund, consisting of clothes, et cetera, for those in need, is nearly exhausted. And as there are cases of destitution continually arising, and one new one has arisen recently, I thought it would be well for those who have clothing, bedding, or money to spare to send it on here immediately. We hope there will be no delay, for we are going to assist some that are needy as soon as we get things together. Send your donations to Sr. Uriah Smith or myself."—*Welfare Ministry*, p. 325.

The "Poor Fund," mentioned by Ellen White, belonged to the Battle Creek Adventists among whom a simple plan of organized assistance for needy families, Adventists or not, seems to have been a tradition.

Mrs. White's statement written so long ago that "there are cases of destitution continually arising, and one new one has arisen recently," testifies to the truthfulness of the words of Jesus, "Ye have the poor with you always" (Mark 14:7). What is true of those who are chronically poor is true also of the acutely poor whose property, including house, automobile, and all earthly possessions, has vanished in a flood, or crumbled literally upon the heads of their owners in a disastrous earthquake or hurricane. Disaster relief for the newly made poor is also a tradition with Adventists, and it is basically a Christian concept.

When Ellen G. White's work took her to Australia in 1891 she came face to

D. A. DELAFIELD

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

face with starvation there. In a letter written in 1894 she wrote, "We purchase wood from our brethren who are farmers, and we try to give their sons and daughters employment. But we need a large charitable fund upon which to draw to keep families from starvation."—*Welfare Ministry*, p. 329.

Ellen White's solicitous interest and care for people in situations of destitution, poverty, or extreme need are worth repeating.

"Will you please inquire of Brother _____ in regard to the clothing that he requires, and what he needs please furnish to him, and charge the same to my account. He has not received his trunk, and I fear he may suffer for the want of necessary changes."—*Ibid.*

The concept of sacrifice was deeply ingrained in the White family and the pioneers of this message. Money was given not simply for the support of the ministry and the building of churches, but the early workers sacrificed of their meager possessions to obtain means with which to help the less fortunate.

Listen to this from a letter written in 1894: "We live economically in every way and make a study of how every penny is to be laid out. . . . We make over and over our clothing, patching and enlarging garments in order to make them wear a little longer, so that we can supply with clothing those who are more needy. One of our brethren in Ormondville, who is an intelligent carpenter, could not go forward in baptism because he had not a change of clothing. When he was able to get a cheap suit he was the most grateful man I ever saw, because he could then go forward in the ordinance of baptism."—*Ibid.*, p. 328.

Ellen White did *not* give away her old clothes feeling that these might help the poor. She bought new, strong, durable clothes and placed them in the hands of the needy. In this way she did not have to give the oldest clothing she had, thus making them feel they could not use the clothing because it was patched and old. She esteemed others better than herself and went the second mile in welfare relief.

The spirit of sacrifice and devotion to the needs of human beings, whether in times of disaster or personal disasters that might occur every day, is Christian in the truest sense.

EDITOR'S NOTE: Remember to encourage liberal giving for the SAWS Relief Offering on May 8, 1976.

sermon spice shelf

Aim at Heaven

Hope is one of the theological virtues. This means that a continued looking forward to the eternal world is not, as some modern people think, a form of escapism or wishful thinking, but one of the things a Christian is meant to do. It does not mean that we are to leave the present world as it is. If you read history, you will find that the Christians who did most for the present world were just those who thought most of the next. It is since Christians have largely ceased to think of the other world that they will have become so ineffective in this. Aim at heaven and you will get earth thrown in. Aim at earth and you will get neither.—C. S. LEWIS.

Minutes to Midnight

The *Bulletin of the Atomic Scientists* recently celebrated thirty years of continuous publication. Founded after Hiroshima and Nagasaki to warn the world away from an impending nuclear holocaust, its survival probably indicates a failure of scientists and statesmen to eradicate the threat of nuclear war.

Long known for its famous "doomsday clock" logo, the publication considers itself an expression of the conscience of the community. The hands of the clock illustrate the editor's view of how close the world is to the "midnight" of nuclear conflict. Its opinion has not changed.

However, concern of the *Bulletin* is currently being focused on the apathy of the general public to its objectives. As stated in an editorial in the thirtieth anniversary issue: "There is the additional problem of increased public insensitivity to the danger which seemed so apparent and so alarming 30 years ago." This "constitutes perhaps the most ominous of the various forces pulling the world toward a nuclear holocaust. The puncturing of that apathy is the unfinished business

of the *Bulletin*."—B. NELSON, *Bulletin of the Atomic Scientists*: thirty years of clock-watching. *Science* 190:1070-1073, Dec. 12, 1975.

How much more should Christians be compelled to spread the "good news" of salvation. The prophetic markers pinpoint us on the threshold of eternity—only "seconds" to midnight! Will the people of the world be consumed in a nuclear cloud, without having heard of Jesus' love and sacrifice for them? If scientists are concerned, should not also the children of the Heavenly King be concerned?

Quote: "When we are willing to die on the crosses of other peoples' needs, then we are following in the footsteps of Jesus."—George Digel. . . . "There is one respect in which beasts show real wisdom . . . their quiet, placid enjoyment of the present moment."—Schopenhauer. . . . "Pride is the cholesterol that plugs up the free flow of the gospel."—Jan Doward. . . . "A smile increases your face value."—Church Bulletin Board. . . . "Worry is faith working backward. You have perfect faith that everything's going to go wrong—and it does!"—Ben Glazer. "At \$10.00 per hour we all have \$5 million worth of hours in a lifetime."—A Mathematician. "Men have attempted to deodorize sin by squirting it from an aerosol can labeled 'situation ethics.'"—Eugene Lincoln, in *Hour of Prophecy*.

The Great Counselor

"Frequently I receive letters from individuals, telling me of their troubles and perplexities, and asking me to inquire of God as to what is their duty. To those for whom the Lord has given me no light, I have often replied: I have not been appointed by God to do such a work as you ask me to do. The Lord Jesus has invited you to bring your troubles to One who understands every circum-

stance of your life. . . . I shall not dishonor my Lord by encouraging people to come to me for counsel, when they have a standing invitation to go to the One who is able to carry them and all their burdens."—ELLEN G. WHITE, *Special Testimonies*, Series B, No. 9, p. 17.

What God Can Do Through One Man

"You seem a very temperate people here," once observed a thirsty pedestrian (who was, indeed, none other than the present writer) to a Cornish miner; "how did it happen?" He replied solemnly, raising his cap, "There came a man amongst us once, and his name was John Wesley."—AUGUSTINE BIRRELL, *Collected Essays and Addresses*, Vol. II.

Courage in Adversity

The night John Stuart Mill came, pale as death, to tell Carlyle that the manuscript of the first volume of *The French Revolution*, which Carlyle had lent him, had been accidentally burned, its author's first concern was to relieve Mill's suffering. Carlyle pretended to make light of the loss. Actually, he did not have the original draft to fall back on. It was at this time that he made the following entry in his diary:

"Oh, that I had faith! Oh, that I had! Then were there nothing too hard or heavy for me. Cry silently in thy inmost heart for it. Surely He will give it thee. At all events, it is as if my invisible schoolmaster had torn my copybook when I showed it, and said, No, boy! Thou must write it better. What can I, sorrowing, do but obey—obey and think it the best? To work again; and oh! may God be with me, for this earth is not friendly. On, in His name!"—J. A. FROUDE, *Thomas Carlyle, A History of His Life in London*, Vol. 1, quoted in *Preaching Resources From Literature*.

28 Years in an Iron Lung

TWENTY-EIGHT YEARS in an iron lung! That was just about the world's record. Not exactly a championship to volunteer for, but one that Joan Herman turned into an achievement and a distinctive honor. A little while before her recent death, Mark Finley, one of her pastors, interviewed Joannie, as she was affectionately called by her many friends.

You just couldn't talk to Joannie without talking about—or at least listening to—her faith in God and appreciation for His blessings. Because that's what Joannie thought about, it bubbled out continually, like a clear spring. So, if you're allergic to beautiful things, like clear, pure spring water, faith, trust, and love—better not read this article.

Twenty-eight years! What a long time to live in an iron lung! How did you get polio, Joannie?

Well, the summer I turned 18 I spent at a Quaker camp in East Millsboro, Pennsylvania, where college-age students worked with miners and their families. It was a cooperative community; the miners were to have their own factory, their own homes and gardens—this way they would not be dependent on unscrupulous mine owners for their living and for purchasing food and clothing. For almost two months I dug ditches, cut down trees, and laid cinder block. Although I enjoyed it, it seemed as if we were just going through motions. We weren't getting close to the people we were trying to help; we weren't relating to them in a meaningful way. I remember praying that summer that the Lord would give me an understanding of people who were really suffering.

My prayer was answered, but in a way that I never dreamed of—my experience with polio has been the answer

MARK FINLEY
INTERVIEWS
JOAN HERMAN

*Mark Finley is
associate pastor
of the Sterling,
Massachusetts,
church.*

to that prayer. Suffering and learning to live with handicaps has helped me to understand people in many situations where I just never would have before.

I didn't understand much about healthful living back in 1946. During that summer of hard work we all got up at six o'clock, to be ready to go to work after breakfast. I had a cold all summer and didn't take care of myself—I habitually went to bed late. I weakened my health, and this made me susceptible to the virus, I'm sure. I found myself so tired that it was a real effort to go to work. Then I got a backache but kept on at the job until I couldn't take it any longer. Finally the backache, a headache, and aching all over indicated that I was really sick, so someone called a doctor. I remember their taking the door off its hinges and stretching it over two chairs for me to lie on while they gave me a spinal tap. Then they took me to the hospital. There they found that I not only had polio but "walking" pneumonia and anemia too.

You must have been pretty sick!

For the first three weeks they weren't sure I would live, but the Lord brought me through this critical period.

