

MINISTRY

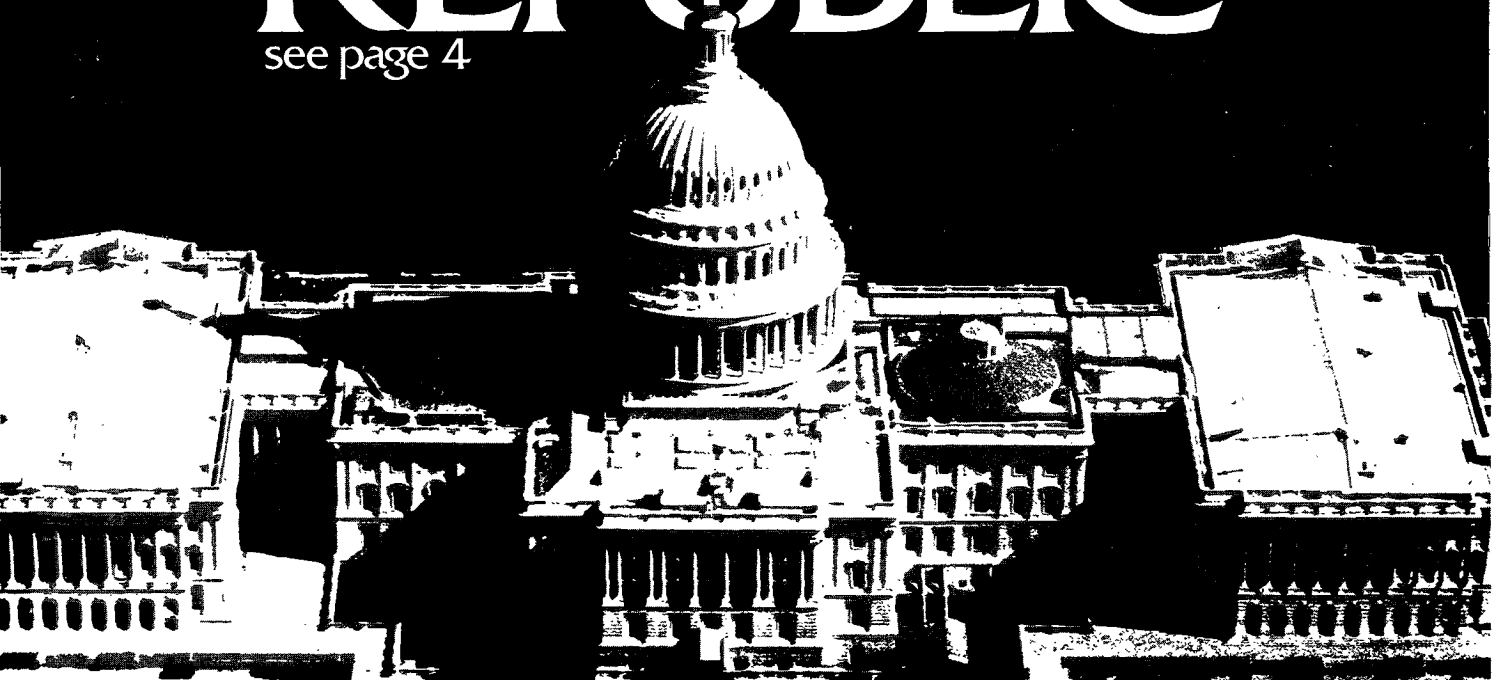
A MAGAZINE FOR CLERGY



DECEMBER 1979

DOWN THE ROAD TO A CHRISTIAN REPUBLIC

see page 4



LETTERS

Sermonizing

I have just finished reading Theodore Carcich's splendid article "The Preaching Preacher—An Endangered Species?" (August, 1979), as well as the editorial on the subject in the same issue. As a local elder who does some preaching, I have an active concern regarding preaching with relevance. I have often pondered the statement in *The Desire of Ages*, page 152, that Christ "did not sermonize as men do today." This statement seems all the more remarkable when one thinks of the almost incredible accomplishment of keeping multitudes spellbound for days!

I would like to congratulate you on making *MINISTRY* the best magazine of its kind in the world.

W. B. Engle
Turnersville, New Jersey

Unparalleled

I commend you on the work you have been doing in preparing such an excellent magazine. It is unparalleled in its scholarship and content. It has indeed made me proud to be a minister of the Seventh-day Adventist Church. I am always eager to obtain the next issue.

L. B. Wellington
Clarendon, Jamaica

Charity and clarity

For some time now I have intended to write and express my appreciation for the fine editorials on the much-discussed topic of righteousness by faith. They have continued to impress me with their charity and clarity. I am thankful for the gracious, and therefore the more persuasive and heart-warming, spirit in which they were presented. Some of your warnings were timely and in the proper Christian tone.

Norman H. Young
Cooranbong, Australia

Statement challenged

Growing up as the daughter of a minister, I had frequent opportunity to read the fine articles in *MINISTRY*. I have enjoyed this quality magazine. However, I feel I must challenge Mitchell F. Henson's statement regarding departmental communiques to the local church (October, 1979). He says, "It was almost comforting to note how similar it [a particular departmental letter] was to other departmental programs that had come in the mail with their own URGENT stamp."

I have lived in a minister's home, and

through the years I grew to admire the care, interest, and expertise my father brought to his pastorates. When he was asked to assume departmental duties within the church, the same care and expertise were woven into the suggestions and programs he shared with local pastors. I wonder if Pastor Henson would appreciate departmental leaders around the world reading his article the same way he reads their mail!

Dorothy Hardin Valcarcel
Newbury Park, California

Church school results impressive

As president of the Zurich Church School Board, I find the results of the study reported in the April, 1979, *MINISTRY* impressive when the baptisms in churches with and without church schools are compared. Even though educational systems in the United States differ from those in Switzerland, such findings have great relevance for Swiss Adventist education. I am convinced of the importance of church schools in evangelizing our children.

Ivan Fagioli
Zurich, Switzerland

MINISTRY in France

As a French minister, I want to tell you how much I appreciate *MINISTRY* every month. Its articles on Jesus Christ, salvation, et cetera, are presented in a warm spirit. Thank you for mentioning Flavel's book *Method of Grace*. Here in France, Flavel, Baxter, and Alleine are ignored. The articles on practical ministry, Biblical theology, and doctrine are all very important for us.

Jean Cazeaux
Mainvilliers, France

First issue

I remember when I received the first issue of *MINISTRY* in 1928. I am now 72 years of age, in full vigor, and planning to help in this winter's evangelistic campaign in the city of Valencia. I am very much interested in the back issues of *MINISTRY* that deal with health.

Salvador Iserte
Valencia, Spain

P.R.E.A.C.H. over air races

A few weeks ago I had the desire to go to Reno, Nevada, where the annual National Air Races are held. It didn't work out that I could go, and I got to doing some serious thinking about the money that I would have wasted if I had gone. There is nothing intrinsically wrong

with airplanes racing around a pylon, but I began thinking of our mission in life as humans and how I have been so selfish in my support of God's message. I talked with my daughter, Karen, who was planning to go with me, and told her that I would like to put the money into God's work somewhere. As you might know, the *MINISTRY* P.R.E.A.C.H. project was the first thing to come into my mind. Karen agreed, and I'm enclosing a check. I would like to do more, and I trust God will show me other ways that we can help.

David Haynes
Angwin, California

Anything else?

We would like to thank you for the Christ-centered articles in *MINISTRY*. When asked to preach twice in a three-month period recently, I preached about the good news (with a different emphasis each time). Someone asked whether that topic was all I knew to preach about, and I replied, "Is there anything else?"

Please continue to exalt Christ. We feel this is the only way to hasten His return. Surely the loud cry is beginning to swell. The end must be near!

Mr. and Mrs. Richard S. Paulson
Reedley, California

Heart warmed

I have just finished reading the editorial in the August *MINISTRY*. Praise the Lord! My heart and mind were warmed, and I felt drawn closer to our Lord. I did not have Flavel's books, but I have ordered them and am looking forward to reading them. You are right; it is unthinkable that we should differ on the everlasting gospel of the righteousness of Christ to such an extent that we should allow hostility or discourtesy to arise among us.

Edward Heppenstall
Carmel, California

Christ more prominent

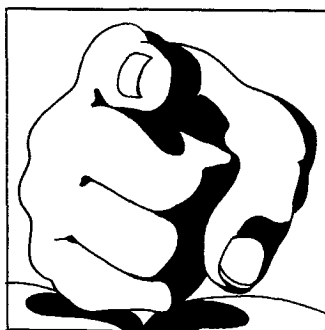
I greatly appreciate your article in the August, 1979, *MINISTRY*, "The One Altogether Lovely." Like you, I believe that this is the very heart of the message that we have for the world. I, too, have concentrated altogether too much on "truth," but recently I have come under a deep conviction that the life and character of Christ should be presented in a more prominent way. I hope you will bring us more articles of this kind.

Charles A. Phelps
Arroyo Grande, California

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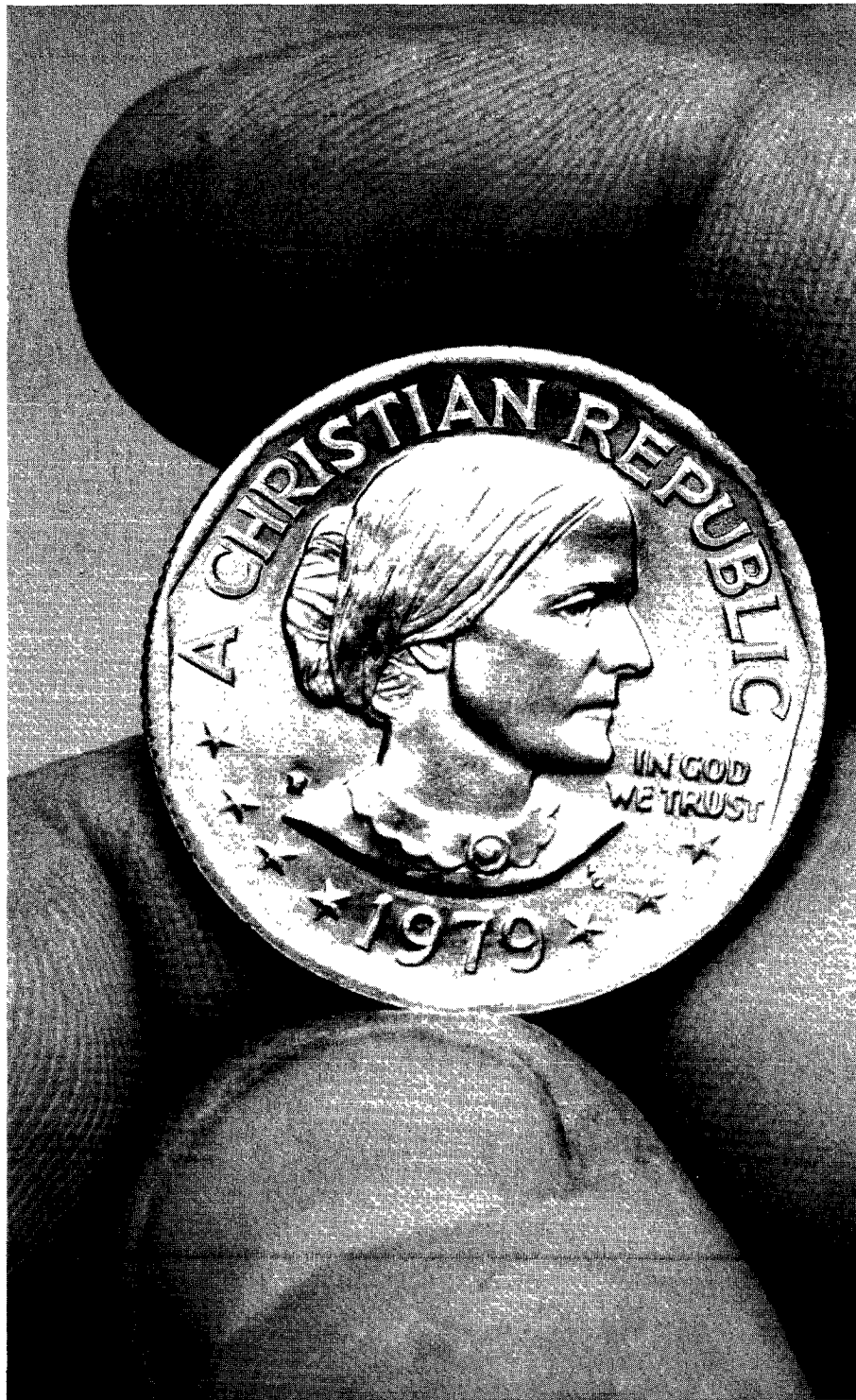
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MINISTRY (ISSN 0026-5314), the international journal of the Seventh-day Adventist Ministerial Association © 1979 is printed monthly by the Review and Herald Publishing Association, 6856 Eastern Avenue NW, Washington, D.C. 20012. U.S.A. Subscription price, US\$11.50 a year; single-copy price, US\$1.00. Price may vary where national currencies are different. For each subscription going to a foreign country or Canada, add US\$1.50 postage. MINISTRY is a member of the Associated Church Press and is indexed in the *Seventh-day Adventist Periodical Index*. Second-class postage paid at Washington, D.C. Editorial office: 6840 Eastern Avenue NW., Washington, D.C. 20012. Unsolicited manuscripts are welcomed and will be returned only if accompanied by a stamped self-addressed envelope. Vol. 52, No. 12.

Down the road to a Christian republic

by Roland R. Hegstad



America—a Christian nation again! Families going to church on Sunday. Children praying together to start the school day. Mothers nursing children instead of aborting them. No more yellow-front bookstores or X-rated movies to corrupt morals. Christian statesmen deciding national policy on Christian principles. . . .

This vision of a Christian republic is for the here and now, according to a newly formed evangelical organization. Called Christian Voice, the group intends to mold Christians and other “morally right-thinking people” into a potent political factor in American politics.

I went to hear the program for a Christian America unveiled at a June 14 meeting on Capitol Hill. I could hardly be called an unbiased observer. For one thing, I appreciate the contribution separation of church and state has made to a free America. For another, I am conditioned by my prophetic understanding to look with jaundiced eye on political solutions to moral ills. Further, my eschatology includes a revived Messianic vision in American politics. Would this new organization contribute to the prophetic scenario?

Christian Voice seemed to have several things going for it. One was support from incumbent Senators and Representatives. Present in Room 357 of the Russell Senate Office Building were two members of the group’s 15-member Congressional Advisory Committee, Senators Orrin G. Hatch of Utah and Gordon Humphrey of New Hampshire. Other pluses were 100,000 members, gained in the six months since Christian Voice was founded, and a projected budget of \$1 million, which, Humphrey said, would be funded by “private donors.”

The director of Christian Voice, Pastor Robert Grant, of Glendale, California, did not leave the group’s political aims in doubt. “If Christians unite,” he said, “we can do anything. We can pass any law or any amendment. And that’s exactly what we intend to do.”

Gary Jarmin, legislative liaison, spoke of plans to mobilize an estimated 50 million evangelical Christians “into effec-

SKIP BAKER

Robert Grant,
director of Christian
Voice, says,

“America has
rejected the guidance
of God, and
Christian values are
in retreat.”

And he adds,
“We are not going to
take it anymore.”

tive political action.” He continued, “We will establish a political action committee to provide funds and trained volunteers to candidates for Federal office.”

The organization’s objectives sounded similar to those of another evangelical coalition formed several years ago. It, too, spoke of awakening the “sleeping giant,” the evangelical vote. Its strategy also was to elect the “right kind” of Christian to public office. And it had achieved some success, even to supporting 38 candidates for political office in 1976. But the symbol of the coalition, a Christian embassy, has recently sold its headquarters to the government of Oman for \$1.5 million and moved to a less prestigious address in a Washington, D.C., suburb.

The reason for founding Christian Voice, Grant told us, was frustration. “There’s a tremendous tidal wave of unrest and frustration sweeping the Christian community,” he said. “We did not create that tidal wave; rather, it created us. We seek to guide its power so [that] it has massive impact on Washington, rather than dissipating aimlessly.” Continued Grant: “We will no longer look the other way as opportunistic, shortsighted politicians cater to small radical interests and in the process destroy both our economic well-being and our political freedom.”

(I could not help thinking of the words from *The Great Controversy*, page 590: “The great deceiver will persuade men that those who serve God are causing these evils. . . . It will be declared . . . that those who present the claims of the fourth commandment . . . are troublemakers of the people, preventing their restoration to divine favor and temporal [economic] prosperity.”)

“Our nation is failing,” said Grant, “because we have removed ourselves from the guidance of Almighty God. Everywhere we turn, Christian values are assaulted and are in retreat. As Christians, we are not going to take it anymore.”

How would Christian Voice turn the retreat into an advance? Said Grant: “Through the most massive media outreach ever launched in the Christian

community.” He spoke of plans to reach the estimated 47 million Christians who listen regularly to Christian radio or television programming.

Other plans were political: Each member of an evangelical clergy network would receive a monthly legislation alert with recommendations on current legislation. And millions of Congressional voting records would be distributed to parishioners, so that they would know how their Senators and Representatives were voting on the moral issues.

Though Grant and other speakers stressed the Voice’s interest in moral rather than political issues, its list of concerns demonstrates the difficulty in trying to separate the two—abortion and the Hatch Amendment; IRS directives on the tax-exempt status of Christian schools; Government policies in respect to Rhodesia, Taiwan, and the Panama Canal; pornography; drugs; and lack of prayer in public schools.

I asked Senator Hatch what the Christian Voice intended to do about the Supreme Court decisions against state-enforced prayer and Bible reading in public schools. His answer: Support a religious amendment to the Constitution. (Should the current drive for a Constitutional Convention be successful, such an amendment, I believe, would be almost certain to receive heavy support, along with a prolife amendment.)

I had a few last words with Senator Hatch after the meeting. “I share your concerns,” I told him. “But I’m worried, nevertheless. You see, history tells me that persecution comes, generally, not from bad people trying to make other people bad, but from good people trying to make other people good. And ironic it would be if we lose our freedom at last not to leftists tossing bombs but to Christians espousing slogans—Christian Republic, Faith of Our Fathers, Spirit of ’76, Save Our Sunday, Put God Back Into Our Schools . . .”

Senator Hatch gave my arm a reassuring pat and exited. A good man with good objectives, I thought. Trouble was, I had in mind a prophetic scene and a bit of recent history. They concern events that led to introduction of a national

Sunday law into the United States Senate and brought the Seventh-day Adventist Church to the very borders of the kingdom.

The prophetic scene

Revelation 17 is a courtroom drama of the final crisis, when a church-state coalition unites to destroy God’s diplomatic corps—those who on the hardship outpost called Planet Earth, the one rebel world, have faithfully reflected the policies of God and His universal empire.

What is the coalition’s final strategy? The inspired picture shows the “great whore” offering the world a drink—even as Christ offers the world a drink. His, the water of life; hers, a chilling mix of false doctrine and politics. The bubbles frothing through the drink are miracles, agitated by the spirits of devils. They give the mix the look and taste of the nectar of the gods. The men who sip the golden cup find themselves dreaming godlike dreams—of bringing the nation back to God, of making America a truly Christian republic.

“Lord, aren’t You glad! In Your name have we rewritten the Constitution! In Your name have we made this one nation under God!”

The historic preview

Revelation 13 details the strategy of the end-time coalition: Economic boycott, Sunday laws, the state enforcing the spiritual objectives of the church.

We’ve already had a preview. Adventist leader W. A. Colcord put the prophetic outline on record in a 1908 *Liberty*. Prominent in it was organization of the National Reform Association in 1864. The association’s objectives were to change the Constitution of the United States and to secure a national Sunday law. By 1888 (a momentous year) that objective seemed in hand. Senator H. W. Blair introduced a national Sunday bill into Congress. In that year, too, the message of Christ our Righteousness came with renewed power to the Seventh-day Adventist Church to prepare it for its final witness.

In 1889 the Catholic Congress, meeting in Baltimore, resolved to unite with Protestants to secure “proper Sunday

observance." In 1892 the United States Supreme Court, in a landmark decision, declared, "This is a Christian nation." By 1908 labor leader Samuel Gompers was able to announce that the AFL had done "as much, if not more, than any other organized body of men and women to enforce the observance of the Sunday rest day."

Ellen White was in no doubt about the prophetic significance of such developments. She called the religious amendment "the plain, direct fulfillment of prophecy" (*Testimonies*, vol. 5, p. 719). Writing to A. T. Jones, the editor of the church's religious liberty magazine, she said: "I think the law-making powers will carry their point in this particular, if not now, a short period ahead."—Letter 44, 1893. In 1903 she linked labor unions with implementation of the boycott predicted in Revelation 13 (see *Selected Messages*, book 2, pp. 142, 143).

Nor was Ellen White bashful about condemning the attempt to put enforced religious observances into the public schools: "I do not see the justice nor right in enforcing by law the bringing of the Bible to be read in the public schools."—Letter 44, 1893. "The present effort of the church to get the state to . . . introduce the teaching of Christianity into state schools, is but a revival of the . . . doctrine of force in religious things, and as such it is antichristian."—*Watchman*, May 1, 1906.

By the last two decades of the nineteenth century scores of Sabbathkeepers were being imprisoned, as conservative Christians moved to make America a Christian republic. It was in those years that the Seventh-day Adventist Church organized a religious liberty department and published, for the first time, a magazine to inform the world of what was really going on.

Some Adventist ministers didn't think their pulpits should be used to alert Adventists to the designs of the National Reform Association or the religious amendment. They had better things to preach about—such as righteousness by faith.

I can imagine Ellen White rolling her eyes toward heaven as she wrote, "May the Lord forgive our brethren for thus interpreting the very message for this time."—*Testimonies*, vol. 5, p. 715. It is no coincidence that she placed the message of righteousness by faith squarely within the context of the third angel's message.

Worthy of a closer look is the evangelical intent to make America a Christian republic. I share their belief that

God had a hand in the founding of our republic. To understand Revelation 12 is to believe this. I believe, further, that the United States Constitution reflects some of the highest ideals ever penned by man. And separation of church and state is one of them. Something more than human wisdom inspired the First Amendment.

Our forefathers had the vision of a government neutral in its relationships with all religions, a secular state. I reminded Senator Hatch, who had spoken of America's religious beginnings, that a 1796 treaty with Tripoli, framed under the administration of George Washington, assured the Moslems that "the government of the United States of America is not, in any sense, founded on the Christian religion." The Senator quickly became preoccupied with another reporter's question.

