

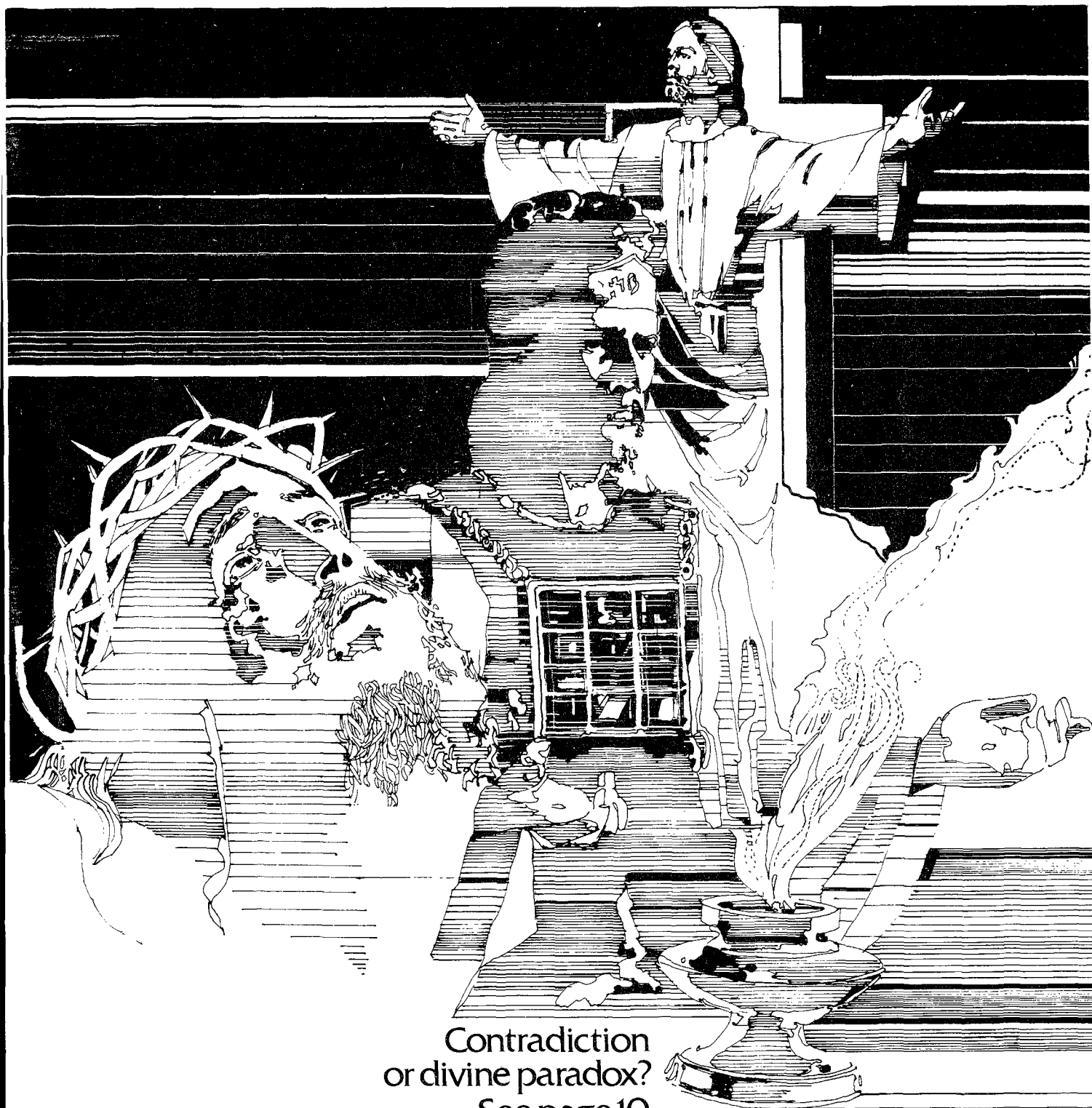
MINISTRY

A MAGAZINE FOR CLERGY



DECEMBER 1980

Lake Union
Soul-winning
Institute



Contradiction
or divine paradox?
See page 10

LETTERS

Adventists and the cities

It is interesting that the June article "How Shall We Work the Cities?" finds a young minister carefully quoting Ellen White to establish the idea that we should work the cities from without, and a veteran Seminary scholar quoting her to give the impression that she changed her mind and wanted the cities worked from within.

The overwhelming message from Ellen White, particularly in her *later* years, was to get out of the cities. This is clear from dozens of quotes from all the last five volumes of the *Testimonies*, as well as many other of her books. Yet the veteran scholar uses the single available Ellen White instruction to "settle in" the cities as though she means to "live in" them, although the mass of her concurrent and later instructions state precisely the opposite. Indeed, she gave many ways to "settle in" or to set up memorials to God in the cities—health-food restaurants, places of worship, et cetera—but not one word says that families should move into cities to live.

None of the quotations listed on page 21 supports the scholar's contention that Ellen White urged "believers not to move away from the cities, but rather to stay there." Her compelling message, as the young minister points out, is "'Out of the cities'" as places to live. The scholar's clear inference is that Mrs. White changed her attitude in later years. Yet the quotation he says was "later" was actually earlier—in 1891. In 1899 she clearly admonished, "As God's commandment-keeping people, we must leave the cities. As did Enoch, we must work in the cities but not dwell in them."—*Evangelism*, pp. 77, 78. The "'Out of the cities'" message was published even later, in 1906.

Human reasoning should be used with the greatest caution. We are to read all the truth for ourselves as if our salvation depended on it—as ultimately it does.

Name Withheld

Statistics and the church

Much of what Fritz Guy said in his article "The Misunderstanding of the Church" (August, 1980) is very timely. I must question one point, however.

Because we cannot quantify and measure such things as happiness and love or the degree of commitment that a person has to Christ, does this mean that we should not quantify and measure those things that are countable and measurable? Jesus Christ gave us a great commission to carry the gospel to every na-

tion, and surely it should be a part of the church's task to determine whether it has finished its task—or how well it is getting on with the task. We can do this by asking ourselves, How many countries or nations of the world are now served by the church? How many churches have we established in each nation? How many of the subcultures and ethnic groups in each nation have an opportunity to hear the gospel in their own language?

The command is clear enough, and it is stated in measurable terms. Why should we not establish goals and seek to reach them, and praise the Lord when we have? I notice that from the very first, the New Testament church was very conscious of statistics: "And the same day there were added unto them about three thousand souls" (Acts 2:41).

Marvin Moore
Keene, Texas

Grace finds a way

A few words of comment regarding the article "Grace Finds a Way," by Smuts van Rooyen.

This article is very, very appropriate. Don't stop with this one, but let more follow to make it crystal clear that grace reigns through righteousness. Some are losing the real meaning of Christ's sacrifice on the cross in relation to sin and its penalty.

J. T. Knopper
New South Wales, Australia

The nature of justice

As a longtime friend of *MINISTRY*, I was particularly disappointed to see so much of the space in the May issue given to beating that old straw man, the moral-influence theory of the atonement.

No theologian in the Seventh-day Adventist Church (even on the West Coast) teaches what Dr. van Rooyen discounts as the "revelation" view of the atonement. All Christians affirm that matchless love was demonstrated on the cross, but they, along with Van Rooyen, insist that there was more to it than an unsurpassable revelation of love begetting love.

There are, however, Seventh-day Adventist theologians who deny what Professor van Rooyen spends the rest of the article upholding: that God's righteous justice is retributive, demanding the death penalty for sin. And that God paid the price that He Himself demanded by sacrificing the life of His own Firstborn.

Is there—as Van Rooyen argues—a retributive, accounts-settling side to the

justice manifested at Calvary? We must be very careful when we impute to the very One who hung on a cross between two thieves a character that insists on finding a way to settle debts of guilt, rather than a way to repair relationships.

The very Jesus who condescended to live and die as a man at the hateful hands of His own creation had, during His ministry, rejected the retributive view of justice so ardently supported by Professor van Rooyen: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, . . . Turn to him the other [cheek]. . . . Let him have thy cloke also. . . . Go with him twain. . . . Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you" (Matt. 5:38-44). That is God's justice, and it was demonstrated—in spades—on Calvary's cross.

But having missed the real Person who revealed Himself in Jesus, Van Rooyen goes on to make the most remarkable statement I have ever read in *MINISTRY*: "Had God left us to die in our sins, He would have still remained the just and holy God of the universe." This reader is certain that the fact that God took responsibility for the sin problem proves that if He had not, He would have been a different kind of person, and justice and fairness—in that hypothetical universe—would have a different meaning, or no meaning. Van Rooyen's position amounts to legitimizing God's justice whether He is Moloch or Michael.

The fact that we are not left to die in our sins is all bound up inextricably in the kind of person God is. Had He left us to die in our sins, He would not have been just or holy in the sense that He has led us to understand what He means by *just* and *holy*. He would have been someone else, someone different from the God who properly and graciously takes responsibility for the sin problem.

Douglas Hackleman
Bryn Mawr, California

Van Rooyen replies

If the reader is merely affirming that God has shown us what He is like by acting to save us, then we have no difference of opinion. If he is simply saying that God is who He is, then I am not of a disposition to contradict the obvious. But if the reader is saying that God must be merciful in order to be just, then we do disagree. Justice does not require mercy in order to be justice. A governor remains just even when he chooses to turn down

(Continued on page 27.)

CONTENTS



4



10



16



24

COVER BY HELCIO DESLANDES

- 4 Lake Union Soul-winning Institute.** MINISTRY editor J. R. Spangler interviews Mark Finley, director, on an exciting concept of large-city evangelism that includes team training and an integrated, three-pronged approach.
- 9 Noah, Moses, Adventists, and Feasibility Studies.** Mervyn G. Hardinge
- 10 Contradiction or Divine Paradox?** How can we believe that the atonement was full and complete on the cross, yet believe that it is also being completed in the heavenly sanctuary? How can a Christian, through God's power, live a life of victory over sin, and yet not be sinless? Eric C. Webster explores these seeming contradictions and discovers divine paradoxes.
- 12 Three Landscapes of Mission.** Alvin Cook.
- 15 El Salvador Is Still Making History.** Carlos E. Aeschlimann. In October, 1979, MINISTRY reported on a nationwide, united plan of evangelism that produced extremely satisfying results. The same plan, with refinements, is continuing to show consistent potential.
- 16 Touching the Little People.** Janet Mallory. If you find it difficult to tell stories to children, then this article is for you. If you enjoy telling stories to children, then this article is still for you. Here are some practical pointers for reaching the little people in your congregation.
- 18 What Can Glacier View Teach Us?** J. R. Spangler.
- 20 Was Moses Wrong?** Leonard Brand. Certain statements in Leviticus have been cited as examples of scientific mis-statements in the Bible. What is the evidence?
- 22 The Bible Tells Me So.** Penny Estes Wheeler.
- 24 I Took H.E.A.R.T.** Arthur White reports on his experience at the St. Helena Cardiac Rehabilitation Program. The three weeks he and his wife spent there altered their way of life.
- 26 A Physician's Prayer.** David Lowe.
- 29 1980 Index**
- 18 From the Editor**
- 20 Science and Religion**
- 22 Shepherdess**
- 24 Health and Religion**
- 28 Shop Talk**
- 32 Recommended Reading**



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Lake Union Soul-winning Institute

MINISTRY

Editor J. R. Spangler
interviews Mark Finley,
director of
the Chicago-based
institute, on a new
approach to large-city
evangelism that
includes on-the-job
training.

Spangler: I'm tremendously impressed by what I've seen of the Lake Union Soul-winning Institute, Mark. Your program may be a pattern of what we should be doing in the great cities of the world—New York, Los Angeles, London, Calcutta, Singapore, Tokyo, Melbourne, Sydney . . .

Finley: I believe it's the way to go. The work in the cities is dragging, to say the least.

Spangler: And Ellen White has urged us to do something—

Finley: One statement that has both encouraged and guided me is: "When the cities are worked as God would have them, the result will be the setting in operation of a mighty movement such as we have not yet witnessed."—*Medical Ministry*, p. 304. Since we have not yet

seen such a movement, I must conclude that we have not worked the cities as we should. You'll recall that Ellen White spoke about an outpost training center for workers. As I see it, God would have us establish small training schools for workers in the city outskirts. No mammoth institutions. No great capital investments in one area.

Spangler: Maybe we'd better get back to the beginning. What your concept is. How you developed it. What it's producing that makes it such an exciting approach to the cities. Is there anything special that you think has given you unusual insight into the non-Adventist mind?

Finley: Well, for one thing, I had a non-Adventist mind for many years. I was 17 and a Roman Catholic when I realized I was just going through the motions religiously; I didn't really know Christ. When I realized that Jesus had died for *me*, my life was changed. I didn't know the term "righteousness by faith," but now I know that's what I experienced.

Spangler: And then it was on to Atlantic Union College and the ministry. What training was of particular value in shaping your concept for the soul-winning institute?

Finley: I spent two years in Hartford, Connecticut, working with Pastor O. J. Mills in medical evangelism. There I learned the basics of church administration, an ongoing health program in the local church, and a lay-training program. After two years in a district, during which application of these principles resulted in doubled membership, I began to sense something missing yet. I needed to develop teaching skills and to tie together more effectively the medical and the evangelistic work.

So I responded to a call from the Georgia-Cumberland Conference to coordinate the evangelistic work of the seven satellite churches around Wildwood. I also coveted the opportunity to work with Elder W. D. Frazee, who had become a close friend while staying in my home for a number of weeks. From there it was on to evangelism in the Southern New England Conference.

At Wildwood I was helped particularly in two areas. One was in getting decisions, both in personal work and public meetings. Second, I developed the concept of a team ministry, where people with specific responsibilities—the doctor, the nurse, the professional business person, the teacher, the minister—worked together to lead men and women

to Christ. And for the first time I saw things really happening in meetings, as the power of God worked. Both in classes and in public meetings meaningful changes took place in people's lives. There were spontaneous testimony meetings and visible responses to the deep moving of the Holy Spirit.

Spangler: Did you take something of this organization to your next post—as an evangelist for the Southern New England Conference?

Finley: Yes. By the time I left for the Lake Union in 1979, we had built three teams, involving fifteen to seventeen people—and this on only three full conference salaries and a half salary.

Spangler: I understand you had several team members living with you.

Finley: Yes. I felt that if I asked people to sacrifice to work on our staff, I had to sacrifice too. Fortunately, I have a wife who is deeply involved in the ministry. And we both love people, so it wasn't really so difficult. Several quality young people volunteered a year of labor; others stayed two years. We gave them a stipend, room, board, and incidentals.

Spangler: And you trained them?

Finley: Right. We'd take them with us on studies. We'd observe them giving studies. We put top priority on training a staff. What we are now doing in Chicago is an expansion of the gospel-medical evangelism we used for five years in New England. Here we have put the training into an educational setting, in cooperation with Andrews University. In fact, one thing that prompted us to come to Chicago was the conviction that we must be not only soul winners but educators training soul winners on a larger scale than in New England.

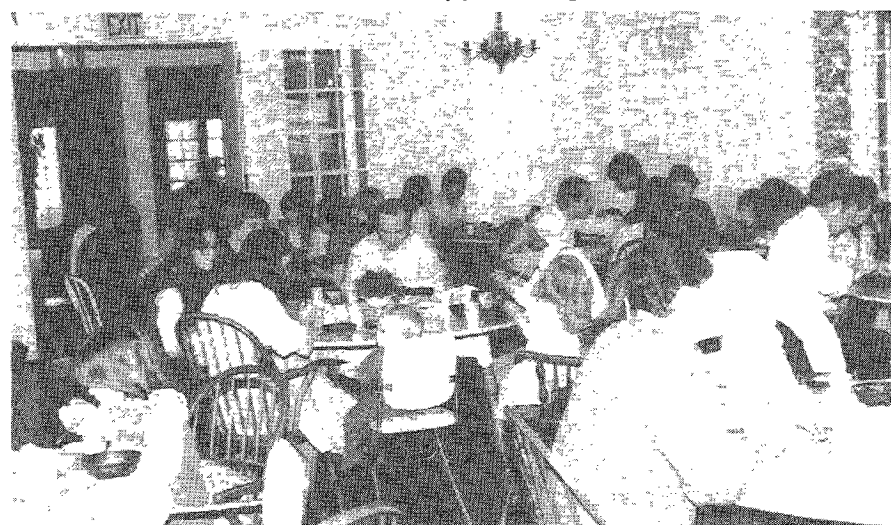
Spangler: I understand that your campaigns last approximately five months, and that you hold two a year. Does your program imply a rejection of the short evangelistic campaigns generally used throughout the States?

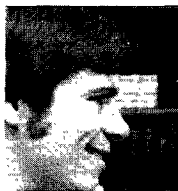
Finley: The short campaign is valuable as a reaping instrument. I have no criticism for the short campaign, so long as it is used for that purpose—say in a church where fifty people have been taking Bible studies or in an Adventist community where there are many backsliders. I do question using the short campaign to zero in on individuals who never have been exposed to the Seventh-day Adventist Church. I would expect a high mortality rate from such a misuse.

Spangler: Let's get back to your move to Chicago. What brought you to this city?



Page 4, the exterior of the multimillion-dollar property leased for one year to the Lake Union for one dollar. Above, MINISTRY Editor J. R. Spangler interviews Mark Finley in one of the tastefully decorated rooms of the institute, and Pastor Finley lectures to a group of students at the institute. Below, students and their families enjoy a meal together in the spacious dining room.





Our health programs are an island on which to create confiding relationships . . . a vehicle for generating and nurturing a spiritual interest.

Finley: I had been praying that the Lord would lead me to a place where we could establish a center outside a city and work it systematically from there. At the same time Lake Union president Lowell Bock and Ministerial Association secretary Don Gray were praying for someone to head a training program for city evangelism. The miracle of Chicago is that we found the building we did. It has the capacity to sleep a hundred people, and feed them in its own dining room. And we were able to lease the facility for one dollar!* After such a providence I had no doubt that God wanted me in Chicago.

Spangler: Let's explore your philosophy for church growth. I understand that it is different from much of what we hear and practice today.

Finley: There are many similarities. We begin with the conviction that the laity must become involved in evangelism. But how can this be achieved? In what kind of model can they work effectively? Our answer is, In three aspects of public evangelism—health programs, personal Bible studies, and community Bible classes.

We begin by offering a variety of testing programs such as heart and blood-pressure screening. We usually follow these with a Five-Day Plan to Stop Smoking. Then we offer a stress-management workshop.

Spangler: What about a nutrition workshop?

Finley: Yes, we offer that, too. At first we placed it after the Five-Day Plan, but then we lost the men before we could get into the stress program. So now we follow our Five-Day Plan with stress management and nutrition, which run concurrently. Stress management usually runs for six to eight weeks, one night a week, say on Thursday night. The nutrition series is run for the same period on a Monday night. So people can come to stress or nutrition or both. Every program is conducted in the same community.

Spangler: In other words, rather than

scattering your shot, you've got a battle plan. You focus your artillery on a particular section of the city.

Finley: Exactly. Without doing that, you waste many interests. People are not followed up. As we go along in our health programs, we train a team that knows not only how to register and greet but how to ask the right spiritual questions, how to detect and evaluate interests, and how to build interest in people who are nonspiritual. We pay particular attention to how to probe the secular mind. We teach our students that our health programs are an island on which to create confiding relationships. Each student focuses on four to six friends during the health program, which becomes a vehicle for generating and nurturing spiritual interest.

Spangler: In other words, you put into practice the science of salvation.

Finley: Right. Certain statements in the health programs are designed to awaken spiritual interest. After establishing a relationship with the people attending, the students ask them what they think of certain statements. Out of sixty to seventy people in the health programs, ten to fifteen will respond to this approach. We believe that every individual—whether he or she knows it or not—has a longing to know God, and we seek to nurture that need.

Spangler: So your evangelistic programs follow the health programs?

Finley: Yes. But at the same time that we're developing community interest in health programs we're holding Bible seminars—but let me start at the beginning.

When we move into a church, we do not start a lot of programs immediately. We first evaluate the interest file. We begin systematic mailings over seven weeks. The first mailing is first-class with an address-correction request, so that we're not mailing each week to people who have died or moved three years before. In a saturation mailing to noninterests, the return is generally one percent. In a recent mailing to 400 addresses

in the interest file, our return was seventy people who desired Bible studies.

Spangler: What do you mail for the seven weeks?

Finley: We send a letter, an Amazing Facts tract, and a Bible card. We don't mail tracts that deal with controversial doctrines. Of course, most interests know something about Adventists. Many have listened to the Voice of Prophecy, It Is Written, or Faith for Today. We don't mail anything more than announcements of health classes to people who have been through only a health program. To approach them on spiritual subjects through a mailing might seem exploitative. And it generally is not productive to approach them in an area in which they have not expressed interest.

