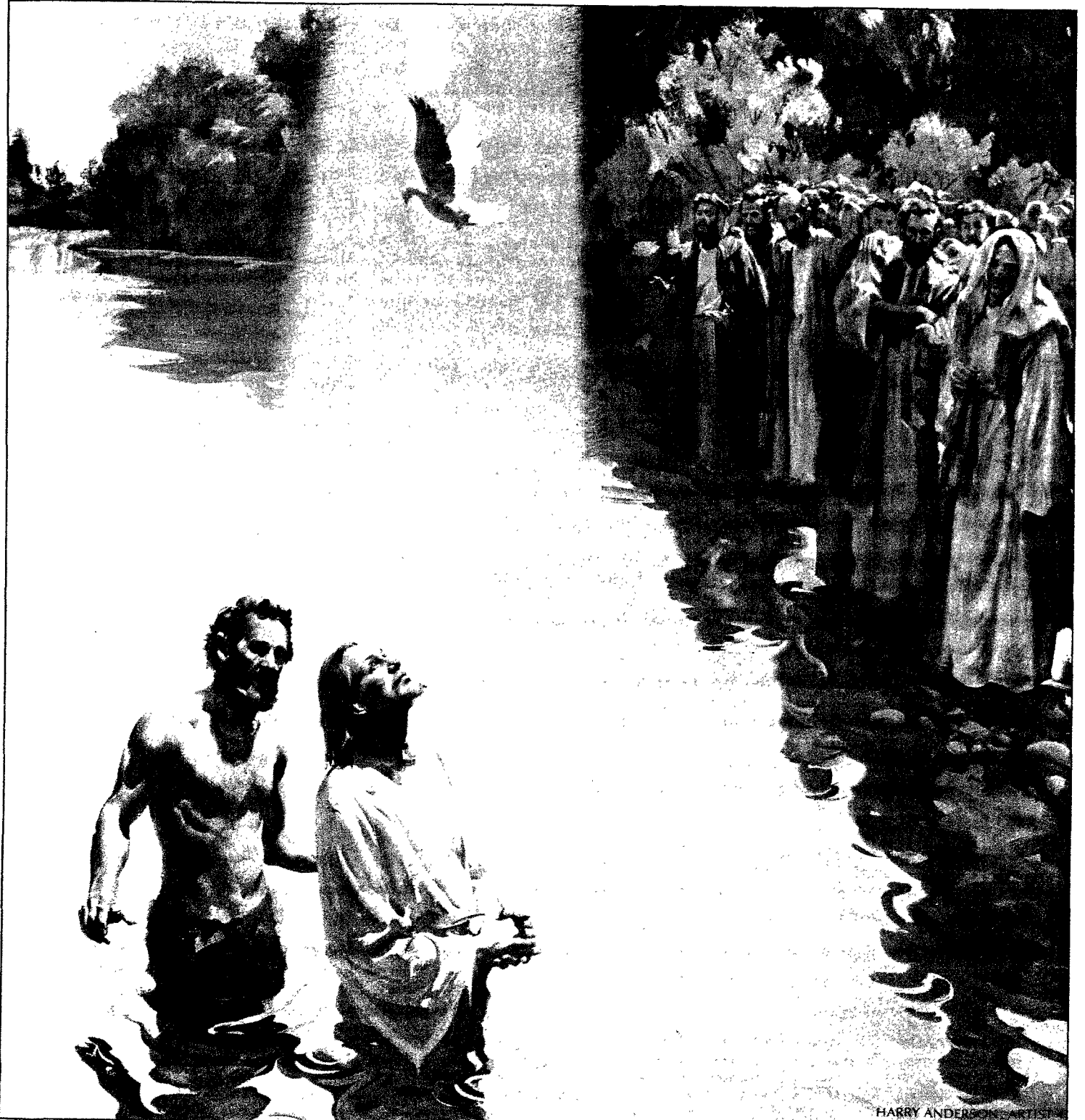


to make man whole

october 1973

the Ministry



HARRY ANDERSON ARTIST

Statistics or Souls?

