

MARCH '71



IS  
ABORTION  
THE ANSWER?

# THE MINISTRY

the voice of the  
seventh-day adventist  
ministry

# THE MINISTRY

Volume XLIV No. 3

THE VOICE OF THE ADVENTIST MINISTRY

Published by The General Conference Ministerial Association.

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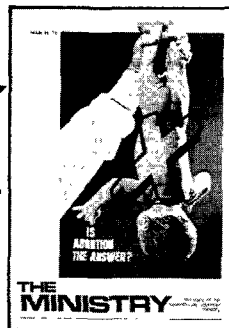
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MARCH, 1971

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THE MINISTRY: Printed monthly for the Ministerial Association of Seventh-day Adventists by the Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012, U.S.A. \$5.00 a year; 50¢ a copy. Prices slightly higher in Canada. Add 25¢ for yearly subscriptions to countries requiring extra postage. Second-class postage paid at Washington, D.C. Editorial office: 6840 Eastern Avenue NW., Washington, D.C. 20012.

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# ABORTION?

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W. R. BEACH

*General Field Secretary, General Conference*

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IN MANY areas of the world today considerable interest has been generated in the reform of abortion laws to cover more contingencies. This interest has reached a loud clamor in some circles. Liberation activists find in this uproar the elements of a new humanitarian cause. In fact, the result has been the enactment of more liberal abortion laws, such as those adopted in New York State in April, 1970.

Immediately, well-meaning people have rushed to establish abortion counseling, information, and referral services to offer aid to women who might be seeking safe, legal, hospital and hospital-affiliated clinic abortions at reasonable cost. Some of these agencies also offer practical alternatives to abortion and refer women to prenatal clinics, homes for unwed mothers, adoption services, psychiatric and/or religious counseling services, et cetera.

The telephone switchboard of one of these agencies was completely inadequate. It was reported that hundreds of callers constantly received the busy signal. From the start it looked as though abortions might become big business.

As could and should be expected, public opinion is irreconcilably divided. The division is not along the lines of Christian and non-Christian belief. Even in the Christian church camp different values are assessed separately and the differences do not always fall along denominational lines.

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## The Need for Careful Thought

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Certainly Seventh-day Adventist physicians and ministers will need to think clearly on the matter of standards and guidelines. Both represent the spiritual and ethical outreach of the church, and

the fact that they are asking for a serious discussion of the factors involved is a heartening indication. We are aware, however, that discussion will reveal considerable diversity of viewpoint.

One physician states the case bluntly as follows: "It will be tragic indeed if our church should support the free and willful destruction of human life [abortion for convenience], while urging those who are of military age not to bear arms in order to refrain from taking life—even that of the enemy."

Responsible leaders of the church and physicians have adopted suggestive guidelines for therapeutic abortions that might need to be performed in denominational hospitals in the United States. We think it would be well at the present stage to publish these guidelines. At the same time a more exhaustive study of the matter has been initiated. A large committee of church leaders, denominational theologians, and medical professionals are spending and will continue to spend considerable time in research and dialog in an effort to assure that the cause of truth and humanity are recognized theologically and medically in this big area of concern today.

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## Why Abortions?

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Perhaps a tentative review of present-day thinking and the motivations behind it could be helpful at this stage. First, why are abortions sought and under what conditions? A survey of the findings of obstetricians in the United States of America listed five points:

1. The prospective mother may be unwed with no definite prospects of marriage.
2. She may have been the victim of rape or incest.

**"It will be tragic indeed if our church should support the free and willful destruction of human life [abortion for convenience], while urging those who are of military age not to bear arms in order to refrain from taking life—even that of the enemy."**

3. She may have contracted German measles or taken thalidomide and fears that her child will be horribly deformed.

4. She may have some physical condition that pregnancy could aggravate to the point of endangering her life.

5. She may be an unwed child under fifteen years of age.

On the surface, an extension of legal abortion into the above areas would seem humane and practical. It must be pointed out, however, that less than one fifth of the estimated one million women who obtain illegal abortions in a year do so under these circumstances. Four fifths of the abortions fit the following description given by a director of obstetrics and gynecology at a large New York hospital: "A married woman with two or three children, at the height of child-bearing, between 28 and 40." To be sure, this fact greatly narrows the scope of the humanitarian problem.

#### Basic Issues

Now let us consider some of the basic issues that must be faced in determining a Christian attitude.

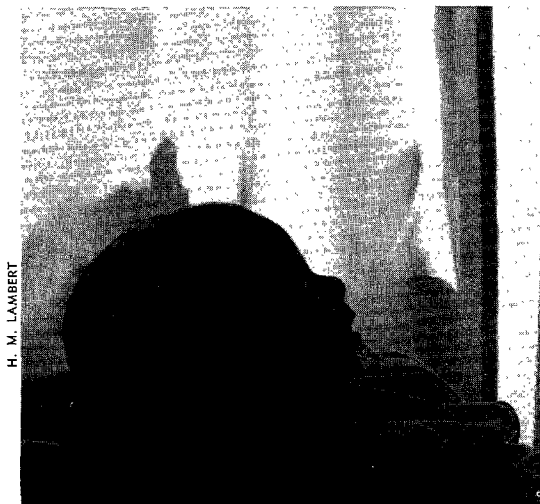
1. It must be recognized to start with that the right to life is not an unconditioned right. This is true even in the eyes of the most conservative moralists since they accept capital punishment, killing in

self-defense, the assassination of tyrants, and generally abortion when the physical life of the mother is involved. The fact that the right to life is not an unconditioned right makes it impossible to find an absolute that would forbid the taking of human life in all circumstances.

2. This is an age of much dehumanization and little of what Albert Schweitzer called the "reverence for life." It certainly behooves Christians today, therefore, to speak out on behalf of life, especially of defenseless life. Current lack of "reverence for life" is possibly the most frightening aspect of our secularized world.

3. Closely related to the problem of "reverence for life" is the penalty sensitive mothers sometimes pay for many decades as a result of their "abortion for convenience." For many women this experience has shattered their psychological well-being. In such cases a feeling of guilt is harbored that is heightened by the constant sight of happy, growing children. One young mother (now not so young) revealed in a conversation how each time she met a child (and now a young lady or a young man), she was and is unable to thrust from her the question, "Would my child now be like that? Possibly I could be planning for a daughter's wedding." Such guilt complexes sometimes become a threat not only to mental but to physical health.

*Human lives are precious. A mother who, under whatever circumstances, gives one to society, should be the object of consideration.*



H. M. LAMBERT



In other words, a mother's psychological problems must have thought when the spectrum of abortion is under consideration.

4. For many the crux of the abortion problem really is whether or not the fetus is already a human life. When does

the child become a "living being"? Is it such when it lives dependently in its mother's womb or only when later it lives independently outside it?

This problem can be considered from a medical and Biblical point of view. Medically, Dr. Andre E. Hellegers (Johns Hop-



H. M. LAMBERT

**To be sure, in the Christian's scale of values, the life of the fetus is not the only primary value to consider, though that life is weighted so heavily that only the most extreme circumstances could possibly be allowed to take precedence over it.**

kins University) lays stress on the stage of implantation five days after conception. There is presently no medical consensus on the timing of the identification of the human being. A considered judgment in this area by medical science would be helpful and interesting, be the time five days, three months, or eight months. However, for the moment there is here a gray area of apparent ignorance or unwillingness to take a stand.

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### The Biblical Approach

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Biblically, scholars again are divided. Some consider the Bible teaches that the fetus becomes fully human at birth when it draws its first breath. Such cite passages like Genesis 2:7: "Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being" (R.S.V.). Special emphasis is given to the "breath" of life. The same word is found in the story of Elijah's healing the widow's son (1 Kings 17:17). Again, in the prophet Ezekiel's book, God said to the dry bones, "Behold, I will cause breath to enter into you, and ye shall live" (Eze. 37:5). Actually, the Hebrew word is *ruach* and is translated as "soul," "life," or "breath," indicating etymologically that the Hebrews somehow connected breath, life, and being. Thus the entrance of "breath" at birth would start the "living being." Until that point the fetus simply would be a part of the mother's body.

On the other hand, the ecclesiast believed that "the spirit comes to the bones in the womb of a woman with child" (Eccl. 11:5, R.S.V.), although he gave no reason why he believed this or what the actual implication was. And when Elisabeth (the mother of John the Baptist) heard Mary's greeting, the baby within her leaped for joy (Luke 1:44). Would this indicate that it recognized the mother and participated in her life?

5. To be sure, in the Christian's scale of values (considering particularly number 1 above) the life of the fetus is not the only primary value to consider, though

that life is weighted so heavily that only the most extreme circumstances could possibly be allowed to take precedence over it. For instance, though every year thousands of upper- and middle-class women have abortions, many more thousands, perhaps millions, also have abortions under unspeakable conditions. The suggestion is that perhaps just as some societies legalize gambling or prostitution, abortion should be legalized under precise circumstances as a lesser evil. Possibly laws should be reviewed and updated to fit better the actual situation. If abortions are to remain a fact, the evil is compounded by endangering the lives of the mothers and the reputation of physicians.

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### Possible Alternatives

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6. When one considers the immense power of both technology and government, and the demoralizing invasion of secularism generally, considerate care should be the order of the day. All aspects of the problem should be in mind, including possible alternative suggestions to a liberalization of abortion laws beyond the area of therapeutic abortions. Perhaps society would find a better morality and more safety in promoting legislation to facilitate the care of unwanted babies under normal conditions amid signs of esteem and with expert medical care in order to assure them a decent delivery. And when the babies are born, can we not do more to assure proper care for them? Certainly here is an area where tax money would be justified to help women keep their babies instead of aborting them.

Human lives are precious. A mother who, under whatever circumstances, gives one to society, should be the object of consideration. She may have handled God's powers of creation in a wrong way, but God can forgive her, and society must.

All of this seemingly arrives at the conclusion that except in the extreme circumstances listed under our guidelines on therapeutic abortion, it would be better to enhance our reverence for life and the Christian way that leads to it.

# ABORTION IS NOT THE ANSWER



J. BYRON LOGAN

**RALPH F. WADDELL**

*Secretary, Department of Health, General Conference*

**W**HILE driving on the freeway between Los Angeles and the airport recently, I followed a station wagon that was packed full of children, ten by actual count. A large bumper sticker became more obvious in relation to the many passengers inside as it blurted out "Abortion is not the answer."

The question of abortion has become a serious problem to many of our ministers as they counsel with their parishioners, as well as with our hospital administrators as they deal with demanding patients and eager clinicians. The issues involved are confusing since they vary in philosophy from the ultraconservative position of our Roman Catholic friends, who disallow prevention or interruption of pregnancy under all circumstances, to the ultraliberals

who insist on the position favored by a number of States—abortion on demand. World health planners favor the latter position. Like the Jewish leaders of two thousand years ago they say, "Better for the embryo to die than the whole world perish."

In attempting to arrive at a Christian ethic in respect to the sanctity of life we must accept the mother's life as paramount. This priority is distinctly given in Holy Writ in the instruction given Moses relative to the punishment of a person injuring a woman with child (Ex. 21:22, 23). Based upon this concept, Seventh-day Adventists place a higher priority upon the mother's life than upon the unborn embryo or fetus. For this reason it is believed that an abortion is indicated if such



**History has shown that a society that loses respect for the person image soon becomes degenerate and falls apart.**

is necessary to keep the mother's health from being placed in jeopardy or if her life is endangered.

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**God's Original Plan**

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In the beginning God created man after His image. Man was instructed to be fruitful and multiply, to procreate after his kind—in the image of God. For this reason it is believed that man should attempt by every means at his disposal to ensure that his offspring be perfect in mind, body, and spirit.

It is therefore believed that a pregnancy may be terminated if it is known that the product of conception while in utero has been mutilated, deformed, or maldeveloped to the extent that it cannot become a normal individual. This may result from German measles, other severe viral infections, the taking of certain medications, or excessive radiation during early pregnancy.

It is also believed that it was God's plan for mankind to reproduce as was designed in order that he might more fully understand the close relationship between the Father and the Son. In the very beginning God established the marriage relationship, stating, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24).

It was in this sacred fellowship that children were to be conceived, born, and reared. Anything short of this holy arrangement is sinful. Pregnancies conceived as a result of rape or incest are not after this pattern. It is believed that such may be terminated justifiably.

One of the problems over which many have stumbled has been a distinction between principles and rules; between stand-

ards and laws; between morals and technics. Morality and the sanctity of life are principles. Modern technology has altered concepts and rightfully so. There was a time when an attempted abortion, regardless of the indications, was a much more serious undertaking than continuing the pregnancy, even though the expectant mother could not survive a delivery. That was before the days of aseptic technique, when infections were prime killers.

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**Regard for the "Person Image"**

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**Life is mysterious and sacred. It is the manifestation of God Himself, the source of all life. — The Ministry of Healing, p. 397. Human life, which God alone could give, must be sacredly guarded. —**

**Patriarchs and Prophets, p. 516.**

Sanctity of life was the principle then, as now. At that time this principle forbade instrumentation and abortion because of infection. Today the same principle may indicate that the pregnancy be interrupted. The basic problem that needs to be considered in analyzing the rightness or wrongness of abortion lies in the attitude of those concerned in respect to their appreciation of the human image or person image. History has shown that a society that loses respect for the person image soon becomes degenerate and falls apart. This was true of ancient Rome. Utter disregard was shown for the person image as they cast human beings into the arena to be devoured by lions. The person image was ignored when more than a million Jews were murdered in the gas chambers of Dachau.

It is believed that the person-image concept is vital to an adequate appreciation of the abortion issue. A thorough knowledge of this concept will dictate whether or not an abortion should be done; it will determine at what stage of pregnancy it should be done; it will evaluate priorities to be used in arriving at conclusions. An understanding of the person-image concept also



**Although we accept therapeutic abortion based on approved medical indications, we do not find abortion on demand compatible with our person-image concepts.**

gives meaning to sympathetic understanding while dealing with retarded children, senile oldsters, cripples, or those suffering from an incurable illness. It enables us to view life with stereoscopic vision.

An appreciation of the person image will require that the abortion, if done, shall be done as early as possible in the pregnancy, preferably during the first trimester. During those first three months the embryo develops to a total length of approximately three and one-half inches and has not reached the stage where it can be considered an identity. During this time the procedure will be less traumatic to the woman and can be done without placing her in jeopardy.

In the total program of family planning, which includes birth control, abortion must be thought of as a last resort. If there is any reason why the wife should not have children, it is far better to prevent conception than to interrupt it after it has occurred. The reasons for this preference are obvious.

**Parents should not increase their families any faster than they know that their children can be well cared for and educated. A child in the mother's arms from year to year is great injustice to her.**

**Adventist Home,  
p. 163.**

### **God's Way Out**

A "war on the womb" is being waged throughout most of the so-called civilized world. Statisticians have reported that there are currently 350 abortions performed per 1,000 live births in Eastern Europe, and 720 abortions per 1,000 live births in Japan. Based upon present trends it is expected that within ten years there will be 4 million abortions performed annually in the United States, or 500 per 1,000 live births.

As Christians we abhor the thought of wholesale carnage on this level. Although we accept therapeutic abortion based on proved medical indications, we do not find abortion on demand compatible with our person-image concepts. We believe that when there is a proved indication for abor-

tion that such should be done during the first trimester, or during the first three months, before the embryo can be considered to possess life in itself.

We are living in a godless age. Men have turned to their own inventions to work out their destinies. It is then no wonder that they press the panic button when faced with the possibilities of world famine, pandemic pestilences, pollution to

the point of making life untenable, or crowding to the degree that there is no ground upon which to stand. We see a solution

to this world's problems through the second coming of Christ. We have a hope that nonbelievers do not possess. We need to look

at this whole problem of family planning, including abortion, with sane minds and sound judgment. Realistically we provide for priorities, we honor the sanctity of life, we have

respect for the person image, we recognize that we are children of God created in His image. Procreation was designed by

God as a means of populating the earth. He created millions of angels, but He saw fit to create but one man and one woman.