How about the iron lung? Was it hard to adjust to it?

Before they put me in the lung, I said, "Oh, what a wonderful invention." And I am even yet more and more impressed all the time that it is a wonderful invention. When I became well enough to be taken out of the lung it was a very difficult experience. I was totally paralyzed from the neck down, and this included my breathing muscles. I couldn't breathe at all. I couldn't even move an accessory muscle. So, when I was pulled out of the lung, it was as though I was under water. If you've ever been hurt under water, you can get some idea what it was like. It seemed that panic and terror took over.

The doctor explained to me that everybody can hold his breath for *just one minute*. So they asked me to come out of the lung for only that long. I had to be reasonable and remind myself that in spite of the panic and terror I was feeling it wouldn't really hurt me to be out one minute. So, they would take me out several times a day for one minute. I began to realize that in order to survive I would have to build up that one minute to two, and three, and five minutes.

Why did they want you out of the lung?

They were thinking of weaning me away from it to a rocking bed, one that rocks up and down like a seesaw at breathing rate, and thus allows the force of gravity to assist breathing. Since I would be the first person ever to do this, they asked for my permission. I agreed. The transfer from the lung to the bed would take more than a minute, so I really needed to learn to be out of the lung longer. It would also be safer. I had a very wise doctor, and she left it to me to build up my own free-breathing time. I did, with the help of God.

Was there anything you could do to keep your mind off your illness?

I learned how to turn pages so I could read my Bible again every day. I couldn't even wiggle my big toe, but I had learned to turn my head a little bit from side to side. I was getting exercises and good care and hot packs. Then I came across an old saying, "Go forward, however small the opportunity." So I began to wiggle my little toe. I really capitalized on that. I was encouraged.

The Lord gave me hope, and the Bible promise struck me as truth, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." "All these things" was really quite a few things—strength, courage, the ability to breathe comfortably, to talk while out of the lung, even to sneeze and yawn, which I hadn't been able to do. It was also getting along better with my nurses. It's quite an adjustment—from being an independent, vigorous person, with a longing to serve others, to becoming someone totally dependent on others.

Joannie, weren't you tempted to be overwhelmed with despair and discouragement?

I surely was. But not at first. The first thirteen months I was learning how to get over the acute phase of the polio, how to breathe a little bit and even breathe some alone, and I was becoming adjusted. I was confident that I could get well and overcome this challenge like any other, if I just did my very utmost and cooperated with all I was told to do.

Then I got pneumonia and had to go back into the lung and start all over again. It was at this point I realized that I couldn't do it alone. I needed the Lord.



Joan visits with friends in her room at New Horizons.

God's Holy Spirit taught me the need for self-discipline. I found that my words and thoughts had a very definite effect on my physical strength and my will to go forward, to live, and to overcome.

Any other despondency-dodgers?

I discovered how important it was to have regularity in my life; to get up on time; to eat on time; to eat well, even if I didn't feel like eating; to do my exercises as I was supposed to; to get in and out of the lung; to read at a regular time; to get outdoors as much as I could; and to have recreation as I was able to find it.

Not too long after I had passed the critical stage in my illness, I wanted to get dressed in clothes, as everyone else was doing. That made me feel so much better.

If you are going through a period of depression or despondency you must disregard your feelings, and go about your daily duties. You have to push yourself—I had to push myself. It took a tremendous amount of will, and the Lord gave me that will and courage.

What kind of books did you read?

I read the Bible or books that would shed light on it, and books on nature, or autobiographies—Booker T. Washington, George Washington Carver, and Oliver Wendell Holmes—people whose lives had counted for much in service to mankind. The books I read and the thoughts I cherished tended to be what was constructive and beautiful. They just *had* to. I couldn't afford to do otherwise, or I could have perished in the darkness that crowded around me.

How did you manage to read?

The Lord gave me strength first to hold letters in my left hand, then little

pamphlets, and finally my New Testament, so I didn't have to depend on others to turn the pages. I learned to turn the pages with my tongue.

Were you able to get out of your hospital room at all?

Dr. Jonas Salk had his laboratories downstairs in the same hospital I was in, and I used to go down and visit with him and watch him discovering the polio virus and then a vaccine for it. He later became one of my supporters.

Then, after 2-1/2 years in Pittsburgh, I was fortunate to move out into the country. I was first at a rehabilitation home for children out from Leesdale, Pennsylvania. It was on a large farm estate, and I enjoyed the flowering trees and gardens and cows so much. Since I was not completely confined to the iron lung, a friend would push me through the grounds and this had a healing effect on me.

Then, although I was about 20, I had one wonderful year at the D. T. Watson home for crippled children. There I learned to stand up, to walk with a walker, and to feed myself. I was given more breathing equipment because they began to realize it was too much effort for me to breathe just with a rocking bed. I was also given a chest respirator part of the time. And, best of all, I had opportunity to teach history to one of the high school students there.

What was it about having polio that bothered you most?

I had always felt, especially when I was sick, that it was essential to try to help others. Before I learned how to do this with my limitations it positively made me sick not to be able to.

So you had to devise ways to do this.

I believed that I had a contribution to make as well as anyone else; it was just a matter of learning how. The first thing was to learn to write well: writing letters and composing poetry became one outlet. Another was teaching the students at the Watson home—Sunnyhill it was called. And it was a sunny hill. Then, there is New Horizons.

What is New Horizons?

The vision of New Horizons gradually grew in my mind and heart. It would be a family home and community for physically handicapped adults and their friends.

With the help of God, we've gotten



A little over a year ago, after the interview took place, Joan Herman developed a malignancy that took her life. Courageous to the end, and trusting fully in God, her last days were spent in continued ministry to those about her.

24 acres, a picnic pavilion, and a recreation area—all through the efforts of a group of physically handicapped adults and their friends. This recreation area is shared with many other organizations, such as Alcoholics Anonymous. There are more than 500 members, and a newspaper, *New Horizons*, that goes all over the world. That involves a lot of work. I was editor of the newspaper and wrote for it, edited, and published it.

Seven years ago when I met you your health wasn't as good as it is today. I am amazed at your improvement. Your general health, even your complexion, is so much better. What has happened these seven years?

It was a great wrench at my heart to have to leave my many friends in New Britain and my work with *New Horizons*. But since the Lord taught me principles of health and Bible principles of living, I really believed I needed to be in a hospital where these principles were cherished and practiced. The Lord opened the way for me to come to Wildwood Sanitarium and Hospital, in Georgia. Since I have been here my health has improved by leaps and bounds. I was in the lung almost full time when I left Memorial Hospital, and I'm out of the lung just about all day every day now. I rest in it one day a week simply to recharge my battery, so to speak, so that I will be strong enough to enjoy the full life I have here.

On my vegetarian diet I have more stamina and strength. I used to get five and six colds a year and suffer very much from them. But since I've learned the value of eating only a very moderate amount of sugar, drinking lots of water, and getting regular rest and exercise, it's very seldom I get a cold. I get exercise with my motorized chair that I drive around myself.

I visit my friends, and I type regularly in the mornings. I give Bible studies, and am part of the teaching staff here as an assistant clinical instructor of nursing, a very rewarding and meaningful experience. As a long-term patient, I've learned a lot about good nursing and I can share this with the students as they learn my care. Not only that, but I can share insights the Lord has given me through my experience these years. My life has opened up. It is much more abundant, and my appreciation of my heavenly Father and His love for us grows and grows. ❧

One Stick

DIVORCE HURTS. It hurts the separating persons. It hurts the children. It hurts relatives and friends. It hurts society.

So it was with Judah and Israel—originally *one* nation, called into existence to reflect the glory of God and to be His agent in winning back the world.

As is the case with so many relationships, selfishness, desire to dominate, and increasing distance from God brought forth schism and finally outright militant division and even aggression. Not only did Judah and Israel suffer, but their relatives and other on-looking nations, and all of society—to this day—have been hurt.

Might there be an analogy with modern Israel, God's remnant church? He brought the church into existence to reflect the glory of God, to call His people out of modern Babylon, and to be His agent in winning back the world to loyalty to Him. He intended to blend into one body the restorative ministries embodied in Christ, our Great High Priest and our Great Physician.

"Christ," we are told, "gave a perfect representation of true godliness by combining the work of a physician and a minister, ministering to the needs of both body and soul, healing physical disease, and then speaking words that brought peace to the troubled heart."—*Counsels on Health*, p. 528.

His church is to follow this example: "From the light that has been given me, I know that an intimate relationship should ever exist between the medical missionary work and the gospel ministry. They are bound together in sacred union as one work, and are never to be divorced."—*Ibid.*

Note the statement "are never to be divorced." To this we can add: "Medical missionary workers and workers in the gospel ministry are to be bound together by indissoluble ties."—*Testimonies*, vol. 8, p. 46. "Our physicians are to unite with the work of the ministers of the gospel. . . . Medical missionary work

HEALTH STAFF

is in no case to be divorced from the gospel ministry. The Lord has specified that the two shall be as closely connected as the arm is with the body. Without this union neither part of the work is complete. The medical missionary work is the gospel in illustration."—*Ibid.*, vol. 6, pp. 240, 241.

This was God's plan. But grasping selfishness, desire to dominate, an increasing distance from God brought forth schism—divorce, if you please—that has injured the work of God ever since.

Union of the Two Sticks

God had a remedy for ancient Israel. In one of His graphic representations of His will and of the potential for His chosen nation, He told Ezekiel to take two sticks (Eze. 37:15-28). On one he was to write, "For Judah, and for the children of Israel his companions," on



W. Clendaniel

the other, "For Joseph, the stick of Ephraim, and for all the house of Israel his companions." The prophet was then commissioned, "Join them one to another into one stick; and they shall become one in thine hand."

Lest there be any doubt as to the meaning of this union of the two sticks, God said, "I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. . . . And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them" (verses 22-24).