Spangler: Is it more likely that people will go from the Bible program into the health program than vice versa?

Finley: Yes. But the more health-related programs a person comes through, the more likely it is that he will become spiritually sensitized. In any case, since health is part of the three angels' messages, we think all potential converts need the benefits of the health program.

Spangler: What is your bridge from health programs to public evangelism?

Finley: People who come to a public program may be reluctant to invite a person into their home. So we try to bridge them into our community Bible classes, which are studies in the book of Daniel.

Spangler: Don't these classes interfere with your public evangelistic meetings or your health classes?

Finley: We run them simultaneously, but not on the same night of the week. For example, right now we have eleven community Bible classes going in different areas. Three are in the daytime, eight in the evenings. An individual who comes to the nutrition class on Monday night may choose from eleven Bible classes. We have found that two nights a week isn't too much for most individuals.

But to get back to the bridge: actually, we offer bridges. At the end of each health course we pass out an evaluation sheet. The individual can check whether he's interested in another health class and whether he would like to receive literature on a health subject. He can also check "I would like to discover what the Bible says about the future and Bible prophecy" and "I would like to discover the Bible path of personal



Move the center outside the city and then go where the people are. The only way the big cities can be worked today is by neighborhoods.

peace." In our last stress-management workshop, seventeen people checked that they wanted personal Bible studies or wished to attend a community Bible class. We turn such requests over to our follow-up workers, who already have been involved in the health programs.

The bridges are all two-way. People coming to the community Bible classes are getting all our literature on the health programs.

Spangler: I'm not clear on the relationship of your classes on Daniel to your evangelistic meetings. How long do you run the classes before beginning meetings?

Finley: We run our Daniel seminar for ten weeks, one night a week. Our evangelistic meetings usually begin the following week. Our health programs also are followed immediately by evangelistic meetings.

Spangler: Why so quickly? Is it that once you have the people conditioned to coming week after week, you don't want to give them time to change their pattern?

Finley: Right. We move ahead while their interest is at its peak. During our last evangelistic series, thirty out of 108 people taking our nutrition series came to our meetings. Of 600 non-Adventists who attended at least once, 200 had come through personal Bible studies, our Daniel seminar, or health programs.

I usually end a health seminar by taking a five-dollar bill out of my wallet and saying: "Suppose that I put a five-dollar bill in your hand as you leave tonight. You'd likely be pleased. You've got information on health; now you've got a five-dollar bill. But suppose you read in tomorrow's newspaper that I had inherited ten billion dollars. You would say, 'This man could have given us so much more!' And you wouldn't be happy at all. Now, I just want to tell you that while I've been giving you information on health, there is much more I could have given you; much more I've wanted to say but couldn't, because I advertised this as a health program. You know, man

is a unit. He's physical. He's mental. He's spiritual.

"Through instruction on physiology and health, I've offered you approximately seven more years of life. But I've wanted to offer you a million trillion years! Friday night I'm going to make that offer in a Bible lecture. I have reserved seats available. I won't thrust them upon you, but I'd be negligent if I didn't offer you the opportunity to attend. We're going to pass out the reserved-seat tickets now. If you would like to come, please sign your name at the bottom of the ticket, indicate how many seats you want for yourself and your family, and tear it off."

So every health program ends with an invitation. I cannot conduct health programs without doing so in the framework of medical missionary work. There's a difference between health education and medical evangelism. The world has health education. Seventh-day Adventists do medical evangelism.

Spangler: Amen! Tell us something about the type of places you hold your meetings in. With so many classes going, isn't rent quite expensive?

Finley: We're holding eleven seminars on Daniel. Two are in banks—free; one is in a library—free; two are in rooms in restaurants for \$20 and \$30 a night; one is in a YMCA—

Spangler: About those restaurants: Does the class have to eat?

Finley: No. Currently, we are using eleven auditoriums at a total cost of \$100 a week. And I've found opportunities like these in every city in which I've worked. I've held meetings in Holiday Inns, Howard Johnsons, Ramada Inns, and—here in Chicago—in Caesar's Inn, an affiliate of Best Western Inns. We also use the local church if it's in a good location.

Spangler: We haven't talked about results. What has been the result of your most recent meetings?

Finley: We have had between eighty and one hundred decisions for baptism out of an average regular attendance of

300 non-Adventists. We have baptized about sixty, and we have another twenty to thirty getting ready for baptism. And we also have established a new church of approximately 100 members, in a neighborhood where we had none. And the church has another thirty to forty solid interests.

Our goal is twofold. It is to strengthen churches that already have facilities but whose congregations are weak and to establish churches where we have none. When we have a church facility and a weak congregation, it is our goal to put thirty to forty students in there for six months to strengthen it.

Spangler: You have mentioned students. How do you get them?

Finley: Those with us now are Seminary students—fifteen of them—pastors and lay people. The Seminary students are from Andrews University. They take their final two quarters of their Master of Divinity program here, getting full credit—twenty-nine hours—through the Lake Union Soul-winning Institute. They register for these classes at Andrews and they pay their tuition to Andrews. They pay their room and board to us. We are, in effect, adjunct professors of Andrews working in an off-campus Seminary project. All Seminary students who are members of the Lake Union go through this practice program.

Spangler: And do you do all the teaching?

Finley: No. We have a faculty. I teach three classes. Marion Kidder, the associate director, teaches two. Roy Whiteman, of Great Lakes Adventist Health Services, teaches one. In addition, we bring in Seminary professors to work with us in specialized areas.

Spangler: What subjects do you teach?

Finley: The first quarter I teach Studies in Daniel, which is a verse-by-verse analysis of the book of Daniel. In the second quarter I teach Field Evangelism, a general overview of the total evangelistic process. That quarter I also teach Contemporary Denominations and Trends—an evaluation of religious groups in America. Marion Kidder teaches Church Growth and Personal Evangelism, and Roy Whiteman teaches Health Evangelism. Starting in 1981, all unions in North America will be responsible for the ninth quarter of the Seminary program.

Spangler: What about the pastors who are with you? Are they on the Seminary program?

Finley: Most don't come for academic credit. Some are here on their own ini-

tative, others because their administrator has wished to enhance their training. The conference pays \$135 a month for tuition. This covers the expense of four classes. The individual rate is \$250 a month. Room and board is \$190 a month for the pastor. If a pastor comes with his wife, the couple's rate is \$375 a month for room and board plus \$50 for each child. A couple would pay about \$400 to \$500 a month.

Spangler: Do you accept ministers from outside the Lake Union?

Finley: Yes. We have ministers at the moment from three conferences outside the Lake Union.

Spangler: The Ministerial Association wants to begin a continuing-education program, with concentration on soul winning. Could we work out something? Say that a person could come to you to get his CEU's (Continuing Education Units) toward maintaining certification in our Academy of Ministers, or whatever we call it.

Finley: That would be an exciting possibility. In fact, we save 30 percent of our space for retreats and for continuing-education programs. So we've got room for thirty persons. Right now we have a number of lay people with us. One is a businessman who sold his business to come here to become a Bible instructor. Many do not come with the intent of being employed by the church when they leave. They simply want to go back to their churches with sharpened skills in soul winning. Some church boards have sent a member, giving a stipend, as well. In this way, the pastor can increase his number of assistants.

Spangler: Do you use Bible instructors in your church ministry?

Finley: Do we! In the past year we've placed Bible instructors in six churches. The Illinois Conference budgets part of its evangelistic funds for salary and expense. The church comes up with a matching program. Some of these Bible instructors live at the institute, where they're charged \$250 a month for room and board. The Illinois Conference puts in \$300 to \$400 a month and the local church the same amount. The institute becomes a live-in center for Bible instructors who work through the local churches and for training lay people. So in addition to the impact of our evangelistic team, there are all kinds of spinoff benefits for the local conference and area.

Spangler: Do you offer a bulletin that explains your program?

Finley: Yes. It can be obtained by

writing to Lake Union Soul-winning Institute, 6259 Madison Street, Hinsdale, Illinois 60521.

We are developing a church-growth packet that will explain our program step by step: how and when to do the health program, what is mailed, when it is mailed; the training of lay people; studies in Daniel; and our evangelistic-series materials. We'll have to charge for this how-to-do-it packet.

Spangler: That sounds great, Mark. But can such a sophisticated, involved attack on a metropolitan area be adapted for a town, a little church, or a small district—or a pastor who doesn't have anyone to help him?

Finley: The only answer is to look the program over and begin where you are with the program you feel comfortable with. As your confidence and knowledge grow, add other components. Don't try to do everything at once. There's a Biblical principle that says, "First the blade, then the ear, after that the full corn." If all you know how to do is to begin cultivating your interest file and mailing to it, do so. The next step might be to train your lay people. Then add studies on Daniel. Go on from there. Not being able to do all the health programs doesn't mean that you can't do one.

Spangler: Can the wife be part of the team in this health-program business?

Finley: Yes. My wife does the nutrition series and is involved in the stress-management and Five-Day Plan. She involves herself in every aspect of the program.

Spangler: Where did you learn all this? Do you have an M.P.H. from Loma Linda?

Finley: No. Most of my expertise has come from doing. I've been with men who knew what to do—including M.D.'s and M.P.H.'s—and I've learned. And certainly one's ministerial training touches on the human mind, how people think, and how that thinking affects one's outlook on life.

Spangler: Now let's get back to my opening thought—that this program might be a pattern of what should be done in the great cities of the world. What is your vision?

Finley: I repeat the statement of Ellen White: "When the cities are worked as God would have them, the result will be the setting in operation of a mighty movement such as we have not yet witnessed." I think what we are doing at least approaches what she advised the church to do. We should have training schools such as our institute near every

major city where such a work is possible.

Spangler: But what of the cost? I wouldn't describe your program as small.

Finley: It's a matter of definition. I suppose that if we had had to build our facility, it would cost a million dollars and more. Yet God has miraculously provided it. Yet if we had to build it, I would not consider this an extravagant investment for an evangelistic training institute. We think little, as a denomination, of building an academy that costs several million. We put millions into junior camps and recreation centers. We spend more on a gymnasium than an institute would cost. And we are building churches that cost a million to a million and a half.

Why, then, hesitate to spend that much for a training center outside a major city to train pastors, seminary students, and lay members, who would not only work the city but tithe and sacrifice to pay for the project? Think of it! Hundreds of ministers could be trained—and retrained. Thousands of Bible workers and lay workers could be trained to work with them. It seems to me that even to spend a few million dollars as a denomination to establish scores of these centers would be well worth the investment.

Spangler: We should be spending a hundred million. But one last question comes to me: Why do you think our great city evangelistic centers have failed?

Finley: The philosophy of the centers was that people would come to you. Here we move the center outside the city and then we go where the people are. The only way the big cities can be worked today is by neighborhoods. From our center outside Chicago, no part of the city is more than forty-five minutes away.

What else is there to say but that it's time—past time—we get about our Father's business.

* Elder Earl Simmons, pastor of the Northbrook and Des Plaines, Illinois, churches, overheard a conversation in a barbershop regarding a large retirement center that was soon to become vacant. Lake Union Ministerial secretary Don Gray had recently presented to the Illinois workers the concept of a soul-winning institute to be established in a rural outpost of Chicago, America's second-largest city. Elder Simmons alerted Lake Union officers, who investigated and discovered that the property was situated in an ideal setting only three miles from Hinsdale Hospital and that the facilities would fit their needs more than adequately. Through God's leading, subsequent negotiations resulted in this multimillion dollar property being leased for one year to the Lake Union for only one dollar!

Noah, Moses, Adventists, and feasibility studies

When faith has stopped to consider the chances of success, tragedy has often resulted.

by Mervyn G. Hardinge

Phrases dealing with things of new or current interest change with the times. The ideas so described are not always new, but the expressions suggest a renewed interest in their importance. At times these popular concepts invade the church and even affect its policies. "Feasibility studies" is an example.

A feasibility study, as the term implies, suggests an in-depth analysis done by competent individuals from a purely materialistic standpoint, to evaluate the likelihood of success if some project or undertaking under consideration is car-

ried out. Admittedly, wise planning through the centuries has included an analysis of the probable outcome of any desired undertaking. However, in today's context a feasibility study implies a rather thorough analysis of a proposed undertaking by qualified professionals.

The question for the church is: If the work to be undertaken has been specifically commissioned by God, should the church do a feasibility study before venturing in the direction of His expressed will? Where does faith begin and practicality end, or vice versa? The answer, I think, is found in studying the records of the Inspired Word.

The time of Noah doubtless had its giant intellects, its wise analysts, and its dependable statisticians, who together had accumulated a vast store of material knowledge. Would Noah have built the ark had he hired the primeval world's most reputable prognosticators to do a feasibility study of what God had ordered him to do? Would they not have found the capacity of the proposed ark entirely inadequate to accommodate the people and animals expected to go on board, together with the enormous amount of food that would be required for a protracted period of time? Would they not have pointed out that under no circumstances could rational thinking envision sufficient water to come from somewhere to sink an entire world out of sight? And, from a purely monetary consideration, where would Noah procure the money for such a gigantic structure, and if he did, where would he find the skilled craftsmen with sufficient knowledge to build such a craft?

But Noah had a clear command from God, and he went ahead without delay to fulfill his commission. For 120 years he endured the greatest mockery and scoffing the world has ever poured upon any single person. The Inspired Record tells us that the ark was built, the Flood came, and Noah and his family remained safe within the ark, together with all the animal life on board.

In another Biblical experience, Israel had been in Egypt approximately four hundred years, much of it in abject slavery. Egypt was a world empire; its armies were feared by all nations. Then at last God sought out Moses and commissioned him to go to Egypt and deliver His people. Moses was frightened. He saw no way to succeed in such an undertaking, and he said so. In response the Lord asked, "What is that in thine hand?"

"A rod," Moses replied. With no more than that shepherd's rod, Moses began his seemingly impossible mission. Had he done a feasibility study, would the results have encouraged him to believe that his enslaved, downtrodden people would rally to his support and cooperate with his efforts for their release? Would it have revealed any source of power to overcome the chariots, horsemen, and foot soldiers of Egypt's well-disciplined forces? Would it have assured him of resources with which to obtain food for so great a multitude to travel from Egypt to Canaan?

Even after the Israelites reached the southern shore of the Red Sea, and God told Moses to go forward, would a feasibility study have shown that as the feet of the priests touched the water, the sea would roll back? Would it have indicated that by the next morning that vast Egyptian army with all of Pharaoh's chariots would be strewn on the seashore?

Israel eventually arrived at the borders of Canaan. With that arrival came a great tragedy. A feasibility study was undertaken. Twelve of their ablest men were chosen to do a detailed survey and analysis of the Promised Land. After weeks of searching the land, the majority rendered their report. Briefly stated, it consisted of one word—Impossible!

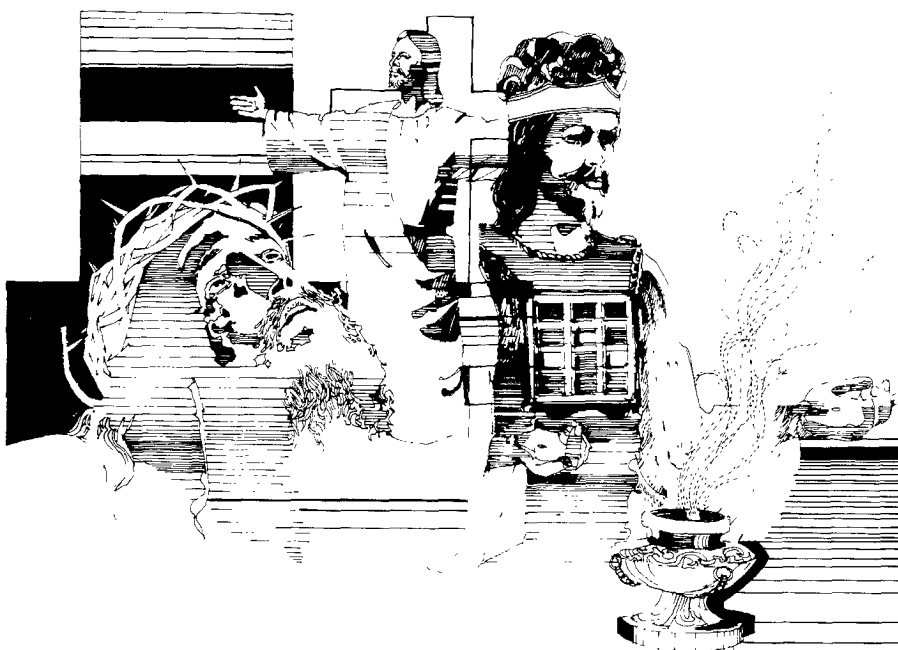
Why was it impossible if God had ordered it done? They replied, "There are giants in the land and their cities are walled to high heaven and we in our own sight and in theirs are but grasshoppers." The minority spoke up: "Let us go up at once, and possess it; for we are well able to overcome it."

The Scripture record states that Israel wandered forty years in the wilderness until all the adults of 20 years of age and older left their bones on the desert floor because of "unbelief."

Actually, if we analyze all God's commands, they don't seem feasible. They never have, and they probably never will. It's not feasible to pay one tenth of one's income plus offerings to the Lord. It's not feasible to keep the Sabbath in a world that disregards it. It's not feasible for a small organization such as Seventh-day Adventists to operate two universities in North America and develop others in other countries. It's not feasible for such a church to have grade schools, high schools, and colleges in almost all the major countries of the world. It's not feasible for the church to own and operate medical institutions, publishing houses, health-food factories.

(Continued on page 21.)

Mervyn G. Hardinge, M.D., is dean emeritus of the School of Public Health, Loma Linda University, Loma Linda, California.



Contradiction or divine paradox?

When seen through human logic, the atonement and Christian perfection seem to present insoluble contradictions; the eye of faith, however, discerns a divine paradox that results in a deeper understanding.

by Eric C. Webster

Seventh-day Adventists believe that the atonement was full and complete on the cross and also that it is being completed in the heavenly sanctuary. Some might feel that this is a blatant contradiction, but could it not better be described as a divine paradox? Truth often lies deeply embedded in paradox. Not because divine truth is contradictory, but because of the limited, finite nature of man's comprehension compared with the unlimited depths of the mysteries of divine revelation.

The existence of a paradoxical element in theology is aptly illustrated by D. M. Baillie in his book *God Was in Christ*. He writes on page 109: "The attempt to put our experience of God into theological statements is something like the attempt to draw a map of the world on a flat surface, the page of an

atlas. It is impossible to do this without a certain degree of falsification, because the surface of the earth is a spherical surface whose pattern cannot be reproduced accurately upon a plane. And yet the map must be drawn for convenience sake. Therefore an atlas meets the problem by giving us two different maps of the world, which can be compared with each other. The one is contained in two circles representing two hemispheres. The other is contained in an oblong (Mercator's projection). Each is a map of the whole world, and they contradict each other to some extent at every point. Yet they are both needed; and taken together they correct each other."

Examples of paradoxes in divine truth are not difficult to find. There is the paradox of the Incarnation, the incomprehensible truth that in Jesus Christ we have One who is at the same time truly God and truly man. Likewise we have the paradox of law and grace, the tension between those who see the last days as beginning at the cross and those who find the concept exclusively applicable to our day, and the tension between Christian liberty and a conscientious life style of healthful living.

Can we not, then, hold in tension the complete atonement on the cross and a final atonement in the heavenly sanctuary? Our most representative writer, Ellen G. White, does. Speaking of the ransom paid for our souls, she writes, "We are to rejoice that the atonement is complete; and believing in Christ as our complete Saviour, we may know that the Father loves us, even as He loves His Son."—*Review and Herald*, Nov. 11, 1890. She further states that Christ would not "receive the homage of His people until He knew that His sacrifice had been accepted by the Father, and until He had received the assurance from God Himself that His atonement for the sins of His people had been full and ample" (*The Seventh-day Adventist Bible Commentary*, Ellen G. White Comments, on John 20:16, 17, p. 1150). Note her emphasis that the atonement is *complete, full, and ample*.

However, the same writer can also speak of a "final atonement" made in the heavenly sanctuary. "As in the final atonement the sins of the truly penitent are to be blotted from the records of heaven, no more to be remembered or come into mind, so in the type they were borne away into the wilderness, forever separated from the congregation"—*Patriarchs and Prophets*, p. 358.

This "final atonement" can be under-

Eric C. Webster is director of the Voice of Prophecy Bible School, Cape Town, South Africa.

stood only in the light of the complete atonement made on the cross. When in the pre-Advent judgment names come up for final review, those among the dead and the living who trusted in the blood of Christ, relied upon His merits, and sought to bring forth the fruits of repentance and obedience will be found worthy of eternal life. Christ vanquishes Satan by the mighty argument of Calvary, the once-for-all sacrifice (see Heb. 10:10, 12). The repentant sinner, clothed in Christ's character, is found in the judgment to be in perfect harmony with the law of God because of the merits of the blood of Christ. Thus the benefits of the atonement of the cross are applied in the judgment to the child of God, and he is presented to the Father without fault. The "final atonement" adds nothing to Calvary but applies that shed blood for each saint and declares to the universe that it is on the basis of Christ's merit that each saved sinner is found to be in a state of "at-one-ment" with God.