That treaty simply incorporated the principles of the First Amendment—"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The Federal Conventions, with little debate, adopted Article Six of our Constitution—"No religious test shall ever be required as a qualification to any office or public trust under the United States."

These documents stand in opposition to an evangelical spokesman's assertion that "the Constitution was designed to perpetuate a Christian order."

The great image of Daniel 2 had feet of iron mixed with clay. The image represented world history from ancient Babylon to the establishment of Christ's kingdom of glory, which is symbolized by the stone "cut out without hands" that struck the image on the feet. What did the clay in the feet represent? On inspired authority I can reply, "The mingling of churchcraft and statecraft."—*The SDA Bible Commentary*, Ellen G. White Comments, on Dan. 2:43, p. 1168.

But did not Babylon, the head of gold, also mingle church and state? Why, then, do we not see the clay in the head, as we do in the feet, which represent church-state unions of our day? Why do we not see clay in Medo-Persia? Greece? Rome—which deified the state itself? Why does clay appear only in the feet and toes, representing post-Roman Empire nations?

Christ's kingdom

From the time of the promise of a Redeemer made to earth's first parents, Lucifer knew that God planned to set up

His kingdom on earth. And he determined to establish his first. He would have the most magnificent, the most grand kingdom.

And what of Christ's kingdom? It was not to be a kingdom of armies and tax collectors, nor of politicians competing for office. Said Christ, "My kingdom is not of this world." It was this divine truth that pierced the pretense of human kingdoms to union with the divine. And clay showed through. And so did Christ say, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

This principle of separation was first written into a nation's basic law by our American forefathers. And it was this document, reflecting Christ's teaching on the nature of His kingdom, that forever exposed the pretensions of a state to being Christian, forever exposed the weakness of church-state union. To pursue the Holy Grail of a Christian republic is to defy the dictum of Christ, to deny His kingdom's essential nature, and ultimately to deify the state.

The name of the game

To understand the potential for mischief in the Christian Voice and other such organizations, we must appraise their objectives in the context of today's radical theology.

Today, evangelism is politics, as George Webber says in his book *The Congregation in Mission* (Abingdon, 1964), page 67. In an appendix to the *Secular City* debate, Theologian Harvey Cox said: "Ministers and nuns on picket lines are not just signs of the church's social concern. They are evangelists, telling modern man what the gospel says."

And what does the gospel say? A priest put it succinctly at a meeting in Chicago: "Power is the name of the game."

One of the most articulate advocates of the new evangelism is Jurgen Moltmann. To him, the New Testament is a political book of revolution. The Christian is not only the salt of the earth, but also its dynamite, set here to explode existing social and political structures. Thus we are called to be prophets—with a gun. For power grows out of the barrel of a gun. And power is the name of the game.

It's a mixed-up theology. Receive into evidence this gem from one of its proponents: "We want to create a world in which love is more possible." And how shall that world of love be achieved? He explains:

"Revolutions do not take place in velvet boxes. . . . Nuns will be raped and bureaucrats will be disemboweled." Carl Oglesby, president of the Students for a Democratic Society, advocated this novel way of creating a world of love in a speech at a Washington, D.C., *peace march*!

And how can we distinguish between legitimate power and naked violence? Says Moltmann: "Simply that it be justified: whether the means are proportionate to the ends."—*Religion*, p. 143.

How influential is the new revolutionary theology? Several church organizations have bought it, lock, stock, and gun barrel. The World Council of Churches bought it at Notting Hill, London, in May, 1969, in response to a recommendation of a committee that "all else failing, the churches should support resistance movements, including revolutions." And in South and Inter-America Roman Catholic priests are engaged in revolutionary activities.

Power is the name of the game. And ultimately the radical's objective—to create a kingdom of justice on earth—and the evangelical objective to make the United States a Christian nation—may coalesce in prophetic scenes, one of which takes place in a courtroom as the seventh plague begins to fall.

Nothing I have said should be construed to mean that church members should be unconcerned with politics as they touch human rights. Love does have social significance, and truth may have a political dimension. It seems to me that there is room for improvement in our citizenship, our voting, our concern for our fellow men. But power is not the name of the game. And the ends do not justify the means.

Prophetic developments

How, then, shall we view this new evangelical organization, the Christian Voice, with its emphasis on imposing Christian values through legislation? Whatever its future, whatever the immediate success of other such groups (the Christian Embassy coalition for one), efforts to make the United States a Christian republic must be discerned as signs of the times, or, more specifically, as prophetically significant. Certainly evangelical Christianity's move, within the past two decades, to political activism must be carefully watched by all who are keeping track of the prophetic mileposts on the highway to tomorrow.

Our age does seem to be characterized by prophetic developments similar (though with a more secular orientation)

to those of the middle and late 1800's. Items:

1. A 1961 papal encyclical, *Mater et Magistra*, called on all public authorities, workers, and others to observe the precepts of God and "His Church," including the sanctification of Sunday.

2. But in that year the United States Supreme Court said that *religious* Sunday laws do not belong in America. The Court's decision, however, indicated that secular Sunday laws *do* belong.

3. In 1961 and 1962 the High Court ruled state-sponsored religious services out of public schools, creating a widespread backlash of opinion against the Court and sparking the religious-amendment movement, which over the next decade was to spawn hundreds of religious amendments in Congress.

4. In 1973 a Supreme Court decision supporting abortion sparked a Catholic-led prolife movement committed to amending the Constitution. When evangelicals, in the late 1960's and early 1970's, assumed a more politically oriented stance, cooperation between the two groups on a prolife, prayer amendment became a possibility worth noting.

5. Then, in 1974, came the energy crisis. And Sunday laws, which had been liberalized or repealed since the 1961 High Court decision, were back in the news. The crisis made them a national rather than a State concern. The nation needed to conserve energy. How better to do it than by closing businesses on Sunday? But suggestions for a national energy-crisis Sunday law—remember Senator Jackson's (D-Wash.) proposal?—were rebuffed.

Still, the prophetic ball game seemed to have passed the seventh-inning stretch. Sunday laws had moved onto the national scene. The President was given emergency powers to take whatever steps he deemed necessary to conserve energy. An evangelical with whom I debated the matter of a national energy-crisis Sunday law on a Washington, D.C., radio station, told me: "I don't agree with your views on closing events. But for the first time I can see how the scenes you envision could take place—in a time of national emergency."

If the scenario seems farfetched, consider the Supreme Court's words in the 1972 *Yoder* case: "Only those interests of the *highest order* . . . can overbalance legitimate claims for the free exercise of religion." Such interests were not present in the *Yoder* case, which gave the Amish freedom to educate their children differently from what State educational

authorities wished. But the sense of the words is plain: *Some* interests, of the highest order, can tilt the balance against the First Amendment freedoms most Americans take for granted.

Is the energy crisis one? The decline of the American dollar? A threatened nuclear attack?

6. Another result of the energy crisis is economic: America and other nations are finding no way to cope with today's fuel bills. Double-digit inflation is here. Several countries are de facto bankrupt. And the final scenes, Ellen White makes clear, are to be played out against a backdrop of economic chaos.

7. Is it only coincidental that at this time, as in 1888, the message of Christ our Righteousness is again being sounded with power throughout the church (though we seem to spend more time arguing about its parameters and definitions than experiencing its blessings)?

8. Is it only coincidental that just as the ecumenical movement was faltering, the charismatic movement came on stage as a miracle-working third force committed to unifying Christendom? (If this movement isn't that last great false revival Ellen White was shown, it will do until the right one comes along.) Take a considered look at the events of our day and I believe you will see an amazing parallel between them and the events of the late 1800's, when our forefathers were brought to the borders of the kingdom.

Godlike dreams

America today is threatened by dangers from both the political left and the political right, from those who deny self-evident truths and inalienable rights and from those who affirm them, dangers from those who want to tear our nation from God and from those who want to turn our nation to God.

We cannot say with assurance at this point that the Christian Voice is the modern equivalent of the 1800's National Reform Association, though its objectives are similar. For now it is enough that we are aware that men who sip the golden cup are dreaming godlike dreams of making America a Christian republic.

And once again upon a golden plain a golden image stands, and men are commanded again to bow. Little comfort that this time the image will have a cross in one hand and an American flag in the other.

Roland R. Hegstad is editor of *Liberty*, A Magazine of Religious Freedom.

While comparing the following significant press statements with brief prophetic glimpses, the reader should remember that "God still has a people in Babylon; and before the visitation of His judgments these faithful ones must be called out."—*The Great Controversy*, p. 604. These people undoubtedly include high-principled men and women who, burdened over unmet material and spiritual needs, now actively participate in a movement appearing to offer practical solutions. The integrity of motives—even the Pope's—must be left to the One who alone can read hearts. Nevertheless, as faithful watchmen, we must sound a warning concerning those things soon to break upon the world.

As hearts and minds are being

drawn into a union supernaturally designed to plunge the world into a final conflict between good and evil, we do well to ponder the significance of the Pope's plea, that "every individual Christian search his or her heart to see what may obstruct the attainment of full union among Christians." As a false union gathers momentum, let us diligently search our own hearts to discover anything that prevents the divine purpose to unite the hearts of the remnant prior to the loud cry and latter rain. A knowledge of the issues today should remind us that "the final movements will be rapid ones" (*Testimonies*, vol. 9, p. 11) and cause us to focus our eyes upon "Christ our Righteousness" in preparation for His coming.

Prophetic insight and the Pope's visit

Comparisons between the Spirit of Prophecy and recent news statements, compiled by A. Leroy Moore.

"ALL THE WORLD WONDERED AFTER THE BEAST"

"The influence of Rome in the countries that once acknowledged her dominion is still far from being destroyed. And prophecy foretells a restoration of her power. 'I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast.'"—*The Great Controversy*, p. 579.

"Greatness and importance" of UN appearance. "Tomorrow I shall have the honor, as guest of the United Nations . . . to make a plea to the whole world for justice and peace. . . . I am conscious of the greatness and importance of the challenge that this invitation brings with it. I have been convinced from the very first that this invitation by the UN should be accepted by me as Bishop of Rome and pastor of the universal church of Christ."—*New York Times*, Oct. 2, 1979.

UN speech. "The formal reason for my intervention today is . . . the special bond of cooperation that links the Apostolic See with the United Nations. . . .

This confidence and conviction . . . is the result . . . not of merely political [reasons but of] the religious and moral character of the mission of the Roman Catholic Church. This is the real reason . . . for my presence among you. . . . I wish above all to send my greetings to all the men and women living on this planet, to every man and every woman without any exception whatever."—*Ibid.*, Oct. 3, 1979.

Arab-Israeli arbiter? "It is my fervent hope that a solution, also, to the Middle East crisis may draw nearer." "The Pontiff did not go so far as to say he favored creation of a Palestinian state, . . . but he came close."—*Ibid.*

One Arab's response. "I am a Moslem, not a Christian, but I like him because I see peace in his face."—*Washington Post*, Oct. 7, 1979.

Arrival on Yom Kippur is symbolic. "There is more than a surface symbolism in the fact of Pope John Paul II's arrival in the United States on Yom Kippur, the Day of Atonement, the most solemn day in the Jewish year. For on Yom Kippur, a day of fasting, repent-

ance, and renewal of hope, the Jewish people throughout the world articulate their deepest values and aspirations for the redemption of the Jewish people . . . and of the entire human family."—Rabbi Marc H. Tanenbaum, National Interreligious Affairs director, American Jewish Community, in Religious News Service release, Sept. 25, 1979.

East and West bridge? "His return to his native Poland last June, as the first Pope ever to visit the Communist world, was regarded by church and political observers alike as a major breakthrough. . . . A stickler for follow-up, John Paul has since given fresh direction to the Vatican's 15-year-old program of *Ostpolitik*—dialogue with Communist governments."—*U.S. News & World Report*, Oct. 8, 1979.

COMPROMISES AND CONCESSIONS

"Protestants have . . . made compromises and concessions which papists themselves are surprised to see and fail to understand. Men are closing their eyes to the real character of Romanism and the dangers to be apprehended from her supremacy."—*The Great Controversy*, p. 566.

"Romanism is now regarded by Protestants with far greater favor than in former years. In those countries where Catholicism is not in the ascendancy, and the papists are taking a conciliatory course in order to gain influence, there is an increasing indifference concerning the doctrines that separate the reformed churches from the papal hierarchy; the opinion is gaining ground that, after all, we do not differ so widely upon vital points as has been supposed, and that a little concession on our part will bring us into a better understanding with Rome."—*Ibid.*, p. 563.

How far we've come. "At the pontiff's request, more than 200 leaders of other Christian bodies gathered here in the Trinity College chapel to pray with him for continued progress in lowering the barriers that separate Christians of differing traditions. . . . 'One couldn't help but be moved that here was a pope singing with Protestants a Calvinist hymn—and a hymn of Charles Wesley,' observed Claire Randall, general secretary of the National Council of Churches. 'This was a witness of how far we have come.'"—*Washington Post*, Oct. 8, 1979.

Politicians bow to Pope. "Politicians vied to be seen bowing to the Pope."—*New York Times*, Oct. 2, 1979.

Carter hopes for cure. "You have to go back nineteen years, to September 12, 1960, and John Kennedy's appearance before the Protestant ministers in Houston to see how much things have changed. . . . A visit from the Pope would have been an unthinkable catastrophe. But his Presidency and the papacy of John XXIII, the beguiling revo-

lutionary, transformed the landscape. . . . Now comes John Paul II, the first Polish pope in history, and one year after his surprise election, a fixed and brilliant star in the world firmament who proposes to spend seven full days in our midst. Politicians are scrambling to receive him. The mayors of six cities are feverishly planning for observances that will practically close down their cities. The born-again Baptist in the White House is looking forward with the keenest enthusiasm to entertaining the Pope at the White House—hoping that the Pope's blessing may cure him of the wasting political disease from which he suffers."—*Washington Star*, Sept. 18, 1979.

MOST OPPORTUNE TIME

"Those who hold the reins of government are not able to solve the problem of moral corruption, poverty, pauperism, and increasing crime. They are struggling in vain to place business operations on a more secure basis."—*Testimonies*, vol. 9, p. 13.

Inability to govern. "Commentators quickly measured the Pope's appeal against that of the country's secular leadership. The *New York Times*' James Reston wrote of the doubts in Washington about the ability to govern at all."—*Newsweek*, Oct. 15, 1979.

Distrust of government. "'I wouldn't be here if . . . Jimmy Carter were going to speak. The Pope has been saying a lot of controversial things about the church during his visit here, things I don't wholly agree with,' said the 23-year-old Georgetown University student. 'But the pope is a needed symbol in a world of ugly and evil things.'"—*Washington Post*, Oct. 8, 1979.

Answer to global catastrophe? "The nations of the earth spend more than \$400 billion a year to maintain armies. . . . The implements of advanced technology are daily employed by a growing band of military dictatorships to . . . torture and massacre . . . millions of human beings. . . . It is as if the world has gotten out of control. Against that bleak cosmic background, it is little wonder that there is such widespread expectation associated with the Pope's visit. . . . Such a commanding personality has the capacity to call the world to its senses . . . to turn toward human unity. All of us have a stake in that urgent message . . . while there is still time to avert global catastrophe."—Rabbi Marc Tanenbaum, in Religious News Service release, Sept. 25, 1979.

HANDS ACROSS THE GULF

"When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with spiritualism, . . . then we may know that the time has come for the marvelous working

of Satan and that the end is near."—*Testimonies*, vol. 5, p. 451.

"Protestants are following in the steps of papists. Nay, more, they are opening the door for the papacy to regain in Protestant America the supremacy which she has lost in the Old World."—*The Great Controversy*, p. 573.

Billy Graham helps open the door. "The visit of Pope John Paul II to the United States is an event of great significance not only for Roman Catholics, but for all Americans—as well as the world. His uncompromising moral stand and his warm human personality have won him the admiration of many from different religious backgrounds. I believe his visit will cause many people who do not think often about religion to reflect on spiritual matters. . . . A new interest in spiritual matters could be the beginning of a new wave of spiritual revival in our nation, which we desperately need. . . . The Pope's visit comes at a critical time in our world. All around us, there are signs of confusion and fear about the future. As a world, we seem to have lost our way, and are groping blindly. . . . In the short time he has been Pope, John Paul II has become the moral leader of the world. My prayers and the prayers of countless other Protestants will be with him as he makes his journey."—Billy Graham, in Religious News Service release, Sept. 27, 1979.

Pope's remarks at ecumenical service. "'Dearly beloved in Christ. I am grateful to the providence of God that permits me . . . to be able to join with you in prayer for the unity of all Christians. . . . Since the inception of my pontificate, almost a year ago, I have endeavored to devote myself to the service of Christian unity. . . . Even the very desire for the complete unity in faith . . . is itself a gift of the Holy Spirit, for which we offer humble praise to God. We are confident that through our common prayer the Lord Jesus will lead us, at a moment dependent on the sovereign action of His Holy Spirit, to the fullness of ecclesial unity. . . . It is important that every individual Christian search his or her heart to see what may obstruct the attainment of full union among Christians.'"—*Washington Post*, Oct. 8, 1979.

Deep longing for oneness. "For Dr. Paul A. Wee, general secretary of the Lutheran World Ministries, unity somehow supersedes all the issues that have so far prevented it. 'This whole visit shows that the symbolic power of this man and his office gathers up a deep longing for oneness of the church that is in all of us.'"—Religious News Service release, Oct. 8, 1979.

DOCTRINES REMAIN THE SAME

"The Roman Church now presents a fair front. . . . She has clothed herself in Christlike garments; but she is un-

changed. . . . The doctrines devised in the darkest ages are still held. . . . [She still claims] the prerogatives of God. . . . It is a part of her policy to assume the character which will best accomplish her purpose."—*The Great Controversy*, p. 571.

John Paul's first encyclical affirms church's historic teaching. "'True ecumenical activity means . . . a shared investigation of the truth . . . but in no way does it or can it mean giving up or in any way diminishing the treasures of divine truth that the church has constantly confessed and taught.'"—Quoted in *The Good News Letter*, September, 1979.

Centuries-old roots. "'A Vatican source explains: 'His firm conviction is that the vitality and strength of a religious community are grounded in its centuries-old roots and not in the trends of any particular generation or interest group.'"—*U.S. News & World Report*, Oct. 8, 1979.

Mary—Pope's intercessor. "The Pope has an intense devotion to the Virgin, which is considered a mark of theological conservatism. . . . Most of his sermon [at Knock, Ireland] was devoted to a celebration of Mary. At the end he besought her help in protecting Ireland 'from being overcome by hostility and hatred.'"—*New York Times*, Oct. 1, 1979.

EXALTATION OF THE POPE A DE- VICE OF SATAN

"The pomp and ceremony of the Catholic worship has a seductive, bewitching power, by which many are deceived; and they come to look upon the Roman Church as the very gate of heaven. . . . The worship of images and relics, the invocation of saints, and the exaltation of the pope are devices of Satan to attract the minds of the people from God and from His Son."—*The Great Controversy*, pp. 567, 568.

Mesmerized a nation. "Rarely before had anyone, visitor or native, commanded American crowds in such vast numbers, or moved them so visibly to exhilaration, solemnity, joy, and an outpouring of love. . . . John Paul by his mere physical presence seemed sometimes to have mesmerized the nation."—*Newsweek*, Oct. 15, 1979.

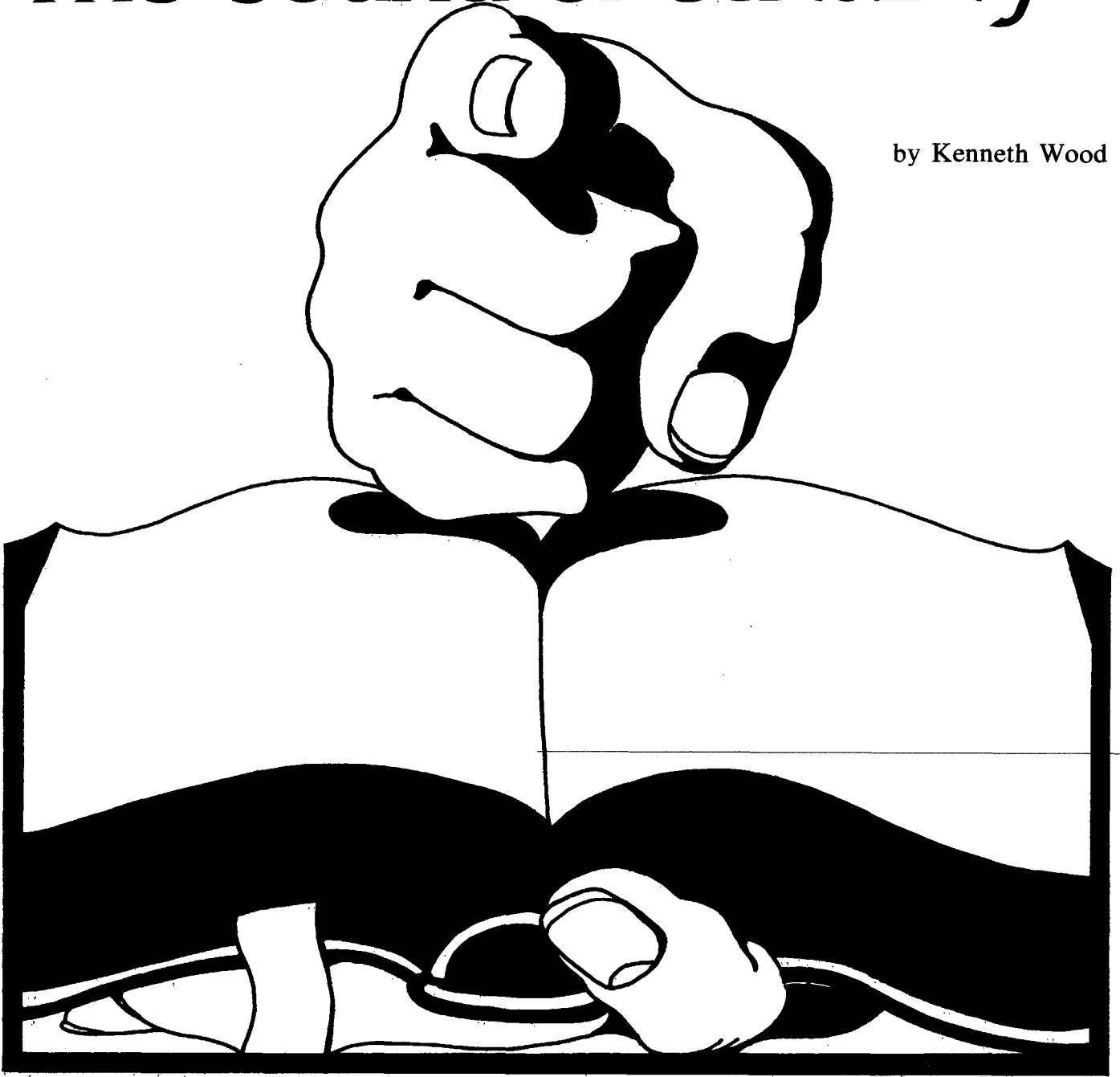
Impact of Pope's presence. "For the energetic John Paul, travel represents more than a way of becoming visible to his far-flung flock. Deeper, it is said, is his desire to visit areas where his presence might have a significant impact."—*U.S. News & World Report*, Oct. 8, 1979.