In dealing with the world let us not be judgmental. They do not have our hope. World health leaders can see salvation of our planet in no way other than in limiting population growth. Their first try is prevention through adequate family planning; when this fails or is not used, they urge abortion. God has the answer to man's futility—a new heaven and a new earth.

**"Before increasing their family, they [parents] should take into consideration whether God would be glorified or dishonored by their bringing children into the world."—The Adventist Home, p. 162.**

# Abortion

## Guidelines

**I**N RESPONSE to the many requests for a position on the abortion issue as it relates to the Seventh-day Adventist Church and the health care institutions it operates, the General Conference officers in consultation with its Department of Health have developed the following guidelines. It is recognized that these guidelines are not the final answer but perhaps can serve a useful purpose at the present time.

No attempt has been made to answer such questions as the following: When does actual life begin, or when does the product of conception come to possess a soul? Are we concerned with potential life or actual life, or both? Does life have its inception in the egg or ovum? Before or after it is fertilized? Does it begin at quickening when movements are felt, or does it wait until the fetus has breathed? Aristotle advanced the theory that a male embryo receives its soul at forty days and the female at eighty.

The basis for these guidelines exists on the person-image concept, which is governed by a system of priorities with an ascending scale of values. It is believed that this person-image concept is the Biblical basis enjoined upon the church, is one that can be defended, and is one that we should support.

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*Agreed, To accept the following as suggestive guidelines for therapeutic abortions which might need to be performed in denominational hospitals in the United States.*

The Seventh-day Adventist Church's position on specific programs in any country must relate to its world involvements. Thus, the church has taken no position establishing general regulations governing the performing of abortions in church-controlled medical institutions everywhere. This does

not mean that the church does not favor and does not uphold standards, nor that it does not establish regulations; but rather that these standards and regulations are established in the various countries in which the church conducts hospitals.

The church is cognizant that attitudes and laws relating to permitted abortions are changing in the United States of America today. It opposes a laxity of regulations and practice that might contribute primarily to the lowering of moral standards of society. It is the position of the church that regulations relating to the performing of abortions are the proper business of responsible medical staffs of hospitals, such regulations to be approved by the hospitals' controlling board, and always to be in harmony with the laws of the State.

The termination of pregnancy by therapeutic abortion is a surgical procedure and should be performed only by qualified and licensed practitioners in accredited hospitals.

This procedure may be performed only with the informed written consent of the patient and her husband, or herself if she is unmarried, or her nearest responsible relative if she is under the age of consent. Under no circumstances should a patient be compelled to undergo, or a physician to perform, a therapeutic abortion if either has a religious or ethical objection to it.

In considering the indications for a therapeutic abortion, the consultative opinion of at least two licensed physicians other than the one who is to perform the procedure is medically indicated, except in case of rape or incest. One consultant should be a qualified obstetrician-gynecologist and one should be recognized as having special competence in the medical area in which the indications for the procedure reside.

The hospital in which the procedure is to be done should have a standing committee, selected by the staff according to a method approved by the board, that is empowered to deal with abortion problems, to receive and to pass on the consultative opinion relating to a proposed procedure, and to review all cases including physicians who have requested and have carried out such procedures.

The board of trustees of a Seventh-day Adventist sponsored institution should insist that the performing of therapeutic abortions be well controlled, that the practice and clientele of the institution not be

placed in jeopardy by the abuse of privilege, and that in all cases the staff act in accordance with the laws of the State, acceptable social standards of the community, and the moral principles taught by the sponsoring church.

It is believed that therapeutic abortions may be performed for the following established indications:

1. When continuation of the pregnancy may threaten the life of the woman or seriously impair her health.

2. When continuation of the pregnancy is likely to result in the birth of a child with grave physical deformities or mental retardation.

3. When conception has occurred as a result of rape or incest.

When indicated therapeutic abortions are done, they should be performed during the first trimester of pregnancy.

GENERAL CONFERENCE OFFICERS

# (((FEEDBACK)))

## Mixed Bathing

DEAR EDITOR:

In the January, 1970, issue of *THE MINISTRY* one of our ministers wrote concerning the matter of modesty. He pointed out that our criticism of the miniskirt did not seem to correlate with our complete lack of concern about mixed bathing. He, along with the editors, asked that others express their opinion on the subject, but there has followed a strange silence.

Is it possible that we know intuitively that mixed bathing is not proper, but since it is so universally practiced by the church it seems best to ignore the situation? If so, this is a "head in the sand" approach. No matter how universal some impropriety may be, we still have to answer individually in the judgment.

Perhaps there were those who did have convictions, but who felt it would not be politically expedient to express them. I once heard a conference president downgrade a particular pastor because "he's rather fanatical; he doesn't believe in mixed bathing."

We decry the wearing of shorts, the backless back, the plunging neckline, and the miniskirt, pointing out that such people are "half naked." But if that person switches to a condition of being three quarters naked (i.e. into swim wear), then all is well. Apparently if we want to do something badly enough, such as engage in mixed swimming, then the laws of modesty can be temporarily abrogated.

Until a few years ago at least, a person leaving a public beach in swimming attire and walking a block to a shopping area, would risk arrest for "indecent exposure." Isn't it a bit strange that what the world labels indecent, the church finds acceptable?

In one conference the following regulations are in force during camp meeting: "Swimmers are requested to use bathing caps and to be properly

and modestly dressed going to and from the pool. Street clothes or bathing robes are required." Think about this for a moment. The unavoidable inference is that once one gets to the pool, it will be all right to wear only bathing attire and be immodestly dressed.

Some say, "Well, I wouldn't go to a public beach, but I don't see what's wrong with a few Adventist couples swimming together." Years ago, Elder F. M. Wilcox, editor of the *Review and Herald*, printed an editorial in our church paper devoted mainly to the dangers of mixed bathing. He wrote:

Does the objection to promiscuous bathing apply with equal force at outings and gatherings among Seventh-day Adventists? With the employment of the same style of half-nude dress, we can see no difference in the application of the principle.—*Review & Herald*, June 13, 1929.

In referring to this article, Elder F. D. Nichol wrote: "I stand with him [Elder Wilcox] as to the doubtful propriety of mixed bathing."

Some years ago a group of ministers and their wives on a swimming party said and did some things not entirely appropriate for those who are leaders in God's cause. Somehow I feel that the improprieties of that day would not have occurred on an ordinary picnic. When a person sheds his clothing, he also tends to shed many of his inhibitions.

As far as I am aware, most of our colleges still have segregated bathing. If they do not, we are continuing to confuse our young people with our double standards.

I am not suggesting that we major in minors, or that the church try to legislate, but in view of the lateness of the hour it might be well for all of us to examine ourselves to be sure that our standards of modesty are honest and consistent.

DON HAWLEY

# Please, Preacher— Pause!

(For some profitable moments  
viewing the methods of Jesus)

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WILBUR K. NELSON

*School of Public Health, Loma Linda University*

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**J**UST what does it take to win a soul to Jesus Christ in the sophisticated seventies?

Let us pause, look at ourselves, and make a mental video tape (if not an actual one!) of our last evangelistic presentations. As we pause, watch, and listen, may God give us grace to ask a few honest questions.

1. Are we hearing, seeing, and feeling the concerns of the community?

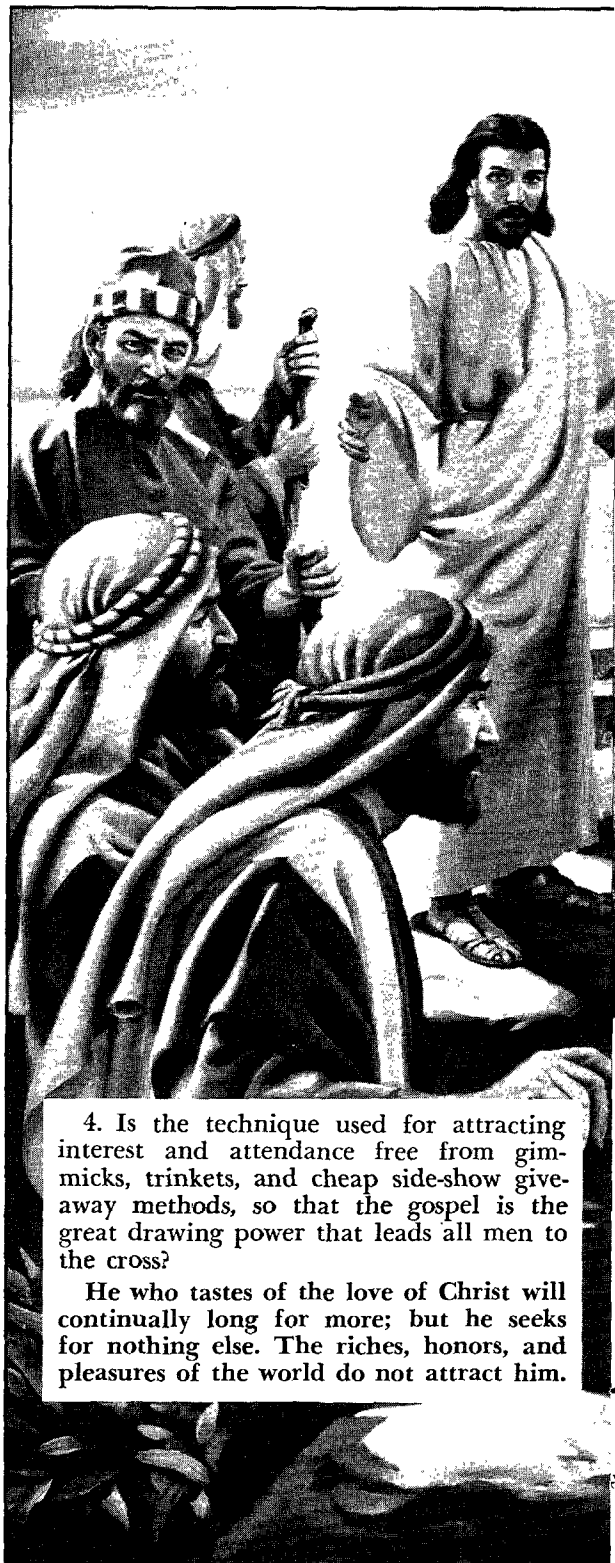
Social power, sanctified by the grace of Christ, must be improved in winning souls to the Saviour. Let the world see that we are not selfishly absorbed in our own interests, but that we desire others to share our blessings and privileges.—*The Desire of Ages*, p. 152.

2. Is our method the soft yet solemn, penetrating yet dignified, presentation of the way of salvation used by Jesus?

Christ spoke with such solemn dignity, and both look and tone expressed such earnest love, that Nicodemus [even a man of highest socio-economic status] was not offended as he realized his humiliating condition.—*Ibid.*, p. 173.

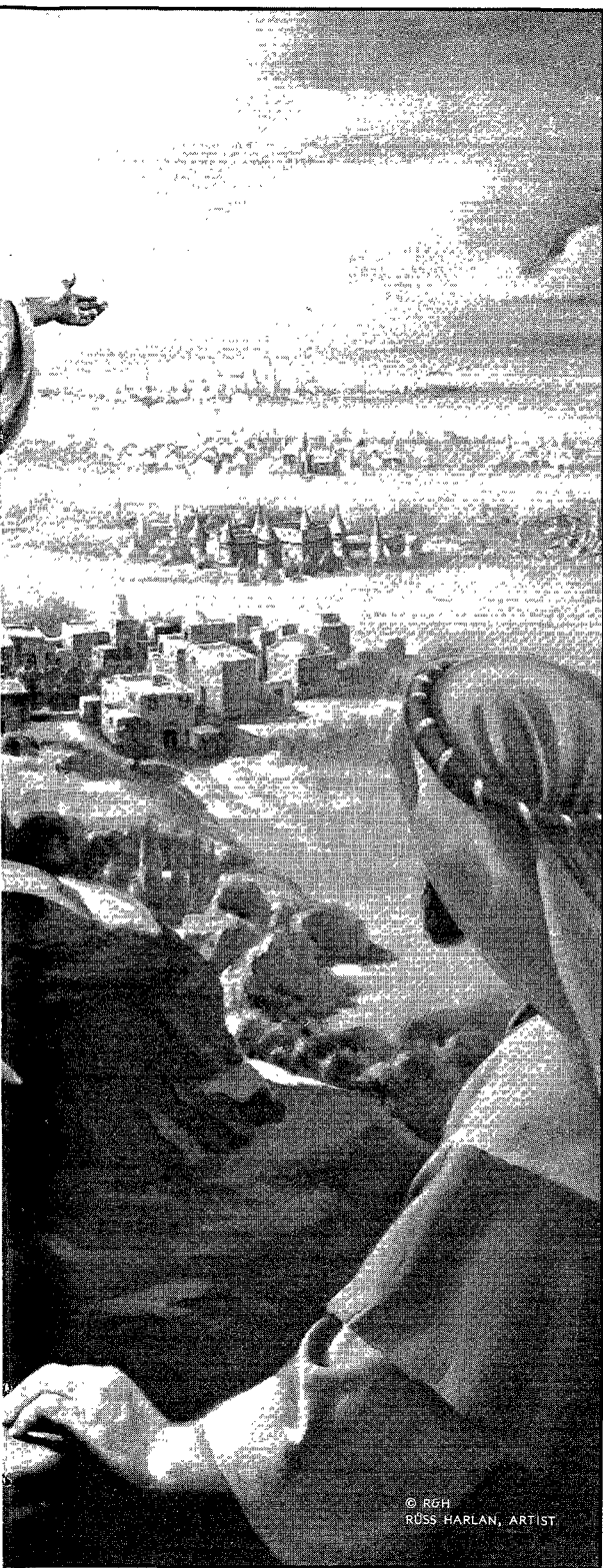
3. Does our preaching evidence an uplifted Saviour, revealed through an open Bible, in the hands of one surrendered to Jesus, so that every aspect of our work declares, "God forbid that I should glory"?

Those who are true to their calling as messengers for God will not seek honor for themselves. Love for self will be swallowed up in love for Christ.—*Ibid.*, p. 179.



4. Is the technique used for attracting interest and attendance free from gimmicks, trinkets, and cheap side-show giveaway methods, so that the gospel is the great drawing power that leads all men to the cross?

He who tastes of the love of Christ will continually long for more; but he seeks for nothing else. The riches, honors, and pleasures of the world do not attract him.



© RGH  
RUSS HARLAN, ARTIST

The constant cry of his heart is, More of Thee. And He who reveals to the soul its necessity is waiting to satisfy its hunger and thirst. Every human resource and dependence will fail. The cisterns will be emptied, the pools become dry; but our Redeemer is an inexhaustible fountain.—*Ibid.*, p. 187.

5. Do I truly understand and have I thoroughly experienced the power of the gospel that appeals to all men of all ages?

As witnesses for Christ, we are to tell what we know, what we ourselves have seen and felt. If we have been following Jesus step by step, we shall have something right to the point to tell concerning the way in which He has led us.—*Ibid.*, p. 340.

6. Am I following Christ's example in health evangelism, ministering to man's total needs?

During His ministry Jesus devoted more time to healing the sick than to preaching. . . . The followers of Christ are to labor as He did. We are to feed the hungry, clothe the naked, and comfort the suffering and afflicted.—*Ibid.*, p. 350.

7. Do I sense my personal responsibility to be a soul winner *now*, with total reliance upon God's power to make my faithful service fruitful?

In our work for God there is danger of relying too largely upon what man with his talents and ability can do. Thus we lose sight of the one Master Worker. Too often the worker for Christ fails to realize his personal responsibility. He is in danger of shifting his burden upon organizations, instead of relying upon Him who is the source of all strength. It is a great mistake to trust in human wisdom or numbers in the work of God. Successful work for Christ depends not so much on numbers or talent as upon pureness of purpose, the true simplicity of earnest, dependent faith.—*Ibid.*, p. 370.

8. Is my personal life so planned that I might through proper diet, exercise, rest, and temperate living strive for that wholeness embodied in Jesus, my Example in all things?

