

to make man whole

july 1973

the Ministry



Let Marble Crumble—This Is Living Stone!" see page 4.

Editorial

LONELY PEOPLE IN A LONELY WORLD

A WELL-KNOWN physician among us was working on a particular degree at one of America's universities. During his eight-month sojourn in a strange city he attended our Adventist church. He didn't miss a single Sabbath attendance at either Sabbath school or church. Yet he was never once welcomed to the church, and in Sabbath school class no one bothered to find out who he was or where he was from. Impossible, you say? It sounds that way to me. If I did not know about this instance personally, and know that the one who told me the story was a man of absolute integrity, I would have my doubts too.

A young 18-year-old boy living near one of our institutional churches talked with me a few months ago. He began attending church, then stopped. His explanation was, "I felt so unwelcome I just stopped going." An isolated case? Not at all. The trouble is that so many of us are so busy with our own little family circle or our limited circle of friends that we overlook a large group of people who walk alone through life. With husbands and wives both working to balance the family budget the easy thing to do is to slip quickly out of church, hurry home to a large meal with your own family, and then settle down to a good Sabbath afternoon rest. Those who live in a huge center of population where long distances separate the members from one another find that it isn't the easiest thing to make friends with "the stranger that is within thy gates."

A Worse Loneliness

From an Adventist viewpoint, the general loneliness resulting from selfishness that covers the

world is only one type of loneliness. There is a worse loneliness that every child of God will suffer during earth's terminating hours. This loneliness, a mean method of persecution, comes in the form of ostracism. Rejection by society because of obedience to God's commands is not a pleasant experience. Members passing through this type of agony can only find fellowship among those who accept them, who obviously are fellow sufferers. Even today we have many who stand alone for the faith. Now is the time for us to be welded together in the bond of love. The joy of Christian fellowship made the early church a power. It will do the same for God's last movement on earth.

Some Solutions to the Problem

What can we do to make our churches fountains of friendliness? We talk about people drinking the water of life. Do we realize that one of the main ingredients in the water of life is that of Christian fellowship? I am pretty well convinced that an alert minister could build a sizable congregation in our forlorn world just on the foundation of friendliness. Regardless of the doctrines he would preach, he could have his house of worship bulging with people eager to attend because of the warmth of fellowship felt within.

Some of our churches have divided their membership into bands or groups. Each group is responsible for a potluck Sabbath dinner on a specified date. Thus every Sabbath is covered and all visitors are met and welcomed at the door and urged to eat dinner with this particular group. If your church has dining facilities, why not give this plan a try? The burden of caring for the visitors is shared by everyone and it isn't just the few faithful ones who have to carry the load of entertainment. Does this plan pay off? Just ask those who attend a church with a program such as this.

Other churches follow the plan

of assigning certain members to entertain the visitors and strangers on specified Sabbaths. For instance, the Smith, Brown, and Jones families are prepared to take any and all guests home with them on the first Sabbath of each month. The major disadvantage of this plan is that if no visitors come, then these folks have prepared food to eat all by themselves or to put in the deep freeze. In the group system, these same families could eat together on that particular Sabbath and at least enjoy fellowship with one another if no visitors show up.

What do we do with the strangers who are members in our midst? I know of churches with 300 to 400 members that have a sizable segment of lonely ones. No one in the church ever invites them over to dinner. Since they live alone, or are the "only Adventists in the family," it is awkward for them to entertain other members. Would it be possible for the pastor to arrange for entertainment volunteers on special Sabbaths to invite these lonely members to their homes and offer them true Christian fellowship? If this could be done in a private manner, the effect would be much more dramatic. What a blessing this plan would prove to be if our members would get acquainted with one another and then begin to look for one another every Sabbath morning.

In a cold lonely world, which is getting colder and lonelier as the weeks go by, let's put into effect some plans that will reverse this trend within our own movement. One of the finest and most intimate fellowships possible is that experienced around a dining-room table. Perhaps we should create a new office in the church—that of social or entertainment secretary who can assist the pastor in making assignments that he himself would hand out. If our readers have any other suggestions to help break the ice in the church program, please send them to us.

J. R. S.

MINISTRY STAFF CHANGES

ALL the nice things people are saying about the new *Ministry* magazine have spurred us on to make even greater improvements. One improvement is the strengthening of our editorial staff.

Leo Van Dolson has served for nearly a year as the associate managing editor with our West Coast *Ministry* staff. In our May, 1973, issue we gave a report of our West Coast program, which deals exclusively with the material found in our twelve-page health section.

Recently we called Pastor Van Dolson to join our Washington staff as an associate editor. See our January, 1973, issue for a full treatment of his experience and background. Few men serve on any denominational editorial staff who have as rich a background as his. This includes pastoring, evangelism, teaching, and writing. He has also served for a number of years as an overseas worker in Japan. We know that his dedicated talents will bring strength to our journal.

Other changes in staff listings will be noted in our new masthead. One major change is the absence of Dorothy Hessong's name. Our entire staff unites in expressing their sincere appreciation to Dorothy who for nearly three years has been serving so faithfully as assistant editor and copy editor of our journal. We regret that owing to personal reasons she has found it necessary to change her work. She has directed her unusual creative talent to help make the journal what it is today. More than a little emotion and gratitude are packed in the following four words—we shall miss her!

The Editors

Cover photo: The Livingstone Memorial at the place where he died, Chitambo's Village, Ilala, Northern Zambia.

PHOTO CREDITS: Alvin E. Cook, cover, p. 5; Albert J. Patt, p. 17; Elwyn Spaulding, p. 28; K. Byron Logan, p. 38; Kreigh Collins, p. 42.

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IN THIS ISSUE

On May 1 memorial services were observed around the world for David Livingstone, who died 100 years ago. Alvin Cook reviews some of the accomplishments of this great missionary pioneer. As the end approaches, the book of Daniel takes on added significance. Yet few books have been under more attack. Every worker should read "The Dating of the Book of Daniel."

You may discover an additional thought on Armageddon in the article by Pierce. Notice it is under Viewpoint. What Ellen White writes about the Holy Spirit is the first of two parts. Don't miss it.

Both the Archeology and Health sections are tops, as usual. We appreciate the good reader response. You may not agree with views expressed in Parley or Feedback. We ask only that differences expressed be of a constructive nature.

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"LET MARBLE CRUMBLE THIS IS LIVING STONE!"

PIONEER medical missionary David Livingstone came to the end of his African safaris one hundred years ago, on May 1, 1873. He died alone, on his knees, in a temporary shelter near the shore of Lake Bangweulu in Northern Zambia.

Livingstone was a Scot, born in the village of Blantyre, which is by the Clyde River not far from Glasgow. Suitable centennial celebrations and memorials were held at Blantyre for the hundredth anniversary of the passing of the town's most illustrious son, the "missionary come of weaver kin."

But Livingstone's real memorial lives and grows in the advance of Christianity and commerce and civilization that has changed the pattern of life for millions in the African territories through which he trudged. His travels were a one-man march against the unimaginable sufferings of the African people from disease, ignorance, poverty, tribalism, and slavery.

Raised in a deeply religious home in an atmosphere of poverty, thrift, and industry, David began work in the Monteith cotton mill at Blantyre at the age of ten years. Life was hard. A day's work was from six in the morning until eight at night with two breaks for meals. After that, there were evening classes provided by the kindly management between eight and ten in which David eagerly continued his studies. By strenuous efforts he qualified at the age

of twenty-three to undertake a college curriculum.

Medical Missionary Concept

In this materialistic age, the reaction of David's father to his announcement that he would study medicine sounds not merely unique, but incredible. The devout man, of whom his son could write, "To my father I owe a debt of gratitude for setting before me from infancy a consistently pious example," objected to the suggestion of a medical career on the grounds that the boy might use the profession for personal gain!

But the parental frown changed to an encouraging nod of approval when the father learned that it was under the influence of the writings of a missionary doctor who had served in China that David had settled for a theological-medical training. He hoped to serve the needy millions of China too. The Opium War and no doubt a guiding providence barred the door to China and the young "Licentiate of the Royal Faculty of Physicians and Surgeons (Glasgow)" turned his footsteps toward Africa and destiny.

For Seventh-day Adventists there is a familiar ring about the Livingstone concept of missionary work. We sense a close affinity between his basic outlook and our own philosophy.

Livingstone may well be considered one of the first medical missionaries in the world, for although Luke the apostle was the earliest, his example was not followed until the end of the nineteenth and the beginning of the twentieth centuries. When Livingstone first reached Kuruman in 1841, only a handful of medical missionaries had sallied forth to the South Sea Islands and China. Livingstone was the first to enter Central Africa, and the second to work in Southern Africa where he was preceded by Doctor Vanderkamp, who practiced in Bethelsdorp from 1798. The year that Livingstone arrived in Africa the

Church Missionary Society sent out a medical man to West Africa, but he did not remain long, and whilst there, his main concern was for the health of the missionaries themselves. Livingstone's example stimulated other missionaries to qualify in medicine and come out to Africa to preach and to treat the diseases of the local inhabitants.¹

But the prime emphasis was not on medicine. This was the means to the end. The healing of the body would open doors to the gospel. The healing of the soul was the thing that mattered.

It was not only the practice of medicine and the treatment of disease that Livingstone sought. His medicine was only part of a larger outlook—his belief that the curing of the body was linked with the healing of the soul. The spiritual and physical well-being of a person were complementary to each other.²

Livingstone stressed the value of medicine in his missionary work. "English medicines were eagerly asked for and accepted by all; and we always found medical knowledge an important aid in convincing people that we were really anxious for their welfare."³

The Doctor lived in the dawn of scientific medical practice. He cupped, and bled and applied leeches. By today's standards he was seriously handicapped because of the limited knowledge of disease and its causes. Tropical diseases especially were hardly known in Europe and the part played in insects in the transmission of germs was not yet perceived. Blackwater fever was confused with yellow fever. The first literature on the subject did not appear until about 1890.

It was obvious to Livingstone that if his dream of European involvement in tropical Africa was to materialize, some answer to the malaria menace had to be found. He gave the matter his most careful attention. The nearest approach to the truth about the transmission of the fever in his discussions of the subject was his statement, "Myriads of mosquitoes showed, as they probably

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ALVIN E. COOK



The Moffat Church at Kuruman, Cape Province, South Africa. Livingstone reported here for duty in Africa in 1841. The church register contains the record of his marriage to Mary Moffat on January 9, 1845. Left: Livingstone the explorer.



always do, the presence of malaria."

On the surface it looks like a near miss. But the Doctor had not really seen the connection. He observed that in the lowlands both mosquitoes and fever were plentiful. And he noticed that in the highlands mosquitoes were scarce or even absent, and malaria was also less of a problem. But he did not see the correlation between the observed facts. He was dead before the truth on the matter was established.

Nothing escaped Livingstone's notice. He was a careful and a scientific observer. And he recorded in his diaries with minute detail the interesting things he

found. A later traveler in Africa said, "I have not yet discovered a phenomenon in Africa which had not already been noted by Livingstone." ⁴

The Doctor developed his own specialized treatment for fever, and the "Livingstone Pill," which was mainly quinine. He also recommended daily doses of quinine as a preventive measure. Hardened to the difficulties of Africa and moved by a sense of mission, Livingstone minimized the threats and problems of the hostile environment. In spite of his assurance that the malaria could be controlled by his methods, the Universities Mission to Nyassaland lost five men in quick time and retreated to the island of Zanzibar. Livingstone grumbled that the move was as if St. Augustine had established himself on one of the Channel Islands and hoped for the conversion of England.

One estimate of Livingstone the medical missionary says:

Livingstone's success with the Africans and their trust in him was largely due to his doctoring, and it is very doubtful whether his preaching played much part in his winning their esteem. He was the first European to appear among them with the reputation of healer and medicine man, and there are many references to the crowds of Africans in search of medical aid who besieged the villages he visited. . . . He gained the friendship of the Bakwena chief, Sechele, after curing one of his children.⁵

Exploration for Christianity

The dominant impression on the student of Livingstone's years in Africa is the picture of a man constantly on the march. His first book, 80,000 copies of which quickly sold out, was called, *Missionary Travels*. The title could very well cover his complete career in Africa. How to reconcile this constant marching, marching, marching, with the calling of a medical missionary is an enigma worth investigating.

The London Missionary Society, who were his sponsors, found some difficulty in tracing the connection between his constant travels and the objectives of the Society in Africa. If indeed Livingstone was required to fill in a report sheet, we can be sure that there was no mileage column on it. The tangibles to the London office consisted of mission stations established, churches built, pagan souls converted, baptized, added to the church, or at least, efforts with these ends in view. If they hoped for a hospital to be established it would be neither surprising nor unreasonable. But the Doctor traveled.

They were not entirely clear on the program. In a letter that resulted in his hasty resignation from the Society, Livingstone's activities were described as "only remotely connected with the spreading of the gospel." The Doctor returned to Africa as a British Consul, sup-

ported by government and public funds, and no longer in the employ of the missionary society. But authorities are clear that the misunderstanding was quickly resolved. To the end of his life, Livingstone remained on good terms with his first sponsors.

The general impression gained from a superficial look at Livingstone's activities is summed up in the words, "He became less of a missionary as he became more of an explorer." But the idea was vigorously rejected by Livingstone. The mainspring of the man's life was his role as a missionary.

I am a missionary heart and soul. God had an only Son and he was a missionary and a physician. A poor imitation of him I am, or rather wish to be. In this service I hope to live, in it I wish to die.⁶

But he was human. And he makes no attempt to hide the fact that in his pioneering he "felt the pleasure of looking on lands which had never been seen by Europeans before." But it was not travel and adventure for its own sake. "Now that I am on the point of starting another expedition into Africa, I feel quite exhilarated. When one travels with the specific object of ameliorating the condition of the natives, every act becomes en-nobled."⁷

So the marching through Africa was not an aim nor an end in itself. It was all included in his deep conviction that the Lord had called him to open up the way into the center of the continent for "Christianity and commerce," so that the people might be transformed by the gospel. And, given a legitimate commerce, the stronger tribes would no longer be tempted to prey on their weaker neighbors and sell them to the slavers. He believed there could be no permanent uplift of the people without commerce. Along with the gospel it would automatically cut off the slave traffic at its source.

The Open Sore

Livingstone's final journey in Africa took him west of Ujiji to the Lualaba River which is now known as the Zaire. The excesses of the slave traffic made it impossible for him to secure the help he needed, and he was obliged to turn back after waiting weary weeks at

Nyangwe. There, he was the helpless witness of a massacre in the market place where hundreds of Africans were trading. When the Arab slavers opened fire large numbers took to the river and more were drowned than shot. In his diary Livingstone wrote: "Finished a letter for the *New York Herald*, trying to enlist American zeal to stop the East Coast slave trade. I pray a blessing on it from the All-Gracious."

The letter ended with the words, "All I can add in my loneliness is, may heaven's rich blessing come down on everyone, American, English, or Turk, who will help to heal the open sore of the world."

The epithet "open sore of the world" was apt and telling. It appealed to the imagination of the Christian world and struck fire in the hearts of many on both sides of the Atlantic. Sir John Kirk, the British Consul on Zanzibar, brought sufficient pressure to bear on the Sultan to influence him to sign the agreement that closed the island's slave market forever.

The leaders of the Universities Mission who had retreated to Zanzibar because of the heavy losses of men through fever in the Nyassa country, seized the opportunity. They purchased the slave market site immediately. Bishop Steere designed and built there a fine cathedral. It was a remarkable structure with an unsupported roof. Made of cement and ground-up coral it has survived to the present. The crucifix at the left-hand side of the chancel is made from the wood of the mvula tree that shaded the place where Livingstone died.

The Moslems of Zanzibar must have hated this symbol of a faith they considered heretical, and which had motivated the men who took away their lucrative traffic in slaves. But the Bishop was never interrupted in his work. To this day, men still worship the Christ who made all men free on the site where so many were sold into servitude.

Livingstone wrote, "If my disclosures regarding the terrible Ujijian slavery should lead to the suppression of the East Coast slave-trade, I shall regard that as a greater matter by far than the dis-

covery of all the Nile sources together." He had his wish.

Impact

Livingstone's impact on the course of history in Africa was immense, perhaps greater than any other individual in the nineteenth century. It did not stem, however, from the personal contacts which he made with African groups and individuals while in their territories, but from the impact his character and way of life made in Europe. He became a popular hero, and explorer par excellence who brought the knowledge of hitherto unknown regions and peoples to an ever increasing circle of individuals. The circumstances of Livingstone's death and his burial in Westminster Abbey confirmed the impact and brought even more people into contact with Africa. On most Africans he met, Livingstone could have little personal impact. He doubtless appeared a gentle man, perhaps even a holy man, who met Africans with friendliness, then puzzled, or even bored them with his incessant talk of religion, rivers and lakes. . . . We will continue to remember Livingstone because of the life he led, stemming from his inner vision of divine purpose, as an individual advancing to complete tasks he had set for himself, no matter what the cost.⁸

And now, after a hundred years, there's a cross that casts its shadow over the forest glade where the heart that burned out for Africa found repose. There's a cathedral, where the spirits of free men rise, to "sit in heavenly places in Christ" on the very ground where the human spirit, in chains, groveled in slavery's degradation and despair. And across the sea in the historic Abbey there's a permanent memorial where the medical missionary rests among the heroic and the honored of his race.

And back in Africa, there is some Christianity and some commerce. There is progress, and there are problems. There is human need, opportunity still for self-giving in service, and there is challenge aplenty. There are frustrations—but fulfillment too. Mar- ble indeed may crumble. But the spirit of David Livingstone will endure and, emulated, will achieve. □

FOOTNOTES

- ¹ Michael Gelfand, *Livingstone the Doctor*, p. 1.
- ² ———, *ibid.*, p. 8.
- ³ ———, *ibid.*, pp. 5, 6.
- ⁴ Debanham, *The Way to Ilala*, p. 97.
- ⁵ Gelfand, *op. cit.*, p. 6.
- ⁶ Schapera, *Family Letters*, vol. 2, p. 74.
- ⁷ Waller, *Last Journals*, vol. 2, p. 228.
- ⁸ Rotberg, *Africa and Its Explorers*, p. 59.

We welcome the concerns of our readers. If you have comments to share that you believe might be helpful, just write to "Parley." Keep them brief and constructive.

WOMEN IN THE CHURCH

Your article on "Are Bible Instructors a Vanishing Breed?" leaves much to be desired. We as SDA's have become very strange people in recent years, especially since the death of our prophet. We have stereotyped roles for people depending on what sex they happen to be born into. Yet from psychological testing we know that males and females excel in certain areas not depending upon what sex they happen to be, but depending upon what genes they inherit from mother and father. These talents are not sex linked and were given by God not to be buried but used for His service. It seems it is a sin for females to use their talents if aggressiveness is involved, except perhaps "behind the scenes"! ("What She Means to Me," by Ben Stimson.) If she were a member of the Salvation Army, Christian Scientists, Pentecostals, "Two by Two's," or many other denominations, she could use her aggressiveness to become president.

Where are the women preachers today in our denomination? I meet many deep-thinking spiritual women preachers through my practice; none that I meet are SDA's! In this small locality (a town of about 3,000) we have women in the ministry of the Salvation Army, United Church, Presbyterian, "Two by Two." No wonder our girls' dormitories exist on such a low spiritual level. "It was Mary that first preached a risen Jesus. . . . If there were twenty women where now there is one, who would make this holy mission their cherished work, we should see many more converted to the truth. The refining, softening influence of Christian women is needed in the great work of preaching the truth."—Evangelism, pp. 471, 472.

Una Jean Sayles, M.D.

ADVANCED DEGREES?

I like Parley and have something that has recently worried me. While doing a little research recently for one of our ministers I found this statement:

"The Lord is not pleased with encouraging these workers to spend years in accumulating knowledge which they will have no opportunity to impart. Precious youth, who ought to be laboring for God, have come to Battle Creek to receive an education, and to gain a better knowledge as to how to work. They ought to have been

taught that which is essential in a very short period. They ought not to require years for their education before they can respond to the call, 'Go work to-day in my vineyard.' Instead of sending them forth as laborers after they have put in months and years at the College, they are advised to take other studies, and to make progress along additional lines. They are counseled to spend months and years in institutions where the truth is denied and controverted, and where error of a most specious, unscriptural character is insidiously introduced. These doctrines become mingled with their studies. They become engrossed in advancing in educational lines, and they lose their love for Jesus; and before they know what is the matter with them, they are far from God, and are all unprepared to respond to the command, 'Go work to-day in my vineyard.' The desire for missionary effort is gone. They pursue their studies with an infatuation that closes the door to the entrance of Christ. When they graduate, and have full commission to go out as properly educated students, some have lost all burden for the work, and are far less prepared to engage in the service of God than when they came to Battle Creek at first."—Fundamentals of Christian Education, p. 362.

This quotation "hit me between the eyes" and I couldn't help thinking of our wonderful Ministry and the Review and Herald and other magazines that always mention every possible degree a man has and where he got it. I am aware times have changed, but do principles change? If these degrees are necessary for especially selected personnel, do we need to stress them?

Clara M. Thompson

THE COMMUNION TABLE

Do you know of any specific information or instruction as to how the communion table in our churches is to be regarded? Is it improper to place flowers or the offering plates upon it?

According to any instructions of which we are aware, placing articles on the communion table would not be improper. It is assumed, of course, that hymnbooks, literature, and the like would not be carelessly placed on it. It should always have a neat appearance. The communion table is in an ideal position for a large open Bible placed on a slanted stand so as to be seen by the congregation.

ABOUT MUSIC

The February and March issues of The Ministry had articles entitled "Today's Religious Music Scene" by Harold Lickey. They are very well written and apparently based on genuine concern.

However, I would like the matter aired further by others equally dedicated and knowledgeable in the matter of music and who feel called to devote their energies to witnessing for Christ through musical concerts, not following the traditional pattern, but bringing a type of music that is easy to listen to, has a happy sound, and emphasizes the positive aspects of our religion.

Throughout our ranks we find singing-witnessing groups springing up. These groups are most frequently our youth from our academies, colleges, and churches. They tour our SDA churches, sing in public malls and shopping centers and for various civic clubs. They are frequently invited to sing in non-Adventist churches and in public schools. Their programs always include personal testimonies to the love of Christ and how He has changed their lives. When appeals are made to come to Christ, hearts appear to be melted and people of all ages respond. Some have been baptized into our faith.