To see and be touched. "Like other multitudes who had come on their political crusades to Washington, they were from many places, of many colors and faiths, but they came reverently to see and be touched."—*Washington Post*, Oct. 7, 1979.

(Continued on page 27.)

The sound of certainty

by Kenneth Wood



Elijah's confrontation with the priests of Baal atop Mount Carmel, as recorded in 1 Kings 18, is more than just an exciting story—it has special relevance for people in any age who have been given a divine mission, and particularly for Seventh-day Adventists.

Elijah had a mission, and he had the courage to fulfill it. He knew what he believed and he had the courage to stand for his beliefs in a time of great apostasy. Moreover, he felt a burden for the people. He knew that the only way to lead them out of apostasy was to state his case clearly and then call for a decision.

"How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him" (verse 21).

The prophet Malachi, centuries later, recorded God's promise "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord" (chap. 4:5). Our church, we believe, is the Elijah of this prophecy. Our message is the Elijah message. Our mission, in many respects, parallels that of Elijah. His repairing the broken-down altar of the Lord reminds us of the prediction in Isaiah 58:12: "They that shall be of thee shall build the old waste places: thou

shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in."

Elijah's peremptory challenge, "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him," reminds us of the divine challenge addressed to God's people who are yet in Babylon—"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4). It reminds us also of the startling message of Revelation 14:7: "Fear God, and give glory to

In the midst of uncertainty may we let the world know that there is a voice of certainty, the voice of Jesus, calling men and women to salvation through His remnant people.

him; for the hour of his judgment is come." This message has the same decisive sound that characterized the message of Elijah. And Scripture says that it is proclaimed, not cautiously or timidly, not in a whisper or in quiet tones, but with a *loud voice*.

The pioneers of the Advent Movement were worthy heirs of Elijah. With deep earnestness they proclaimed the message with certainty and called upon people to decide for truth. Charles Fitch, one of the most prominent of the Millerite leaders, preached: "If you are a Christian, *come out of Babylon*. If you intend to be found a Christian when Christ appears, *come out of Babylon*, and come out *now*. Throw away that miserable medley of ridiculous spiritualizing nonsense, with which multitudes have so long been making the Word of God of none effect, and dare to believe the Bible." There are overtones of Elijah in such a sound.

Joshua V. Himes, another Millerite preacher, wrote in the last issue of the *Midnight Cry* for 1843, "The advent of the Lord is right upon us. All our efforts now should tend to prepare for this solemn event." In an earlier issue Himes said, "OUR WORK is one of unutterable magnitude. It is a mission and an enterprise, unlike, in some respects, anything that has ever awakened the energies of man. It is not a subserviency to human institutions. It is not a conflict on a political arena. It is not the operation of a distinct religious sect. But it is an *alarm*, and a *CRY*, uttered by those who, from among all Protestant sects, as watchmen standing upon the walls of the moral world, believe the *WORLD'S CRISIS IS COME*—and who, under the influence of this faith, are uniting in proclaiming to the world, 'Behold the Bridegroom cometh, go ye out to meet him!' It is an enterprise that swallows up all the petty peculiarities of sectarianism, and unites us upon an elevation so far above those mercenary undulations, that they are utterly lost to our view below."

Of William Miller himself, a writer in the *Pennsylvania Enquirer* said in reporting his preaching in Philadelphia, "He utters his opinions in a somewhat positive tone, and occasionally appeals to his audience in language of earnest persuasion." This was the sound that characterized early Adventism. This

sound of certainty must ever characterize the witness of the remnant church if it is to fulfill its mission. When Elijah begins to sound cautious and tentative, he is no longer Elijah. If Elijah does not announce boldly that he bears God's message, people will continue to halt "between two opinions," or as the Revised Standard Version translates the phrase, "'limping with two different opinions'"—obviously a figure of a cripple.

The sound of certainty has power to move people. The sound of uncertainty does not. A number of years ago, while I was pastor of a church in an Eastern State, a member told me of how she had become an Adventist many years before. While still in her teens she attended a series of meetings and became convinced that the evangelist was preaching the truth. With great courage she took her stand with God's remnant, in spite of such severe opposition from her own family that eventually she was forced to leave home.

"What made you decide to become a Seventh-day Adventist?" I asked. Without hesitation she responded, "Near the close of the meetings the minister said, 'As surely as God lives, this is the true church.' The certainty with which he spoke removed all doubts from my youthful mind. Then and there I decided to give my life fully to Jesus, no matter what it might cost." As I listened to her testimony and thought of the many years in which God had made her a blessing to her church and to her acquaintances, I thought, What if the minister had spoken with less certainty? What if he had been tentative, being determined not to sound bigoted or dogmatic? Would that teenager have renounced all for the sake of Christ? Probably not.

One of the greatest lacks of our day is the sound of certainty. With prophetic insight Ellen G. White described current conditions: "Human reasoning and the imaginings of the human heart are undermining the inspiration of the Word of God, and that which should be received as granted is surrounded with a cloud of mysticism. Nothing stands out in clear and distinct lines, upon rock bottom. This is one of the marked signs of the last days."—*Selected Messages*, book 1, p. 15.

By contrast, one of the most distinc-

tive characteristics of Jesus' ministry was its note of certainty. Matthew records the fact that Jesus taught "as one having authority, and not as the scribes" (chap. 7:29). Ellen White states that "this characteristic set His teaching in contrast with that of all others. The rabbis spoke with doubt and hesitancy, as if the Scriptures might be interpreted to mean one thing or exactly the opposite. The hearers were daily involved in greater uncertainty. But Jesus taught the Scriptures as of unquestionable authority. Whatever His subject, it was presented with power, as if His words could not be controverted."—*The Desire of Ages*, p. 253. In a similar passage she says, "He [Christ] taught as one having authority. He spake as never man spake. There was no hesitancy in His manner, not the shadow of doubt in His utterances."—*Fundamentals of Christian Education*, pp. 236, 237.

Throughout history those who have borne God's messages have sounded a note of certainty. When Moses came down from Mount Sinai and found the people worshipping the golden calf, immediately he identified the situation for what it was—idolatry and rebellion against God. He made no effort to see what some might have termed "the other side." He did not invite Aaron or others who were involved in the apostasy to enter into dialog on the value of images in the "worship experience." Had he done so, the result would have been compromise and adulteration of truth. Instead, he declared to the people, "Ye have sinned a great sin" (Ex. 32:30). He stood in the gate of the camp and said, "Who is on the Lord's side?" (verse 26).

When Jonah was sent to Nineveh he preached God's message, "Forty days, and Nineveh shall be overthrown" (Jonah 3:4), with such certainty and conviction that the entire city repented. What a disappointment it would have been to God and what meager results would have been achieved if Jonah had sounded like too many preachers today: "If I understand the situation correctly, God is not happy with what is happening in Nineveh. The evidence seems to indicate that He plans to destroy the city in forty days." Jonah's note of certainty was undoubtedly a most important element in causing the Ninevites to repent.

And who can fail to be impressed by

Our unique position in history requires that we preach the three angels' messages with power.

the certainty of the message proclaimed by John the Baptist? As the Second Advent Movement is the "Elijah" of today, so John was the "Elijah" of his day. His mission was to prepare the way for the coming Messiah. With authority he called upon the people to repent, and when they repented and asked him what they should do, he told them. He didn't say, "Well, do what you think is right." No! To the publicans he said, "Don't be dishonest in the amount of taxes you assess the people." To the soldiers he said, "Don't accuse anybody falsely." To the people in general he said, "Share your food and clothing with those who are destitute." John was beheaded for his honesty in labeling Herod an adulterer, but it is better to die as a person of integrity than it is to fail in a divinely appointed mission.

Seventh-day Adventists have been raised up to present God's last message to the world. This message stands squarely on the truth that the last of the great time prophecies ended in 1844. It declares that we are living in the judgment hour and that soon Jesus will come. It calls upon people to meet Jesus face to face and to be taken from a sinful society into a sinless one.

Am I mistaken, or are we hearing less from our pulpits today than in previous years about the soon return of Jesus? Do we hear less about the solemn work of the judgment now going on in heaven? Do we believe less in the advent of Christ than we did decades ago? Or have we merely been infected by the times in which we live, by the uncertainty and the cautious attitude that prevails all around us? Do we avoid saying that Jesus is coming *soon* lest we be accused of sounding dogmatic or for fear we might look like false prophets if Jesus doesn't come as soon as expected?

It seems at times that we are more concerned with our reputations than we are with presenting the message that God has for the world in these times. All of us are slightly susceptible to the Jonah syndrome: we would rather be vindicated as God's messengers than have present truth accomplish its work.

It's natural, of course, for human beings to want their messages proved right, and the sooner the better. But let us always keep in mind that it is more important for a message to achieve its purpose than it is for our reputation to be maintained. God's messengers must present His message and leave the results with Him.

In Jonah's situation, was the message

he delivered actually of God? Yes! Was the outcome of giving that message God's responsibility or Jonah's? It was God's responsibility.

Think back also to the Millerite movement. Was the Millerite message "present truth"? It was. Was it in God's providence that the great Disappointment be experienced by the believers? It was. Was God able to overrule the great Disappointment and turn even such a major mistake into a means of bringing glory to His name? Indeed! In fact, today 3 million Adventists testify that God *did* do precisely that. The point is, we should not hesitate to preach God's truth as we understand it. We should preach with certainty and leave the results with God. Fortunately we can say with the apostle Peter, "We have not followed cunningly devised fables" (2 Peter 1:16). We dare preach with certainty; indeed, we dare not preach without it. With all the authority that the Scriptures carry, we can proclaim the three angels' messages and urge men and women to repent and prepare for the coming of Jesus.

Notice the certainty of the following passage: "When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after suppositions contrary to the light God has given are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this time God has given us as a foundation for our faith. He Himself has taught us what is truth."—*Selected Messages*, book 1, p. 161.

In one of her most stirring passages, Ellen White wrote: "Ministers who have preached the truth with all zeal and earnestness may apostatize and join the ranks of our enemies, but does this turn the truth of God into a lie? . . . It is as certain that we have the truth as that God lives; and Satan, with all his arts and hellish power, cannot change the truth of God into a lie."—*Testimonies*, vol. 4, p. 595.

To make such a statement is not to say that we have *all* the truth. In this life we shall ever be learning, and in the next life we shall continue to learn throughout eternity. But we may proclaim the truths set forth in the three angels' messages with as much certainty as Elijah and John proclaimed their messages. If we don't, we have failed to meet God's expectations for us.

But equally important as knowing the truth in theory is knowing the Author of truth, Jesus Christ. Elijah never would

have stood on Mount Carmel and said "Let's see who the true God is" if he hadn't known the true God himself. The apostle Paul would never have given himself to a life of persecution, inconvenience, suffering, and humiliation if he hadn't known Jesus Christ as his personal Saviour. He was able to say, "I know whom I have believed." It was that foundation of knowing the Saviour that enabled the apostle Paul to preach with such certainty and such power.

We today must know Jesus as our personal Saviour. We must love Him. We must fellowship with Him. He must be in our thoughts constantly. Just as one who looks at the sun sees the image of the sun continue in everything he sees, so it is when one gets a glimpse of Jesus, the Sun of Righteousness. Everything is seen in relationship to Him.

Soon the blessed Saviour is coming. Soon He shall lay aside His priestly robes and don His kingly garments. Soon those hands that were extended so often in blessing during His earthly ministry shall be extended once more, this time to open forever the eyes of the blind, to heal forever the crippled and diseased. Soon that voice that carried such authority on earth in teaching shall sound throughout the world, and the message shall be heard even by the sleeping dead, "Awake, awake. Come and share the kingdom prepared for you from the foundation of the earth." Thus we need to heed the admonition of Hebrews 10:35-37: "Cast not away therefore your confidence, which hath great recompense of reward. . . . For yet a little while, and he that shall come will come, and will not tarry."

Let us proclaim the message that God has given us with the authority that it deserves—both verbally and through the witness of our lives. Let us call the world to make a saving decision in these times of apostasy, as Elijah made his appeal atop Mount Carmel. In the midst of uncertainty may we let the world know that there is a voice of certainty, the voice of Jesus, calling men and women to salvation.

This article is adapted from a sermon given April 28, 1979, at the Pioneer Memorial church, on the campus of Andrews University, Berrien Springs, Michigan. The original sermon is one of the selections offered in the December *Aspire Tape-of-the-Month Club*. Members will receive the tape automatically; others may order the December selection for only \$4.50. Annual membership in the *Tape-of-the-Month Club* (two C-90 cassettes monthly) is only \$45.00.

Kenneth H. Wood is editor of the *Adventist Review*.

The righteousness by faith consultation

In our June issue, we published an appeal in the form of an open letter from our General Conference president, Neal Wilson. This appeal dealt with the current righteousness by faith dialogue and called for a representative consultation committee to convene in the future for the purpose of examining this topic prayerfully and preparing a statement that would represent in simple language the blessed promise and truth of righteousness by faith. Approximately 150 individuals—lay persons, pastors, evangelists, administrators, theologians, editors, and others—met October 3 and 4 in the General Conference chapel.

Prior to the session, each participant received for careful study a document entitled "The Plan of Redemption." This paper, prepared by W. Richard Leshner, combined concepts presented at Palmdale (April, 1976), Nosoca Pines (February, 1978) and the Potomac Conference branch office (August, 1978). It followed a very simple outline: (a) the great controversy, (b) justification, (c) sanctification, and (d) glorification.

The daily program was divided into plenary sessions, in which all who wished had an opportunity to express their convictions, and discussion groups moderated by six General Conference vice-presidents. An open and rather unstructured atmosphere prevailed. Each discussion group was assigned a specific question or questions. For example: What is the gospel? What place has the will in salvation? What does Christ's imputed and imparted righteousness accomplish for the believer? Obviously, brevity of time prevented in-depth work. Hence, in each group two members in addition to the chairman and secretary were appointed to refine their presentations.

As MINISTRY editors, we wish to share with our readers the following observations and concerns:

1. We feel it is significant that V. Norskov Olsen, president of Loma Linda University, gave the opening devotional. Not only is Dr. Olsen a scholar, but he also comes from Denmark, a country outside the United States, and was one not directly involved in the cur-

rent discussions on the subject of righteousness by faith. His keynote devotional—as much a personal message as it was a theological statement—brought conviction to every heart and effectively aided in unifying the entire group. (His sermon, "The Christ Alone," will appear in the January, 1980, MINISTRY.)

2. We have a positive attitude concerning the overall tone of the meetings. A willingness to listen to others and a desire for unity and harmony were certainly in evidence. Perhaps one of the most outstanding features of the conference was precisely this willingness to listen, for out of it grew a greater spirit of unity based on a realization of the large number of points on which there is widespread agreement.

3. We came away from these meetings impressed with the need for more such sharing and learning experiences with one another. Although we may not all agree in every detail, these meetings gave us the opportunity to become more understanding and appreciative of others as individuals with minds of their own.

4. We were grateful for the Holy Spirit's presence in all the discussions and speeches. No one engaged in personality thrusts. We are confident that one result of these meetings will be a more loving, careful concern in the future when statements are made outlining positions on this grand theme of salvation. Perhaps it is not so much the *subjects* of our disagreements but the *way* we disagree that counts most. We believe that continued study of this inexhaustible subject will be increasingly helpful and should be encouraged. Meetings of this nature will greatly decrease the possibility of division within the church.

5. We believe that there is much to be learned, and that none of us has all knowledge. Ultimate truth does not rest with any individual or with any handful of individuals. God is not leading one here and one there, we are told; He is leading a body of people. As we listen to one another, as we share and pray with one another in our striving for unity, certainly a greater understanding of the various aspects of righteousness by faith will be inevitable.

We conclude with a few remarks of our chairman, who unburdened his heart by appealing to this group to allow carefulness, calmness, and a deep sense of spiritual responsibility to control when speaking on the theme of salvation. The Seventh-day Adventist pulpit is no place for the proclamation of pet theories or the riding of hobbyhorses, he emphasized, but added that the church has no monitoring system, no police force. Rather we must let the Holy Spirit control us to such an extent that He will guide us in our remarks and in our preaching on this subject.

No vote was taken on any document. The document under consideration at this meeting was simply a paper for study and a focal point for discussion. Undoubtedly, in the future, material in a more complete form will be published in our denominational papers for both ministry and laity. The ultimate objective of this committee is not to finalize on some creed, but rather to share with the church the results of convictions and study that have been examined carefully and agreed upon.

Above all, the chairman urged that we must not fall into the trap of the enemy, who would be delighted to have God's people endlessly attempting to define every minute detail of salvation in never-ending discussions, while the world is plummeting toward destruction. We dare not stop our evangelistic thrust, our reaching out to touch the lives of others with a message of hope and assurance.

A mythological Greek goddess is said to have satirically proposed an inventory of her fabled beauty. Her list began: two lips of an indifferent red color, two gray eyes with lids, one neck, one chin, et cetera. Just as beauty cannot be compartmentalized, so salvation is far more than the sum total of its individual parts. Physical beauty loses its appeal when divided and separated from the personality that gives it life. But far, far greater is the loss that occurs when the beautiful truth of salvation is dissected and separated from its matchless Source—the Lord Jesus. Such a loss is more than the mere loss of appeal; it is the loss of eternal life. ■



How the E. G. White books were written—4

Assembled by Arthur L. White

This statement, describing the process used in writing The Ministry of Healing, is the major part of a letter written by W. C. White on May 22, 1934, to a former member of Ellen White's staff.—EDITORS.

A few days ago I received a letter from one of the leading physicians in the Hinsdale Sanitarium, asking me to give him the background of *The Ministry of Healing*. . . .

I shall endeavor to give him quite a full statement regarding the genesis of this wonderful book, and this statement will be of service to me in my series of sketches being written for the *Review* ["Sketches and Memories of James and Ellen White"],* in which I shall endeavor to give a picture of the circumstances and the ways in which Sister White's larger books were prepared for publication. In presenting this matter, I shall take it up somewhat as follows.

For many years before *The Ministry of Healing* was published, Sister White received repeated calls from different parts of the American field and from Germany and from other distant fields, asking for a book on temperance.

Just before she left America for her visit to Australia, she prepared copy for the book *Christian Temperance and Bible Hygiene*. This, she hoped, would have a wide circulation, but it was brought out in such a way as to make its cost rather heavy, and there were printed and circulated, if I remember correctly, two editions, making, I sup-

pose, about six or seven thousand copies.

After this book was issued, the call continued to come in for a book on temperance, and from time to time Sister White discussed the matter of laying aside other work and bringing out such a book, but for many years other work seemed more important.

As regarding material for the making of a book on temperance and hygiene, there was an abundance of it in her writings. All through the years her favorite theme, and the one on which she wrote most fully, was the ministry and the teaching of Jesus. In the writing of her books on the great controversy, this was the central theme. In her writing articles for the *Review and Herald*, for the *Signs of the Times* and the *Youth's Instructor*, the life and teachings of Jesus were her principal theme.

In her writing on the ministry and teachings of Jesus, His life of self-denial and service were the outstanding features. Therefore, in almost every article that she wrote there was something bearing upon the subject of self-denial and temperance, of health and holiness.

This being the case, it was known to all her helpers that there was very much in her writings that could be used in making up a book on Christian temperance, showing the relationship between health and holiness. We all knew that in her periodical articles there were many passages illuminated by pictures of the work of Christ as a Healer of disease and

a Teacher of the principles of self-denial and holiness.

Material preserved for anticipated books

An important factor in the matter of having material for service was the fact that for many years there had been preserved copies of the articles which were published in our periodicals, carefully kept by her secretaries, also copies of many, many articles and personal letters which were not published that contained vigorously written paragraphs relating to this subject of Christian temperance. Many of these articles had been marked by Sister Marian Davis shortly after they were written.

For years it was our practice to place in her hands a copy of every article sent off for publication and of all principal letters and testimonies. These she had read with avidity, and had marked those passages that she considered especially useful for the making of chapters for books which she had in contemplation.

Consequently, when the time came that Sister White had a sufficient corps of helpers so that articles for the *Review*, and the *Signs of the Times*, and the *Youth's Instructor* and the *Bible Echo* and our health papers could be furnished without absorbing the time and energy of Sister Davis, and it was decided that she should give first attention to the searching out and bringing together of articles on the health and temperance question, it was found that there were thousands

of pages of manuscripts from which she could draw suitable material.

Sister Davis had a wonderful memory, and this was of great service in her work of searching for and grouping together the choicest things that Sister White had written regarding Christ in His ministry as a Healer, in regard to Christ as an example of medical missionaries and medical evangelists, regarding Christ and His teaching to men, women, and children of all classes relative to their duty to their fellow men.

Sister Davis entered upon this work with excellent courage and with great determination that, of the wonderful things which Sister White had written, there should be gathered together that which was most forceful, most enlightening, and most encouraging. Her associates in secretarial work were requested to help her, and this they did as time permitted.

Chapters in preparation read to Ellen White

When a goodly number of extracts had been gathered and grouped together as possible material for chapters, they were read to Sister White. This revived her memory of the wonderful scenes presented to her, and she entered enthusiastically into the work of rewriting many chapters, giving them a fresh touch and greater vigor, also adapting the various passages and presentations of the subject more fully to the people who would read this book.

For example, an article would often be found containing wondrous truth and so presented as to inspire the readers to action that had been addressed especially to the Seventh-day Adventist people. This Sister White would study and consider how she would present the same subject to an audience of non-Adventists. Then she would rewrite portions so as to adapt the truths to the audience which the book was expected to have.

Then her secretaries, of whom Sister Davis was chief, would prayerfully study to find the very best arrangement of thoughts and paragraphs, and after an arrangement had been made, the matter would be read again to Sister White for her approval or for her improvement.

Book planning in Ellen White's workroom

Time and time again in Sister White's room was discussed the object and the best plan for the book—(a) whom the book would serve; (b) how much room

should be given to each subject; (c) what was the best relationship of the great subjects with which it should deal.