His body was strong and healthy. And throughout His lifetime He lived in conformity to nature's laws. Physically as well as spiritually, He was an example of what God designed all humanity to be through obedience to His laws.—*Ibid.*, pp. 50, 51.



*Ellen G. White.*

# Spiritual Overtones in the Ellen G. White Science Counsels

Part I

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**D. A. DELAFIELD**

Associate Secretary, Ellen G. White Estate  
General Conference

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**A** FEW years ago a small group of young people—including several young Jews from prominent families—became Seventh-day Adventists. Their first contacts were with a friend of theirs who was not a Seventh-day Adventist but who had been impressed by reading about Mrs. White's visions in the book *Early Writings*. These youth experienced a telling exposure to the facts of Mrs. White's experience as they read *Early Writings*. They were convinced of the genuineness of her Christian experience and of the divine origin of her spiritual messages, and were converted to God.

Included among the numerous books that they read was *Counsels on Diet and Foods*. So impressed were they by the reasonableness of the author's position on nutrition and its relationship to behavior that

they became both Christians and vegetarians—the latter even before they were baptized.

This experience and many more could be told to illustrate the broad dimensional quality of the Spirit of Prophecy messages, and the fruition in human experience of the important goal Mrs. White constantly worked to achieve—the making of man into a whole person. This included restoration of physical and emotional health, but more important, the recovery of the soul from sin through faith in the Saviour, Jesus Christ.

## Spiritual Goals of Spirit of Prophecy Counsels

It is always helpful for the Seventh-day Adventist professional man or woman to

***Divorce Mrs. White's spiritual views from her science messages and you have facts that will help human bodies and minds but save no souls.***

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keep in mind the spiritual goals of the Spirit of Prophecy writings whenever the Ellen G. White science counsels are explored.

Mrs. White never occupied a professional role. She was not a doctor of anything. She wrote no prescriptions, performed no surgery, examined no patients, made no diagnoses or prognoses, and collected no fees.

Like her divine Lord, Ellen G. White sought "first the kingdom of God." Apart from the goal of the restoration of human beings to the moral image of God and to optimum physical, mental, and emotional health, there remained scant justification for her involvement in science counsels. She sought to help prepare a people for the day of the Lord.

Mrs. White's health and medical ideas, her insights, observations, and teachings in the broad field of the physical and biological sciences, and indeed of psychosomatic medicine, must be understood in the light of the statement of Jesus, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Divorce Mrs. White's spiritual views from her science messages and you have facts that will help human bodies and minds but save no souls.

Mrs. White announced great scientific ideas, particularly in the medical science field and long before the world of medicine had discovered or had come to accept these principles, but she did not write as a professional journalist. Her mind and obedient pen moved with uncanny insight; for instance, she discussed the science of the mind with a conscious certainty that she

knew precisely what she was talking about.

Like the ordinary science researcher, she wished to be a benefactor to the human race. Even as the researcher seeks to improve public health and to prevent disease, so did Mrs. White. In this sense Ellen White was like the professional scientist. She sought the health and prosperity of all, and her written books—there are about a dozen of them with science themes and overtones—have brought great blessing to the Seventh-day Adventist Church and to the world. But at this point the comparison ends.

The ordinary scientist is usually a college graduate, and more often than not an M.D., a Ph.D., or a qualified practitioner in some specific area. When he writes on a science theme he approaches his subject in a practical way. He suggests a theory that he hopes will lead to the eradication of a certain disease. Then he describes laboratory experiments that he has undertaken in an effort to prove (sometimes they disprove) the theory. If he is fortunate, he may be prepared to announce the solution to the medical problem by describing a series of revealing experiments resulting from his research.

Hence, the medical scientist of today is a formally educated man or woman who undertakes research in the laboratory or in the field that he hopes will reveal facts resulting in the eradication of disease and misery. And we respect the scientist who is able to present to the world this information. But Ellen White's work in the field of science did not follow the preceding order of things at all. In the first place, she had no regular diplomas or degrees!

*Ellen G. White worked constantly to achieve the important goal of making man into a whole person. This aim included restoration of physical and emotional health, but more importantly the recovery of the soul from sin through faith in the Saviour, Jesus Christ.*



***When Mrs. White discussed science themes in the area of nutrition or psychosomatic medicine she did more than simply offer illuminating information. Her goal was to achieve the sanctification of the mind and the soul, as well as the health of the body. She sought salvation for her leaders.***

### **Mrs. White Not a Scientist**

Thus, Mrs. White was not prepared to bring to her science writings the advantages of scientific training, learning, and experimentation; indeed, there were no medical schools or colleges in the early days of her work that could have provided her with the scientific information so abundantly taught in her health counsels, even if she had attended them. This may seem strange, but she was uniquely ahead of her contemporaries even in some science fields.

Mrs. White's health counsels and messages were not announced to the world as theories or discoveries that were the result of laboratory tests or surveys she had made. Her cautions, for example, regarding tobacco as a "slow, insidious, and most malignant poison" (*The Ministry of Healing*, p. 327) were not backed up by a formidable array of scientific data and information. She announced the fact of tobacco's evil effects upon the human system with a simple lack of professional authority. She could say when she was discussing tobacco, as she wrote concerning the misuse of salt: "I give you the instruction as it is given me." And again she wrote of "the light given me by God" (*Counsels on Diet and Foods*, p. 344).

In one instance, when discussing the unhealthful diet habits of a certain family, she made clear that it had been presented to her by God that the food placed upon the table in their home was not wholesome. This knowledge had not been communicated to her by any member of this family, but in vision scenes had been opened to her mind by the great Nutritionist Himself. She was shown in vision the condition of this family's health. The mental outlook and spiritual life were being frustrated by unwholesome dietary habits (Letter 184, 1908).

### **Relation of Divine Counsels to Spiritual and Mental Growth**

Let us now see how the Ellen G. White science and health counsels were related to

spiritual and mental development. Wrote Ellen White:

One of the most deplorable effects of the original apostasy was the loss of man's power of self-control. Only as this power is regained, can there be real progress.

The body is the only medium through which the mind and the soul are developed for the upbuilding of character. Hence it is that the adversary of souls directs his temptations to the enfeebling and degrading of the physical powers. His success here means the surrender to evil of the whole being. The tendencies of our physical nature, unless under the dominion of a high power, will surely work ruin and death.

The body is to be brought into subjection. The higher powers of the being are to rule. The passions are to be controlled by the will, which is itself to be under the control of God. The kingly power of reason, sanctified by divine grace, is to bear sway in our lives.—*Counsels on Diet and Foods*, p. 73.

When Mrs. White discussed science themes in the area of nutrition or psychosomatic medicine she did more than simply offer illuminating information. Her goal was to achieve the sanctification of the mind and the soul, as well as the health of the body. She sought salvation for her readers. Essentially Mrs. White was a spiritual author, burdened to save the lost and to bring them to God. I might say that the testimony of Jesus that she bore was also a testimony to Jesus' love that sprang from her own heart. This testimony is greatly needed today. There is no greater healing power.

To illustrate the point of the high priority Mrs. White set on spiritual values, let me refer to a report made by a psychologist at a medical meeting. This professional man spoke of his efforts to help a dozen poorly adjusted people to "adjust" to life. Then he described a dozen friends of his who were "adjusted" but were nevertheless unhappy and bored with life. Later, in an editorial, a writer asked a loaded question, To what did the doctor seek to adjust his unhappy patients—to boredom? It was a good question. Life devoid of God and faith and spiritual values can be boring and unhappy indeed!



# EVANGELISM '72 MEANS ACTION!

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**N. R. DOWER**

*Secretary, Ministerial Association, General Conference*

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**T**HE call has sounded. The action has been taken. The plans are moving forward with a great spirit of enthusiasm, co-operation, and coordination. Prospects are bright, for the Lord is truly leading His church. Great things are about to take place. Once again North America will lead out in a program of all-out soul winning.

Evangelism '72 is no longer just a visionary concept. Specific and well-thought-out plans are being laid. Committees are at work to implement every aspect of the program voted at the Autumn Council. The president of the General Conference is supporting it, and the vice-president of the General Conference for North America is the guiding voice in the program. Administrators and ministers in the field, pastoral and departmental, along with church officers and members, are seeing in Evangelism '72 the beginning of a great advance that will not end until the work is finished and Jesus comes.

This is a time when every pastor, every church officer and conference administrator, is concerned with one basic objective. We must present in the most certain, appealing, and clear-cut way we can the blessed good news of the soon coming of our Lord. We must not depend upon others to do this for us. We must not expect the minister to do it by himself. This mission—the true mission of the church—requires that every worker, every member, every agency, every institution, and every other aspect of our

great world work shall be concentrated on this one great challenge. Young and old must become participants, not merely spectators. There is need for the enlistment of every member, followed by training programs in every church. We must get the good news out. We have a message of hope for the world that is long overdue.

We must think in terms of entering the dark areas around us. There can no longer be dark counties nor unentered communities. The messenger of the Lord saw light communicated to every village and town. It is essential that we follow this pattern. It is necessary for our large churches to become so burdened for these areas around them that hundreds of their members will move out into the needy sections and begin a work for the Lord there. These should be encouraged not only by word but by financial assistance until the newly formed company they establish becomes a full-blown church able to carry the financial responsibilities that are normal in every church.

Conferences must study anew the territory for which they are responsible and plan a well-organized, coordinated program to reach the whole field. It may be that special appropriations will have to be made, but the best investment we can make is in the extension of the Lord's work beyond our present borders. Our great cities must be made to swarm with new churches and members bearing witness for the Lord and His saving truth. Let us not worry about

what to do with the new members who come in from such a thrust, for the Lord will open the way when we begin to move forward in harmony with His command.

Evangelism '72 must contemplate reaching every man, woman, and child in the North American Division. Every home must be contacted and every person have a chance to receive the light. This will require that children will work for other children. Youth will work for other youth and older people will work for men and women in their own age group. In addition to all this, everyone must be working for everyone else without regard to age or circumstances.

Then, too, the church must become a suitable place into which to bring new members. The coldness, indifference, and unconcern that is found in some places must melt away before the warmth of the love of Jesus Christ in the lives of His people. Through the church is to be revealed to men and women everywhere the final and full display of the power, glory, and love of the Lord Jesus. Revival must take place soon or it will be too late for some. Reformation is imperative now or many new members will become discouraged as they see the gap between what we teach and profess and how we live. In fact, it is in this area that we find much of the reason for our apostasies and our meager results in the past.

We have heard people say, "Evangelism doesn't pay. People who are baptized just do not stick. They come in the front door and go out the back door. The days of evangelism are past." This raises some pertinent questions. Who told anyone to open the back door in the first place? Who showed the new ones where it was? What caused them to pass from front to back and then go on out? Why has evangelism not succeeded any more than it has?

The servant of the Lord has given us light on this question which we need to take seriously to heart.

The Lord has His representatives in all the churches. These persons have not had the special testing truths for these last days presented to them under circumstances that brought conviction to heart and mind, therefore they have not, by rejecting light, severed their connection with God. Many there are who have faithfully walked in the light that has shone upon their pathway. They hunger to know more of the way and works of God. All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy

Spirit. Many are on the very verge of the kingdom, waiting only to be gathered in.—*Testimonies*, vol. 6, pp. 70, 71.

Why must they wait? Why cannot the Lord now gather them in?

The Lord does not now work to bring many souls into the truth, because of the church members who have never been converted and those who were once converted but who have backslidden. What influence would these unconsecrated members have on new converts? Would they not make of no effect the God-given message which His people are to bear?—*Ibid.*, p. 371.

Where is the problem? Certainly not with the message, nor with the Lord. It is not with the Holy Spirit. It is not with those honest souls outside the church. It is not with the people who are crying to God for light and truth and the Holy Spirit. The problem is found in the church itself. The unconverted members of the church and those who were once converted but who have backslidden are, in the opinion of God, responsible to a large degree for the apostasies among us, as well as for the small returns from our evangelistic endeavors. This the church must be led to see and fully understand, then remedy.

The answer is clear. We must experience revival. We must repent of our sins. We must be reconverted. A genuine reformation must take place among us. We must settle in our hearts that we will do whatever the Lord tells us to do. We must no longer hold back. We must walk in all the light that God has given in every area of our Christian experience. We must turn aside from the cheap and sinful practices of the world, its lustful entertainments and soul-destroying sin, and come into the full relationship of sons and daughters of God. We must remember the Sabbath to keep it holy. We must stop doing our own ways and finding our own pleasures. We must change our habits of eating and drinking and bring our lives into harmony with the inspired counsels. We must change our modes of dress and bring our lives into conformity with God's standards of modesty and heart purity. We must sense that spiritual life is nurtured by feeding on the Word of God and prayer, and we must make ample provision for these spiritual exercises in our daily program. We must begin to be in daily practice what we know we must be if we are to be ready for the soon coming of our Lord.

(Continued on page 44)

# Up With Summer!

K. E. H. RICHARDS

Associate Pastor, Azure Hills Church  
Colton, California

Summer is a slow, low period for many churches. After all, summer is vacation time, and the pastor himself is often missing from his pulpit. He must attend

*Has the "ho hum"  
spirit caused a summer  
slump in your church?*

H. A. ROBERTS

the camp meeting and help at summer camp. Then there is his three- or four-week vacation. So with the pastor's absences, as well as those of vacationing members, the church can easily catch the "ho hum" spirit.

This condition is unfortunate and in many instances unnecessary. A good businessman tries his best to keep his business going full speed ahead at all times. If he sees that the business is beginning to slow down he immediately tries to identify the cause and find a remedy. Why should he stand by and watch his business lose customers, its good image, or any of its potential to serve? Similarly, the good pastor should not unnecessarily allow his church to lose the momentum it has been building for the nine months before summer.

Recently a group of ministers gave considerable thought and study to the question, How can we avoid the summer slump? Here are some of the suggestions that were made:

1. Make up your ministerial mind that with God's help there will be a summer jump instead of a slump—that your church will be growing instead of slowing. Ask God for guidance.

2. Take your vacation, or at least part of it, at another time of the year. If you must take part of it during the summer, plan that it be taken close enough to home so that you can be in your pulpit on Sabbath.

3. Unless your church is in the far north, initiate a plan for installing an air-conditioning system. Some members might think such a system an extravagance. Remind them that the church is a center for winning souls and its effectiveness as such can be enhanced by air conditioning. A short time ago a pastor informed me he had just discovered that several interested persons were attending his church instead of another one down the street simply because his church was air conditioned.

4. About the third week in May (after planning with the proper committees) begin your "Up With Summer" campaign. Preach a sermon on "Summer: a Time of Harvest" or "What Will You Do This Summer?" Proverbs 10:5 could serve as the key text. Point out the fact that in the summer months some are tempted to break the good habit of regular church attendance and become spiritually lazy. Empha-

size the fact that the summer offers many opportunities for reaping a harvest of souls. It is a time when one can develop his talents as a worker in God's vineyard.

Share with the congregation some of the concrete plans that will be implemented for church growth, spiritual development, and evangelistic outreach during the approaching summer.

Before the next Sabbath rolls around send out a church letter reflecting the same ideas and plans mentioned the previous Sabbath. Encourage the elders to speak positively of these great summer plans as they systematically visit the other members. Of course, you will be making the same emphasis in your visitation program.

5. The youth activities committee should plan some kind of summer-witness program. It could take the form of "sing-ins" at the local park. This should be preceded by some practice sessions in which not only the musical aspects could be worked out but also the spiritual. The participating youth must be shown how to lead a person to Christ as Lord and Saviour. At the close of the sing-in one of the musicians could very simply state that he and the others leading out would like to "get acquainted with you, and if some of you have hang-ups with drugs, parents, or what have you, maybe we can help. Anyway, before we leave let's rap a little." As they meet and talk individually to those who remain, there will be opportunities to point some to Christ as the way to real living, and as the answer to guilt, purposelessness, and powerlessness.