I surely don't wish to see us disregard Spirit of Prophecy counsel or violate the principles of God's Word. No doubt there are some inherent dangers in the very way these groups are structured and the sometime lack of proper supervision and guidance. I realize that things could get out of hand and that which started off to be a positive witnessing force could become merely an entertainment group.

On the other hand, there appears to be much genuine good coming from these groups, and many youth who have never before been enthusiastic about sharing their faith are now actually involved and there seems to be a very positive reaction upon their own Christian experience.

Please, let's hear from others who can speak from experience. What should be our attitude and counsel to these young who are excited about this form of witnessing? So often they feel that we put them down. Is there a better alternative? Are we really violating the principles of the Spirit of Prophecy? We would like to hear more on this subject.

W. D. Wampler

SO YOU'RE UP FOR ORDINATION!

RALPH E. NEALL

WHAT is the significance of ministerial ordination in the Seventh-day Adventist Church? Is it the church's recognition of a divine call to "preach the word" (2 Tim. 4:2), or is it simply a recognition of faithful service? Should a man who is not a full-time preacher be ordained to preach? Should we ordain institutional workers, teachers, doctors, departmental men, and conference officers whose primary work is not preaching?

Is it not true that we are ordaining almost any dedicated man who gives his life to the work of the church? By ordination we recognize his dedication and his ability in his post, whatever that post may be. Sometimes we ordain a man not because he is called to preach, but because we want to give him more prestige and we need someone who can baptize people as he travels through the field.

The messenger of the Lord tells us that the ordination of Paul and Barnabas "was a public recognition of their divine appointment to bear to the Gentiles the glad

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WILL IT BE
AS ONE OF
THE SEVEN,
OR ONE
OF THE
TWELVE?

tidings of the gospel" (*The Acts of the Apostles*, p. 161). When Jesus sent out His disciples, He commanded them, "As ye go, preach, saying, The kingdom of heaven is at hand" (Matt. 10:7). "What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops" (verse 27). Their work was to proclaim the gospel publicly.

Ellen G. White has some clear instructions on the examination that should be conducted before a man is ordained to the gospel ministry. She wrote: "Ministers should be examined especially to see if they have an intelligent understanding of the truth for this time, so that they can give a connected discourse upon the prophecies or upon practical subjects. If they cannot clearly present Bible subjects they need to be hearers and learners still."—*Testimonies for the Church*, vol. 4, p. 407. Here again we find an emphasis on the public proclamation of the Word.

As we consider our present practice in the light of these statements, we know that something is wrong, but we find it hard to reverse a drift. We are bound by precedents. We say, "We cannot very well refuse to ordain Brother History Teacher this year, because we ordained Brother Auditor last year. Both of them exert a good spiritual influence; they are active in their churches, and they have brought several souls to Christ."

Is a "good spiritual influence" a sufficient reason for ordaining

a man to the ministry? Is soul-winning ability, of itself, proof of a call to preach publicly? (If so, then we ought to ordain some of our lay preachers who win more souls than some of our regular preachers.)

What is the answer, then?

Some would say, "Let's go back to the practice of the early church. If it's not in the Bible, don't do it." But the problem is not solved so easily. The twentieth century is not the first. The Holy Spirit has been leading in the development of the complex organization we have today. We have officers and departments that were not necessary in the first century.

Nevertheless, the record of the early church can certainly give us principles that can stop our drift and perhaps point us in a new direction. If we do not compare our practice with Bible principles, how shall we know whether the Holy Spirit is still leading us?

The early church began with a very simple organization. The only leaders were the twelve apostles ordained by Christ Himself. As it grew, the church found that it needed more leaders, especially to care for its welfare department (Acts 6). The food distribution program aroused complaints that the poor Jewish Christians were being favored over the poor Greek Christians.

The apostles did not try to answer the complaints or settle the problem themselves. They recognized that it needed attention, but they would not be diverted from preaching the word of God (Acts 6:2). They saw their primary duty as giving themselves "to prayer, and to the ministry of the word" (verse 4).

The apostles' suggestion was that the church appoint seven dedicated men to take charge of the welfare program. They were "men of honest report, full of the Holy Ghost and wisdom" (verse 3). Thus they were well qualified to do the trouble-shooting and administration that was needed.

The business of the church was cared for by these seven men who were chosen for the

purpose, and the apostles continued their preaching. As a result, "The word of God increased; and the number of the disciples multiplied in Jerusalem greatly" (verse 7).

Two of these new officers, Stephen and Philip, showed remarkable ability as preachers as well as administrators (Acts 6:8-10; 8:5-8, 26-40). They were ordained as businessmen, as administrators, but this did not prevent them from preaching. Philip did not limit his work to the Jerusalem church. He had authority beyond the local level (chap. 8:5, 26). Furthermore, he exercised the right of baptizing a new convert (verses 39, 40). It seems clear that these men had authority and influence in the church far beyond that of their modern descendants in our church.

Can we find any principles in Acts 6 that might guide us today? I think we can.

It is apparent that by the time of Acts 6 there were two kinds of leaders and two types of ordination. There were the apostles who were ordained to pray and preach, and there were the deacons, who were ordained to administer the business of the church.

Both groups had wide authority, both were soul winners, both were equally filled with the Holy Spirit, but their primary duties were different. The apostles gave themselves to prayer and preaching; the seven cared for the business.

In our church today we have only one kind of ordination above the level of the local church. In effect, we are using our ministerial ordination to give recognition to both apostles and deacons on the conference level. In other words, we are ordaining as preachers men who would have been deacons in the early church.

Perhaps the early-church pattern would help solve our problem. If we had a category of ordination on the conference level corresponding to that of the seven in the early church, we could give official church authorization to all the dedicated workers who are not called to

preach. At the same time, we could reserve ministerial ordination for those who are called to preach, and thus preserve the meaning of that ordination.

Under such a plan, a man ordained as one of the "seven" on the conference level would not be barred from preaching if he had the ability. He could be authorized to perform baptisms, as Philip was. His salary could be audited on a par with those of his ministerial brethren.

But if such a man had no training for preaching and felt inadequate when asked to preach, then he could stick to his primary duties without apology. Neither his abilities nor his dedication would need to be called in question at all. He would have been ordained for business, not for preaching.

We have our elders and deacons in the local church, but even there we do not often use our deacons for the real business of the church. We allow them to serve as mere ushers, while the pastor himself serves as general trouble-shooter and chairman of all the committees.

If we followed the pattern of Acts 6 on the local level, the ordained preacher would remain a preacher and spiritual leader. He would not be diverted from his praying and preaching. He would recruit and ordain other dedicated men to take care of the other things.

If we followed this pattern on the conference level, we would have to recognize some kind of conference deacon with wide authority. His ordination would not have to be "higher" or "lower" than a minister's. It would simply be an ordination for different responsibilities. This would allow us to preserve the high offices of both the ministry and the diaconate.

Utopian? Perhaps. A break with precedent? Certainly. But does not Acts 6 point the way? And if the result should be an increase in preaching the word of God and a growth in church membership, then let us make the break. Let our responsible committees give study to it.

□

"The wisest, firmest labor should be given to those ministers who are not of our faith. There are many who know no better than to be misled by ministers of other churches. Let faithful, God-fearing, earnest workers, their life hid with Christ in God, pray and work for honest ministers who have been educated to misinterpret the Word of Life. . . .

"If this is done, there are many ministers now preaching error, who will preach the truth for this time."—*Evangelism*, p. 562.

LAST month *Ministry* published some of the written comments made in response to the non-Adventist clergy study conducted by Hewitt Research Center. This article will take the statistical results from the survey and attempt to draw some relevant implications that will be of value to the thoughtful Adventist minister. Each section of the survey is analyzed independently as shown below.

How to Read the Study

Section I of the survey is entitled "Personal Contact With Seventh-day Adventists." This section may help the local minister to realize the strengths and weaknesses of the personality of the congregation he is pastoring, as well as his own. From the responses to questions 1 and 2, it can be seen that only 56.5 per cent of the non-Adventist clergy had made acquaintance with the Adventist clergy. One of the major factors for this seems to be traced to question 2, which indicates that only 43.8 per cent made this contact in the local ministerial association.

Section II indicates which sources of information have made an impact on the clergy of other faiths. It is obvious that the "printed page" (78.5 per cent) has made the greatest impact. But it may come as a shock to some that the welfare work that Adventists sometimes believe to be the most significant is virtually unrecognized (2.9 per cent).

The publication that is apparently representing the Adventist Church the most is *Liberty* magazine. Thus, some analysts point out that the clergy are receiving a one-sided, legally-oriented, (church/state) view of SDA beliefs.

Perhaps the most striking realization in *Section II* is that only 35.2 per cent of those who responded to the questionnaire had read any of Ellen G. White's books. Of these, only 5.6 per cent had read *Steps to Christ* and less than 10 per cent had read either *The Desire of Ages* or *The Great Controversy*.

Section III. Sections I and II represent the basis for the "attitudes" in *Section III*. It is again recognized that the non-Adventist clergy is unfamiliar with the relation of Ellen G. White to the Adventist Church. Only 60.6 per cent were willing to form an opinion of how Seventh-day Adventists regard her writings. Yet they do appreciate the moral teaching, medical programs, and the citizenship of the SDA church members.

Seventh-day Adventist proselyting and solicitation, however, were shown as areas that the clergy disliked. In fact, slightly more than 7 per cent of the clergy

What the Non-Adventist Clergy Says...

Conclusion

expressed some dislike about Seventh-day Adventists than those who expressed something they liked about Seventh-day Adventists (78.5 per cent versus 71.1 per cent).

Section IV projects the non-Adventist clergy's conception of SDA beliefs. For the most part these clergymen seemed to have a broad awareness of what Seventh-day Adventists believe, yet were less certain of the specific reasons for those beliefs. For example, in question 4, they realize that Seventh-day Adventists accept the Ten Commandments as still binding on mankind (73.5 per cent) but they did not recognize Seventh-day Adventists' understanding of the commandments as a revelation of God's character (19.5 per cent). Likewise, in question 5 they understand that SDA's consider the Sabbath as sacred (60.2 per cent) but they did not associate this sacredness with God's creative power (18.7 per cent), or as a sign of loyalty, love, and obedience (42.7 per cent).

Even though these responses point to some misunderstanding of the spiritual beliefs of Seventh-day Adventists, yet these same clergy (74.5 per cent) realize that Seventh-day Adventists minister to the whole man.

SURVEY ANALYSIS AND STATEMENT OF BELIEFS

Our SDA Theological Seminary prepared a Survey Analysis and Statement of Seventh-day Adventist Beliefs, which was sent to all ministers who received the questionnaire. If you desire a copy please write to: Hewitt Research Center, P.O. Box 179, University Station, Berrien Springs, Michigan 49104.

SURVEY OF CLERGY ATTITUDES TOWARD SEVENTH-DAY ADVENTISTS

Section I: Personal Contact With Seventh-day Adventists

1. SDA's with whom you have had a personal acquaintance: [Total Response 89.3%]

56.5% SDA clergy	11.0% Nurse
14.8% Teacher	36.2% Other
29.2% Businessman	No Response—10.7%
23.3% Physician/Dentist	

2. Public contacts you have had with Seventh-day Adventists: [75.3%]
 43.8% Ministerial Associations 13.8% Civic Organizations
 9.5% Public Schools 2.1% Recreational Facilities
 8.2% Local Welfare 28.4% Other
 No Response—24.7%
3. How have SDA's related themselves to civic and community needs? [67.8%]
 7.2% As enthusiastic leaders 15.1% Reluctantly
 45.3% As concerned citizens 9.3% Apathetically
 No Response—32.2%
4. In your personal relationship with SDA acquaintances, you have found them to be: [85.8%]
 43.1% Cordial and warm 3.3% Indifferent
 7.5% Antagonistic 41.7% Polite
 18.9% Independent 5.1% Other

Section II: Sources of Information

1. Your primary sources for information and knowledge concerning the theology, teaching, and mission of SDA's. [95.6%]
 28.1% News media 10.6% Medical Institutions
 11.0% Schools 2.9% Welfare agencies
 78.5% Books and literature 27.7% Other
 No Response—4.4%
2. SDA publications you receive or are acquainted with include: [80.0%]
 26.1% *These Times* 12.3% *Listen*
 .5% *Israelite* 31.1% *Signs of the Times*
 10.3% *Life and Health* 7.1% Other
 53.5% *Liberty* .8% *Message*
 No Response—20.0%
3. Your seminary training exposed you to SDA theology, mission, or life-style: [94.3%]
 1.4% A great deal 49.0% Some
 34.5% None 9.9% Do not remember
 No Response—5.7%
4. Ellen G. White books you have read include: [35.2%]
 5.6% *Steps to Christ* 9.8% *The Great Controversy*
 .4% *Education* 9.3% *The Desire of Ages*
 4.9% *The Ministry of Healing* 14.9% Other
 No Response—64.8%
5. SDA radio or TV programs you are acquainted with: [62.0%]
 44.3% Voice of Prophecy 3.5% It Is Written
 15.8% Faith for Today 10.0% Other
 No Response—38.0%

Section III: Attitudes Toward SDA's

1. Why do you believe SDA's emphasize healthful living? [87.9%]
 8.6% To gain salvation
 70.3% The body is the "temple of God"
 21.0% To develop healthy bodies
 18.9% To fulfill ritual requirements
 No Response—12.1%
2. Seventh-day Adventists regard Ellen G. White's writings as: [60.6%]
 33.8% Prophetic 35.1% God-inspired
 11.7% Equal to Bible 4.9% Infallible
 No Response—39.4%
3. What do you like most about Seventh-day Adventists? [71.1%]
 19.7% Mission—welfare 26.8% Medical program
 20.4% Concern for others 23.2% Moral teaching
 26.3% Good citizens 6.5% Other
 No Response—28.9%
4. What do you dislike most about Seventh-day Adventists? [78.5%]
 3.6% Strict health practices 26.8% Solicitation
 20.3% Unique Teachings 33.0% Proselyting
 13.0% Independence 23.1% Other
 No Response—21.5%

Section IV: Fundamental Beliefs of Seventh-day Adventists

1. God reveals Himself through: [84.9%]
 62.7% Jesus Christ 2.6% A demythologized Bible
 24.0% Nature and/or history 68.9% The entire Bible
 3.5% Psychic phenomena 39.9% The Holy Spirit
 No Response—15.1%
2. The parousia (Christ's return) is: [84.2%]
 1.9% Symbolic, not literal
 2.3% In the distant future
 3.3% A scare tactic
 70.5% Personal, visible, literal return
 56.0% In the near future
 6.8% A secret rapture
 49.4% Joy to some, fear to others
 No Response—15.8%
3. Righteousness is attained by: [87.4%]
 40.1% Faith in Jesus Christ
 29.9% Keeping the law
 8.4% Doing good deeds
 42.7% A combination of the above
 No Response—12.6%
4. The Ten Commandments: [84.9%]
 1.9% Were eliminated at the cross
 19.6% Are a revelation of God's character
 73.5% Are still binding on mankind
 40.6% Are God's standard of judgment
 No Response—15.1%
5. The Seventh-day Sabbath is: [85.1%]
 18.7% A sign of God's creative power
 42.7% A sign of loyalty, love, and obedience
 60.2% Sacred
 20.3% The way to salvation
 No Response—14.9%
6. Tithing is: [87.6%]
 .5% Not required of the clergy
 38.9% A requirement for church membership
 75.4% Scriptural: 10% income
 2.2% Only for direct ministerial support
 No Response—12.4%
7. The sacrificial death of Christ on the cross is recognized as a (an): [87.9%]
 21.0% Appeasement of God's wrath
 65.1% Ransom for sin
 11.0% Positive moral influence on man
 16.3% Restoration of the divine image of man
 No Response—12.1%
8. Concerning death: [76.9%]
 3.6% There is no real death
 37.6% Man is mortal and the dead are unconscious until the resurrection
 29.5% Man's soul is immortal and lives on after death
 39.2% There are two deaths for the wicked; one for the righteous
 No Response—23.1%
9. Concerning Jesus Christ: [74.0%]
 6.3% There was a time when he was not
 4.4% He was man, not God
 3.5% He was God but not man
 64.7% He is fully God, fully man
 No Response—26.0%
10. Concerning baptism into the SDA Church: [67%]
 51.1% It is recognized by immersion only
 12.8% Infant baptism is practiced
 3.5% It is recognized by sprinkling
 40.3% Re-baptism may be required
 No Response—33.0%
11. Responsibility to "their neighbor" consists of ministering to: [80.9%]
 74.5% The "whole" man 3.5% Physical needs only
 3.7% Spiritual needs only .9% Social needs only
 No Response—19.1%
12. Concerning man's nature: [70.5%]
 2.5% He is good
 41.8% He is intrinsically evil
 24.6% Basically good but with defects
 3.0% God can overlook "evil" in man
 No Response—29.5%

The Dating of the Book of Daniel

Part 1

DESMOND FORD

THE Seventh-day Adventist doctrinal structure is at several points similar to a spider's web suspended from a single vital strand. For example, our doctrinal distinctiveness lies in eschatology, and our traditional positions here are dependent upon the validity of the year-day principle and the sixth-century dating of Daniel. Concerning the former I have previously written in *The Ministry*,¹ and it is the purpose of the present article to consider the latter.

Adventists in general take for granted the authenticity of this book that means so much to us. In this respect we differ from the vast majority of modern scholars. It is doubtful that a single secular university engaging in Biblical studies would accept our position, and it is quite certain that the majority of theological seminaries affirm the Maccabean dating of this Old Testament apocalypse.²

If the book of Daniel was written in the second century B.C. and its horizon is bounded by the exploits of Antiochus Epiphanes, then the ninth chapter has for its "prophetic" theme not the Messiah but the Syrian tyrant. The 457 B.C. starting point for the

seventy weeks is thereby invalidated inasmuch as the proponents of the Maccabean dating assume instead a much earlier date associated with the prophecies of Jeremiah. Having dislodged 457 B.C. our terminus for the 2300 days is likewise dislocated and Adventist's supposedly providential beginning dispelled. The Maccabean dating assumes that the four kingdoms of Daniel 2 and 7 are Babylon, Media, Persia, and Greece, but neither Rome nor the Papacy are envisaged.³

Our Approach to Those Who Differ

It is commonly said that the liberal critical position is purely the result of the presupposition that long-range prediction is impossible. This argument, however, does not apply in every instance. As far back as the Westminster Confession there were godly interpreters of Scripture who saw Greece as the fourth empire, and Epiphanes as the chief character. And in modern times there have been scholarly conservatives such as Bishop Westcott and more recently Dr. G. R. Beasley-Murray who have taken the same position.⁴ Thus we dare not dodge the responsibility of factually supporting our position by mere argument *ad hominem*. Rather, we should submit to the challenge of Ellen G. White, who has urged us to so study our doctrinal positions that we can defend them before the world's greatest minds. Too often we opt out of such tasks

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by categorizing all who disagree with us as "apostate liberals." This ought not to be. Let us, like Christ, be courteous toward those who differ, and endeavor by reasonableness to win such to our own well-considered and amply buttressed case.

Arguments for Late Dating of Daniel

Rejection of the authenticity of Daniel is usually defended on the following grounds:

1. The book, particularly in its early chapters, contains several historical inaccuracies.

2. Linguistic and literary peculiarities indicate an authorship centuries removed from the time of the exile.

3. Certain theological concepts, such as a developed angelology and the doctrine of the resurrection, belong to later times.

4. The central figure of the "prophecies" is always Antiochus Epiphanes, and the four kingdoms are Babylon, Media, Persia, and Greece.

5. The first two areas are ably discussed in many contemporary conservative works including our own *SDA Bible Commentary* and *Dictionary*.⁵ We do not propose to retrace the ground so ably covered by others. However, because recent years have demonstrated the widespread Greek influences in the Near East before Nebuchadnezzar's time, and thus have shown that the Greek terms in Daniel could well be traced to that influence, we append a recent comment from an authority in this second area.

In reading commentaries on Daniel the writer has been struck by the complete sclerosis of critical thought regarding the date of its composition, and the implications of the Greek words in Daniel for that date. From Driver's classic statement of the linguistic evidence in 1897 to the latest commentary—Norman W. Porteous, *Daniel* . . . 1965—there has been no reappraisal of the Maccabean date for Daniel, in spite of the increasing mass of evidence for early contacts between the Aegean and the Near East. The late date of Daniel has come to be one of those "assumptions tidily packaged and put away as being no longer open to question."

James A. Montgomery in his great commentary on Daniel (1927) was at least open to the evidence. He wrote: "The rebuttal of this evidence for a low date lies in the stressing of the potentialities of Greek influence in the Orient from the 6th century

and on . . ." (p. 22). Archeological evidence is accumulating at such a rate that any position—particularly one based on arguments from silence or very limited data—that is not carefully reappraised within a decade is in danger of obsolescence. George Hanfmann, writing in 1948, denied that there was any evidence for a major Greek migration to Ionia before the eighth century B.C. Writing in 1965, he now shows that we have substantial evidence confirming the Greek tradition of an eleventh-century migration.⁶

Relating to Theological Concepts

Concerning the third area, it must be said that this objection often has its origin in an evolutionary concept of theological development, rather than in the Biblical evidence. Angelology, for example, seems similarly well-developed in Ezekiel and in Zechariah, and angels in the latter assume the same function as in Daniel—namely the interpretation of visions. The angelology of Daniel is not akin to late apocalyptic works such as 1 Enoch. Neither is the concept of resurrection entirely missing from the rest of the Old Testament. The reason for its rare occurrence is indicated in 2 Timothy 1:10. A demonstrative word on the future life came only with its great Exemplar.

Except for some preliminary observations in what immediately follows we plan to concentrate on area four, as one that each reader can thoroughly investigate regardless of whether he considers himself a competent linguist or historian. God has so inspired His Word that a lifetime spent in specialist studies is not necessary in order to recognize vital truths. When laymen as well as workers grasp whatever is legitimate in the following arguments then there will be many well-read believers in other flocks (including shepherds) who will be prepared to listen to the eschatological teachings we have based on "the face-value" of Daniel. On the other hand, until the conviction of the authenticity of the book is established in the mind of the inquirer, further study is useless, unless we apply the device of "re-interpretation" as a hermeneutic. Let it be emphasized—the latter is all that remains to Seventh-day Adventists if we reject the traditional dating of the Old Testament apocalypse.