In another sense the atonement is completed only when sin has been destroyed and when the saints are gathered into the heavenly Canaan to enjoy the true Feast of Tabernacles. "Christ's great work of atonement for man will then have been completed, and their sins will have been forever blotted out."—*Ibid.*, p. 542.

In the Scriptures it is likewise clear that a full atonement for sin was made on the cross, but that there is also a continuing work performed by our High Priest in the heavenly sanctuary. Paul says that "we were reconciled to God by the death of his Son" (Rom. 5:10, R.S.V.). Yet as our High Priest, Jesus "ever liveth to make intercession" for us (Heb. 7:25).

Baillie, in his book cited above, deals with what he calls the historical and the eternal atonement. While he speaks of a finished work on Calvary, he also says, "God's reconciling work cannot be confined to any one moment of history. We cannot say that God was unforgiving until Christ came and died on Calvary; nor can we forget that God's work of reconciliation still goes on in every age in the lives of sinful men, whose sins He still bears."—Page 191. He continues: "As regards the idea that the divine sin-bearing, the atoning work, which appeared in history once for all on Calvary, goes on *ever since* in the heavenly sphere, there are hints of this in the Christian tradition from the beginning."—Page 194.

We must, and can, hold in tension the finished work of Christ on the cross,

where He made a full atonement for sin, and the final atonement in the heavenly sanctuary, when the merits of Christ are applied eschatologically in the pre-Advent judgment.

Closely connected to the divine paradox of the atonement is the scriptural teaching regarding Christian perfection. Is it possible for the Christian to live a life without sin?

On the basis of the Word of God we must affirm that it is possible for the child of God, through faith in Christ and reliance upon God, to live a life of victory over sin. At the same moment, the paradoxical truth is that this victorious Christian is not sinless, comes far short of the purity and perfection of Jesus Christ, is in constant need of Christ's merit, and remains a sinner by nature in desperate need of the grace of God!

This apparent contradiction describes the saints of Old Testament times, of the New Testament era, and of the final generation. John, in his first epistle, highlights this paradox. On the one hand the apostle says, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God" (chap. 3:9). He is describing not some unique experience of the final-generation Christian but the normal life of all who have been born again. On the other hand, he says in the same letter, "If we say that we have [the verb is in the present continuous tense] no sin, we deceive ourselves, and the truth is not in us" (chap. 1:8).

Likewise Paul could write of victory when he says, "For sin shall not have dominion over you: for ye are not under the law, but under grace" (Rom. 6:14). And yet this same saint writes near the end of his life from a Roman dungeon, "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus" (Phil. 3:12).

This same tension is found in the writings of Ellen White. She can say, "Christ came to this earth and lived a life of perfect obedience, that men and women, through His grace, might also live lives of perfect obedience."—*Review and Herald*, March 15, 1906. Two paragraphs later the balancing statement appears, "Man's obedience can be made perfect only by the incense of Christ's righteousness, which fills with divine fragrance every act of true obedience."—*Ibid.* Another statement echoes 1 John 3:9: "To everyone who surrenders fully to God is given the privilege of

living without sin, in obedience to the law of heaven."—*Review and Herald*, Sept. 27, 1906. But the sentiments of 1 John 1:8 come to mind in this passage: "None of the apostles and prophets ever claimed to be without sin. Men who have lived the nearest to God, men who would sacrifice life itself rather than knowingly commit a wrong act, men whom God has honored with divine light and power, have confessed the sinfulness of their nature. They have put no confidence in the flesh, have claimed no righteousness of their own, but have trusted wholly in the righteousness of Christ."—*The Acts of the Apostles*, p. 561.

Ellen White illustrates this paradox in the life of John the Beloved. After stating that "John was a living illustration of sanctification" (*The Sanctified Life*, p. 59) she writes, "The life of John was one of earnest effort to conform to the will of God. The apostle followed his Saviour so closely, and had such a sense of the purity and exalted holiness of Christ, that his own character appeared, in contrast, exceedingly defective. And when Jesus in His glorified body appeared to John, one glimpse was enough to cause him to fall down as one dead. Such will ever be the feelings of those who know best their Lord and Master. The more closely they contemplate the life and character of Jesus, the more deeply will they feel their own sinfulness, and the less will they be disposed to claim holiness of heart or to boast of their sanctification."—*Ibid.*, p. 79. Commenting on those who are truly growing in the Christian life she continues: "But he who is truly seeking for holiness of heart and life delights in the law of God, and mourns only that he falls so far short of meeting its requirements."—*Ibid.*, p. 81.

When these two opposing elements are not held in tension, we find ourselves in perplexity. Overemphasis of 1 John 3:9 will cause us to sink into the quagmire of perfectionism or bathe in the artificial light of our own holiness or fall back in discouragement when we are rudely awakened to the contrast between ourselves and Christ. However, to lay all our stress on 1 John 1:8 can easily destroy idealism and cause us to forget the challenging heights of victory as we settle back in the valley of mediocrity.

In attempting to understand divine truth as given in God's Word, the finite logic of our humanity may see insoluble contradiction; the eye of faith, however, discerns a legitimate paradox that when held in balance results in a deeper understanding.

Three landscapes of mission

Scenes from ancient Israel and twentieth-century England coalesce into a third painting with certain familiar features that cause a sense of uneasiness.

by Alvin Cook

I will have to appeal to your imagination as I try to paint three pictures. I can see them quite vividly myself, but I have neither the canvas, the brush, the colors, nor the ability to produce real-life landscapes. So I'm afraid there's no option but to paint them with words. Try at least to visualize the pictures as you read.

The first landscape

Imagine a rugged, parched desert, with a few dried-up bushes struggling for life, and enough rough stones to make tramping less than pleasant. A cloudless blue sky is broken only by a pitiless sun that emblazons the scene with harsh light. In the center, to make composition difficult, is a rugged mountain of reddish sandstone, bare, austere, and inhospitable. And on the desert sands are about a half million men with their wives and

children and their family belongings.

That's about it. The men seem to be circling to the left, as men will when they're lost. In fact, it looks as if their course will circumnavigate the mountain, and indications are that it's not their first time around. You don't need to be in a hurry to take in the details; there's plenty of time. According to the records of Moses, the marching around and around the mountain continued for forty years.

It's no wonder that God stepped into the picture one day and said, "Ye have compassed this mountain long enough: turn you northward" (Deut. 2:3).

As far as we can tell, the people had settled down to the desert routine as though it was the destiny for which God had called them out of Egypt. Not that the wilderness where they wandered was the most hospitable terrain in the world for travelers. Those who go there today are surprised that so many people could survive in such an environment for forty days, let alone forty years.

Imagine it, forty frightful years under that pitiless sun, circling a mountain! Yet apparently they became comfortable in their discomfort and were reconciled to the program. You can get used to almost anything. That's one of the misfortunes of our human nature. There are words to describe the process. We say that we have "acclimatized" or maybe "settled down." Or we could use an uglier figure and say "stuck in the mud."

But to get back to our picture, it seems people can lose their sense of direction and be about as content marching around in circles as if they were on a straight path to the pearly gates of home, sweet home! That's how Israel was in our picture, and God had to step in: "Ye have compassed this mountain long enough: turn you northward."

It should be emphasized that these

were men on the march. They marched and marched for forty years. They were active, organized men. Men on the move; men with a program. It's true they weren't moving like a racehorse to a fixed point by the shortest route at the fastest possible pace. It was more like the movement of a rocking horse. The point seems to have been action rather than progress!

So now we have a clear picture of a movement on the march, around and around the mountain outside the Promised Land. *Compassed* is the word the Bible uses. The point of the compass was stuck in the summit of the mountain and the other leg described a great circle around and around and around it, on and on for forty years! The incredible thing is that with all that activity they weren't one day's march nearer home at the end of the time! It's quite a scene to contemplate. Perhaps we ought to stop at this point and just gaze at the picture and think.

Let's imagine it's a moving picture now, rather than an oil on canvas. Can you see them striking camp, wrapping the tents, winding up the ropes, dividing up the load between the members of the families? The dismantling of the sanctuary must have been quite a job, but no doubt that became routine with time. The priests shoulder the sacred ark and lead on. The sacred furniture follows. And then the tribes fall in behind the priests—men, women, and children, each with a pack of camp gear. No doubt they were organized to the last detail. The whole thing was orderly, with careful, detailed planning. Scripture says they went up "harnessed," which means "by rank"—each in his appointed place and order. Forty years gave them plenty of time to perfect the organization. You can be sure there was an impressive administration.

Since the landscape has become a moving picture, let's intrude ourselves. "Just a minute, there. Where are you marching today?"

"Well, nowhere special; we've nothing in particular in mind. We're circling the mountain, you know."

"What's your ultimate objective?"

"Canaan," the old hands say.

"Hold it a minute, then. Aren't you heading the opposite way?"

"I guess we are."

"Anything likely to happen today?"

"Not really. I mean, not if we can help it! We're out here dodging giants as far as possible, and walled cities and all that. We avoid contact with the foe and con-

flict with enemies at all costs. This way our image has improved tremendously over the past forty years. We seem to get along nicely these days on the desert circuit."

Now let's step back out of the picture and consider what we've seen. Could it be that this strange activity had actually become an end in itself? Was it, perhaps, a substitute for what they ought to have been doing? While strenuous enough, was it easier, maybe, than tackling giants and walled cities? Less than ideal, could it have been safer and easier than the alternatives, which, as the evil spies reported, were far from inviting?

But the main question is, Could it happen today? We're all familiar with the fact that, basically, human nature doesn't change much. Some think it could happen here. Others say it has already happened. There's an opinion abroad that if God spoke out this very day, He'd repeat what He said to Israel: "Ye have compassed this mountain long enough: turn you northward." Perhaps He'd use a modern idiom and say, "Quit substituting activity for progress, innocuous occupation for the real purpose of your existence," but the meaning would be the same.

The second landscape

The second picture is twentieth-century modern. I should say right away that I am indebted for the picture, both sight and insight, to John Stott's little book *Our Guilty Silence*, which I once had the good fortune to find on a bookshelf in Johannesburg. Most of the material from which I mean to compose my second landscape has to do with plans for the conversion of England.

Stott goes back to the time of World War I and says that the Church of England, with admirable sensitivity, realized things weren't as they ought to be. Something was called for. One gets the distinct impression of men lining up near a mountain, preparing to march!

In 1916 a popular move came from laymen who approached the Archbishop of Canterbury, pleading that something be done. The book says, "He demurred." No doubt the man was busy with the appointed round and the daily tasks.

But this laymen's appeal was not entirely fruitless. The archbishop had second thoughts, and eventually got around to organizing a scheme called "The National Mission of Repentance and Hope." Now you must admit that's an impressive title. But it seems that little

was done outside the church, for Stott says that "contact with the unchurched was minimal." And yet something had been done. They were at least looking in the right direction.

In 1917 the bishops and archbishops set up a "Committee of Enquiry on Evangelism and the Church." This committee deliberated for a whole year. Nor was it lacking in tangible results. 1. They produced a report! 2. They formulated a passable definition of evangelism. That was fine. 3. They emphasized the importance of evangelism. That was even finer. 4. They reviewed the results of the National Mission, which didn't take much space, seeing that, practically speaking, there weren't any. 5. They recommended the establishing of an evangelistic committee.

There's a familiar ring about all this. It's well that we're working on a landscape and not making a mirror! One gets the feel of sand beneath the feet and the impression of a broad circuit around a mountain. And indeed, we are told quite openly, "Whatever evangelistic momentum may have been generated petered out in organizational proposals."

Maybe we ought to sit down in the sand for a bit and think about that. It "petered out in organizational proposals." Had you ever contemplated such a possibility? Could there be too many committees, too many proposals, too many resolutions, and too many minutes wasting too many hours?

The upshot of all this activity seems to be that things rocked along till the war ended. And then with peace to enjoy, all was quiet on the conversion front until the jolt of World War II. For some reason this awakened the church again into "Evangelistic Concern."

With daring faith, seventeen days before the landings in Sicily and a year before D-day, they called the assembly and passed another "Resolution on Evangelism," and it was "a fine resolution." That terminology has a familiar face, doesn't it? We have met before, somewhere, perhaps. Well, the resolution went like this: "Recognizing the need for urgent and definite action, we request the archbishops [we'd say the presidents] to appoint a commission . . . to survey the whole problem of modern evangelism with special reference to the spiritual needs and prevailing intellectual outlook of the nonworshipping members of the community, and to report on the organization and methods by which such needs can most effectively be met."

And so the old rocking horse was in

motion again, with a fresh coat of paint, some new hair in his mane, and a new tail. It's encouraging to see movement, isn't it? Please don't spoil my picture by looking for progress!

By Christmas an impressive commission of fifty members was appointed. There were four bishops, with a fifth in the chair, twenty-four clergymen, twenty-one laymen, and one lay woman! William Temple, Archbishop of Canterbury at the time, gave the opening address when this commission met. Temple died with the commission still meeting, its work unfinished. But the commission proved to be indefatigable. Relentlessly they pushed on with their task. They held meetings in spite of wartime hazards—the phosphorus bombs falling and the robot-bomb menace. One of the laymen was called from the very committee room itself to the smoking ruins of his home.

The purpose of the commission was eminently clear. It was summarized in three plain words that canceled all possibility of a mistake: "To stimulate evangelism."

Their work was thorough and exhaustive. Another commission somewhere may have equaled their efforts but certainly not surpassed them. They produced a 172-page report! It surveyed the contemporary situation, summarized the gospel, and argued, quite correctly, for the apostolate of the laity and indeed of the whole church. They outlined ways and means of evangelism. And to leave no stone unturned, they even brought in thorough recommendations on pre-evangelism. One appreciates good groundwork.

The report was printed and released in double-quick time by the printing house, which seemed to sense some kind of urgency. It came out on June 19, 1945. But somehow it was not presented to the general assembly until November 14. There's no explanation of the delay. One gets vague notions that the report may have been referred to the year-end committee for action, but, of course, this may not be the explanation at all.

In the five months between the printing of the report and its presentation to the assembly, atomic bombs all but wiped the cities of Hiroshima and Nagasaki off the map, and the war in the East came to a sudden halt. On the home front, Winston Churchill, having served his turn, was dropped. Men breathed freely with the advent of peace on earth at last. And they felt much less keenly their need for God.

Nevertheless the assembly "adopted the report"!

The archbishop urged that it now be translated into action and not pigeon-holed in the minutes. He said that would be a great disaster. But as Stott's book concludes, "That's how it ended—disaster."

However, in fairness we ought to look at all sides of the mountain as we march around, and summarize the lasting results from all this activity:

1. A 172-page printed report on evangelism;
2. A new church information office with sundry illustrated brochures and a certain amount of public-relations material;
3. A new catechism, which people liked less than the old one;
4. Additional clergy conventions and committees; and
5. Three new illustrated church periodicals, one of them in color.

But England—what about England? She lifted up both hands to God, but with the palms outward, pushing Him off.

And the church (using the term in the broadest sense now) moved into the new era, organized, intellectual, and cultured, no longer *marching* around the mountain but still *circumnavigating*! She's on wheels now, *riding* around the mountain in spite of the incredible price of gasoline.

There's an idea abroad that, whether on foot or on wheels, the church needs nothing more desperately than to turn northward and to face her real, but neglected, task.

The third landscape

This is the picture that really matters, because we're all in it. That always makes a difference, doesn't it? Landscape three has for its background a vast territory. I'm part of it, and so are you. It's a big, busy operation, many-faceted and complex in the extreme. We face a bewildering and diverse array of peoples, cultures, and languages. The built-in frustrations are vexing, but it's big and challenging in its possibilities. And here and there it's inspiring, where human effort is touched into a flame by the divine spark.

This one has to be a busy picture, though "busyness" in a picture is said to be a fatal fault. But it's a movement we plan to portray. At least, we want it to move like that racehorse, galloping for the wire. We simply can't afford the luxury of rocking up and down. It just won't do to be found running like the

jogger who, lacking a football field or a park nearby, does his mile running in place. He expends energy and there's plenty of motion, but no actual progress.

And so, as we think of this third picture, the right questions to be asking are these: Are we attacking the walled fortresses, the concrete jungles, or are we dodging them and walking about the desert? Is our activity geared to catching up with the giants and slaying them and possessing the land for God? Or could a lot of our activity be a substitute for the real thing—the crucial encounter? It's basically an encounter with God; but if God's on one side, you can be certain the obverse side of the coin will show people! And God will end up sending us out to face men, which is the only context in which evangelism can happen. It's at this very point that we will succeed or fail in our task. But are we focusing on that point? Or are we avoiding it? Are we substituting other activities to which we may even pin the sacred word *evangelism*, to give them a semblance of validity?

I'd like to go right on, but I'm overwhelmed by a sense of inadequacy. We need a real artist to paint this picture. And so I'm turning away now from the real, taking a new canvas, and attempting a picture of what we ought to be about. It will, I think, be much more profitable.

There are plenty of pigments on the palette. We aren't in any sense short of stuff. The Scriptures are clear and explicit, and there are lots of texts. We have the Spirit of Prophecy, too.

I always think of the church in the early days as having two departments only. I'd like to simplify still further and settle for one, but I think we'll have to admit to two. Let's think of them as the Department of Internal Affairs and the Department of External Affairs. To simplify the picture a bit further, we could use time-honored Bible terms: pastoral care and evangelistic outreach.

Paul built his life around these two focal points. He had two objectives: "the care of . . . the churches" (2 Cor. 11:28), and to "preach him among the heathen" (Gal. 1:16). Now I know that elsewhere he lists nine gifts operating in the church, and in another place lists five kinds of workers. But I'm convinced that the nine and the five and any other configuration you may find in Scripture actually compress into two, and only two, kinds of activity—the pastoral and the evangelistic; the care of the churches and the confrontation of the world with

the gospel.

Now what I want to suggest is that we ought to seek by all means within our power to keep these two clear objectives in mind. Then it would be well for us to analyze every activity of this organization and try to define its exact relationship to either objective one or objective two. If such a relationship is not apparent, or if it takes more than one page to define it, we might even consider the radical option of withdrawing our support for this activity. I have nothing specific in mind except the possibility. The matter calls for investigation.

Then, when everything has been added up, we should be prepared to find that some activities are right on target. (There'll not be many.) Some strike it only obliquely; others merely shoot in the general direction of the target. This should help us decide in which areas firepower ought to be concentrated.

When I worked with a timber mill, I remember that the leftover wood brought us, on occasion, a few dollars as firewood. There were times (very few) when we even managed to make a few cents from the sawdust. But we were always aware that our existence depended on delivering building timber, rather than firewood or sawdust. It's been a long time since I left the forest, but this rather practical impression remains. What's learned in the "university of tough times" tends to stay.

As one reads the accounts of the New Testament church and those who labored in it, one can't help getting a clear picture of the total witness of the ideal church led by men with the essential gifts into direct action in specific areas. The picture that emerges is that there is a work to do in the church, and there is a work to do in the world, and that's it. Nothing else matters. Our task is to direct the energies of the church toward these objectives. We should see that no activity takes on an independent life of its own, lest that life become cancerous.

A few bold strokes will complete my third landscape. The Master Himself is speaking: "My meat is to do the will of him that sent me, and to finish his work" (John 4:34). And a final word from Paul: "It pleased God, who . . . called me by his grace, to reveal his Son in me, that I might preach him among the heathen" (Gal. 1:15, 16).

The whole task of the whole church in the whole world and in the whole of time can't be any different, for the apostle says, "Be ye followers of me, even as I also am of Christ" (1 Cor. 11:1).

El Salvador is still making history

In the first quarter of this year, 1,823 persons were baptized in this small country, despite political and social unrest.

by Carlos E. Aeschlimann

The territory of the El Salvador Mission in Central America is a small country of 8,260 square miles and 4.5 million inhabitants. During the past two years social and political upheavals have shaken the nation. Our church at present has a membership of 12,000 members scattered in sixty-two churches with only fourteen pastors.

But in spite of these apparent obstacles, this relatively small field has accomplished exceptional undertakings in evangelism and soul winning during the past two years.

In 1979 a new evangelism (aptly named "Nationwide Evangelistic Campaign") was inaugurated with truly astonishing results. By May 12, 1979, 1,826 souls were baptized (see *MINISTRY*, October, 1979, pp. 8, 9). As the year came to a close, each pastor had baptized more than 100 souls, and one baptized 450!