As the result of these counsels, Sister White advised that first of all the book should be helpful to the sick and invalids. The first section of the book should serve to revive hope and to inspire faith in Christ as the Chief Physician—the principal agent in the restoration of health to the suffering.

In presenting these articles, which should show forth Christ as the Source of life, Christ as the Great Healer, Christ as the very present Minister to the sick and suffering today, it must present such narratives of His work of healing as would lead every class of invalids to have hope in His present-day ministry. It must show that there is no sickness outside of the range of His love and His power. Furthermore, it should show forth that Christ's love extended to all—none are left out because of nationality, or class, or because of the character of their transgression.

Following this there should be such chapters written especially for the benefit of the nurse and the physician as to emphasize their fellowship with the Life-giver, that should encourage the use of nature's remedies, that should inspire a determination to follow the methods of Christ in ministry for the sick.

There must also be in the book chapters especially helpful to the medical evangelist—(a) to be read to the sick; (b) to be sold in many homes; (c) to be used as a textbook. There must also be that which would encourage the medical evangelist in the matter of setting an example in ministry and also in giving the wise counsel necessary.

It was also planned that the book must be so constructed as to lend itself most readily to the salesman, who would make the book and the proceeds from its sale of greatest service to our sanitariums and to other medical missionary work.

The plan was somewhat elaborate, and the difficulty of finding material that would serve all these purposes and getting it arranged in proper order was a stupendous task. The fact that there was a super-abundance of material seemed at times to be a very overwhelming difficulty.

The passages which were desired to be gathered together for this book we found in manuscripts and articles written in relation to other phases of Christian experience, and it was no easy task to select them out and group them together

and secure their adaptation to the use desired. Many very precious passages which had been written for the Seventh-day Adventist people needed a rewriting in order to serve the purposes of this book, which has to serve everybody in all the world.

Sister White, in her rewriting, developed much repetition, which the secretaries were instructed to carefully remove. Then the uniting of these portions taken from various sources so as to create the strongest, clearest and most appealing chapters was no small task.

Ellen White gives the final reading

After chapters were thus formed, they were carefully read again by Sister White and then submitted to the printer, and when the type was set, proof sheets were submitted and Sister White and her secretaries again carefully read the proofs.

That the truths presented might have the most telling appeal, illustrations were planned. Copy of the first section was placed in the hands of A. W. Reaser, who had taken a leading part in planning the illustrations for *The Desire of Ages*. With his experience as an artist, with his intense love for the subject, he did masterly work in designing the illustrations and securing the most appropriate and appealing pictures from eminent artists in New York.

Unfortunately, we were able to place in his hands only the first 200 pages of the copy, and his work, which we had hoped to use in illustrating the whole book, was devoted chiefly to these passages. Then Brother C. C. Crisler and myself made a very diligent study of how to illustrate the remainder of the book.

We secured some excellent photographs of institutions and of groups. We secured pictures of orchards and vineyards and forests and fields and introduced mottoes appropriate to the text and by unstinted labor were able to present with the text a series of illustrations which help much to impress upon the reader the truths of the articles which they beautify.

(To be continued.)

* This was a series of 64 articles begun February 28, 1935, and published intermittently until February 24, 1938. It was left uncompleted because of W. C. White's death on August 31, 1937.

Arthur L. White is a lifetime member of the Board of Trustees of the E. G. White Estate, and is currently working on a biography of his grandmother.

“Arise, go over this Jordan”

After Israel's forty years of desert wandering, and the subsequent death of their great leader, Moses, the Lord declared to Joshua, "Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel" (Joshua 1:2). Israel had come to the borders of the Promised Land and to the time when they were to possess it. To Joshua was given the monumental task of leading the people into their inheritance.

Today we stand at the borders of the heavenly Canaan, and the time has come for us to enter. As ministers, we, like Joshua, have been given the call to lead the people in.

But how is this to be done? The task seems well nigh impossible. So Joshua's assignment must have appeared to him. But when God calls an individual to a task, He also enables him to accomplish it. Joshua found this to be true, and the words of instruction and encouragement that came to him are words that, if heeded, will carry us through. Notice

Only as we
immerse ourselves
in God's
Word, will we find
the help we need to
make ready
a people prepared
for the Lord.

them carefully. "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and

night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (verse 8).

It was God's power that strengthened Joshua and led the children of Israel into the Promised Land. And it is God's power that will bring modern Israel—His church—into the kingdom. But how was Joshua to receive God's power, understand His will, and receive courage to follow it? By meditating day and night upon the Book of the Law. By a diligent study of God's Word Joshua would come into such a union with the Lord that he would be enabled to fulfill God's assignment. Nothing less today is needed among us who have been assigned by God the task of leading His people into the Promised Land.

Joshua's entire success was dependent upon his obedience to the instructions that had come from the Lord. His whole existence was to be tied up with the Word of God. And the purpose of his study was obedience. "That thou mayest observe to do according to all the law,

Ministers' reading program

This five-year reading program has been designed to emphasize the Word of God and the Spirit of Prophecy writings. The Bible, in its entirety, ought to be read annually by every minister, and an excellent plan would be to read a different version or translation each year. We are suggesting the New International Version for 1980. MINISTRY has arranged with the publishers of this excellent translation for a special price to MINISTRY readers. Details will appear in the January issue.

The number of pages involved in the selected Spirit of Prophecy volumes is not excessive (although perhaps in excess of the amount many of us are currently reading in a year). The number varies from 1,980 (or approximately 5 1/2 pages a day) for 1981 to 2,587 (or slightly more than seven pages a day) for 1982.

To accommodate individual interests, the reading list for each year includes two electives to be chosen from specific

areas. Here is a chance for you to get at that book you have been meaning to read and have never done so!

Decide today to become a part of the Minister's Reading Program. As editors of MINISTRY we have committed ourselves to this plan and urge you to join us.

1980

The Bible (N.I.V.)
Patriarchs and Prophets
Testimonies for the Church, vol. 1
Evangelism
1 book on preaching and worship
1 book on church history

1981

The Bible
Prophets and Kings
Testimonies for the Church, vol. 2
Testimonies to Ministers
1 book on church growth
1 book on Old Testament studies

1982

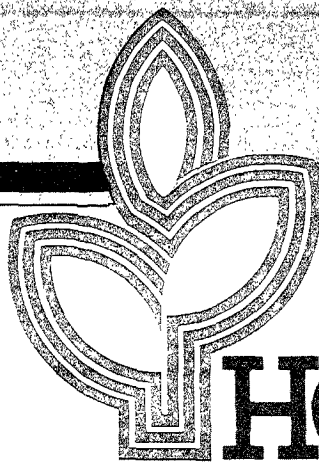
The Bible
The Desire of Ages
Testimonies for the Church, vols. 3 and 4
Gospel Workers
1 book on evangelism (public, personal, or health)
1 book on New Testament studies

1983

The Bible
The Acts of the Apostles
Testimonies for the Church, vols. 5 and 6
The Ministry of Healing
1 book on pastoral care
1 book on archeology

1984

The Bible
The Great Controversy
Testimonies for the Church, vols. 7-9
Selected Messages, books 1 and 2
1 book on church administration
1 book on theology and doctrine



HOW TO EXPERIENCE CHURCH GROWTH AND MEMBER INVOLVEMENT THROUGH A NEW APPROACH TO EVANGELISM

Evangelism is not what it used to be! The world has changed. And so have our people, to whom we look for support. As today's pastor-evangelist, you're looking for approaches and materials which help you share the "good news" effectively, both in terms of cost and in terms of maintaining your continuing

nurture of your members. Don't you wish your people could capture a vision of the evangelistic potential in all aspects of your church's ministry? And even more, were trained to make it happen? We all know this is how churches grow!

The next few pages introduce an exciting philosophy of

"My members are standing in line to get involved"

A typical comment from pastors now using "Felt Needs Sequence Evangelism" Seminars.

evangelism. **"Felt Needs Sequence Evangelism."** A year-round evangelistic program which appeals to people at those points where

they are most likely to respond. **Concerned Communications** and the **Evangelistic Supply Center** have been designated to provide a unique, new service to

assist Adventist pastors with evangelistic information and materials as described in the following pages.

"Felt Needs Sequence Evangelism"

An Evangelistic Philosophy

Men and women are most receptive when approached in an area of **felt need**, which is to say, in an area of life where they already perceive their need of help. The list of such areas to which the church can minister effectively is limitless. The desire to stop smoking or lose weight. The need for social fellowship or understanding family relationships. The desire to know what the future holds. Instruction in more healthful cooking or family finances. The desire for spiritual nurture or personal counseling. All these are felt needs — points of open receptivity.

Effective evangelism recognizes the need to meet people in an atmosphere where confidence and personal relationships can grow. This is readily seen in the methods of Jesus, and displayed in His encounters with the Samaritan woman, His disciples, Mary Magdalene, and Zacchaeus. In these and like encounters the pattern of Jesus was that He "mingled with men as one who desired

their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me.'"

Gospel Workers, p. 363.

PERSONAL Relationships

Recent studies within the church have effectively demonstrated that the greatest number of conversions and baptism are tied to **personal relationships**. A brother or

sister. A relative. A neighbor. A business or recreation associate.

The secret of evangelism today is in finding means in which these two components — felt needs and personal relationships — can work together in bridging into the spiritual realm.

Spiritual Bridge

It is well-known today that it is not easy to **bridge a**

Needs

People With Felt Needs

Ministering To Needs

People Who Care
Winning Confidence By
Conducting Seminars
Which Meet Felt Needs

Results

Personal Friendships And Spiritual Interests

person's appreciation for your secular efforts in his behalf into an appreciation of your Christian life style. Just because you help him lose weight, stop smoking or counsel his family in a crisis does not necessarily

mean he will be any more interested in Christianity or Adventism than he was before. Or that he will be motivated toward the significant life style changes involved in becoming an Adventist Christian. **It is**

necessary, therefore, to find felt needs which affect significant numbers of people and which can be shown best resolved by spiritual solutions. In what areas can this be done most effectively?

Implementing Felt Needs Sequence Evangelism Through Health Seminars

Meeting Felt Needs

Within your community are large numbers of people who need help in experiencing a more healthy way of life. Either they are experiencing the obvious results of a health abuse, through habits such as smoking, or their general health is less than it should be, due to poor nutrition or lack of exercise. Several good programs have been available to meet some of these needs. For example, the FIVE-DAY PLAN TO STOP SMOKING, and other smoking cessation programs like it, have helped thousands kick this habit that kills over 100,000 Americans yearly. Such programs make an excellent "entrance" for a lot of people into the sequence approach to evangelism.

Three new seminar programs which meet felt needs in the area of health are now available direct from **Concerned Communications**. A TASTE OF NATURE COOKING SCHOOL and THE NATURAL

WAY TO WEIGHT CONTROL are authored by Gary Strunk, M.P.H. And THE TEN DAY STRESS CONTROL SEMINAR is authored by Dr. Guy Cochran. These new programs have been extensively researched, edited and field-tested. They are now being cooperatively published by the Ministerial Association and Concerned Communications.

Of major significance in these new programs is their relation to each other in a **total health sequence**. Often an individual's need, met by one of the programs, leads to a desire for more help through another seminar. For example, the person who is helped to stop smoking may feel a need for help with the weight gain which often follows smoking cessation. Or he may be led to see that his struggle with smoking is tied to stress, and that he needs to take the Stress Control Seminar as the "next step" in his recovery of total health. Thus each program serves both as a point of entrance into the sequence of programs and as a door into follow-up programs aimed at meeting other felt needs.

Developing Personal Relationships

This inter-relatedness of the programs is especially significant in that as people continue to attend the various seminars there is opportunity for meaningful personal relationships to develop between them and your staff of church members. And as some new staff replace others in the various seminars, they are exposed to more and more of your church members. Some will become so intrigued and committed to the lifestyle you are teaching and so enjoy your friendship that they will attend most or all of your seminars. Some even return as alumni. The significance is this: **these people will become part of your fellowship as individuals before rather than after they are invited to join the fellowship of your church.** How often are people baptized and become members of a church when their only Adventist acquaintances are an evangelist, who is leaving in

two weeks, and a very busy pastor?

In order to facilitate the growth of personal relationships, these new seminar programs are specifically organized to provide for small group interaction in addition to lectures and demonstrations. Participants are divided into small groups on the first evening and assigned a group leader. Group leaders are trained laymen from your church. Complete materials are provided for their use during these sessions.

Building the
Natural Bridge

The TEN DAY STRESS CONTROL SEMINAR is the **bridge** in Felt Need Sequence

Evangelism. It serves as the funnel through which those who have "entered" the sequence in other Health Seminars are led to perceive the possibility for resolution of their needs in a new life with Christ. This program, by virtue of its popular topic, is the natural follow-up to the other programs. It is also, by virtue of its programmed solution, the **natural bridge into the spiritual area of consideration.**

For five sessions of the Stress Seminar the participants are instructed in the most current coping techniques. In the final five sessions, participants are given a model of devotional fellowship with Christ which is based on a restored relationship to God, an assurance of salvation provided, and a surrender of man's will for a life of trust in God's faithfulness.

These Biblical concepts are demonstrated to be the solution to the negative emotional content of stress: hostility, anger, impoverished self-image, etc.

By the end of the stress seminar, beginning commitments to the life of trust in Christ are being made. But that life has not yet been fully experienced. These new Christians do not know how to grow in their beginning relationship. The next step needed in the sequence is a period of time when specific, practical instruction is given in the mechanics of the Christian life style. The devotional life needs to be developed and

THE BRIDGE



experienced, with friends available to share their own witness of fellowship with Christ and offer encouragement and praise during these first, uncertain weeks. This is accomplished in HOW TO KNOW GOD, authored by Dan Day, the next seminar in the sequence.

Over five weekly sessions, in the comfortable environment they have come to know and trust, participants study together continuing principles of devotional life, what God is like, coming to love the Bible, following God's will, and experiencing growth in God's church. HOW TO KNOW GOD is **basic**. Just imagine the strength your church would now display if **all** the members had passed through this training period and were so deeply rooted!

Your Ultimate Goal

Two considerations are imperative at this point. First, your participants have been carried throughout this sequence by the use of informal seminar, class-like programs. They are comfortable with this atmosphere. The final step in the sequence, the presentation of the doctrines of the church, should be done in a similar manner. To change to a traditional public evangelistic approach, just when you get to the doctrines, will seem to separate the doctrines from what has come before. It can be done, of course. But a continuing seminar approach would better maintain the flow of activity and commitment.

Secondly, this group of people has become or are becoming Christians. Whatever series of doctrinal studies you now share with them should

lead quickly to a decision to be baptized and join God's church. You don't need to build as gradually and carefully toward this decision as you do when your evangelistic audience is made up of new

interests. It is with these concerns in mind that LIFESPIRIT, authored by Dr. Roy Naden, has been developed. This full-doctrine seminar series will be explained in greater detail later.

How To Know God Seminar

1.

How To Develop A Devotional Life

2.

How To Discover What God Is Like

3.

How To Come To Love The Bible

4.

How To Learn To Follow God's Will

5.

How To Experience Growth In God's Church

Implementing Sequence Evangelism Through Last Day Events Seminars

STUDIES IN DANIEL, authored by Mark Finley, is the first Last Day Events Seminar available from **Concerned Communications**. It will appeal to a certain segment of your community, perhaps different from those who are attracted by the health sequence. Clearly, people today are perplexed about the future. Many feel the need for the insight of Scripture to what the future holds for them.

Further, small group Bible studies are the "in-thing" today in Evangelical circles. Everyone belongs to at least one. Many people who are making their first tentative steps toward commitment to Christ will attend a publicized study group on a Bible topic. These people are prime interests.

In STUDIES IN DANIEL, participants are introduced to three important areas: 1) The prophecies of Daniel and the historical basis of interpretation. 2) An understanding of the character of God. 3) The relationship between Christian and God during the time of the end, as typified by the life of Daniel.

STUDIES IN DANIEL is also part of a deliberate sequence evangelism approach, but a shorter version than the health sequence. This seminar serves the dual role of attracting participants who have an

interest or feel a need in this area and also bridging them to a desire for the life of trust in God they see in Daniel. Participants can then join a parallel track to those from the health sequence in the HOW TO KNOW GOD seminar. It is possible to alternate an entire sequence based on last day events with an entire sequence based on health, with each culminating in HOW TO KNOW GOD and LIFESPIRIT.

LIFESPIRIT, the final seminar of each sequence is designed as a full doctrine presentation with the advantages of both traditional and contemporary elements. Participants sit at tables with open Bibles and Participation Magazines. Bible texts are marked for easy reference. But the leader is more an instructor than a preacher. It is a seminar or class-room setting.

Because LIFESPIRIT is designed for the sequence

evangelism approach, the first three sessions contain topics leading to a decision to be baptized (not to actual baptism at this point, but the **decision** to be baptized). Session One deals with forgiveness of sin. Session Two deals with the sanctuary service and cleansing. Session Three concludes with a discussion of baptism and an appeal to join the group preparing for that occasion.

Once this decision has been made, the rest of the doctrines of the church, including the "testing truths," are presented. But notice the rationale of this approach: It is easier to lead a **Christian**, who has made the decision to join God's church through **baptism**, to accept the **testing doctrines** than to lead a person to accept the testing doctrines **first**. If he stumbles on these doctrines we may lose our chance to give him opportunity to accept Jesus and be baptized.

Thus, you have carried people from the point of attraction through a felt need to the point of baptism into the body of Christ. They have come all that way in the nurture of caring personal relationships. They are "at home" in the church before they are members of the church — because they are "at home" with the **people** of the church.



Advantages Of Sequence Evangelism

Besides the appropriateness of the philosophy of sequence evangelism as patterned after the Scriptural model, there are several very clear advantages to the pastor who uses it.

1. **Sequence Evangelism Does Not Disrupt Your Church Program**

Often an evangelistic emphasis in a local church requires that all of your church program, except possibly Sabbath Services, be interrupted. You, as pastor (and some of your key laymen), cannot be two places at once. And even when services don't conflict, they are usually cancelled for the duration of the meetings because you can expect only so much out of your members.

However, sequence evangelism, by using the smaller audience seminar approach, negates the need for larger numbers of supportive members in attendance. While some members will be trained to help in the seminars, (host and hostesses, lecturers, group leaders, etc.) you will not need to coax your entire congregation to attend.

In fact, as these seminars are held, some laymen will identify with one or another of them and **teams** can be formed whose "specialty" is to present one particular seminar. You may well discover yourself with more people calling you up wanting to get involved than

you can find jobs for! A new day, indeed!

2. **Sequence Evangelism Feeds Your Pastor's Bible Class**

Your Pastor's Bible Class will receive a continual stream of new faces through sequence evangelism. The class approach and friendly atmosphere have already been created in the other seminars. Now LIFESPIRIT, the final seminar of the sequence, concludes with its participants meeting on Saturday morning at 10:00 a.m. — the Pastor's Bible Class. The final five session topics are scheduled to form a part of the sequence of topics you are using in your Pastor's Bible Class.

3. **Sequence Evangelism Is Inexpensive**

There are three major costs in using sequence evangelism: Publicity, Seminar facilities, and Materials. All of these expenses are greatest at the beginning of your implementation of this approach. The Instruction Materials are one-time purchases. As your seminars build in popularity and reputation, your publicity needs decrease. Often you can pre-register your quota of participants on referrals without the use of extensive publicity. The cost of facilities for your sessions remains low since you do not need to handle large audiences.

But even more significantly, you do not rely on

offerings in these seminars. Instead you charge each participant a registration and materials fee, which pays for their participant materials and goes a long way to offset other costs. Your participants feel comfortable with this approach since adult education has made this practice expected and acceptable. Your participants also feel more committed to a program for which they have paid, and less likely to skip a session without a good reason.

4. **Sequence Evangelism Materials Come Complete And Ready To Use**

If there is one thing you don't need as a busy pastor/evangelist it is another program you must spend limitless amounts of your time in order to research, organize and adapt so that you can implement it. You've got more than enough to do already. This is why each of the Felt Need Sequence Evangelism programs we've been describing comes complete. Word-for-word lectures, "how-to" instructions, promotional materials, educationally-effective participant materials and group leader guides are all included with your Instructors Kit. With a minimum investment of your time to become familiar with the material, you're ready to go.

Obviously, you are free to make any adaptations or

expansions of the material as you choose. Your own personality should come through in the presentation.

But there won't come a time when there is anxiety over what to say next or where to go. It's all there and ready

for your use. The material is easy to present, professional in appearance and flexible to your needs.

INSTRUCTOR'S KIT

**HOW TO
MAGAZINE**

**Lecture
Manual
No. 1**

**Lecture
Manual
No. 2**

**Lecture
Manual
No. 3**

PARTICIPANT KIT

**Participant
Magazine
No. 1**

**Participant
Magazine
No. 2**

**Participant
Magazine
No. 3**

**Participant
Magazine
No. 4**

**Participant
Magazine
No. 5**

Resource Booklets



PROMOTION KIT

Ad

Poster

**News
Release
Article**

**Handout
Flyer**

Sequencing

The following is an attempt to graphically portray the way in which one program flows into another in **Felt Needs**

Sequence Evangelism

Depending on your schedule, various programs can be run on different evenings of the

week, with different teams giving leadership under your guidance.

Health Sequence

**Stop
Smoking**

**Weight
Control**

**Heart
Beat**

**Cooking
School**

**Ten Day
Stress Control**

**How To
Know God**

**Lifespirit
Seminar**

**Pastor's
Bible Class**

Baptism

Last Day Events Sequence

**Studies In
Daniel**

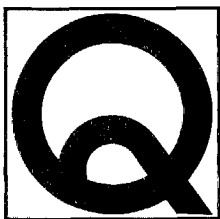
**Studies In
Revelation**

**How To
Know God**

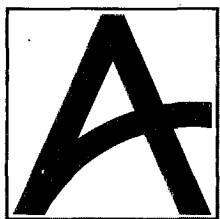
**Lifespirit
Seminar**

**Pastor's
Bible Class**

Baptism

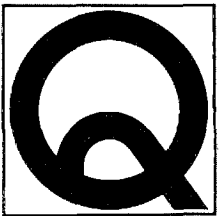


"I'm not a health professional. Can I conduct the health seminars without being an expert in health?"

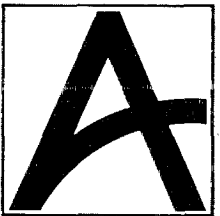


Yes! In fact, these programs were prepared with you in mind. Too often health programs have been developed at, or for, centers with extensive medical resources. The programming and materials are very good, but can be implemented only by those trained in the field of health education or who have a staff of professionals available.