What a beautiful figure symbolizing the healing of the division of Israel and Judah. We suggest that it might also symbolize the combining of ministerial work and the medical missionary phases of modern Israel.

In Genesis 49 the characteristics and the respective futures of the sons of Jacob are delineated. There Judah is pictured as the scepter, the lawgiver; Joseph, as a fruitful bough by a well, sorely wounded but upheld by the hands of God. In 1 Chronicles 5:1, 2 we learn that Judah prevailed above his brethren, but the birthright that would customarily have been given to Reuben was given to the sons of Joseph. In Zechariah 10:1, under the reviving influence of the latter rain, Judah would be strengthened and Joseph saved.

Ellen White links Joseph to the healing ministry. In *Testimonies*, volume 8, page 153, written to the medical superintendent of a large sanitarium, she states, "Every institution that bears the name of Seventh-day Adventist is to be to the world as was Joseph in Egypt, and as were Daniel and his fellows in Babylon."

It is clearly God's will that the breach between Judah and Joseph, between the ministers of the gospel and the ministers of healing, be bridged. The two are to become "one stick" in the hand of the great Healer. Then God will make a covenant of peace with them—an everlasting covenant—and will set His sanctuary in the midst of them forevermore. He will be their God, and they shall be His people.

"And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore" (Eze. 37:28). ■■

Stomachs Need Siestas Too

"EATING BETWEEN MEALS is bad for your health," my parents used to tell me. Since my father was a physician, I accepted this, along with a number of other rules that made up the pattern of healthful living my father and mother taught me.

Even though I followed the rules, I was not strongly convinced of the importance of not eating between meals. My conviction was lessened by the fact that I was constantly assailed by an active appetite. The availability of snack foods didn't make things any easier. There were nuts, fruit, corn chips, and other things around the house that were used at mealtime and for the lunches the children took to school. And there are always boxes of candy on hospital wards.

As I listened to patients in my office, it seemed there were "benefits" of between-meal feedings. A small snack would dependably quench the fire in an acid stomach, and soothe an ulcer if present. Many patients discovered that a snack at bedtime was the only way they could "improve their troubled sleep." Any suggestion that a bedtime snack might have caused their "troubled sleep" was usually poorly received and was difficult to demonstrate.

From the standpoint of physiology, it seems that the human body should be able to take care of snacks very well. God has given us, in every organ system, a tremendous physiologic reserve. Each system is designed to function at a peak capacity several times over what is needed for ordinary daily living. This reserve power is also present in the digestive organs. Apparently digestive organs can continue to digest as long as food is present, without apparent fatigue.

For many years gastroenterologists have been treating ulcers by giving milk or cream every hour on the hour, and antacids on the half hour. As the patient improved, this was modified by allowing a bland, three-meal diet program, with milk or a snack between meals to neutralize the acid. These concepts were taught in the classroom, and by practice in the clinic. It was very plain to see that acid was neutralized by food and by milk, and that by giving these things constantly, acids should be reduced.

Yet, there was this advice *not* to eat between meals. I'm sure my readers are familiar with these. Let me just list a few:

"I am astonished to learn that, after all the light that has been given in this place, many of you eat between meals! You should never let a morsel pass your lips between your regular meals. Eat what you ought, but eat it at one meal, and then wait until the next."—*Testimonies*, vol. 2, p. 373.

"Regularity should be the rule in all the habits of children. Mothers make a great mistake in permitting them to eat between meals. The stomach becomes deranged by this practice, and the foundation is laid for future suffering. Their fretfulness may have been caused by unwholesome food, still undigested; but the mother feels that she cannot spend time to reason upon the matter and correct her injurious management. Neither can she stop to soothe their impatient worrying. She gives the little sufferers a piece of cake or some other dainty to quiet them, but this only increases the evil."—*Fundamentals of Christian Education*, p. 150.

"Our preachers are not particular enough in regard to their habits of eat-

ing. . . . They have no rules by which to regulate their diet, but indulge in eating fruit or nuts between their meals, and thus impose too heavy burdens upon the digestive organs."—*Testimonies*, vol. 4, p. 416.

No Mincing of Words

In these sample quotations there is no mincing of words, no hesitation, no room for compromise. They involve everyone, including children and preachers. There is a simple, firm, categorical, and emphatic statement that eating between meals is harmful.

In the light of my observation and training, how should I consider such advice? There are three possibilities:

1. This might be categorized as religious dogma, having some ritualistic merit, but not related to healthful living. Or—

2. This could be advice, somehow pertinent to times past, but not to the present time. Or—

3. This could be in that broad category of advance recommendations that God has given us as a people, which has not yet been proved scientifically, but by which He meant for us to benefit.

In talking to patients, as well as to others who are members of the remnant church and who conscientiously follow its teachings and life practices, I find that many are not fully convinced on this point. Obviously the time is ripe for God to show His people again that He meant just exactly what He said.

Recent research has shown that our previous methods of treating peptic ulcers have been all wrong. In fact, it has been another demonstration that the human body is marvelously resilient, and that people with peptic ulcers manage to get well in spite of the methods

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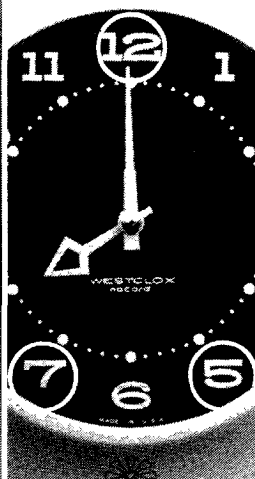
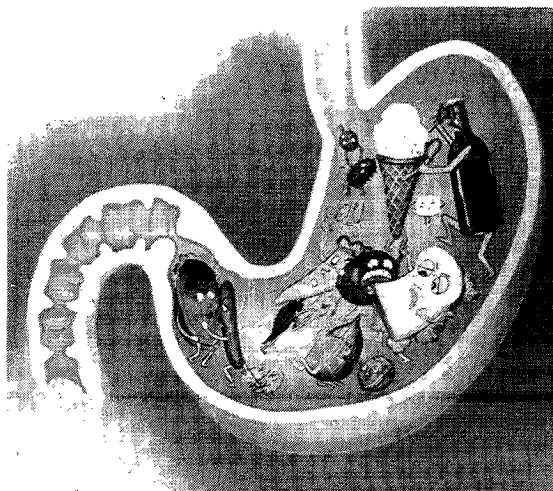
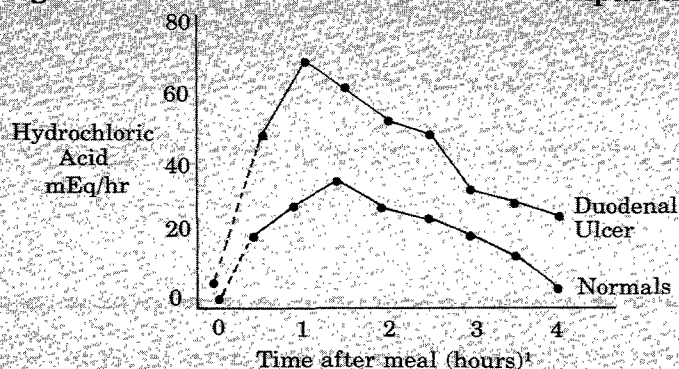


Figure 1—Rate of Acid Production Compared



we have been using in trying to treat them. Our current approach in treating ulcers is almost directly opposite in some respects to what has been recommended for many years (see references).

This change is based on information shown in the accompanying graphs.

Figure 1 shows that after a meal is taken the acid in the stomach continues to be produced for about four hours. Those who have duodenal ulcer disease produce acid at almost twice the rate of the average normal.

Figure 2 shows that after a regular meal the acid is quite adequately neutralized for about an hour or so, then rapidly rises for an hour or so until another meal, when it is neutralized again. For those who take milk and cream every hour, the acid stays at a constant high level and is never neutralized. After the last meal in the evening, the acid gradually drops off again and is very low during the night. Other studies have shown that on the three-meal pattern a person does not need to go on a special diet. A bland diet is no more effective in reducing acid than a regular normal diet.

The most logical approach is to allow patients with a peptic ulcer to eat a normal diet of their own choosing, and not try to make limitations that might result in a diet that was not as nutritious and as beneficial as the normal diet would be. Since food causes a dramatic and prolonged stimulation of acid secretion, particularly in patients with ulcer disease, ulcer patients should not take any food late in the evening. Food taken at bedtime causes so much acid to be produced that the person may awaken later at night with pain.

Frequent feedings, as opposed to two or three meals a day, are illogical. Repeated stimulation of the stomach

leads to a high sustained acid level. There is some speculation that by repeated stimulation the parietal (acid-producing) cells are greatly increased in ability to produce acid, and may in a sense increase the likelihood of developing ulcer disease.⁴

Considering again the advice that Adventists have been given, I am impressed at how accurately this information has been relayed to us. There are a number of things that we have been told regarding our eating habits, such as overeating, use of milk and sugar, fruits and vegetables together, spices, too much variety at one meal, and other things.

We have good evidence on some of these things. The evidence is incomplete or yet to come in on several other very important items. In what category should these be put? Are these advance recommendations that we should begin to benefit from now, or are we going to put these into a lesser category and again wait for the world to show us why they are harmful?

In my opinion it is God's will that His remnant people be an example for the world in good health and in joyful living. The recommendations He has given are given to us as advance knowledge that will help us in this direction.