So far in 1980, the plan has been repeated. Beginning in November, 1979, thousands of church members in El Salvador started to work as missionary mailmen. Others participated in evangelistic units or in baptismal classes. At the end of January, 1980, every pastor, teacher, administrator, departmental worker (even their secretaries), and 150 church members began evangelistic meetings in every corner of the country! In addition, 100 church members were in charge of teaching and giving Bible

studies to those interested. Baptismal classes were also functioning on the same plan.

This united, nationwide campaign, in which both workers and laity participated, has produced excellent results. During the first two months of 1980, 686 were baptized. On Sabbath, March 29, a baptism at Lake Ilopango united 950 souls to the church in a ceremony attended by more than 5,000. This baptism went forward as planned in spite of political disturbances within the country and what amounted to a virtual paralysis of transportation. Baptisms for the first quarter of 1980 totaled 1,823. Financial investment in the plan amounted to only \$3,200! At the end of the first quarter, ten pastors had already become centenarians by baptizing 100 persons.

Those who are acquainted with El Salvador and the situation that presently exists there cannot do less than admit that such results are a miracle, a manifestation of God's love and His mighty power. Several factors, however, made it possible for God's Spirit to work: (1) administration and departmental leaders gave their total support to the plan of evangelism; (2) well-organized, detailed plans were made far in advance, with sufficient time to develop each phase; (3) every church was a part of the plan; (4) every pastor was deeply involved and participated with enthusiasm; (5) ample time was provided for adequate groundwork; (6) when the campaign was launched, every worker, both clergy and laity, joined in preaching with perfect harmony; (7) church members did an outstanding job in laying the groundwork, in preaching, and in preparing the candidates. Ninety percent of the baptisms can be attributed to their efforts.

Pastor Raúl Rodríguez, president of the El Salvador Mission during 1979, and Pastor Juan Otoniel Perla, who currently occupies the position, are both young men of wide vision, convinced that the primary objective of the church is to finish the work through the united efforts of workers and laity. The treasurer, Adaias Rivas, as well as the departmental leaders, cooperated splendidly. Pastor Carlos Aeschlimann, Ministerial secretary of the Inter-American Division, coordinated the program during 1979, and in 1980 Pastor Victor Elias Collins, Ministerial secretary of the Central American Union, led out.

After being implemented in El Salvador for two years, this plan demonstrates by its results that it is a powerful tool for the finishing of the gospel.

Carlos E. Aeschlimann is Ministerial secretary of the Inter-American Division.



A sizable portion of your congregation uses the church service to read Sabbath school papers, draw, play with felts, or fidget. An effective story can make worship something they look forward to.

by Janet Mallery

Touching the little people

The 6-year-old boy opened his church bulletin and after a moment of intense study muttered, "Oh, nuts. No children's story today!"

This boy had learned that a good children's story made his worship an enjoyable experience—a high point for his Sabbath.

In my position as a church school primary teacher and wife of a university professor who trains ministerial students, I find that church members (and conference administrators) definitely would like to see ministers understand children and be able to help them broaden their world of worship through good children's stories. In fact, conference personnel often inquire of my husband whether a certain student can relate well with children through such avenues as a children's story.

The question then comes to the minister, "How do I tell a good children's story?" Unless you are one of those rare

"born storytellers," you have every reason to wonder "how to do it." Storytelling is a creative activity that is *learned*, with basic rules and techniques to be mastered.

Common misunderstandings about children

Let's first consider some misunderstandings most of us have about children.

We think that children are more like us in their *thinking* and less like us in their *feelings*. We tend to overestimate children by thinking they understand our vocabulary and concepts (atonement, resurrection, sanctuary) when they often do not. And, unlike adults, children are not going to sit still and be polite when they don't understand what you are talking about just because you are the minister of the church. Actually, children have *feelings* (happiness, sadness, sympathy) that are like ours, not thinking abilities.

We think that children learn best while sitting still and listening. It is true that, as adults, we have experienced learning by

listening or reading a book, but the young child learns through engaging in real actions involving tangible objects. Something has to be *happening* in the story you tell!

Planning for your story

1. Determine about how many children will be in your audience. The type of presentation and the size of props and pictures will all be affected by the number of children to be involved.

2. Determine where the children will be sitting in relation to where you will be telling the story. If the children are near you, they can see pictures and other visual aids. Are the children in a position that they could participate in part of your story? Are the children sitting on the floor, which lets them feel more informal and move some muscles when needed, or are they sitting in small chairs (as in a Sabbath school situation), which might fall over at any time during your story? Will you be able to be on eye level with the children to get their complete attention?

3. Determine how long you have for your story. Decide this point early in your planning so that you can use all available time to best advantage, and also so that you will not take up time that is not scheduled for you.

4. If possible, build into your story the children's interests (airplanes, horses, names, and familiar locations).

5. Keep the story on the children's vocabulary level. In other words, keep it very simple. Listen to your words as you practice. If you have a doubt about using a word, pick an easier one. Too many stories are ruined because the teller uses words that only adults can understand.

6. The story must also be on the thought level of children. Youngsters do not comprehend adult theories and ideas. Keep the concept simple.

7. Don't switch from a literal illustration to a *simile*. If you talk about how strong a truck is and how it carries heavy burdens, don't switch to a simile by saying that Jesus is like a truck. The young child cannot handle this thought process. Unless the transfer in your story is extremely clear and does not need an explanation, it's best not to use it. Stick with a simple story.

8. Try to have as your objective one main point. You don't expect your congregation to comprehend five main themes in your sermon. Remember that children, even more than adults, have difficulty understanding more than one central idea. Don't confuse them.

Janet Mallery is a schoolteacher residing in Riverside, California.

9. Most definitely, tie your story to your sermon theme. Use the children's story as a means of letting the children understand what the adults will understand when your sermon is delivered.

10. Your story should be told and lived—not read. Practice enough prior to your presentation so that you feel able to take in stride the child who disrupts the group or the 3-year-old who decides to feel the texture of your tie right at the conclusion of your story! Practice in front of a mirror, with your own children, or with some neighbor children. Remember, it doesn't take much to distract you when you have twenty children in front of you whose attention you're trying to hold.

11. Your story should be a real story, not something made up as you go along. I remember one minister who always told us children stories when I was a girl. It was evident to me even as a child that no time had been spent on the story and that he was creating it as he spoke to us.

12. Be sure to place the correct emphasis on the theology that is involved in your story. One day our 5-year-old son announced that God was always writing down everything we do, good or bad. Each time we do something good, he said, God erases a bad mark from our name. He had conceived of God as a legalistic bookkeeper because of a children's story he heard at church.

13. Eliminate the gory type of mission story—stories where children are beaten by their parents, or in which, as a result of disobedience, they get very sick and die. Children will remember only the horror of the story and not the intended lesson. Also, some children become scared very easily. In fact, you will see the fear in their eyes and in the expression on their faces. Of course, you want to see expression in the children's faces as you tell your story, but not expressions showing real fear and horror.

14. Your opening sentence will either arouse the children's interest or lose it very quickly. The first few sentences should make the children want to hear what happens next. Be careful not to use such long introductions that by the time you have gotten to your story, the children have lost interest. An opening line such as "Tommy looked out the window and saw something big and black and furry staring back at him" would attract children's interest and curiosity better than "This story today was told to me by my aunt who lives in Nebraska."

15. Once you have the children's curiosity and interest aroused, do not lose

The young child learns through engaging in actions involving tangible objects. Something has to be happening in your story!

it! Act out your characters; change the tone of your voice and its pitch. Do what you need to do to keep your audience interested. Remember that you are talking to children, not adults. Don't worry about feeling a little silly if you pretend to talk like a small boy who is crying or if in telling about a boy trying his first shave you pretend to be putting shaving cream on your face as you are telling the story. Be assured that the children will listen attentively and gain more benefit from your story. An extra bonus will be that the adults will also be spellbound!

Make a strong appeal to the senses. If a horse clip-clops, then the storyteller should make a clip-clop sound. If you are talking about something soft, let the children feel something soft.

Some cautions

Since children are honest, they will answer questions with truth and spontaneity. Because of this, they may very well reveal some family secrets. Therefore, do not ask questions of children unless you are prepared for their answers! An innocent question such as "Do you have a bike?" may result in such answers as "No, because we have to save all our money for the new baby that my mom just found out we are having."

Questions can also trigger a word-association game. The minister may say, "I have a cute little black puppy." And if he then invites comments, he is likely to hear about pets ranging from black cats to white mice, making it difficult to draw the attention back to the main topic.

Once your story has been told, give a brief conclusion if you feel you must, and then stop. If you have presented your story properly and told the lesson throughout, you should not have to moralize at the end. The children will likely not listen to your moralizations anyway.

Sources of stories

Our Little Friend and *Primary Treasure* are excellent sources, but remember that the children are going to know the story if it is taken from a recent issue.

Save the issues for two years or so and then use the stories. An efficient way to organize these stories is to classify them according to topics (honesty, angels, kindness, stealing, et cetera). Put the topic in the top right-hand corner of your article and file accordingly.

Object lesson books are good if the lesson does not switch from a literal item to a metaphor or simile that the children cannot understand. Be sure to experiment with the object lesson first to be sure that it works for you!

Adventist Book Centers and Child Evangelism Centers have a good supply of children's stories and Bible story felts. Personal experiences that relate to young children are another good source. If you have a good background in science, you can always draw excellent stories from nature.

Special features

There is really no excuse for not using at least one visual aid during your story! Felts, magazine pictures, a small toy object (such as a car, shown when you are talking about the characters riding in their car), are all such simple and easily obtainable items. Be selective and decide which technique and/or motivator you feel would work best for your particular story.

1. *Chalkboard pictures.* You don't have to be an artist to draw simple pictures for a children's story. Tell your story as you draw on a small chalkboard, and the children will be fascinated to see what you will produce next.

2. *Tablet stories.* A large paper tablet drawing pad can be used in the same way as the chalkboard. If you want to be sure that you know what you are drawing, pencil in your picture very lightly and then when you tell the story, trace over your etchings with a dark crayon or marker.

3. *Props made by the children.* Give each child (if your group is small) a glob of clay. Tell one child to make a car, another a tree, another a ball, or whatever props you need in your story. Select items that are easy to make and that children could confidently mold out of

(Continued on page 23.)

WHAT CAN GLACIER VIEW TEACH US?

The editor reflects on our tendency to rely on the teachings of man, rather than letting the Holy Spirit guide us into truth.

The Glacier View Sanctuary Review Committee meeting and the events leading up to it (see October, 1980, MINISTRY) have impressed a number of important lessons on my mind. In this editorial I want to share one lesson that stands out in my thinking like the Eiffel Tower stands out in the Paris skyline—the lesson of dependence on God and His Holy Spirit for truth.

This lesson is a difficult one for me to remember and practice. As far back as memory goes, an independent spirit has possessed me. Of course since self-sufficiency quite accurately describes the condition of the whole human race, I suppose this is not too unusual. But in my own experience, when faced with decisions of any kind, I have tended to believe that my brains alone could handle any situation. This attitude penetrated every phase of my life, from religion to money, from amusement to sermons, from people to committees. In fact, I'm afraid that much of my prayer life has consisted of asking God for help, but at the same time suggesting to Him just what kind of help I wanted. Subconsciously, I expected God to concur with my decisions and affix His stamp of approval! In short, I exchanged places with God. I was telling Him what to do, instead of letting Him tell me what to do! Even today I am still plagued with this problem.

Paradoxically, there is an ingredient in this independent spirit that actually qualifies as dependence! The person who tries to be independent of God does so by being self-sufficient. In other words, he depends on himself! He will even depend on other human beings in his effort not to rely on God. He comes to depend on what he (or others) thinks rather than accepting what God thinks. He comes to depend on human scholarship rather than the knowledge that comes from the Source of all truth. He comes to depend on those honored by certain attainments and qualifications rather than on One who, though generally dishonored by mankind, receives the adoration of sinless beings.

What has this to do with lessons learned at Glacier View? Briefly this. Spiritual truth is not perceived by intellect alone. To depend primarily on one's mental faculties for arriving at truth is both dangerous and misleading. Human

research and wisdom do not guarantee correctness. This is not to say that information from noninspired sources is pure error. Far from it! But after man has done his very best in attempting to distinguish truth from error, he still needs additional help.

My heart is heavy as I see a spirit of independence and the wisdom of this world apparently captivating some. In the recent sanctuary discussion, dependence on man's scholarship was often vividly evident. Certain methods of scriptural interpretation were held in high esteem, while others were ridiculed or ignored. The question is: How does God communicate His will to man?

Evidently the church at Corinth faced the same problem, for Paul pleaded in the name of the Lord for a perfect uniting of mind and thought among them. He spoke of quarrels and divisions caused by following such people as himself, Apollos, or Cephas. The only guarantee of unity, Paul counseled, is to follow Jesus. He alone is the only undivided One: He alone is the Way, the Truth, and the Life.

Paul then proceeds to set forth the folly of trusting in man's wisdom whether Jew or Greek, religious or secular. The Jewish wisdom, developed by professional theologians, actually led to unbelief in God's Word. The Greek system of thought, developed by professional academicians, led to the same dead end of unbelief.

In 1 Corinthians 1:20, Paul quotes Isaiah 19:12: "Where are thy wise men? . . . let them tell thee now, and let them know what the Lord of hosts hath purposed upon Egypt." Even more powerful language is used in Isaiah 44:25, which speaks of the supremacy of the wisdom of God, "who foils the signs of false prophets and makes fools of diviners, who overthrows the learning of the wise and turns it into nonsense" (N.I.V.).* The words of God to Job are appropriate here: "Who is this that darkeneth counsel by words without knowledge?" (Job 38:2). "Canst thou by searching find out God?" (chap. 11:7).

Paul emphasizes in 1 Corinthians 2 the inferiority of man's wisdom and the total inability of human reasoning and logic not only to save man but to know the mind of God. He adds a dimension without which truth and spiritual things

cannot be arrived at, or the correct interpretation of Scripture formed. The study of commentaries, lexicons, or theological and historical volumes cannot of themselves assure one of securing correct knowledge. Spiritual truth is spiritually discerned, and man, independent of the Holy Spirit's guidance, can only end up walking in the path of darkness and error (see 1 Cor. 2:10-15).

No man sensed this fact more than the apostle Paul himself. Following his conversion, "he trembled lest his teaching should reveal the impress of the human rather than the divine."—*The Acts of the Apostles*, p. 250.

Fellow ministers, we must be God oriented and not world oriented. By that I mean just what I believe Paul meant in 1 Corinthians 2:6, 7, where he says that he did not speak "the wisdom of this age or of the rulers of this age, who are coming to nothing. No, we speak of God's secret wisdom, a wisdom that has been hidden and that God destined for our glory before time began" (N.I.V.). Who were these "rulers of this age"? Verse 8 identifies these as the ones who had crucified Jesus. Thus Paul's references to knowledge and wisdom speak of both religious and secular wisdom, for the Lord was put to death by the decision of both religious and secular leaders. Without the Spirit, Paul says, knowledge and wisdom is incapable of arriving at salvation's truths, and can even reason that the proper course is to destroy the world's Redeemer!

If one tries to arrive at truth without a deep spiritual commitment, pleading for the guidance of the Holy Spirit, his study and research can easily lead to erroneous conclusions. This is what it means to be world oriented. The God-oriented individual knows that his knowledge, training, and abilities are useful only when controlled by the Holy Spirit. I know of nothing more deceptive or unreliable than the human mind. If a hundred persons are subjected to an intensive course of religious studies over a period of years (regardless of the content of the courses), one can predict with certainty that many, if not the majority, will come out believing what they have been taught. An unalterable law of the mind decrees that it becomes what it feeds on.

It is noteworthy that Jesus, in choosing His first disciples, chose unlearned

fishermen who had not been schooled in the traditions and erroneous customs of their times. They were men of native ability, yet humble and teachable, whom He could educate for His work.

Please understand clearly that the purpose of this editorial is not to deny the need for a properly trained clergy. God expects His ministers to grow in knowledge and wisdom as long as life lasts. But it must be a growth that is guided and nurtured by the Holy Spirit.

The Saviour did not despise education, for when controlled by the love of God and devoted to His service, intellectual culture is a blessing. But He passed by the wise men of His time because they were so self-confident that they could not sympathize with suffering humanity and become co-laborers with the Man of Nazareth (see *The Desire of Ages*, pp. 249, 250). Earthly wisdom and knowledge of itself is totally insufficient!

Library shelves groan under the weight of volumes on every conceivable religious subject. Most claim to have the correct interpretation. But although all are supposedly based on good scholarship, the widely conflicting views indicate all cannot be truth. To put it plainly, someone is off base. Even if a vast majority agree on a certain position, that position still may be incorrect. How many Jewish theologians and priests in the time of Jesus correctly interpreted the Old Testament Scriptures regarding the coming Messiah? The New Testament writers' use of Old Testament statements makes one thing clearly certain—they did not depend on a single commonly held system of interpretation. Rather they built their system of belief using a variety of hermeneutical methods, but their conclusions, based on Scripture, were safeguarded from error through the influence and direction of the Holy Spirit.

Again I emphasize that truth from the Scriptures is not arrived at by mind alone. It is arrived at by submitting to the Holy Spirit's direction. "Everyone must now search the Bible for himself upon his knees before God, with the humble, teachable heart of a child, if he would know what the Lord requires of him."—*Testimonies for the Church*, vol. 5, p. 214. Jesus said, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:16, 17).

Commenting on this scripture, Ellen White remarks, "The perception and

appreciation of truth, He said, depends less upon the mind than upon the heart. Truth must be received into the soul; it claims the homage of the will. If truth could be submitted to the reason alone, pride would be no hindrance in the way of its reception. But it is to be received through the work of grace in the heart; and its reception depends upon the renunciation of every sin that the Spirit of God reveals. Man's advantages for obtaining a knowledge of the truth, however great these may be, will prove of no benefit to him unless the heart is open to receive the truth, and there is a conscientious surrender of every habit and practice that is opposed to its principles. To those who thus yield themselves to God, having an honest desire to know and to do His will, the truth is revealed as the power of God for their salvation. These will be able to distinguish between him who speaks for God, and him who speaks merely from himself."—*The Desire of Ages*, pp. 455, 456. I have been meditating on this single yet profound

statement for years and trying to make it my experience. It sums up, I think, what this editorial is trying to say.

Lord, give us teachers, give us ministers who will fear to display their so-called wisdom before God's children. Give us men and women who will humbly explain the Word, not with fanciful language, but in the power of the Spirit. Give us leaders who will preach Your Word and know it is truth, not because some renowned scholar says so, but because You say so. Give us preachers who will preach with conviction, born not of some philosophical musings, but of the Spirit. Give us leaders who will cease depending upon the sparks of their own kindling, and who, following the pillars of cloud and fire through the desert of confusion and error, will lead Your people to the heavenly Land of Promise.—J. R. S.

* Texts in this article credited to N.I.V. are from *The New International Version*. Copyright © 1978 by New York International Bible Society. Used by permission of Zondervan Publishing House.

Focus on the local church in the eighties

We are now into the eighties, the decade when the local church, the congregation, must come into its own. During this decade the Word must get out of the seminaries, conference offices, and committee rooms and make its way into the pews, into the hearts and the lives of the people who are, in fact, the church.

The eighties must and will see the revitalization of the fellowship, the body of Christ in its basic manifestation where our Lord exists as community. The eighties will be the consciousness-raising decade when every organization and institution comes to a vital, new understanding of its relationship and responsibility to the congregation and begins to act on the basis of that essential realization. Leaders and administrators on every level will grasp afresh their role as enablers and equippers whose major function is to prepare the members for kingdom-building service. As medicine has come to realize the value of family practice and has raised it to a recognized specialty, so the personal function will once again assume its role as pivotal.

Administrative and departmental ministries will truly become servants to pastoral and people's concerns. Programs, policies, and plans will be shaped to meet the felt needs of the communities of faith they are called upon to serve. We are already beginning to recognize that the so-called higher organizations are no stronger than the churches of which they are constituted and upon which they are founded.

So, my fellow leaders, let us get on with the work of revitalizing the caring cell, the basic unit of Christ's body. During the eighties let every activity, program, organization, and ministry be evaluated on the basis of its contribution to the body. Thus we will "grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love" (Eph. 4:15, 16, R.S.V.).

—C. E. Bradford, Vice-President for the North American Division.

WAS MOSES WRONG?

Do hares really chew the cud? Do camels have cloven hoofs? Or did the author of Leviticus make some serious scientific misstatements?

by Leonard Brand

The Bible contains many statements on scientific subjects, some critical to our understanding of human history and our relationship to God, and others not at all essential to our faith. Are even these incidental items reliable, or did God not concern Himself with correcting the writers' ideas on minor, irrelevant items?