The Felt Needs Sequence Evangelism seminars are totally different. They are audience-oriented, which is to say, the language is appropriate for a group of people with little medical background, and whose attention-span dictates clear, concise and simple presentations. With a little study of the lecture scripts, you can feel comfortable making the presentations (and, by the way, so will your busy health professionals who assist you. While their general knowledge in the health field may surpass yours, they are seldom specialists in the areas in which they are asked to lecture).



"Is it necessary to lead participants through the whole sequence of programs before baptizing them?"

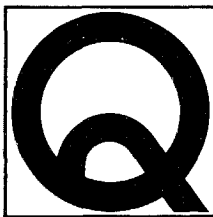


This depends, of course, on how far along they are in their interest in the church. Non-Christian interests will require more gradual integration than those with some Adventist background. But experience

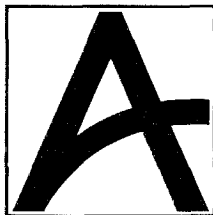
has shown that the better founded believers are, the better church members they make.

Consider, for example, the HOW TO KNOW GOD seminar. There is often a natural tendency to rush into the doctrinal area as soon as possible, to establish the level of interest and to avoid interruptions on the road to church membership. But any member who doesn't know how to maintain a vital spiritual life is severely handicapped in his effort to **survive**, let alone **grow** in the Christian way. We've got plenty like that now — or did before they dropped out. We owe it to these new Christians to take time to invest in their solid future. HOW TO KNOW GOD accomplishes this real need.

Obviously, you and your prospective members will make the final decision as to when baptism should take place. But we can afford patience as we take the time to let God build His new life within His children.



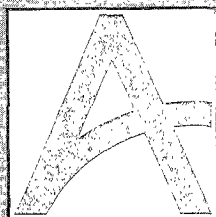
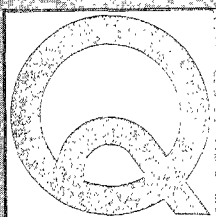
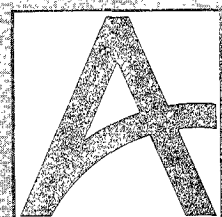
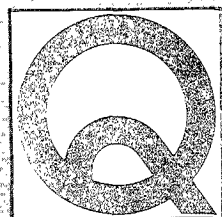
"How do I get my members enthusiastically involved in this ministry?"



One of the best ways is to help them become familiar with the materials and concepts, and to allow them to experience the positive benefits themselves. The TEN DAY STRESS CONTROL seminar and HOW TO KNOW GOD seminar are both ideally suited for a prayer meeting series prior to public use. Some pastors are using the STRESS seminar (or parts of it) as a series of Sabbath sermons.

It's important to grasp that **Felt Need Sequence Evan-**

gelism is not intended to be a "flash in the pan" feature. It is a long-term commitment to community outreach. It builds. As community appreciation for the seminars becomes apparent, and as baptisms result, membership support will solidify. An especially effective means of gaining member support is to have a member serve as a seminar Group Leader. You'll find people experiencing their first real involvement with witnessing. Their excitement over what they see happening will be the best PR possible. Within a short time, many pastors have found far more people eager to get involved than they can possibly use.



What is the best time to run these programs in their entire sequence?

Each pastor's program is different. But it is generally true that a January through June period is ideal for a continuous sequence. Remember, though, that this approach allows you to be running **some** program virtually all year round. A shorter sequence can be run from September through November. Participants will sometimes attend the same seminar more than once, often bringing friends with them the second time. Others may drop out, only to return for a later program.

The concept of a continuous, unbroken sequence from initial contact to baptism is ideal, and does often occur. But this isn't an absolute necessity in order for your efforts to bear fruit. You are establishing rapport with your community and opening a funnel into your

church. Since the **STRESS SEMINAR** is the bridge program it should be offered at least once and more ideally twice during the year, with scheduling for other programs projected forward and backward from it.

"How can I begin getting involved with Felt Need Sequence Evangelism?"

Your involvement is really only a phone call away. By calling (805) 489-4876 you can order materials for any or all of the seminars described. Or you can write direct to **Concerned Communications**, P.O. Box 1000, Arroyo Grande, CA 93420. All materials will be shipped direct and billed to your church. Each program comes complete with helpful "how to" implementation materials. And a special, detailed presentation of the philosophy of **Felt Need Sequence Evangelism**, titled, **The Candle**, is also sent to all pastors who order or inquire.

With all of us, inertia is the major obstacle to be overcome. You will never experience the positive effects of **Felt Need Sequence Evangelism** until you pick up your phone or write. That's the first step. Next, your board needs to be involved. Your health professionals need to be introduced to the potential. And your members need to be organized. But it all starts with you. The ball starts rolling when you say, "You know, this is something I can believe in. Something I can **do**. And, more than that, it's something I **will** do. Starting now!"

Making It Work For You

Felt Needs Sequence

Evangelism is a year-round program. It is a long-term approach to church growth, which builds over the months and years. The visibility of the Adventist church is enhanced by each new program you offer and each satisfied graduate. Your own church members will become excited

about what they see happening, and will become more active in seeking out and bringing new participants. If you are in a district, or an area with several churches, a coordinated effort can bring the various congregations closer together. This is precisely what has happened in areas where **Felt Needs Sequence**

Evangelism has already been implemented.

In short, this is providing a planned approach in which God can bless and results have been demonstrated. It can happen in your church too.

How To Order Your Seminar Materials

The new materials for **Felt Needs Sequence Evangelism** are now ready for your immediate use. Thanks to the new **Evangelistic Supply Center** and arrangements with **Concerned Communications**,

any Adventist pastor is now able to pick up the telephone and order direct. All materials will be shipped within 24 hours and billed to your church. To order Instructor materials or Participant materials for any

of the seminar programs described, simply call (805) 489-4848 or send your request to **Concerned Communications**, P.O. Box 1000, Arroyo Grande, California 93420.

If You Have Any Other Questions

For more complete information on materials, implementation procedures and other seminar details, please call **Concerned Communications** direct at (805) 489-4848.

Many **Felt Needs Sequence**

Evangelism Seminars have been conducted by pastors for more than two years. Their reactions and suggestions have been incorporated by Concerned Communications in the final seminars as currently published. Results of these past

seminars may be of benefit to you as you plan for implementation in your local church. Russ Potter of Concerned Communications is available to share this information if you will phone the above number.

TO ORDER SEMINAR MATERIALS

Simply Call
(805) 489-4848

Or Mail The Following
Order Form To:
Concerned Communications
P.O. Box 1000
Arroyo Grande, CA 93420

Note: Seminar Participant Materials are available only in prepackaged quantities as indicated. Larger quantity packages cost less per person.

If you needed 23 sets of DANIEL participant materials, you would need to order 1 package of 25 and your filled-in order would look like this:

1 Participant Package of 25 @ \$2.79 per person = \$69.75

Combined packages for larger quantity orders are all at the lower package price.

Sample order of 125 DANIEL participants.

1-100
1-25 Participant Package of 125 @ \$1.95 per person = \$243.75

Felt Needs Seminars Order Form

Please send Seminar materials in pre-packaged quantities as requested below:

A TASTE OF NATURE COOKING

____ Instructor's Kit(s) @ \$39.95 each = \$ _____
____ Participant Pack of _____ @ \$ _____ per person = \$ _____
(Pack of 25 = \$3.95 per person) (Pack of 50 = \$3.59 per person)
(Pack of 100 = \$2.95 per person)

THE NATURAL WAY TO WEIGHT CONTROL

____ Instructor's Kit(s) @ \$48.50 each = \$ _____
____ Participant Pack of _____ @ \$ _____ per person = \$ _____
(Pack of 15 = \$5.95 per person) (Pack of 25 = \$5.59 per person)
(Pack of 50 = \$4.95 per person)

TEN DAY STRESS CONTROL

____ Instructor's Kit(s) @ \$159.95 each = \$ _____
____ Participant Pack of _____ @ \$ _____ per person = \$ _____
(Pack of 25 = \$3.95 per person) (Pack of 50 = \$3.59 per person)
(Pack of 100 = \$2.95 per person)

STUDIES IN DANIEL

____ Instructor's Kit(s) @ \$38.50 each = \$ _____
____ Participant Pack of _____ @ \$ _____ per person = \$ _____
(Pack of 25 = \$2.95 per person) (Pack of 50 = \$2.59 per person)
(Pack of 100 = \$1.95 per person)

HOW TO KNOW GOD

____ Instructor's Kit(s) @ \$24.95 each = \$ _____
____ Participant Pack of _____ @ \$ _____ per person = \$ _____
(Pack of 25 = \$2.95 per person) (Pack of 50 = \$2.79 per person)
(Pack of 100 = \$1.95 per person)

LIFESPIRIT

____ Instructor's Kit(s) @ \$58.50 each = \$ _____
____ Participant Pack of _____ @ \$ _____ per person = \$ _____
(Pack of 15 = \$7.95 per person) (Pack of 25 = \$7.59 per person)
(Pack of 50 = \$6.95 per person)

Please ship materials to:

Name _____
Street Address _____
City _____
State _____ Zip _____
Your Signature _____

Please bill materials to:

Church _____
Street Address _____
City _____
State _____ Zip _____

NOTE: Billing for materials will include shipping and tax if applicable.

Other Materials Now Available From Evangelistic Supply Center

Sometimes two ideas become even better when combined. Such is the case with the **YOUR HEALTH AND YOUR FUTURE** Evangelistic program.

The two good ideas in this case are **prophecy** and **health**, specifically, Daniel & Revelation and coordinated Better Living lectures and materials.

In **YOUR HEALTH AND YOUR FUTURE**, you will find 17 full-color folders covering the major themes of Daniel & Revelation (one is an introductory over-view) coupled with 16 special editions of **Life and Health**, produced especially to be used with the folders. Other components available include 233 2x2 color slides to be used with the prophetic material, plus two syllabi of lectures to be used with the Daniel and Revelation folders. Also available are 16 health lectures to go with the special **Life and Health** issues.

The 8-1/2x8-1/2 color folders are ideal for handing out during evangelistic programs or for use during personal Bible studies. The series offers vivid portrayals of major prophetic symbols illustrating the Bible passages, and displays several unique charts and diagrams never before published. The transparency slides utilize much of the artwork from the folders, and are thus highly coordinated.

Examples of how the prophetic and health material is interrelated can be seen in the way the study of Daniel 1 and 2 is coupled with a special issue of **Life and Health** on diet. Both are titled "Diet and Destiny." The study guide for Daniel 3 and 4 is titled to go

with an issue called "A Change of Heart." Daniel 5, "Weighed and Wanting," couples with an issue of **Life and Health** titled, "How to get Thin From Within." The health lecture for that session is titled, "Weigh What You Want To." Following is a list of the coordinated health and prophetic program topics:

HEALTH TOPIC

PROPHETIC STUDY

- | | |
|----------------------------------|---|
| 1. Diet and Destiny | Dan. 1,2—Diet and Destiny |
| 2. A Change of Heart | Dan. 3,4—A Change of Heart |
| 3. Weigh What You Want To | Dan. 5—Weighed and Wanting |
| 4. The Breath of Life | Dan. 6—Daniel in the Critics' Den |
| 5. The New Aerobics | Dan. 7—Four Kings and One Throne |
| 6. "When It's Clean, It's Clean" | Dan. 8—God's Judgment Hour |
| 7. Stress Without Distress | Dan. 10-12—Palestine and Probation's Close |
| 8. Feel Good, Look Good | Rev. 1-3—Christ in His Church |
| 9. Give and Live | Rev. 4-8:1—A Scroll Sealed With Seven Seals |
| 10. Stop Cheating Yourself | Rev. 8-11—Trumpets, Tempests and Thunderings in the Temple. |
| 11. What About "Junk Food?" | Rev. 10-11:3—"Go and Tell It" |
| 12. The Unmeat Diet | Rev. 12,13—The Church and Its Foes |
| 13. Nice Guys Die Last | Rev. 14-18:4—God's Last Message To Earth |
| 14. "Take It Easy" | Rev. 15-18—God's People and the Seven Last Plagues |
| 15. Lifestakes! | Rev. 19-20—The Millennium |
| 16. The Real Fountain of Youth | Rev. 21,22—"All Things New" |

Important Notice:

There are **two** addresses for ordering materials described in this magazine.

All **Felt Needs Sequence Evangelism** Seminars are to be

ordered direct from **Concerned Communications**, P.O. Box 1000, Arroyo Grande, California 93420. Phone orders should be called to (805) 489-4848

To order **Your Health & Your Future** materials, call (202) **291-2035** or mail the appropriate Order Form to **Evangelistic Supply Center**, P.O. Box 4353, Washington, D.C. 20012.

Your Health & Your Future

By combining the prophetic and health areas, it is possible to capitalize on two important points of current interest. An added result is that each of the presentations is topically varied and paced to maintain high-level interest. Also, both extensive lecture materials and attractive visual-aids are available, allowing for an integrated, highly organized presentation, which encourages a positive response to the concepts and life style patterns suggested.

Ellen White has written, "There is need of a much closer study of the word of God; especially should Daniel and

Revelation have the attention as never before in the history of our work." **Evangelism**, p.577. We're pleased the **Evangelistic Supply Center** exists now, and eager to see these well-prepared materials get out into the field, where they're certain to have a significant impact.

Your Health & Your Future

We know it's often difficult for a pastor to get involved in utilizing new materials he's never seen. So we're suggesting that you order one of the **YOUR HEALTH AND YOUR FUTURE** Sample Sets. The Sample Set is \$4.50, and it includes a complete set of the Daniel and Revelation folders, a complete set of the **Life and Health** Special Issues and a **YOUR**

HEALTH AND YOUR FUTURE Instructor's Manual.

Or, you may choose to order samples of individual components in the program. A Sample Set of the Daniel and Revelation color folders is \$1.50. The lectures on Daniel are \$1.65, and those on Revelation are \$1.95. The color slides may also be purchased at \$15.75 for the Daniel slides (70) and \$33.75 for the Revelation slides (163). The health lectures are available for \$2.95. And the **Life and Health** special issues are \$2.85 for a Sample Set.

An order coupon is provided for your use, listing materials, order numbers and costs. A more detailed price list is available at your request, with all materials broken down to meet your specific needs.

Your Health & Your Future Order Form

Please send me the following in quantities indicated:

- | | |
|---|------------------|
| _____ 56350-2 Daniel & Revelation Folder Set | 1.50 = \$ _____ |
| _____ 56375-9 Your Health & Future Sample Set | 4.50 = \$ _____ |
| _____ 56385-8 Daniel Lectures (7) | 1.65 = \$ _____ |
| _____ 56387-4 Revelation Lectures (9) | 1.95 = \$ _____ |
| _____ 56389-0 Health Lectures (16) | 2.95 = \$ _____ |
| _____ 56391-6 Daniel Slides (70) | 15.75 = \$ _____ |
| _____ 56393-2 Revelation Slides (163) | 33.75 = \$ _____ |
| _____ Life & Health Sample Set | 2.85 = \$ _____ |

Ship materials to:

Name _____

Street Address _____

City _____ State _____ Zip _____

Bill to:

Church _____

Address _____

City _____ State _____ Zip _____

Mail Order Form to:
Evangelistic Supply Center
P.O. Box 4353
Washington, D.C. 20012

which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest" (verse 7).

Israel had failed, forty years before, to enter Canaan through insubordination and disobedience. Now that they faced the same opportunity again, it was vital that Joshua meditate day and night on God's Word, that he might know God's will, obey it, and lead the people by precept and example into a faithful observance of God's instructions. Years ago we were told, "We may have to remain here in this world because of insubordination many more years, as did the children of Israel."—*Evangelism*, p. 696.

Unfortunately, these words have been fulfilled in the experience of our church. If we are now to enter in, let us study anew God's instructions that we may discover wherein we have failed to follow His counsels. Never have a people been more fully instructed in the course they were to pursue than we have been. We have the Scriptures, from Genesis to Revelation. We have also the special counsels of the Spirit of Prophecy. But how much time do we give to their careful study? Do these words have our absorbing attention? Are they the object of our meditation day and night? Is it our greatest desire to bring our lives into full harmony with them, that we turn not to the right hand nor to the left?

If Joshua would accept God's assignment and immerse himself in God's will, thus allowing the Lord to use him as He desired, the promise was, "There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee" (verse 5). The book of Joshua is a testimony to the faithfulness of God in keeping His word. He made bare His mighty arm, and Israel's enemies were vanquished. The Book of Joshua has been called the Acts of the Old Testament. Like the book of Acts in the New Testament it is the story of miracles, of God doing the impossible.

Following the children of Israel's initial years of conquest it could be reported, "And the Lord gave them rest round about, according to all that he swore unto their fathers. . . . There failed not ought of any good thing which the Lord had spoken unto the house of

Israel; all came to pass" (chap. 21:44, 45).

Our task today, like Joshua's, is an impossible one, humanly speaking. It can be accomplished only through the mighty power of God. But as it was in the experience of His people anciently, success can be accomplished only when the conditions are met. And those conditions have not changed.

When we have the courage of Joshua to stand true and faithful in the face of intimidation and even death, when we immerse ourselves in God's Word, obeying its precepts and clinging to its promises as our only hope, then God's promises will be fulfilled to us. Our enemies will not be able to stand before us. The gospel message will go quickly, like "fire in the thicket." Barriers will be broken down. The unbelieving and faithless will be shaken out, and their places will be immediately filled by eleventh-hour workers who will stand in the front ranks proclaiming the sacred truths of the three angels, calling God's people everywhere out of Babylon.

The Ministerial Association staff feels very keenly the need for our entering into such an experience. Therefore we are suggesting a plan that we believe will be helpful. The real need, as we view it, is for a deeper commitment to regular, systematic study of the Bible and the counsels of the Spirit of Prophecy, and sanctified obedience to these instructions. God's call to Joshua to a constant, continuing study of the Divine Word is His call to us. Those whom God will use to lead His people into the heavenly Canaan will be those whose hearts are saturated with His Word. Its study will take precedence over all other study, so that they will be able to say with the prophet Jeremiah, "Thy words were found, and I did eat them, and thy word was unto me the joy and rejoicing of mine heart" (Jer. 15:16).

We have an important lesson in this area from our pioneers. The 1881 General Conference session voted a six-year study program for all ministers. The official action reads, "We recommend that all our ministers, both ordained and licentiates, be requested to pursue the appended course of reading." Notice that this was *not* an option. "We further recommend that the committee on credentials and licenses in each Conference examine the candidates yearly to see

whether they have pursued the course of reading recommended."

This action, together with the six-year course of reading prescribed, was reported by Ron Graybill in the March, 1975, *MINISTRY* under the title, "Could You Keep Up With the Pioneers?" The reading amounted to several thousand pages per year, much of it heavy material, such as Josephus' *Antiquities of the Jews* and Gibbon's *Decline and Fall of the Roman Empire*. Significantly, the Bible stood at the head of each year's reading requirement. Several Spirit of Prophecy volumes were listed each year.

We are not calling for a General Conference action on reading requirements. However, we are suggesting a *voluntary* reading program to begin with this coming year, 1980.

At first glance, some may feel that the proposed list is overly ambitious in light of all the study and reading a minister normally does in the course of his work. To others, these suggestions will appear minimal. Some ministers are used to much reading. Others do comparatively little. We hope that those accustomed to little will take this as a challenge to do more. A minister's tools are words and books. Therefore the proposed reading program should not be considered excessive—rather it should be a basic core.

All of us are aware of the continual reading program of such men as H. M. S. Richards, Sr., who is always abreast of the best in current religious publications, as well as maintaining his annual (at least) reading of the Bible and selected Spirit of Prophecy writings. Beginning in January of 1979 he concentrated on reading the *Testimonies*, and by March 22—in just eighty-one days—he had read all nine volumes!

Much reading can be done by utilizing odd moments that would otherwise be lost. Always have a book at hand—in the car, at the bedside, on the end table, yes, in the bathroom. Many who consistently read much can testify that a lot of it is done in this way.

We believe that a reading program such as suggested here will affect our entire ministry—our preaching, our visitation program, our soul winning—all that we do. Not only will it help prepare us, as ministers, for the crisis awaiting the church but it will give us the direction we need as we seek to make ready a people prepared for the Lord. ■

Just a minute!

by James David Chase

Ken Whittington used to give twenty Bible studies a week. Now he's reaching thousands of people every day!

His pastor, Elder Donald Lund, showed him how. He supplied him with seventy-eight one-minute radio scripts, each covering some aspect of Bible doctrine in parable form and applied to actual human needs. Then both men came to Andrews University and recorded the first three weeks of the series, complete with theme music at the beginning and end of each message.

Now three radio stations in Danville, Illinois, are airing these broadcasts in prime time every day of the week. One station airs them six times a day; another, four times a day—and at no cost whatsoever. That's right! All three stations air the spots free of charge as a public service. *And you can do it too!*

In fact, that's how my *Quest for Meaning* series of locally produced one-minute radio messages began. A friend and I simply stopped at a local radio station one day and with a silent prayer on our lips handed the program director our audition tape. He smiled and listened, and the station began airing the spots five times a day on their AM-FM operations—free of charge as a public service.

We thought we'd seen the walls of Jericho falling down at our feet. So we marched farther into Canaan.

Four more stations began airing the spots—at such prime times as one minute before the Paul Harvey News and one minute before the CBS news on the hour. One station even canceled a long-standing noon meditation and carried *Quest for Meaning* in its place—and at no cost whatsoever. Impossible? Certainly not. “With God all things are possible” (Mark 10:27). With Him, you can do it too!



Tom Sanford did it in Shelby, Montana. Eleven years earlier the church there had nearly folded. When Pastor Tom came on the scene only a handful of members were holding up the props. But some of them encouraged him to go on the air. The station charged for the time, but the members felt it was worth the cost. So “Pastor Tom” went on the air for one minute twice a day (7:20 A.M. and noon).

The result was an emerging credibility for the church in the community. Pastor Tom was asked to help the area medical committee in their search for physicians. He did. And the medical committee ended up turning over operation of the Toole County Hospital to the Montana Conference. Former church members listened and began coming back. New members joined. In a year and a half church membership jumped from 10 to 120!

Of course, Tom's experience is an exception. *But yours could be too!* Maybe it is providential you're reading this article. Could God have something great in

store for your church as well, something He wants to say through your church to your community?

In one minute

Coke does it. GM does it. Goodyear does it. And Dial. And Excedrin. And Avis. They get across their message. *In one minute.* And your church can too.