General Observations

Before presenting to others the case against Antiochus and Greece as the horizon of Daniel's visions some general observations should be made. These include the following:

1. Even the liberal critics acknowledge that not all able scholars are of their persuasion. While both Otto Eissfeldt and Robert Pfeiffer in their Old Testament introductions consider the second-century dating of Daniel to be "the assured position of scholarship," both hasten to acknowledge that there are able and learned men who still advocate the traditional dating.⁷

2. There is an increasing trend of admission that Daniel at least contains much material that originated before the second century. Eissfeldt says:

In short, there is no doubt whatever that the visions of vii-xii are largely based upon older and even much older elements, and they only become fully intelligible when their philosophy is illuminated.⁸

Statements of this nature could be multiplied to fill whole pages. Anyone who contends that every critical scholar believes all of Daniel to have been devised in the Maccabean era has not done his homework.

3. In some areas, arguments once strongly used against the sixth-century authorship have been either modified or dropped. The most well-known instance is the argument based on the Aramaic in chapters 2-7 of the book.⁹ It is absolutely certain that the Aramaic of Daniel is identical with the Imperial Aramaic of the eighth to third centuries B.C. more than to later forms. While orthography in many cases indicates editorial work by later hands this is also the case with other Old Testament books.

4. Similarly, since the discovery of Daniel manuscripts among the Dead Sea scrolls scholars are enquiring whether this fact does not call for a revision of the critical dating position analogous to the revision already made of the dating of some of the Psalms once postulated as Maccabean.¹⁰

5. Not only have some once popular arguments against the authenticity of Daniel been either

modified or dropped, but it is just as true that others have boomeranged. For example, scholars have pointed to the presence of the three Greek terms in Daniel as evidence of the second century source. Nowadays, in view of our increased knowledge of the early spread of Greek culture and language to Palestine and surrounding countries, it has become a puzzle for those who date Daniel late why the book does not contain scores of Greek terms instead of just three.¹¹ Linguistic studies show that Greek expressions exist in texts of the Near East long before the Maccabean era.

6. In contrast to scholars like H. L. Ginsberg (who sees at least six authors behind Daniel) others now follow H. H. Rowley in postulating a single author for the book, one who gathered older materials and fashioned a unified presentation. This emphasis on the unity of theme and authorship of the book is closely allied to the traditional position, though all claim that this single author lived and wrote in the Maccabean era.¹²

Along with these preliminary observations the Adventist advocate should be aware that on the other hand a number of scholars in our own ranks admit the presence (but not the pre-eminence) of Antiochus Epiphanes in Daniel's prophecies.¹³

So much for preliminaries. Now let us consider the evidence against that position which posits the centrality of Epiphanes and the position of Greece as the fourth empire.

The Maccabean Interpretation

Daniel 9. The seventy weeks equal 490 years, roughly speaking. "The going forth of the commandment to restore and to build Jerusalem" is an allusion to one of the prophecies of Jeremiah. Some elect Jer. 25, others 30-31. Thus dates selected are usually either 605 B.C. or 599 B.C.¹⁴

The first Messiah named in the prophecy is a reference to either Cyrus or Joshua.

The second Messiah, the one "cut off," is Seleucus IV Philopater or the former Jewish high priest Oniah III.

The last week of the seventy revolves around the exploits of Antiochus, the first half comprehending his alliance with apostate Jews, and the second involving the persecution of the faithful in Israel.¹⁵

Daniel 2 and 7. Head of gold, and the lion—Babylon. Breast and arms of silver, and the bear—Media. Stomach of brass, and leopard—Persia. Legs of iron, and the nondescript beast—Greece.

This interpretation thus equates the ram of Daniel 8 with the bear and leopard of the preceding chapter, and the he-goat with the nondescript beast possessing ten horns. The little horn in both chapters seven and eight represents Antiochus Epiphanes only. The ten horns of the fourth beast of Daniel 7 represent successive kings of Syria prior to Antiochus.

Critique. We shall first attend to the interpretation given to the seventy weeks of Daniel 9. Montgomery refers to this passage as "the Dismal Swamp of Old Testament criticism."¹⁶ On the contrary, we believe it to be, when rightly understood, a virtual Paradise. Verse 24 is one of the most sublime passages in the Old Testament. It points to the abolition of sin and guilt, the establishment of everlasting righteousness, and the ultimate dwelling of God with His people.¹⁷ To view it as merely a pious hope associated with the re-establishment of the sanctuary services after Antiochus Epiphanes is to restrict its perspective without legitimate reason. The following points summarize our critique of the Maccabean interpretation.

1. To interpret "the going forth of the commandment to restore and build Jerusalem" as being a prophetic message from Jeremiah requires not only a rejection of the bearing of parallel passages of similar wording, but also an imagination of sufficient power to transmute prophetic passages descriptive of ruin into divine commands of restoration. Daniel 2:13 uses the Aramaic equivalent of this expression in chap. 9:25, and chap. 9:23 uses the identical words. In both cases the meaning is obviously that of the pronouncement and enactment of a royal command.¹⁸ Jeremiah 25 is dated as belonging to the fourth

year of Jehoiakim (605 B.C.), but its burden is the impending ruin of Jerusalem, not its restoration. Jeremiah 30-31 is not dated and consists of a prophetic oracles of hope—not of a pronouncement of enactment of a divine decree.

Furthermore, the position that the first seven weeks of years begin with the enunciation of Jeremiah's warnings regarding Jerusalem's destruction turns the Danielic prophecy on its head. Daniel affirms that the first seven weeks of years shall encompass rebuilding and restoration whereas the message from Jeremiah was to the effect that seventy years of ruin and desolation would attend the backsliding people. We must ask, How could 490 years allotted to the Holy City from the time of its commenced reconstruction include 70 years of desolation? The starting point of the Maccabean interpretation is thus not sound exegetically, and the situation is identical with the terminal point and the period between the two, as shall be demonstrated.

To be continued

FOOTNOTES

- ¹ *The Ministry*, June-July, 1964.
- ² See Otto Eissfeldt, *The Old Testament, An Introduction*, p. 517; W. Baumgartner, "Ein Vierteljahrhundert Danielforschung" *ThRs* (NF) 11 (1939) pp. 59-83, 125-44, 201-28.
- ³ See, for example, the volumes on Daniel by Montgomery, Bevan, Porteous, Heaton, Bentzen, Jeffery, and Rowley.
- ⁴ "A Conservative Thinks Again About Daniel," *The Baptist Quarterly*, 1948, 341 ff. See also *Revue Biblique*, 13:494 f.
- ⁵ See particularly R. K. Harrison's *Introduction to the Old Testament, and A Survey of Old Testament Introduction* by Gleason H. Archer, Jr.
- ⁶ E. Yamauchi, *Greece and Babylon*, p. 13.
- ⁷ See Eissfeldt, p. 517, and R. Pfeiffer's *Introduction to the Old Testament*, p. 755.
- ⁸ Eissfeldt, p. 525. See also Gerhard Von Rad, *The Message of the Prophets*, p. 276.
- ⁹ See K. A. Kitchen, "The Aramaic of Daniel," *Some Problems in the Book of Daniel*, p. 79; E. Y. Kutscher, "Aramaic," *Encyclopaedia Judaica*, (1972); "Daniel," *Encyclopaedia Britannica*, (1946 ed.).
- ¹⁰ See R. K. Harrison, *The Dead Sea Scrolls*, p. 64.
- ¹¹ See Archer, p. 375; Yamauchi, p. 92; Dominique Auscher, "Les relations entre la Grèce et la Palestine avant la conquête d'Alexandre," *Vetus Testamentum*, XVII (1967), pp. 8-30.
- ¹² See H. H. Rowley, "The Unity of Daniel," *The Servant of the Lord*.
- ¹³ *The SDA Bible Commentary*, vol. 4, p. 869. *SDA Bible Dictionary*, "Daniel, the book of," p. 250. G. M. Price, *The Greatest of the Prophets*, p. 31. See also Archer, p. 382, Robert D. Wilson, *Studies in the Book of Daniel* (second series), p. 270.
- ¹⁴ See Montgomery, *Critical and Exegetical Commentary on Daniel*, p. 392; J. J. Owens, "Daniel," *Broadman Bible Commentary*.
- ¹⁵ See commentaries referred to in note 3.
- ¹⁶ Montgomery, p. 400.
- ¹⁷ See Desmond Ford, "New Light" on Daniel 8:14, *The Ministry*, October, 1969.
- ¹⁸ See J. E. H. Thomson, *Daniel*, *Pulpit Commentary*, pp. 268, 269; Charles Boutflower, *In and Around the Book of Daniel*, p. 187.

A Song in the Night

WE HAD finished two evangelistic campaigns in the Honduras Mission and were driving hard to reach the ferry that would take us back to our home territory of Newfoundland.

As I drove through the night I began thinking of the upcoming MISSION '72 campaign in St. John's with Elder Neal Wilson and my responsibilities of leading out in the musical program of the series.

That night to help keep awake while driving I began to try to put the theme "Reach Out for Life" into some kind of musical setting. Over and over again I sang the phrase, "Reach out for life," until a tune finally came that seemed to fit.

I wanted to find not only a melody that was snappy and that would lodge in a person's mind but also words that would convey the complete plan of salvation.

Driving along in the wee hours of the morning I collected and sorted ideas in an endeavor to make words and music fit.

Reach out for life. "Oh, that you would choose life; that you and your children might live! Choose to love the Lord your God and to obey him and to cling to him, for he is your life and the length of your days. You will then

be able to live" (Deut. 30:19, 20, Taylor).*

'Tis the Master's voice now calling. "He calls his own sheep by name and leads them out" (John 10:3, Taylor).

His is the power. "I have been given all power in heaven and on earth" (Matt. 28:18, Beck).

That can keep your feet from falling. "For thou hast delivered my soul from death, yea, my feet from falling" (Ps. 56:13, R.S.V.).

Give Him your heart. "My son, give me thine heart" (Prov. 23:26).

To be filled with joy o'erflowing. "I have told you this so that you will be filled with my joy. Yes, your cup of joy will overflow!" (John 15:11, Taylor).

You can live, forever live. "Anyone eating this Bread shall live forever" (John 6:51, Taylor).

Through the grace of Christ the Lord. "We believe that through the grace of the Lord Jesus Christ we shall be saved" (Acts 15:11).

This closing phrase seemed especially difficult—to present the plan of salvation as a joyful climactic experience. But it finally came as I sang it over and over again.

When we got to St. John's, I wrote down the melody and then asked my wife to help me put the right chords to it. Soon our two-year-old was joining our four-year-old in singing it around the house and in their play. Then we felt we had it.

Recently we were associated with Ben Glanzer in a Voice of Prophecy series in Tucson, Arizona. I showed this chorus to him. He admitted he naturally was apprehensive of any new music. Ben asked me whether I was a songwriter, and I said No. He asked me whether I had ever written any other song, and again I said No. However, he was willing to try it.

After becoming acquainted with the chorus, he said, "If you are not a songwriter, there is just one thing I can say—the Lord must have given this to you."

And I believe that is what happened that night in Nova Scotia, as we put together a simple melody of salvation—"Reach Out for Life." □

"REACH OUT FOR LIFE"

Lyndon DeWitt

Reach out for life, 'tis the Mas-ter's voice now call-ing,

His is the pow'r that can keep your feet from fall-ing.

Give Him your heart to be filled with joy o'er flow-ing.

You can live, for-ev-er live, through the grace of Christ the Lord.

* Texts credited to Taylor are from *The Living Bible*, Tyndale House Publishers, Wheaton, Illinois. Used by permission.

Why I Don't Keep a Notebook

ALBERT J. PATT

UNTIL twelve years ago my wife and I kept in notebooks the quotations, notes, thoughts, and ideas that we wanted to save. Since then we have discovered a method of filing that has proved to be superior. We file valuable bits of information on 4- by 6-inch slips of paper or cards.

Bishop Gerald Kennedy in his book *His Word Through Preaching* wrote, "Keep a notebook in which you can jot down the idea, the quotation, or the illustration that you discover. If it can be clipped, so much the better."—Quoted by C. M. Mellor in *The*

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Ministry, April, 1971, p. 36. His suggestion to jot down these things and save clippings for future use is excellent.

If you are a notebook keeper, you may have tried to find an apt illustration or stimulating thought that you jotted down a year ago. Did you find it quickly? Did you find it at all?

There are ways to classify material in notebooks, such as listing the contents on the front cover. But what a complicated task to classify a notebook full of hundreds of miscellaneous jottings.

Use of 4-by-6-inch Cards or Sheets

We keep our notes on 4-by-6-inch papers or cards because they save us time, effort, space, and expense. Not only that, they are easy to carry in pocket or purse.

Economy of time is important. You save time by jotting each idea on a separate slip of paper or card. As soon as you have written the information, file it according to subject. Finding the material within moments months or years later will be simple.

Instead of a bulky notebook, you can carry blank 4-by-6-inch papers or cards with you in your Bible, quarterly, or songbook. You might prefer a pad of paper carried in a suit-coat pocket or a purse.

Economy of space is provided by this system. To begin your file, buy a metal recipe file box and keep it atop your desk. We outgrew the file boxes, having acquired a dozen of them. Now we use them for research and specific projects. A cardboard shoe box served well for years. Most shoe boxes are six inches wide, four inches high, and 12 1/2 inches long. You'll be surprised how

much you can file in one shoe box.

Steelmaster card drawers 14 inches deep, either single or double, may be purchased in stationers and dime stores. Double drawers are more economical. As your needs for space increase, you can stack the double drawers atop each other on your desk or buy a special stand for them.

Outgrowing this, you will find that an eight-double-drawer cabinet will serve you for many years. Each suspension drawer is 27 inches deep.

Never Be Without

The mechanics of beginning and maintaining this system is not difficult. Always have a good supply of paper at home, and never be without a few sheets no matter where you go. You may see a thought in a magazine in the barber shop or a catchy slogan at the airport, which you will forget before you get home unless it is written down. A remark overheard in the supermarket may give you an idea for a talk. Jot it down on the spot or as soon as convenient on one of your 4-by-6-inch papers.

On a tour of the pyramids in Cairo I recorded facts that the guide gave. In Zurich I wrote down some inscriptions from Zwingli's monument. I have made sketches of various types of people at the Madras and Bombay airports while waiting for a plane. An incident that happened to our family on a plane leaving Frankfurt for Berlin made an excellent illustration for a sermon later on. At the New Gallery Centre, London, notes I took from a sermon made good reference material for a sermon in India. Notes jotted while attending a scientific course in New York, benefited a patient in the operating room thousands of miles away. Walking through the narrow streets of Jerusalem, I put down my impressions. These notes are in my file.

If your notes require more than one piece of paper, staple the sheets together. Carry a small stapler when you go on trips.

Be sure your notes are legible, so that they will be readable and of value when they are "cold." Possibly someone else may want

to use them and should be able to read them.

Classification

To find just what you want later, classify your notes accurately. In capital letters in the upper left corner of your notes, write the topic under which you plan to file the material. If you subdivide the subject, add the subhead in lower-case letters as, "SECOND COMING—Preparation," and "HEALTHFUL LIVING—Smoking."

A second subdivision may be necessary. For example, "Smoking" can be divided further into "Advertising," "Effects," "Five-Day Plan," "Quitting," et cetera. Your heading would appear like this: "HEALTHFUL LIVING—Smoking—Five-Day Plan." Instead of underlining you may prefer to letter the last division in red or some other color. When you are ready to file, you know exactly where it goes.

On the right side of the paper or below the heading, record the source of the information: magazine or book title, page, date of publication, and author. Include also the date you copied it. This information enhances the value of the material, lending authenticity when quoted in a sermon or article.

You may want to preserve printed material in magazines and newspapers. After clipping statements, news notes, and illustrations, paste them on the slips, again being sure to label them properly. In recording the source, include the author, volume, and page of scientific and other authoritative information.

Index Tab Cards

Index tab cards are, of course, necessary to properly classify the material. One-, two-, three-, and five-cut tab cards may be used. For main topics use the one- or two-cut cards, typing or neatly lettering the subjects in capital letters with a black or blue, fine-point, felt-tip pen. Colored lettering or colored tabs may be used to set off the main divisions. The difference in color may be supplied by colored tab cards or colored gummed tab paper, which you glue to the tab.



For subheads use the 3-cut tab cards. If you wish further subdivisions, use the 5-cut cards. However, these tabs are so small that you must letter the captions accordingly. You may prefer the 3-cut tab cards instead of the five-cut card making the second subdivision on the same card as "HEALTHFUL LIVING—Water—External Use." Use a different color tab for clearer identification.

You may wish to make your own tab cards. One way is to attach plain or colored plastic tabs onto 4-by-6-inch index cards. Type or letter the subject on the small insert and slip it into the tab. We have used and at times still use homemade tab cards cut from stiff advertising material that constitutes some of my junk mail.

If you prefer, you can make your own colored tab cards from three- or four-ply colored poster board, which you can purchase from any art supply store. Trace double, triple, or fifth cuts, whichever you need, then cut them out with scissors.

Discarded 8 1/2-by-11-inch Manila folders will provide eight tab cards per folder.

When you begin your filing system, classify the material you already have, not what you anticipate. Add other categories as you collect material. We haven't found it practical to make a classification for material we may someday acquire.

How to Begin

To begin, classify according to general topics. As the need arises, divide into more useful divisions. Some people are satisfied with a general classification of a topic, others prefer further subdivisions.



Searching for the illustration needed now from a mélange of notebooks takes much time, effort, and patience. (Above)

Cardboard shoe boxes are useful, practical, and economical for the growing filing system.

You might file everything you now have on the subject of health under "HEALTHFUL LIVING." We, perhaps, have more occasion to speak or write on health subjects, so "HEALTHFUL LIVING" in our file is broken down into about 32 subdivisions, such as Abstemiousness, Air, Appetite—controlled, Appetite—uncontrolled, Beverages, Body Temple, and so on. "Beverages," for instance, is at present just one general category, but someday we shall subdivide it to include "Beverages—caffeinated," "—carbonated," "—alcoholic," et cetera. Someday we may relabel the topics to make the file still more useful. Your needs will dictate how much to include in a general category and when to add subdivisions.

For my wife and me to keep notebooks has proved impractical. We have found the 4-by-6-inch on-the-spot method of note taking and immediate filing to be a time and space saver, and most satisfactory. You, too, may find it to be superior. Try it! □

ANOTHER LOOK AT

ARMAGEDDON

JOSEPH B. PIERCE

SEVENTH-DAY ADVENTISTS have spent a great deal of time studying, discussing, and puzzling over the question of Armageddon. The more adventurous continue to probe the subject—even though it be with the greatest respect, caution, and reservation. In harmony with this posture, we humbly offer the following exposition.

The center of focus is of necessity the one and only text that mentions the word *Armageddon*, which is found in Revelation 16:16. In the K.J.V. it reads as follows:

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"And he gathered them together into a place called in the Hebrew tongue Armageddon."

A more direct translation of the original Greek of this text is rendered in the American Standard Version: "And they gathered them together into the place which is called in Hebrew Har-Magedon."

Not only is this latter translation more correct but also it retains the indicated grammatical relationship with the context in verse 14. (Verse 15 is parenthetical.) Verses 14 and 16 show that the spirits of demons gather the kings of the whole earth to the battle.

Literal or Metaphorical?

Our immediate attention, in this investigation, is drawn to the word *Armageddon*, or, more correctly, *Har-Magedon*. And the first question that we naturally ask is, Is Har-Magedon a literal geographic entity? Or is it metaphorical? It would seem that if it is not a geographic location in a literal sense, then it must be symbolic. It must be evident that if

the Lord had desired to point to a geographic location He would have named it in terms that would be literally understood. Certainly there would have been no problem in doing so. Therefore we conclude that inasmuch as Inspiration did not choose to use a literal designation, the metaphorical name must be considered to be symbolic of a situation that it describes. What, then, is to be the application of the metaphorical name Har-Magedon?

The text itself (Rev. 16:16) tells us plainly that this name is taken from the Hebrew. The word given in the Greek is a transliteration. So we conclude that the meaning of this word must be derived from the Hebrew, not from the Greek.

The *Seventh-day Adventist Bible Dictionary* (volume 8 of the SDA Bible Commentary series) presents the Hebrew significance of this name on page 71.

Armageddon (ărmă-gěd'ŭn). [Gr. *Harmagedon*, variant *Harmageddon*, a composite transliteration from the Hebrew. Opinions differ as to what Hebrew words the Greek transliteration represents. The first component, *Har-*, means "mountain." The second component, *-magedon*, may be

from the Heb. *Megiddô* or *Megiddon* (1 Ki 9:15; 2 Chr 35:22; Zec 12:11). . . ."

After this portion of the quotation, there is presented another possible, although more remote, suggested application. But on the very face of it the one that is cited above presents a more direct linguistic derivation for the word *Har-Magedon*.

If we accept this direct composition of the word *Har-Magedon* we have a symbolic name that relates a mountain with *Megiddo*.

Thayer Was Puzzled

Thayer (in *A Greek-English Lexicon of the New Testament*,

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Translated, Revised, and Enlarged by Joseph Henry Thayer, D.D., Corrected Edition, American Book Company, New York-Cincinnati-Chicago, Copyright, 1898, by Harper & Brothers) followed the same line of linguistic analysis of the symbolic name *Har-Magedon* as that which is cited from the *SDA Bible Dictionary*, above, but he seemed to think he had arrived at a dead-end conclusion. Let's follow his reasoning to see whether his conclusion was as pointless as he thought it to be. We quote Thayer from the above cited lexicon, pages 73, 74:

Har-Magedon or *Armageddon*, indecl. prop. name of an imaginary place: Rev. xvi. 16. Many, following Beza and Glasius, suppose that the name is compounded of *הר* mountain, and *מגדון* or *מגדון*, Sept. *Mayedôn*, *Mayedôn*. *Megiddo* was a city of the Manassites, situated in the great plain of the tribe of Issachar, and famous for a double slaughter, first of the Canaanites (Judg. v. 19), and again of the Israelites (2 K. xxiii. 29 sq.; 2 Chr. xxxv. 22, cf. Zech. xii. 11); so that in the Apocalypse it would signify the place where the kings opposing Christ were to be destroyed with a slaughter like that which the Canaanites or the Israelites had experienced of old. But . . . it is not easy to perceive what can be the meaning of the *mountain* of Me-

giddo, which could be none other than *Carmel*. (Italics are those of Thayer.)

We would agree with Thayer in saying that the mountain "could be none other than *Carmel*." Now, the question remains: Would Mount *Carmel* have a significant symbolical or metaphorical value in view of the scene prophetically presented in Revelation 16:14-16? We think that Thayer would have seen a powerful symbolism in Mount *Carmel* if he had understood the final scenes as Seventh-day Adventists do.