For example, the Bible states that hares chew the cud, camels chew the cud but do not have cloven hoofs, and insects walk on all fours (see Lev. 11:4-6, 20-23). These statements have, at times, been cited as evidence of Biblical errors on scientific topics. Also, these "errors" regarding admittedly minor areas have been used as evidence that it is unrealistic to rely on the accuracy of Biblical statements on other scientific subjects such as Creation and the Flood. According to Leviticus 11:6, hares chew the cud. Hares are not usually known as cud-chewing, or ruminating, animals. Is this really an error in the Bible, or did Moses know what he was talking about?

When a cow swallows grass, it goes first of all to a compartment of the stomach known as the rumen. Microorganisms there digest the grass and convert much of it into nutrients that the cow can utilize. The cow then brings the microorganisms and leftover grass back to her mouth, chews them, and sends them on through the rest of her digestive tract. Thus the cow really doesn't subsist directly on grass alone, but also on the protozoa and bacteria that she breeds in her rumen.¹

This process is referred to as fermentation and occurs in many other animals besides the cloven-hoofed ruminating animals. Kangaroos, whales, dugongs, hippopotamuses, sloths, and colobid monkeys also have special forestomachs for fermentation. Other modifications of the stomach or some part of the intestines to provide a fermentation chamber are found in rodents, rabbits and hares, gallinaceous birds, horses, hyrax,² and in mallards.³

Many rodents⁴ and all genera of hares and rabbits⁵ consume part of their own feces, thus recovering fermentation products that have passed through the

digestive tract. Reingestion of feces is an especially well-developed practice in lagomorphs (rabbits and hares) and is important for their adequate nutrition.

Lagomorphs produce two kinds of fecal pellets, the familiar hard pellets when they are active and feeding, and soft pellets when they cease their activity and retire to their burrows or resting areas. Rabbits reingest 54 to 82 percent of these soft pellets as soon as they are passed,⁶ apparently swallowing them whole, without chewing.⁷ The soft pellets are composed of products from the fermentation chamber (mainly bacteria mixed with some plant material), which in the lagomorphs is located in the cecum, a blind pouch at the beginning of the large intestine.⁸ Each pellet is enclosed in a proteinaceous membrane, which remains intact for at least six hours after reingestion, and is secreted posterior to the colon. When swallowed, the pellets pass to the fundus portion of the stomach, where they remain for several hours. Other food that is swallowed moves past this accumulation and goes on through the digestive tract. The membranes around the pellets, as well as a buffering solution in the pellet itself, control the alkaline-acid balance so that fermentation continues in the pellets even though the rest of the stomach is acid.⁹

The process of cecal fermentation and reingestion helps the rabbit in several ways. Amino acids and proteins are synthesized by the bacteria in the cecum, using nonprotein nitrogen (perhaps urea). Amino acids are absorbed directly through the walls of the cecum and provide 4.4 to 21.8 percent of the animal's daily energy requirement. Proteins thus synthesized in the cecum are carried to the stomach in the soft pellets and are important to the animal's nutrition. Experiments have shown that "nitrogen balance in the rabbit was reduced 50 percent if soft feces were not eaten."¹⁰ Fermentation and reingestion also improve utilization of sodium and potassium, and provide 83 percent more niacin, 100 percent more riboflavin, 165 percent more pantothenic acid, and 42 percent more vitamin B₁₂ than would be available if soft feces were not consumed.¹¹

Is this special digestive process analogous to rumination, or cud chewing, in cows? Both similarities and differences exist between the two processes. Rabbits are different because they do not have a four-part stomach with a rumen and because the material that reaches their fermentation chamber has already been chewed and partially digested. Cows and rabbits are similar because they both have a fermentation chamber with microorganisms that digest otherwise indigestible plant material and convert it to nutrients. Some of the microorganisms are different, but many are the same or similar.¹² Both cows and rabbits also have a mechanism to pass the contents of their fermentation chamber back to the mouth and then on through the digestive tract.

Madsen wrote an article entitled "Does the Rabbit Chew the Cud?"¹³ Southern concluded that reingestion has an advantage to the rabbit "equivalent to 'chewing the cud.'"¹⁴ Griffiths and Davies concluded, "We consider that the fundus of the rabbit stomach, loaded with soft pellets, is analogous to the rumens of sheep and cattle."¹⁵

Carles compared cows and rabbits and reached the conclusion that rumination should not be defined anatomically by the presence of a four-part stomach, but rather by the presence of an adaptation for breeding bacteria to improve food. On this basis he stated, "It is difficult to deny that rabbits are ruminants."¹⁶

Thus, is Leviticus 11:6 an error, or is it evidence that Moses had a source of information far ahead of his time? The answer becomes a question of the technicalities of one's definition of rumination, and therefore it would be difficult to justify interpreting Leviticus 11:6 as an error.

Leviticus 11:4 states that camels chew the cud but do not have cloven hoofs. Scientists classify the hoofed animals, or ungulates, in two orders. *Perissodactyla*—uneven-toed ungulates—includes horses, tapirs, and rhinoceroses. These animals do not chew the cud, and have an odd number of toes. The weight is carried mainly by the middle toe, the end of which is encased in a single undivided hoof. *Artiodactyla*—even-toed ungulates—includes pigs, camels, deer, cattle, and antelopes. These animals have an even number of toes, and the weight

Leonard Brand, Ph.D., is chairman of the Biology Department of Loma Linda University, Loma Linda, California.

is carried by the third and fourth toes, which are equal in size and encased in separate hoofs, producing the cloven-hoofed foot. This order is divided into suborders. Suina—nonruminating types such as pigs and hippopotamuses—do not chew the cud. Ruminantia—ruminating types such as camels, deer, cattle, and antelopes—have a three- or four-part stomach and chew the cud.

This system of classification tells us that the camel is indeed a cud-chewing animal, a fact you can verify for yourself the next time you go to the zoo.

However, if you look at the camel's foot, and refer to the classification given above, there seems to be a problem with the Bible's description. The camel's foot is divided just like the other artiodactyls, so why does Leviticus 11:4 say that the camel does not have cloven hoofs? It would appear that science has shown the Bible to be wrong. However, this is a case in which seeming problems with the Bible are actually the result of our own superficial knowledge. We classify ungulates as cloven-hoofed or noncloven-hoofed, but the complexities of nature often do not fit our neat pigeonholes. In reality, camels do not entirely fit either group, because they do not have hoofs at all! They have the two-toed bone structure of the artiodactyls, but each toe has a naillike structure on the front and a large fleshy pad underneath.¹⁷ These nails are on the front of the toe only and are very different from hoofs, which completely encase the end of the toe and support the weight of the animal. Yet we still classify camels with the *Artiodactyla* because of the rest of their characteristics. Popular books on animals often do not have room for such details, and thus if we judge the Bible by our common sources of information, we can make mistakes.

What about insects that walk on all fours (verses 20-23)? Every insect that has ever been studied has six legs, not four. We may not be able to come up

It is impressive to see the frequency with which seeming scientific errors in the Bible evaporate when we study nature more carefully.

with a satisfying answer, but it is helpful to compare all the possible answers. There are two possible explanations.

First, the Bible is wrong, and this is an example of an irrelevant detail with which the Holy Spirit did not concern Himself as He guided the writer. This would seem to indicate that the people in Moses' day did not know how many legs insects have.

Second, "walking on all fours" is an expression referring to animals that walk on their legs rather than crawling or swimming, and is not intended to be a statement of the *number* of legs that insects have.

The second explanation seems more likely. Insects are all around us, and the number of their legs is so easily determined that it is difficult to imagine that Moses and his contemporaries really believed that insects have only four legs.

In summary, we cannot explain adequately every apparent contradiction between science and the Scriptures. It is impressive, however, to see the frequency with which seeming scientific errors in the Bible evaporate when we study nature more carefully. Our understanding of nature continually changes as we do more research. Science is a powerful tool for discovering the truth about nature, but scientific knowledge can best be described as a progress report—a description of our current understanding of the natural world—that is always subject to change as new evidence appears.

Is every minor scientific statement in the Bible correct? Science cannot answer that question until all the data is in.

In the meantime, as we learn more of the subjects discussed in the Bible, it is interesting to contrast the changing of science with the repeated vindication of the Scripture's scientific statements.

¹ Jules Carles, *The Rabbit's Secret* (CNRS Research No. 5, 1977), pp. 34-37.

² Richard H. McBee, "Significance of Intestinal Microflora in Herbivory," *Review of Ecology and Systematics* 2: 165-176, 1971.

³ Michael R. Miller, "Cecal Fermentation in Mallards in Relation to Diet," *The Condor* 78: 107-111, 1976.

⁴ Edward J. Thacker and C. Stafford Brandt, "Coprophagy in the Rabbit," *Journal of Nutrition* 55: 375-385, 1955.

⁵ Carles, *loc. cit.*; W. J. Hamilton, Jr., "Coprophagy in the Swamp Rabbit," *Journal of Mammalogy* 36: 303, 304, 1955; Charles M. Kirkpatrick, "Coprophagy in the Cottontail," *Journal of Mammalogy* 37: 300, 1956; R. R. Lechleitner, "Reingestion in the Black-tailed Jackrabbit," *Journal of Mammalogy* 38: 481-485, 1958; McBee, *loc. cit.*; K. Myers, "Coprophagy in the European Rabbit (*Oryctolagus cuniculus*) in Australia," *Australian Journal of Zoology* 3: 337-345, 1955; H. N. Southern, "Coprophagy in the Wild Rabbit," *Nature* 145: 262, 1940; J. C. Watson, "Reingestion in the Wild Rabbit, *Oryctolagus cuniculus* (L.)," *Proceedings of the Zoological Society of London* 124: 615-624, 1954; J. C. Watson and R. H. Taylor, "Reingestion in the Hare *Lepus europaeus* Pal.," *Science* 121: 314, 1955.

⁶ Myers, *loc. cit.*; A. Eden, "Coprophagy in the Rabbit," *Nature* 145: 36, 37, 1940.

⁷ Watson, *loc. cit.*

⁸ McBee, *loc. cit.*

⁹ Mervyn Griffiths and David Davies, "The Role of the Soft Pellets in the Production of Lactic Acid in the Rabbit Stomach," *Journal of Nutrition* 80: 171-180, 1963.

¹⁰ McBee, *loc. cit.*

¹¹ McBee, *loc. cit.*; Myers, *loc. cit.*

¹² McBee, *loc. cit.*

¹³ Holger Madsen, "Does the Rabbit Chew the Cud?" *Nature* 143: 981, 982, 1939.

¹⁴ Southern, *loc. cit.*

¹⁵ Griffiths and Davies, *loc. cit.*

¹⁶ Carles, *loc. cit.*

¹⁷ L. Harrison Matthews, *The Life of Mammals* (New York: Universe Books, 1971); Vol. II, p. 440; Alfred S. Romer, *Vertebrate Paleontology* (Chicago: University of Chicago Press, 1966); Ernest P. Walker, *Mammals of the World* (Baltimore: Johns Hopkins Press, 1964), Volume II.

Noah, Moses, Adventists

(Continued from page 9.)

It certainly isn't feasible for us to support a large army of missionaries and scatter them to diverse countries throughout the world. The best performed feasibility study would definitely agree. But the fact is that we *are* doing

all this and more. When God says to do something, unbelief says, Do a feasibility study first. When God told His disciples to go into all the world and preach the gospel, He did so to a mere handful of men. Yet within a few years Paul recorded that these few followers had turned the world upside down.

God's instructions are clear and precise. The methods that His people are to use to advance His cause are sharply

delineated. Let us not become so worldly wise that we use the world's methods of approach rather than simple faith in God's expressed counsel. If our pioneers had done feasibility studies, we would have no Loma Linda University, no Avondale College, no Bangkok Adventist Hospital, no Review and Herald Publishing Association. We would have none of these. We would have no Seventh-day Adventist Church.

THE BIBLE TELLS ME SO

The personal account of a housewife-turned-pilgrim and her progress from the City of Self-sufficiency to the Land of True Understanding.

by Penny Estes Wheeler

I was 30 years old when I realized that I didn't have to be good in my own strength to be saved.

I'd grown up in Adventist schools, been guided by Adventist parents who never actually taught me that I was saved by doing the right things; and yet, somehow I'd gotten the idea. I was a works-oriented person anyway—a capable, take-charge, do-it-myself-and-do-right sort of person.

Concern about my grandfather stayed hidden in a crack of my memory. He died when I was 16, a kind, compassionate Christian who never understood the Sabbath. Thinking back now, I know the shouting discussions he had with Adventist kin wouldn't have convinced anyone.

Reading *Steps to Christ* years later, I came to realize with a sense of wonder that God would judge Papa (and me) by our relationship with Him. It took a real burden off my mind. It was exhilarating. I began to study deeper. The Holy Spirit became a person to me during that time, and I longed to go "home."

My family lives on a small acreage of Tennessee hills north of Nashville. Houses are separated by woods-covered ridges. My husband is gone from six in the morning to six at night. For a while I had three children less than 6 years old home with me all day. I was lonely.

Then our oldest started school. Now I stayed home with a baby and a 3-year-old. Driving to the elementary school twice a day added variety to my life—and fleeting, longing glimpses of adults—but I remained lonely.

Loneliness is a strange thing. It can either aid or destroy you. Daytime TV held no interest, but I knew that my life had to include more than babies. (Stop here. I enjoyed my kids. We fed and watched wild birds. We ate outside. We took walks. We rocked and sang and read stories. But I began to get desperate for more than 6-year-old conversation.)

I'd always made it a practice to study the Sabbath school lesson and the Bible along with the Spirit of Prophecy daily, but now the study became food, life to me. And I began to talk with God as if He were sitting beside me on the couch.

I asked Him to bring some good out of my emptiness, to open my mind to His care. It was during this time that *Steps to Christ* changed my whole understanding of God.

I read, "He [Christ] offers to take our sins and give us His righteousness. If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God as if you had not sinned. More than this, Christ changes the heart."—Page 2.

This concept followed me around as I changed diapers and washed dishes, watched the girls at the creek and rocked the baby at midnight. Instead of God being a stern and distant ruler, He became my friend.

I couldn't wait to share this with my mother. The next time I went home, we sat on her bed and talked. I can still see the sun slanting through the sheer curtains that Sabbath afternoon. "You know, I've wondered about that," she finally said.

She was my student; I her teacher! "I've thought that God could not be as stern as we make Him out to be. So we're saved by believing on Jesus."

Understanding shone through her eyes. "That's right. Isn't that what Paul and Silas told the jailor: 'Believe on the Lord Jesus Christ, and thou shalt be saved'?"

She told my aunt, who said to me a few days later, "Your mother and I have said to each other before that we wondered whether we were really saved by keeping the Ten Commandments."

Joy—a quiet, contented feeling—washed into those questioning cracks in my mind. Who could help loving a God like that, a God who became man to live and die to save us?

I returned to Nashville. As always, there was a time of emptiness, of adjustment. I liked being home, surrounded by family, but for a while my house was too big, the children too noisy (with no caring grandparents and aunts to help me), and the days too long.

Again I returned to the Bible. It was a pleasure to know Jesus better through His Book. I left the New Testament and

went into the Old. Isaiah and Job became favorites. Months passed, and I prayed that I'd be able to share my new-found friendship with Jesus with my family.

You must understand, my parents lived their religion. We had family worship, we studied the Sabbath school lesson, but we'd never talked much about our personal involvement in it all. God was up in heaven, and I didn't know Him personally. Why is it that the vital issues of life are often the ones we hesitate to speak of aloud? Now it seemed that God was opening my voice, enabling me to tell of our friendship, and my mother responded in kind.

Once she mentioned overhearing her pastor tell his sister goodbye. The sister replied, "Goodbye, Jesus is coming soon."

With a look of wonderment, my mother said, "They talk to each other like that all the time."

Why is it, I pondered, that we speak so little of Jesus?

What is real?

That was one of the returning questions that nibbled at the edge of my mind.

Spring tulips, new puppies, and my children singing around the piano are real.

Flowers from my husband, my family around the Christmas tree, home-fresh bread in my hands—they're real.

Holding my asthma-choked little boy upright all night so he can breathe is real.

So is our kitten crushed by a speeding car, and my friend with now-in-remission Hodgkin's disease. She has three-month checkups and lives with the knowledge that it became active after a five-year remission.

What is real? I asked myself. Is the bad more real than the good? Is there nothing with more substance than the wind? What is real in life if it can so easily be snatched away?

Turning to the Bible, I was assured.

"Ho, every one who thirsts, come to the waters; and he who has no money, come, buy and eat!" (Isa. 55:1, R.S.V.). "Believe in the Lord Jesus, and you will be saved" (Acts 16:31, R.S.V.). "I am the resurrection and the life: he who believes in me, though he die, yet shall he live" (John 11:25, R.S.V.). "Surely I come quickly" (Rev. 22:20).

I want to go home.

Yet—and this is the vital point—if I didn't know God, heaven would not be home to me.

So much to learn, so far to go.

Pain, even the sorrows of strangers, has always hurt me. I just don't deal well emotionally with the everyday news. "Pregnant woman killed by drunk driver on her twenty-fourth birthday." That was on the news this week.

Why, God?

Before I knew Jesus as my friend, I raged, "Why?" and shut my mind to the pain and to the God who allows it.

I know Him better now. I've met Him over the years in the Bible. It has occurred to me that our Brother and our

"Christ's character stands in place of your character, and you are accepted before God as if you had not sinned."

Father not only have an infinite capacity for joy, They also have an infinite capacity for pain. And it causes me to love Them so much more.

It's freedom, knowing that Jesus has saved me—loving Him because He saves unconditionally and not because of anything I'm able to do.

And slowly—oh, so slowly—comes the knowledge that my sins hurt Him,

too. Instead of avoiding sin because I'm trying to be saved, now I do so to avoid anything that would separate me from Him. I don't want to hurt Him. I want to see Him, too. Now, and by God's grace from now on, the whole purpose of my life is to live with Jesus. In a way, heaven can begin right here.

I care deeply for Him.

He loves me.

Prayers from the parsonage

by Cherry B. Habenicht

Pictures flicker on television screens and lights twinkle on Christmas trees. Through frosted windows I see a woman moving about to prepare supper. Her husband bends to poke at glowing logs in the fireplace.

Fingers aching with cold, I press the doorbell. Its ring shatters the peaceful scene. The wife stops her work; the man waits as if he has imagined the noise. Again I ring the bell, and the man slowly rises.

"Who is it?"

I'm momentarily blinded by the porch light. The door opens a crack, and a nose appears.

"Good evening. I'm from the Hinsdale Seventh-day Adventist church. We're visiting each home in the area to explain our worldwide humanitarian work . . ."

Lord, the freezing weather makes a barrier, but there are other walls as well. How I wish I knew this couple well enough to greet them by first name and visit as a friend! I wish I had time to describe the scope of my church's concern for the welfare of this community! I wish I were *giving* rather than *asking*.

"And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again" (Luke 10:5, 6).

Please let me be an ambassador of peace tonight. I can give a happy smile, a

courteous greeting, a specific presentation.

Make me observant so I can speak with interest to each individual. May the Holy Spirit direct our conversation and prompt questions about spiritual matters.

The church is well-organized with bands and goals, charts and statistics, but our motivation is to contact every person in the territory. I pray that Your Spirit will open hearts sealed by prejudice or skepticism, that He will unstop ears deaf to pleas for charity, that He will silence lips about to offer flimsy excuses.

Let me give love, show joy, offer hope—through You. When I turn to walk down these steps, I do not want to leave this home in darkness.

Touching the little people

(Continued from page 17.)

their clay. When it comes time for the ball, tree, or car in your story, the child brings up his or her molded object and you create a three-dimensional scene with the items. A caution: Be careful of situations where clay could stain good Sabbath clothes.

The same idea could be used with construction paper. Let the children tear

out the form of a tree, a house, et cetera, and then place the finished scene on a flannel board or on a sheet of paper.

4. *Ready-made props.* Collect small items that represent things or characters in your story. Give an item to each child, and when you talk about that certain thing, the child brings you the item. For example, a small doll could represent a baby in the story, or a stuffed animal could represent the real thing.

5. *Recorded sounds.* There are many sound-effect records on the market. If you need a rainstorm, you could play the sound on the tape recorder at the appropriate time during your story.

6. *Live sounds.* Let the children participate with sounds. If the dog barks, let

the children add the sound effects by barking. If the cat meows, let the children add the meows.

7. *Surprise Box.* Decorate a box and label it "Surprise Box." Draw your visual aid from the box as you are beginning the story. The storyteller might say, "Tom loved to play with cars," as he draws from the box some toy cars. Tie in your box items with your story lesson.

With a little effort, you will be able to think of many other imaginative ways to tell interesting, effective stories. When you do so, you will become a lasting hero in the eyes of the children in your congregation. You will always be their friend, and you will be following the example of Jesus.

I TOOK H.E.A.R.T.