After all, didn't the short parables of Jesus catch people on the run? Stop them in their tracks? Inquire into their life styles? Your radio spots can do that. Through them your voice can be heard by thousands in the privacy of their own souls—creating a climate for the Holy Spirit to act aggressively on their hearts.

And what's more, they can hear your *voice*—the pathos of your heart, the feeling you have for people away from God. Through your voice the Word can

become incarnate among the masses. Through your voice the voice of God can be heard—appealing, exhorting, comforting, counseling.

In one minute? God uses little things to do great things when there are few minutes left. He uses the simple to confound the wise. He knows there are frightened people out there, people who'd never open their doors, who'd never hear in any other way. Yet they are people you can reach. In one minute, every day.

It's a matter of seed sowing. And good seed sowing is good stewardship. It's time well spent. “He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully” (2 Cor. 9:6). In other words, bountiful sowing and bountiful reaping go hand in hand!

Tips for success

Here are some suggestions to get you started on the right foot:

1. Plan an overall church evangelism strategy with your church. Chart your church's growth pattern for the past ten

Coke does it. Dial does it. Avis does it. You can do it too!

years. Discover reasons for the rise and decline of membership. Ascertain your church's present spiritual health through a confidential, anonymous survey, then discuss the findings with the church. Help the members devise ways of sowing, watering, reaping, and nurturing—including broadcasting as one means of sowing the gospel seed.

2. Set objectives for your radio spot series. Be realistic. Don't plan on filling your baptistry the day after you go on the air! Radio is better at changing attitudes than changing life styles. As such, it will be useful for creating a favorable climate for one-to-one lay witnessing. (You can measure attitude change in the community by using a phone survey before and during the time the radio spot series is on the air.)

3. Decide on a theme and a title that matches the theme. According to a recent nationwide survey of station personnel,¹ the most popular topic is *health*. With that in mind, you might deal with health in its four dimensions: physical, mental, social (including marriage and family), and spiritual. The title for your program should be relevant, provocative, and brief. And it should tie in with your theme. (Here are some samples: Turning Point, Second Thoughts, Quest for Meaning, The Word Has It, Perception, Dimensions, Perspectives, Kaleidoscope.)

4. Choose a basic format for all the spots in your series. Begin with a *hook* (something to catch the attention) and end with a *stinger* (a play on words or a surprise ending to help the listener remember your point). In each spot try to follow these sequential persuasion steps of Jesus: attention, interest, desire, conviction, action.²

In addition, you should decide whether or not you will use a music theme to open and close your program. Although not always necessary, most sixty-second (and less) radio spots should use theme music to keep the timing perfect. (Ask someone at the station to record this for you on a special radio tape cartridge. Then you can use it every week when you come to the station to record a week's spots.)

5. Construct a sequential outline of topics to be covered in thirteen weeks. Plan individual topics around a theme for

the week. For example, a Second Coming theme might have five parts (one per day): signs, manner, time, urgency, and readiness. (Thirteen weeks is the standard run for a series. You can then repeat the series during the next thirteen weeks. Remember, repetition deepens impression. And you'll save on preparation time besides!)

6. Begin writing your scripts. Write like you talk. Be conversational. But

HELPFUL BOOKS ON BROADCASTING

Ellens, J. Harold. *Models of Religious Broadcasting*. Grand Rapids, Mich.: William B. Erdmans Publishing Co., 1974.

Engel, James F., and H. Wilbert Norton. *What's Gone Wrong With the Harvest?* Grand Rapids, Mich.: Zondervan Publishing House, 1975.

Iversen, J. Orville. *So You're Going on the Air!* Washington, D.C.: Review and Herald Pub. Assn., 1969.

Peck, William A. *Anatomy of Local Radio-TV Copy*. Blue Ridge Summit, Pa.: TAB Books, 1976.

avoid religious jargon such as "dearly beloved" and trite phrases such as "friends out there in radioland." Remember, people listen to radio as individuals—not as congregations. So avoid a preaching style in favor of a more intimate, personal approach.

Write inductively. That is, "spill the beans" at the end of your spot. Everything should lead up to your final point. If you begin by using religious talk you'll turn off the nonreligious person, and he'll turn you off with his radio dial. Instead, begin by visualizing a situation your listener can relate to. Then make your point at the end—either implicitly or explicitly. (Often it is better to state your point in the form of a question, thus encouraging the listener to interact with rather than react to your message. It makes him a participant rather than a spectator.)

Write creatively. Be vivid. Create pictures in your listener's mind. For example, instead of saying, "It's almost the end of time," write, "The alarm clock is ringing" or a similar visualized phrase. This helps your listener relate truth to real life, as Jesus did in comparing the kingdom of heaven to mustard seeds and

leaven and pearls (Matt. 13).

7. Contact the radio station. In small-town stations you should speak with the station manager. At larger stations you may talk with the program director. Bring with you a carefully typed "Format Fact Sheet," a one-page description of your "public service feature series" of spots. Explain why you think your series of spots will benefit listeners and the station. Be careful to avoid religious jargon in your conversation. Instead, discuss the program as a service to the community, emphasizing health and family values.

Try to get on the air during either the morning or evening "drive times" and/or any minute preceding news on the hour.

Arrange for a regular recording time each week to record your spots, and record at least a week in advance.

8. Encourage church members to promote the spots. You may wish to assign pages in the phone book to certain church members. Ask them to systematically call everyone on those pages, informing them of the broadcast. With variations, a simple message like this one works well: "Hello, Mrs. Smith. I'm _____. In just 16 minutes from now, there's an important message I'd like you to hear on KXXX. You might turn on your radio to 960 now so you won't miss it! Thank you. Goodbye."

Praise God for radio—a simple means of reaching the *largest number of people* in the *shortest amount of time* at the *least possible expense*.

Let God touch *your tongue*—to reach the thousands of souls around *you*—thousands who may trace their first impressions of truth to the hearing of your words on their own radios. ■■

¹ William B. Toran, "Guideposts for Radio PSA's" (paper presented to the Public Relations Division of the Association for Education in Journalism at their annual convention), August, 1977, p. 15.

² Ellen G. White, *The Desire of Ages*, pp. 183-191.

You can obtain a full set of the *Quest for Meaning* one-minute radio scripts by sending a check for \$4.00 (made out to Andrews University) to Dr. James David Chase, Communication Department, Andrews University, Berrien Springs, Michigan 49104.

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FROM THE EDITOR

Business as Usual? An open letter from the editor of MINISTRY to the president of the General Conference.

Dear Brother Wilson:

I'm writing you while in the midst of an itinerary through the Trans-Africa Division. The challenge of such a vast continent as Africa has strongly aroused my conscience, and partially motivated the concerns expressed in this open letter to you. Getting away from the office and the large centers of Adventist population helps one to see not only the advances but also the tremendous needs of other parts of the Lord's vineyard. I praise Him for the progress of the Advent Movement in Africa in spite of massive difficulties in many areas.

We have long known that what we fail to accomplish under favorable circumstances will have to be done under the most severe trials and hardships. This prophetic saying is becoming a reality. For instance, I just came from a camp meeting where—from far and near—several thousand were in attendance. They sat through long hours in a sun-drenched pavilion to hear the Word preached. They came from areas where war is taking place and the majority of our institutional churches are being closed. Yet, these members are still faithfully meeting in homes.

In another place we were holding a ministerial institute when one of our workers came in from an outlying region with burned hands and singed hair. That very day his home had been reduced to ashes. He and his family had been placed inside to become part of the consuming fire, but miraculously they escaped. I have listened to testimonies from the lips of ministers who have been delivered from the "lions' den" of destruction. Did fear cut off their work for the Lord? Never! Indeed, these tragic events seemed to inspire them to greater commitment to Christ and His cause. Along with you, I pray that the winds of strife will be held back for the continuance of the gospel proclamation.

This brings me to the main purpose of my letter. Most of my years of denominational work are behind me. If our Lord delays His coming much longer, and life still lasts, my name will be added to the long retirement list. My life of service in the SDA church organization spans more than thirty-six years. In a few weeks in Dallas, Texas, another General Conference session will be held. Do you remember that at our last such meeting in

Vienna, Austria, the hope was expressed repeatedly that the Vienna GC session would be our last, for it was time for our Lord to return?

A little more than a year ago R. H. Pierson, former GC president, told me, following his announcement of coming retirement, that one of the greatest disappointments of his life was the fact that the church did not cross over Jordan into heavenly Canaan during his days of leadership. There are more than a few of us with gray hair—or no hair—who ask ourselves the question, Will our bones, too, bleach in the desert sun like those of the Israelites who failed to enter the Promised Land? or will we experience the joy of meeting our Lord without the graveyard detour? This is a heart-piercing question. There are those of us who do not look with anticipation for ease in retirement, or the bliss that supposedly results from burdens being placed on younger shoulders. Our future hopes are not directed to building retirement homes on hillsides, planting gardens, polishing cars, reading reports of tithe and offering increases, while holding an occasional evangelistic effort here and there.

Brother President, some of us will never sense fulfillment, never have peace of mind, never lose the burden for souls, until we march into Zion in our future immortal bodies. Like Abraham, we look for a city, not in which to retire, but in which to live eternally!

Unfortunately our portrayals of the world work through pictures and reports contain virtually nothing but rosy pictures of advance. Thus the impression is left that all is well, and victory is just around the corner. Again, I praise God for the successes we are having and I believe we should be proclaiming them. But, should unwavering optimism and head-in-the-sand positiveness blind us to our failures, our neglect, and our outright lack of commitment?

Consider the fantastic challenge we face in reaching multiplied millions in earth's largest cities. I wish our American members could see the city of Kinshasa, Zaire, the largest city in black Africa. I wish they could see the meager church facilities sponsored by a total membership of less than 400 persons, located mainly in the poorer section of this city populated by 3 million people.

Fortunately, we hope to secure an evangelist and a prominent piece of property for an evangelistic center that will give a tremendous boost to our work there.

Or come with me to Songa, where once we had a thriving medical work. Two lovely unmarried nurses are doing their best to hold things together, hoping for the soon arrival of a doctor. How I wish every graduate and student of Loma Linda University could walk through the silent, furnished doctors' homes. No, they are not palatial with full-time electricity and swimming pools. There are no supermarkets, no department stores, no television, no resort areas, no paved roads, no telephone—in fact, very little medicine. But I believe there are doctors somewhere with the kind of leadership and dedication who could make this a viable institution again—doctors who ask not, "What will I get out of mission service?" but rather, "What can I do to alleviate suffering humanity?"

Carolyn Kandt, a lovely nurse from Canada, took us through the hospital, which was fairly well equipped for this part of the world. I saw a mother sitting on the floor beside a bed, bathing her tiny baby's brow with a wet cloth to assuage a high fever. Carolyn, a two-month novice in mission service, broke down when she described her feelings over the loss of six babies during her short stay. If only they had proper medicine and medical help, many could be saved. How I longed for the same power the early disciples received from Jesus—to speak healing words to the sick and the dying in this institution! The next best thing is for some dedicated doctors to come and help, not for a few months or a year or two, but for several terms of service—or better still, for a lifetime of service.

Consider the challenge of Soweto, the huge city of blacks in South Africa. Pastor Al Long, division Ministerial secretary, and I began two evangelistic series for our brethren there in two churches. Our time allowed us to hold only six nights of meetings; others are carrying on. But we were able to see the progress of our work in this city of well over a million people. We have a few well-cared-for churches, and a school. But in one place we were shown the walls of a large, unfinished church edifice. These

walls and glassless windows have stood unfinished four years due to a lack of funds. I know the union and local field have done their best to get together enough money to complete this building, but, because of inflation and other needs, the job has been delayed and as a result the work there suffers for a lack of proper facilities.

These are only a few examples of the challenges that we face. But, Brother President, you know better than I the needs of the world field. As I saw these challenges I thought of the "Annual Council Action on Evangelism and Finishing God's Work" that we took in 1976. This action stirred up quite a bit of interest at the time; now I wonder whether we have forgotten what we acknowledged then by a large majority vote. You will remember that this action was mainly the result of a committee that you chaired as vice-president of the General Conference for North America. Your concern for the finishing of the work in North America was most evident. As a committee we tried to come to grips with our problems and suggest certain specific solutions.

We declared in this document that "it is incumbent upon us as leaders to examine carefully the central objective of this church, the progress we are making in finishing God's work, and the degree to which we are keeping the church on course." When we really think about it, that is quite a statement.

Then we declared, "Our danger could well be that of proliferating secondary activities." In fact, we were bold enough to vote that "the church that misuses, wrongly defines, buries, or strangles the vast and wonderful force called evangelism puts the knife to its own jugular vein, for it fails in the only object of its existence. If we can permit the concept of the primacy and centrality of evangelism to penetrate every action made by the church, we will always keep priorities where God wants them to be. Any activity within the church that threatens or replaces evangelism is surely a tool of Satan and is illegitimate. The church's health and well-being are synchronous with that of its evangelistic fervor and success."

To make certain that no one could misunderstand what we meant by the term *evangelism* we voted the following definition:

"The communicating of the essential elements of the gospel of Jesus Christ in the setting of the three angels' messages in such a way as to make possible a

response in the hearts of the hearers to accept God's provision of salvation from sin and His provision for victory over sin."

My fear is, Pastor Wilson, that these and numerous other voted concepts have been largely forgotten, and business proceeds as usual. I firmly believe that if all our members and ministers thoroughly understood the true economic, political, and spiritual condition of the world, and the challenges our church faces in bringing the "everlasting gospel" to the masses, they would give you an overwhelming mandate to take whatever drastic steps are necessary to bring God's last message of warning and love to our planet. I realize the word *drastic* causes fear in the hearts of some. But, Brother President, many of us believe that it will take drastic action to change our direction.

What can be done to uncomplicate the organizational structure of our church? How can we simplify administrative and departmental structures so that we can place more men and means in the front lines of direct soul winning? (Our files are bulging with programs and ideas; what we need is more help to put these ideas into action. We need more "Indians" and fewer chiefs.) What can be done to develop a large army of church members and ministers who have the love of God in their own hearts and who will take the simple and beautiful story of God's salvation to the masses?

What can be done to reduce the enormous amount of travel, worker movement, conventions, committees, paper blizzard, and other expenses so more funds can be used directly for evangelism, establishing churches, and erecting church buildings? What can be done to practice rigid economy in the building of unpretentious, yet functional churches, offices, and institutional structures so more money can be funneled into evangelizing the world?

What can be done to elevate the status of our pastors, evangelists, and Bible instructors so that these direct soul-winning forces will be considered at least as necessary and important as the workers in other branches of our church? How can we better equip them for their work?

What can be done to fix in the mind of every ordained and licensed minister, regardless of position, the conviction that the primary purpose of his ministry and life is to be an effective soul winner and to train others for the same work? What can be done to develop a large group of evangelists whose special,

God-given gifts can be used to reach the masses in the world's largest cities? What can be done to utilize the energies and talents of a large group of young women who believe God has called them to the work of soul winning?

These are only a few of the questions that need desperately to be considered. I know that attention has been given to these questions on various committees. But, is it not now time to advance beyond the discussion stage and vote tangible plans and policies that will dramatically, even drastically, change the course of this movement? As our earth writhes in "Gethsemane agony" prior to its "crucifixion" at the coming of the Lord, O how important it is to have quality leadership in every conference, church, and institution—leaders who will sense the emergency we are in and unite in giving priority to the spreading of the gospel.

I solemnly urge you, Brother President, as our world leader to use your office, authority, and influence to cut through the red tape—ignoring the opposition that is certain to come—and lead God's church into a gigantic evangelistic thrust that will dismay the devil and bring joy to the heart of our Lord. This may mean the turning of our 1980 General Conference session into a modern Mount Carmel experience in which our world delegates hear a decisive call to step across the line and be counted among those who are willing to uphold and foster the primacy of evangelism by making the necessary sacrifices and changes.

Inherent in this appeal is the necessity of the Holy Spirit's presence in our lives, a return to the study of the Scriptures as never before, and the realization of a fervent prayer life. No evangelistic thrust will be successful without these elements.

If heaven rejoices over the salvation of one sinner, can you imagine how heaven will sound when this church goes on an all-out offensive to wrest souls from Satan's grasp? Can you imagine what will happen to our churches, many of which are on the brink of the grave for lack of new members? Imagine what the non-Christians will say: "You have turned the world upside down with your preaching."

Your leadership is appreciated, Pastor Wilson. God bless and guide you in this all-important matter.

Yours for the rapid finishing of the work,

J. R. Spangler

HEALTH AND RELIGION

Obesity in Children. How does it begin and what can parents do about it?

Obesity has been defined as an excess of adipose mass, or body fat. Overweight, on the other hand, is weight in excess of one's normal range, which may or may not involve obesity. Dr. Jean Mayer, in his book *Overweight: Causes, Cost and Control*, points out that there is no arbitrary definition of obesity. Though there are several height and weight tables (e.g., the Metropolitan Life Insurance Company's 1943 table or the Society of Actuaries' 1959 one) that correlate height, weight, and body frame, these may at times be misleading. Dr. Mayer says that an even more reliable guide is the "mirror test." If when you stand naked before a mirror, you look fat to yourself—then you are fat.

The most reliable test in use today requires using a caliper to measure skinfold thickness, because half the body fat is found directly under the skin.

It is somewhat difficult to obtain valid data on the prevalence of obesity in the American population as a whole. Among insured persons, half the men between 30 and 39 years of age are at least 10 percent overweight, and a fourth are at least 20 percent overweight. In the 50-59-year range, more than half are 10 percent overweight, and a third are 20 percent overweight. Studies on the weight of women show that they have slightly better average weight before 40 years of age, but fare worse than men when beyond 50 years of age. Dr. Mayer found that 10 percent of the school children he studied in Boston were overweight.

In the past few years researchers have directed considerable effort toward determining the size and number of fat cells (adipocytes) in obese individuals, from infancy through adulthood. We now know the following facts about adipocytes and obesity:

- Normal nonobese adults have an average of 25 to 30 billion adipocytes. People who are obese have three to five times as many.
- Obese adults who were normal in weight until they reached 16 years of age have about the same number of adipocytes as do nonobese adults; however, the size of their individual fat cells is larger.
- Adults who have become obese after reaching maturity have much less diffi-

by Herald A. Habenicht

culty following and maintaining a reducing plan.

- The newborn infant has about one fourth as many adipocytes as a nonobese adult, with about one fourth the lipid content per cell. Most of these cells have formed during the last trimester of pregnancy—especially the last month.

- During the first year of a child's life, he normally experiences an increase in the number and size of his fat cells, whether or not he is obese.

- The nonobese child adds no further adipocytes to his body between the ages of 1 year and 10 or 12. Then he begins to add more fat cells until he reaches 16, when his complete number of such cells becomes fixed for life. Thereafter he cannot increase the number of these cells.

- A child who later becomes obese may have more and larger fat cells at birth than normal. He continues to proliferate these cells, which tend to grow larger also, until he reaches about 2 years of

**Of those who
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age. After that, the size of his fat cells remains relatively constant. He will continue to add to his excess weight by proliferating the number of fat cells until he is about 16. After that age, he stops adding more fat cells, but he will never be able to decrease the number. Any decrease in his weight must come from shrinkage of the lipid content of the individual fat cells. These shrunken cells exist as long as he lives, hungrily looking for fat with which to be refilled.

- Between 10 and 30 percent of adolescent youth have a major weight problem, and 80 percent of all children who are overweight remain so into adulthood.
- Children who are overweight at six months are on the average nine pounds heavier than normal when they reach 5 years of age. One child in four who is obese at the age of 12 is likely to become a normal-weight adult in later life; but of those who are still obese at 16, only one in twenty-eight is likely to regain his proper weight upon reaching adulthood!

The treatment of childhood obesity

It is much easier to prevent obesity than to treat it once it is established. During childhood and adolescence a person is naturally growing, and consequently can expect to gain weight. He must have certain food elements, especially protein, and if food is withheld injudiciously his growth may be stunted. It is far better and more effective to let a child "grow up to his fatness" than to expect him to lose weight. If he is to engage in a program of weight management, he should have a properly motivated exercise plan, in addition to other measures.

What can parents do to help their children? Here are some suggestions:

1. The pregnant mother should exercise self-control in her eating habits and avoid excessive weight gain. Once the child is born he should be breast fed at least six months. Human milk is species specific and does not usually result in fat babies. The baby should not be given solid food during this time.

2. Parents should refrain from serving high-calorie desserts and snack foods. It would be best if these items were not even kept at home; even nonobese children do not need them. The parent who shops for food should read labels carefully, avoid buying prepared foods that are high in sugar content, and buy and use sparingly such fatty products as margarine, shortening, mayonnaise, and French dressing. Parents can talk to their children about the TV commercials they see advertising snack foods, sugar-coated cereals, carbonated beverages, et cetera. The discussion should include basic facts about nutrition and the Biblical principle of keeping our bodies healthy for Jesus. This spiritual ap-



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proach may be more effective than any other.

3. The family menu should not include a dessert every day. Desserts should be saved for Sabbath, birthdays, anniversaries, and special holidays. The entire family should eat a good breakfast to help prevent the blood-sugar slump that people otherwise feel at midmorning. Breakfast serves to diminish hunger pains that might come later, and helps control the appetite. When suppertime

comes, serve only a light meal of fruit or soup.

4. Abundant physical activity should be a way of life for the family. Dr. Mayer says: "I am convinced that inactivity is the most important factor explaining the frequency of 'creeping overweight' in modern societies."—*Overweight: Causes, Cost and Control*, p. 113. Children should be encouraged to walk or ride a bicycle wherever they need to go. They should use stairs in-

stead of riding an elevator or an escalator. They should engage in outdoor activities such as hiking, tennis, swimming, and skiing instead of watching TV.

5. Children and teen-agers should not use "formula" diets on the market. These diets do not supply enough nutrients for growth, or enough water and bulk for normal body functioning. Furthermore, a growing young person should not go on a complete fast—this would be certain to stunt growth.

6. A young person should not use drugs as an aid to suppress his appetite. H. Gershberg says: "Many drugs have been used in attempts to promote weight loss. They include drugs producing anorexia, drugs causing nausea, drugs preventing gastrointestinal absorption, hormones increasing metabolism and lipolysis, tranquilizers and diuretics. None has been shown in properly controlled investigations to be more effective than a placebo when the diet is unrestricted."—*Postgraduate Medicine*, vol. 51 (No. 5, 1972), p. 136.