AT THE end of 1972 world membership stood at 2,261,403 and the net membership gain of 116,342 reported for 1972 was the greatest gain in Adventist history. We're naturally happy that these statistics give evidence of the growth of our church. But wherever we go in the Adventist world there seems to be an increasing concern that there is too much emphasis on the quantitative aspect of membership and not enough attention given to the qualitative.

Especially are questions raised concerning the occasional pressure placed on some Adventist ministers to produce baptismal statistics and sometimes even quotas. We have heard that in some places ministers are ordered not to disfellowship anyone unless they have baptized sufficient replacements! This certainly is not a plan of God. It degrades the importance of church membership. Baptism becomes a game of numbers rather than a tender regard for souls. It is so easy to follow the trends of the times when the dehumanizing influence of mass production methods causes us to think in terms of numbers and things rather than people.

It takes clear spiritual insight to determine whether a person is ready for this important step. How eager many of us would be to plunge the rich young ruler beneath the baptismal waters. How quickly some would spread the news far and wide that a regal person had joined the church. Another "big fish" has been caught in the gospel net. Headlines and church papers would scream out the news declaring that God's Spirit had led this man to surrender all to Jesus. Choruses of "Amen's" would fill the air.

It takes courage to deal faithfully with baptismal prospects. Unchristian habits and practices are too often overlooked in the race for the baptismal statistical crown. Unless a person's life tes-

tifies to his change of allegiance to Christ instead of to Satan, he should not be led into this sacred rite. It should be clear to all of us that "the accession of members who have not been renewed in heart and reformed in life is a source of weakness to the church. This fact is often ignored."—*Evangelism*, p. 319. "The health and purity of the church must be preserved, that she may stand before God unsullied, clad in the robes of Christ's righteousness."—*Gospel Workers*, p. 501.

Church membership is a serious matter. To aim for statistical goals rather than the conversion of souls is one of the most disastrous objectives possible. How dare we bring into our ranks those who have no concept of self-denial or self-sacrifice? How can we possibly baptize people who have little or no concept of even the basic truths of our message? Satan gleefully triumphs when many who have a form of godliness but know nothing of its power are buried alive in the watery grave. "Such converts are his most efficient agents. They serve as decoys to other souls. They are false lights, luring the unwary to perdition. It is in vain that men seek to make the Christian's path broad and pleasant for worldlings. God has not smoothed or widened the rugged, narrow way."—*Evangelism*, p. 320.

In view of these facts, we urge our leaders to lead our ministers into an experience where the compelling power of love will so possess our hearts that we cannot help going out into the highways and byways in an urgent search for lost men and women.

A healthy shift of emphasis on the part of at least one conference administrative staff was called to our attention just a few weeks ago. Workers in that conference are being evaluated on the basis of a new set of criteria, which measures church growth in terms of available data such as Sabbath school, church, and prayer meeting attendance. The conference officers believe that this will give

them a more accurate picture of how effective their ministers really are.

The conference president does not plan to rely on statistics alone, however. He will put the pastor's year-end profile together from what information is available and then call in each worker and go over the evaluation with him personally to make sure he's being entirely fair to the worker involved. In this way the worker himself can be fully aware of observed strengths and weaknesses. We commend this as a step in the right direction and one that will help alleviate the competitive practices that lead to abuses in baptizing candidates before they are ready and even to "sheep stealing" within the denomination.

On the other hand, we certainly do not intend that anything being said in this editorial be taken as justification of the critical attitude that may be assumed by some toward the emphasis on baptisms in order to cover up their own lack of training, interest, or performance in soul winning.

We are greatly and especially concerned, however, over the fact that there are Adventist pastors and evangelists who have a deep love for Christ and a complete dedication to His work, yet are conscientiously opposed to rushing an individual into the baptismal tank before he has evidenced genuine conversion. These men spend much time in doing their best to make sure that their baptismal candidates are properly instructed and should therefore remain firm Seventh-day Adventists. Their baptismal totals may not be at the top of the list when yearly statistics are compiled, but they may end up with more "stars in their crowns" as far as permanent results are concerned.