A well-known church leader reports on three weeks at St. Helena that changed his way of life.

by Arthur L. White

During the past few months a different life style has been in vogue in our household, and we like it! Our new diet has less fats, salt, and sugar, and as a result we experience a consistent weight loss without counting calories or feeling deprived. The two miles we walk each day have strengthened our hearts and added to our sense of well-being. Here is how a rather radical change came about in this traditional Adventist family.

After nearly five years of contending with a deficient aortic heart valve, my 72-year-old heart began to lose ground even with a modified work program of writing. The valve, properly replaced by skillful surgeons who added three bypasses, is now functioning very well. But my cardiologist urged that before returning to normal life, I should spend another three weeks in the Cardiac Rehabilitation Program being initiated at the St. Helena Hospital and Health Center. To remain in northern California, where I had spent many of my younger days, was very attractive, but to lose three more weeks in my writing seemed unfortunate.

So I urged that I had been reared an Adventist (which my cardiologist knew well) and was accustomed to a lacto-ovo-vegetarian diet. I pointed out that I lived in the country where exercise was found in garden and basement workshop, and so I really had no need to spend three weeks learning how to eat and exercise. The doctor insisted, however, that I would be much better prepared to preserve what I had gained by God's blessing in surgery if I joined the group. Medically trained children and knowledgeable friends urged me to comply, so I enrolled in the H.E.A.R.T. program. My wife, Frieda, joined me as a "companion" in this new and exciting experience.

I did not need to be reminded that Ellen White, in specifying the objectives of our medical institutions, stressed again and again their role in health education. In 1867, her first call for a health institution stated: "I was shown that we

should provide a home for the afflicted and those who wish to learn how to take care of their bodies that they may prevent sickness."—*Testimonies*, vol. 1, p. 489. Now here we were at one of our oldest Seventh-day Adventist medical institutions, with well-qualified personnel ready to give us the help we needed. Everything seemed to fit together.

The Cardiac Rehabilitation Program is one of the newest of the four live-in health restoration programs offered at St. Helena. The others—Stop Smoking, Weight Control, and Alcoholism—each run from one to three weeks. The southwest unit of the hospital is dedicated to these endeavors, with the rooms on a certain floor reserved for each particular group. Most of the motellike rooms overlook the orchards and vineyards of the Pratt Valley and nearby Sugarloaf Mountain. This part of the medical center is served by a beautiful dining

room in which each group, with slightly staggered hours, partakes of food especially prepared for their particular needs.

The program begins

On opening day, my wife and I moved into our comfortable, attractive room, with a view of the valley I knew so well as a boy. Within a few hours we found the program to be made up of four major elements: modified diet, monitored exercise, instruction in heart functions and care, and stress control. The lectures, demonstrations, and study made a full and varied program.

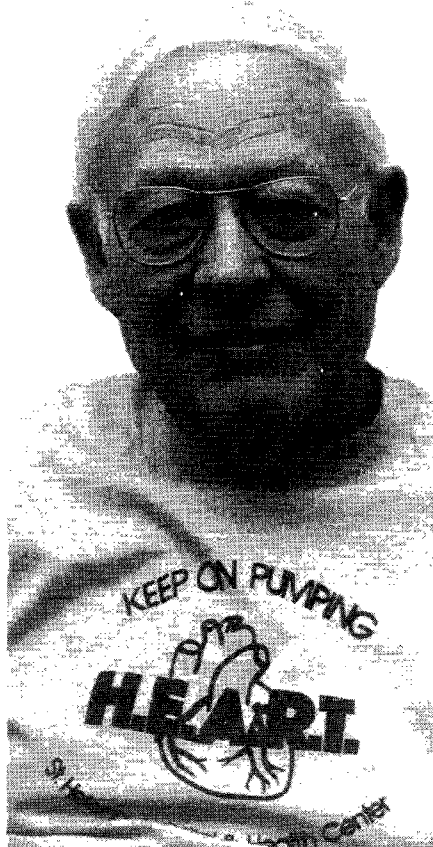
The first step was a careful medical examination, including a treadmill test to determine the heart's reaction to physical stress. This furnished guidelines for the exercise program. Underwater weighing established the percentage of body weight made up of fat and provided the desired weight toward which each participant should strive. Other tests followed.

The first evening in the dining room, we found a table set aside for the six of us—the heart group. But there were eight place settings, and we learned that one or two of the guiding team would usually eat with us, especially the congenial, well-trained nutritionist. Other specialists and the medical director would also eat with us from time to time as a part of the social-instructional program.

The modified diet

We all knew that we would have to adjust to a modified diet and were prepared for innovations and deprivations. The table was very attractive, but what caught our eyes was the side table with its huge bowl of fresh fruit! We soon learned that there was no restriction on the amount of fruit we could eat. In fact, somewhat to our astonishment, although the food served was low in fat (about 15 percent compared to the usual 40 percent) and very low in salt and sugar-free, we did not have to count calories and could eat freely of what was before us. Some expressed concern about a weight problem (and each of us could stand to lose some weight), but we were assured that we *would* lose. All of us did.

For six months the nutritionist and her associates had been ferreting out appropriate recipes, creating new ones, and



Arthur White, now retired and living in Maryland, has for fifty years been connected with the Ellen G. White Estate—forty of them as secretary. He is presently writing a definitive biography of Ellen G. White.

The Cardiac Rehabilitation Program does demand a change in life style. But I can testify that it is well worth the time and cost.

borrowing and modifying others with an eye to providing just what was desired by avoiding or minimizing prescribed ingredients, yet selecting that which was nutritionally adequate and appetizing. The plan was to introduce a wide array of acceptable food preparations to the group and to provide the recipes identified with the meal, and which were to be taken home for practical use. Naturally some items were more acceptable than others, yet what some lacked in familiar tastes was usually made up in an exceptional eye appeal. Since the nutritionist ate with us much of the time, there was opportunity for discussion, sometimes for rather brutal criticism, and often words of approval.

The dietetic instruction periods, together with printed material to take home, added to the lasting value of the course; but another feature was even more effective. On alternate days, each of us could go right into the specially prepared kitchen, select a recipe (or have one assigned to him if he hesitated), and actually prepare the dish, with the dietitian standing by to help. Good things from "pocket" bread to fresh apple pie came from that kitchen. We all got the feel of preparing acceptable foods in an attractive form, some of which—those that survived the liberal kitchen tasting—found their way to our dining table. We discovered that the modified diet, while taking perhaps a little more time to prepare, is practical, eye appealing, and satisfying. An afternoon trip to the supermarket gave us a drill in reading labels as a guide in the selection of acceptable foods.

The exercise program

Since participants in the program have usually had major heart problems, some anxiety persists regarding exercise in spite of assurances. Impressed on all involved—even those who have had major heart surgery only four or five weeks earlier—is the fact that a proper exercise program is vital to the future welfare of the heart.

The rehabilitation program features instruction first, then actual exercise, either on the track or in the gymnasium. Under the special direction of the exercise therapist and the watchful eye of the nurse clinician, especially trained in cardiac monitoring, we were soon going through our warming-up exercises on the mats, and then walking around the track at the rate of nine laps to a half mile. With encouragement, careful monitoring, and occasional cautions, we were soon in a well-organized routine. We all marveled at how quickly our hearts came into line as far as endurance and heart rate were concerned. By the end of the three-week course, some of us were walking two miles in the forty minutes allowed! Again and again we were instructed and cautioned concerning the necessity of a proper "warm-up" for the walking exercise, and five minutes of "cooling off" at the end. Occasional exercise in the swimming pool was more attractive to some than others.

Stress control

The matter of stress control was significant to most of us. Under a well-trained Adventist psychologist and his assistant, we were led day by day to probe our lives for motivations that may have added to our problems. It did not take us very long to find the particular stress-inducing factors in our lives. We learned of such things as the Internal Timekeeper, the Worrier, the Pleaser, the Saber Tooth, the Critical Judge, and the Internal Con Artist. In group discussions remedies were sought. Added to this were the periods in which we received instruction on how to relax by having the mind tell the body to "let go."

The cardiologist directing the program met with us from time to time and presented pertinent lectures supplementing those of the nurse clinician. As a result of the excellent instruction on heart function and care, each participant qualified in cardiopulmonary resuscitation at the end of the program. When the three

weeks of intensive study and work were over and we were handed our certificates, we all agreed that what we had gained could never have been obtained on our own by reading or individual practice.

Our life style

Now we, Arthur and Frieda White, are home. We came back highly motivated to mold our life style by what we learned. Indeed, it is quite essential that we do so. Of course, we have the usual activities of our home on an acre of land with garden and well-equipped basement workshop. But we have added daily calisthenics and a brisk two-mile walk each morning before breakfast. On good days we walk on an almost-level footpath by a nearby stream. When it snows or rains, we use a covered shopping mall about two miles down the road. Careful daily records of heart rate and walking time are forwarded periodically to our exercise therapist at St. Helena. We sense improvements as day follows day.

The dining table certainly shows the new life style too. It has always been conservative, but now there are no sugar, salt, or oily salad dressings in sight. The table is attractively supplied with an abundance of good things in which fresh fruits and vegetables, as well as dried fruits, figure prominently. Natural-grain cereals may be accompanied by "instant" nonfat dried milk. Fresh vegetables prepared in appetizing ways, with a minimum of salt, make satisfying meals together with legumes.

Bread is seldom seen on our table; its place is taken by pocket bread made with acceptable ingredients, or by corn chips made from tortillas prepared without shortening or salt. Butter and margarine have been replaced by "butters" made from low-fat cottage cheese colored with carrot juice or yellow food coloring and flavored with "butter buds." "Mayonnaise" is a product of garbanzo flour and lemon juice. Fruit, fresh or dried, is the usual dessert, but we occasionally have a lemon chiffon pie with crust made of oatmeal and applesauce, or one made with whole-wheat flour and cashew nuts, and a filling of pineapple juice and lemon juice, thickened with arrowroot flour. Waffles for breakfast may be made with oatmeal along with sunflower and sesame seeds. Our syrup is made of a combination of apple juice, pineapple juice, and a little maple flavoring thickened just a bit to resemble syrup.

But I need not go on. This is not a lecture session, but a little glimpse of

how we do. We fare well, eat to our fill, and gradually lose weight (or hold our own once we achieve our goal). We have been amazed how quickly one's taste buds adjust to a modified diet of low fat, little salt, and no sugar.

It goes without saying that we have to exercise great care when we are invited out for a meal or must eat at some food establishments. But we keep in mind that food that may come short of our rather rigid new standards is not poison, and that adjustments can be made in other meals of the day to compensate for slight digressions. Perhaps some of our friends hesitate to ask us for a meal, and we can understand that.

The matter of stress control is a little easier to manage now that I am retired and working only on one major proj-

ect—writing the biography of Ellen G. White, a three-year task at best. I have to avoid meetings and conversations that might give rise to stress, and limit my working hours to the daytime. In the evenings I rest and relax. We find it well to follow a very regular program, with activities at about the same time each day.

Some may question the necessary investment in the Cardiac Rehabilitation Program. It *does* demand a change in life style. But I can testify that it is well worth the time and cost. If it can save a heart attack, it is well worthwhile, and may save a life. If it can save heart surgery, a very expensive procedure that may cost eight or ten times what the rehabilitation program does, it is well worthwhile. If it can contribute to com-

fortable and worthwhile living and to living longer, its value cannot be measured in dollars.

But families need not wait to enroll in such a helpful program. Many of the principles can be put into use in the home by making some of the adjustments I have mentioned. There is a growing awareness generally along these lines, and helpful literature and cookbooks are available to those desiring them.

In the new life style that has come to our home, we have the satisfaction of good health, weight control, and of knowing that it is a way of life within Spirit of Prophecy guidelines and fully approved by those dedicated to increasing the length of life and making it worth living.

A PHYSICIAN'S PRAYER

by David Lowe

Heavenly Father,

We come to You as patients afflicted with the illness of sin.

We know You, the Great Physician, are the only one able to heal us and make us well.

Despite the false accusations by Your enemy that You are not very qualified to practice medicine, You have patiently demonstrated through the ages Your trustworthiness and Your righteousness, Your love and Your unconditional acceptance of all of us, no matter how sick we are.

Some of us are unwilling to accept the diagnosis of our condition of sin and are not seeing the ultimate consequences of this disease.

Some don't trust You fully and are trying to heal themselves by their own home remedies.

Some think they need not take time to come in regularly to see You in order to become well and to be kept well. They feel they need to come in just for the little emergencies here and there so You can relieve their pain; they let You treat the symptoms, but do not allow You to heal the underlying illness.

Some are unwilling to allow You to do the necessary treatments to eradicate this disease and restore healing.

They are unwilling to undergo the

necessary surgery and refuse to take the medicine, especially that which seems bitter to the taste.

We thank You for Your Son, Jesus Christ, who came and showed us Your character—showed us how trustworthy You are.

He showed us what it is like to be fully healthy.

He showed us what the terrible consequences of our illness would be—that if we persist in neglecting to undergo the necessary treatment, we would be terminal, and You would sorrowfully have to let us die.

We see how capable You have been in treating other patients in the past.

Mary Magdalene.

David.

And Saul of Tarsus.

We see that You care. That You are available twenty-four hours a day, seven days a week, all days of the year.

We see that You are willing to come into our homes, to make house calls.

And so we want to affirm our trust in You this morning, Father—Master Physician—realizing that if we trust You, You can heal any kind of illness.

We know that in doing this, there will be some things we'll have to do.

We will have to take the medicine that

You prescribe for us.

We will have to undergo surgery to remove some of the things that may impair our healing.

We will have to eat a healthy diet of Your Word every day.

We will have to breathe deeply of the fresh air of the Holy Spirit.

We will have to exercise our faith.

We will have to encourage and help others, rather than condemning and judging our brothers and sisters, who are also ill.

We will have to trust in You more fully.

And bask in the sunshine of Your love.

We thank You for this free gift of healing—of salvation—attested to by Your Son, Jesus Christ.

AMEN.

Dr. David Lowe is a pediatrician practicing in Camarillo, California. He and his wife, Flo, recently served for four weeks as a physician-nurse team in Thailand, near the Cambodian border. Seventh-day Adventist World Services (SAWS), at the request of the United Nations and the International Red Cross, is supplying emergency teams to serve the medical needs of thousands of refugees. These teams serve for short periods, usually four to eight weeks, on a rotating basis.

This prayer was offered by Dr. Lowe for his congregation in Camarillo, California, the Sabbath morning before he and his wife left for Bangkok. So moved were members by this sincere prayer that many have asked whether it couldn't be shared with the larger church family.

the plea for pardon of a man on death row. Rigorous enforcement of the law is not wrong. Or to put it differently, it is not wrong to refuse grace. Grace is grace precisely because it is not required, precisely because it is the result of free choice. If God had to show grace, then His grace is no longer amazing. Paul praises grace because God purposed it (see Eph. 1:6-9). For these reasons, I still maintain that if God had not shown mercy, He would have remained just and holy. The reader is right in affirming that God would have been a different God had He not done what He did to save us. But He is the God He is to us because of the choices He has made, not because of any compulsion inherent or otherwise. Let grace be free.

Shocked

When I read Dr. Senseman's article and the accompanying testimony in the August issue, my first reaction was shock: *Adventist* alcoholics! How could it be? Then I realized that I never really registered or tallied the references my own children have made through the years to friends from work, academy, and college who "party" on alcohol and drugs. I have always prayed for God to protect my own children, but have never truly felt the impact of this problem on the church. It is, frankly, hard for me to accept that this problem exists even while knowing that it does, mainly because I had always thought of it as being a wayward youth problem rather than one that has infiltrated the home and the professional strata of the church.

The saddest thing was to learn of the reserve shown toward those struggling to come back into service for the Lord. The shock is an expression of my ignorance to this point, but I see the unwillingness to love and accept the troubled ones as being unchristian. I'm sure Christ would say to any accusing person, "Let him who is without sin cast the first stone."

Lois Pezce
Centerville, Ohio

Basic difference

Thank you for Beatrice Neall's thoughtful article on righteousness by faith, "The Dragon Fighters" (June, 1980). She makes a plea for a more "balanced presentation of both objective salvation (what *Christ* did for me) and subjective salvation (what the *Spirit* does in me)." But there is one basic difference in thinking that no amount of adjustment in emphasis will change.

Many Johannist speakers and writers

seem to be saying that the more "subjective salvation" we have, the less we need to rely on "objective salvation." This finds its ultimate expression in the description of a people who will finally experience the fullness of the Spirit's work in them to such a degree that they will be able to stand in the judgment and after the close of probation on the basis of the Spirit's work in them. This thinking is unacceptable to Paulinists, who believe that our standing before God even in the judgment and after the close of probation is based entirely on Christ's completed work for us.

It seems to me that until this basic difference in our understanding is cleared up, no amount of adjusting emphasis will bring the Johannists and the Paulinists any closer together.

Donald D. Weaver, M.D.
Gentry, Arkansas

Rumblings v. soul winning

I have really thought about you folks at *MINISTRY* lately, for if the seismological "rumblings" that I'm getting in my area over inspiration, 1844, the sanctuary, literary dependency, and related topics are indicative at all of what you are experiencing at headquarters, you must be registering about 8.2 on the Richter Scale! All of us out here are just waiting for you fellows to come up with all the answers, duplicate them, and get them off to us as fast as you can! Of course, I'm being humorous. I do believe, however, that if a tithe of the energies that are now being spent in intrachurch dialogue over these controversial issues were spent in soul winning and developing soul-winning techniques, we wouldn't have time (or interest) for debating whether something was "borrowed," "cleansed," or "Catholic."

Noel Shanko
Decatur, Georgia

New hymnal?

Your recent editorial in the June, 1980, *MINISTRY*, "Do We Need a New Hymnal?" I found very interesting, as well as inspirational. Last Sabbath I used your article as the basis for a short talk. Then I took a written poll on several questions. The first was "Do you think we need a new hymnal?" Of 41 answers, only 13 said Yes.

Then I asked how many would like to spend some time learning a new hymn from our *Church Hymnal*. Nearly everyone voted for that.

Pauline Carner
Springdale, Arkansas

Whether or not the need for a new hymnal actually exists would be subject to many considerations. Yes, there are many fine hymns that I have often wished were in our *Hymnal*. However, your suggestion of making fuller use of the book we have is an excellent one. It should be taken seriously. My observation over the years since our current *Hymnal* was introduced is that very few, laity and ministers alike, are well acquainted with it. For pastors, Sabbath schools, and churches who are in a rut, using perhaps only a hundred or so numbers, an "instant" new hymnal would be available by imposing a moratorium on those hymns we now overwork, and exercising the discipline necessary to branch out and use the hymns from that vast number that are seldom used and virtually unknown.

R. E. Cowdrick
Smithsburg, Maryland

In music circles across the land your June editorial regarding music was read, devoured, and quoted with great interest. Please be aware that your remarks are seconded with wholehearted amens that you can surely hear in your Washington office!

There are many reasons why it is desirable to act on the suggestion of "starting something on the General Conference level to foster, organize, recommend, train, guide, and educate the church in the realm of music and its use in worship and evangelistic services."

Many SDA church musicians have organized themselves to foster awareness of the power of music in our worship services, schools, and homes—it permeates our lives, as do many other things that are tenets of our faith. In fact, we so believe this that a \$100,000 endowment fund has been set up to establish a Chair of Sacred Music at Andrews University Theological Seminary.

Thank you for printing this article. It is good to know that we are not alone in wanting to upgrade SDA standards of music and that people in "high places" are understanding of this great need.

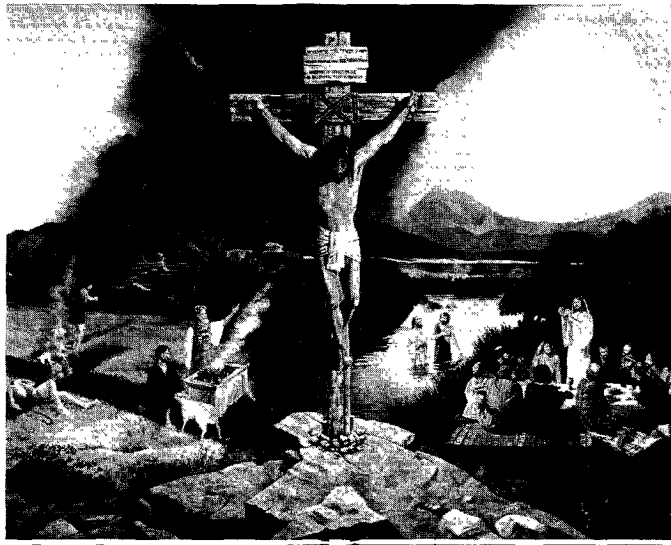
Marjory Rasmussen
Detroit, Michigan

More meaningful

I appreciate *MINISTRY* and what it has offered us Adventist ministers through past years. In recent years it has become even more meaningful to me.