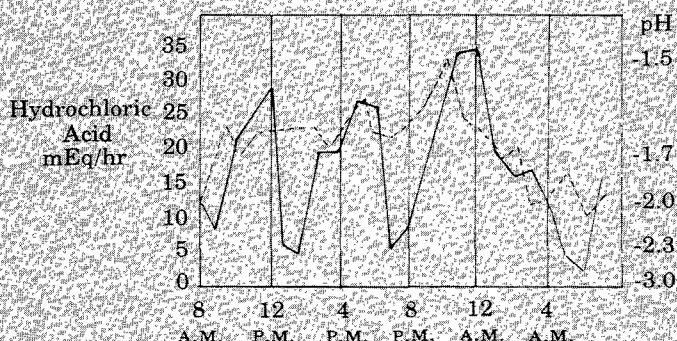
¹ J. S. Fordtran and J. H. Walsh, "Gastric Acid Secretion and Buffer Content of the Stomach After Eating: Results in Normal Subjects and in Patients with Duodenal Ulcer," *Journal of Clinical Investigation*, 1973, vol. 52.

² J. P. Bingle and J. E. Lennard-Jones, "Some Factors in the Assessment of Gastric Anti-secretory Drugs by a Sampling Technique," *GUT* 1:337, 1960.

³ J. B. Kirsner, and W. L. Palmer, "The Effect of Various Antacids on the Hydrogen-ion Concentration of the Gastric Contents," *American Journal of Digestive Diseases*, 7:85, 1940.

⁴ J. S. Fordtran, "Reduction of Acidity by Diet, Antacids, and Anti-cholinergic Agents," *Gastrointestinal Disease* (W. B. Saunders Co., 1973), pp. 718-742.

Figure 2—Comparison of Acid Neutralization



Milk-cream diet
Regular three-meal diet program^{2, 3}

Celebrate the Bicentennial With “The Story of Our Health Message”

CELEBRATE the American Bicentennial in your church in 1976 by following the Annual Council recommendation to study the book *The Story of Our Health Message*, by D. E. Robinson.

Through this program you can help prepare your members for an expanded witnessing program by following the method of Christ. And what was that method? “In order to impress upon man his obligations to obey the law of God, Christ began His work of redemption by reforming the physical habits of man.”—*Testimonies*, vol. 3, p. 486.

A pilot program is in full swing at the Washington Adventist Hospital church. The authors of this article joined a staff of professional teachers in beginning this Bicentennial Health Study Project on Wednesday night, January 7. Personnel from the hospital staff and members of the hospital church came together to review the history and development of Seventh-day Adventist concepts of health and medical practice.

The class meets the last Wednesday night of each month and is involved in answering numerous questions and clarifying many provocative issues, such as the meaning of Adventist health philosophy, How did the unique sanitarium concept get started? and Is the sanitarium program out of date? Especially interesting is the study of the role Ellen G. White played in the beginning and development of health services in America and around the world.

Every class night a twelve-minute

J. WAYNE
MC FARLAND
and D. A.
DELAFIELD

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color slide series is presented as a “Panorama of Health” feature. Don Hawley, editor of *Life and Health*, and the associate editor, Dr. Irving Jones, then present “What’s New in Health?” Free copies of the current issue of the national health journal are distributed to the enrollees, and the latest developments in the prevention and cure of disease are discussed.

Next we review assigned chapters in the textbook *The Story of Our Health Message*, using a guidebook that has been prepared to help class members find a sense of direction in their study. The lesson study itself takes about thirty minutes. In connection with the review of this lesson, physicians and nurses are drawn into the discussions to add the weight of their professional knowledge to the subject. The final feature of the program is a question-and-answer period.

The latest enrollment count totals 335 members, and people are still registering. Enthusiasm runs high, and there isn’t a dull moment, because there is so much variety in the program. It is much like the Testimony Countdown and Charismatic Countdown programs that have received such favorable reception in recent years.

Our textbook contains some of the most fascinating stories the class members have ever read. It strengthens one’s faith in the divine guidance of the messenger of the Lord, who brought this important phase of healthful living to the attention of the early believers. Today medical science is upholding what inspiration revealed years ago.

It is just possible that you have not begun your study of *The Story of Our Health Message*, but you can catch up by doubling up lesson assignments for a couple of months. This book is available in a 75 cent newsprint edition along with the “Twelve Outline Studies of *The Story of Our Health Message*” (25 cents) at your Adventist Book Center. Class members may subscribe to *Life and Health* for \$6.75. A new 80-slide program and script entitled “Heritage of Health” has been prepared to add interest to this program. It is available through Professional Health Media Services, P.O. Box 922, Loma Linda, California 92354.

We never have had a better opportunity to reach people, for the whole world has now become health conscious and is most susceptible to this message. ■

Can There Be an Innovative Adventism?

IT IS A truism in cultural anthropology that a people becomes increasingly isolated from its neighbors as it becomes a prisoner to its language. Conversely, isolation is a major factor in the development of language. Groups possessing common genetic and cultural ancestry may in the course of migration and expansion find themselves cut off from one another by natural barriers—mountains, deserts, bodies of water. Initially they may continue at least limited intercourse, but as their visitations become less and less frequent the separated groups develop divergent customs, ways of looking at things, and most important, different language with which to express these. Finally isolation may become virtually total, and a group on one side of a barrier may come to possess only a hazy and distorted awareness of what is taking place on the other.

This is not only a truism in social anthropology, it is a fact of life in the sociology of religious movements. And this is a fact that a people committed to a mission "to every nation, kindred, tongue, and people" would do well to ponder. There are many kinds of barriers, some of them not literal bodies of water—and there can exist linguistic isolation even within the same mother tongue. There are even generation barriers.

It is important to recognize this. It is also important for us to be aware of the extent that it may be happening to us. There is reason to believe that many of us have increasingly come to talk only to ourselves and to others who are very much like us in belief and vocabulary. Some give the impression of being virtually unaware of that growing number of people being spewed out on the other side of that gulf by the vast megalomaniac

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structure which is the American educational system; people who seem to have little interest in or understanding of the things we love to talk about, and have long since ceased asking many of the questions to which we continue to address our answers; people whose world views and customs have become so different that for many of us they have practically ceased to exist.

At no time since the first century has the church had so great a need for the outpouring of the gift of "tongues," that is, for persons gifted with the ability to communicate this truth in innovative ways and moreover with the courage to do so. Unless we receive and develop that gift and soon, we may well find ourselves thrust aside by a world hastening to find its own answers in its own way. The worst thing that can happen to a "voice crying in the wilderness" is that it find itself alone in that wilderness with no one to listen or to understand.

Bridge-building must be attempted again and again—even if one runs the risk of being misunderstood. To keep in touch with all of that world for which Christ died may tax the creative skills of all of us. But it may also call for innovation in the realm of ideas. The words *innovation* and *new*, as in "new light," have much in common. In the words of Ellen White in *Counsels to Writers and Editors*, pages 38 and 39: "Whenever the people of God are growing in grace, they will be constantly obtaining a clearer understanding of His word. They will discern new light and beauty in its sacred truths. This has been true in the history of the church in all ages, and thus it will continue to the end. But as real spiritual life declines, it has ever been the tendency to cease to advance in the knowledge of the truth. Men rest satisfied with the light already received from God's word, and discourage any further investigation of the Scriptures. They become conservative, and seek to avoid discussion.

"The fact that there is no controversy or agitation among God's people, should not be regarded as conclusive evidence that they are holding fast to sound doctrine. There is reason to fear that they may not be clearly discriminating between truth and error. When no new questions are started by investigation of the Scriptures, when no difference of opinion arises which will set men to searching the Bible for themselves, to make sure that they have the truth, there will be many now, as in ancient

times, who will hold to tradition, and worship they know not what."

It might also be useful to recall her statement that at the end of time "the warnings that worldly conformity has silenced or withheld must be given under the fiercest opposition from enemies of the faith. And at that time the superficial, conservative class, whose influence has steadily retarded the progress of the work, will renounce the faith and take their stand with its avowed enemies, toward whom their sympathies have long been tending."—*Testimonies*, vol. 5, p. 463. If the church ever loses its capacity for clearer visions of God, new insights and understandings, it will have betrayed its divine calling.

Perhaps "innovation" is too strong a word here. It may be that terms such as "creative" or "progressive" would be more appropriate, for "new light" is an expression containing two words, the second being light. If light refers to truth and truth is a unity, all "new light" is continuous with what went before and belongs to it. There may be progression and development—indeed must be—but not in discontinuity with the past.

But that does not mean that there cannot be new ways of stating the truth. (It is unfortunate that some Christians are more acquainted with the language of Christian faith than they are with its essence and thus do not recognize it in unfamiliar dress.)

Creators need other people as both positive and negative sounding boards.

Finally, it is important to recall that for innovation to contribute to the progress of truth there must be a community. Creative people require a community of other minds who become the shaping context in which the effort becomes fruitful. No one can be sure that his work is truly creative if he is forced to carry it out in isolation. Creators need other people as both positive and negative sounding boards, as well as for encouragement in the effort. The effort requires courage, and courage feeds on encouragement.

To repeat, what this implies is that there be a community. And community presupposes trust. Unless the church can become a collection of people who trust one another, who are willing to assume the best until forced to admit the worst, that which we so desperately need to complete our common task will elude us.

Can there be an innovative Adventism? There *must* be! The world and the times demand it. The task before us requires the utmost in creative effort in every direction including progressive openness to new ideas and methods, and it requires persons with sufficient courage to face up to it.

Above all, the times demand that a community of people draw together in mutual trust and confidence so that the effort can be that of all of us together. Come to think of it, this kind of love and unity might just be the greatest innovation of all. ■

"Only a Boy Named David"

Royal Sage



"Only a Boy Named David," as the children's song used in our Sabbath schools says? Sometimes it looks very much as though a good many of our impressions of these truly great Biblical stories come more from songs such as this than from God's Word itself.

"Boy," indeed! He was a full-grown "youth" or "young man," capable of slaying a lion, when he was anointed to replace Israel's King Saul, who had become so wicked. This anointing was even before his victory over the giant Goliath, who was somewhere around ten feet tall (1 Sam. 17; cf. *Patriarchs and Prophets*, p. 637ff.). David was a rugged outdoor youth, around 19 years old at the time.