See if you don't think this issue's analysis by Lawrence Apple of the leadership problems we face today as a result of dehumanizing practices over the past twenty years is to the point.

Certainly, the Adventist Church must be person-oriented rather than goal-oriented whenever these objectives clash. That's true of our attitudes toward ministers as well as toward baptismal candidates.

Hurrah for statistical growth! But it doesn't mean anything unless ministers and those they baptize are led closer and closer to Christ and are prepared for His coming.

Our Sacrificial Responsibility

TODAY our world is in a state of crisis. There was a time when people seriously thought "day by day in every way the world is growing better and better." Better in the home, in personal dealings, also in national and international terms. This is no longer true. Today everyone is aware that the human situation is desperate. As followers of Christ we have never before experienced a time of crisis such as we face today. Only in Christ can we find the sure and solid solution. The knowledge we have places a large responsibility upon every church member. How do you face up to your individual responsibility?

One responsibility, which comes to each of us once each year, is that of giving liberally to the Week of Sacrifice Offering. The offering this year is to be received on November 10. Here is a real opportunity to respond to the challenge of bringing Christ's solution to a troubled world.

From the pen of inspiration we read: "Shall we falter and become laggards now, in the very last scenes of this earth's history? My heart says, No, no. I cannot contemplate this question without a burning zeal to have the work go. We would not deny our faith, we would not deny Christ, yet we shall do this unless we move forward as the providence of God opens the way.

"The work must not stop for
Continued on page 9

Correction: Lyndon De Witt's song entitled "Reach Out for Life" published in the July issue should have carried a notation that it has been copyrighted.

the Ministry

the voice of the Seventh-day Adventist ministry
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IN THIS ISSUE

John Fowler's "Is Baptism More Than a Symbol?" and Webb's "When Is a Person Ready for Baptism?" set the theme for this month's cover by Harry Anderson. These questions deserve much more careful consideration than is usually given. Leib's discussion of baptism for the dead also relates to the cover theme. We think you'll especially appreciate Appley's "Church Management." Farag and Taylor approach the question of woman's role from opposite sides of the fence as far as sex is concerned, but with some unanimity of outlook. Dederen brings us up to date on ecumenism, and Lang uses the historical perspective to help us understand the need for doctor-minister cooperation in medical missionary work. If you enjoy this issue or have any suggestions, let us know.

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NEARLY every ordained minister has been questioned by his conscience—if not by his members—because someone he baptized has apostatized. Why did he leave the church? Did I baptize him too quickly? Did I fail to explain the doctrines of the church? Did I bring him to the foot of the cross?

I have known of some serious splits in congregations because of the falling away of new believers. Some maintained that the minister was at fault because he “hurried them into the tank.” Others contended that the congregation never accepted them wholeheartedly into their fellowship. Still others believed that the weakness lay with the new believers themselves.

We cannot deny that on some occasions the eagerness to maintain or increase membership has led some ministers to bring to the baptismal tank some candidates who were unprepared for church membership. The lack of preparation may be a result of insufficient instruction, or it may be owing to the youthfulness of the candidate. Some candidates are not thoroughly convinced of the “testing truths”; others—the children—may be too young to know what it is all about.

Discovering when a person is ready for baptism is somewhat like trying to discover the right time to be married or to buy a house. Although there may be several “right times,” there is also a time that is too soon.

Is giving one's heart to Christ sufficient preparation for baptism? Is baptism the only prerequisite for church membership? Can a person be saved without being baptized, or can he be saved without becoming a member of a church? Apparently “salvation,” “baptism,” and “church membership” occupy some common ground, but what is it? Certainly

we cannot answer the question “When is a person ready for baptism?” until we have thoroughly understood the relationship between baptism, salvation, and church membership.