It would be well to take some appropriate gospel tracts along dealing with basic issues such as God, sin, salvation, victorious living, health, and the future. These should have the name, address, and telephone numbers of the local church stamped on them along with the hours services are held. Such tracts would leave the recipient with a concrete reminder of the conversation he has had with the Christian he met at the sing-in and it would also give him additional information and encouragement.

6. Hold an evangelistic series of meetings. Make it different. Use a different technique. If necessary, invite a nearby pastor to do the speaking, or use an unusual means of illustrating our messages.

These meetings could begin in the

*Many have found their first interest in the church and in Christ at a church picnic.*



second half of the summer and should be preceded with a preparatory visitation program carried out by willing members. The sing-in group will by this time have some interested persons ready to attend. Letters of invitation should be sent to interests found through other channels such as the Voice of Prophecy, Faith for Today, et cetera.

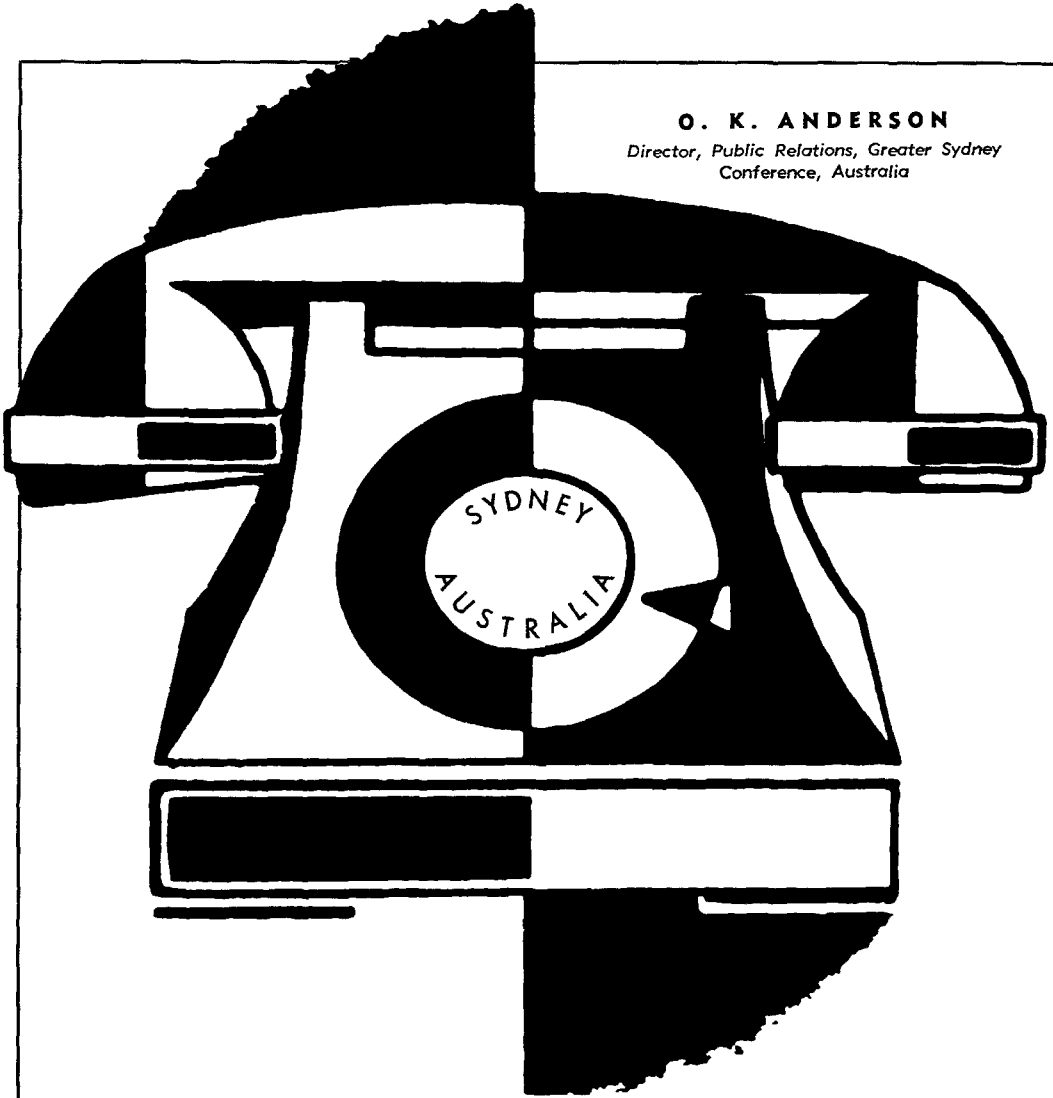
7. Summer brings opportunities to use the out-of-doors for the benefit of the entire church. Church picnics can be a welcome variation from the indoor activities of the cooler part of the year. Such picnics

should be promoted not only as a time to develop the togetherness of families and of the church membership as a whole but also as an appropriate time to invite neighbors and friends. Many have found their first interest in the church and in Christ at a church picnic.

This list of suggestions for an "Up With Summer" campaign could be extended, but the main idea is simply to constructively anticipate the summer. Use your imagination. Have a plan and do your best to implement it. Up with summer for the glory of God!

**O. K. ANDERSON**

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# **TELEPHONE EVANGELISM**

**F**OR the past eight years we have operated a service in this city known as Dial-a-Prayer. During these years 2,750,000 calls have been made. This service offers to the caller a short prayer that seeks to draw him closer to the heart of Christ. Occasionally at the end of the message we extend the thought that if the caller would

like to have a Bible or a book that would help him get better acquainted with the Master, we will be happy to respond to the request and help him know the truth through the great medium of God's Word.

In viewing the success of this program, we decided to begin a program of telephone evangelism. In this way we could



present the basic truths of God's Word through a medium that had already, to some extent, prepared the way. The result: ENTHUSIASM! Telephone evangelism has been widely accepted in Sydney, the largest city in Australia—the land down under. In May, 1969, we began our first week of ministry by telephone to the populace of this great city.

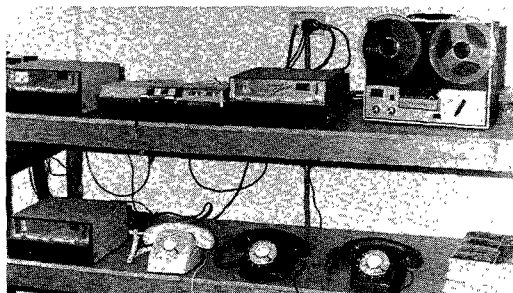
While planning for this program, we considered carefully what we might use for a name and decided upon Good News. Our thinking was that perhaps Good News would identify the message of truth as distinct from the common news of the day. However, the postmaster general's department suggested that we incorporate the word *Gospel* into the name, thus leaving no doubt as to the real message we wanted to present. This we did, and the result

was that our program became known as the Gospel Good News.

What an effective means of communicating the gospel of Christ this has proved to be! By telephone we tell everybody—this is our job. The infant service, telephone evangelism, grew so quickly that the postmaster general asked us to install more machines. We now have three operating morning, noon, and night. The messages are changed daily, and several special offers such as a free gift Bible and Bible guides are made to the public.

Each call is handled in the following manner: A message is spoken for two minutes and twenty seconds, followed by an invitation for the caller to make a request for our Bible guides. To date, 82,299 persons have called our telephone community service, and some 2,500 persons have made request for our Bible guides.

*(Top) Pastor Anderson preparing Gospel Good News tape. (Bottom) Some of the equipment used in preparing messages for the public.*



### Baptisms Result

Recently our hearts rejoiced as we witnessed the results and saw actual fruitage for our efforts. Four precious souls were baptized who had accepted the truth through direct contact with telephone evangelism.

Our ministers and evangelists in this city have been delighted to visit those first contacted through this program. Now as we venture further into the second year of Gospel Good News we are thrilled to see good progress. Although financially we have been unable to do expanded advertising through the avenues of newspaper and radio, we do have what we call a "daily clientele." The service has been so popular that if we did advertise we would soon have a blockage in our communication network; the lines would overload and break.

One interesting fact that has become more and more evident is that when we present the controversial subjects such as the Sabbath, the state of the dead, and other distinctive topics of this nature, we receive an increase in the number of requests for the literature we offer.

Let us rejoice that the third angel's message is being heard and understood in these days of turmoil and distress. Surely all should sow the seed of God's marvelous truth by every possible method and pray as did the apostle John, "Even so, come, Lord Jesus."

# How to Be



ALAN CLIBURN

*Don't be like the leader who said, "There go my people;  
I must follow them, for I am their leader."*

# the BOSS

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**J. L. BUTLER**

Chaplain, Riverside Sanitarium and Hospital  
Nashville, Tennessee

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**I**N THE account of the exploits of David's mighty men in 1 Chronicles one saga stands out as a prime example of valor and dedication to leadership far above and beyond the call of duty. David was in hiding for his life in the caves of Adullam, fearful of King Saul, who was bent on his destruction. Deposed from his childhood city by a garrison of Philistines, "David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, that is at the gate!" (chap. 11:17). This was by no means a command to those in his hearing; it was more an audible thought, born of nostalgic reminiscing and possibly uttered with a sigh. He was aware of the complete impossibility of the fulfillment of his idle wish, for "the Philistines' garrison was then at Bethlehem." Three of David's men heard his desire, and his wish became their passion. "And the three brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David" (verse 18).

This dedication of David's mighty men said something about their caliber. But of more significance, it said much about David as their leader. This type of wise leadership and team dedication is not totally nonexistent in our age or in the Seventh-day Adventist organized work. A worker in one conference was heard to say about his conference president, "If he needed a

man to go from church to church to clean the rest-rooms I would volunteer." This, I submit, says something about this dedicated worker, but it also says much about the leadership qualities of the conference president.

The kind of leadership loyalty described above does not come about by accident. It is not the result of organizational financial posture or geographical location. Five-figure salaries cannot buy it, nor unlimited expense accounts produce it. It springs of itself out of a satisfactory human-relations experience between the executive and his subordinates. It is the natural outgrowth of the proper combination of situational and personality ingredients.

It is no secret that there are workers who view approaching visits from their president with no great pleasure. The relationship is characterized more by fear, trepidation, and at times ecclesiastical jealousy. Nor is it a secret that some workers await the arrival of the biennial or quadrennial session in hope of a change in leadership, or in hope of becoming the leader's replacement.

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## The Dynamics of Leadership

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What are the dynamics of a tight, closely knit, mutually dedicated conference, school staff, or other organization? How does a leader grow to enjoy the demonstration of the spirit of dedication exem-

plified by David's mighty men? Executives, administrators, and aspiring leaders are invited to consider objectively the following suggestions:

1. **Be Yourself.** Leadership is not what the leader *does*, it is what *he* is. Methods, theories, techniques of leading men, may be studied and compared, but the fact must be faced that the difference between success and failure rests not so much in the technique, but in the leader himself. More attention needs to be focused on the personality factors of the man himself. This does not mean that there can be listed a certain combination of personality characteristics that are optimum for leaders. Men and women of a wide variety of personality types can function well in leadership situations. Any personality pattern that permits rich and deep relationships with other human beings to develop is satisfactory. But above all, a leader leads best being himself. If your leadership approach springs from any source other than the real YOU, you are a phony, and in this day and age even children can spot a phony at a hundred paces. It is no small wonder then that a leader operating under the guise of something other than his real self is ineffective. The staff, sling, and five smooth stones that are your own familiar equipment are always more effective for you than Saul's armor.

2. **Be Aware of Human Needs.** Those who work with people need to be keenly aware of and sensitive to human needs. The tremendous power Jesus demonstrated in moving and leading people lay in His tremendous interest in people. "But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man" (John 2:24, 25). He really knew what made men tick. He was aware of their deep heart longings. His was a sensitive soul from His childhood up. "At all times and in all places He manifested a loving interest in men, and shed about Him the light of a cheerful piety."—*The Desire of Ages*, p. 86. He specialized in the whole man—all that concerned man concerned Him. He was not a manipulator of men, using them as rungs of a ladder to hoist himself to a higher position. His love was for people, not things. "He was interested in every phase of suffering that came under His notice."—*Ibid.*, p. 92. His interest and concern for His workers was

in no way a selfish compartmentalized concern. He knew His team.

Christ's knowledge of men was not the result of special divine power unavailable to us. He employed no advantage that we are not offered. His knowledge of men was the natural concomitant of His interest in men.

The successful leader today recognizes his men's emotional needs and drives, as well as their financial needs. (An increase in salary does not always produce an increase in dedication or production.) Everyone has a need for recognition and wants to believe that he amounts to something in the opinion of others. Never be reluctant to express approval. Adequate recognition of good behavior is one of the best ways to produce continued desirable behavior. Carnegie, in his classic *How to Win Friends and Influence People*, advocates that we be hearty in our approbation, and genuinely lavish in our praise.

Even when censure is in order it can be sandwiched between praise and approval. The Christ of the seven churches shows skill with this method: "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil. . . . Nevertheless I have somewhat against thee, because thou hast left thy first love" (Rev. 2:2-4). To the church the rough edges of censure are softened with the gentle cushion of praise. Approval exhibits trust and confidence. Your men crave it, but it adds nothing to the operating budget!

Wise leaders capitalize on their men's need for belonging. Man is a herd creature, group-oriented by nature. Everyone wants to feel that he belongs, is appreciated, needed, and valued by his significant group. Nobody feels warm toward the circle that shuts him out. So generate the spirit that yours is a great team to belong to.

The need for a cause must not be left out. Every mature, adjusted, well-integrated personality needs a cause—a superstructure around which to build his life and activity, a flame to set ablaze, a goal to fill his sights, an azimuth to plot his trajectory. The real leader is cause oriented, and his followers are of the same stripe. He fills their need for a cause with his cause. They espouse it as their own, and it indeed becomes their own. Dedicated service far beyond the call of duty and above

the requirement of the paycheck is the due reward of the executive who is sharp as to the needs of his people.

3. **Disdain Me-Too-Is.** Don't be afraid to have a few mavericks on the team who disagree. Independent thinking needs to be encouraged, not for the sake of rebellion, and not in areas where we have a "Thus saith the Lord," but as part of the quest for originality and integrity. Demand that your men be thinkers, not mere reflectors of your thoughts. (See *Education*, p. 17.) Me-too-ism has a deadening effect on progress, and overconformity can inflict a crippling stagnation. Criticism is not generally directed at the leader personally. Learn how to handle it. Back off and view it objectively. It may well have merit. Often you are too close to your own problem to see all the details of its scope and implications. Use your committee as a "think tank." Many employees have fertile, creative minds. Build well your own independent system of values, but be tolerant of views divergent from your own. Give the other fellow's argument a good look. Back away, look again before arguing for your position.

4. **Check Your Own Maturity.** The leader of men must be a man. Again Christ serves as an example of perfection in symmetrical maturity. From childhood on, His life was characterized by steady, harmonious increments of manliness. His brief ministry was replete with proof that He is history's one perfect model of physical, mental, emotional, and spiritual maturity. From a child He demonstrated a precocity well beyond His years. Of Him it is said that "at a very early age, Jesus had begun to act for Himself in the formation of His character" (*The Desire of Ages*, p. 86).

The entire chapter in the book *The Desire of Ages* entitled "Days of Conflict" is replete with descriptions of traits that are criteria of maturity rarely seen in those of even greater years. Mature men are not self-oriented, not egocentric. Pity the employees who must work for the self-centered boss.

The mature boss is able to assume responsibility. He does not rely on others for his behavior, nor blame others for his failures. He objectively attacks problems and issues, not people. He is mature enough to see and separate the two. He is able to "bind time," that is to say, he takes the long view. He is not "now"-centered.

Now, or the immediate, is viewed as part of the great over-all picture. He endures present discomfort or pain for future gain. The mature man does not attempt to disguise reality or escape it. He knows that the head-in-the-sand approach will not make the problem go away. He believes in himself and his cause, and has a comprehensive sense of optimism and "can do." He thinks big, and talks success, not failure. Like the good army officer, he never gives a command unless he is confident it will be obeyed. Wishy-washy leaders lead wishy-washy men. Don't be like the leader who said, "There go my people; I must follow them, for I am their leader."