Gordon Creighton
Worthington, Ohio

SHOP TALK



"Christ, the Way of Life"

Many pastors and evangelists who saw the mural "Christ, the Way of Life" at the General Conference session in Dallas asked whether prints could be ordered in bulk for use as gifts at evangelistic meetings.

The Ellen G. White Estate is now able to offer prints to evangelists at \$1.00 each in orders of at least 100. This price is for gifts only, not for resale. The brilliant color print, 18 by 24 inches, comes on heavy paper and is suitable for framing.

Patterned after Ellen G. White's 1883 engraving by the same title, the picture depicts the plan of salvation, with the cross of Christ as the dominant feature.

Slides, both 35-mm and super-slide size, are also available. A set of twelve 35-mm slides costs \$4.00 (\$21.00 for super-slides). A two-screen panorama in super-slides is \$4.00; a three-screen panorama \$6.00. Order through the Ellen G. White Estate, 6840 Eastern Avenue NW., Washington, D.C. 20012.

No answer?

Often a person who tries to call a Seventh-day Adventist church during "normal business hours" receives no answer. A call to the pastor's home usually produces the same result. Yet these are the only numbers readily available. It seems incredible to imagine a business continuing to operate with such minimal public contact. Obviously, pastors cannot be at home or office at all hours. We may not be able to keep regular office hours, and

many churches do not have secretaries on duty. But the church, God's business in the world, needs to be readily available not only during regular business hours but day and night. Shouldn't we make it as easy as possible for people to contact us?

A feature that has helped some churches is the telephone answering device. The many machines on the market include a wide variety of functions and cost. Our machine cost \$285 and plugs into a regular

phone jack. It receives up to twenty calls, which can be played back from any phone in the world—I don't have to go to the church to listen to the messages received!

With the machine, I can also record a thirty-second message, which can be changed as often as desired. Granted, hearing a recording is not nearly as acceptable as actually talking to the party intended, and some people are reluctant to speak to a machine, yet the benefits outweigh the objections by far.—Charles Mitchell, Northridge, California.

Ten Commandment chart

The periodical department of the Review and Herald Publishing Association has a limited number of large charts (3½ feet by 5 feet) of the Catholic version of the Ten Commandments for sale at only \$1.00 each, including postage. The chart also contains brief statements from Catholic sources regarding the change of the Sabbath. Ideal for use in evangelistic meetings as you present the important subject of God's law. Order today from: Periodical Department, Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012.

The church in politics

A phenomenon associated with the recent Presidential campaign was the emergence of church groups for political action. Because of the significance of these events the Ministerial Association has prepared a packet of materials that

pastors and evangelists will find useful as they proclaim the three angels' messages of Revelation. The packet includes 13 pages of extracts from various publications, the text of a sermon on the subject, and 34 slides (the churches' involvement in politics, 14 slides; the Sadat-Begin peace efforts in the Middle East, 13 slides; the militant revival of Islam and the East, 7 slides). The packet is available through the Evangelistic Supply Center, P.O. Box 4353, Washington, D.C. 20012; or by calling (202) 291-2035. Complete packet, \$7.95 (#56443-5); slides only, \$7.00 (#56444-3); printed material only, \$1.00 (#56445-0).

Church officers

The pastor and officers of a church are an important team. But effective, harmonious teamwork can take place only when there is a clear understanding of what the duties of each are and how they relate. The *Manual for Church Officers*, prepared by the Ministerial Association, has now been available through the Adventist Book Centers for a year and a half, yet many local church leaders still have not been introduced to this material. In fact, the Ministerial Association office frequently receives calls from local church leaders asking for information on their duties, totally unaware of the existence of the *Manual for Church Officers*.

As a pastor, have you become acquainted with this helpful manual? Have you introduced it to your church officers? The cost of this valuable material is only \$3.95 through your local Adventist Book Center.

1980 INDEX

Authors

Aeschlimann, Carlos E. El Salvador Is Still Making History. Dec 15
 Anderson, Roy Allan. The Power of Preaching. Aug 16
 Beeler, LaVerne. Keep Growing. May 28
 Bennett, Douglas. Twentieth-Century Circuit Rider. Jan 10
 Bennett, Lester. *The Apostle Paul and Women in the Church*. by Don Williams. Sep 32
Celebration of Discipline. by Richard J. Foster. Jul 32
 Berg, Orley M. *A Bold One for God*. by Charles G. Edwards. Aug 32
 Daniel and Nebuchadnezzar. Jun 26
Frau Luther. by Yvonne Davy. Aug 32
God's Way to a New You. by Dick Winn. Aug 32
In Absolute Confidence. by William G. Johnsson. Mar 32
Let's Fan the Flame. by Dick Jewett. Aug 32
The Luck of Nineveh: Archaeology's Great Adventure. by Arnold C. Brackman. Jan 32
Making the Most of Family Living. by Elden and Esther Chalmers. May 32
Scriptural Worship Aids. by Leroy Koopman. Apr 32
The Search for Truth. by J. L. Shuler. Dec 32
 Bergman, Jerry. Closed Minds. Jul 22



Bietz, Gordon. The Future of the Adventist Ministry. Feb 10
 Blodgett, Ralph. Ten Ways to Keep Your Church From Growing. May 8
 Boyle, Patrick. *The Challenge of the Concordance*. by Harold K. Moulton. Sep 32
A Guide to Pastoral Care. by R. E. O. White. Apr 32
 Bradford, C. E. Focus on the Local Church in the 80's. Dec 19
 Brand, Leonard. Faith and the Flood. Feb 26
 Was Moses Wrong? Dec 20
 Brown, Robert H. Theistic Evolution. Nov 24
 Bull, Brian S. A Christian View of Scientific Research. Aug 24
 Burne, Martin J. Do You Need Less Prayer Than Jesus Did? Jan 16
 Calkins, Harold L. Give Thyself Unto Reading. Aug 7
 Christman, Don R. *A New Frontier—Every Believer a Minister*. by Rex D. Edwards. Feb 32
 Connors, R. C. Arise and Evangelize. Aug 12
 Cook, Alvin. Three Landscapes of Mission. Dec 12
 Coon, Roger W. How Near Is the "Omega"? Apr 12
 Cox, James J. C. The Disciples' Prayer. Mar 6
 Creighton, Gordon G. Shepherds of the Mind. Sep 22
 Dederen, Raul. *Crisis in the Church. A Study of Religion in America*. by Andrew M. Greeley. Apr 32
God, Revelation and Authority. Vols. III and IV. by Carl F. H.

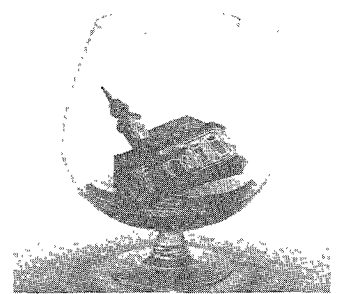
Henry. May 32
The Literature of Theology: A Guide for Students and Pastors. by John A. Bollier. May 32
Paul: Apostle of the Heart Set Free. by F. F. Bruce. May 32
 The Synod of Dutch Bishops. Jul 12
The Year of Three Popes. by Peter Hebblethwaite. Jan 32
 Dower, N. R. Day of Prayer and Fasting. Apr 7
 Harvest Time. Feb 15
 Editors, J. R. Spangler Heads World Ministerial Organization. Jun 32
 Mark Finley Speaks Out on Bridging the Gap [interview]. Apr 8
 The Shaking Up of Adventism? May 10
 Edwards, Rex D. Every Member a Minister? From Theology to Church Reality. Feb 8
 Flowers, Karen M. Not Just a Benevolent Nobody. Jul 24
 Gackenheimer, Bernice. Born to Serve. Apr 28
 Geraty, Lawrence T. Jerusalem Water Systems. Sep 24
 Gish, Duane T. The Rocks Cry "Creation"! Jan 22
 Grabill, Brad. Ogres or Cherubs? May 15
 Graham, Roy E. Reflections on a Leader. Mar 9
 Graybill, Ron. *Living in the Shadow of the Second Coming: American Premillennialism—1875-1925*. by Timothy P. Weber. Mar 32
 Guy, Fritz. The Misunderstanding of the Church. Aug 8
 Habenicht, Cherry B. *I Was an Over-committed Christian*. by Nyla Jane Whitmore. Dec 32
 Prayers From the Parsonage. Jan 25; Feb 29; Mar 25; Apr 29; May 29; Jun 29; Jul 25; Aug 29; Sep 28; Nov 21; Dec 23
 Hardinge, Mervyn G. Noah, Moses, Adventists, and Feasibility Studies. Dec 9
 Hardy, Keith. What Teen-agers Want From Their Pastor. Nov 18
 Hasel, Gerhard F. Is the Aramaic of Daniel Early or Late? Jan 12
 Heaton, Ossie R. Directing People to Help. Feb 24
 Hegstad, Roland R. Should Adventist Ministers Oppose a Religious Amendment? Jun 16



Washington for Jesus—Really? Sep 10
 World View. Mar 30; Apr 30; May 30; Jun 30; Sep 30; Nov 30
 Hessel, William. *Growth in Ministry*. ed. by Thomas E. Kadel. Sep 32
 Holt, B. Russell. *And Then Comes the End*. by David Ewert. Nov 32
Ellen G. White Periodical Articles. Subject Index. by Ellen G. White Estate. Aug 32
For Better, for Worse—A Premarital Checklist. by John M. Drescher. Jul 32
The Joy of Discovery in Bible Study.

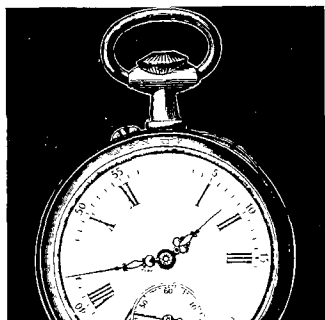
by Oletta Wald. Jul 32
The Joy of Teaching Discovery Bible Study. by Oletta Wald. Jul 32
 Love Is Not Apathetic [editorial]. Nov 22
Martyrs' Mirror. by Thielemann J. van Braght. Jan 32
Michael Belina Czechowski. 1818-1876. ed. by R. L. Dabrowski. Feb 32
 Programs or People? [editorial]. Aug 20
Quest: An Exploration of Some Problems in Science and Religion. by Edward W. H. Vick. Mar 32
Selected Messages, book 3. by Ellen G. White. Dec 32
 Super Bowl Christianity [editorial]. May 19
 Troubling Texts [editorial]. Nov 23
 Horn, Siegfried H. Archeology and the Sabbath [reprint]. Aug 26
 What Is New in Biblical Archeology? [supplement]. Apr 16A
 Howard, J. M. The Apostle Paul's Unpublished Letter. Nov 7
 Hudson, Stan. Coins of the Bible. Jul 26
 Inglish, A. D. That First Funeral. Jun 8
 Jacobs, Janet McKibben. Papa Preacher—Friend or Foe? [reprint]. Jun 28
 Jemison, Hedwig. Clothing Men of the Cloth. Jul 4
 Kubo, Sakae. Man's First Full Day [reprint]. Nov 15
 Why Then the Law? Mar 12
 Kuhnle, Howard A. How to Lose Out. Jul 7
 Kurtz, Arnold. Short-term Pastorates. Jan 14
 Lacy, Donald C. Preaching Is . . . [reprint]. Jul 11
 Lauderdale, Beverly. Preparing for Widowhood [reprint]. Sep 26
 Lee, John K. Who Can the Chaplain Be? Apr 26
 Lohne, Alf. China Report. Sep 4
 Lowe, David. A Physician's Prayer. Dec 26
 Magie, Allan. Whatever Happened to Eden? Mar 10
 Mallery, Janet. Touching the Little People. Dec 16
 Mallery, Lynn. *Religious Conversion and Personal Identity*. by V. Bailey Gillespie. Jan 32
 Marter, Ernest W. Modern Israel and Bible Prophecy. Jul 14
 McBride, Cathy. *Out of the Saltshaker and Into the World: Evangelism as a Way of Life*. by Rebecca Manley Pippert. Sep 32
 McFarland, J. Wayne. A Doctrine of Health? Jul 20
 Mitchell, Norman L. Water of Life. Mar 20
 Mooneyham, Stan. United We Fall [reprint]. Sep 12
 Motschieder, Edward. A Tale of Two Churches. Sep 18
 Neall, Beatrice S. The Dragon Fighters. Jun 14
 Oard, Michael J. The Flood and the Ice Age. May 22
 Olsen, V. Norkov. The Christ Alone—the Christomonistic Principle. Jan 4
 Oosterwal, Gottfried. Every Member a Minister? From Baptism to a Theological Base. Feb 4
 How Shall We Work the Cities—From Within? Jun 18
 Osborn, John. Feed Yourself First. Sep 15
 Poverty in the Pulpit. May 12
 Preaching the Word (1-4). May 12; Jul 8; Sep 15; Nov 10
 Pseudo-Sermons. Jul 8
 What's the Big Idea? Nov 10
 Owen, Beverly Farwell. The Beauty of Frustration. Mar 24

Parfitt, Dorothy. As Others See Us. Aug 14
 Parr, Robert H. *Dictionary of Old Testament Words for English Readers*. by Aaron Pick. Jan 32
 Just Three Words [reprint]. Feb 28
 Plymat, William N. To Smoke or Not to Smoke. Jan 20
 Quigley, W. B. *The End—Unique Voice of Adventists About the Return of Jesus*. by Herbert E. Douglass. Feb 32
 Imminence—Mainspring of Adventism (1-3). Apr 4; Jun 11; Aug 18
Listening to the Giants. by Warren W. Wiersbe. Nov 32
 Radford, Dennis W. *Decisions*. by John Brunt. Dec 32
 Richards, H. M. S. *Islam Reconsidered*. by Kenneth Oster. Jul 32
 Roper, Cecil M. Getting More From Your Organ Than Music [reprint]. Mar 16
 Running, Leona Glidden. Dame Kathleen. Feb 22
 Satelmajer, Nikolaus. *Rugged Heart: The Story of George I. Butler*. by Emmett K. Vande Vere. Apr 32
 Sattler, G. R. Putting Conversion Into Focus. Nov 4
 Screen, Robert C. How Do You Say "Hello"? [reprint]. Nov 8



Senseman, L. A. Adventist Alcoholics Anonymous. Aug 22
 Shea, William H. Assyria's End. May 24
 The Last Years of Samaria. Jan 26
 One Invasion or Two? Mar 26
 Spangler, J. R. Apollos, Paul, or Christ? [editorial]. Aug 20
 The Bible and Bingo [editorial]. Nov 22
 Brain Strain [editorial]. Aug 21
 Do We Need a New Hymnal? [editorial]. Jun 24
 Editorial Perspectives [editorial]. Oct 4
 Ellen White and Literary Dependency [interview]. Jun 4
 Lake Union Soul-Winning Institute [interview]. Dec 4
 A Reluctant Farewell. Apr 22
 Spectator or Participant? [editorial]. Nov 23
 A Surprise or a Secret? [editorial]. Jan 18
 The Three Angels of the Apocalypse (1-4) [editorials]. Mar 18; May 16; Jul 18; Sep 20
 What Can Glacier View Teach Us? [editorial]. Dec 18
 Who Wants to Be a Hypocrite? [editorial]. May 18
 Specht, Walter F. Tools and Their Use in the Minister's Workshop [supplement]. Apr 16L
 Stota, Rose. A Matter of Choice. Jun 23
 Thomsen, Halvard J. What Do You Do When a Church Gets Sick? Mar 4
 Trim, Marye. Of Parsonages and Palaces. Jan 24
 Turner, Denise D. How to Stop Believing in a Fairy-Tale Ministry [reprint]. Nov 19

Van Dolson, Leo R. Annual Council Highlights. Feb 18
 When the Doctor Is Baffled. May 20
 Van Rooyen, J. C. Smuts. Grace Finds a Way. May 4
 Voyles, Ernie. *The Ouija Board*. by Edmund C. Gruss. Feb 32
 Webster, Eric C. Contradiction or Divine Paradox? Dec 10
 The Third Angel's Message in Verity. Aug 4
 Wheeler, Penny Estes. The Bible Tells Me So. Dec 22
 White, Arthur L. I Took H.E.A.R.T. Dec 24
 How the E. G. White Books Were Written—5. Feb 12
 White, Ellen G. The Bible in Public Schools. Jun 17
 Knowing Nothing but Christ. Mar 15
 Not Self but Souls. Aug 11
 What Might Have Been. Apr 11
 White, Ruth M. High-level Wellness. Mar 22
 Whiting, Albert S. You Can Have a Healthy Heart. Nov 26



Willimon, William H. "Time Robbers," and How to Stop Them [reprint]. Sep 8
 Wilson, Neal C. A Letter From the President. Oct 3
 Response to an Open Letter. Feb 20
 This I Believe About Ellen G. White. Apr 19
 Wilson, Ted. How Shall We Work the Cities—From Without? Jun 18
 Wood, Kenneth H. Awe—An Essential of Worship. Nov 13
 Young, Opal Hoover. Cicada—Symbol of the Minister's Wife? Aug 28

Subjects

Administration: Noah, Moses, Adventists, and Feasibility Studies. Mervyn G. Harding. Dec 9
 Response to an Open Letter. Neal C. Wilson. Feb 20
 Alcoholism: Adventist Alcoholics Anonymous. L. A. Senseman. Aug 22
 Hooked on the First Drink—the Testimony of an Adventist Doctor. Aug 23
 Annual Council: Annual Council Highlights. Leo R. Van Dolson. Feb 18
 Apostasy: How Near Is the "Omega"? Roger W. Coon. Apr 12
 Archeology: Archeology and the Sabbath. Siegfried H. Horn. Aug 26
 Assyria's End. William H. Shea. May 24
 Coins of the Bible. Stan Hudson. Jul 26

Dame Kathleen. Leona Glidden Running. Feb 22
 Daniel and Nebuchadnezzar. Orley M. Berg. Jun 26
 Jerusalem Water Systems. Lawrence T. Geraty. Sep 24
 The Last Years of Samaria. William H. Shea. Jan 26
 One Invasion or Two? William H. Shea. Mar 26
 What Is New in Biblical Archeology? [supplement]. Siegfried H. Horn. Apr 16A
 Atonement: Contradiction or Divine Paradox? Eric C. Webster. Dec 10
 Grace Finds a Way. J. C. Smuts van Rooyen. May 4
 Baptism: Every Member a Minister? From Baptism to a Theological Base. Gottfried Oosterwal. Feb 4
 Bible, Old Testament: Assyria's End. William H. Shea. May 24
 Daniel and Nebuchadnezzar. Orley M. Berg. Jun 26
 Is the Aramaic of Daniel Early or Late? Gerhard F. Hasel. Jan 12
 Jerusalem Water Systems. Lawrence T. Geraty. Sep 24
 The Last Years of Samaria. William H. Shea. Jan 26
 One Invasion or Two? William H. Shea. Mar 26
 Bible, New Testament: The Disciples' Prayer. James J. C. Cox. Mar 6
 The Three Angels of the Apocalypse (1-4) [editorials]. J. R. Spangler. Mar 18; May 16; Jul 18; Sep 20
 Bible study: Troubling Texts [editorial]. B. Russell Holt. Nov 23
 Book reviews: Bollier, John A. *The Literature of Theology: A Guide for Students and Pastors*. Raoul Dederen. May 32
 Brackman, Arnold C. *The Luck of Nineveh: Archaeology's Great Adventure*. Orley M. Berg. Jan 32
 Bruce, F. F. *Paul: Apostle of the Heart Set Free*. Raoul Dederen. May 32
 Brunt, John. *Decisions*. Dennis W. Radford. Dec 32
 Chalmers, Elden and Esther. *Making the Most of Family Living*. Orley M. Berg. May 32
 Dabrowski, R. L., ed. *Michael Belina Czechowski, 1818-1876*. B. Russell Holt. Feb 32
 Davy, Yvonne. *Frau Luther*. Orley M. Berg. Aug 32
 Douglass, Herbert E. *The End—Unique Voice of Adventists About the Return of Jesus*. W. B. Quigley. Feb 32
 Drescher, John M. *For Better, for Worse—A Premarital Checklist*. B. Russell Holt. Jul 32
 Edwards, Charles G. *A Bold One for God*. Orley M. Berg. Aug 32
 Edwards, Rex D. *A New Frontier—Every Believer a Minister*. Don R. Christman. Feb 32
 Ewert, David. *And Then Comes the End*. B. Russell Holt. Nov 32
 Foster, Richard J. *Celebration of Discipline*. Lester Bennett. Jul 32
 Gillespie, V. Bailey. *Religious Conversion and Personal Identity*. Lynn Mallery. Jan 32
 Greeley, Andrew M. *Crisis in the Church. A Study of Religion in America*. Raoul Dederen. Apr 32
 Gruss, Edmund C. *The Ouija Board*. Ernie Voyles. Feb 32
 Hebblethwaite, Peter. *The Year of Three Popes*. Raoul Dederen. Jan 32
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 Shuler, J. L. *The Search for Truth*. Orley M. Berg. Dec 32
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 Vande Vere, Emmett K. *Rugged Heart: The Story of George I. Butler*. Nikolaus Satelmajer. Apr 32
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 Weber, Timothy P. *Living in the Shadow of the Second Coming: American Premillennialism 1875-1925*. Ron Graybill. Mar 32
 White, Ellen G. *Selected Messages*, book 3. B. Russell Holt. Dec 32
 White Estate, Ellen G. *Ellen G. White Periodical Articles, Subject Index*. B. Russell Holt. Aug 32
 White, R. E. O. *A Guide to Pastoral Care*. Patrick Boyle. Apr 32
 Whitmore, Nyla Jane. *I Was an Over-committed Christian*. Dec 32
 Wiersbe, Warren W. *Listening to the Giants*. W. B. Quigley. Nov 32
 Williams, Don. *The Apostle Paul and Women in the Church*. Lester Bennett. Sep 32
 Winn, Dick. *God's Way to a New You*. Orley M. Berg. Aug 32
 Catholic Church: The Synod of Dutch Bishops. Raoul Dederen. Jul 12
 Chaplains: Who Can the Chaplain Be? John K. Lee. Apr 26
 Children: Ogres or Cherubs? Brad Grabill. May 15
 Touching the Little People. Janet Mallery. Dec 16
 China: China Report. Alf Lohne. Sep 4
 Christian living: As Others See Us. Dorothy Parfitt. Aug 14
 The Bible and Bingo [editorial]. J. R. Spangler. Nov 22
 The Bible Tells Me So. Penny Estes Wheeler. Dec 22
 Love Is Not Apathetic [editorial]. B. Russell Holt. Nov 22
 Not Self But Souls. Ellen G. White. Aug 11
 Super Bowl Christianity [editorial]. B. Russell Holt. May 19
 Troubling Texts [editorial]. B. Russell Holt. Nov 23
 Whatever Happened to Eden? Allan Magie. Mar 10
 Church: Focus on the Local Church in the 80's. C. E. Bradford. Dec 19
 Every Member a Minister? From Theology to Church Reality. Rex D. Edwards. Feb 8
 The Misunderstanding of the Church. Fritz Guy. Aug 8
 Three Landscapes of Mission. Alvin Cook. Dec 12
 Church and state: Should Adventist Ministers Oppose a Religious