"Only a little sling"? Actually, it was a long leather strap designed to cast a rock—certainly it was not a little stone or pebble—with killing force. In the Bible we are told, "And he took his staff in his hand, and chose him five smooth stones out of the brook" (1 Sam. 17:40). Probably all of us wish always to tell the truth. It may be that the reality of some of these stories is more than the young should be called on to assimilate, even though we do live in days of unquestionable violence, which reinforce what a violent thing sin is.

Song or no song, these are some—not all—of the facts in the account of young David's encounter with the Philistine champion.

Reaching the Spiritually Illiterate

FORTRESS ADVENTISM seems to be withstanding the assaults from the secular city rather well. Our schools are protecting larger numbers of youth than ever before. Our churches bulge toward second services. Our colleges and seminaries fashion articulate, erudite spokesmen for fundamental, conservative theology standards. Our expeditions into the territory of the enemy liberate more than ever before.

Yet all is not well within the fortifications. Desertions sometimes threaten to overtake new recruits. The exhortations of our generals leave large segments of the ranks unmoved. Our captains ponder the breakdown in discipline between Sabbath parades. There is the suspicion that some shuck their uniforms on workdays and go AWOL. Often the media drumbeat of the alien culture seduces the soldiers of the cross to inattention and insubordination.

The pastor, frayed and frazzled captain of the local regiment, wavers between retreat into the more secure areas of the fortress, where many of his members may not follow, and an advance into new territory where he may find himself cut off from lines of communication and the supply trains. Often this dichotomy strikes at the very heart of the church's mission.

I was reared within the fortress, product of a second-generation Adventist ministerial home, who saw that the stout walls of church school and college surrounded me. Even the language clanged the gates shut every time they

WALTER
R. L. SCRAGG

*Walter Scragg is
president of the
Northern Europe-
West Africa
Division.*

threatened to open. Non-Adventists we dubbed "outsiders." They were appropriate victims for an evangelistic foray of a Sabbath afternoon, but not to be mingled with, or sought out on a social or intellectual basis.

In MV Society we reported on "contacts" with "outsiders" and pledged ourselves to keep the "Morning Watch" lest a sudden dawn assault find us unprotected.

With our campaign maps coded according to *Bible Readings for the Home Circle*, and heads charged with texts while our pockets bulged with tracts, what could we do but rejoice in the "outsider" who "just looked like an Adventist"?

And so evangelism shaped its strategy around the idea of finding "the honest in heart" who might easily be recruited to swell the numbers inside the fortress. Even today our better programs shape themselves around this strategy. Success burgeons from Bible-marking plans, Gift Bible Evangelism, Bible correspondence courses, Bible crusades.

We probably won't give up the use of this strategy, for large numbers of people are still spiritually literate, even if not as Biblically literate as they once might have been. But in the secular city, stronghold of secular man, different strategies and tactics seem far more appropriate. To confine ourselves to the role of switching one set of doctrines for another as we "complete the Reformation" may suffice in some cases, but takes on the sound of an alien code for many dwellers in the secular, materialistic apartment towers and housing developments.

Six-Day Secularists?

Even within our own ranks, many Seventh-day Adventists switch roles to six-day secularists come Saturday night. The interface of our lives and the lives of our members is with the secular. We mingle with secular man, we partake of many of his goals, his ambitions, his successes.

It might well be easier to tut-tut this all away as being another sign of the end time, gather the armaments of fundamentalism around us, and fire volleys of ire and indignation at a world

gone crazy. In doing so we may rally to the flag the loyal, the devoted, and the convicted, but having done that we may well have left the field to satanic recruiters.

What we need to know about the fortress of Adventist belief and practice is whether it is stout enough to arm us as we venture with our people into the secular world they inhabit, and, just as important, whether the banners we wave will attract the belief and loyalty of new recruits.

The elements of a pastoral and evangelistic strategy toward the secular city exist. More and more plans and ideas are developing among thoughtful pastors and their laity for reaching secular man.

Fortunately the church has had to face a pagan world since its overseas work began in 1874, and the basics necessary for confronting a secular world are similar.

Bible Strategy

It should come as no surprise that the Bible offers many concepts that will fortify the church in its assault on the bastions of worldly wisdom and indifference. Paul and the apostles had to succeed in a world much like ours, with its Greek philosophy and Roman materialism.

Paul therefore kept an *adaptable* strategy as he moved among the sophisticates of the Greco-Roman civilization. "I have, in short, been all things to all sorts of men that by every possible means I might win some to God. I do all this for the sake of the gospel; I want to play my part properly" (1 Cor. 9:22, 23, Phillips).*

On Mars Hill, Paul proved that he could adapt himself to the intellectuals of his day and conduct a successful evangelistic campaign. Before Festus and Felix Agrippa he showed how to use *common ground* in order to reach out to these somewhat cynical government officers. In his reasoning about wisdom and the cross he was using concepts that were familiar to his Greek audience and hardly Judaic in their origin.

In His search for common ground Jesus fell afoul of the spiritual leaders of the Jews. "The Son of Man came eating and drinking, and they say, 'Look at

Jesus sought to meet the minds of the common people.

him! a glutton and a drinker, a friend of . . . sinners!' And yet God's wisdom is proved right by its results" (Matt. 11:19, N.E.B.).† At least to a certain extent, in evangelism, Jesus said that the end justifies the means. His mingling with the lower classes and the irreligious alienated the Pharisees. They regarded Him as contaminated, as lowering the standards of righteousness by His actions; but He retorted that the results proved His methods right.

"We may reflect with profit upon His manner of teaching. He sought to meet the minds of the common people. His style was plain, simple, comprehensive. He took His illustrations from the scenes with which His hearers were most familiar."—*Evangelism*, p. 565.

Meeting Felt Needs

Then blessings on the pastor-evangelist who knows how his people live the six days they are away from church; who reads their newspapers and news magazines; who watches television and listens to radio (within the grounds of Christian propriety and standards, of course); who knows the streets they walk; who senses the social pressures they endure. And if he also knows this about his community and his city, he is all the better equipped to meet the challenge of the secular and the indifferent.

Jesus Christ sought to answer the felt needs of the people. He wasn't passing out baby clothes to senior citizens, or seeking to fill the bellies of the famished with sermons on Revelation 10 and Daniel 11.

"This work God would have us do. Christ's example must be followed by those who claim to be His children. Relieve the physical necessities of your fellow men, and their gratitude will break down the barriers and enable you to reach their hearts. Consider this matter earnestly."—*Testimonies to Ministers*, p. 424.

In seeking to answer human need, one great danger exists: we may become satisfied with the means and forget the end. "Everywhere men are unsatisfied. They long for something to supply the need of the soul. Only One can meet that want. The need of the world, 'The Desire of all nations,' is Christ."—*The Desire of Ages*, p. 187.

Many programs have been developed in recent years to meet human need. The Five-Day Plan to Stop Smoking, the Four Dimensional Key to the Cause of Alcoholism, "coffee shop" ministries, inner-city programs reinforce the pastor as he sallies into the heart of the secular city. The development of witnessing techniques that seek to confront the Biblical illiterate with the person and claims of Christ helps prevent the use of programs for the sake of the program. And we need more concepts that take the person who is basically pagan in thought and deed and bring him to Christ.

Recently John Robertson, of the Voice of Prophecy, has developed radio spots that nudge secular man toward the consideration of Jesus Christ as an alternate to the other answers to the world's problems. The "Aware" series has enjoyed unusual success. Now the Voice of Prophecy is shaping similar designs for youth and other audiences.

"All These Puzzles" offers no Bible studies, doesn't presume a knowledge of the Bible, or even of Jesus Christ. It offers Jesus Christ as an answer that might be considered and might prove more effective than the scientific, sociological, and technical answers that seem to have failed. And even then Christ usually appears only in the closing paragraphs of the chapters.

Still Need the Nets

The pond of Biblical knowledge still holds many fish, and we still need the strong nets of Bible study and doctrinal analysis to convict and modify belief. But more and more fish swim in other waters. Then we must use other methods, other bait. This is why the emphasis found in Century 21 and other health-related programs designed for the next quinquennium has such significance.

The quantity of these new programs, the quality of their focus must increase if we are to continue to reap in the 1980's as we have in the 1970's. "Remember: sparse sowing, sparse reaping; sow bountifully, and you will reap bountifully" (2 Cor. 9:6, N.E.B.). Sowing the field of secularism does not so much demand new kinds of seed as it demands new methods of fertilizing, new plans for watering and irrigating. If we sow only in the methods of Bible course study, or doctrinal tracts, we may pronounce the field stony and footworn and unproductive.

We know that the secular citizen

The world seeks concern, not manipulation.

needs Jesus Christ. But does *he* know that? And if he suspects it, can he recognize our concern to genuinely help him in our approaches to him?

Back to Fortress Adventism for a few moments. Need we fear that new approaches and methods will demolish the walls and let the armies of apostasy and compromise overrun the citadel? Fears like this are expressed whenever someone tries a new approach. The Voice of Prophecy still smarts from wounds received in its foray into the world of young people with "The Way Out." And the wounds didn't come from the conflict outside. The fiercest darts were hurled from within the fort. Yet this program has put more than a million names of non-Adventist youth on the mailing lists of the Voice of Prophecy. In a sense AWARE is just as revolutionary, though not so controversial because it is couched in conservative English.

What many of these new techniques are saying is that it is right to meet man where he is with his minimal knowledge of the Bible; that it is not just our job to complete the reformation in the minds of the doctrinally literate; that we have a responsibility to all men, whatever their condition, their knowledge; that we really have eliminated all traces of the shut door of our beginnings; that some things ought to be done regardless of the soul count at the end.