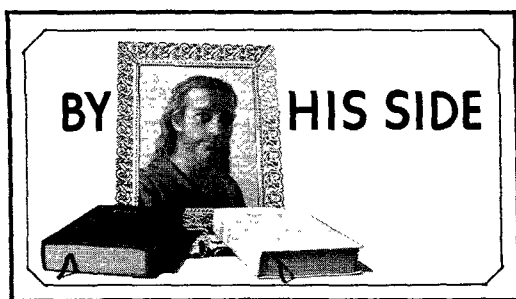
Successful leaders are never bored with their work. They have a breadth of interest. There are so many things to see and do. There is so much good even in the common things.

The mature man is well aware that negative situations will arise. The more closely gears are meshed, the greater opportunity for friction. Negative situations need not take one by surprise. It helps to plan ahead for such situations and react in pre-planned ways. Again, attack the situation, never the persons involved in the situation. Ask questions: "What happened?" "How did it come about?" "Could you go over the part about so and so once more? for I want to make certain I understand you correctly," "What do you think can be done about it?" Then listen. Listening allows the other fellow to let off steam, but even more important, it might impart useful information. Blessed be the leader who knows how to listen even when time is at a premium.

The mature boss is understanding. Understanding means more than a collection of hearsay facts. It involves insight and ability to develop rapport with people. Such a leader will not need to worry about what his men will say behind his back, or whether they will take advantage of him.

Finally, loving leadership develops a loving team. It is said that a sports reporter cornered Vince Lombardi, former coach of the Green Bay Packers football team, at the conclusion of a championship season and queried him as to the secret of his team's victory. Vince replied with a wide grin, "My men love each other!"

After all, "the greatest of these is love."



A Shepherdess Feature Conducted by Dollis M. Pierson

# in life- in death- in christ

**LINDA MAE DRISCOLL**

*Teacher's Wife, Fulton College, Fiji*

THE early sun had not yet dropped its golden good-morning kisses on the mountaintops when I heard steady footsteps. As I lay in bed on this cool, clear morning, I pulled the covers up more closely and listened to the swift, definite tread. There were two people—man and woman—for their voices betrayed them. They came past my window and were quickly gone. He was tall and walked with a brisk, unhesitating stride, and the little woman beside him kept pace effortlessly. They were talking together in firm, natural tones, not about the trivial but quoting from favorite authors. How could anyone, so early in the day, move so fast and think so clearly? The wonder was heightened by the knowledge that they must have already covered several miles. This was no casual stroll; it was a daily practice. Here were two people who were thrice in love: in love with each other, in love with their God, and in love with the life with which He had endowed them.

Then the blow fell. It was a crushing blow. This vibrant, vital mother of three became ill, and the illness was diagnosed as cancer. The life she loved was to be taken from her, and the family would have to part with their dearest one.

It took a long time for the virus to do its deadly work. Too long. The two years of medication, hospitalization, of pain and suffering known only to the sufferer, were described by this woman of faith as a night-

mare, and made her long to fall asleep in Jesus. In the prime of life, before the brush of middle age had lined her face or streaked her hair, this minister's wife was called to her final rest. And the age-old question automatically forms itself on our lips—why?

But it is a question that we dare not ask, because the sufferer has answered it herself: "To the glory of God." How could this woman, deprived of everything that meant life, glorify God? We may never know how, but we can and do know that she did. Never a murmur or complaint escaped her lips. When suffering was keenest she had a word of encouragement and consideration for her nurses. She gave praise to God daily for faculties that were left to her, and those who visited to offer comfort and condolence found themselves inspired and blessed by the one they sought to help. These long months were a constant testimony to the power of the Word she loved so dearly. That power was not given to heal miraculously, it was not given to remove pain and suffering, but it was given for strength and triumph over the trial. She, with her husband and family, had found the Christ of the cross sufficient for every need.

Another older friend surprised me one day. "I have wondered a thousand times why God has led my life in this way." Sitting back in the chair, I looked more closely at the speaker. She was to my way of thinking entirely beautiful. Her skin was clear,

her pink cheeks were enhanced by her soft gray hair. She stood tall and straight and was always perfectly groomed. Her dignity bore no trace of pride, and the line of her lips was natural and sweet. I came to talk with her because I loved her dearly and she was always an inspiration.

She too had received a diagnosis of cancer. "It is in your stomach," she was told by her doctor, "and it will grow and grow, and you will finally choke." Six months was the time allotted to her by the medical fraternity. Maybe she would last a year or two if she submitted to immediate surgery.

Her minister husband took her home from the sanitarium. They decided against the surgery that offered so little hope, and in her weakened state she lay in bed as her husband prayed with her and for her. She was anointed, and the miracle they sought was performed—complete recovery. More than twenty years later no trace of the cancer could be found. She became strong and well, and once more stood by her husband's side as his right-hand helper. But not for so very long, because her husband sickened, and she sat by as he died an agonizing death. Yes, her life had been prolonged, yet it was she herself who in the ensuing years was repeatedly to ask the age-old question—why?

In the extension of life granted to her she was to pass through some of the greatest possible emotional strains and stresses—facing problems that culminated in the tragic death of the younger of her two sons. Before a year had slipped past the ever-watchful eye of Father Time, the older son also died suddenly and unexpectedly. On one of these sad occasions I sat with her, and spoke thoughtlessly, "I know how you feel." Her reply was soft, but definite. "No, you don't." And I knew that she was right, for how could one who had never parted with a close loved one know her feelings? She was suffering as much emotionally as one could ever suffer physically.

Still her serenity remained unruffled, her faith undimmed. This minister's wife will always remain to me a supreme example of the loveliness of true Christian womanhood. Her sufferings seemed to increase her charm, and never did she uselessly sit and bemoan her fate. Faithfully and cheerfully she carried more than her share of household duties until her last illness. She lived well past the allotted

span, and although she could not know the answers to her questions, she could and did know her God.

To our faulty human reasoning premature death is a tragedy, and equally so, prolonged life can be a disaster. Without God, our thinking on these things leads only to confusion. Why should one die when life offers so much? Why should one live to drink a cup so full of sorrow? And why should such happenings be the lot of the righteous? Were these women, like Job of old, chosen by God and permitted to suffer because of their inner strength? Did they live and die to demonstrate that Christ is all-sufficient for me, also?

May God grant us the grace, as Christian wives, courageously to stand and work at the side of the men of God we have married. May He give to us the fortitude to face life as it comes, ignoring the petty annoyances, and to seek to look into the great purposes of God. May He hold out to us the reminder as we ponder life's problems "that faith can see farther through a tear than through a telescope."

Then when the last great golden morning dawns over the mountaintops of the Promised Land, may He grant to us the privilege of standing on the sea of glass beside these noble women who learned through their pain to live and to die in Christ.

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### Wives' Reward

"If married men go into the work, leaving their wives to care for the children at home, the wife and mother is doing fully as great and important a work as the husband and father. Although one is in the mission field, the other is a home missionary, whose cares and anxieties and burdens frequently far exceed those of the husband and father. Her work is a solemn and important one—to mold the minds and fashion the characters of her children, to train them for usefulness here, and fit them for the future, immortal life. The husband in the open missionary field may receive the honors of men, while the home toiler may receive no earthly credit for her labor. But if she works for the best interests of her family, seeking to fashion their characters after the divine Model, the recording angel writes her name as one of the greatest missionaries in the world."—*Christian Service*, p. 207.

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# My Personal Part in the Ministry

ROSALIE H. LEE

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**W**HEN I was asked to share something of my personal part in my husband's ministry, I thought, What do I really do to help him that is worthy of mention? There are countless things that every minister's wife probably does that are hardly significant enough to recount, like being his secretary, housekeeper, cook, et cetera. Are any of these my greatest contribution to his ministry?

Then it dawned on me that perhaps it is not so much the things I do to help him

that count, as it is the involvement I feel and the interest I have in his work. We are concerned together over souls, we pray for them together, and as often as I can, we visit them together. I am interested in every phase of the church program. The church's problems are our problems; their joys and sorrows are our joys and sorrows. Our life centers around my husband's ministry to the church.

My involvement in the church, of course, has been a way of life for me—for twelve years I worked in various churches as a Bible instructor before, and for one year after, we were married.

Becoming a minister's wife has been a natural transition, for I am still concerned over the work of the church, except that now my husband bears the burdens and pressures of the work. My job is to support and encourage him in whatever way I can.

Being part of the ministerial team is truly a challenging and satisfying life. I count it a high privilege to be a partner with my husband in the great work of soul winning and ministry.

## WOMEN IN SACRED HISTORY

### THE WOMAN WHO REFUSED TO BECOME BITTER

"Anna, the daughter of Phanuel of the tribe of Asher, . . . was a prophetess. She was a very old woman, having had seven years' married life, and was now a widow of eighty-four. She spent her whole life in the Temple and worshiped God night and day with fastings and prayers" (Luke 2:36-38, Phillips).\*

From these inspired words we learn several things about Anna. She was the daughter of Phanuel. She was a prophetess. She was probably one hundred years old at the time of Jesus' dedication. For eighty-four years Anna had been a widow.

Early in her married life, death crept into her happy home. Her young husband was taken from her. She was left a widow and a widow in many parts of the Orient is a very desolate creature indeed. Here was a young woman, her husband gone, a dark future before her.

When tragedy strikes some homes it leaves bitterness in its wake. "Why, oh, why, if there is a God, a loving God, does He let me suffer thus?" some lament. For some, such an experience means the end of faith—the birth of bitterness—a life of frustration. But not for Anna.

Heartache and sorrow turned Anna more completely to the Lord than ever before. "She spent her whole life in the Temple"—lamenting her hapless plight? Not a bit of it—she praised God and spoke about Jesus to large gatherings in Jerusalem. Eighty long years her life had been a tribute of praise and dedicated service! Anna refused to become bitter.

Heartaches, misfortunes, discouragements come to us all. They may make us hard and bitter. They may turn us to the Lord more fully than ever before. Anna's example of cheerful courage shines brightly for every child of God to follow—there will be no bitterness in our life with Christ in our heart!

\* From *The New Testament in Modern English*, © J. B. Phillips, 1958. Used by permission of The Macmillan Company.

# Is the Sanitarium OBSOLETE?



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RONALD A. BETTLE

*Medical Secretary, Northern New England Conference*

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IN THE 1880's, when the new medical institution at Battle Creek, Michigan, was about to open, John Harvey Kellogg sent out brochures describing its advantages. The changes proposed by John Harvey Kellogg actually added a new word to the English language. When Dr. Kellogg prepared literature for the institution in the early 1880's, the name was printed as "Battle Creek Sanitarium." Soon letters began to arrive pointing out that evidently an error had been made, for while the word *sanatorium* could be found in the dictionary, *sanitarium* could not. Unabashed, the doctor replied that it would quickly find its way into the dictionary,

and it did. "The new policies demanded a new name,"<sup>1</sup> Dr. Kellogg wrote. "The word 'sanatorium' was then defined by *Webster's dictionary* as a term used in England to designate a health resort for invalid soldiers. A change of two letters transformed 'sanatorium' into 'sanitarium.'"<sup>2</sup>

The current *Dorland's Medical Dictionary*, 24th edition, 1965, defines *sanitarium* as:

An institution for the promotion of health. The word was originally coined [it goes on to say] to designate the institution established by the Seventh-day Adventists at Battle Creek, Michigan, to distinguish it from institutions providing care for mental or tuberculous patients.

The word, however, is being gradually discarded by our denominational culture. The Glendale Sanitarium and Hospital in California is now the Glendale Adventist Hospital; the New England Sanitarium and Hospital (Massachusetts) is now the New England Memorial Hospital; the Portland (Oregon) Sanitarium and Hospital is now Portland Adventist Hospital. Others, such as our own hospital in Brunswick, Maine, have dropped the word out of the name. We are now the Parkview Memorial Hospital.

Does this change signify subtle apostasy with the passing of an era and abdication of certain basic principles, the changing of emphasis, or just modernization to meet modern needs?

First, I think it is well to realize that the name sanitarium was not inspired. The word originated with Dr. John Harvey Kellogg and the material quoted from Mr. Powell above has been verified through the White Estate at Washington, D.C.<sup>3</sup> The "San" connoted certain concepts to the Seventh-day Adventists and patrons of the late 1890's and early 1900's. But then, medicine of that day was as different from medicine of today as the horse and buggy transportation of that day differs from jet transportation of today. A horse and buggy went ten miles an hour on dirt roads, while jet liners travel 5,000-6,000 miles an hour through the stratosphere. However, both are dependent on the wheel principle. The wheel is far from obsolete, although its appearance and what it carries have radically changed. To say that medicine has radically changed does not mean necessarily that certain basic principles have become obsolete.

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### A Review of Basic Principles

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Now let us review some of these basic principles that were to characterize a Seventh-day Adventist medical institution of the 1890's to see whether they have become obsolete. Probably the most concise and succinct summary of these principles is found in *Testimonies*, volume 6, pages 219-228. The article is entitled "God's Design in Our Sanitariums" and was written in the 1890's. This short reference should be read by everyone. The major points seem to me to be:

1. These institutions are to be represent-

atives of Jehovah and to demonstrate His love.

2. These institutions are to present, through practice and health education, principles of healthful living.
3. They are to have scientific excellence.
4. They are to minister to the spiritual, as well as to the physical, needs of the patients.
5. They are to practice rational therapy.

Each of these principles could be discussed at some length, but the article referred to does this effectively, and that is not my purpose at this time. Rather, I would like to emphasize that these basic, fundamental, and inspired concepts are what make a Seventh-day Adventist medical institution. They are the wheels on which we travel. The result should be the best of medical care.

Today, as a church, we operate many types of medical institutions that give care to people—university medical centers, community hospitals, specialized medical centers such as rehabilitation units, extended care facilities, nursing homes, convalescent homes and retirement villages, psychiatric units, et cetera. Each of these has specific and distinct contributions to make to meet specific needs. Yet in all these, the principles enunciated in the above article are relevant. For example, how does our institution measure up when the standards outlined in the article "God's Design in our Sanitariums" are used for evaluation?

1. Do we really represent Jehovah, the Monarch of the universe, in our appearance, business dealings, personnel policies, and observance of the Sabbath, the day that emphasizes His role as Creator?

2. Do we represent God's high principles of healthful living? Are we an educating influence in our community, presenting a better way of life with all its ramifications? This used to be done with parlor talks, but what is a parlor? In our hospital we have been experimenting with new ways to educate our community. The Five-Day Plan to Stop Smoking has been used very effectively, and we can continue to use this program. We have also given Three-Day Plans in the local school systems, presenting nine programs in a period of eighteen months to 4,960 students; we have the Smokers' Dial, weight-reduction programs, Slimnastics, and the LeMaye natural-childbirth classes. We are also finding there is an increased interest in physical fitness. During



*(Top) The Five-Day Plan to Stop Smoking has been widely accepted by the community.*

*(Bottom) Many mothers-to-be have been helped in their preparation for childbirth through the instruction given in the LeMaye Class.*



Hospital Week we offered a physical-fitness-evaluation program that consisted of height, weight, blood pressure, vital capacity, and cholesterol evaluation. With a minimum of advertising, 270 people from the community crowded our corridors. The pathologist reluctantly agreed to go along with the cholesterol study, but the results surprised him. He found that 25 per cent of the people tested had cholesterol levels of over 280 mgs. per cent. He then suggested that we test a group of Seventh-day Adventists for comparison. At camp meeting we offered the same test, and the results were that 17.7 per cent of Seventh-day Adventists tested had a cholesterol level of 280 mgs. per cent or above. (Of particular interest is the fact that below 50

years of age, non-Seventh-day Adventists' cholesterol level averages 16 per cent, while that of Seventh-day Adventists averages 0.6 per cent.