“Baptism” and “salvation” are not interchangeable. They are not synonymous. But they are a part of a whole, of which “church membership” is also a part. The Seventh-day Adventist Church makes baptism a prerequisite to church membership (with certain special exceptions). The Bible so instructs. But this ordinance was never intended to produce a miraculous change in the life of the new candidate, as some people seem to expect.

Baptism should be one of the outward results of a transformation that has already begun to take place in the life. Nor should it ever be entered into with the expectancy that it will produce, through some kind of sanctified magic, a lifelong conformation to a code of moral or behavioral rules. Even conversion — without renewal — does not guarantee such a lifelong allegiance to God's wishes.

Neither should baptism be looked upon as the main requirement for church membership. As the doorway to the fold of God, this sacred rite should be thought of as the last of many steps leading from a life of rebellion to a life of obedience.

Perhaps the confusion as to the real intent of true baptism is one of the church's greatest problems today. Baptism should be administered to a candidate by a minister only when both clearly understand the true significance of the ordinance. If ministers or laymen ignore the clear-cut Bible provision for the real intent of baptism, then we do ourselves and our cause a real disservice.

Conversion to Precede Baptism

All who desire to be saved are to receive the benefits and blessings of conversion and baptism. Neither true heart conversion nor baptism is to be ignored, bypassed, or minimized. Neither is to replace the other, and the order

When Is a Person Ready for Baptism?

ALFRED J. WEBB



Alfred J. Webb is pastor of the Grand Junction, Colorado, SDA church. He received the B. Th. degree from Canadian Union College and previously served pastorates in Oklahoma and Washington.

must never be reversed. True heart conversion should always precede baptism. Salvation begins, not at baptism, but at conversion. It is the duty of the minister to detect and evaluate the depth of a candidate's commitment to Christ—his conversion—to the best of his ability.

Salvation does not consist of the act of joining a church! It does not even consist of a formal attachment to the remnant church, as much as we might like to think it does. Neither does salvation necessarily occur when there is mental assent to a set of doctrines or beliefs. It is not even saying, "I believe in Jesus," after one has been pressured into doing so to "get someone off his back." Salvation begins with a genuine acceptance of Christ and proceeds by means of His truth and power.

Sometimes we feel that a candidate has been prepared if he has been talked into quitting some evil habit or removing some objectionable items of attire. Such acts of self-denial may take place in the process, but they are not of themselves an indication that the candidate is prepared for baptism. For a candidate to be truly and thoroughly prepared for baptism he must have a *living union with Jesus Christ. He must be renewed in heart.*

The counsel of the messenger of the Lord is "Salvation is not to be baptized, not to have our names upon the church books, not to preach the truth. But it is a living union with Jesus Christ to be renewed in heart, doing the works of Christ in faith and labor of love, in patience, meekness, and hope."—*Evangelism*, p. 319. "Connection with a church does not take the place of conversion. To subscribe the name to a church creed is not of the least value to anyone *if the heart is not truly changed.*"—*Ibid.*, pp. 290, 291. (Italics supplied.)

Jesus Must Be Real

Being fit for church membership involves a *personal meeting* with

the Saviour of mankind. Jesus must be real and obvious in the life. His influence cannot be unidentifiable, hidden, or secret. If He is in the life the new experience will be shared in some way with everyone we meet.

Neither clergy nor laity are to establish qualifications for church membership that God has not ordained. Church membership represents entrance into the family of God and is administered by human beings. It is a privilege and a responsibility that has been granted by God through His representative body here on earth to those and *to those alone whose lives have given evidence of being changed by the indwelling Spirit.* If this change is not evident, then an individual should not be granted membership or retained in the body of Christ.