It was on Mount *Carmel* that God vindicated His holy name and His faithful people (He had seven thousand who had not bowed the knee to Baal) at a time of almost universal apostasy. It was on Mount *Carmel* that the Lord signally showed which was the true religion. It was on Mount *Carmel* that the fire came down from the sky in recognition of the true followers of God. And it was on Mount *Carmel* that the leaders of the false worship were destroyed.

Could there be a more fitting representation of the time when the whole world in its final apostasy will be arrayed against God's faithful commandment-keeping people? Could there be a more forceful representation of the mighty deliverance that will come to the remnant? Could there be a more striking symbolism to picture the vindication of God's name, His holy law, His sacred Sabbath, and His loyal people? Could there be a more consummate view of the fate of the unrepentant apostate leaders?

"Into the Place"

Now we are prepared to look at the entire text that contains the word *Har-Magedon*. "And they gathered them together into the place which is called in Hebrew *Har-Magedon*" (Rev. 16:16, A.S.V.).

Let's look at the words "into the place." In the Greek these words are "*eis ton topon*." The word *topon* (which is the accusative case of *topos*) is generally translated "place." But this does not necessarily follow in each case. The word *topos* can also be used to convey the idea of

"position," or "situation." An illustration of this use of the Greek word *topos* is found in 1 Corinthians 14:16. Following are three translations of this verse, with the word italicized that is translated from the word *topos*:

Else when thou shalt bless with the spirit, how shall he that occupieth the *room* of the unlearned say Amen (1 Cor. 14:16, K.J.V.).

Else if thou bless with the spirit, how shall he that filleth the *place* of the unlearned say Amen (1 Cor. 14:16, A.S.V.).

Otherwise, if you bless with the spirit, how can any one in the *position* of an outsider say the "Amen" (1 Cor. 14:16, R.S.V.).

Regardless of the translation we might choose, it is clear that the Greek word *topos* in this particular text refers to the *position occupied*, or the *situation* under consideration.

Now, the Greek word *ies* (in the phrase "*eis ton topon*"—"into the place, or situation") is variously rendered "*into*," "*to*," "*toward*," etc.

Putting the Verse Together

If we put the verse together employing the information that we have gathered, we could very properly translate it as follows:

And they gathered them together into (or toward) the situation which is called in Hebrew the Mountain of *Megiddo*.

Then if we substitute for "the Mountain of *Megiddo*" the name we have found logically applies (Mount *Carmel*), we would do no violence to the text by paraphrasing it in the following manner:

And they gathered them together into the situation that is called in the Hebrew (symbolically) Mount *Carmel*.

Could it be that Thayer in his linguistic analysis struck gold when he located *Har-Magedon* as being symbolically Mount *Carmel*—even though he did not recognize the importance of what he found? Has it remained for Seventh-day Adventists with their knowledge of last-day events to recognize the value of Thayer's discovery? This translation becomes even more significant as we recognize in the three angels' messages of Revelation 14:6-12 the Elijah message that is to prepare a people for Christ's second advent. □

DARWIN'S ERROR

ASA C. THORESEN

IN A letter to Joseph Hooker on January 11, 1844, Charles Darwin wrote: "I was so struck with the distribution of the Galapagos organisms . . . that I determined to collect blindly every sort of fact, which could bear any way on what are species. . . . At last gleams of light have come, and I am almost convinced, quite contrary to the opinion I started with, that species are not (it is like confessing a murder) immutable."

What were some of the observations that led Darwin to come to such a conclusion? He had been chosen to be the naturalist aboard *The Beagle*, commanded by Captain Fitzroy, when it left England to create more accurate navigation charts for sailing round the world by way of Cape Horn. They visited the Galápagos Islands in 1835, where Darwin be-

came fascinated by the variation seen in species.

His observations led him to write: "The natural history of these islands is eminently curious and well deserves attention. Most of the organic productions are aboriginal creations, found nowhere else; there is even a difference between the inhabitants of different islands; yet all show a marked relationship with those of America, though separated from that continent by an open space of ocean between five and six hundred miles in width."

Darwin's Discovery

Darwin's attention had been drawn by the local governor to the fact that each island had its own peculiar tortoise population, but the significance of that did not occur to him until he began comparing specimens of the mockingbirds in his collection. His diary reads: "My attention was first thoroughly aroused, by comparing together the numerous specimens, shot by myself and several other parties on board, of the mocking thrushes, when, to my astonishment, I discovered that all those from Charles Island belonged to one species (*Mimus*

trifasciatus); all from Albemarle Island to *M. parvulus*; and all from James and Chatham islands belonged to *M. melanotos*."

He quickly turned to the finches in his collection and found that those from the various islands had all been mixed and labeled as from Galápagos Islands in general. He relied on other collections and identifications provided him by John Gould, a noted ornithologist of his day, when he suspected that some of the finch species were confined to separate islands. Thirteen species of finches were noted on the basis of differences in size and bill form. He described the birds as a singular group of finches that feed together in flocks on the dry ground, and he emphasized as a curious fact the perfect gradation in the size of the beaks in the different species. The fine line of distinction between species led him to suspect that some of the finches may be only well-marked races.

One thing was certain to him, and this was the observation that the Galápagos organisms both plant and animal had their origin in ancestors from the mainland of America. Concepts of change in natural populations were not new to him. His own grandfather, Erasmus Darwin, had expressed ideas along this line of thinking, but Charles, having been trained first as a physician and then as a theologian, had been taught that the Scriptures indicated the fixity of species and thus his reason for writing that to suggest species could change was like confessing a murder.

Darwin and Species

At his home in England, Darwin set about learning all he could about variation in species, and one of his hobbies became raising the various breeds of pigeons. He traced all the variations to the common rock dove of Europe and then suggested that under the control of natural selection, variations in wild populations pro-

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duced new species in nature. His observation led him to attempt to define the category of species. He wrote:

"In determining whether a form should be ranked as a species or a variety, the opinion of naturalists having sound judgment and wide experience seems to be the only guide to follow."

With such a definition, then obviously species can change. Modern definitions by authorities in taxonomy are no more explicit than Darwin's. Ernst Mayr, a well-known authority of the present, says, "Species has more objectivity than other categories, but it is difficult to define. There are many definitions as there are competent systematists." Mayr, however, suggests that the chief factor in defining a species should be reproductive isolation. On the Galápagos, finches have been subjectively divided not only into thirteen species but also into three genera. These genera distinguish six species of ground finches, six species of tree finches, and a single species of a warbler-like finch.

We can readily agree with Charles Darwin today that the finches, mockingbirds, plants, and other animals of the Galápagos must have originated each from common ancestors on the mainland. The Galápagos Islands are volcanic in origin, having arisen comparatively recently from the ocean's floor, and obviously each species was not especially created for each island. In Darwin's day most special creationists believed that the species were created just as they are found. Now we can fully appreciate Darwin's problem and agree with him that island populations originate by the accidental or chance arrival of ancestral types from the continents.

Some scientists suggest natural selection to be the force that creates variation within new expanding populations. Another view is that the Galápagos finches are varied because of the accumulation of genetic differences primarily as a result of isolation. When the initial population was finally established, in the absence of competition some members of the population spread out to exploit

every available food source, creating small, partially isolated subpopulations of individuals. These, through genetic inbreeding, became slightly different from the other subpopulations. We refer to this as genetic drift. Natural selec-

Variation within the basic type of plant or animal seems to be the rule of nature, but we do not see in all the biological or paleontological world any incontrovertible evidence for change from one basic type to another.

tion tends to operate in nature to maintain a population in a steady state of favorably adapted individuals. Large populations remain fairly uniform because unusual variation is quickly diluted by gene flow within the large population.

Variation within the basic type of plant or animal seems to be a rule of nature, but we do not see in all the biological or paleontological world any incontrovertible evidence for change from one basic type to another. On the Galápagos, finches are finches, mockingbirds are mockingbirds, and tortoises are tortoises, and all are readily identified with finches, mockingbirds, and tortoises found on the continents.

Darwin's Mistake

Then where did Darwin go wrong? He failed to recognize that the Biblical account of Creation does not discuss whether changes could or could not take place subsequent to the initial creation of a variety of complex forms of life. It does teach that changes did take place after man sinned. If Darwin had rightly understood the Scriptural account he would not have needed to have a guilt complex. He was perfectly correct in stating that in nature, species are subject to change and that the Galápagos finches had descended from a common ancestor of the finch type, but he carried his generalization into an area of unwar-

ranted speculation when he suggested that inasmuch as the Galápagos species had come from a common stock from the mainland it was possible that all living things are related through a common ancestor.

In suggesting such a possibility Darwin committed a sin frequently committed in the biological sciences today, that of overgeneralization. Nature shows only, as our example indicates, that an ancestral finch population gave rise to several species of slightly differing finches. Since the concept of a species has some subjectivity we may also suggest that some of the variation we see in 320 species of hummingbirds, 200 species of tanagers, or 300 species of thrushes may be the result of the type of change that we see in Darwin's finches.

My personal opinion is that at least the six species of the Galápagos ground finches and the six species of tree finches should be classified as races of a single species, creating what some taxonomists call a single polytypic species. However, this premise would depend on how one defines a species. It is interesting to note that major steps to this viewpoint have already been made within bird classification. In 1900 about 19,000 species of birds were described for the world. Our present classification indicates only about 8,620 valid species and 27,000 races, or subspecies.

Darwin's overgeneralization, that all living things may be related through a common ancestor, was the suggestion that enabled men to assume no need for a Creator. The evidence Darwin hoped for to support his speculation—transitional fossil forms and missing links—has not been discovered. It never will be, for in the realm of biology there is ample evidence of the Great Designer. □

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Darwin Retried

REVIEW OF AN UNUSUAL BOOK

HAROLD G. COFFIN

Norman Macbeth's *Darwin Retried* (Boston: Gambit, Inc., 1972, 178 pp, \$6.95) is one of the best volumes against evolution published in many years. It ranks with G. A. Kerkut's *Implications of Evolution*, although the approach is different.

The author is a lawyer who became interested in the problems of evolutionary theory. During a period of illness spanning several years, he studied extensively the works of several of the major evolutionary theorists. This book, a summary of his conclusions, constitutes one of the strongest indictments I have read. Rather than attempting to cover the almost inexhaustible literature on evolution, he took the works mainly of G. G. Simpson, Ernst Mayr, Ronald A. Fisher, Julian Huxley, Sewall Wright, and Loren Eiseley.

Mr. Macbeth is not a fundamentalist, and he occasionally emphasizes this point when the attack on classical evolution gets especially telling. However, regardless of his personal beliefs, the usefulness of the examples he gives (faulty reasoning, contradictory statements, and poorly supported premises) in portraying the weaknesses of the theory is unchanged. The inherent poverty of a belief remains regardless of who speaks for or against it.

Classical Darwinism Is Dead

Macbeth's basic premise is that classical Darwinism is dead and that the modern "synthetic theory," or "Neodarwinism," has largely abandoned the original supports for evolution. He contends that the demise of classical Darwinism is unknown to the average man; in fact, many biologists would deny it, at least in part. Al-

though he is not really attempting to show the shaky nature of the new synthetic evolutionary theory that has been adopted since Darwin, he succeeds in doing so quite well. Both classical and modern Darwinism fall under his sharp scrutiny.

In moments of candor, several leading evolutionists have admitted the serious problems in the evolutionary theory in general, but they justify their holding to it because they outright reject creationism or other theories as unacceptable. This premise leaves evolution as their only choice. Macbeth maintains that "if a theory conflicts with the facts or with reason, it is entitled to no respect. . . . Whether a better theory is offered is irrelevant."

As Seventh-day Adventist Christians we insist that facts and truth from all sources must be synthesized and incorporated into a theory. Most scientists think that any research which acknowledges an outside influence or direction is unscientific. Thus they cut themselves off from any other source of truth and wrap themselves in a closed system that of necessity circumscribes their synthetic and theoretical possibilities.

Karl Popper, an eminent philosopher, considers evolution a poor theory because it cannot be disproved. "Irrefutability is not a virtue for a theory but a vice." Evolution becomes an unscientific theory for this reason.

To Change or Not to Change

A Cambrian animal that is little different from its living representatives has undergone little evolution. Animals much different from modern types supposedly have evolved much. They both are enfolded within the all-en-

compassing arms of evolutionary theory. But can this be so? Can millions or even hundreds of millions of years go by without change if evolution is correct? Macbeth shows the confusion in Simpson's mind by giving two of his statements. "Some sorts of environments in the Cambrian and others developing since then have persisted without essential change. Continuity of basic physical conditions may persist for millions of years or may end tomorrow." But after saying physical conditions (which would influence adaptation and speciation of animals and plants) have remained stable for millions of years in some cases, he revealed the absurdity of such a declaration and his own second thoughts when he stated that "an environment completely stable for any considerable period of time is inconceivable."

Another example of the plasticity of evolutionary theory also involved Simpson. Using oldest-known fossil bats, he calculated how fast the bat wing had developed. Inasmuch as earliest bats have essentially normal wings, his rate came out very slow. Using this rate, he calculated how long it would take for the total development of the bat wing from a wingless ancestor. The figure was several billions of years, a ridiculous figure even for evolutionists. Therefore he was forced to conclude that up to the time of the first appearance of the bat fossils, the wing evolved ten times faster. All kinds of twisting and turning are done, but the evolutionary theory accommodates them all!

One of the well-known problems encountered in the genetics laboratory and in agricultural breeding is the increase in sterility that accompanies specialization. One-sided selection causes a drop in general fitness. There is a point beyond which breeding cannot go. Specialized plants and animals usually will revert to normal if left alone. The limits to specialization can be compared to shooting a bullet down a long pipe. The bullet may stray from side to side but not beyond the limits of the diameter of the pipe, which continually deflect it back toward the center.

Ernst Mayr gives this good illus-

tration: The fruit fly usually has about 36 bristles. Attempts were made to increase and decrease the bristle number. When the numbers dropped and increased to 25 and 56, respectively, the lines became sterile and experimentation necessarily stopped.

Darwin was aware of this problem, and quoted a remark by Goethe: "In order to spend on one side, nature is forced to economize on the other side." This inability of organisms to pass beyond minor change is fatal to evolution, which requires progressive accumulation of minor changes (microevolution) until they add up to major changes (macroevolution).

Circular Reasoning

The circular reasoning (tautology) involved in natural selection and survival of the fittest is dealt with forcefully. Firm evidence why any particular organism is more fit than previous stages is hard to come by. It is usually sufficient to say that natural selection has increased the survival potential of an organism. But natural selection would not act in the first place if it were not more fit. Thus it is more fit because of natural selection, and natural selection was able to work because it was more fit. Both sides of the equation are the same. This is meaningless.

Simpson has changed his definition of natural selection to "anything tending to produce systematic, heritable change in populations between one generation and the next." He further says mutations alone cannot cause change fast enough. He puts his finger on natural selection as the additional factor.

Macbeth counters with this devastating statement: "But if selection is anything tending to produce change, he [Simpson] is merely saying that change is caused by what causes change."

The full meaning of some passages may escape nonbiologists, but other pages will be rewarding. *Darwin Retried* is a volume that should be in the library of every minister and scientist, and it would be profitable reading for most others as well. □

NONSENSE RHYMES

(If you want to remember the sound of a word,
Be sure that you rhyme it with something absurd.)

Seventh-day Adventist

We don't say "Meth-*O*-dist" or "Christian Sci-*ENT*-ist";
Then why should we speak of our church as "Ad-*VENT*-ist"?
If you want to "get with it," repeat this rhyme—
Say it over from time to time:

Good doctor, bad doctor, *good* dentist, *bad* dentist,
Methodist, *Baptist*, *SEV*-enth-day *AD*-ventist.

Sepulcher

Grave digger Whipple sat peeling an apple
And talking to Sepple, his mongrel cur.
"How right," said Whipple, munching his apple,
"That a grave digger's dog is a Sepple-cur."

Grievous

The devil will never leave us;
He'll always try to deceive us.
He'll never relieve us,
He'll grieve us, and peeve us,
By claiming that God's law is grievous.
(Gree-vous, not gree-vi-us)

Tremendous

Speakers sometimes offend us
By various errors horrendous.
But sometimes they really "send" us
By a message that is tre-mend-ous.
(Tre-MEN-dus, not tre-MEN-jus)

Nuclear

If kings are kingly and knights are knightly,
Then dukes must be dukely—true?
And if some dukes are dukely-er
Some nukes are *nukely-er*.
There—you've said "nu-cle-ar" too.
(Did you ever hear a newsman say "new-ky-lar"?)

Bronchial

Watch out, or that *donkey*'ll cough,
For he has a *bronchial* cough.
And each time that donkey'll
Blast out a bronchial
cough, then his rider'll fall off.
(Bron-chi-al, not bron-i-chal)

SUE DE NYM

"Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." God has left nothing undone that could in any way work for the recovering of man from the toils of the enemy. He poured upon the disciples the Holy Spirit, in order that they might be enabled to co-operate with divine agencies in reshaping and remodeling human character. Of the Holy Spirit Jesus said, "He will reprove [*"convince,"* margin] the world of sin, of righteousness, and of judgment." The Holy Spirit is not only to sanctify but to convict. No one can repent of his sins until he is convicted of his guilt. How necessary, then, it is that we should have the Holy Spirit with us as we labor to reach fallen souls. Our human abilities will be exercised in vain unless they are united with this heavenly agency.

Men have fallen low, they are sunk in depths of sinful degradation, and it is because of a lack of knowledge, of the want of connection with vitalizing truth, and because they are contaminated by the corrupting influence of error. In the work of saving men, men and angels are to work in harmony, teaching the truth of God to those who are unlearned therein, in order that they may be set free from the bonds of sin. Truth alone can make men free. The liberty that comes through a knowledge of truth is to be proclaimed to every creature. Our Heavenly Father, Jesus Christ, and the angels of heaven are all interested in this grand and holy work. To man has been given the exalted privilege of revealing the divine character by unselfishly seeking to rescue man from the pit of ruin into which he has been plunged. Every human being who will submit to be enlightened by the Holy Spirit, is to be used for the accomplishment of this divinely conceived purpose. Christ is the head of His church, and it will glorify Him the more to have every portion of that church engaged in the work for the salvation of souls.

Christ Our Sufficiency

Our Saviour is to be more distinctly recognized, and acknowledged as the all-sufficiency of His church. He alone can perfect the faith of His people. There is to be no wrestling for the supremacy among us, no exalting of self. No, brethren, let us lift up Jesus, and we shall reap a rich harvest. "And I, if I be lifted up from the

The Great Need of the Holy Spirit

Part I

ELLEN G. WHITE

earth, will draw all men unto me." Lift Him up, then; exalt the Holy One; proclaim Him "the Desire of all nations," the "chiefest among ten thousand," the one "altogether lovely." Let every church of every clime take hold with an intense interest to help advance the cause. And while you labor for your own locality, pray for the general prosperity and upbuilding of the church throughout the vast harvest-field.

There is more joy in heaven over one sinner that repents, than over the ninety and nine who suppose they need no repentance. When we hear of the success of the truth in any locality, let the whole church join in songs of rejoicing, let praises ascend to God. Let the name of the Lord be glorified by us, and we shall be inspired with greater zeal to become workers together with God. The Lord urges us to fulfill the injunction, "Go ye into all the world, and preach the gospel to every creature." But we need to leave more room for the working of the Holy Spirit, in order that laborers may be bound together and may move forward in the strength

of a united body of soldiers. Let all remember that we are "a spectacle unto the world, and to angels, and to men." Therefore each one should inquire with meekness and fear, What is my path of duty? Entire consecration to the service of God will reveal the molding influence of the Holy Spirit at every step along the way. When apparent impossibilities arise in your path, present the ever-ready, complete efficiency of the Holy Spirit before your unbelieving heart, that it may shame away your over-cautious spirit. When your faith is weak, your efforts feeble, talk of the great Comforter, the Strength of heaven. When you are inclined to doubt that God is working by His Holy Spirit through human agents, remember that God has used the church and is using it to the glory of His own name. If men will not obstruct the way, God will move upon the minds of many more to engage in active service for Him.

Christ's prayer to His Father in behalf of His followers was not in the interest of a few; it embraced every believer in the Son of God. "Neither pray I," said Christ, "for these alone,

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but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." The words of this prayer are very precious. Notice what follows: "And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

Of all persons on the earth the true Christian is the one that the world has the most need of. But while they remain in the world, they are not to be of the world. The Saviour prayed: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." The religion of the Bible is to be revealed in this world, in order that souls may be led to discern Christ, the Light of the world. As light is revealed, by following that light we may escape from all darkness; for He has said, "He that followeth me shall not walk in darkness, but shall have the light of life." The rays of the Light of life shining from the Lord Jesus enable humanity to pick their ground, to wage successful warfare, and triumph over the powers of darkness. This glorious Light reveals the abundant entrance into the kingdom of our Lord and Saviour Jesus Christ. Walking in its beams we find ready admittance there.

The Great General Is Leading

The great General is not only leading a few soldiers; but the Captain of the Lord's host is leading the armies of both heaven and earth to battle; they are marching on to a glorious victory. Every soldier is to put on the whole armor of God, and fight courageously, realizing that he is battling in full view of the invisible universe. If the Lord's army will obey orders, they will find themselves influenced by the Holy Spirit to work the works of God. The battlefield is glorified with the light shining from the cross of Calvary.

The prayer of Christ, "that they may be one in us," should be responded to by every Christian. Each one should show an example of holy devotion, of unreserved consecration, to His service. They should be models of self-denying, self-sacrificing laborers, after the example of Jesus, that God may be glorified on the earth, and that, beholding the love which binds the believers together, the world may realize that God has sent His Son to save them

from their sins; and that, believing, many souls may be sanctified through the truth.

The promise of the gift of the Holy Spirit is not comprehended as it should be. The privileges to be enjoyed through its acceptance are not appreciated as they might be. God desires that His church shall lay hold by faith upon His promises, and ask for the power of the Holy Spirit to help them in every place. He assures us that He is more willing to give the Holy Spirit to them that ask Him, than parents are to give good gifts unto their children. Since it is possible for every one to have the heavenly unction, "ye need not that any man teach you," and there is no excuse for shunning responsibilities. No duty should be unwelcome, no obligation evaded. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally." Place more confidence in "Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." The work of God is retarded by criminal unbelief in His power to use the common people to carry forward His work successfully. Because men cannot see every step forward distinctly marked out before them, they question, doubt, and hesitate, under the plea of caution. They will not walk by faith, but move by sight alone. O that frail man would realize that it is the General of the armies of heaven that is leading and directing the movements of His allies on earth. Christ himself is the renewing power, working in and through every soldier by the agency of the Holy Spirit. Every individual is to become an instrument in His hands to work for the salvation of souls. Not one who desires to labor for the Master is to be refused a place, if he is a true follower of Christ. Every one has his responsibilities to bear in the cause of Christ. The efficiency of the Spirit of God will make effective the labors of all who are willing to submit to His guidance. Therefore, how careful every officer in the Lord's army should be that he does not interpose the commandments and rulings of men between the soldier and his Captain. "Without me," says Christ, "ye can do nothing." If the officers abide not in Christ, they can do nothing. How careful, how humble, should every soul be that is enrolled in the Lord's army; how meek and free from self-sufficiency, should all His officers prove themselves to be.