One other program in the Brunswick, Maine, area is a supervised physical-fitness program in conjunction with the evangelistic meetings.

3. Do we meet the high standards of scientific excellence required today? Is our institution fully accredited by the appropriate groups? Are we keeping abreast of scientific advances? Even smallness is no excuse for mediocrity. Our institution started 11 years ago with 35 beds and a minimum of equipment. Today we have grown to 48 beds and have continued to improve our facilities. Our services are headed by qualified specialists in surgery, gynecology and obstetrics, internal medicine, anesthesia, pathology, radiology, urology, ophthalmology, and pediatrics. We have an intensive-care and coronary-care unit and recently opened the only cardiac-pulmonary diagnostic and treatment laboratory in the area with a qualified technologist. We are now enlarging our X-ray department to accommodate a new image intensifier.

However, we all realize that it is becoming increasingly difficult for any medical facility to be medically independent of the community it serves. Regional medical programs as prescribed by law can be a threat. We have felt that we can help guide their policies. It was with our leadership that such a group got started with the three hospitals in the area participating, and we have been able to help shape the policies rather than have them shape us. This is a ready-made, captive audience to whom we can continue to define our reason for being.

4. Do we minister to the spiritual needs, as well as the physical needs, of our patients? Do they sense a different attitude in our institution? Today, when it is necessary to hire many non-Seventh-day Adventist workers, are we diluting this important ingredient, or is every opportunity being used to strengthen the spiritual emphasis? We find that giving each new employee the book *The Ministry of Healing* helps him understand what we are trying to do. In fact, one can turn this need of having to hire non-SDA's into a relative assist, or at least consider it a challenge. These individuals who work with us get to know us

as we really are. What do they see? If we have a better way of life they should see it—and some do. Two were recently baptized from among our working force, whose first contact was working at the hospital. Another is receiving studies at present.

"Parlor talks" have been modernized by using individual TV sets. Over these units we are daily programming Voice of Prophecy, It Is Written, dietary hints, Sabbath programs, and other inspirational materials. Our chaplain organizes these programs and effectively utilizes the electronic "parlor talks." On any Sabbath one can sit in our growing new church and see former patients who are either interested or who have already been baptized. Recently a stranger whose fiancé had been killed in a tragic airplane accident came to the Parkview Memorial Hospital and told the clerk she wanted to see the chaplain. She made her own diagnosis—she needed spiritual help, and she knew where to come to find it.

5. Rational therapy. The therapeutic nihilist, or the physician who uses few medicines and who uses them judiciously to meet a specific need, is a well-trained physician. His prescribing is very selective. He prescribes a specific drug for a specific purpose. This, to my mind, is rational therapy. But there is more to therapy than the selective and judicious prescribing of the proper medication—there is the element of the prevention and treatment of disease by a proper understanding of its cause and its prevention. This need for health education to prevent disease continues to be a major responsibility of a Seventh-day Adventist health institution.

Our job of education and disease prevention is a big one. You are probably all familiar with the Framingham Study that has been going on in Framingham, Massachusetts, for 19 years to determine what are the predisposing factors in coronary artery disease and stroke. Five thousand people have been followed, and it is now glaringly apparent that the following four factors are important in producing these diseases:

1. Cigarette smoking
2. Obesity
3. Elevated blood pressure
4. Elevated blood lipides

Dr. Kammel, who headed up this program, observes patients' reactions to these facts:

There is the patient who is a recognized coronary risk. His doctor tells him to watch his weight, go on a low-fat diet, stop cigarettes. And the patient says to himself that he could get that kind of advice from his mother-in-law. What he wants is a pill to counteract the effects of his bad habits.—*Medical World News*, April 19, 1968, p. 48.

Our health-education and physical-fitness program is specifically geared to combat these diseases that are immobilizers of man. For, after all, one is as effectively immobilized when after a stroke he is blubbing and spilling cereal down his shirt as he would be if he were in a coffin.

### Fundamental Concepts Not Obsolete

The university medical center, the Adventist community hospital, the rehabilitation center, the psychiatric unit, the convalescent home, the nursing home, the extended-care unit, the medical clinic, can all implement these fundamental concepts even as the sanitarium did in its day. These principles are not obsolete. Perhaps the word *sanitarium* could have become a trade name for an Adventist institution, but I think we all must admit that it did not make it. But the principles for which the "San" stood are as relevant, important, and modern as when first proposed. Our medical institution, regardless of size, name, or mission, can stand as Daniel and Joseph did, "representatives of Jehovah," channels of light to the world with moral and spiritual power.<sup>4</sup> What a stimulating challenge! In fact, this is its guarantee of success.

The Lord revealed that the prosperity of the Sanitarium was not dependent alone upon the knowledge and skill of its physicians, but upon the favor of God. It was to be known as an institution where God was acknowledged as the Monarch of the universe, an institution under His special supervision. . . . If conducted in a manner that God could approve, it would be highly successful and would stand in advance of all other institutions of its kind in the world.<sup>5</sup>

The name *sanitarium* was not inspired, but the principles to be followed by Adventist medical institutions are. These principles have not, and will not, become obsolete!

#### REFERENCES

<sup>1</sup> Horace B. Powell, *The Original Has This Signature*—W. K. Kellogg, p. 53.

<sup>2</sup> *Ibid.*

<sup>3</sup> A personal communication from the White Estate.

<sup>4</sup> Ellen G. White, *Testimonies for the Church*, vol. 6, pp. 219-228.

<sup>5</sup> *Ibid.*, pp. 223, 224.

**W**HEN we look below the surface of the single adult's personality, we find another characteristic even more basic than loneliness. Anxiety, found in varying degrees, is a very realistic force within the modern young person.

The young person's anxiety is due basically to confusion and bewilderment about where he is going in the social world. Following are some of the questions troubling the single Seventh-day Adventist adult today: Should the unattached person strive to find Seventh-day Adventist as-

sociation when it is hard to be found? Should the individual resign himself to loneliness? Should he maintain a social life by resorting to dates outside the church? Should he follow the teaching of the church in regard to sex and hopefully wait for sexual satisfaction sometime in the future? Should he follow the pressure of "everybody does it" as shown in the Kinsey Report?

One factor that complicates the problem and increases anxiety is that in certain areas either the women or the men

(Concluded)



# THE SINGLE ADULT

EDWARD SKORETZ

*Pastor, St. Catherines, Ontario, Canada*

outnumber their unattached counterparts in disturbing proportions. If either does not get to the altar at an early age, he fears that he is likely to be stranded. At some time in their lives most women and men do want marriage more than anything else. During academy and college when there is plenty of association and the chances of marriage seem more certain, it may seem easy to put off marriage without risk. But many young people know that chances do diminish rapidly. They read ratio reports such as the following:

"Nowadays, 70 percent of all American women marry before they are 24 years old. From then on, it's a downhill slide. By the time a woman is 30, there is about one chance in two she will ever get married."—E. HARRIS, "Women Without Men," *Look*, July 5, 1960.

Statistics of this nature for both male and female can easily cause a large degree of anxiety and bewilderment when the birthdays keep rolling on. This was made apparent by the replies to this question of the same questionnaire previously referred to: "Presently, do you feel that the selection of a life companion is your biggest problem?" Even though this question may have been somewhat threatening to some, the following comments are typical of the replies:

"One of them."

"Yes, and what a problem!"

"It is a big problem."

There are no simple answers, but the problems are quite real.

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### Conformity to Social Pressures

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There is a frequent failure to recognize that many of the problems of the single Seventh-day Adventist adult are produced by outside forces.

During youth and adulthood a single individual becomes increasingly aware of social pressure and the need to expand the scope of his social participation beyond that of mere bachelorhood. He becomes increasingly cognizant that society is structured for the "couple" and especially for the married couple. The married state is assumed to be the inevitable eventuality for all "normal" people.

The unattached, being normal human beings with a normal amount of self-respect, naturally resent misconceptions regarding themselves. These resentments



were noted in the two panel discussions conducted on the campus of Andrews University. The twelve panelists, from various geographical areas in the United States and Canada, discussed the problems and needs common to the unmarried person in his locale. One panelist put it this way:

I think that there is another definite problem that pertains to the single young adult—he is really condemned. He is to be treated as an adult and yet there is a status difference between being married and being single.

Single adults often resent certain "concerns" for their bachelorhood or spinsterhood. There is not a city, town, or village where a single eligible adult is safe from what often can be the rudest and least answerable question ever asked, "Why aren't you married?"

Sometimes the question is phrased differently. This is probably done purposely lest the oft-repeated question become monotonous. Frequent variations are: "How come you're not married yet?" "When are you going to break down and get married?" But the classic is usually, "Why isn't an attractive girl (or handsome man) like you married yet?" No matter how this question is asked, its implications denote an element of social pressure.

Occasionally family pressure is placed upon a son or daughter to marry. The young person who does not show any inclination to marry may be made the object of jokes. The mother, who has reared her daughter for marriage, wonders whether she has failed in her life mission. The father of a son begins to worry about not



having an heir to carry on the family name. There is the embarrassment resulting from the never-ending matchmaking efforts of family and friends. The unattached, subject to this pressure, often begins to reflect, "There must be something wrong with me."

This type of pressure propels some people into marriage before they are ready for it, or they marry unsuitable mates rather than remain single. Even though most people do marry, finding a mate and marrying is not necessarily the most desirable course of action for everyone. Without doubt, many Seventh-day Adventist young single people who might live happily and successfully either temporarily or permanently, are forced toward marriage by social pressure.



This is an unfortunate situation, and it would be well if social attitudes could be revised to accept single persons more realistically.

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### Moral Conduct

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One problem that arises among the single adults is the necessity for making decisions on the question of sex conduct before marriage. Few who have worked with young people would deny that for a period of at least a past generation or so there seems to be a consistently progressive departure from the ideal of chastity.

The majority of single adults do believe that sex is to be reserved for marriage, and that sexual promiscuity is a deviation from Christian moral standards as held by

the Seventh-day Adventist Church. However, many of the leaders of the Seventh-day Adventist Church underestimate the seriousness with which single adults face the problems of morality in their own lives.

There appears to be an increasing number of problems for those single adults within the church who, geographically, live relatively isolated from one another. Those young people who live in an area where social activities and peer association are restricted may tend to look for dates with non-Seventh-day Adventists. Such a lack of dating opportunities makes the desire of maintaining chastity a difficult burden. Such social participation may result in the single adult's questioning exactly what moral principles to believe in.

The great tendency, even in socially conducive areas, is for the unmarried couple to provide their own entertainment, "each couple for themselves." This adds to the number of moral perplexities the unattached face.

In speaking from personal experience and drawing also from the experience of others, I submit that peer-group association permits a natural social outlet, and adjustment in maintaining proper standards is made easier.

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### Adjustment

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Many single adults today cling to and live on the hope that someday someone will appear in their lives and remove their loneliness. As the years roll by, the mind attempts to reject the growing feeling that it may be his or her lot to remain single. Many fear this but will not admit it.

The single adult reasons, and quite rationally, that to get invited or to invite he must locate an unattached counterpart. In some geographical areas, meeting a prospective companion or one with peer interests with whom to associate is almost impossible. Thus, many single persons have gone to States that have a higher percentage of available peers. Hundreds leave their homes and move to the big cities. Some decide they wish to "further their education" and return to college, while others merely locate near a college or university and take certain day or evening classes.

Many who follow this type of mobility

arrive a stranger, and even in more favorable social areas they have great difficulty making friends. Even in their new location it is not an uncommon occurrence for many to despair because their search has not brought them any closer to a gentle, loving, religious, life companion.

The single person who realizes that all efforts at marriage thus far have been in vain may develop an emotional deprivation that tends to increase sexual frustration. One result of this has been extra-marital dalliance. Unfortunately, a girl subjected to extended sexual frustrations may be an easy prey for married men on the prowl. However, most Seventh-day Adventist girls have endured, do endure, and would endure social deprivation rather than lose their self-respect.

An easily accessible club for single adults where wholesome association can be enjoyed, such as the Koinonia at Andrews University, would answer and fill their many emotional needs. Note the following excerpts from the panel discussion:

We all know the Koinonia Club that we have here on campus for the single adults. It has a good following; we have a lot of fun in it. I think clubs of this nature are the type of organization we should have everywhere, not only at Andrews.

A club for single adults offers fine companionship with others his age. New members are coming in continually, thus affording many opportunities and social experiences.

From my experience with the club here at Andrews University, I would rather go to the activities of the club than to some of the programs provided by the university.

The following comments are just a few of the positive commentaries on the Koinonia Club in reply to the question "What is your personal feeling about the club for single adults with which you have associated?"

The only one that I have ever attended is the Koinonia Club here at Andrews University, and I feel enthusiastic about it.

Favorable plus.

Excellent.

It appears that the club has played a favorable role in many lives. Appreciation was expressed that the Koinonia Club was not totally socially orientated but provided the circumstances for religious activities, as well. The Koinonia did not sponsor stereotype lonely hearts socials, but rather provided an atmosphere of excellent Christian association.

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## The Church—the Single Adult

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The battle for the possession of youth today is being fought on the morality front, and more directly along the lines of social activities. In this fight for the allegiance of youth the Seventh-day Adventist Church is contending with the shrewdest entertainment forces in the world; sin is gilded with pleasure; social recreation is filled with a thousand temptations and incitements to sin. Modern commercialism with a keen insight into the psychology of youth throws to them a snare teeming with sex suggestions and laden with appeals of love, ready to lure the young people hungry for social life away from the church.

Learning to translate the principles taught in the church into proper conduct in social life is a genuine problem for the unattached adult who finds himself in a socially restricted area. The majority of single adults, living in isolated districts such as are found away from a college campus, are not satisfied with the social activities provided by the church.

Some churches ignore their responsibilities in this regard; other churches are too limited to meet such responsibilities; still other churches make attempts that are too infrequent or inadequate. If the church is to maintain her hold on youth, she cannot afford to let the single adults seek social recreation and association wherever they can be found, but must provide opportunities for them.

The single adult is not at all adverse to having religion dominate his social life. In fact, he expects it and welcomes with hearty enthusiasm the least suggestion of limiting his social activities according to his religious beliefs. But when the church frowns on his association with peers not of the same faith, and yet makes no direct attempt to allow expression of his social nature with peers of the same faith, it appears too incongruous to understand.

The church is wise that knows and practices the fine art of handling its single adults and that provides a worth-while organization to meet their needs. Such an organization would provide for the social and spiritual welfare of its members, thus helping to solve the many problems that the single adults share. The church that provides such an organization is the church that gives true meaning to religion.

# Seventh-day Adventism and Eschatology

(Concluded)

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DESMOND FORD

Bible Department, Avondale College, Australia

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**B**IBLE students sometimes fail to notice that the Hebrew meaning of judgment has to do not so much with who is "righteous" but who is "in the right." That is to say, the Jewish concept of judgment as revealed in the inspired writings of the Old Testament emphasizes this thought of vindication. As C. S. Lewis has said in his *Reflections on the Psalms*:

The ancient Jews, like ourselves, think of God's judgement in terms of an earthly court of justice. The difference is that the Christian pictures the case to be tried as a criminal case with himself in the dock; the Jew pictures it as a civil case with himself as the plaintiff. The one hopes for acquittal, or rather for pardon; the other hopes for a resounding triumph with heavy damages. . . .

We need not therefore be surprised if the Psalms, and the Prophets, are full of the longing for judgement, and regard the announcement that "judgement" is coming as good news. Hundreds and thousands of people who have been stripped of all they possess and who have the right entirely on their side will at last be heard. Of course they are not afraid of judgement. They know their case is unanswerable—if only it could be heard. When God comes to judge, at last it will. Pages 10, 11.

The final events in this world's history will vindicate the long divine silence and apparent nonintervention to salve the world's gaping sores. The judgment of the latter days is to justify both the saints, who have been treated as the off-scouring of all things, and their God, who has been slandered since the foundation of the world.