Anyone, young or old, who is seeking weight control should do it in the context of overall body health. He should have frequent medical examinations and should try to achieve balance in all aspects of his life. It is possible to control the factors that affect weight, especially when one is motivated by the wish to please God. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

Ellen G. White wrote on many occasions about the importance of self-control in our eating habits and appetites. She particularly points out the responsibility of parents to train and teach their children on this subject.

"The importance of training children to right dietetic habits can hardly be overestimated. The little ones need to learn that they eat to live, not live to eat. The training should begin with the infant in its mother's arms. . . . Care and regularity in the feeding of infants . . . will lay the foundation of habits that will be a blessing to them in after years.

"As children emerge from babyhood, great care should still be taken in educating their tastes and appetite. Often they are permitted to eat what they choose and when they choose. . . . The result of this training is gluttony."—*The Ministry of Healing*, pp. 383, 384. ■

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SCIENCE AND RELIGION

Cephalopod Conches. Their abrupt appearance, fossil sequence, and condensed fossil beds provide support for the Flood model.

The mention of fossils often brings to mind images of dinosaurs and their awesome features. Most fossils, however, were produced by unspectacular marine animals. One such group, the cephalopods,* left spiral shell fossils. A particular aspect of the fossilization of some members of this group can be interpreted as evidence that all cephalopod varieties were contemporaneous and were buried together in the Flood described in Genesis 6 through 8.

There are two basic schools of thought concerning fossils—uniformitarianism and diluvialism. Uniformitarianism holds that fossils formed from animals living and dying over millions of years. According to this view, the cephalopods and other marine animals became fossils after they died on ancient sea bottoms and became encased in sediment that took millions of years to accumulate and change to rock. Uniformitarianism further believes that during this time evolutionary processes were producing different varieties of cephalopods and eliminating others. The net result is the claim that water-laid rock can be subdivided into time zones by the appearance and disappearance of fossils that are distinctive of different layers of rock.

Diluvialism, by contrast, proposes scientific theories based on the concept of a worldwide flood, and compatible with a literal interpretation of the first ten chapters of Genesis. Diluvialism incorporates creationism—the belief that all basic forms of life were created directly by God. According to this view, most fossils are a consequence of the Flood or of deposition shortly afterward. Differences between the cephalopod fossils found in various layers of rock indicate for the diluvialist the tendency of organisms to be sorted during the Flood—not evidence for evolution and extinction over long periods of time.

Cephalopod's abrupt appearance

Creationists have long noted that the fossil record does not support the evolution model, even if long time periods are allowed. Study of the fossil record has disclosed systematic gaps in nearly every major step of the alleged evolutionary process. The cephalopods, which are invertebrates, seem to show these fallacies of the evolution model even more clearly than do the verte-

by John Woodmorappe

brates on which creationist research has concentrated.

The cephalopods appear abruptly in the fossil record, without any evidence to support claims for an evolutionary origin. Even cephalopod fossils from the lowest geological level at which they are found are fully developed. Although cephalopods are presumed to have worm-type ancestry, no fossil of an intermediate structure has been found.

The presumed earliest cephalopods are supposed to have evolved to some two dozen subsequent cephalopod groups. But no cephalopod fossils exist with features intermediate between the presumed earliest and later types. The supposed later types appear abruptly in the worldwide fossil record. Evolutionists have developed many contradictory opinions in their attempts to explain which types are ancestral to other types.

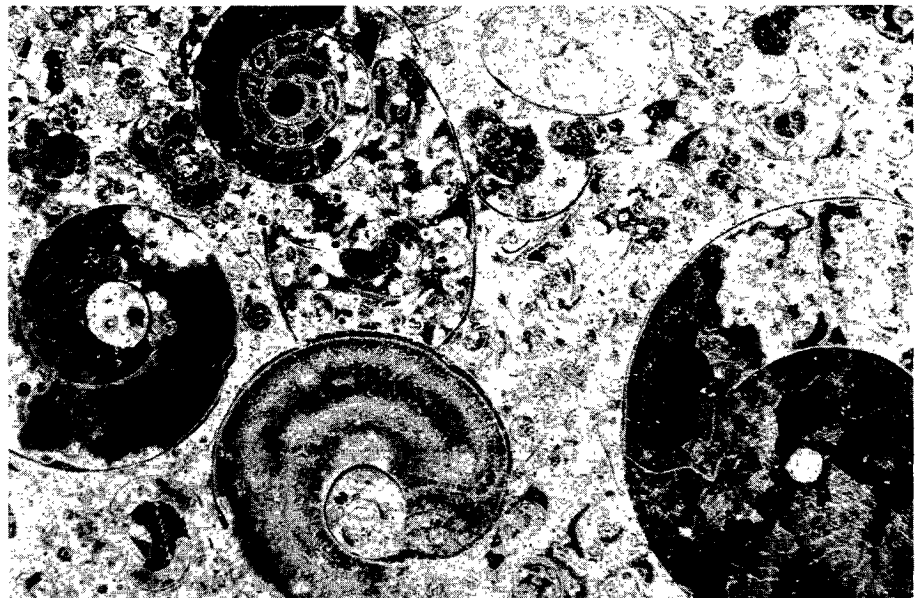
Some biologists (especially in Russia) believe the stages of development during the life of a single organism are a repetition of the long evolutionary history of the animal. Cephalopods have been considered to be good examples of this "recapitulation hypothesis," on the basis that the oldest chambers of the conch will have features like those of the earliest cephalopods, and the most recent chambers will resemble the latest types.

Most paleontologists abandoned the

recapitulation hypothesis, especially as it relates to cephalopods. It has been established that most cephalopod conches do *not* show any trend in chamber features that is similar to their supposed ancestral development. The extreme lengths to which some scientists have gone in attempts to retain the recapitulation hypothesis of cephalopod evolution have led to chaos and absurdity.

Evolutionists have long claimed that similarity among living forms is evidence of evolutionary development from common ancestors. Creationists have countered that such similarities are evidence of common-design considerations, not common ancestry. The fundamental similarity between a passenger automobile and a truck, for example, is evidence that human engineers adapted a basic design for different purposes.

The evolutionist's argument as regards similarity can not only be countered but actually turned back against him. A significant feature of cephalopod fossils is the remarkable resemblance between groups that are considered *not* to be directly related through evolutionary development. Obviously, one should not expect to find a close resemblance between forms that are not closely related evolutionarily. Put another way, the same basic fossil type should not be expected to evolve twice. But many examples exist that require such an explana-



tion on evolutionary grounds. Evolutionists endeavor to explain this problem by supposing that different evolutionary paths may lead to the same result in order to meet the same environmental conditions, or to achieve the most feasible geometrical design. But even some evolutionist scientists insist that such explanations do not adequately account for the precise similarities that must be dealt with.

It seems more reasonable to the creationist to interpret the evidence as indicating the use of the same basic engineering principles in the design of different types of animals. This viewpoint sees God as the designer of an eye for man, a vertebrate, and also of a similar eye for the octopus, a cephalopod.

Cephalopod fossil sequence

For those who accept God as the Creator of all life it is important to find out why the Flood buried certain animals in discrete layers of rock. One should first be aware that the degree of order in which fossil types appear in rock layers is exaggerated as a result of the way in which fossils are named. Both living and fossil organisms are divided into genera and species, and the assignment of fossils to these categories is a highly subjective task. One investigator may designate seventy-five species in a collection that another investigator has divided into one hundred species.

Even more significant is the fact that the way fossil species and genera are often designated gives them the appearance of being located only in narrow layers of rock. For example, if one climbs a cliff, he might first encounter fossil A, then somewhat higher the overlying fossil B, then C, then D, and finally fossil E. There may be no location at which fossil types A through E are mixed. In reality there may be only two fossil genera represented in the cliff, and they may be partially mixed. Giving names A through E to fossil species and genera may artificially create a seemingly ordered cliff section.

Although some of the fossil order found in rocks is artificial, some is real. Many cephalopod fossil sequences show an upwardly increasing conch size. This is commonly interpreted as an evolution toward greater conch size going upward through the rock and forward in time. An equally plausible diluvial interpretation proposes that both small and large cephalopods were living together, with the smaller buried first because of lower

mobility and possibly greater density.

Conches found in higher layers of rock commonly belong to cephalopod types that probably were better swimmers than those whose conches are located lower. Evolutionist theory sees this trend as a demonstration of evolution toward more efficient swimming capability. By contrast, diluvialists interpret the same evidence to indicate that the poor swimmers were quickly entombed in sediment, while the best swimmers were buried later.

Major trends of fossil groups in rocks can also be understood in terms of the ecological positions of the cephalopods and the sequence in which ecologically separated groups were buried during the Flood. The cephalopods that are buried the deepest (and therefore considered to be the earliest and most primitive by evolutionists and uniformitarians) tended to be poor swimmers, sea-bottom dwellers, and shallow-water inhabitants. Cephalopod fossils buried in higher layers of rock (considered to be more recent) are known to have had characteristics opposite those of the "primitive" types.

According to a Noachian deluge model, the cephalopods living close to shore would be quickly buried as the oceans invaded the land and picked up large quantities of sediment. As sediment reached deep water farther from the original shore, cephalopods that were bottom dwellers would be buried before the better swimmers that normally lived closer to the surface.

Condensed fossil beds

One of the strongest evidences for a catastrophic Flood burial rather than the slow burial envisioned by uniformitarians is provided by "condensed fossil beds." According to the usual uniformitarian modeling, sedimentary rock layers that formed over several million years may be expected to be at least several tens of feet thick. In condensed beds, fossils presumed to be separated by several million years of time are found only a few inches apart or even mixed together!

The uniformitarian interpretation for this strange (from a uniformitarian viewpoint) state of affairs contends that cephalopod fossils form and are buried in a shallow layer of sediment, and subsequently get mixed with fossils formed later. However, it seems incredible that the fragile cephalopod conches would not be ground to dust in a process that would intermix them with conches

formed millions of years later. Furthermore, if the conches were not preserved by deep burial they would be disintegrated by both plant and animal marine organisms.

It is unrealistic to presume that over many millions of years conditions on a sea bottom permitted the accumulation and preservation of cephalopod conches with very little sediment accumulation. Although the deeper regions of the present ocean accumulate relatively little sediment, there is good geologic evidence that the condensed fossil beds formed in relatively shallow water subject to strong currents. It is difficult to understand how condensed beds containing great quantities of cephalopod fossil materials, including many conches in a state of excellent preservation, could have formed under such circumstances. The evidence strongly indicates an exceedingly rapid process of formation.

Many other evidences point to a rapid formation of condensed fossil beds and indicate that the widely accepted geologic time scale is based on unsound premises. For example, one author has described a dramatic increase in an algae population (called algal bloom) that fossilized in a condensed bed presumably formed over several million years. An obvious explanation that he did not consider is the formation of a condensed bed within a few days.

Once it is realized that condensed beds formed rapidly, much of the millions of years ascribed to rock formation can be thrown out completely. When many condensed beds are found that overlap in fossil content and condense millions of years of alleged time, geologic periods of supposed tens of millions of years can be eliminated, and the rocks involved regarded instead as having been formed during the Flood.

Scientific theories can be formed that are consistent with a straightforward and literal acceptance of the Bible; such theories can explain observations as well as or better than the currently accepted theories that conflict with Scripture. ■

* The reader who wishes a technical and documented discussion of cephalopod fossils and their significance for diluvialism should consult the author's paper in *Creation Research Society Quarterly*, vol. 15, No. 2 (1978), pp. 94-112.

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BIBLICAL ARCHEOLOGY

Seals Owned by Biblical Personalities Identified. Recently uncovered bullae from Jeremiah's time result in an archeological first.

by Larry G. Herr

In June, 1977, an article I had written regarding personal seals and sealings from the Iron Age II period (the time of the Biblical monarchy) appeared in this section of *MINISTRY*. At that time all that could be said about these seals and their owners was that many of the seals were inscribed with names that were the same as those of various personalities in the Bible or contained names of Biblical kings whom the seal's owner served. No positive identification with a Biblical person was possible.

For example, three different seals from three different time periods all bear the name Jeremiah. It is possible that the latest one, from the late seventh century B.C., actually belonged to the Bible prophet. However, his name seems to have been a popular one, so it is impossible to make a certain identification. Also, four different seals mention kings Jeroboam II, Ahaz, Uzziah, and Hezekiah, but only as masters of the seals' owners.

Since the 1977 article was written, however, three seals have come to light whose owners can be identified with reasonable certainty as Biblical personalities. These seals (actually two seal impressions and one seal found separately) have been recently purchased on the Jerusalem antiquities market and apparently belonged to persons mentioned in the book of Jeremiah. In addition, two other seals, information about which was previously published, can now be said, with a high degree of probability, to have belonged to Judean crown princes before they ascended the throne.

Near the end of the seventh century B.C., possibly in 605, when Nebuchadnezzar loomed on Judea's horizon, a group of papyrus scrolls from the royal Jerusalem archives were burned, leaving only the clay seal impressions, or bullae (singular: bulla), that had sealed them. Fortunately, the heat of the fire baked them and saved them for posterity. It is from this hoard of bullae that the three Biblical identifications have been made. Archeologists are uncertain of the exact location of the discovery because it was found by locals who evidently do not wish to give up a lucrative site to professionals.

Happily, however, the impressions have appeared on the antiquities market



An impression of the seal of Baruch.



An impression of the seal of Jerahmeel.



The seal of Seraiah.

as a single group and soon will be published in full. In the meantime, preliminary studies of a few of the more important bullae have been published by Nahman Avigad, a recognized expert in the field (see *Israel Exploration Journal*, vol. 28, pp. 52-56).

The first seal (see photograph) contains three lines of Hebrew letters. The lines read *lbrkyhw/bn nryhw/hspr*, meaning "Belonging to Berechiah, the son of Neriah, the scribe." When we recall Jeremiah 36:4, where Baruch the son of Neriah performed scribal duties for Jeremiah, and when we realize that *Baruch* is simply the informal nickname for *Berechiah*, there is little doubt that the seal is that of the faithful friend of the weeping prophet.

Five other seals belonging to scribes have been found, indicating that men such as Baruch were important individuals and often owned seals. Many were officers of the royal government (see 2 Kings 22:9 and Jer. 36:10, where an official scribal office seems to have been hereditary); all were respected by society for their education and abilities, which involved much more than simply writing. In New Testament times the word *scribe* was used to designate lawyers, as well as certain teachers of the law.

The second seal was owned by a person connected with the Judean royal court in the late seventh century B.C. It reads *lyrhml/bn hmlk*, translated "Belonging to Jerahme'el, the son of the king." This certainly must have been the Jerahme'el, "the king's son," mentioned in Jeremiah 36:26 (R.S.V.). The title "son of the king" is a well-known one, appearing both in the Bible (1 Kings 22:26; 2 Kings 15:5; Jer. 38:6; 2 Chron. 28:7) and on several seals. It probably refers to members of the royal family. Today, in English, we use the word *prince* in front of the person's name to designate a similar royal personality.

The names of the owners of both these bullae, Baruch and Jerahme'el, appear in Jeremiah 36. In the fourth year of Jehoiakim (605/604 B.C.), Jeremiah dictated a prophecy to Baruch, who, when he had finished writing it, took it to the Temple and read it to the worshipers. The treasonous-sounding words were reread to the king; and Jerahme'el, the king's son,

who probably held a position connected with police duties (1 Kings 22:26 and Jeremiah 38:6 mention two other king's sons who held similar posts), was commanded to arrest both Jeremiah and Baruch; but with the aid of divine intervention they escaped.

The recently discovered bulla belonging to Baruch probably was *not* from Jeremiah's scroll burned by the king. Since Baruch was from a prominent Judean family perhaps distantly related to the throne, Avigad has suggested the possibility that he may earlier have held a court position before he joined Jeremiah, and that the bulla could have come from that period. Baruch's brother, Seraiah, was a high court official under Zedekiah (see Jer. 51:59) about twelve years after the action that occurred in Jeremiah 36.

The third inscription, unlike the previous two, is an original seal rather than the impression of a seal left in clay. It reads *lšryhw/nryhw*, meaning "Belonging to Seraiah, [the son of] Neriah." The script of this seal dates it slightly later than the preceding two bullae, or to the very end of the seventh century B.C. Thus it seems virtually certain that this was the same Seraiah, the son of Neriah, mentioned in Jeremiah 51:59-64. As Baruch's brother and thus most likely a friend to Jeremiah, and in his capacity as a court official (quartermaster), he could be used with discretion as Jeremiah's voice at court. This is precisely how

Jeremiah used him. When Seraiah went to Babylon with Zedekiah on a state visit to Nebuchadnezzar's court, Jeremiah gave him a short prophecy to read to the Jewish exiles in Babylon. After reading it he was to throw the pamphlet, bound to a stone, into the Euphrates to symbolize Babylon's future fall, thus giving comfort to the exiles.

These three seals, all belonging to personalities involved in events recorded in the book of Jeremiah, provide excellent documentation for the historicity of the narrative portions of Jeremiah's book.

Two other seals, published many years ago, can now also be assigned with some probability to Biblical personalities. The first one reads *lmnšh/bn hmlk*, translated "Belonging to Manasseh, the son of the king." Scholars have always been reticent to suggest that this seal belonged to King Manasseh while he was still crown prince because there could have been other princes at various times with the same name.

However, the discipline of Hebrew paleography (the study of the sequential development of writing) has become precise enough for us to date this seal somewhere near the year 700 B.C. plus or minus a generation. Such a date would be just the time young Manasseh *could* have had a seal inscribed for him when at the age of 12 he became coregent with Hezekiah in 697/696 B.C. (see E. R. Thiele, *The Mysterious Numbers of the*

Hebrew Kings, pp. 205, 206).

A second seal reads *lyhw'hz/bn hmlk*, translated "Belonging to Jeho'ahaz, the son of the king." The script of this seal is somewhat ambiguous for dating purposes, but likely it was inscribed during the last half of the seventh century B.C. If so, it could have easily belonged to Jehoahaz, son of King Josiah, before he became king. It most certainly did not belong to the Jehoahaz who ruled the northern kingdom of Israel from 814-798 B.C. The script is much too late for such an early date.

Prior to the recent discoveries reported by Nahman Avigad, authorities agreed that not one of the hundreds of seals known belonged with certainty to a person mentioned in the Bible. This is no longer the case. We now have the seal of Baruch—his ID card, if you wish. We also have the seal of his high-ranking brother and of a princely official who may well have come in contact with Baruch. The probabilities are high, moreover, that we have the seals of two kings of Judah before they ascended the throne, while they were still crown princes.

These seals, associated so closely with the living personalities they symbolize, open new dimensions of reality in the Biblical stories concerning them. ■

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Prophetic insight and the Pope's visit

(Continued from page 9.)

Presence of God. "John Paul embodies the real meaning of charisma, which is from the Greek and indicates the presence of God." "He's rooted. He says exactly what he believes, and we're starved for that."—*Newsweek*, Oct. 15, 1979.

Reminded of Christ. "He was just fabulous," said Barbara Jeffers of Laurel. "He reminded me of when Jesus Christ was on earth, preaching to the people." . . . "This was the closest you can come to God outside of going to heaven," said Kay Sim of Chevy Chase. . . . "You felt you were in the presence of God here."—*Washington Post*, Oct. 8, 1979.

"I got the chills." "Brother Julius Licata, a Capuchin Franciscan, said that

on a trip to Rome two years ago he had been unable to catch even a glimpse of the Pope. "When I saw him on TV yesterday I got the chills," he said. "Every time he opened his mouth I went crazy. I found myself applauding the TV set."—*New York Times*, Oct. 3, 1979.

The Pope is for us. "When you hear him talk, you know it's coming from his heart. The leaders of this country are out for themselves; the Pope is out for us." . . . "I think the Pope is everybody's. He's trying to do good for everybody, not just Catholics," said Bret Proffitt, 20, a Baptist. . . . The Pope found his mission almost overwhelmed by the crowd's affection."—*Philadelphia Inquirer*, Oct. 8, 1979.

Greatest figure. "I was stunned by

Pope John Paul's display of power. He controlled the masses. With a wave of his hand, he roused them; with another wave, silenced them. Never, I thought, would I want to see such power in anyone else but the vicar of Christ on earth. It was awesome. It was charismatic, and though I prefer to speak in understatement I had to say I believe he will be seen as the greatest figure of the twentieth century."—Sister Mary Ann Walsh, Religious News Service release, Oct. 8, 1979.

Change course of world. "I'm here to get the blessing and just be here. . . . My Protestant friends ask, 'Who is this man?' and I tell them he could change the course of the world."—*Washington Post*, Oct. 7, 1979. ■

A. Leroy Moore is the coordinator of native American work for the North American Division of Seventh-day Adventists.

SHEPHERDESS

One to Cherish. Amy Barton had nothing to say in her Christmas letter until she asked her family what they remembered best.

Dear Shepherdess: Christmas! What a glow of happiness and anticipation comes with the word. There are so many special things about Christmas—the sparkling lights, the smell of the evergreen, the secrecy, the good smells from the kitchen, the making of new friendships and the rekindling of old ones, the carols. Ah, the carols. It seems this happy season, when we hear and sing the lovely songs of Christmas, is much too short.

Others must share my feeling, for a concert of Christmas music was given here in Washington in August! Why not have Christmas in August—and in July and October? Why not let the warm glow of Christmas happen all year long to those about us? And while we love and hug and give, why not share the good news of the lovely Christ child, who came to earth to bless and save us all?

Ellen White reminds us that “it is pleasant to receive a gift, however small, from those we love. It is an assurance that we are not forgotten, and seems to bind us to them a little closer. . . . It is right to bestow upon one another tokens of love and remembrance if we do not in this forget God, our best friend.”—The Adventist Home, pp. 478, 479.

She also advises parents, “When you have a holiday, make it a pleasant and happy day for your children, and make it also a pleasant day for the poor and the afflicted.”—Ibid., p. 476.

This prayer written by Robert Louis Stevenson is my prayer for each of you at this Christmas season: “Help us rightly to remember the birth of Jesus, that we may share in the song of the angels, the gladness of the shepherds, and the wor-

by Lucy Parr

ship of the Wise Men. Close the door of hate and open the door of love all over the world. Let kindness come with every gift and good desires with every greeting. Deliver us from evil by the blessing that Christ brings, and teach us to be merry with clear hearts. May the Christmas morning make us happy to be Thy children and the Christmas evening bring us to our beds with grateful thoughts, forgiving and forgiven, for Jesus' sake. Amen.” With love, Kay.

As she passed the table, Amy Barton ran her hand across the top box of Christmas cards, as she had a number of times in the past few days.