The end of all things is at hand. God is moving upon every mind that is open to receive the impressions of His Holy Spirit. He is sending out messengers that they may give the

warning in every locality. God is testing the devotion of His churches and their willingness to render obedience to the Spirit's guidance. Knowledge is to be increased. The messengers of Heaven are to be seen running to and fro, seeking in every possible way to warn the people of the coming judgments, and presenting the glad tidings of salvation through our Lord Jesus Christ. The standard of righteousness is to be exalted. The Spirit of God is moving upon men's hearts, and those who respond to its influence will become lights in the world. Everywhere they are seen going forth to communicate to others the light they have received as they did after the descent of the Holy Spirit on the day of Pentecost. And as they let their light shine, they receive more and more of the Spirit's power. The earth is lighted with the glory of God.

A Sad Picture

But O, sad picture! those who do not submit to the influence of the Holy Spirit soon lose the blessings received when they acknowledged the truth as from Heaven. They fall into a cold, spiritless formality; they lose their interest in perishing souls; they have "left their first love." And Christ says unto them, "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." He will take His Holy Spirit from the church, and give it to others who will appreciate it.

There is no greater evidence that those who have received great light do not appreciate that light, than is given by their refusal to let their light shine upon those who are in darkness, and devoting their time and energies in celebrating forms and ceremonies. Thoughts of the inner work, the necessary purity of heart, are not entertained. The absence of harmony with God becomes apparent. The light grows dim, goes out; the candlestick has been removed. There is much exercising of man-made authority by those to whom God has not given His wisdom because they did not feel the need of the wisdom from above. This wisdom, "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy," is contrary to their disposition. They have not the ornament of a meek and quiet spirit, with which the believer in Jesus should be adorned. They do not represent the meek and lowly Carpenter of Nazareth. They set aside as of little value that which God has said "is of great price." □

ADVENTIST HEALTH EVANGELISM TODAY

HEALTH has been emphasized as a cardinal feature of Adventist theology for more than one hundred years. The first health message of the church was given by Inspiration in 1848. By 1893 our founders' interest led to the development of the International Medical Missionary and Benevolent Association. Experience gained by the turn of the century prompted the formation of the General Conference Medical Department. This new department became a functioning organ of the church at the time of the 1905 General Conference session.

The staff has grown from two to four times its original size, reaching out into all aspects of health ministry. Recognizing the need for renewed emphasis on health, the General Conference during its Autumn Council of 1968 voted to change the name of the department to the Department of Health.

At the present time the church is operating 329 health-care facilities around the world. These institutions employ 25,465 health workers, admit 424,256 inpatients annually, and provide for 3,841,707 outpatient visits each year.

The church operates hospitals, sanitariums, leprosariums, clinics, and dispensaries as a means of bringing renewed health to people who have lost it. Adventists contribute to the health needs of the world through the operation of schools of nursing, medicine, dentistry, and of other health sciences. It cooperates with overseas medical schools in India, Tanzania, Afghanistan, Peru, and Greece as a means of providing other lands with additional health personnel.

Adventist medicine is appreciated wherever it is known. Requests are constantly being made for

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RALPH F. WADDELL

*A report presented to the General Conference Committee
February 1, 1973*

Adventist involvement in the operation of hospitals in many parts of the world. An excellent 200-bed Catholic hospital in Missouri was recently offered to us. The sisters are willing to give it to us—lock, stock, and barrel—absolutely free, for they see in Adventist health care an exemplification of the work of Jesus Christ.

Last Monday night we received a telephone call from Saigon, Vietnam, stating that a contract had just been signed that gives to Seventh-day Adventists the Third Field Hospital, a 250-bed institution, loaded with equipment and supplies. Other organizations were begging for it, but the government insisted that it go to the Adventists.

Yesterday afternoon I returned from Colorado, where the brethren had called a meeting to discuss a proposition recently made by the Boulder Community Hospital. They proposed to turn the excellent Community Hospital over to the Adventists in order to provide the people of that university city with the compassion, love, concern, and superior care found in our Boulder Memorial Hospital.

Health education and health evangelism are the vanguard of community acceptance and effective soul winning. Dr. J. W. McFarland and Elder J. R. Spangler have just returned from a successful semi-annual extension-school program in Australia. Medical-ministerial workshops are planned for California,

Michigan, and Hawaii in 1973. A number of nutrition instructor training programs have been authorized for this year. They will be held in various parts of North America as preparation for the health emphasis to be given to MISSION '74.

Renewed emphasis is being given to the promotion of health careers—ideal callings for Adventist youth. In cooperation with the *Review*, 145 health workers have been offered to our institutions during recent months. The staffing of our health-care facilities with Adventist personnel is a challenge that somehow must be met.

The attention of the world is being focused more and more on coronary heart disease as one of mankind's most potent killers. Adventists have found that communities, industry, and governments are most appreciative of our newly developed Heartbeat program. The next few months will see this program sweeping across our nation with the eyes of thousands upon thousands directed to Seventh-day Adventists as people who care.

The health message of the church is a dynamic program of optimal living. It has brought the attention of the press, scientific investigators, and the general public to the work of Adventists. We find favor with man when we seek the favor of God.

However, along with our acceptance we have encountered problems, problems that you share. Many of them come as challenges, others as indictments.

1. Tremendous changes are taking place in the health-care industry. Previously emphasis was placed on institutions, but now it is being directed toward community services. Health is the goal, best achieved by prevention of disease. Adventist health care emphasizes prevention. Healthful living is the key.

2. Increased nationalism has taken its toll, with the loss of all our hospitals in China, others in Burma, Iraq, Libya, and Algiers, and more recently in Nigeria. With the upsurge of government control in many freedom-loving countries—it could happen here.

3. For many years mission hospitals were the finest health-care institutions in many underdeveloped countries. Times have changed. Developing countries have directed their attention to the health of their citizenry. Foreign aid has made new and modern hospitals possible. Excellent universities have graduated competent clinicians. Now many mission hospitals have been relegated to second-, third-, and fourth-rate positions. And the end is not yet.

National health-insurance programs, the philosophy of "health is a right," and the emergence of third-party payers have all brought about vast changes in the health-care business.

4. The National Labor Relations Act, commonly known as HR 11357, is designed to remove the exemption for nonprofit hospitals. Labor boards have demonstrated their inability to respond quickly when a union engages in an illegal strike or in picketing. Whereas other employers may be able to withstand such illegal activity during the intervening period, health care to patients cannot wait on such

delays. The public, the ill people of our communities, are the ones who suffer most.

5. The recruitment of SDA professional personnel for our Adventist institutions is one of our most critical problems. Many ask why, particularly in view of the fact that—

a. our schools of nursing round the world are graduating annually approximately 1,000 registrable nurses;

b. LLU School of Medicine is admitting larger classes each year; this year it has a total enrollment of 479 (and, may I remind you, of that number 95 per cent are Seventh-day Adventists, the highest percentage of any school in the university);

c. it is generally recognized that the dedication and loyalty to the church found in today's professional graduates are greater than in previous years; motivation or lack of it is not our problem.

The Christian ethic emphasizes the reward system as a way of life. We are taught, "Seek ye first the kingdom of God," and "What doth it profit a man?" as well as, "great is your reward in heaven." We are all reward seekers; Christ taught reward seeking. The reward or profit motive gives meaning to life, helps to establish goals. It demands priorities. This matter of rewards and priorities is actually our problem.

Our health-care personnel—our physicians, dentists, administrators, nurses, and technicians—are all reward seekers. At any time a reward seeker finds that his profit is not equal to the effort required to obtain it he drops out and abandons the pursuit. Here is the kernel of the problem—it is not the reward seeker, it is the reward we provide.

I hasten to explain—the reward to which we refer is not money. Money is a poor substitute for high-priority rewards. Unfortunately, it is one we have been guilty of offering as a substitute for the far more valuable reward of a sense of self-worth. Our health workers are not about to become pawns or to be bought and sold. They are human and wish to be recognized as dedicated Christians who are addressing themselves to finishing the work of God.

If we fail to provide them with a sense of self-worth, with the satisfaction of identity, and an opportunity to contribute in a meaningful manner to the fulfillment of human need, it is the church that has failed and not the worker. Too often we think that by offering financial gain we can attract, but, brethren, when we do we are providing a poor substitute reward. If we attempt to compete with the world's wage scale as a means of providing rewards, we shall continue to find ourselves hopelessly outbid.

The success of our church health program depends on our ability to provide our employees with opportunities to realize soul-satisfying rewards and not on jacked-up wage scales. The prayer of each member of the Department of Health staff is that God will give us—the church—the vision we need to provide our 25,000 health workers with opportunities and challenges comparable to the dedicated efforts we expect them to make. □

"who, me?....

DRINK MORE WATER?

E. H. KRICK



THE story of Captain Eddie Rickenbacker, World War II pilot, impressed me so much as a child that I have never forgotten it. Rickenbacker and his crew were downed in the Pacific and remained there for more than three weeks. Floating in their raft on an ocean of water they couldn't drink, the men grew ravenously thirsty. Rain water was their only source of liquid. Some died, others went insane. The survivors wrote, "We never dreamed water was so precious."

To take common things for granted is characteristic of all of us. However, when we understand the importance of the simple habits necessary to support and maintain good health, it should be easy for us to put these habits into practice.

In the year 1962 I found myself intensively involved in language study in Japan, getting ready to take the national boards. Because of the heavy study load I felt the need for

more exercise than usual and, consequently, for more water.

About the same time I had opportunity to present several health lectures, and as background for them I began to restudy *The Ministry of Healing*. As I read the clear instructions there I was impressed that I wasn't drinking nearly enough water. I had to begin practicing what I was preaching.

Our bodies are 70 per cent water. Water enters into practically every chemical reaction, and it is necessary for digestion and absorption of food, elimination of wastes via the bowels and kidneys, transportation of nutrients in the blood stream, and maintaining cell function. We lose two to three quarts a day as follows: lungs one-half quart, skin one-half quart, bowels one-half pint, kidneys one and one-half quarts. These amounts vary with the temperature of the air and of our bodies and with the state of health of the kidneys in particular and the body in general.

To replace these losses we need to drink two quarts (eight eight-ounce glasses) or more of water daily. There are large quantities of water in some foods, especially fruits, but this should be considered a bonus added to the daily two-quart need. Water is best taken between meals, because to

use it freely with food dilutes the digestive juices and may aggravate a tendency to a backing up of acid into the esophagus, resulting in heartburn.

I like to take two large glasses of warm water immediately on arising. A glass and a half (or one large twelve-ounce glass) twice later in the morning, repeated in the afternoon, easily supplies the daily water needs—unless of course one is working in the hot sun or sweating significantly. This amount may seem like quite a bit of water drinking to those unaccustomed to its use; however, I found in my own experience that the habit, once acquired, will give benefits you may not have dreamed possible.

The two warm glasses in the morning are among the best bowel stimulants I know. Most constipation is the result of a combination of too little water and too infrequent exercise. Recent studies comparing groups in Africa and in the occident show that the Africans, with their more frequent elimination, are nearly free of appendicitis, colitis, diverticulitis, and cancer of the colon. A major portion of the reason for this difference in groups lies in the African "high residue" diet—high in fiber content, or bulk (with refined foods, sugar, and meat—all of which have low residue—almost

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totally lacking). However, a high-fluid intake is necessary along with the bulk to support adequate bowel function. If you haven't used the "two-glass treatment" first thing in the morning, give it a try.

I have often awakened after a short night of sleep with a dry, scratchy throat. Breathing through the mouth, short sleep with lowered resistance, and dry air may all be factors at various times in producing such symptoms. A couple of large glasses of warm water taken, often totally relieves such symptoms, even if they are virus-induced—the beginning of a cold. There is nothing viruses like better than a "dry cell." This dryness markedly reduces the body's ability to fight infection, and the viruses have a field day. For this reason water is both a preventive and a treatment for colds and other infections. We frequently have elderly patients who enter the hospital with pneumonia or other major infections that have been precipitated by a too-low fluid intake. Adequate fluids are an integral part of the treatment, without which infections cannot be controlled even though sufficient antibiotics are used. Prevention of kidney stones, gout, and other metabolic imbalances also requires pure water.

I have found that the first two glasses in the morning are the most important, for an even more basic reason than those listed above. As the kidneys filter the water ingested, the bladder fills and gives notice it needs emptying. This is a good reminder that it is time for another glass of water. A trip to the bathroom twice in the morning is a good chance for a bit of exercise and another drink! A large pitcher of water on the desk, especially of the thermos variety to keep the water cool—not cold—and fresh, is another good way to remind yourself to drink more.

In presenting to the public the message of healthful living and prevention of disease as an integral part of the Good News, I have found people responsive to the emphasis on the simple measures as listed on page 127 of *The Ministry of Healing*. Since many have grown up accustomed to drinking soft drinks and later coffee and they seem to consider water unpalat-

able, I have used a live demonstration of how easy it is to get enough water. At the beginning of our discussion of water's importance to the body, I place a tray of eight full glasses of water before the audience. The introduction to the talk is to drink two glasses, deliberately, then over the next ten minutes another two glasses. (It is wise to avoid eating before such a

demonstration!) This shows how easy it is to get half the total daily needs within just a few minutes. "It's not so hard after all," is the comment of many.

A double application is possible for many Bible texts, and I think the "water of life" of Revelation 22:1 and 17 is one such. It's our privilege physically as well as spiritually to take the "water of life" freely. □

Profiting From His Prophet

VIRUSES AND CANCER

IN SUCH quotations as the one found in *The Ministry of Healing*, page 313, Ellen G. White spoke of "cancerous germs." *Germ* in her day meant any infectious agent. Although the term *virus* is applied specifically today to a special group of infectious agents, originally it was used almost interchangeably with *germ*. (See "Can Viruses Cause Cancer?" *Life and Health*, July, 1973. It is of interest to note that the first article in *Life and Health* that discussed the possible relationship of viruses to cancer appeared in May, 1949.)

The relationship of viruses to cancer has been markedly demonstrated by a large number of studies conducted in recent years. It is interesting that *The Nation's Health* (June-July, 1972) reports that one of the first benefits of the U.S.-Soviet health agreement is mutual exchange of cancer viruses.

Dr. Robert L. Nutter's article (referred to above as appearing in the July, 1973, issue of *Life and Health*) reviews in some detail the current status of the attempt to identify viruses as one cause of cancer. He mentions that today we know of at least thirty viruses that appear to cause animal tumors. Although none of these is the *proved* cause of human cancer, he lists several clear reasons why such a causal relationship can be expected. He also reports that some animal experiments show that diet plays a role in cancer.

In a compilation of studies in this field entitled "Tumor Viruses," Dr. John Scharffenberg of Loma Linda University School of Health concludes that—

1. Viruses are in animals.
2. Relatives of animal viruses are in human beings.

3. Viruses are found in tumors.
4. Human viruses can cause cancer in animals.
5. Animal viruses can cause cancer in animals.

The one step still missing in these studies is to demonstrate that animal viruses can cause human cancer. We should study carefully, however, what the Lord has revealed to us in the following quotations:

Cancers, tumors, and all inflammatory diseases are largely caused by meat eating.

From the light God has given me, the prevalence of cancers and tumors is largely due to gross living on dead flesh. . . .

I have the subject presented to me in different aspects. The mortality caused by meat eating is not discerned; if it were, we would hear no more arguments and excuses in favor of the indulgence of the appetite for dead flesh. We have plenty of good things to satisfy hunger without bringing corpses upon our table to compose our bill of fare.—*Medical Ministry*, p. 278.

Flesh was never the best food; but its use is now doubly objectionable, since disease in animals is so rapidly increasing. Those who use flesh foods little know what they are eating. Often if they could see the animals when living and know the quality of the meat they eat, they would turn from it with loathing. People are continually eating flesh that is filled with tuberculous and cancerous germs. Tuberculosis, cancer, and other fatal diseases are thus communicated.—*The Ministry of Healing*, p. 313. □

Cooperation With Community Agencies

HAROLD E. SHULL

IN CONTRAST to many of His earthly brethren, Christ was in no way exclusive in His work with people. He met them where they were, both in a spiritual and moral sense, and in their physical hap-
penstance. He did not bring to them a complicated new dogma or theology, but rather He presented Himself, a living Person who drew men to Him by the life He lived and the deeds He did.

The great commission facing Christians today, regardless of occupation or discipline, is to bring Christ to a fallen and dying world. Through the study and application of Christ's own methods of working with people and with the guidance and motivation of the Holy Spirit, the trained Christian worker has more opportunity than ever before to present the Saviour to those around him—especially in the light of unprecedented and insurmountable problems facing society today.

Without seeming to be too dogmatic or trite I believe it can be

said that Jesus Christ was the most dynamic and successful community worker who ever walked the earth. It is neither surprising nor coincidental, in my view, that many modern community projects (considered effective and successful) directed to health, economic, or social needs employ many of the techniques utilized by Christ. It almost goes without saying, then, that if we have access to His methods of reaching people and can train our constituency to work with and for people in the community, drawing on the original Source of knowledge, we have something no other institution, agency, or program can boast. We can bypass much of the trial and error through which others must plow and avoid a mass of untested theory and tentative experimentation to get down to the task at hand.

What Is the Community Approach?

There is nothing new or magic in community involvement or what might be called the community approach to community problems. True, attention is being focused as never before on community needs through government programs and publicized discontent of affected portions of the population. For many years, though, official and private agencies have used such terms as "community organization," "community action," and "community development" to describe specific methods of dealing with and solving social, cultural, economic, and health problems existing within geo-

graphically defined populated areas.

To provide moneys, services, or assistance without gaining the interest, willingness, and active involvement of those most intimately affected by a problem is to court almost certain failure—if not immediately, predictably soon after the sponsoring agency or persons leave the community concerned. Literally countless government and privately sponsored programs, representing millions of dollars in actual cost, time, and labor, both in this country and abroad, attest to the fallacy of doing things for people without involving everyone possible in a cooperative and collaborative effort. This is in line with the principle, "Real charity helps men to help themselves."—*Welfare Ministry*, p. 199.

Another facet of the "community" approach is its concern with total situations—not an isolated need or problem. The whole community is the framework for attention, since few single needs, be they centered on health, economy, or social structure, are not linked with many others—possibly inseparably.

Opportunities and Challenge for Community Service

Because of the publicity given to community needs and activities through such programs as have been conducted by the Office of Economic Opportunity (with its Job Corps, Headstart, tutorial, and community improvement programs, among others), VISTA, Agency for International Development, the Peace Corps, the World Health Organization, and others, and the focus today on poverty, youth problems, drug abuse, and the "ghetto" situation, there is an atmosphere that encourages interest and involvement in community service activities. Moreover, there is the proliferation and refinement of news media to the place where the consciousness of whole populations is being aroused to natural and man-made calamities in various corners of the earth, almost as they are happening. Adding to this what we know from Inspiration regarding the expected increase of crime, war, violence, natural disasters, pov-

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erty, famine, and sickness in these last days, it is not difficult to understand how the opportunities for meaningful action in various dimensions of community service are increasing on every side.

How Can We or Should We Get Involved in Action Programs Within Communities?

From the framework of the church we have ample evidence to indicate how and why we should get involved in community service. For instance, there are more references to Isaiah 58 in the writings of Ellen White than to any other chapter in the Bible—a total of at least 106 known references. The importance of this chapter is pointed out explicitly:

In this scripture [Isaiah 58] the work we are to do is clearly defined as being medical missionary work.—*Testimonies for the Church*, vol. 8, p. 218.

We are to feed the hungry, clothe the naked, and comfort the suffering and afflicted. We are to minister to the despairing, and inspire hope in the hopeless.—*The Desire of Ages*, p. 350.

Because some people tend to go to extremes in one direction or another, hanging their faith and work on one quotation or one concept, cautions are frequently extended to safeguard workers from losing perspective:

As the work advances, dangers arise that need to be guarded against. As new enterprises are entered upon, there is a tendency to make some one line all-absorbing; that which should have the first place becomes a secondary consideration. The church needs fresh power and vitality; but there is great danger of taking on new lines of work that will waste their energies instead of bringing life into the church.—*Daily Bulletin of the General Conference*, March 2, 1899.

Balance is apparently the key word for our approach. It's a matter of "these ought ye to have done, and not to leave the other undone" (Matt. 23:23).

It's impossible to consider the ways and means of community action without citing our Example—at the risk of repeating a favorite and much-used quotation:

Christ's method alone will give true success in reaching the people. The Saviour (1) mingled with men as one who desired their good. He (2) showed His sympathy for them, (3) ministered to their needs, and (4) won their confidence. Then He (5) bade them, "Follow me."

There is need of coming close to the people by personal effort. If less time

were given to sermonizing, and more time were spent in personal ministry, greater results would be seen. . . .

Accompanied by the power of persuasion, the power of prayer, the power of the love of God, this work will not, cannot, be without fruit.—*The Ministry of Healing*, pp. 143, 144.

I have barely touched upon the principles involved. Emphasis is placed on the importance of the job to do and our relationship to God and to our fellow man, rather than to details of actual methodology. Within this framework, though, one can exercise imagination and a wide spectrum of new approaches—designed for the needs and time of any particular circumstance. To me, this is a strength and not a weakness in the inspired Word. Leeway is given to changes in value systems, attitudes, and methods of approach that may be more or less acceptable at any one time, in any one place.

What Qualifications Are Desired in Those Working for the Uplift of Others?

Agencies and institutions engaged in teaching principles of community action and development emphasize the importance of building rapport with those in a community, seeking to understand their needs, their customs, their beliefs, their "frameworks of reference"; to gain their trust and develop with them effective communications. Interpersonal relationships are considered of utmost importance. If we see our role properly, we have much to offer in this regard. A genuine experience with Christ will bring to the life of the worker compassion, personal interest in others, humility, tact, gentleness, and all the other virtues so important in dealing with others. The distinguishing mark of our training program, then, should be a conscious emphasis on the need for a relationship with Christ and a willingness to be used by the Holy Spirit in the work for this time.