Amendment? Roland R. Hegstad. Jun 16
 Washington for Jesus—Really? Roland R. Hegstad. Sep 10
 Church growth: A Tale of Two Churches. Edward Motschneider. Sep 18
 Ten Ways to Keep Your Church From Growing. Ralph Blodgett. May 8
 Church music: Do We Need a New Hymnal? [editorial]. J. R. Spangler. Jun 24
 Getting More From Your Organ Than Music [reprint]. Cecil M. Roper. Mar 16
 Spectator or Participant? [editorial]. J. R. Spangler. Nov 23
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 Conversion: Putting Conversion Into Focus. G. R. Sattler. Nov 4
 Counseling: Directing People to Help. Ossie R. Heaton. Feb 24
 Shepherds of the Mind. Gordon G. Creighton. Sep 22
 Creation: The Rocks Cry "Creation"! Duane T. Gish. Jan 22
 Dower, N. R., and Catherine Dower: A Reluctant Farewell. J. R. Spangler. Apr 22
 Ecology: Whatever Happened to Eden? Allan Magie. Mar 10
 Eschatology: The Three Angels of the Apocalypse (1-4) [editorials]. J. R. Spangler. Mar 18; May 16; Jul 18; Sep 20
 Who Wants to Be a Hypocrite? [editorial]. J. R. Spangler. May 18
 Evangelism: Harvest Time. N. R. Dower. Feb 15
 Evangelism report: El Salvador Is Still Making History. Carlos E. Aeschlimann. Dec 15
 Evangelistic methods: Arise and Evangelize. R. C. Connors. Aug 12
 How Shall We Work the Cities—From Within? Gottfried Oosterwal. Jun 18
 How Shall We Work the Cities—From Without? Ted Wilson. Jun 18
 Lake Union Soul-Winning Institute [interview]. J. R. Spangler. Dec 4
 Mark Finley Speaks Out on Bridging the Gap [interview]. The Editors. Apr 8
 Exegesis: Tools and Their Use in the Minister's Workshop [supplement]. Walter F. Specht. Apr 16L
 Faith healing: When the Doctor Is Baffled. Leo R. Van Dolson. May 20
 Fathers: Papa Preacher—Friend or Foe? [reprint]. Janet McKibben Jacobs. Jun 28
 Flood: Faith and the Flood. Leonard Brand. Feb 26
 The Flood and the Ice Age. Michael J. Oard. May 22
 Ford, Desmond: Appraisal of Parmenter-Ford Correspondence. Oct 12
 Editorial Perspectives [editorial]. J. R. Spangler. Oct 4
 Events Since Glacier View. Oct 14
 A Letter From the President. Neal C. Wilson. Oct 3
 Parmenter-Ford Correspondence. Oct 10
 Questions and Answers on Doctrinal Issues: 5—Methodology. Oct 60
 Statement on Desmond Ford Document [Glacier View Ten-Point Document]. Oct 20
 Francke, August Hermann: Putting Conversion Into Focus. G. R.

Sattler. Nov 4
 Funerals: That First Funeral. A. D. English. Jun 8
 Gambling: The Bible and Bingo [editorial]. J. R. Spangler. Nov 22
 Geology: The Rocks Cry "Creation"! Duane T. Gish. Jan 22
 Glacier View, Colorado: See Sanctuary Review Committee
 Grace: Grace Finds a Way. J. C. Smuts van Rooyen. May 4
 Health: Adventist Alcoholics Anonymous. L. A. Senseman. Aug 22
 I Took H.E.A.R.T. Arthur L. White. Dec 24
 A Doctrine of Health? J. Wayne McFarland. Jul 20
 High-level Wellness. Ruth M. White. Mar 22
 A Matter of Choice. Rose Stoia. Jun 23
 When the Doctor Is Baffled. Leo R. Van Dolson. May 20
 You Can Have a Healthy Heart. Albert S. Whiting. Nov 26
 Investigative judgment: Questions and Answers on Doctrinal Issues: 2—The Cleansing of the Sanctuary and the Investigative Judgment in the Old Testament. Oct 33
 Questions and Answers on Doctrinal Issues: 3—The Cleansing of the Sanctuary and the Investigative Judgment in the New Testament. Oct 47
 Israel: Modern Israel and Bible Prophecy. Ernest W. Marter. Jul 14
 Jesus Christ: The Christ Alone—the Christomonistic Principle. V. Norskov Olsen. Jan 4
 Knowing Nothing but Christ. Ellen G. White. Mar 15
 The Third Angel's Message in Verity. Eric C. Webster. Aug 4
 Justification: The Third Angel's Message in Verity. Eric C. Webster. Aug 4
 Laity: Every Member a Minister? From Baptism to a Theological Base. Gottfried Oosterwal. Feb 4
 Every Member a Minister? From Theology to Church Reality. Rex D. Edwards. Feb 8
 Law and grace: Why Then the Law? Sakae Kubo. Mar 12
 Leadership: Reflections on a Leader. Roy E. Graham. Mar 9
 What Might Have Been. Ellen G. White. Apr 11
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 Mental health: Shepherds of the Mind. Gordon G. Creighton. Sep 22
 Ministers: The Apostle Paul's Unpublished Letter. J. M. Howard. Nov 7
 The Future of the Adventist Ministry. Gordon Bietz. Feb 10
 Not Self but Souls. Ellen G. White. Aug 11
 136 Octobers! Oct 64
 Ministers' wives: The Beauty of Frustration. Beverly Farwell Owen. Mar 24
 The Bible Tells Me So. Penny Estes Wheeler. Dec 22
 Born to Serve. Bernice Gackenhaimer. Apr 28
 Cicada—Symbol of the Minister's Wife? Opal Hoover Young. Aug 28
 How to Stop Believing in a Fairy-Tale Ministry [reprint]. Denise D. Turner. Nov 19
 Just Three Words [reprint]. Robert H. Parr. Feb 28
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 Not Just a Benevolent Nobody. Karen M. Flowers. Jul 24

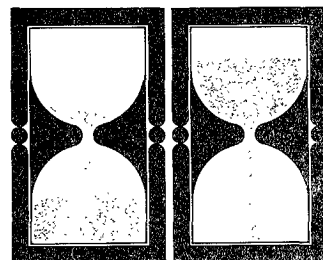
Of Parsonages and Palaces. Marye Trim. Jan 24
 Papa Preacher—Friend or Foe? [reprint]. Janet McKibben Jacobs. Jun 28
 Prayers From the Parsonage. Cherry B. Habenicht. Jan 25; Feb 29; Mar 25; Apr 29; May 29; Jun 29; Jul 25; Aug 29; Sep 28; Nov 21; Dec. 23
 Preparing for Widowhood [reprint]. Beverly Lauderdale. Sep 26
 Mission: Three Landscapes of Mission. Alvin Cook. Dec 12
 News: El Salvador Is Still Making History. Carlos Aeschlimann. Dec 15
 World View. Roland R. Hegstad. Mar 30; Apr 30; May 30; Jul 30; Sep 30; Nov 30
 Numismatics: Coins of the Bible. Stan Hudson. Jul 26
 Nutrition: A Matter of Choice. Rose Stoia. Jun 23
 Pastoral work: Apollos, Paul, or Christ? [editorial]. J. R. Spangler. Aug 20
 The Apostle Paul's Unpublished Letter. J. M. Howard. Nov 7
 Arise and Evangelize. R. C. Connors. Aug 12
 Brain Strain [editorial]. J. R. Spangler. Aug 21
 Directing People to Help. Ossie R. Heaton. Feb 24
 How to Lose Out. Howard A. Kuhnle. Jul 7
 Programs or People? [editorial]. B. Russell Holt. Aug 20
 Short-term Pastorates. Arnold Kurtz. Jan 14
 A Tale of Two Churches. Edward Motschiedler. Sep 18
 Ten Ways to Keep Your Church From Growing. Ralph Blodgett. May 8



That First Funeral. A. D. English. Jun 8
 "Time Robbers" and How to Stop Them [reprint]. William H. Willimon. Sep 8
 What Do You Do When a Church Gets Sick? Halvard J. Thomsen. Mar 4
 Who Can the Chaplain Be? John K. Lee. Apr 26
 Perfection: Contradiction or Divine Paradox? Eric C. Webster. Dec 10
 Politics and religion: United We Fall [reprint]. Stan Mooneyham. Sep 12
 Washington for Jesus—Really? Roland R. Hegstad. Sep 10
 Prayer: Day of Prayer and Fasting. N. R. Dower. Apr 7
 The Disciples' Prayer. James J. C. Cox. Mar 6
 Do You Need Less Prayer Than Jesus Did? Martin J. Burne. Jan 16
 A Physician's Prayer. David Lowe. Dec 26

Preaching: Feed Yourself First. John Osborn. Sep 15
 Poverty in the Pulpit. John Osborn. May 12
 The Power of Preaching. Roy Allan Anderson. Aug 16
 Preaching Is... [reprint]. Donald C. Lacy. Jul 11
 Pseudo-Sermons. John Osborn. Jul 8
 Twentieth-Century Circuit Rider. Douglas Bennett. Jan 10
 What's the Big Idea? John Osborn. Nov 10
 Prophecy: Modern Israel and Bible Prophecy. Ernest W. Marter. Jul 14
 Questions and Answers on Doctrinal Issues: 1—The Nature of Prophecy. Oct 28
 Public relations: How Do You Say "Hello"? [reprint]. Robert C. Screen. Nov 8
 Reading: Give Thyself Unto Reading. Harold L. Calkins. Aug 7
 Redemption: Man's First Full Day [reprint]. Sakae Kubo. Nov 15
 Reformation: The Christ Alone—the Christomonistic Principle. V. Norskov Olsen. Jan 4
 Religious liberty: Should Adventist Ministers Oppose a Religious Amendment? Roland R. Hegstad. Jun 16
 Washington for Jesus—Really? Roland R. Hegstad. Sep 10
 Resources: Tools and Their Use in the Minister's Workshop [supplement]. Walter F. Specht. Apr 16L
 Righteousness by faith: The Dragon Fighters. Beatrice S. Neall. Jun 14
 Sabbath: Archeology and the Sabbath. Siegfried H. Horn. Aug 26
 Man's First Full Day [reprint]. Sakae Kubo. Nov 15
 Salvation: Grace Finds a Way. J. C. Smuts van Rooyen. May 4
 Sanctuary: Additional Study Materials Available. Oct 23
 Christ in the Heavenly Sanctuary [Glacier View Consensus Document]. Oct 16
 Questions and Answers on Doctrinal Issues: 2—The Cleansing of the Sanctuary and the Investigative Judgment in the Old Testament. Oct 33
 Questions and Answers on Doctrinal Issues: 3—The Cleansing of the Sanctuary and the Investigative Judgment in the New Testament. Oct 47
 Sanctuary Review Committee. Glacier View, Colorado: Christ in the Heavenly Sanctuary [Glacier View Consensus Document]. Oct 16
 Editorial Perspectives [editorial]. J. R. Spangler. Oct 4
 A Letter From the President. Neal C. Wilson. Oct 3
 Participants and Committees. Oct 24
 Questions Studied and Answered by the Sanctuary Review Committee. Oct 6
 Reflections on the Glacier View Meeting. Oct 26
 The Role of the Ellen G. White Writings in Doctrinal Matters [Glacier View Consensus Document]. Oct 19
 Statement on Desmond Ford Document [Glacier View Ten-Point Document]. Oct 20
 What Can Glacier View Teach Us? [editorial]. J. R. Spangler. Dec 18
 Science and religion: A Christian View of Scientific Research. Brian S. Bull. Aug 24
 Closed Minds. Jerry Bergman. Jul 22

Faith and the Flood. Leonard Brand. Feb 26
 The Flood and the Ice Age. Michael J. Oard. May 22
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 Theistic Evolution. Robert H. Brown. Nov 24
 Was Moses Wrong? Leonard Brand. Dec 20
 Water of Life. Norman L. Mitchell. Mar 20



Second Advent: Imminence—Main-spring of Adventism (1-3). W. B. Quigley. Apr 4; Jun 11; Aug 18
 136 Octobers! Oct 64
 A Surprise or a Secret? [editorial]. J. R. Spangler. Jan 18
 Sermon preparation: Feed Yourself First. John Osborn. Sep 15
 Poverty in the Pulpit. John Osborn. May 12
 The Power of Preaching. Roy Allan Anderson. Aug 16
 Pseudo-Sermons. John Osborn. Jul 8
 Tools and Their Use in the Minister's Workshop [supplement]. Walter F. Specht. Apr 16L
 What's the Big Idea? John Osborn. Nov 10
 Seventh-day Adventists: The Shaking Up of Adventism? The Editors. May 10
 Smoking: To Smoke or Not to Smoke. William N. Plymat. Jan 20
 Spangler, J. R.: J. R. Spangler Heads World Ministerial Organization. The Editors. Jun 32
 Storytelling: Touching the Little People. Janet Mallory. Dec 16
 Teen-agers: What Teen-agers Want From Their Pastor. Keith Hardy. Nov 18
 Three angels' messages: The Third Angel's Message in Verity. Eric C. Webster. Aug 4
 The Three Angels of the Apocalypse (1-4) [editorials]. J. R. Spangler. Mar 18; May 16; Jul 18; Sep 20
 Time, use of: "Time Robbers" and How to Stop Them [reprint]. William H. Willimon. Sep 8
 White, Ellen G.: Ellen White and Literary Dependency [interview]. J. R. Spangler. Jun 4
 How the E. G. White Books Were Written—5. Arthur L. White. Feb 12
 Questions and Answers on Doctrinal Issues: 4—Ellen White's Role in Doctrinal Matters. Oct 53
 The Role of the Ellen G. White Writings in Doctrinal Matters [Glacier View Consensus Document]. Oct. 19
 This I Believe About Ellen G. White. Neal C. Wilson. Apr 19
 Witness bearing: Super Bowl Christianity [editorial]. B. Russell Holt. May 19
 Worship: Awe—An Essential of Worship. Kenneth H. Wood. Nov 13
 Spectator or Participant? [editorial]. J. R. Spangler. Nov 23

RECOMMENDED READING

SELECTED MESSAGES, BOOK 3

Ellen G. White, *Review and Herald Publishing Assn.*, Washington, D.C., 1980, 496 pages, \$5.95.

In 1958 two volumes of general testimony counsels from the pen of Ellen White were drawn together and published as *Selected Messages*, books 1 and 2. These materials came from periodical articles, out-of-print books, and manuscript sources. Their continuing popularity attests to the helpfulness of this counsel.

Now joining these initial volumes, *Selected Messages*, book 3, makes available counsel particularly appropriate to some of the situations and problems Seventh-day Adventist Christians currently face. Some of the material in book 3 has been published previously but is no longer readily available; however, much of the book's contents appear for the first time in print. In addition to the cloth-bound edition, an economical paperback copy is offered.

Russell Holt

THE SEARCH FOR TRUTH

J. J. Shuler, *Review and Herald Publishing Association*, 1979, 141 pages, \$3.95.

There are thousands who have listened to Adventist radio and TV programs, taken Bible courses, read our missionary journals and books, attended evangelistic meetings, and who within their hearts believe the message, but who have never made the decision to unite with the Advent Movement. This is just the book for these individuals, although also appropriate for those without this background. Shuler, a veteran evangelist, stresses

the importance of truth and the necessity of searching for it with an open mind in order to help the reader to discover God's special message for these last days and to make a decision to accept it. Written in an appealing and simple style, this book will be useful to every evangelist and pastor. Churches would do well, also, to have extra copies on hand for use by members in their soul-winning efforts.

Orley Berg

I WAS AN OVERCOMMITTED CHRISTIAN

Nyla Jane Whitmore, *Tyndale House Publishers*, Wheaton, Illinois 60187, 1979, 63 pages, \$1.25, paper.

Nyla Jane Whitmore was eyebrow deep in church responsibilities and loved every minute of it. When her husband and friends asked, "Don't you think you're doing too much?" she argued that many people depended on her and that she was personally fulfilled by service and sharing. Not until she realized how disorganized her home had become, and how chronically exhausted she felt, was she forced to chart her commitments and discover that 80 percent of her waking hours was spent in religious or spiritual endeavors.

She came to see that even Christian work can become idolatry if it usurps time for listening to God and accepting changes and cancellations He might want to direct. Though she had consistently maintained a daily quiet time for personal prayer and Bible study, she had to admit that Bible studies, prayer groups, and committees had become a treadmill.

Now she seeks to please God, testing her attitude by

asking: (1) Do I feel strain or a nagging sense of pressure? (2) Is my calendar lopsided? (3) Am I away from the family more nights than I'm home? (4) Are the children asking, "Who's the baby-sitter this time?" Jesus' words "For my yoke is easy, and my burden is light" can apply only if we're not taking on more burdens than He intends.

At a crisis, Whitmore searched Christian bookstores for something about stewardship of life style. Finding nothing, she groped for guidelines and developed a Biblical perspective for the use of time and talents. There is some digression and unnecessary description in the large-print booklet, but a committed Christian man or woman will find answers toward achieving a balanced life. The checklist in chapter ten is worth the price of the book, and Whitmore's frank, humorous style makes for easy reading.

Cherry B. Habenicht

DECISIONS

John Brunt, *Southern Publishing Association*, Nashville, Tennessee 37202, 1979, 96 pages, \$4.50.

In *Decisions*, John Brunt deals with the question of Biblical relevancy in the process of modern decision-making. While Brunt realizes the importance of the Scriptures in making sound choices, he warns against regarding the Bible as a reference book to be consulted for answers to the decisions of life. To do so, he feels, is to rob God's Word of its primary purpose in our lives: to transform "the character or the kind of person we are, for that, in turn, conditions all of the future decisions we make."

One of the most important observations made by the author concerns the

"framework in which we stand as we make decisions." That framework is the grace of God, which provides the atmosphere of forgiveness and acceptance needed to relieve the individual of the fear of making wrong choices. The knowledge that God has saved, not on the basis of our actions, but of His love, allows us to face the complexities of decision-making with confidence.

Decisions is lively reading for any Christian struggling to understand the relation of the Bible to the process of making choices. It reinforces the Biblical teaching that God's grace frees us from blind obedience in order that we may respond in a thoughtful way to the responsibilities of Christian decision-making.

Dennis W. Radford

MINISTRY

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