In the secular city the pastor and his recruits must take a "disinterested" stance toward human need. Not uninterested, but disinterested. So many phonies batten on human need that we dare not raise the suspicion of new ones. Our disaster vans roll because of people in need, not because someone will call the lay activities director to account for expenditures in souls won. The world seeks concern, not manipulation. And in this involved but disinterested stance, the spiritual programs of the church may succeed even better.

Jesus told His disciples, "And I, if I be lifted up, will draw all men unto me." To lift up Jesus in the heart of the secular city means something far different than it did fifty or even twenty years ago. It's the same Jesus, but the question we must answer is, How can man best know and understand the Jesus we are lifting up before them? ■

* From *The New Testament in Modern English*, © J. B. Phillips 1972. Used by permission of The Macmillan Company.

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Doctor of Ministry Program Enthusiastically Received

Leaders in theological education are surprised at the enthusiasm with which the Doctor of Ministry professional degree program has been received. In five years we have moved from only three programs, enrolling about 200 students, to more than fifty programs with almost 3,500 students in North America. Some observers expect the Doctor of Ministry degree to become, unofficially at least, the standard of formal education for the professional ministry.

It should be noted that although a few seminaries offer the D.Min. degree as a part of the total original academic preparation for ministers in an "in sequence" program, the majority of the seminaries that offer this degree have tailored programs in continuing education to meet the needs of the practicing minister in what is termed an "in ministry" program.

Ordained ministers, struggling to cope with increasing complexity of the task of pastoral leadership in a world of rapid change, are looking to these programs for retooling and for upgrading in competence for their work.

The Andrews University Theological Seminary has been offering a study program for the Doctor of Ministry degree just over two years. It is open to ordained ministers who hold the M.Div. degree (or its equivalent), who have had three or four years' experience in the practice of ministry, and who have demonstrated high personal potential for the successful practice of ministry. Recent graduates and present student members of the program include pastors, conference departmental secretaries, and teachers of ministerial students in the practical aspects of ministry.

The program requires a minimum of four quarters of course work and a written report of a doctoral research project. Stu-

dents generally find that the completion of the research project requires an additional period of time beyond the four quarters in residence. Projects developed in the context of the minister's work setting are encouraged.

Organized according to the generalist professional model, the program emphasizes the traditional functions of the practicing minister in four separate quarter-long emphases: word and worship, pastoral care and nurture, leadership for church growth, and church and society.

Individualization of study needs and interests is arranged through elective courses and the student's doctoral project.

Address inquiries for details regarding the Andrews University Doctor of Ministry program to:

Arnold Kutz, Ph.D., Doctor of
Ministry Program
Seventh-day Adventist
Theological Seminary
Berrien Springs, Michigan 49104

Sabbath Book Being Prepared

Eighteen professors at Andrews University are contributing to a book entitled *The Sabbath in Scripture and History*.

This challenging project is sponsored by the Review and Herald Publishing Association, with Kenneth Strand, professor of church history, as coordinator on the Andrews University campus. He anticipates that the book will be published in 1977.

Raymond Cottrell, book editor of the Review and Herald Publishing Association, plans for the book to be acceptable to the best of Adventist and non-Adventist scholars and educated laymen. "Pastors, teachers, and laymen have lamented the fact that we have nothing of the kind," he states.

J. N. Andrews' long-time classic *History of the Sabbath* is now out of print and would not serve today's needs, Cottrell said.

"We need a new work that will be of enduring value. It would be a major contribution to the church."

The book will include full documentation, sources, bibliography, and appendices. Each chapter is to be written to stand independently and yet blend chronologically and topically with the rest of the book.

The authors and assigned topics are: Gerhard Hasel, "The Sabbath in the Pentateuch"; W. G. C. Murdoch, "The Sabbath in the Historical and Prophetic Literature of the Old Testament"; Lawrence T. Geraty, "Sabbaths in the Ancient Near East"; Sakae Kubo, "The Sabbath During the Intertestamental Period"; Walter Specht, "The Sabbath in the New Testament"; S. Douglas Waterhouse, "The Seven-day Week in Antiquity"; Samuele Bacciocchi, "Rise of Sunday Observance in the Early Christian Church: Social and Political Factors"; James C. Cox, "The Sabbath in the Post-Apostolic Church"; Robert Johnston, "The Sabbath and Sunday in the Middle Ages"; Kenneth Strand, "The Sabbath on the European Continent During the Reformation Era"; Walter B. T. Douglas, "The Sabbath in Puritan England and in the New World"; Roy Branson, "The Sabbath in Modern Judaism"; C. Mervyn Maxwell, "The Sabbath in Seventh-day Adventist History"; Hans K. LaRondelle, "The Sabbath and Contemporary Thought"; Raoul Dederen, "Philosophy and Theology of the Sabbath"; and Thomas Blincoe, "Principles of Proper Sabbath-keeping in the Twentieth Century."

As a companion to the Sabbath volume, the Review is sponsoring a book entitled *The Advent Hope in Scripture and History*, to be written by 14 scholars at Loma Linda University. The campus coordinator there is V. Norskov Olsen, professor of church history and president of the university.

Either campus may require more than one volume to amply cover their subjects, Cottrell said.

by his side

Sponsored by Catherine Dower
for the Shepherdess.

Dear Shepherdess: A friend of mine wrote her thoughts in dialog form one day when the going was a bit rough for her pastor-husband and herself. I'm sure many of us have suffered justly or unjustly at the hands of a well-meaning parishioner and had similar thoughts.

"It is Satan's studied plan to bring discouragement to us all," but "after talking to God He gives one strength and spirit to meet genuinely any situation."

Our message will go to the world when we all give our witness not only of



Ministers' wives share their experiences and observations on successfully working "by his side." Order from your Adventist Book Center, special price, 65 cents.

the doctrines, important as they are, but also that Jesus is our personal Saviour. The resulting joy will not be dependent on things around us or on what people say about us. Our joy will come from within. Such a person cannot be made miserable. Let us thank God for trials. As Barbara Folkenberg says, "Thank God for the black packages we receive, as well as the shiny, beautiful packages." We will be brought closer to God, who wishes us to be polished and refined for the home He is preparing for us.

This month we are also sharing with you another talk that was given at the General Conference session in Vienna by Mrs. C. D. Henri, whose husband is one of the vice-presidents of the General Conference.—With love, Kay

Me: I don't want to go to church this morning, God.

God: Why not?

Me: I don't think they want me there.

God: What makes you think that?

Me: Haven't you heard the telephone ringing and what people are saying?

God: What do you mean?

Me: All the things about my loved one—his sermons are no good, he is not preaching enough about You, his ways are not what they want, his eyes do not look at them as they want. God, if they do not like him, they do not like me, because we are of one flesh!

God: Child, do you remember when I was here on this earth? They wagged their finger at Me. They called Me blasphemous. They spit on Me. How much more do you want Me to remind you of?

Me: I remember, Lord. But You had the Father speak to You from heaven. You had John, who loved You so . . .

God: Just a minute. You have Danny, who always says hello and plants pretty flowers around the church. You have Jeanne and Vic, who always smile sweetly; you have Ben, who always says, "Good morning, Mrs. Pastor. It is nice to see you." You have Robert, who is always kind. You have Richard, who is precious. You have . . .


Thoughts on Going to Church

BY A MINISTER'S WIFE

Me: I guess it is only one or two, Lord, that don't want me there.

God: Yes, and maybe they have their problems of being wanted and loved. Will you go to church for Me? You see, I can't be in My fullest presence at church without you.

Me: Why not, God?

God: I have chosen that My way be known through you, My child. I have chosen My love to be shown through your smile. I have chosen My joy to be shown through your happy heart. I have chosen My patient endurance or *longsuffering* to be shown by your enduring trustworthy friendship. I have chosen My *gentleness* to be shown through your sweet tone of voice in spite of what others may say. I have chosen My *goodness* to be shown through your treating poor, rich, friend, foe, old, young, as My sons and daughters. I have chosen My *faith* to be shown through you that I have given you *eternal life* and will very soon return for you. I have chosen My *meekness* to be shown through you by listening carefully to those who are talking to you whether it is kind or unkind. I have chosen My *temperance* to be shown through you by your healthy, vibrant body and your daily care of it. These are My *gifts* to you. Will you now go to church with Me? 

NONE OF US doubts that the return of our Lord is imminent, but we probably don't recognize how soon this climactic event may take place. In view of this, "What manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God" (2 Peter 3:11).

There is a preparation that is of utmost importance as we look forward with hope and thanksgiving to the return of our loving Lord. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lust, we should live *soberly*, and *righteously*, and *godly*, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:11-13; italics supplied).

To live soberly, righteously, and godly in this present world! To be a peculiar people zealous of good works requires an inward, supernatural, divine change in us. Christ longs to give us a new heart and to renew a right spirit within us. Humanly speaking, it is impossible. In fact, many take as their reason for living as they do today the ancient credo, "Everybody's doing it!"

What else could so dramatically determine our foolish, fickle, immodest fashions? Fashion designers manipulate us like puppets on strings. If the new fashion calls for the short, the tight, the skimpy, the revealing, we conform.

It is my conviction that our dress and deportment ought to reflect our status as daughters of God. But some may say, How would a woman look if she strictly followed out these instructions in dress? The answer—she would have becoming clothes of good material, modest in color.

Preparing for Christ's Return

LORRAINE HENRI

*Lorraine Henri is
the hostess for
the Visitors'
Center at the Gen-
eral Conference
headquarters in
Washington, D.C.*

She would look attractive to sensible people, in neatly tailored dresses and comfortable low-heeled shoes. Above all, she would look pleasing to the Lord, and this is all-important.