To What Extent Should We Get Involved With Public and Private Agencies Outside the Church?

Here again it is my belief that judgment is needed and principles should guide. Again, Christ's

own way of working is our best example. We are cautioned not to be "unequally yoked." At the same time, neither Christ could nor can we His followers do much for our fellow men if we don't mingle with them—where they are. We sometimes look at agencies—especially when they are in a government framework—as sinister entities bent on our harm and eventual destruction. We can easily see from our understanding of prophecy how we can get such ideas. Nevertheless, agencies are composed of people—individuals going about their various responsibilities much as we do. They are reachable, teachable, and can be influenced. One need only point to Daniel in Babylon and Joseph in Egypt to see the impact of a dedicated person on officialdom. This is only one dimension, however, of involvement. What about our schools or individuals within the schools, or churches, or conference organizations, for that matter, working with or through such agencies as the Cancer Society or local health departments? Is there not a danger of losing our "identity"—of diluting our real purpose for being? There is a balance to be sought, I am sure. I believe there is a principle involved in Ellen White's referral to the W.C.T.U.:

I have been surprised as I have seen the indifference of some of our leaders to this organization. We cannot do a better work than to unite, so far as we can do so without compromise, with the W.C.T.U. workers.—*Gospel Workers*, p. 385.

The key phrase is, "so far as we can do so without compromise." When our motives are right in working with these other agencies, and when we have the proper relationship with Christ, studying through each possibility prayerfully and carefully, I am sure we can know, in each circumstance taken by itself, the best course to follow.

There is no precedent to events that are now happening in the world or to the times in which we live. The possibilities are exciting, challenging, limitless, and our people directed by the Holy Spirit and imbued with the grace of Christ could well be the most tremendous and effective instrument for community and world service. □

Spotlight on Health

Dentists Can't Clean Teeth?

Although brushing the teeth after each meal is important, "there are limitations to what brushing the teeth accomplishes" as far as tooth decay is concerned, according to Ralph Steinman, D.D.S.

Brushing does not clean the pits and fissures found on the chewing surface of bicuspid and molars. "In fact," says Dr. Steinman, "not even your dentist can clean them."

Is there a way to keep teeth from getting cavities, then? Yes, by keeping them healthy. This can be done, Dr. Steinman says, by maintaining "a rapid rate of metabolism or life processes" in both the pulp and in the dentin of the tooth. This process is carried on from the "cells at the outer margin of the pulp," through long, slender tubules "which extend all the way through the dentin to the base of the enamel. In a healthy tooth, fluid moves rapidly and constantly" along this route. An important point is that the fluid should move *rapidly*. If it does not, the tooth is in an unhealthy condition and prone to decay.

Studies have shown that this fluid rate is slowed down if the diet eaten contains a lot of sugar. So Dr. Steinman advises cutting down drastically on the amount of sugar eaten. Further, since "the very worst time to eat . . . sugar is between meals"—no between-meal snacks!

Dr. Steinman points out that "protein foods encourage the speed of fluid transport in the dentin." Also to be considered is that the fluid must be transporting the right things, such as minerals and trace elements, and these are obtained from a good diet of "milk, eggs, fruits, vegetables, nuts, and whole-grain cereal products." [Ralph Steinman, D.D.S., "To Brush or Not to Brush," *Life and Health*, July, 1973.]

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Vitamin C Overdosage Risky

"The assumption by the public that vitamin C from the drugstore may be eaten by the spoonful without danger is unwarranted. A warning has already been given in *Nutrition Notes* (No. 54, p. 2) about excessive vitamin C causing termination of pregnancy; leading to formation of urate and cystine stones in the gall bladder; and causing change in liver cells of rats.

"Another red flag against immoderate intake of ascorbic acid is raised by Dr. W. J. Rhead and Dr. G. N. Shrauzer of the Department of Chemistry of the University of California. In a review they point out that habitual users of gram amounts of ascorbic acid over any long period of time are susceptible to scurvy when they go back to normal intake. Not only that, but babies of mothers who have gorged on ascorbic acid are subject to scurvy even when they receive normal amounts of the vitamin.

"As one of many examples, a man who had been taking a gram of ascorbic acid a day for a year went

back on a diet with a normal amount, and two years later developed scurvy.

"Animal experiments confirm such results.

"Furthermore, Rhead and Shrauzer proved that the serum ascorbic acid levels of persons taking 2 grams of the vitamin a day eventually reach values only insignificantly higher than those of normal subjects not receiving extradietary vitamin C.

"So why take chances with large and possibly toxic amounts of ascorbic acid for no measurable benefit, Linus Pauling to the contrary notwithstanding?

"(Risks of Long-Term Ascorbic Acid Overdosage, Rhead and Shrauzer in *Nutrition Reviews*, 29, [1971] pp. 262-3.)"—United Fresh Fruit and Vegetable Association, "Nutrition Notes," February, 1973, No. 57, p. 3.

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Public Believes Pitchmen Rather Than Physicians

"National Analysts, Inc. conducted a 'Study of Health Practices and Opinions' for the Food and Drug Administration, and its report was published in June, 1972. The purpose was to investigate fallacious or questionable health beliefs and practices and susceptibility to them.

"One of the chief findings that emerges is that people are not willing to get their medical and nutrition advice from certified experts but on the other hand are wide open to acceptance of the advertising pitches of hucksters. It appears that public protection can only be achieved by tight governmental regulation of medical-type advertising.

"Here are some of the findings, from a sample representing 35 million adults:

" 'Three-fourths of the public believe that extra vitamins provide more pep and energy. One-fifth agreed that even such diseases as arthritis and cancer are caused, at least in part, by vitamin or mineral deficiencies.'

"Those who tended toward self-medication showed a tendency to rely on their own judgments over conflicting opinions from physicians.'

" 'About one-tenth of the sample said they had eaten food advertised or labeled as "organic" or "natural" food such as "health food stores" sell. A majority of the "health food" users really expected to be helped.'

"When all respondents were asked to take sides in a mock 'cancer cure' dispute between a large number of scientists and doctors who said the drug was valueless and patients of a few doctors who say it saved their lives, nearly a fourth sided with those who claimed a cure, 18% said they did not know, and only 45% thought the medicine should be banned by law.

" 'While over three-fourths of the sample agreed that eating less is essential for weight reduction, over one-third agreed with various fallacious concepts of weight control.'

"In other words, one can sell anything by brazen, amoral use of the media.

"(Report PB 210-987, June, 1972, distributed by National Technical Information Service, Springfield, Va. 22151.)"—United Fresh Fruit and Vegetable Association, "Nutrition Notes," February, 1973, No. 57, p. 4.

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What to Do About RDA Calorie Allowances, 1973

"The Food and Nutrition Board of the National Academy of Sciences is working on the next Recommended Dietary Allowances, to be published late in 1973. There are many problems, but one of the hurdles is what to do about calorie allowances.

"The present Calorie RDA for a reference male 22 to 35 years old, 154 pounds is 2,800 Calories (that is, kilocalories), and for a female of the same ages, 128 pounds, 2,000 Calories. The experts working on the RDA consider these allowances too high because of decreasing activity, and increasing incidence of obesity.

"So why not just lower the Calorie RDA? It isn't that simple. The daily Calorie total is generally proportional to the totals of protein, minerals and vitamins. A figure that would correctly represent true Calorie expenditure by the reference person might

conceivably not provide enough food to carry all the other nutrients required.

"What then? Would the RDA call for dosing with nutrient pills or increased fortification of food? Or would the Board resort to calling for more exercise by everyone. And can you see a picture of everyone looking at the RDA and then going out and running a mile or lifting weights? The Board members are realists; they know how much good it does to exhort people to exercise.

"One possibility is to reduce the RDAs for nutrients other than Calories as well as for Calories. As is well known to nutritionists, the RDA are exceedingly generous with most nutrients. For example, our vitamin A RDA for an adult is 5,000 International Units, but Australia's standard is 2,500. Our RDA for ascorbic acid is 60 mg./day, having been lowered from 70 in the 1963 RDA, but it is still twice the Canadian standard of 30 and three times the United Kingdom standard of 20.

"Why not ignore the RDA if they are too high? It isn't that easy, either. The RDA have legal effects insofar as they are referred to in laws and regulations. In some quarter they are thought of as establishing a diet everybody should eat, which is not and never has been the intention of the Board."—United Fresh Fruit and Vegetable Association, "Nutrition Notes," February, 1973, No. 57, p. 1. □

Letters to Leo

Since the Losing With Leo column was slated to run only through the June issue, yet there are those still following our weight-control program, we have decided to continue with club members' responses as occasion demands in order to keep in touch. The following response from one of our physicians came as a surprise to me because I didn't think she needed to join a weight-control program. But what she has to say is so thought-provoking that I'm going to share it with you.

DEAR LEO:

For years I have been just in the middle of the "average" column of the height-weight charts. Yet I have felt that perhaps I had a little excess fat. I excused myself from the duty of reducing on the basis that it would probably be troublesome to reduce, and, after all, I could not be very many pounds overweight.

With your very fine column *Losing With Leo*, I decided to attempt this long-overdue exercise in self-

control. I sent in my name, received from you the charts, and began work. The first week I did quite well, losing the one pound I had intended to. The second week the same diet caused me to lose two pounds. The third week I again lost one pound, and had an interesting experience. I began to recognize that holding my arms and legs in a fixed position of work, such as holding the clutch of my car in partial extension at a traffic light or holding up an object with an arm for several minutes, had become much easier than formerly.

Some reflection on this matter brought to mind the fact that fat cells infiltrate the tissue between muscle fibers, causing them to be inefficient. Additionally, the extra few ounces or even fractions of ounces on an extremity can be difficult to lift over some period of time. I have noticed also that my posture is better and easier to maintain, my step is lighter. Furthermore, digestion appears to be easier now that I have lost a few pounds. I have more energy.

This experience leads me to believe that the height-weight charts

are probably several pounds overweight for most Americans. These charts are prepared by obtaining averages that come from an overweight population. I believe that better physical efficiency could come to many people if they would use the lower limits of the height-weight charts rather than the middle portion.

I hope my experience will be interesting to you.

Sincerely yours,
AGATHA M. THRASH, M.D.
Preventionist

DEAR AGATHA:

Up until I received your letter I was quite proud of the fact that I'm now wearing my belt at its first notch and even had to have a link taken out of my watchband. But your letter has spurred me to a new decision. I think you're right about the height-weight charts, and what you have to say about how much better you feel is a real incentive to keep me going. I've decided to lose another ten pounds. Let's eat, drink, and be wary. Thanks for writing,

LEO

INASMUCH— A Parable

HERVEY W. GIMBEL

AND it came to pass in those days that there dwelt in a certain land ten honest and goodly men, filled with learning from the schools of the prophets. And as their forefathers had done in generations past, they went forth from the schools of the prophets to proclaim with much zeal the day of the Lord and to do good works.

But lo, five were wise and five were foolish. Those who were wise pondered and forgot not those things which were taught unto them from the Scriptures and from the prophet of the Lord. They read oft in the book of Isaiah where it is written:

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? . . . And thou shalt be called, The repairer of the breach, The restorer of paths to dwell in" (Isa. 58:6-12).

Now, one of these wise men, an high priest, dwelt in a certain royal city and was overseer of the temples in all the land round about. From one new moon to another he taught the priests and

elders diligently how that they were to show the goodness and mercy of the Lord unto the Philistines and the Samaritans, being doers of the word and not hearers and preachers only. And the knowledge of God waxed very great in those parts because the high priest and the host of his men understood and did those things which the Lord had instructed them.

There dwelt in that same region a man of good will among the people who was known as a physician. And he was called great in the land because of his good works. He had much knowledge in the healing of diseases, and he healed such as he could that came unto him, instructing them daily that they should go and sin no more, nor defile their bodies with unclean food and drink and with the drunkenness of this world's cares. He preached unto them Jesus, and many in that city forsook their evil ways, and desired to follow the God of that physician.

Now, yet another wise man in that city was a preacher in the synagogue. The people praised him for his good words and said in their hearts, "What thou sayest we will do." But the preacher, being wise, knew that the people were fickle, and oftentimes forgot the word of the Lord and the sayings of his preaching. Therefore when the first day of the week was come he arose a great while before daybreak and besought the Lord in prayer to give him wisdom and knowledge. Then he went to the houses of the children of Israel, roused them from their slumber, and charged them straitly and with kindness that they should go outside the wall of the city and see there the sick, and the lame, and the blind, and the poor, and the widows, and the fatherless. The hearts of the people were pricked within them, and they arose willingly and supplied those things which the sick and the suffering had need of. In those days there was great rejoicing for the kindness of the servants of the Lord, and all the nations around did marvel. They said, "Surely your God is a great God," for the good works they did. And the preacher of the

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synagogue was glad, and grew in favor with God and man.

And, lo, a fourth wise man dwelt in that land, a healer who was skilled in all manner of marvelous works in the mouths of the people, with gold, and with silver, and with clay. The multitudes crowded upon his doorstep, for the fame of his skill. But the wise man remembered the word of Isaiah the prophet to King Hezekiah when he said, "What have they seen in thine house?" He determined in his heart that when the people should come unto him for healing he would diligently attend to their suffering and would not forsake them that they should return unto their evil ways but would speak the praises of the great Jehovah and tell of His wonderful goodness to the children of men. And the people marveled that the healer should speak thus, and many there were who followed after him to learn of his God.

There was yet another wise man in those days who was not a priest or a healer but who labored daily in the streets of the city and was not rich in goods. But he read daily from the Scriptures, both he and his family, and understood well the way that is called Christian. Day unto day he brought unto his house those who were hungry and naked and bound up the wounds of the brokenhearted, and his wife with him. The rulers and the mighty took no notice of this man's deeds, but the people whereunto he gave help were greatly blessed in body and in spirit, and gave thanks unto the Lord. And many were added unto the kingdom of God because of that man's good deeds.

Now, the five men who were foolish dwelt also in those same parts, and the people had respect unto them because they were learned men and had studied in the schools of the prophets. But the Lord counted them as foolish because they forgot the word of their God and read not the scrolls of the prophets but looked to their own understanding and were wise in their own eyes and followed after the teachers of the Greeks and the Syrians and the nations round about.

There was one, an high priest,

who was ruler over all the priests in the synagogues throughout the land in those parts. The children of Israel rose up and called him blessed and gave him honor because he spake pleasant things unto them concerning the greatness of the kingdom and the wealth of the temple and of wondrous things to come. And because he spake eloquently the people brought unto him yet greater gifts of gold and silver and of brass and tin and moneys. And they builded yet more synagogues and inhabited them and were glad with themselves. But he spake not unto them of the weightier matters of the law, of having compassion one of another, or to be pitiful, of having fervent charity, and using hospitality, of showing mercy to the poor and the afflicted. The Lord, therefore, was sorrowful, for the priests and the people wist not that they had a form of godliness but did deny the power thereof. There were not many added unto the church in that place.

In the midst of the congregation there dwelt a great man, who like that other wise man was a physician and an healer. The host of the congregation praised him, for he gave great gifts unto the treasury and provided sustenance for the schools of the prophets. The rulers of the synagogue called him a pillar of the temple and honored him greatly. But the Lord said in His heart and unto the foolish servant, "Behold, to obey is better than sacrifice." For he healed the diseases of the people, but spake not unto them respecting the Lord God Creator who healeth all our infirmities and maketh man whole. And for the pride of life he was filled with vanity and foolishness and knew it not.

There dwelt another healer in that same city who worked cunningly and well with teeth, and his skill was noised abroad through all Judea. He pleased the people well, for he was comely and worked with haste and skill to relieve their distresses. The Gentiles, too, called him great and gave him honor, for he had many chariots; and he caused all to wonder because of how he drove with speed as did Jehu of

olden times. But the Lord counted it foolishness unto him, because the healer wist not that the people who came unto him oftentimes had pain of heart and knew not God, and looked unto the healer to show them his God but found Him not.

Now the rabbi of the synagogue in a small city nearby was looked upon with favor by those called Christian and those who were Gentiles. For he spent his time in zealous works in the temple, and spake oft with the rulers in the market place. He spent much time with the elders of the treasury, and with the council of the elders; and even the young sought him when they went unto the hills and unto the snows of Lebanon or upon the Sea of Galilee. And the congregation was contented for the diligent labor of the priest. Now certain widows and poor and sorrowful sent word unto him, and importuned him that he should come and relieve them of their distresses. The priest was troubled in his heart, for he was busy with many things. And he made reply, saying, "Yet a little while, and I will come; but now I am wearied with many things, and I must be about my Father's business." But he went not. And from that day certain widows and young men and maidens who had great need walked no longer with the congregation and besought the Gentiles and the heathen to help them.

Now there came unto that country a workman who had dwelt from an early age in the schools of the prophets, and had all knowledge concerning the Scriptures and the law. He brought his tithes and offerings with all diligence and commanded his household well that they should observe the Sabbath. He spake boldly concerning clean and unclean meats, and drove out from his household those servants who followed not in his footsteps. Certain of the slothful and winebibbers dwelt in the same street, and caused the workman great anguish of spirit. He chastened them straitly concerning their slothfulness and their winebibbing, and hung scrolls of the inspired writings in

the doors of their houses, that they might read. But they laughed him to scorn, and desired that he trouble them no more. And then his anger waxed hot against them, and he gathered his children round him and took them into a desert place to dwell. There he lived in peace, nor knew any soul where he dwelt.

Now at the end of the days of these ten children of Israel, there came the Lord of the harvest to claim His own. And He saith unto each of them, "Where is the flock that was given thee, thy beautiful flock?" And the five wise servants began with one accord to bring unto the Master those to whom they had taught a knowledge of the great God. But the five foolish ones began to make excuses, and told of their mighty works and sacrifices, and how that the duties of the temple and of the councils had worn out the saints of the Most High.

Then said the Lord unto those foolish servants, "I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. . . . Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me." And they durst not answer Him a word.

Then said the King unto the wise servants, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

Then the five wise servants answered him saying, "Lord, when did we these things unto thee?"

The king answered and said unto them, "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Which now of these ten, think-est thou, was neighbor unto those about him and fulfilled the word of the Lord? □

THE Five-Day Plan to Stop Smoking is a work of healing. Ask any physician about his cigarette-smoking patients with coronary heart disease, emphysema, Buerger's disease, or peptic ulcer, and he will tell you how necessary it is for them to stop smoking if they are to arrest their disease, avert serious complications, and initiate healing.

Couple this fact with the statement of Ellen G. White that "the

To be sure, we do not want to preach to or openly evangelize and proselytize those who attend these stop-smoking sessions, but neither do we wish to hide our personal faith in the healing power of God.

After participating in more than 50 Five-Day Plans with some 33 different ministers in the past eight years, I would like to share some impressions about the program and offer a few suggestions that might improve its spiritual impact.

On the opening night of the Five-Day Plan the tone of the meeting can be set by the minister. We often hear him use ex-

HERSCHEL C. LAMP

THOUGHTS AFTER 50

Saviour made each work of healing an occasion for implanting divine principles in the mind and soul. This was the purpose of His work. He imparted earthly blessings, that He might incline the hearts of men to receive the gospel of His grace."—*The Ministry of Healing*, p. 20. Since the Five-Day Plan is a work of healing, we too should use Christ's methods if we are to fulfill His divine purpose in our ministry.

Since its inception ten years ago, the Five-Day Plan has generally been presented to our ministers and physicians as a totally disinterested, public-service program free from all "spiritual hooks." In our effort to maintain this nonreligious posture, we have to a large degree eliminated or greatly weakened the strongest weapon available to us in combating smoking or any other destructive habit—the power of God to change lives.

pressions like these:

"Let me assure you that this is not a religious program."

"I want to make one point clear. We are not going to try to make Seventh-day Adventists out of you."

"I make no apology for discussing the spiritual implications of the smoking habit."

"The Five-Day Plan attacks the cigarette problem on all levels—physical, psychological, and spiritual."

Such statements are in fact apologetic, potentially threatening to nonreligious persons, unnecessary, and often insincere. What dedicated gospel minister can honestly say that he does not view all men as potential candidates for the kingdom of heaven and all his speaking opportunities as occasions for implanting some seeds of spiritual truth?

How much better it is for the minister simply to introduce himself as a Seventh-day Adventist minister at the very beginning of the series of meetings. By so doing he identifies himself as a man of God whose role in society is to help others to solve personal problems by means of spiritual resources. Then the minister need only build his presentation on this firmly established foundation. There is no need for him to announce his spiritual intent or approach; it is inherent in the

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practical spiritual guidance. Sample expressions that are often used are:

"We all need power outside of ourselves" (with little explanation as to what that power is or how it can be mobilized).

"Let us not forget to call on the Man upstairs" (certainly an irreverent if not blasphemous reference to God).

"We want to encourage you to call on divine power" (one minister abbreviated "divine power" to DP and thereafter referred to it as such).

"I don't know what your religious background is (and it is not really important here) but I want you to call upon whatever power you believe in for the help you need." (One minister suggested that the smoker might wish to offer his petition to Buddha or the virgin Mary!)

At times when the minister has avoided all references to spiritual needs and resources, some of the participant smokers have voiced their clear testimony to the power of prayer during the "group dynamics" section of the program. On one occasion an exsmoker who accompanied his wife to the meeting got up and took us to task for omitting the power of God from our antismoking arsenal. All he had needed to stop smoking, he told us, was faith in the transforming power of God. What a rebuke to us!

Contrast such weak and even negative presentations that are offered in so many Five-Day Plans with that of the minister who unashamedly and joyfully bears his personal testimony of faith in a personal, loving God, a heavenly Father who is interested in all our needs. He speaks with directness about the efficacy of prayer in his own life and the lives of others. Even though he has never been a smoker he can say that he has had other serious personal problems and can tell how prayer has been a great and never-failing source of strength to him in meeting these crisis situations.

Seldom, if ever, will anyone be repulsed or offended by another person's genuine, sincere, straightforward statement of belief in the power of prayer. Pray-

ing people will appreciate the minister's testimony, and will gain confidence in him as a result. Nonpraying participants will often be charmed by the sincere testimony and will be challenged to try for themselves this spiritual resource that has obviously been of such practical help to others.