It is this eschatological concept of vindication which lies at the heart of the prophecy that makes Seventh-day Adventists a

distinctive people. Many have suggested that Daniel 8:14 should be translated, "Unto twenty-three hundred days; then shall the sanctuary be vindicated." Where our King James Version has "cleanses," most translations in recent years use either "justified," "vindicated," or some synonymous expression. The Hebrew term is essentially forensic in significance, as all lexicons show.

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## The "Cleansing" of Daniel 8:14

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Briefly let us review the context of this verse. Looking first at the chapter preceding the reference to the sanctuary, we find that Daniel 7 presents a procession of worldly powers that will oppress the saints over the centuries even until the judgment that brings such powers to an end and allots to the saints their eternal inheritance. As Daniel 7 is an enlargement of Daniel 2, so Daniel 8 is an enlargement of Daniel 7, and in the eighth chapter we have a similar procession of worldly powers oppressing the saints, desecrating the sanctuary, and blaspheming the God of heaven. Then instead of the picture of the judgment such as Daniel 7:9, 10 presents, we have in the parallel position the enigmatic statement: "Unto twenty-three hundred days; then shall the sanctuary be cleansed" (or vindicated). Daniel 8 thus answers the question "How long will God permit the wicked to prosper?" in the same way as Daniel 7—the vindication of the

*The purpose of that judgment which parallels the final fruition of good and evil is not only to reveal the righteous saints but also to reveal the righteous God.*



God of the sanctuary and His worshipers through the work of judgment will mark the end of all evil. The cry "How long?" in Daniel 8:13 echoes in many passages of Scripture. Almost always it is an impassioned prayer for divine judgment and vindication of the saints. (See for example Psalms 6:1-4; 13:1-4; 35:17; 74:9, 10; 89:46; 94:1-7; Habakkuk 1:2; Revelation 6:10.) Note particularly that Revelation 6:10, 11 links the agonized plea of "How long?" with judgment and vindication as symbolized by the bestowment of white robes. The word *avenge* in Revelation 6:10 is the Greek synonym for the Hebrew term translated "cleansed" in Daniel 8:14.

#### Ellen White and the "Judgment"

The great judgment day extending from 1844 till the end of the millennium, by its complete abolition of evil and establishment of everlasting righteousness, and its unveiling of God's dealings through the ages, will completely vindicate not only the people of God but the righteous character of their Creator. It is more than in-

teresting that Ellen White in commenting on the significance of Daniel 8:14 repeatedly uses the concept under discussion. Over and over in such quotations the word *vindication* appears. Ellen White knew nothing of Hebrew and was probably unaware that the term translated "cleansed" in Daniel 8:14 actually means to justify. Yet note the following typical references, which refer to matters of eschatology in the light of Daniel 8:14.

In the day of final judgment, every lost soul will understand the nature of his own rejection of truth. The cross will be presented, and its real bearing will be seen by every mind that has been blinded by transgression. Before the vision of Calvary with its mysterious Victim, sinners will stand condemned. Every lying excuse will be swept away. Human apostasy will appear in its heinous character. Men will see what their choice has been. Every question of truth and error in the long-standing controversy will then have been made plain. In the judgment of the universe, God will stand clear of blame, for the existence or continuance of evil. It will be demonstrated that the divine decrees are not accessory to sin. There was no defect in God's government, no cause for disaffection. When the thoughts of all hearts shall be revealed, both



the loyal and the rebellious will unite in declaring, "Just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? . . . for Thy judgments are made manifest." Rev. 15:3, 4.—*The Desire of Ages*, p. 58.

The warfare against God's law, which was begun in heaven, will be continued until the end of time. Every man will be tested. Obedience or disobedience is the question to be decided by the whole world. All will be called to choose between the law of God and the laws of men. Here the dividing line will be drawn. There will be but two classes. Every character will be fully developed; and all will show whether they have chosen the side of loyalty or that of rebellion.

Then the end will come. God will vindicate His law and deliver His people. Satan and all who have joined him in rebellion will be cut off. Sin and sinners will perish, root and branch (Mal. 4:1).—Satan the root, and his followers the branches. The word will be fulfilled to the prince of evil, "Because thou hast set thine heart as the heart of God; . . . I will destroy thee, O covering cherub, from the midst of the stones of fire. . . . Thou shalt be a terror, and never shalt thou be any more." Then "the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be;" "they shall be as though they had not been." Eze. 28:6-19; Ps. 37:10; Obadiah 16.

This is not an act of arbitrary power on the

part of God. The rejecters of His mercy reap that which they have sown. God is the fountain of life; and when one chooses the service of sin, he separates from God, and thus cuts himself off from life. He is "alienated from the life of God." Christ says, "All they that hate Me love death." Eph. 4:18; Prov. 8:36. God gives them existence for a time that they may develop their character and reveal their principles. This accomplished, they receive the results of their own choice. By a life of rebellion, Satan and all who unite with him place themselves so out of harmony with God that His very presence is to them a consuming fire. The glory of Him who is love will destroy them.

At the beginning of the great controversy, the angels did not understand this. Had Satan and his host been left to reap the full result of their sin, they would have perished; but it would not have been apparent to heavenly beings that this was the inevitable result of sin. A doubt of God's goodness would have remained in their minds as evil seed, to produce its deadly fruit of sin and woe.

But not so when the great controversy shall be ended. Then, the plan of redemption having been completed, the character of God is revealed to all created intelligences. The precepts of His law are seen to be perfect and immutable. Then sin has made manifest its nature, Satan his character. Then the extermination of sin will vindicate God's love and establish His honor before a universe of beings who delight to do His will, and in whose heart is His law."—*Ibid.*, pp. 763, 764.

By the facts unfolded in the progress of the great controversy, God will demonstrate the principles of His rules of government, which have been falsified by Satan and by all whom he has deceived. His justice will finally be acknowledged by the whole world, though the acknowledgment will be made too late to save the rebellious. God carries with Him the sympathy and approval of the whole universe as step by step His great plan advances to its complete fulfillment. He will carry it with Him in the final eradication of rebellion. It will be seen that all who have forsaken the divine precepts have placed themselves on the side of Satan, in warfare against Christ. When the prince of this world shall be judged, and all who have united with him shall share his fate, the whole universe as witnesses to the sentence will declare, "Just and true are Thy ways, Thou King of saints." (Rev. 15:3).—*Patriarchs and Prophets*, p. 79.

The world has become bold in transgression of God's law. Because of His long forbearance, men have trampled upon His authority. They have strengthened one another in oppression and cruelty toward His heritage, saying, "How doth God know? and is there knowledge in the Most High?" Psalm 73:11. But there is a line beyond which they cannot pass. The time is near when they will have reached the prescribed limit. Even now they have almost exceeded the bounds of the long-suffering of God, the limits of His grace, the limits of His mercy. *The Lord will interpose to vindicate His own honor, to deliver His people, and to repress the*

swellings of unrighteousness.—*Christ's Object Lessons*, pp. 177, 178. (Italics supplied.)

Every question of truth and error in the long-standing controversy has now been made plain. The results of rebellion, the fruits of setting aside the divine statutes, have been laid open to the view of all created intelligences. The working out of Satan's rule in contrast with the government of God has been presented to the whole universe. Satan's own works have condemned him. God's wisdom, His justice, and His goodness stand fully vindicated. It is seen that all His dealings in the great controversy have been conducted with respect to the eternal good of His people and the good of all the worlds that He has created. "All thy works shall praise Thee, O Lord; and Thy saints shall bless Thee." Psalm 145:10. The history of sin will stand to all eternity as a witness that with the existence of God's law is bound up the happiness of all the beings He has created. With all the facts of the great controversy in view, the whole universe, both loyal and rebellious, with one accord declare: "Just and true are Thy ways, Thou King of saints." —*The Great Controversy*, p. 671.

See also *The Great Controversy*, p. 504; *Seventh-day Adventist Bible Commentary*, vol. 7, p. 986; *Christ's Object Lessons*, p. 287; *Patriarchs and Prophets*, p. 68; *The Desire of Ages*, p. 26.

### God Vindicated Before the Universe

These quotations from Ellen White indicate her belief that the judgment pictured in Daniel 8:14 points forward to the time when God Himself is not only Judge but judged. Says the *New English Bible* on Romans 3:4, "God must be true . . . ; for we read in Scripture, 'When thou speakest, thou shalt be vindicated, and win the verdict when thou art on trial.' " \* This verse casts light on the age-old problem as to why God allowed sin in the beginning, and why He has permitted it for so long. The purpose of that judgment which parallels the final fruition of good and evil is not only to reveal the righteous saints but also to reveal the righteous God.

The scope of the plan of salvation is not merely the rescue of a few million beings from this planet but rather the safeguarding of the myriads of created beings throughout the universe by giving them a revelation of their Maker's holy and just character. God is to be revealed as One who can indeed be trusted and who therefore should be implicitly obeyed. The charges of the devil (which name means "slanderer") are to be answered forever.

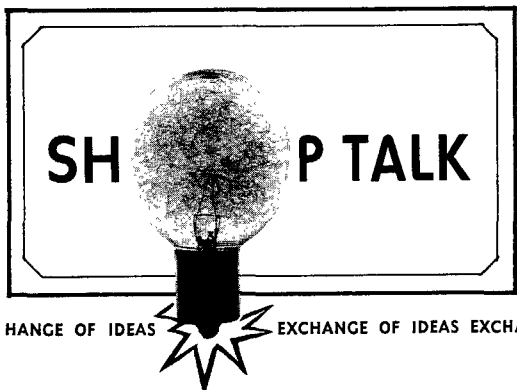
Even the very manner of God's judgment is to justify the Creator by revealing

His perfect righteousness and love. To the Son, one with our human nature, is committed the responsibility for determining the destinies of all men. (See John 5:22.) A similar principle operates during the millennium. Revelation 20:4, in describing a judgment of the wicked prior to their resurrection, pictures human beings as assistant judges. (See also 1 Corinthians 6:2.) God leaves not the slightest possibility for the questioning of His wisdom. Resurrection is the releasing of the prisoners to the ultimate destiny of eternal life or eternal loss, and such resurrection (in each instance, i.e. both the first and the second) implies preceding judgment. But it is a judgment by those who have themselves been "encompassed with infirmities." The probable reason for the "multitude of captives" being raised from the dead before Christ's ascension is here indicated. They are our Lord's assistant priests, and cooperate with Him in the work of judgment (Matt. 27:52, 53; Eph. 4:8; Rev. 5:8-10). What more could God do to vindicate His justice and love than that which He plans to do?

The judgment-hour message is a part of the "everlasting gospel." Its "good news" has to do with the revelation of God's holy character and His perfect justice, and it offers a pledge that all who like Himself have been falsely maligned are to be vindicated before the universe. Soon from world to world will ring the anthem: "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. . . . For thy judgments are made manifest" (Rev. 15:3, 4). Then the entire creation will be rendered secure for all coming ages.

The contribution of this movement to theology lies in its eschatological announcement that the hour of vindication for God and His people "is come" (chap. 14:7). Our interpretation of Daniel 8:14, linking it with the judgment, is strongly supported by the key word of the text which expresses a concept now common to all students of eschatology. Adventism's emphasis upon our heavenly Father's loving purpose in Creation and the judgment offers to the world the needed basis for joy, hope, and confidence in these bewildering probationary hours.

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



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## SABBATH SCHOOL QUARTERLIES AS MISSIONARY LITERATURE

I know of some housewives who always cook an extra potato in case a visitor should come by at mealtime. If no visitor comes, the potato eventually lands in a salad or soup bowl at a later meal. What a nice gesture of hospitality! Could not the same principle be applied to the Sabbath school lesson study?

A visitor sitting in a Sabbath school class will certainly find it more interesting if he is provided with a Sabbath school quarterly. What a warm gesture when the teacher has on hand an extra quarterly to hand to the visitor (and what a shame when he doesn't)! If the visitor has to sit through a class without benefit of the outline he will feel out of place and ill at ease—an "outsider" to be sure. Let us not only strike the ugly word *outsider* from our vocabularies but let us remedy the things that we do, or neglect to do, that make people feel like "outsiders."

Would it not be possible to greatly increase the number of visitors on Visitors' Day if we would give a quarterly along with the invitation to come and visit? A neighbor or friend would be more likely to come with us if we were to enthusiastically point out what we do in Sabbath school. And what about the children who come with their parents, or those who come alone to visit our children's divisions? Do we have extra literature for them? Parents have been won through reading the literature brought home by the children. Do we fail to make provision for other than our own family?

Pastor, you are interested in seeing the Sabbath school grow, because as the Sabbath school grows so grows the church. Do you make it a practice to carry quarterlies with you in your visitation? Whether you use the special quarterly for the pastor's class or the regular lesson quarterly, it will strengthen the effectiveness of your

invitations to visit our services if you leave a quarterly in the home and encourage the prospect to study it. Certainly the value of quarterlies in friendship visits to former members need not be elaborated upon. And with the wide usage of gift-Bible lessons, have you thought of graduating your gift-Bible students from the lessons to the quarterly at the end of the course? By this time they should be able to locate texts without the benefit of page number. In many cases the Sabbath school class will be the bridge between home study and church membership.

"But Sabbath school supplies cost money," you say. And you are right. However, the Sabbath school exists for the purpose of winning souls, and it costs something to win a soul. If a Sabbath school has quarterlies left over near the end of the quarter, the leftovers need not go to waste—they can be used in a special Sabbath afternoon visitation program where an invitation is extended to prospective members or former members to come to Sabbath school the next Sabbath. And why not strengthen the invitation by having your wife cook an extra potato next Friday so you can invite your guest home to dinner after the service!

GEORGE KNOWLES

## TIMING IS IMPORTANT

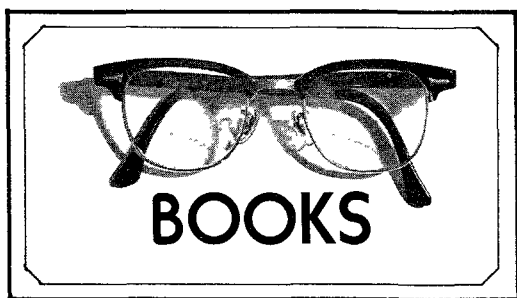
Many pastors and evangelists planning evangelistic crusades are aware of the fact that upon request Elder H. M. S. Richards, Jr., will send a letter of invitation to those on the Voice of Prophecy mailing list who live in the crusade area.

Some do not realize, however, that their request should be sent *at least six weeks before* the series is scheduled to begin. An analysis of the procedure followed will explain the necessity for such an early request. Here is what happens:

As soon as we hear from you, we send you a blank calling for information vital to our handling of your request. When you have returned the blank we will let you know how many handbills to send us. (The letter of invitation is much more effective if a handbill is enclosed.) Time has to be allowed for these letters to go back and forth, for the handbills to be sent to us, and only then can we process and send the letters of invitation. The letters of invitation are mailed ten days before the crusade opens. Therefore, we must have your handbills at least two weeks before the crusade opens. It is thus greatly to your advantage to be *prompt*.

To speed up this service, do not use the "Box 55, Los Angeles" address, but rather our Glendale address: The Voice of Prophecy Evangelistic Association, P.O. Box 1511, Glendale, California 91209. Let us hear from you next time you hold a crusade—we are here to serve you!

DANIEL R. GUILD



***Love Is Now***, Peter E. Gillquist, Zondervan Publishing House, Grand Rapids, Michigan, 176 pages, \$3.95.

***Study Manual for Groups and Individuals***, same author and publisher, 32 pages, 75 cents.

It was at a meeting of Sigma Alpha Epsilon that Peter Gillquist, an irreligious student at the University of Minnesota, became an unwilling listener of the Christian witness of three fellow students. Their witness introduced him to the more abundant life, led him to Christ, and then into the ministry. Although he is still in his thirties, he has already enjoyed seven years' experience of ministering particularly to college youth.

The emphasis of this book is placed on the power of the Holy Spirit as revealed through the living Word of God. The experiences of conversion, repentance, forgiveness, righteousness by faith, Christian growth, et cetera, are approached in terms that relate to youth of today.