“I must get those letters started,” she thought. She went on to other tasks that must be completed in the too short time that remained before Christmas, but her mind stayed with the letters. What was there to write about? Nothing earth-shaking had happened to the Bartons. The year was old and tired, made up of bits and scraps and snippets. How did one weave an interesting account from that?

Amy hurried dinner preparations. The idea bloomed when the family was gathered around the table. “We’ll start with

Daddy,” she said. “Then from Betsy down to Kendall.”

She laughed self-consciously as all eyes turned to her. “It’s sort of a game. I want each of you to tell the one thing you remember best from this year. Happy or sad, good or bad. Just what you think was outstanding.”

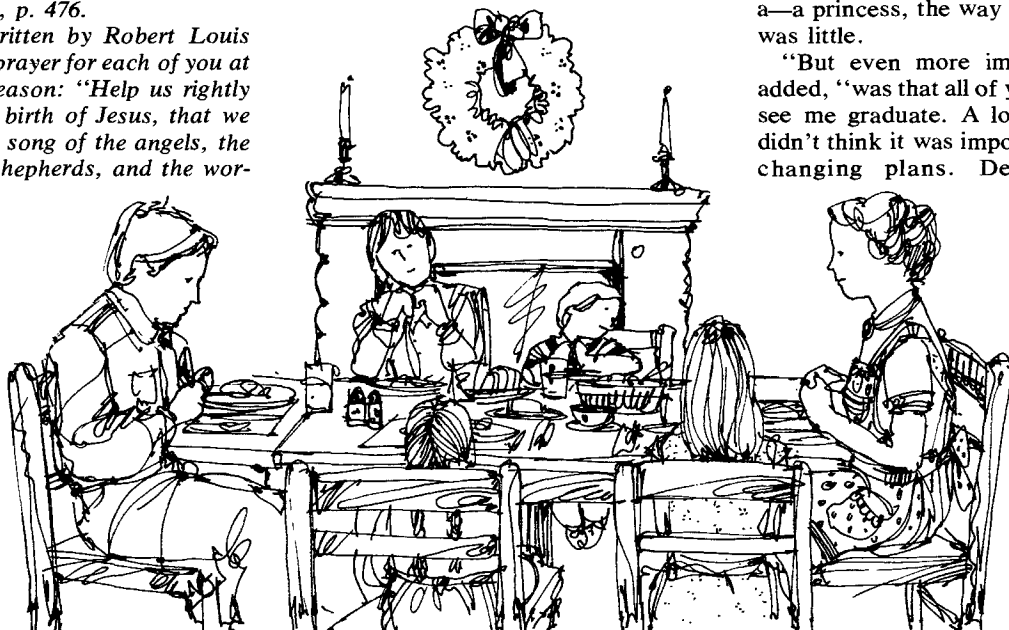
It was a slightly sneaky way of getting help in jogging her memory, but perhaps she had forgotten some newsworthy items.

Don tipped his head a little as he always did when thinking deeply. And when he spoke, it was with surprising seriousness. “The best memory? It’s been having you get breakfast for me at 6:15 every workday morning this entire year. Even when you were miserable with the flu, you’d not listen to sleeping in. And not once did you indicate that to do so was a ‘duty.’ I’ve heard the other men at work. Breakfast—at home—for a husband has gone out of style.”

Amy smiled shakily. This wasn’t quite what she had expected when she made her request. But nice. She had thought of it as such a small contribution, when Don worked so hard for all of them.

The children had already turned toward Betsy, waiting for her one best thing. Without hesitation, she said, “My dress—for graduation. It was only for junior high, yet you spent all of that time making it. It made me feel almost like a—princess, the way I used to when I was little.

“But even more important,” Betsy added, “was that all of you were there to see me graduate. A lot of the parents didn’t think it was important enough for changing plans. Debbie’s mother



wouldn't even give up a bridge game, when she plays bridge twice every week."

Betsy's words brought the memory back to Amy. Betsy *had* looked like a princess beside many of the girls who tried to look mature beyond their years.

Ryan began to speak hesitantly, in starts and stops, as if finding his way through unfamiliar emotions. "The thing that stays sharpest—for me . . . It's funny, I guess . . ." He took a swallow of milk. "Well—you know—you remember in August. When that bunch of guys went to Hank Jamison's station that night . . ."

Amy glanced quickly at Don.

"Well—you know—the way the guys broke into the station and messed the place up with all that oil and grease. Because Hank was a straight talker when they tried hanging around the station and goofing off and all—"

Ryan paused for another gulp of milk. And Amy's heart turned over as it had when she first heard of the vandalism, knowing that Ryan had requested to go out with the fellows that evening.

"Well, I guess Joe Elton would have known where to look for the guys who were responsible—even if he hadn't gone by in his patrol car just as they were sneaking out the back door." Ryan looked at his father and swallowed convulsively before he went on.

"The guys hadn't planned anything like that, Mike Weeks told me. Only to tear open the cases of oil and put the cans in crazy places all over the station. Not to open the cans—or anything like that. But you know how something like that can grow, if one guy starts daring

another . . ."

"I know, son, I know," Don said. "I've been in that spot."

"Sure—sure you have. And I guess that's why you wouldn't let me go with the guys. I guess you know I was mad when you wouldn't let me go. I didn't have a good answer, about where the guys were going—didn't know what they had in mind."

The words rushed on. "Most of all, I remember now that you *cared* enough not to let me go. Even when I acted like a sorehead and said some hard things. But now I haven't been in trouble with the law, the way the other guys have. That isn't going to follow me wherever I go. And it doesn't hang over you and Mom."

Ryan's best memory . . . a non-happening, but so fine.

"My best memory—" It was ten-year-old Lisa. "My best memory was last summer, when we went camping at Twin Lakes. That was the very best vacation we ever did have. The whole time. Even if there hadn't been that last day, when I almost beat Daddy and the big kids swimming across the lake."

It had been a good vacation, Amy remembered. And to think Don had been upset because there hadn't been money for a *real* vacation this year. He'd been disappointed that they'd had to settle for a few days of tenting in the mountains only 25 miles from home.

Kendall was only four. What could he remember of the year? He glanced around the table, enjoying his moment of being the center of attention.

"The best thing of all—the very best thing—"

The little "ham" paused for effect. Then the words whistled out. "The very best thing is that we have love at *our* house. Even when someone little [someone little always meant himself] . . . does something naughty and has to be scolded and spanked. Like even when someone little broke Mama's pretty vase—even after Mama told him to stop roughing in the house—even when she cried, she didn't get all mean and shouty the way some mothers get over teeny little things."

Amy smiled. She was thinking how near she had come to shrieking about the vase. She was glad that she held back. That they had preserved love at their house, so that a four-year-old would notice.

She hadn't expected the responses she had received to her game. Perhaps—if one wove together all of the bright bits and scraps and snippets—

"You didn't say yet, Mama," Kendall broke into her thoughts. "You didn't say what was best."

"Sure, Mom," Ryan insisted. "You say, too."

Amy's voice came out with a breathless sound. "Why—for me, it's been the entire year . . . a good year."

Later, when she sat down to begin the letters, that was what she said:

"Dear Aunt Ruth, This has been a good year for the Bartons. One to cherish . . ."

Taken from the December, 1974, issue of *Sunshine Magazine*.

Lucy Parr writes from Los Angeles, California.

Prayers from the parsonage

by Cherry B. Habenicht

It's all up to You now, Lord. Rita is too nauseated to keep our appointment. She promised to call again when she needs to talk to someone, but she still wouldn't reveal her phone number or address.

She is 17 and has just confirmed her suspicions that she is pregnant. Away from home and afraid to confide in the aunt with whom she stays, she needs someone to help her face reality. If only

I knew her! How frightening to share such an intimate secret with a girl I cannot trace.

Please make her realize she cannot hide from everyone. At least she has reached out to us. May we be able to help her determine who must know the truth.

"God loves you, Rita," I said. She cried while we prayed over the phone. "Thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call" (Ps. 86:5). Let her cling to that promise when panic mounts.

Her boyfriend's response was to offer

her money for an abortion. To her that seems a dreadful yet simple solution. Oh, it's so unfair that Rita alone should bear the discomfort and face the complications that deciding to have a baby would bring. Please open all the possibilities so she can reach a decision that is morally right.

"I wish I could just end it all!" she sobbed. She's desperate, Lord, but don't let her consider suicide as an escape. Impress her with the significance of life through You. One of my sisters is weak and sick, alone and afraid. Don't let her slip away.

WORLD VIEW

No room in the school

In Guilderland High School, in upper New York State, some 60 nonschool groups have used school facilities, among them a local choir, music groups, private dance companies, unions, the United States Air Force, the Marines, the Rotary. But students who wish to use an unused classroom for prayer before morning classes have been denied permission. They have taken their case to Federal court in Albany. The students contend that refusal of their request abridges their rights to free speech, free assembly, free association, and equal protection under the law.

It would be nice if the students added a prayer for the justices who will have to settle their case. But, prayer or no prayer, the students seem on the way to teaching school officials something about constitutional rights.

Watchman on the wall?

The United States Air Force should not have honorably discharged Airman Steve Ristau, who insisted that rules against reading the Bible while on sentry duty were "an infringement of religious freedom." Mr. Ristau, a Southern Baptist who calls himself a born-again Christian, was a member of the Air Force police at Mountain Home Air Force Base in Idaho.

"It wouldn't have happened if it had been *Playboy* I was reading," says Ristau. Air Force officers say it would have. Reading anything while on guard duty, in their viewpoint, reduces one's ability to guard.

Now, we could support the right of a member of the Armed Forces to carry a Bible on guard duty, assuming it could be tucked away in a pocket. (You've heard the stories of how a soldier carrying a Bible in his breast pocket was knocked down in battle, only to find that the bullet that would have killed him was embedded in his Bible. On the other hand, you've never heard of a Bible firing at an intruder or challenging anyone approaching a sentry post.) But no principle of religious liberty or Christian faith requires reading the Bible while on guard duty. Quite the contrary: In several places the Bible exhorts followers of Christ to be faithful watchmen, a status not attained by inattention to duty.

Mr. Ristau needs to learn what it means to serve Caesar faithfully. This, the Lord requires. If he feels obliged to read his Bible while driving to class—he

by Roland Hegstad

plans to study for the ministry—we trust that a highway patrolman will quickly perceive his—and others'—peril. And if Ristau tells the officer that stopping him is an infringement of his religious liberty—well, we're all for religious freedom, but in this case we would like to hear the officer deliver the time-honored, "Tell it to the judge!"

End of an era

Since 1875, Ocean Grove, New Jersey, has existed as a little conclave of church-state union. Run by 26 trustees who are all United Methodist churchmen, the town is noted for its Sunday laws, which prohibit even driving an automobile through town on Sunday. Until a recent court decision newspapers could not be delivered in Ocean Grove after midnight Saturday. Now all that is expected to change under impact of a New Jersey Supreme Court ruling that in Ocean Grove "government and religion are so inextricably intertwined as to be inseparable," and thus in violation of the First Amendment. It seems unlikely that the United States Supreme Court would reverse the decision.

There is hope, however, for Ocean Grove traditionalists: If the gas situation gets much worse few cars may be on the town's streets any day.

Texas compromise

For six years Fundamentalist Preacher Lester Roloff and Texas officials have tussled over State licensing of three homes Roloff runs for troubled youth. The confrontation sent temperatures over the boiling point last summer when welfare officials seeking to close the homes under court orders were met by hundreds of Roloff supporters who had vowed to prevent a State takeover.

Roloff saw the issue as one of State controls that would violate the religious values taught in his homes, which held some 180 girls and 100 boys. The Texas Department of Human Resources had a number of concerns, ranging from disciplinary practices in the homes to inadequate physical facilities. After the State ordered their closure, hundreds of Roloff supporters, including one hundred clergymen, formed a human chain around the People's Church and the Rebekah Home for Girls at the Roloff headquarters in Corpus Christi. Welfare

officials were reluctant to break through the Bible-waving, hymn-singing group.

We're glad they didn't. And that Roloff too was willing to compromise. (He agreed to substantially reduce enrollment and to a modified "conservatorship," that places most of the troubled youth in other institutions.) The very existence of the First Amendment witnesses that church and state rub against each other—with resulting friction—at some points of mutual interest. Welfare and education of children is one such point, with church, state, and parents all having a stake in the child.

Undoubtedly, a case can be made for Roloff—and for the Texas Department of Human Resources. It would be well if people of good will on both sides took satisfaction not only in the compromise itself but in the spirit that motivated it.

Churches' subsidies cut

Things are looking up for British churches. The government's new budget, based on reduced taxes, will cut its subsidy to the church between \$800,000 and \$1 million annually. And if the result is the same as in the States when the church was disestablished, British churches can expect renewed vitality.

Under the British system of covenants, which are not taxable, people agree to pay fixed sums annually to churches and charities. The lower rate of government income is expected to reduce the money flowing to these organizations.

It would be an unseemly spectacle indeed were churchmen now to besiege Parliament to plead for higher subsidies. One remembers the valiant words of Nehemiah, while on his way to Jerusalem to rebuild the Temple: "I was ashamed to ask the king for an escort of soldiers and horsemen to help us against enemies on the way, because we had said to the king, 'The hand of our God is upon all who seek him, working their good'" (Ezra 8:22, N.E.B.).*

Preachers have been taught how to gesture, enunciate, postulate, and otherwise communicate. What may be most needed today, by churchmen seeking government aid, is the wholesome ability to blush.

* From *The New English Bible*, © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961, 1970. Reprinted by permission.

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SHOP TALK

Library needs books

The library of West Indies College is in need of certain books to strengthen their holdings and provide an increased selection of materials to the students. If you would like to aid the young people seeking an education in this institution by providing some of these books, write for a list of 60 volumes that are needed. The West Indies College library is *not* looking for just any books, but has need of these specific volumes. For the list, write MINISTRY, 6840 Eastern Avenue NW., Washington, D.C. 20012.

Good Health lessons

A set of 14 lessons titled *It's Your World of Good Health* is now available from the General Conference Department of Health. These lessons are up-to-date, and each one deals with a different health topic. They are designed for use in prayer meetings, public evangelism, individual study, and local church settings. A sample set of the 14 lessons may be had for \$.75; 100 sets cost \$65.00. Send check or conference purchase order to General Conference Department of Health, 6840 Eastern Ave., NW., Washington, D.C. 20012.

Evangelism materials

In cooperation with the Seventh-day Adventist Theological Seminary and leading scholars both at the General Conference and in the field, the Hewitt Research Foundation conducted an in-depth study of evangelistic methods in eight selected conferences across the United States (Alabama-Mississippi,

Georgia-Cumberland, Lake Region, Michigan, Northern New England, Oklahoma, Ohio, and Oregon). Now the General Conference has released the results of that study for distribution. About eighty copies are available for \$7.50 each, postpaid.

Hewitt also has materials dealing with practical evangelistic methods to be utilized by elementary school children in learning to search and enjoy the Scriptures, as well as conduct Bible studies. These methods may be had without charge. Please send a large, self-addressed, stamped envelope to Hewitt Research Foundation, 553 Tudor Road, Berrien Springs, Michigan 49103.

No Limit training series

A 10-lesson audio-visual slide-cassette training series titled *No Limit* is now ready for instruction in personal evangelism.

Each lesson runs 10 minutes and has 40 to 50 slides with cassette narration. *No Limit* explains step by step in a very practical way the different chapters of the *Witnessing for Christ* manual and provides an excellent springboard for later class discussion.

This training series has been professionally produced by Adventist Media Productions in Thousand Oaks, California, with Roy Naden, writer, and Jack Davis, photographer. Several General Conference departments collaborated in its preparation.

The heavily subsidized price for all 10 lessons with cassettes is only \$58. Order from the General Conference Lay Activities Department, 6840 Eastern Ave., NW., Washington, D.C. 20012.

Slides on Christ's life

Those subscribing to the *Adventist Review* have already received the colorful 1979 Gift Issue published on October 18. This issue is designed to be used in a number of ways—as a substitute for holiday greeting cards, as a gift to Ingathering donors, or as an “ice breaker” with neighbors, friends, or business associates.

Pastors will be interested especially in a 25-minute slide-tape presentation entitled “Immanuel, Christ With Us,” prepared by the Review and Herald Publishing Association to be used in connection with this Gift Issue. Following the script on the life of Christ used in the Gift Issue, it uses some Review and Herald pictures never before made available in slide form. Kenneth Wood, *Review* editor, narrates the script with an appropriate musical background. The slide-tape set comes packaged in a plastic case and carousel tray, and is available from the Review periodical department for \$29.95. It makes a most interesting Christmas program for the

general public. Following the slide-tape presentation, copies of the Gift Issue could be given to those in attendance.

Gift Issues can be ordered through Adventist Book Centers at the following prices: 1-9 copies, 40 cents each; 10-99 copies, 30 cents each; 100 or more copies, 20 cents each. Elder N. R. Dower, secretary of the General Conference Ministerial Association, recommends this special *Review* issue as an unusually appealing contact with all on your church's interest list.

Book offer

Ministers attending the Ministerial Council on Evangelism preceding the General Conference session in Vienna, 1975, received complimentary copies of the excellent book by R. A. Torrey, *The Holy Spirit: Who He Is, and What He Does*. A limited number of this volume are available, while they last, for only \$1.00 a copy postpaid. This 200-page hardback normally sells for \$3.50. Send your dollar to MINISTRY, 6840 Eastern Avenue NW., Washington, D.C. 20012.

Labrador needs worker

The exciting territory of Labrador, with its undisturbed wilderness, rich iron-ore mines, and the pioneering spirit of Dr. Grenfell, beckons for an established Seventh-day Adventist presence. Twenty thousand spiritually hungry people in and around the mining community of Labrador City purchased nearly \$50,000 worth of full-message books from one literature evangelist during two and one-half months of the summer of 1979. A portion of the Sabbath school Investment Offering for this year is earmarked for pioneer work in Labrador.

This task calls for an energetic pastor who is able to work independently in this somewhat isolated pioneer territory and who is committed to staying with such a work until a church is permanently established. If you are interested in exploring this exciting challenge, or if you know of someone who is, contact the Seventh-day Adventist Church in Newfoundland and Labrador, 106 Freshwater Road, St. John's, Newfoundland, Canada A1C 2N8. Phone (709) 576-4051.

RECOMMENDED READING

SCIENCE AND THE BIBLE, Jean Sloat Morton, Moody Press, Chicago, Ill., 1978, 272 pages, \$9.95.

On the basis of linguistic study and modern scientific knowledge, Morton analyzes Bible statements that deal with astronomy, weather, the structure of the earth, chemistry, plants, animals, disease, diet, and more than a hundred other subjects in this extraordinarily valuable reference for the pastor or Bible teacher who wishes to make the Bible speak accurately and effectively to the contemporary mind.

The treatment covers 121 topics organized under ten major divisions of science. The text is well illustrated and written in a manner to provide enjoyable reading for the nonspecialist, as well as those with a more extensive scientific background.

Robert H. Brown

INVOLVED, Wilfred M. Hillock, Southern Publishing Association, Nashville, Tenn., 1977, 155 pages, \$7.95.

Lay involvement is the end, managerial principles the means, as outlined by Wilfred Hillock in this addition to the Anvil Series. Pastors and administrators frustrated by lethargy in the pews will learn that they themselves are at least part of the problem, for "the reason many sincere Christians do not join in the work of the church arises from failure of the leaders to make it possible."

Hillock contends that much church decision making is so centralized that the members have little control over their own destiny. They are asked to fit into prepackaged programs, but when they do, they feel unfulfilled; when they don't, they feel guilty. This practice goes against a basic managerial principle—decisions should

be made by the people who have to do the work.

Thus, the church administration should set the broad goals of the church, while the subordinate units (from unions through local congregations) should choose the method they can best use to meet these goals.

Hillock also emphasizes the diversity of gifts ("Simply ringing a predetermined share of doorbells . . . will not fully satisfy everyone"); the need to train church administrators ("No one . . . should earn managerial positions by excellence of sermon delivery"); and innovation ("The fact that we did something in a given manner in 1940 is reason enough why we should not do it that way today"). Also considered are the role of committees in decision making, the use of budgets, and the dilemma of the part-time manager—the pastor.

Involved is perhaps most useful because its author speaks with authority, not only as a former church administrator and experienced teacher, but also as an involved member of a congregation that is actively trying to broaden decision making and to discover and use the Spirit's diverse gifts—in a word, to be involved.

Nancy Hoyt Lecourt

IT'S A TWO-WAY STREET, C. Raymond Holmes, Review and Herald Publishing Association, Washington, D.C., 1978, \$3.95.

More than another book on preaching, this is also a book on listening. As the title implies, both pastor and congregation have an important part to play in the event we call preaching.

Since the material is directed as much to the congregation as to the pastor, it should have wide

distribution among the laity, as well as the ministry. The chapter titles outline clearly the contents: You and Your Preacher; The Need to Listen; The Listening Task; The Listening Response; The Preaching Process; Attributes of Seventh-day Adventist Preaching; and more.

With a rich background of effective preaching, formerly in the Lutheran Church and for the past several years as an Adventist, Holmes is well qualified to write on this subject.

Orley Berg

THE BIBLE IN ITS WORLD, Kenneth Kitchen, Inter-Varsity Press, Downers Grove, Ill., 1978, \$3.95.

This volume will be prized as an authoritative update in the field of archeology and the Bible. Included is an excellent chapter on the recent finds at Ebla.

The bulk of the book examines archeological evidence for the historical basis of Scripture during the various Biblical periods, as opposed to the claims of those in the Wellhausen tradition.

The first chapter is an introduction to the work of the archeologist. In chapter two, "The Most Ancient World," Kitchen evaluates the literature of the third and second millennium B.C., with special attention to Creation and the Flood. His conclusion? "These people firmly believed in a divine creation, and in divine punishment expressed in a particular flood as a distant historical event, distinct from the ordinary, habitual inundations known in Mesopotamia."—Page 36.

Concerning the patriarchal period discussed in chapter four, Kitchen concludes, "Therefore, the late date and fictional nature of the narratives favoured by this antiquated view [the

Wellhausen school] do not fit the facts available today."—Page 66. Kitchen speaks of the immense revolution in our knowledge of the ancient past, particularly during the past thirty years. His approach is that of a scholar seeking knowledge from *all* the ancient sources, rather than one who is attempting either to prove or disprove the Bible. The results have produced, however, a high measure of agreement between the Bible and the world in which it was born, and give a factual base for a faith in the scriptural accounts.

Kitchen is a lecturer in Egyptian and Coptic at the School of Archaeology and Oriental Studies at the University of Liverpool, and is also author of *Ancient Orient and the Old Testament*.

Orley Berg

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