It is good for the physician to reinforce the pastor's testimony by telling of his own belief in the healing, restorative power of prayer as seen in his own experience. It has been my practice to relate on the third or fourth evening a personal prayer experience in which God healed an African baby dying of pneumonia. One of the most dramatic and personally rewarding experiences I have ever had in a public meeting occurred in the large People's Auditorium in Baghdad, Iraq, where we were conducting a Five-Day Plan for 350 people. At the conclusion of the prayer story, there was a spontaneous burst of enthusiastic applause, not in praise of me as a speaker but as an expression of approval for a physician who recognized God as the source of healing.

Last year Pastor Alan Crandall and Dr. Hubert Sturges held a Five-Day Plan in the University of Arizona Medical Center in Tucson for a group of 120 smokers. At the conclusion of one of the later sessions, Dr. Sturges quite spontaneously told the group that the Five-Day Plan team met briefly after each meeting to pray for all those attending the program. He then invited anyone who wished to do so to join them in the hospital chapel on the main floor of the building. To the utter amazement of the team the small chapel was crowded with 45 persons! It was wise indeed to meet in another room rather than in the auditorium where the Five-Day Plan itself was conducted so that all could leave the program and make their decision to attend the prayer session without pressure or embarrassment.

Recently we have been offering the Five-Day Plan participants a few select Bible texts for their consideration. The texts are offered as suggestions to help them, just as we suggest water drinking, deep breathing, and "I choose

not to smoke" as valuable aids in their fight against the cigarette. The minister writes the texts on the chalkboard with appropriate but brief comment:

1. Matthew 7:7-11, to encourage the smoker to ask God for necessary beneficial gifts with the assurance that He will honor his requests of faith.

2. 1 Corinthians 10:13, to emphasize that no temptation, no craving, is stronger than we can manage with God's help.

3. Philippians 4:19, to point to God as the supplier of the resources to meet every need.

4. Romans 13:14, to stress the importance of our part in separating ourselves from the sources of temptation, in this case the cigarettes themselves, ash trays, cigarette lighters, the coffee pot, et cetera.

It is essential for the minister to resist the natural urge to sermonize and enlarge unduly on the texts. Make the point of the text clear, and do it with brevity.

After several evenings of adequate spiritual preparation that comes from the bearing of personal testimony by both the minister and the physician, we have found no hostility toward our offering of Bible texts. To the contrary, many persons eagerly copy the texts, and some have given unsolicited reports at subsequent meetings about the help these scriptural passages have been to them. Others have asked specifically that we pray for them.

In the Five-Day Plan, then, we can offer the smokers not only physical and psychological techniques but also we can provide them with spiritual resources as well, and we can do it in an attractive and inoffensive way. By using simple and straightforward methods we can fulfill in this valuable community service the counsel of Ellen G. White:

"As witnesses for Christ, we are to tell what we know, what we ourselves have seen and heard 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. We can tell how we have tested His promise, and found the promise true."—*The Desire of Ages*, p. 340. □

NEARLY twenty-five years ago a certain young theological student courted me on a college campus. One of his first gifts to me after we were engaged was a charming little book called *The Shepherdess*. I didn't need urging to read it, for I enjoyed reading and surely wanted to read anything that would further me in my chosen career as a minister's wife.

I was a very young twenty, still wearing bobby sox, skirts, and sweater. There was nothing grown up about me! I don't remember exactly what the little book said, but the person it described as the ideal minister's wife bore little resemblance to me. And I so badly wanted to be a help to my husband! So I put on my mask and began playing my role of minister's wife. Sometimes the mask slipped—perhaps more often than I realized—and our parishioners saw me as very human.

My advice to young ministers' wives today—Take off your mask, Shepherdess! Don't try to be someone you are not. Be genuine. Don't try to be like the conference president's wife or the wife of your favorite evangelist. The Lord has a special work for you to do, and He will show it to you. It will be marked with your individuality and be perfectly acceptable to God if you do it with your whole heart.

I have known many ideal minister's wives—no two a bit alike! I am sure God never planned for minister's wives to be any more uniform in personality than any other women. I'd like to mention three types of minister's wives I have known and show how each can truly be herself and still be a help to her husband in his work.

Carrol Johnson Shewmake is librarian at San Diego Union Academy. An alumna of La Sierra College, she has also served as office secretary and librarian at Orangewood Academy. Her husband is pastor of our Lakeside, California, church. She is the mother of four children.



Take Off Your Mask, Shepherdess!

CARROL JOHNSON SHEWMAKE

Joan was more at ease with children than with grownups, especially at the beginning of her husband's career. When she was with children she glowed. All the church and neighborhood children loved her. Although her stories and lessons in kindergarten were all the public speaking Joan could ever be persuaded to do, she worked long hours in Vacation Bible School and Pathfinders. She had a quiet charm that made people love her, although she rarely said much. She often visited the people of the parish with her husband, showing plainly that she thought he was wonderful.

Joan became a wonderful mother and has always been a big asset to whatever church her husband was pastoring. She doesn't play the piano, sing solos, teach

adult—or even junior—classes, but God is using her in her own special way. She has no need to wish she could be more outgoing, more musical, more intellectual.

Barbara was quite different from Joan. She chattered a mile a minute. I noticed, though, that her chatter was Christ-centered and she really seemed to care about people. Barbara often visited church members even when her husband was busy elsewhere. She gave Bible studies and really enjoyed digging into deep Bible study. She led out in prayer groups, taught adult Sabbath school classes, and gave enthusiastic talks in meetings. Barbara so sincerely loved her Lord that people couldn't help responding to her. She would have had a hard time playing the quiet little wife role that Joan filled so well. But

God used Barbara's talents to work mightily for Him. What a mistake it would have been if she had tried to be different.

Lois was perhaps more like our usual image of a minister's wife. She was lovely in a tall, slim, very feminine way. She was soft-spoken and gracious. She played the piano and organ well, playing in whatever division of the Sabbath school in which she was needed. She was also a very good cook and housekeeper. Perhaps you could say Lois was the model minister's wife. Yet as far as I could see, her influence was no greater than Barbara's or Joan's. God calls us each to work in our own individual way. We each have weaknesses that we must overcome, but we each, also, have our God-given personality that reaches out and influences someone whom perhaps no one else could help as well as we.

Much prayer and Bible study time is a must for every minister's wife. Then, led by God's Spirit, she can take off her mask and joyfully, thankfully, be truly herself. □

Dear Kay:

How does one keep from being cynical when dealing with the brethren?

Dear friend,

I'm not sure whom you mean by "brethren," but I assume you mean you get discouraged with church problems or perhaps you and your husband feel you are forgotten by the people at the conference, since you are, no doubt, geographically far removed from headquarters and paths of travel.

Isolation is traumatic. It can be lonely. Don't look to people, look to Jesus and don't judge the motives of others. Our duty is to witness—witness to others of God's goodness and love. Get involved in church activities and community "services" in your town. Let them know who you are and that you find joy in service. Join the Red Cross, the "Y" group, those who work for cancer relief. Start a prayer group or

study group in your neighborhood, not only of your own church members but of non-Adventist Christians. Let the church editor of your newspaper know you are a vegetarian. He will welcome recipes to share and would be intrigued if you were to have a luncheon and invite him for the unique (to him) meal. Fill your day with "service, not self," and there will be joy instead of cynicism, trust instead of doubting. Your enthusiasm will be contagious and you, fulfilled. Try it!

Correction

In the March, 1973, issue, an incorrect address was given for an acceptable baking powder. It should have been: Bake Rite, 11497 Norwood Avenue, Riverside, California 92505. The following materials, mentioned in that same issue, are not available: *The Best of Life and Health*, by J. DeWitt Fox, M.D.; *Instructor Aids*, by Mrs. H. W. Vollmer; *Supplement to Food, Health, and Efficiency*, compiled by H. W. Vollmer, M.D., Ada May Bunch, and Kingsley H. Minifu.

Also, in the article appearing on page 42 of the May, 1973 issue, Harri Harris should have been identified as a woman. We regret these errors owing to human frailties.

A Personal Note From Kay...

Dear Shepherdesses,

At a nurses' club meeting Miss Elisabeth Redelstien, a nurse who has served the Lord many years at home and abroad, a linguist who translated at the Nuremburg trials and now lives in Takoma Park, gave the devotional study. She told of being born and reared in Germany and of spending two years, as a young teen-ager, in a convent. The girls were awakened each morning by a nun who spoke these words in German. The girls then repeated the words, and to them they became a way of life. Translated, they are: "To Thee, O God, awakens my heart. Keep me this day from sin and trouble. Help that I may be pious and wise. May my guardian angel be at my side to aid me. Help me to think, speak, and do Thy will. To Thy name's honor and glory."

Miss Redelstien challenged us to practice the presence of God each day—using the teachings of Dr. Frank Laubach in his book *The Unlimited Power of Prayer* as a basis. I will quote from the chapter "One Day Can Change Your Life."

Will you make an experiment and try to spend one complete day with God? The idea is to take a regular working day with all your usual routine and live it through with God. Decide on a certain day for the experiment—maybe tomorrow. When you wake up (at least half an hour earlier than usual) begin with a short, simple prayer. "Lord, I will try to stay close to You all day long. Please help me." Then think of yourself as being like a violin in the hands of the greatest Artist of all time, producing your best music only when it is the Master who plays the music which will also be in harmony with all the rest of the orchestra. Take a few minutes to read a favorite selection from the Bible. Give yourself at least 15 minutes to absorb God's word into your mind.

Living a normal day with God certainly does not mean neglecting all other things. It means bringing God into every situation you encounter. . . . Invite God to be a part of each activity. "Be with me, Lord, as I drive. Guide my hand as I write this letter." If you have a fear, admit it to God. Ask Him to help you for this one day.

Dr. Laubach says, "Sometimes it seems as if God keeps slipping away," but encourages us by saying, "that is not strange—just keep bringing Him back."

He suggests we should "strike up a conversation or make contact with at least one stranger during the day. It should be more than a perfunctory talk, for God will be in on it too." This is a sure cure for loneliness or boredom, and God does lead us in witnessing!

As we "go with God" in these tumultuous days let us remember to ask ourselves, "Would I do this if Jesus stood by my side?" As we eat, "Could I invite Jesus to share this with me? Would He enjoy it?"

With love,
Kay

Music in the Church Part 2

PAUL HAMEL

THERE are certain kinds of religious or gospel folk songs and styles of performance that are out of place in the church. I personally question the use of amplified guitars, a trap-drum set, and a bass viol played in a certain style that emphasizes beat and rhythm. These instruments have so many associational connections with secular musical situations that are openly wanton and musically and morally vulgar, that the minds of most people would be diverted from the worship service by their use.

The early Christian church had strong feelings regarding the introduction of any musical instrument into the religious services. In ancient times musical instruments had long been associated with practices that were not only secular but totally immoral, and the church needed three centuries to eradicate the worst of these orgiastic customs. The use of instruments was banned by the church because it was felt that their use in religious services would remind the congregation of events associated with secular, wicked practices. One cannot find a single church historian who condemns the early church for its decision to prohibit musical instruments in worship services, even though the only basis for this prohibition was association.

There may come a time when there is no longer an unsavory association connected with the amplified guitar, the trap-drum set, and other similar instruments, and when their use will no longer be responsible for a diversion from an attitude of worship. However, I doubt that this will occur during the decade of the 1970's, and it may never happen. I applaud the church pastor who today will not allow them into his worship service, since they are used almost exclusively for activities that are secular and often degrading. And there are such pastors, both within and without the Seventh-day Adventist Church.

When we come to church in order to find an environment that is unique for one day in seven, let us leave behind anything that may not contribute to worship objectives. The music that is to be used in religious services has for its purpose the enhancement of the worship experience. If our worship services are truly dedicated to God, then should we not make sure that no distractions of any kind are permitted to interrupt the holy communion? If the sound or the appearance of an ensemble in church relates to jazz bands or to rock 'n' roll combos whose primary achievement has been to produce a negative influence on those performing and listen-

ing, then this presentation is not wise, and one must question the judgment of those engaged in it. Is their interest really in worship or merely in performance? Are they being victimized by the popular music industry—an industry that has discovered that there is publicity value in being identified with church activities, and that seeks to make pop church music a major industry in a taste-manipulated and media-conscious world? By appropriating the so-called folk and popular idiom, is the church simply taking the easy way out, instead of facing the problem of developing a contemporary church music that is vital and significant?

It is one thing to accept the sensitive, virile, and original composing that was done by church musicians of the Reformation Era, and it is quite another thing to accept the present onslaught of amateurish church music written in an "off-the-streets" style. "Church musicians have been wondering just how far ought the church to go in trying to keep up with the latest popular trends in order to be 'contemporary' or 'relevant.' Is it to be hard rock this month and folk-rock or hillbilly or country and Western or rhythm and blues (white or soul) the next? How far can the church go in tolerating ephemerality?"¹ These questions face many churches, and easy satisfactory answers will not come readily.

When folk music is used in church there is danger that its secular connotations will detract from the solemnity of the religious service; when jazz and rock are employed the danger becomes even greater. One cannot be unaware of the close association of jazz with social dancing and the nightclub. The connections of jazz and rock 'n' roll with immorality, civil disobedience, and criminal acts are well known. "It is difficult to believe that the people who fill a cathedral are praising God while listening to the improvisations of a jazz combo,"² yet in some places jazz and rock have become a part of the religious services.

In all churches, and the Seventh-day Adventist Church is no exception, there are pressures to liberalize musical standards. The younger generation seems bored with the standard hymnody of our church, and part of the responsibility for this restlessness lies with those of us who are church leaders and musicians. I tend to agree with Austin Lovelace, one of the most respected church musicians of our age, when he says:

The mess we are in is related to the fact that we have done a poor job of training youth in what Christianity, worship, and good music are. . . . The average junior . . . is brought up on musical pabulum of the worst sort. Youth have not heard great music, they do not know great hymns, and they are going to want what they hear pounded out by the commercial world . . . even in church. Our forefathers who learned the gospel songs want to

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sing them all the time; and now our youth who know little but rock and roll want that all the time.³

If Mr. Lovelace has made an honest appraisal of the musical situation in many of today's churches, and there is much to indicate that he has, what can be done about it? What are some of the answers? In his descriptive comment on church music, Ralph Thibodeau, a Catholic church musician, gives a practical but slightly overstated suggestion:

I think it is possible to . . . make the church more relevant to man in our day. But in the . . . matters in which they [pop church singers] are granted expertise, they often seem not so much healers of souls as witch doctors, prescribing nostrums and incantations for the worship of the Lord. Perhaps in the present turmoil it is impossible to retain the old structures . . . of the church. . . . This will have to be seen. But if we may be permitted yet to seek beauty in the architecture, art, and music of the church, if we may yet worship in the temple, then, in all good sense, let us kick out the witch doctors and call back the musicians.⁴

When the Five-Day Plan to Stop Smoking is presented, a physician is asked to explain the physiological problems involved. An architect is consulted when plans are to be made for a new church building, and when the edifice is completed a landscape artist is employed to place around the structure the shrubbery and trees that will give a pleasing balance. But in church music nearly everyone is an "expert," and those who exert the most influence are not necessarily those with the greatest knowledge of music.

Many Adventist musicians feel that what seems to be happening in Thibodeau's church is unfortunately taking place to a smaller degree in the Seventh-day Adventist Church. While the problems of church music are of concern to everyone, the musician should have an opportunity to be heard. When modifying the musical activities of the church, it would seem reasonable to consult those Seventh-day Adventist musicians who have studied music and are practitioners of the musical art. Seventh-day Adventist church musicians are not opposed to change, and because of their musical sensitivity—a sensitivity that has been enhanced by years of study—they can guide the church as it expands its music practices in the direction of proper relationship to the contemporary scene.

Church music composers of the past, such as Bach, Palestrina, and Martin Luther, took songs of the people and refined them through the gift of their genius. "But the 'street song' was not transported unchanged and unsanctified into the sanctuary. Using his own consummate skill and artistry, Luther forged a new church song which lives to this day."⁵ A look at the twentieth-century church-music scene reveals that there is a need today for men with comparable interests and gifts who will be willing to spend their talents and time as did these church-music giants of past centuries. Educated, professional church musicians should spend time in adapting the folk music idiom for use in religious services. This would ensure the best adaptations and arrangements, and the result could be some superior musical settings, avoiding the musical triteness that is the dominant factor in so much of our disposable music of today. Leaders of youth ought to seek the judgment of men of musical and the-

ological experience in any endeavor to publish for church or religious purposes the folk-gospel style of music. Should this not be done, we may find ourselves under an influence that is more secular than religious, and one that relates to the world more than to Christ.

Thus far our discussion of "sacred" popular music has dealt primarily with the music. But what are the words saying? The early American gospel music had some very serious deficiencies, it is true, yet theologically speaking, the words of many of our contemporary folk-type songs are weaker than the poorest examples of early gospel hymn texts. Whereas hymns are addressed to God, we remember that by definition gospel songs, as well as folk gospel songs, are addressed to people. To be acceptable, gospel music must do at least one of three things: (1) present the facts of the gospel, (2) bear testimony to the efficacy of the gospel, or (3) call on men to respond. As far as the words are concerned, not all gospel music is acceptable.

Let us consider an old favorite, "It's Real." Through four extended stanzas and a rather dull refrain, this song talks about a spiritual experience, but nowhere does it really mention the basis of our faith—Jesus Christ.

Much of the gospel music that is blaring from radio and TV speakers proclaims a philosophy of life and theology that should cause us concern. Notice, for example, these words from a song that is widely used:

I believe for every drop of rain that falls,
A flower grows.
I believe that somehow in the darkest night
A candle glows.
I believe for everyone who goes astray
Someone will come to show the way.
I believe, I believe.

Referring to this song in his article "What Is 'Pop' Music Really Saying?" Charles W. Keysor gives this thought-provoking comment:

Here we have the essence of religion for many, including, alas, not a few church members. What counts is belief—any kind will do. The object of belief doesn't matter. You just have mystical faith in . . . (Fill in the blank for whatever seems important to you.) This popular concept of belief gropes and stumbles in a swamp of objectivism, where it matters not whether one believes in the girl next door, America, or the "Man Upstairs."

What has caused this theological vacuum? How have so many people gotten the idea that belief has no fixed proper object? This sort of mellifluous heresy could achieve popularity only in a Christless culture, where the world's Saviour has been forgotten or relegated to the Sunday Sabbath School quarterly.⁶

Mr. Keysor goes on to call attention to the radio evangelists' use of the concluding lines of the song: "Every time I hear a newborn baby cry, Or touch a leaf, or see the sky—Then I know why I believe." Keysor's appropriate comment—"Who says that all the pagans live in darkest Africa!"

To be continued

FOOTNOTES

¹ R. Hillert, "Popular Church Music—20th Century Style," *Church Music*, vol. 2, 1969, pp. 4, 5.

² D. Wood, "Jazz, Folk, Rock, and the Church," *Journal of Church Music*, September, 1969, pp. 2, 3.

³ *Ibid.*, p. 48.

⁴ R. Thibodeau, "Threnody for Sacred Music," *Church Music*, vol. 2, 1969, p. 15.

⁵ D. Husted, "Church Music Today," address at the 1968 conference of the National Church Music Fellowship, Washington, D.C.

⁶ C. W. Keysor, "What Is 'Pop' Music Really Saying?" *Christianity Today*, Dec. 23, 1966, p. 24.

the Local church elder

Venturesome Leadership

ORLEY M. BERG

ISRUEL had come to the borders of the Promised Land. The hopes of months of wearisome travel were now to be realized. Israel would soon be in the Land of Promise. The dream of centuries—the vision of Abraham, Isaac, and Jacob—was finally to meet fulfillment.

In this last hour, however, one thing was yet needful. The people must know more of the land they were to enter and of the demands that would confront them. To this end twelve representative men, one from each of the tribes, were selected and sent on ahead as spies.

The story is a familiar one. Their report spoke of grave danger. The enemy was a formidable foe, far greater it seems than had been anticipated. The cities were great and walled. And the inhabitants were giants, before whom they appeared as grasshoppers.

In this report thus far rendered all twelve of the spies agreed. Surely the enemy was great. Seven powerful heathen nations were spread over the land. Their fortifications were such as to withstand the most daring adversaries.



But at this point a sharp difference arose. Ten of the twelve, a convincing majority, reviewing the situation, quailed with fear: "The situation is impossible! Before them we will be doomed to certain destruction! There's only one thing to do—return to Egypt."

To the multitudes this seemed a logical conclusion. In the light of the report and recommendation of their representatives, there was no alternative.

The Missing Factor

But Caleb and Joshua saw things differently. Although recognizing fully the dangers before them and the strength of the enemy, they recognized also another factor seemingly forgotten by the others. After all, it was God who had brought them thus far. It was He who had given the command to go in and possess the land. It was He who had promised to fight their battles for them. It was He who had promised them victory over every foe.

These two men of faith now rose to the occasion. Looking beyond the seemingly forbidding circumstances, above the towering walls and the boastful giants, discounting the grasshopper complex of the masses, they saw only the commands and promises of God.

A little more than a year before they had seen God's power displayed at Sinai. They had heard His voice amid thunder, earthquake, and lightning. Before the holy mount all Israel had entered into a sacred covenant of obedience. To Caleb and Joshua it had been a solemn and meaningful occasion. To them the covenant entered into was genuine. With God's help they would be loyal and obedient.

Now in this hour of trial and test they stand forth as mighty men of faith and courage. The cowardice and fear of the multitudes meant many years of needless delay in the conquest of the land. But the

faith of these two never faltered. Finally they alone of all who had left Egypt were privileged to enter in.

History Repeated

Today the story of the twelve spies is often repeated at the council tables where the work of the Lord is under study. Once again we stand at the borders of the Promised Land. Now, as then, the divine assignment—to reach all the land with the gospel—seems an impossible task. The opposition is great and our numbers and resources are small. It is easy to determine statistically that actually more people are being born every day than are being reached with the divine proclamation. In our own cities we can look upon untouched multitudes. The enemy has monopolized the TV, radio, newspaper, and every other means of communication. Major evangelistic campaigns come and go, and even they pass unnoticed by the masses.

In committee meetings at every level of our church organization—from the General Conference Committee down to the local church board—it is easy to join our sentiments, voices, and votes with the faithless ten of that bygone day. But the experience of Caleb and Joshua directs us to the better way. These two men who led ancient Israel into Canaan represent the kind of venturesome leadership needed in our churches today.

To us come the same words of command and promise spoken to Joshua as he assumed the leadership role laid down by Moses: "Arise, go over this Jordan, thou, and all this people. . . . Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land. . . . Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Joshua 1:2-9). □

Shop talk

Shop Talk is for the sharing of ideas for a more effective ministry. Please make contributions or queries brief—but do make them. Materials printed privately or offered through personal addresses are not endorsed by the church.