Ample Provision

God has made ample provision that through the mighty power of His grace, and the effectual working of the Holy Spirit, we *can* live Godlike lives in this present world. We have to admit that much of the blame and the reason for our decadent society, our crime-filled streets, and our lack of principles and morals rests on the influence of the home. Home must be a place where there is worship and study and prayer. A place where our children can learn from the early years those fundamental truths and practices that they should see exemplified in us that will enable them to grow up to be strong, and moral, and clean. And it is still true that the home to a great extent depends upon what the wife and mother makes it.

The inner preparation for Christ's coming involves absolute and complete surrender to the will of God, holding nothing in reserve. Even for this, we have no human capability, but God in His mercy and His love provides the motivating power.

Actually, the life that we must live has already been lived. Jesus did that for us. But we must be willing to ask Him to appropriate to us His perfect life of righteousness. He longs to do this. He is just waiting to do this, but we must decide to let Him do so.

If we just determine, come what will or may, by an act of our will to give ourselves to Jesus, then there are no temptations, no powers in heaven or earth that can cause us to sin. The testimony of the Bible writer is clear, "For I am persuaded, that neither life, nor death,



Howard Sanden, Artist

nor angels, nor principalities . . . nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38, 39). The servant of God tells us, "If you take even one step toward Him in repentance, He will hasten to enfold you in His arms of infinite love" (*Christ's Object Lessons*, p. 206).

So you see, it's an act of our will. When once we decide, God will impute to us, give to us, the righteousness of His Son, the life that He has lived to cover our old life of sin. Then through His grace, and the inward working of the Holy Spirit, as we constantly submit ourselves to Him, dying daily, He will impart to us daily the righteousness we need, the strength that we need, the grace that we need to live a Christian life now in this present world.

And so, this inward change will be reflected outwardly in our dress, in our deportment, in how we react to things, and in our speech. Everything about us will be a proof that Christianity is real, viable, and beautifully possible.

This experience of complete surrender to God affects every aspect of our living. It will motivate us to keep our bodies in health and in vigor by right exercise, proper eating habits. Because in a new sense we will recognize that our bodies are the temple of the Holy Spirit, we will eat right, exercise right, and think right. Proper mental health will also be a benefit that results from a right relationship with God. We will make our homes little heavens on earth because our living will be heavenly. Our children will know it; our husbands will know it; our neighbors will know it because we have a new, a vibrant, a different source of power for our living. Be it forever understood, God did not make us inferior. He made us equals, and the serenity of this knowledge and the power of God working within us will enable us to live as Christian women ought to live.

Finally, when Jesus comes we will have so fully reflected Him, lived for Him, and been prepared by Him, through the working of the Holy Spirit, that He will want us to be with Him throughout the unending ages of eternity. This is why He is returning to gather those who are His. There is only one way we can miss heaven and that is because we will not, by an act of our will, permit Him to save us. ❧

World Report

Target 80 on Target

THE FAR EASTERN DIVISION is moving steadily forward under a division-wide program of evangelism called TARGET 80. Guidelines for 1976 were sent out by Ministerial Secretary R. C. Williams, TARGET 80 coordinator. They include the following objectives:

1. Every field minister to conduct at least one evangelistic effort of his own.
2. Every worker in an office or institution to get involved in conducting a crusade personally or assisting in some way.
3. Every willing layman involved for Christ in some way.
4. Thousands of people contacted and interests created through the Voice of Prophecy, schools, medical institutions, Sabbath schools, and other avenues of outreach. These must be thoroughly followed up. A visit or two is not enough. Follow through means to keep on visiting, studying, praying, and urging in the Spirit of Christ until a decision is made.
5. Millions wait in darkness while others enjoy the light. It is urgent that we move forward to conquer new territory. Let us lay plans and light up these dark areas.
6. Challenge every church to set a specific goal for souls in 1976. Suggest that each church set a monthly or quarterly baptismal Sabbath throughout '76.

Laity and Ministry Combine in Rangoon Effort

Laity and ministry from four churches in Rangoon, Burma, combined with union leaders and office personnel in a five-week evangelistic campaign



that resulted in forty-one baptisms. According to Pastor V. Kipzanang, Ministerial and lay activities secretary of the Burma Union, this figure represents the largest number ever baptized from one campaign in Burma.

Both lay preachers and ministers shared the speaking assignments, presenting the theme "Come Unto Me" to a nightly audience of 250-300. Weekend attendance filled the hall, which seated 500. Health talks and films were featured, and about 50 people stopped smoking as a result.

During the campaign, which lasted from September 28 to October 31, 1975, 93 signed decision cards indicating acceptance of Christ as Saviour. Among those baptized were several Buddhists and one young Moslem man.

Saya Bakhin gave the sermon on "God's Last Warning Message" to the capacity crowd that attended a five-week evangelistic campaign conducted by the laity and ministry in Rangoon, Burma.

Baptisms Result From Health Education

The baptism of twelve new church members in Medan, Sumatra, can be traced directly to a health-education program.

Following the instruction of E. Liwijaya, health secretary of the West Indonesia Union Mission, the Medan Adventist Hospital launched a health program designed for people of various beliefs—Christian, Moslem, heathen. Nurse Nagari Sembiring conducted health education classes for former patients. After these classes, she requested a pastor to come and conduct Bible classes. When he reached the topics of smoking, drinking coffee and tea, and other temperance subjects, the mem-

bers of the class had already accepted these principles during the health classes.

The twelve who were baptized after these sessions included five Moslems, three from other Christian groups, and four adhering to no particular religious belief.

RIFAI BURHANUDDIN

Temperance Activities Create Interest

In South America temperance activities have led thousands of our youth and adults to effectively awaken attention, interest, and the desire of the community for the truth. In several cities, local churches have gathered to plan and later execute a temperance march. Dressed in T-shirts with slogans such as "Do not smoke," "Do not drink," "Say yes to life," and "Be honest—live without drugs," they parade down the main streets, almost always led by police cars or motorcycles with sirens blowing. They carry posters and banners that carry the same slogans. The marchers usually assemble finally in one of the central squares where they make speeches, distribute temperance pamphlets and magazines, invitations to the Five-Day Plan to be held soon, or announcements of any other community service project.

One young man and his fiancée who took part in one of these marches came to me the next Sabbath with this happy announcement: "At the square we contacted a lawyer who was a heavy smoker and needed help. We were so happy to be able to help him that we even lost our fear of doing missionary work. This afternoon we are going to his house to study the Bible with him."

When we held the temperance march in Belo Horizonte (East Brazil Union) we wrote "ADVENTIST YOUNG PEOPLE" in small letters right under the slogans on the banners. During the days that followed, our telephones were never silent. Many wanted to know what Adventist young people did and what the whole thing meant. In Cochabamba, Bolivia, four hundred young people marched through the city streets. Afterward, the amazed city authorities declared: "Cochabamba will never forget what happened today. You have given us a message of life. We hope our young people have understood."

JOSE M. VIANA

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shop talk

Sponsored by John Rhodes, Ministerial secretary, Southeastern California Conference.

Resource Material in Church Administration

Many of our pastors find it difficult to know where to turn to find new ideas for the administration of their churches. Listed below are a few of the current journals that are available in this field. They may be a little expensive for one pastor to subscribe to all of them, but maybe pastors in your area can divide the subscription list and each one get one and then share the magazines around the circle. Or perhaps the Ministerial secretary of your conference could purchase them all and make them available on a loan basis to pastors who are interested.

In our office, we carry all of the following journals for the pastors to look over, and for source material for our own office publication called "The Flame."

Church Management: The Clergy Journal, Church Management, Inc., 4119 Terrace Lane, Hopkins, Minnesota 55343, \$10 per year.

Church Management is an older journal in the field of church administration and has many practical ideas for the operation of the church. It tends to lean toward the more sophisticated church management procedures, such as might be found in the Episcopal or Lutheran churches. However, there are sometimes pertinent ideas that are very helpful, even in the Adventist Church.

Church Administration, The Sunday School Board of the Southern Baptist Convention, 127 Ninth Avenue North, Nashville, Tennessee 37203, \$4.75 per year.

This magazine, published by the Southern Baptists, reflects a little more of our thinking in the area of church leadership. We would, of course, have to interpret some of their terminology. For instance, the "deacons' board" would be more equated with our "elders." This magazine offers articles written by both men and women in the various fields of Sunday school and church administration.

Church Recreation, The Sunday School Board of the Southern Baptist Convention, 127 Ninth Avenue North, Nashville, Tennessee 37203.

This journal, also published by the Southern Baptists, deals primarily with how to conduct various kinds of church socials and recreational programs. It is particularly helpful for youth leaders and staff who work with the younger set. There are many ideas that can be translated into "social to save" programs for the church youth.

Editor's Note: Beginning with this issue the Shop Talk section of MINISTRY will be under the sponsorship of John D. Rhodes, Ministerial secretary of one of our largest conferences.

The Vary Idea, Arthur Davenport Associates, Inc., P.O. Box 18545, Oklahoma City, Oklahoma 73118, \$12.00 per year, or \$21.60, two years.

This magazine contains pictures, actual capsule quotes from church newsletters, and little gems that are gleaned from reading vast numbers of church papers, and serves in pictorial fashion as a digest of ideas that can be duplicated in your own church program. Arthur Davenport Associates also sells a large amount of church forms, cards, and prefabricated handbills, which are usable for announcements of pastor's classes, evangelistic meetings, et cetera. They would simply need to be imprinted with your own information. At least, if you don't subscribe to the magazine, ask to be placed on their mailing list.

Recycle, P.O. Box 12811, Pittsburgh, Pennsylvania 15241, \$6.50 per year.

Recycle is a little paper journal of about four pages of xerox-type written material of many ideas that are used in various churches. Some of these are too mod for us, but many of them are clever and unique and could be utilized by Adventist pastors. The term "recycle" is used in the sense of recycling ideas that someone else has had. Often at the end of a capsule idea there is an address for you to write to get certain materials that are used by that pastor.