The ring of his message is "forgiveness centered" as opposed to "sin-centered"; on what we "are" rather than what we "do"; on "believing" rather than "feeling"; on "trusting" not "trying." Not on what "we do," but on what "God does." On being good because we are saved, not to be saved. He emphasizes love as the Christian's response. God's love does not demand a change, it produces one.

Although *Love Is Now* does not present the gospel in the light of the fuller revelation of the sanctuary message as we understand it, still it is basically orthodox. The reader will appreciate the treatment of the subjects of law and grace as set forth in the chapter "How to Succeed in Christianity Without Really Trying."

Other chapters that have special appeal are: "God Is Absent-Minded," "An Obsession With Confession," "Love Is Unconditional," and "The First Century Love-in."

Soon after publication the book became popular as the basis for discussion groups. This led the author to prepare a thirty-two page *Study Manual*. In this manual the high points of each chapter are zeroed in on, pertinent questions posed, appropriate auxiliary tests suggested, and personal applications made.

Any minister desiring to relate more effectively with the now generation will find valuable helps in the work of Peter Gillquist.

ORLEY M. BERG

***The Cross in the New Testament***, Leon Morris, William B. Erdmans Publishing Company, Grand Rapids, Michigan, 1964, 454 pages, \$6.95.

Here is a book from which many a sermon idea will spring forth. The main thesis is that the atonement is the chief teaching of the New Testament. The author uses a language that is both readable and understandable. Its best factor is its fresh insight into the many facets of the atonement, especially the idea of substitution.

For preachers who would like to put meat into their sermons on the cross of Christ, here is a book that will help you do just that!

CALEB ROSADO

## Evangelism '72—Means Action!

(Continued from page 18)

Our homes must again become centers of piety, purity, and love. Worship—morning and evening—is still possible even in this bustling age. Children need it in the face of the evil that constantly confronts them. Fathers need it as they go forth to do battle with sin. Mothers need it as they meet the trials of their busy home life. Parents must provide time for their children, and children for their parents. The Elijah message envisions a great turning of the hearts of parents toward their children and the children will respond by turning their hearts to their parents. This must take place soon, for a terrible threat hangs over our homes—"lest I come and smite the earth with a curse" (Mal. 4:6).

All of us, ministers and members, must become dead in earnest about the fulfillment of our mission. Time is short. Dangers are arising from every source. Problems of every sort are intensifying on all hands. What we fail to do in peace and prosperity will have to be done in the midst of the most severe and difficult trials and perils. Why, oh, why do we delay? For what are we waiting? May God help us one and all to sense that this is our glorious hour. This is the day. *We* are the people. The time and the men have met. They have been brought together for such an advancement of the cause of God as has not been witnessed since the days of the apostles. God help us to throw ourselves—body, soul, and spirit—into this mighty crusade to reach the world before it is everlastingly too late.





*[Unless otherwise credited, the following news items are taken from Religious News Service.]*

### **Now on Tape: The New Testament With Music and Sound Effects**

A recording firm in Dallas, Texas, has put on cassette tape what it believes to be the first complete recording of the New Testament with background music and sound effects. The project was devised by Tom Pfeil, chairman of Studio Seven, Inc., and an executive of its subsidiary, Continental Cassette Corporation, which produced the tapes. "The whole concept is to give more realism, a 'you are there' effect, to feel the events related in the Bible," said Mr. Pfeil, a United Methodist Church layman. He was assisted in the project by Bob Robertson, executive director of the Methodist Communications Council of Texas. The "script" for the recording is the Revised Standard Version (R.S.V.), chosen for its general acceptance by "the largest segment of people in English-speaking nations today." In his attempt to bring the Bible within the "realm of actuality," Mr. Pfeil used materials from commercial music and sound effects libraries. Such effects as the sound of waves lapping against a shore accompany the passage in Matthew 4:18, which reads, "As he [Jesus] walked by the Sea of Galilee . . ." And in Matthew 17:5, where a "voice from the cloud said, 'This is my beloved Son, with whom I am well pleased,'" an echo chamber effect was created for the speaker. The voice for the recordings is that of Bill Woods, also a Methodist layman and a Dallas radio announcer.

### **International Student Congress on Evangelism**

An international student congress on evangelism that is expected to draw 100,000 students and laymen to Dallas, Texas, from throughout the United States and most foreign countries was announced. The congress called "EXPLO '72," short for "EXPLOSION 1972," will be held in Dallas, June 12-17, 1972, under the sponsorship of Campus Crusade for Christ International. Dr. Bill Bright, Campus Crusade president, explained that the six-day congress will "launch a strategy to train 500,000 people during 1972 for a spiritual explosion across America

and around the world." Bright, a former California businessman who founded Campus Crusade in 1951, told a press conference in Dallas that literally thousands of students each week all over America are turning to Christ. "EXPLO '72," said Bright, "is a springboard to Operation Penetration, which will seek to train hundreds of thousands of college students who could reach all 3,000 college campuses in the United States and generate a movement for Christ that would sweep our country and the world." He anticipates that one-half million people will be trained during 1972 as the initial phase of a strategy to saturate the nation with the claims of Jesus Christ. "The hope for our nation and world rests in a great spiritual awakening," Bright said. "People have tried everything else," he said. "Now by the process of elimination, they're coming back to God." The movement is active on 450 college campuses in the United States and 45 countries of the world. It has a full-time staff now numbering 2,200. Its international headquarters is located at Arrowhead Springs, near San Bernardino, California.

### **Clergy Group Asks State to Delete "Age" of Earth From Natural Resources Films**

A group of clergymen has asked the Wisconsin Department of Natural Resources to edit its promotional films to eliminate references to the age of the earth which, the ministers say, are "offensive to the beliefs of thousands of Wisconsin citizens." The complaint was made by 11 pastors, including the Reverend Karl L. Barth, president of the South Wisconsin District of the Lutheran Church-Missouri Synod. A separate letter was sent by the Reverend Oscar J. Naumann, president of the Wisconsin Evangelical Synod, which has headquarters in Milwaukee. Russell H. Leitch, president of the Eastern Wisconsin Branch of the Bible-Science Association, which was organized to combat the theory of evolution, said his organization had asked the clergymen to send the letters. Members of the Bible-Science group say that the Genesis account of the Creation is accurate and that the earth is between 6,000 and 10,000 years old. Mr. Leitch, a trade specialist with the U.S. Department of Commerce, said the association had about 45 members here, among them teachers and "a few scientists." A letter signed by the 11 clergymen told the department that the films, which put the age of the earth in millions of years, had perpetuated the doctrine of evolution. "Children and lay people seeing these films assume the State has investigated and concluded evolution is fact," the letter said.

### **Spectacular Growth of Pentecostals in Brazil Cited by Methodist Bishop**

São Paulo, Brazil, has become the "Pentecostal capital" of the world and Pentecostalism is outperforming the traditional and polarized Protestant denominations in Brazil, according to United Methodist Bishop James Armstrong, of Aberdeen,

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South Dakota. The bishop commented on the Pentecostal and "mainline" Protestant groups in a lengthy report issued after a mission visit to Brazil. United Methodist bishops have been encouraged to visit a "mission field" once every four years. Bishop Armstrong chose Brazil, he explained in his report, "because of its strategic importance in the Western Hemisphere" and because of the nature of Methodist work there. Bishop Armstrong describes at length the Pentecostal movement called "Brasil para Cristo" (Brazil for Christ), which has attracted thousands and will soon have the largest Protestant church building in the world. The structure will seat 25,000. He said there are about 3.5 million Pentecostal constituents in Brazil, as compared to 235,000 Baptists, 167,000 Presbyterians, 70,000 Missouri Synod Lutherans, 57,000 Methodists, and 13,000 Episcopalians. The statistics are those compiled in 1965.

### Heart Disease Far More Infrequent Among Churchgoers, Study Reveals

A study by a Johns Hopkins University medical researcher has revealed that the risk of fatal heart disease for men who attended church infrequently was almost twice as high as for those who attended once a week or more. Persons who live the "clean life" and attend church regularly just might have a ticket for a longer life, according to Dr. George W. Comstock of the Department of Epidemiology at Johns Hopkins School of Hygiene and Public Health in Baltimore. Dr. Comstock noted that piety also appears to be statistically related to a dozen other important diseases—including cancer, cirrhosis, tuberculosis, and respiratory maladies—"and may be as significant as cigarette smoking." Any number of explanations, including style of life, may be given for the piety-disease relationship, the researcher observed. He added that whatever the explanation, "going to church is a very favorable input."

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### New York Reports 50,000 Abortions in Four Months, Cites Low Death Rate

Early statistics of the New York Health Services Administration indicate that in the first four months of the new abortion law an estimated 50,000 abortions have been performed in the city's municipal, private, and voluntary hospitals, according to Health Services administrator Gordon Chase. The 50,000 abortions did not include an indeterminate number performed in doctors' offices before the October 19 ban on such practices. The health administrator said municipal hospitals are now performing about 600 abortions a week, with "broken appointments" running between 200 and 300 a week.

### Alabama Baptist Study Resolution on Immersion

A proposal that convention membership be limited to churches which "practice baptism by immersion only" was tabled in Mobile by the Alabama Southern Baptist Convention. However, messengers adopted a motion calling for further study of the issue. Observers here said the question of alien immersion came as a surprise to most convention leaders since it had not been a major issue in Alabama for years. No Southern Baptist congregation in the State is known to practice alien immersion.

### Argument Over God Leads to Shooting

An argument over the existence of God apparently led to the fatal shooting of a College Park youth in Silver Hill, Maryland. Anthony Corollo Manili, Jr., 19, was pronounced dead at Calfritz Memorial Hospital after the shooting incident at a friend's home. Police said that young people at the party Manili was attending told them the youth had been involved in an argument over the existence of God. The slain youth's mother, Mrs. Audrey Manili, said police told the family that her son "had been brought up right because he was defending God when he was shot."

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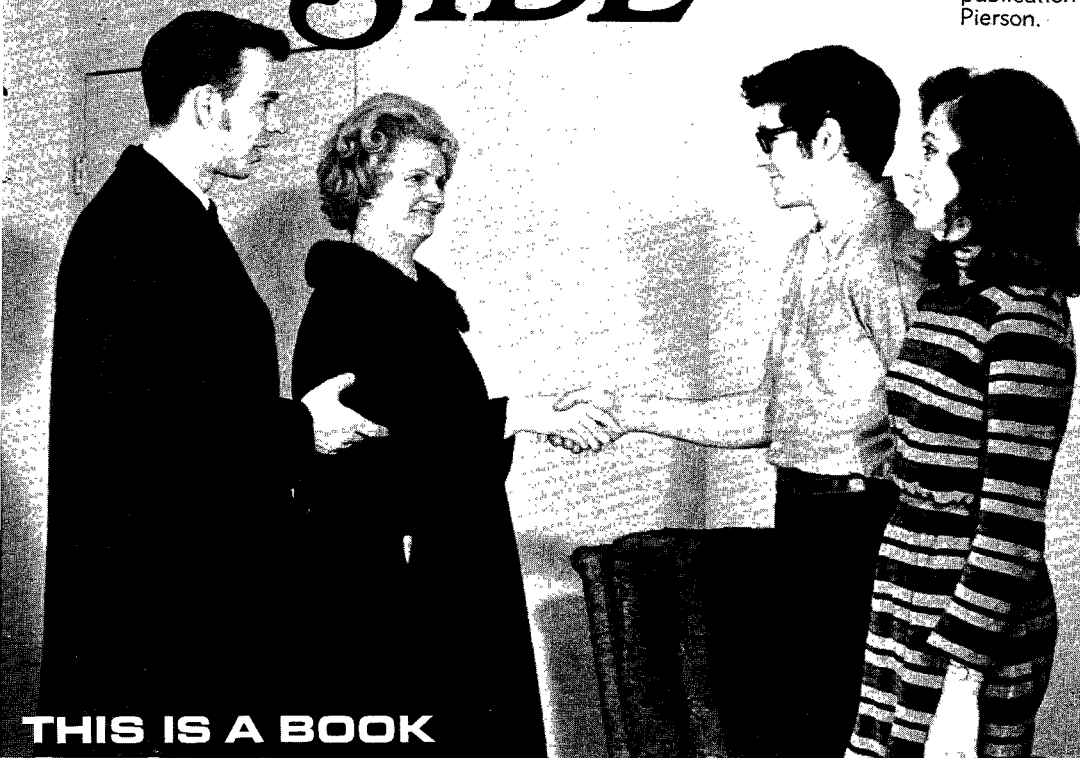
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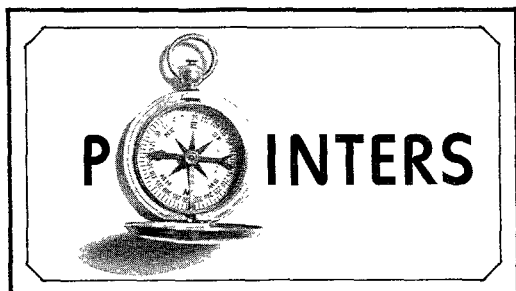
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**SILENCE IN THE PULPIT** LOUIS CASSELS, a senior editor of United Press International, says public interest in religion has declined because people "are sick and tired of being told what they can't believe. They want to know what, if anything, they can believe."—*Christianity Today*, Oct. 23, 1970, p. 3.

Is not critical scholarship responsible for much of the negative attitude toward the Bible? Today we have more Bibles, in more translations, and at less cost than ever before in history. Everyone gives lip service to the Bible. Even those who don't profess to believe in its inspiration respect it. Preachers everywhere refer to it. Passages are read from it in services every Sunday. Still it is used less as a basis for preaching than ever before.

Is the negativism not at least partly attributable to the many doubts raised by the long stream of critics? Haven't preachers been brainwashed to the place where they are afraid to preach from the Bible because of their confusion as to what parts of it to believe, and lest they be embarrassed before their scholarly peers?

Could this also help to explain the strange silence on the part of some of us concerning the vital prophecies of Daniel and Revelation that have to do with the end of time?

We need not preach reckless speculations, but we can and must preach the great prophetic truths that make us a distinctive people, and these can be preached with the ring of authority.

O. M. B.

**"AND LET ALL THE PEOPLE SAY, AMEN"** Most of us have been trained to repress our emotions. This is especially true in the area of religious experience. If a man ruptured his vocal cords shouting at a football game the world would pay little attention, but if a person received a similar physical disability from shouting, "Amen, praise the Lord, hallelujah," at a religious service the world would wag its head in astonishment mingled with ridicule.

While the zealous Christian would not recommend the extravagant use of utterances of praise in a religious service, he certainly could not condone the frozen silence that blankets most meetings in our churches. In ancient time the command was,

"And let all the people say, Amen." When the city of David received the ark of the covenant, a song of joy and triumph rang out on the air, "and all the people said, Amen, and praised the Lord." What a fervent response!

How heartwarming it would be to a preacher of the gospel to hear a similar response from believers today. All too often the only general response received in a church service is the questioning look focused on the humble soul who dares to raise his voice with a hearty, "Amen."

It is most difficult not to agree with the prophet who said:

"There is too much formality in our religious services. The Lord would have His ministers who preach the word energized by His Holy Spirit; and the people who hear should not sit in drowsy indifference, or stare vacantly about, making no responses to what is said. The impression that is thus given to the unbeliever is anything but favorable for the religion of Christ. These dull, careless professed Christians are not destitute of ambition and zeal when engaged in worldly business; but things of eternal importance do not move them deeply. The voice of God through His messengers may be a pleasant song; but its sacred warnings, reproofs, and encouragements are all unheeded. The spirit of the world has paralyzed them. The truths of God's word are spoken to leaden ears and hard, unimpressible hearts. There should be wide-awake, active churches to encourage and uphold the ministers of Christ and to aid them in the work of saving souls. Where the church is walking in the light, there will ever be cheerful, hearty responses and words of joyful praise."—*Testimonies*, vol. 5, p. 318.

"And let all the people say, Amen."

J. R. S.

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