BABIES AND ROSEBUDS

Pastor John Rhodes, Ministerial secretary of the Southeastern California Conference, reports on an idea that he picked up from a non-Adventist pastor. When a new baby is born to his congregation he lists the name of the baby (if the information comes in time) in the church bulletin. On the communion table that Sunday morning he places a beautiful rosebud in honor of the new baby and makes special mention of this in the announcement period. That particular afternoon he presents the rosebud to the new mother in a pastoral call.

BIBLE INSTRUCTOR'S TRAINING COURSE

A special Bible instructor's training course is scheduled for August 1 through September 23 on the campus of Andrews University. It is planned jointly by Andrews University and the Illinois Conference, and participants will be able to earn 9 quarter hours of upper-division credit, 4 in Christian Witnessing, and 5 in the course on the Bible instructor. Instruction will be under the direction of Willietta Weller, Bible instructor of the Illinois Conference, and Pastor Stanley Cottrell.

Formal instruction will include the history of the Bible work and the growth of the church at home and overseas, the sanitarium Bible instructor, and the Bible instructor in public evangelism, including health and child evangelism. Particular attention will be given to methods in dealing with interests, meeting the minds of the various denominations, getting decisions, and establishing new converts.

Classroom instruction will be supplemented with field experience. Each participant will be required to present a prayer-meeting talk and teach a Sabbath school class on a regular basis. Two weeks will be related to the

chaplain's office of a local hospital, three weeks to visitation of evangelistic interests, and three weeks to assisting Pastor Cottrell in evangelistic meetings to be conducted in September.

This program presents an outstanding opportunity. It is hoped that many men, as well as women, will take advantage of it. Those not having the two-year college prerequisite may audit the class.

SERMONS STILL AVAILABLE

Some may be pleased to know that the packets of MISSION '72 *Reach Out for Life Evangelistic Sermons and Outlines* are still available. Twenty-five in number, the complete set is only \$1.25. The resource material on the various subjects can be very helpful. Orders are to be placed directly through the General Conference Ministerial Association.

CHARISMATIC KIT

Every worker will be interested in securing the Charismatic Kit, a packet of materials relating to the ever-expanding charismatic movement. The packet includes the following:

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2. A 48-page report of the special committee set up by the General Conference to give study to the charismatic movement. See "Glossolalia and the Charismatic Movement," by N. R. Dower, *The Review and Herald*, May 10, 1973. Included in this report are papers on the history of tongues, presented to the committee by V. Norskov Olsen and Jan Paulsen, and a case study of the charismatic

movement as it relates to the Seventh-day Adventist Church and helpful suggestions on how to deal with it as presented to the committee by Morris Venden and Roland Hegstad.

3. *As the Spirit Speaks*, by Roland Hegstad—a booklet prepared for the Pastor's Bible Class materials.

4. *Glossolalia—Sweet Sounds of Ecstasy*, booklets 1 & 2, by Rene Noorbergen.

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Recommended reading

Mission Possible, Gottfried Oosterwal, Southern Publishing Association, Nashville, Tennessee, 1972, 122 pages, \$2.95.

This is a book of a decade and should be read by every Seventh-day Adventist minister!

This book, as it probes the meaning of mission for the contemporary church, uncovers numerous disconcerting facts. It reveals that world Christianity has declined from 40 per cent of the population in 1910 to less than 20 per cent in 1971, and that 70 per cent of all Seventh-day Adventists live where only 30 per cent of the world population is. It points out that some two billion people have never even heard of Christ, yet some 90 per cent of all Seventh-day Adventist converts come from a Christian background. It makes public the growth rate of the Adventist Church: 1870-1900—432.54 per cent; 1900-1930—184.83 per cent; and 1930-1960—167.25 per cent. Currently only 10 per cent of the total Adventist working force engage in pastoral work. Obviously, conventional methods have not succeeded in stopping this spread of Satan's syndicate.

The author reaches a very convincing conclusion in the last chapter when he says, "A genuine revival and reformation is sounding in the Adventist church, and no aspect of church life should remain unaffected by it—from its mission and message to morality, from its apparent worldliness to its work and worship. But a rediscovery of the true role of the laity is absolutely essential to such a revival and reformation. . . .

"All too often we have delegated our functions of ministry, which God has entrusted to us, to the clergy. . . . The specific role of the pastor, preacher, teacher, and administrator, is to equip and to strengthen the laity to carry out its task." This is a book that will challenge its readers!

Charles M. Mellor

Death in the City, Francis A. Schaeffer, Inter-Varsity Press, Downers Grove, Illinois, 1969, 143 pages, \$1.95.

The author is increasingly being noticed in the orthodox Christian world for his intellectual defense of the Christian message and philosophy.

This book consists of a series of chapters based on the messages in the book of Jeremiah and also on the

first eight chapters of Romans. The author's premise is that our secular, rebellious age, which he calls post-Christian, is facing problems very similar to those faced by Jeremiah.

In Jeremiah's day, men had rebelled against the revealed will of God and the prophet's unhappy duty was to declare in ringing and yet compassionate tones that the time of judgment had come. This describes the present condition of our world. Society as a whole and even the nominal churches have rejected the revealed will of God, and are only reflecting a worldly philosophy.

Dr. Schaeffer believes the mission of the church today is to proclaim the message of Jeremiah—that God's judgments must be poured out. He points out that perhaps the greatest need in evangelism is to show man his utter hopelessness first of all before the healing balm can be applied.

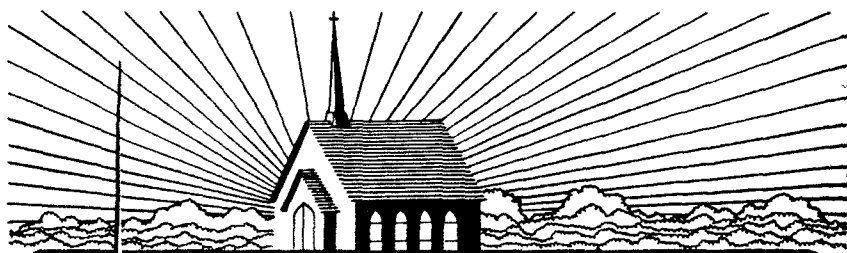
The last half of the book deals with the first chapters of Romans. The au-

thor lays a strong foundation of an exposition of what the gospel really is. He points out the nature of man, the position of man without the Bible and the man with the Bible. The last chapter is an extraordinarily fine portrayal of the fact that only the Christian can truly view life and the world in a complete and effective way. I recommend this book as stimulating and unusually helpful.

Charles Edwards

The Church Music Handbook, Lynn Thayer, Zondervan Publishing House, Grand Rapids, Michigan, 190 pages, \$5.95.

The Church Music Handbook is truly a guidebook for music directors, ministers, and for nonmusic-oriented church members. There are few books that contain such practical and workable procedures in the total field of music in the church.

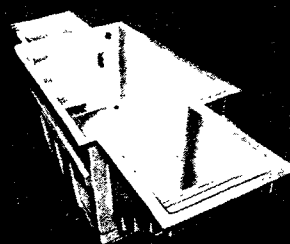



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This handbook is anything but full of theoretical concepts; rather, its ideas have been applied and found successful in both organizational and functional areas of church music.

More specifically, Mr. Thayer discusses the music director's duties and qualifications, the music committee and its responsibilities, and the various problems that arise in commanding an entire music program. Experienced directors, pastors, and music personnel can be greatly benefited by the A-B-C outline of how to organize choral and instrumental groups, how to run the program, and how to foresee and avoid problems in the choice of music personnel. He even outlines such specifics as minimum sizes of music rooms for new buildings.

How to evaluate music to be used in the worship service, acceptable or unacceptable, is perhaps one of the most important parts of the entire book. In this chapter Mr. Thayer discusses melodic and rhythmic differences, and the total goal of the composer, using specific examples.

Parents of children who play instruments will especially appreciate Mr. Thayer's outline of an active orchestral program as an effective means of holding their young people within the church's influence and developing musicianship at the same time.

The Church Music Handbook has been well named and rightly so, because the author lives up to every connotation of the title. Every concerned church member would be greatly enlightened and benefited by the instruction given in this constructive manual.

Beverly Wilkinson

The Victorian Church, vol. 2, Owen Chadwick, Adam & Charles Black, London, 1970, 510 pages.

This is the second of a two-volume history of the Victorian church. The approach is thematic. The main strands of the subject are followed through in the period covered (1860-1901), e.g. science/religion, doubt, the village church, the Roman Catholics, bishops and diocese, et cetera.

Contemporary Anglicanism is decadent. The chilly winds of contemporary secularization are biting deep into its structure. The antecedents of the present rejection of Christianity are beyond doubt found in the acceptance by the Christian churches of the Darwinian theory of origins and the destructive higher criticism of the Bible that originated in Germany in the early nineteenth century.

For Seventh-day Adventists the pe-

riod of the nineteenth century is full of interest. Here we have the time when historic Protestantism rejected the "new light" on the great second advent awakening. The darkness consequent upon this rejection has been terrible. In this book Professor Chadwick catalogs in majestic prose the life of the Victorian church at this time. It is not only fascinating reading, you could happily use the book for

bedside consumption, it is salutary. If history can teach us anything, it is that man's greatest folly lies in distrusting and departing from the words of the living God.

This book is valuable for the institution and period it covers. It is also a very illuminating study of the movements to which the contemporary world is the inheritor.

Patrick Boyle

BOOKS I TREASURE MOST

RALPH H. BLODGETT

Ralph H. Blodgett is a pastor in the Oregon Conference. He is a graduate of Walla Walla College and holds the M.A. and B.D. degrees from Andrews University. His first years in the ministry were in pastoral work in the Indiana Conference. With a special interest in writing, his articles appear frequently in our denominational papers. (See "How to Save Time in the Ministry," The Ministry, April, May, 1973.) Pastor Blodgett also authors a religious column for a northern California newspaper.



TRY GIVING YOURSELF AWAY, David Dunn, Prentice-Hall, Inc., Englewood Cliffs, New Jersey, 1956, 128 pages (\$3.95).

In this priceless book David Dunn points out innumerable ways to give of yourself to others around in order to brighten their lives, and at the same time bring happiness into your own. Although this volume was not written with a ministerial audience primarily in mind, it ought to be prerequisite reading for every man before he accepts a call to any pastorate. I can't see how any person can be a failure in personal relationships if he applies the principles laid down in this book.

HOW TO SAVE TIME IN THE MINISTRY, Leslie B. Flynn, Broadman Press, Nashville, Tennessee, 1966, 95 pages (\$1.50).


The one evening it takes to read this paperback book will undoubtedly repay itself a hundredfold in the years to come. It has in my ministry, and I can almost guarantee that no minister will be satisfied with just a once-over reading. Take notes, underline ideas, write in the margins, because you will want to review the ideas in this book every few months for a most efficient ministry. Such ideas are explored as putting spare minutes to work, putting people to work, planning ahead, making a schedule, saving time in the study, saving time in visiting, et cetera.

IDEAS FOR A SUCCESSFUL PASTORATE, John Huss, Zondervan Publishing House, Grand Rapids, Michigan, 1953, 144 pages.

This volume is exactly what its title indicates. Not all of the ideas will be applicable to every church, admittedly, but most will. And no pastor could help becoming more fruitful by the implementation of just a few of the suggestions.

EVANGELISM EXPLOSION, Tyndale House Publishers, Wheaton, Illinois, 1970, 187 pages (\$4.95).

This book outlines one of the most successful yet practical soul-winning programs yet to be put into print. It describes the one-to-one training plan that has proved so effective. How do we train our members to lead souls to the foot of the cross? How do we recruit workers? How do we use testimony in witness? These and many more questions regarding soul winning will be answered by this book.



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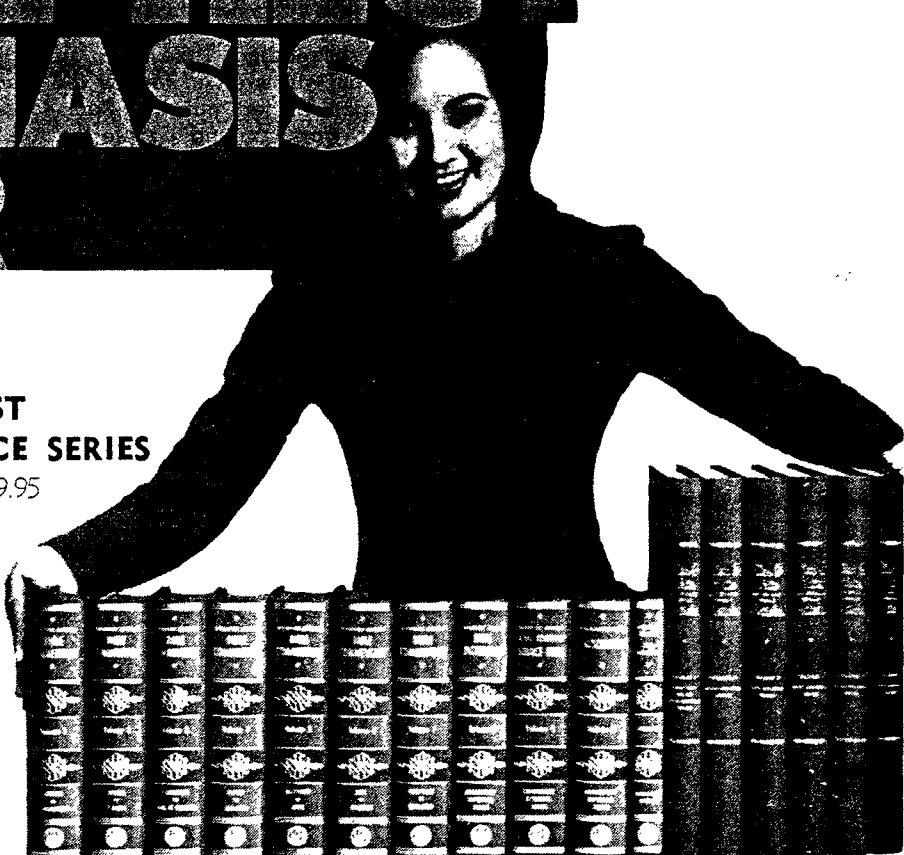
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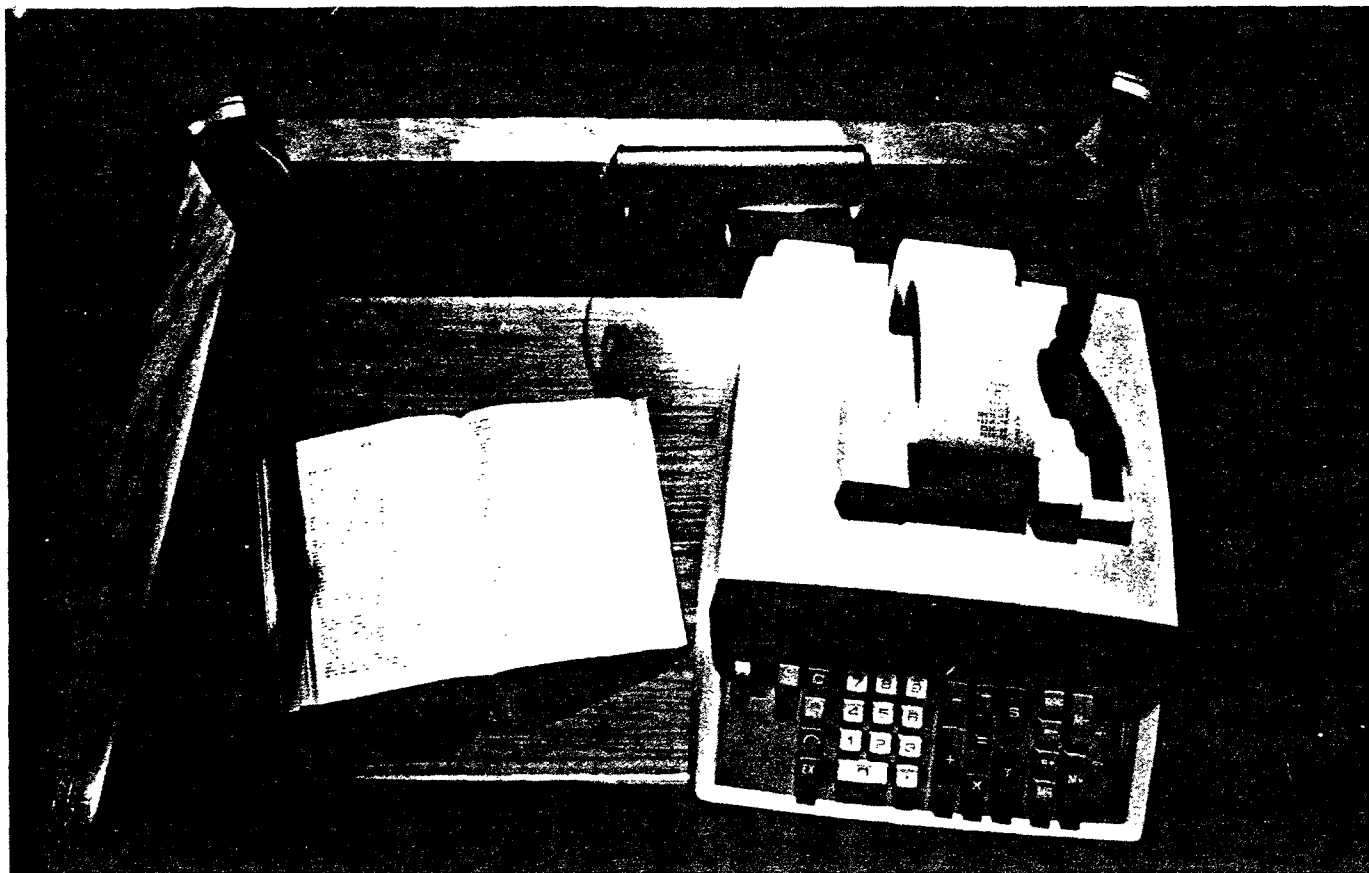
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News briefs

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

Saturday Church Page Now Friday Feature

The Washington Post has moved its Saturday church page to Friday. A major reason, according to Post religion editor William R. MacKaye, is to enable the Post's religion section to better serve the Jewish, Seventh-day Adventist, and other groups who observe Friday evening or Saturday as their time for worship. He said another factor was a mechanical problem. The Post, unlike some papers in the country, has been very heavy with ads for its Saturday editions in recent months, and has even had to turn away as much as what would amount to 30 pages of ads because of limited printing facilities. The Post religion editor said he knows of no other daily newspaper in the country that has moved its religion section from Saturday to Friday. Some have eliminated the church pages, but there is no indication the Post plans to do this.

World Religions Library Opens at State University Campus

The library and research facilities of the Institute for Advanced Studies of World Religion was opened at the New York State University campus at Stony Brook in the presence of numerous representatives of all major religious faiths and several hundred supporters of the project. Dr. John S. Toli, president of the Stony Brook campus, said in his welcoming speech that the library, which contains some 24,000 pieces of mostly Buddhist literature, will be open to scholars around the world. He called the new institution a house of wisdom, saying that it was the best on Buddhism in the United States.

The "Second Coming"

Second Coming, Inc., is one of the latest manifestations of a growing interest in the return of Jesus Christ to earth. Although the organization's name may be new, its founder is a familiar figure to many students of Bible prophecy. He is Salem Kirban, 47, whose books about the "last days" have become evangelical best-sellers in recent years. Such Kirban titles as *Guide to Survival*, *Your Last Goodbye*, and *666* (based on a reference in the book of Revelation) have been issued in paperback editions by Tyndale House, the Wheaton, Illinois, publisher that also produces *The Living Bible*.

LCA Minister Dons Gas Mask to Stress Protest on Smoking

The Lutheran Church in America will consider smoking restrictions at future meetings, on the recommendation of Dr. Otoo A. Olson, Jr., president of the Central Canada Synod and member of the LCA executive council. To press his point, Dr. Olson donned a gas mask during the February executive meeting, which he described as "a Christmas gift from my son who had heard me complain." Dr. Olson asked that "at least smoking be limited in proportion to the number of people who don't smoke."

Canterbury, Suenens Hail the Pentecostal Movement

Anglican Archbishop Michael Ramsey of Canterbury and Cardinal Leo Josef Suenens of Malines-Brussels both voiced enthusiastic approval of the growing pentecostal movement within and outside the churches when they addressed a massive ecumenical congress in Bristol, England. They spoke in Bristol's Anglican Cathedral at the culmination of the three-day congress, which was attended by 1,500 delegates of many denominations from all parts of western England, plus hundreds of visitors from northern England, Ireland, and West Germany. Officially called the Southwest Ecumenical Congress, the convention was described by Church of England officials as "the largest ecumenical congress ever held in Britain."

Neo-Pentecostal Movement Held Growing Fastest in Catholicism

The charismatic or neo-pentecostal movement is growing fastest today in the Roman Catholic Church, one of the world's leading experts on pentecostalism reports in Minneapolis, Minnesota. Dr. Walter J. Hollenweger, a Swiss-born theologian who now teaches at the University of Birmingham, England, claimed that the conservative evangelical Protestant churches are "the least friendly" to the phenomenon. He suggested that they fear this kind of spirituality, which emphasizes baptism of the Holy Spirit, might weaken control of their dogma of theology. Dr. Hollenweger said the Catholic charismatic movement began in the United States, and has spread to Latin America and "practically all countries in Europe."

Suicide Number 2 Cause of Death for American Young People

In the past 25 years, suicide has risen to what is now considered the second leading cause of death among young people (next to accidents), according to some researchers. Dr. Michael Peck, clinical psychologist and director of youth studies at the Suicide Prevention Center and Institute for Studies of Self-destructive Behavior in Los Angeles, holds that any large city not showing a marked increase in young suicides is probably not recording accurately.

A *New York Times* report revealed that some researchers estimate that between 70,000 and 80,000 young people between the ages of 15 and 24 will attempt suicide within the next year, and that of these between 3,500 and 4,000 are likely to succeed. Dr. Peck attributed the inability to communicate and a feeling of isolation and loneliness as the major factors for suicides. He said less than 30 per cent of them leave notes.

Gallup Suggests Churches Follow Mysticism of Eastern Religions

Pollster George Gallup suggested in Indianapolis, Indiana, that Western Churches might do well to follow the lead of Eastern religions by introducing more mysticism into worship. Mysticism might provide a needed dimension in daily living, he said in an address before the Religious Public Relations Council.

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