Scan, P.O. Box 12811, Pittsburgh, Pennsylvania 15241.

Scan is another little four-page pulp paper journal filled with ideas that were gleaned, or "scanned" as the magazine indicates, from various church publications and journals. It gives some up-to-date ideas on resource material that will be helpful to the pastors. Much of it, again, is a little mod for Adventist usage.

The Sermon Builder, Church Extension Service, Inc., P.O. Box 988, Golden, Colorado 80401, \$6.00 per year.

The Sermon Builder contains a series of sermons that are seasonal in nature and would be helpful for ideas for around-the-year sermon preparation. There is a large section similar to our own Shop Talk column, which lists ideas of administration and promotion for the pastor. If you cannot afford *The Sermon Builder* magazine, at least ask them to place you on their mailing list for their free journal called "The Minister's Practical Idea Kit and Problem Solver." This quarterly folder is free for the asking from the Church Extension Service and contains seasonal administrative ideas that are for sale from their organization, many of which are very practical and usable.

Crown National Bureau, 424 North Third Street, Burlington, Iowa 52601. This is simply a catalog, but it does list ideas and church development aids, sermon material, ready-to-use art, poster layouts, typical newsletters, and other church materials. It is free, simply by writing to the address shown above.

recommended reading

THE TRUE ESTIMATE OF LIFE, G. Campbell Morgan, Baker Book House, Grand Rapids, Michigan, 1975, 240 pages, \$2.95.

"A powerful preacher, a prince among evangelists," says *Who Was Who in Church History*. You will find nine of his sermons in *The True Estimate of Life*. Morgan's ability to take a phrase or passage of Scripture and make it live is unsurpassed.

The sermon I like best is built around Paul's affirmation, "To me to live is Christ." Paul's life and ministry, says Morgan, revealed the meaning of Christianity as no other. He takes a Bible phrase and extracts scintillating rays of light from it, like those from a diamond rotating in a beam of light.

Illustrating the meaning of Christian perfection, he writes: "Put a child of six months beside a man of 40. What a difference! They are both perfect, but the man is perfected with the perfection of maturity, while the child is not." Later in the same sermon occurs the logical admonition: "The moment you are doubtful about a certain course of action, your solemn duty is to cease that action." Sound wisdom indeed!

Morgan tells the story of a young woman out of whose life all joy had gone because of a broken friendship—for which she was at least partly responsible. "Praise God!" Morgan replied. "What about?" she asked. "That you know when it went; because if you know when it went, you know how it went," was the answer. He counseled her to write the friend a letter. A year later he met her again. "Have you sent that letter?" he asked. "I wrote it last night," she replied, adding that she had dropped the letter in the mailbox at midnight. "And as that letter went into the box, heaven came back into my heart."

Another aphorism that caught my eye was this: "How eager men are to give up their brother's idols!" Ah, yes.

In his sermon on redeeming the time, Morgan gives an apt illustration of walking circumspectly. He tells of a wall topped with cement—like many in his native England—with sharp shards of glass inserted into the cement to discourage small boys from climbing over it. But, he says, "You have also seen a cat walk along the top of that wall—*circumspectly*."

Looking for good sermon material? Don't forget Morgan.

Raymond F. Cottrell

CHRISTIAN SEARCH FOR BEAUTY, Harold Byron Hannum, Southern Publishing Ass'n., Nashville, Tennessee, 160 pages, \$5.95.

Ministers are frequently challenged with questions prefaced with the words "What's wrong with—?" Often the questioner may be asking about something in the realm of art—a literary production, a painting, or a piece of music. In endeavoring to answer these questions, those of us who are ministers have often wished that we were better informed in the field of aesthetics—the science of beauty and taste; knowledge of the fine arts and art criticism. It is particularly in the field of music that many of us have felt this lack in our understanding.

Professor Hannum has taught aesthetics at Loma Linda University for years; and, being a musician himself, he has given particular emphasis to the evaluation of various art forms, especially in music. His book is a distillation of years of study, experience, and observation. *Christian Search for Beauty* is not light reading. But for the person who is seriously seeking to understand the place of the arts—especially music—in the life of the Christian, it is helpful and stimulating.

The following paragraphs illustrate the common sense that characterizes the entire book:

"In considering fitness and

appropriateness the Christian recognizes differences in music and in audiences. He knows that a concert audience is a gathering of persons with similar tastes but with varied religious beliefs, while a church congregation is a gathering of persons with similar religious beliefs, but who have a wide difference in musical taste. So the church, in choosing music that is fitting, will seek to avoid being too 'conformed to the world' on the one hand, and being too highbrow or above the average taste of the congregation, on the other hand. It is possible but not easy for the church to attain this fine balance between pure aesthetic pleasure and suitable religious use of music and art."—Page 58.

"Some say that they get more spiritual good from listening to music such as a Brahms symphony or a Bach cantata than they do from attending a church service. This is a confusion of values. Granted that music is thrilling and beautiful, our attitude toward worship should always rate higher in spiritual value than an artistic experience. Religion and religious experience should not be confused with the realm of art. Art may supplement religion, and should do so, but not supplant it."—Page 41.

A careful reading of Professor Hannum's book will do more than help the minister answer perplexing questions. It will also broaden his insight into the meaning and importance of beauty, as is well stated in the introduction:

"Have you ever wondered whether there is a right and wrong in music or in art? . . .

"The author hopes to open doors to the Christian whereby he may enter some new fields of enjoyment in the fine arts. Too many deny themselves the legitimate pleasures which the arts afford. If we can open our eyes to see, and sharpen our ears to hear, we will become more aware of the values in the arts waiting to enrich our lives."—Page 14.

Norval F. Pease

10 ways *These Times* and *Message* can help change an interest name into a baptism.

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6. Bible-course graduates should be interested in reading more about our beliefs. Send them a subscription too.

7. Pastor's Bible-class students—both those preparing for baptism and those newly born in the Lord—have many questions that we can help answer.

8. Non-Adventists can better understand their Adventist relatives through our publications and then perhaps, someday, join them in their joy in Christ.

9. Colporteur customers, who already enjoy reading religious literature, are ideal for *These Times* or *Message* subscriptions.

10. Ingathering donors have an interest in our work. They, too, should be remembered with a subscription.

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news briefs

Wide Experimentation With Satanism Found in Australia

SYDNEY—More than half of Sydney's high school students have experimented with "the occult and Satanism," according to an Anglican Church-sponsored inquiry.

In a report on its findings, a commission of the church also said that some students in the major cities of Adelaide and Brisbane were involved in "witchcraft and black masses."

Archbishop Marcus Loane, of Sydney, who set up the commission to investigate the matter, was quoted in a Sydney radio broadcast as saying he was "greatly surprised" by the findings.

The commission's report recommended a ban on the sale of "occult" material, including astrology charts.

Catholic-Baptist Dialog Complicated

GARRISON, N.Y.—A noted evangelical theologian has cautioned that dialog between Baptists and Roman Catholics is "complicated by the fact of changing convictions in both arenas."

Dr. Carl F. H. Henry, lecturer-at-large for World Vision International, gave his thoughts on future trends in Baptist-Catholic relations in an article in the November issue of *At/One/Ment*, the newsletter of the Ecumenical Clergy Association.

The American Baptist theologian wrote that "there are many indications that the noncommunication of the past between these two largest Christian movements in the U.S. (Baptists and Catholics) is being overcome by earnest conversation and dialog. The lines are lowered in neighborhood Bible study meetings, in the probing of charismatic possibilities, in cross-seminary registrations, and in informal ecumenical dialog by the clergy."

At the same time, Dr. Henry commented that "dialog is complicated by the fact of changing convictions in both arenas. If among Catholics there is growing revolt against papal authority—by laymen (at) such practical levels as birth control and abortion, and by clergy in respect to celibacy—Baptist seminaries, north and south, have largely compromised the authority of Scripture as the infallible divine rule of faith and conduct."

Agudath Israel Leader Sees a Return to "Traditions"

ATLANTIC CITY, N.J.—Agudath Israel of America, the national Orthodox Jewish movement, has reported that a number of American Jews are returning to the "Jewish tradition."

"While the problems of assimilation and intermarriage have by no means diminished, we are now witness to a new trend in the opposite direction," said Rabbi Shaul Shenker, director of the organizations' Jewish Education Program.

He told the fifty-third National Convention of Agudath Israel here that "thousands of American Jews, for years groping for identity, are quietly shifting gears away from spiritual assimilation and are returning to Jewish tradition."

Bible Shipment to the USSR: 3,000 Volumes for Estonia

WAKE FOREST—The Baptist World Alliance (BWA) has allocated \$3,000 toward the cost of 3,000 German-language Bibles that will be shipped to the Soviet Union through the United Bible Societies.

C. Ronald Goulding, BWA associate secretary in London, said the Department of Religious Affairs of the USSR has granted permission to send the Bibles from Brussels, Belgium, to Estonia, USSR.

Church-State Lawyer Writes Views on Catholics

NEW YORK—Declaring that he did not like the "monolithic and authoritarian" pre-Vatican II Catholic Church when "Pius XII reigned over the Catholic world and Cardinal Spellman ruled in the U.S.," a well-known constitutional lawyer said he still does not like the church, but he does not like it "less."

Leo Pfeffer, a veteran of church-state legal battles and an avowed foe of public aid to parochial schools, said that what he does like today about the Catholic Church is that "*papal infallibility is de facto dead*," collegiality is the "wave of the future," and the Church is "*purging itself of its extreme anti-communism and ultra-nationalism*."

What seems to bother him considerably is that the Catholic Church is "*firting with Anglican and Protestant churches* in a move toward Christian unity, and he fears "a universal church, even a watered-down one."

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

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