It is our responsibility to lead the seeking individual to the foot of the cross of Jesus Christ, our wonderful Lord. Here the sinner is to surrender in total submission and entire obedience to the claims of Christ his Saviour, with whom he has become personally acquainted. He is to confess his sins to God. He then enters the kingdom of God. There follows a period of time in which the fruitage of conversion begins to be seen in his life. Once this fruitage appears, through his knowledge of the truth and empowerment of the Holy Spirit, he is ready for baptism, and it should be administered without undue delay. Baptism by immersion is the declaration that the new life in Christ Jesus has begun. It is a testimony to the world that Christ now lives within.

Must Be Individually Determined

Baptism is an acknowledgment of an already-changed life. It is an outward sign confirming that something has happened inside. Sometimes this change can take place rather hurriedly, so the time from acceptance until baptism must be determined in each individual case. It is an individual experience. To push a person into

baptism is a mistake. To lead him into it is success. If we try to move ahead of the Holy Spirit's leading we are doomed to failure and will be baptizing people who are not ready for baptism. But when we are moving with the Holy Spirit we will establish a true member in God's family. Ministers must be living close to God every day to know when they are moving with the Holy Spirit.

Not all conversions are alike. One has no right to judge the quality of another's conversion or lack of it by his own, nor do the two have to take the same or even similar pathways. But conversion, taking place when it may and in the way it chooses, must be experienced before the rite of baptism.

Sometimes a person is baptized prematurely. This is unfortunate. One way to avoid making such a mistake is not to do anything. In some matters this course might be appropriate, but not here. We can make a dreadful mistake if we fail to baptize a person when the proper time has arrived. I have often said, especially when considering those who may be young in years, that I would much rather baptize a person twice than not baptize him at all. "When they give evidence that they fully understand their position, they are to be accepted."—*Testimonies to Ministers*, p. 128.

Many times people are urged to put off this important step, but the messenger of the Lord says: "There is one thing that we have no right to do, and that is to judge another man's heart or impugn his motives. But when a person presents himself as a candidate for church membership, we are to examine the fruit of his life, and leave the responsibility of his motive with himself."—*Evangelism*, p. 313.

May God help us not to stand in the way of souls who want to enter in and also to make sure that those we baptize have demonstrated genuine conversion as evidenced by the fruit of the Spirit in their lives. □

Church Management

LAWRENCE A. APPLEY

WHEN YOU have a great mission, approach the attainment of it consciously and skillfully and do not leave success to chance.

That happens to be the definition that Frederick W. Taylor gave to management back in the 1880's. He is reputed to be the father of what we call "professional" or "scientific" management. He defined it as a conscious, orderly approach to the performance of management's responsibility as contrasted with a hit-or-miss-day-in - and - day - out - leave - it - to - chance approach. That was his definition. Then along came Elton Mayo in the early 1900's, and he added a word. He said, "It is a conscious, orderly, *human* ap-

Lawrence A. Appley is chairman of the board, American Management Association. He is the recipient of several awards, including the Medal for Merit presented by the President of the United States. He is the author of several books on management, and of the TV series Managers in Action.

proach to the performance of management's responsibility."

I would like to point out that in my opinion now is the greatest challenge in history for good leadership and good management that we have ever experienced. If we are to find our way out of the present state of chaos and confusion, it is going to take skilled leadership and skilled management, and we can no longer leave things to chance. We can no longer have amateurs in positions of responsibility for the attainment of important missions. Second, I would like to describe to you what my concept of skilled leadership is and what it involves.

So first let us turn our attention to why I think this is a time when we can no longer leave leadership in the hands of amateurs. In my opinion the past twenty years have been characterized as a period of dehumanization. The past twenty years have seen the greatest technological and materialistic advancement that the world has ever ex-

perienced. We know what has happened materially. We know that in this country our gross national product has more than tripled. We know that personal income has far more than doubled. We know what has happened to our standard of living. I can recall when the political slogan was "a milk bottle on every porch." Then I recall when it was "a chicken in every pot." I recall when it became "an automobile in every garage." Now it's become "a television in every room." I think the next one is going to be "two cars for every college student." There has been the development of more technical know-how and skill in the last twenty years than in all the previous history of mankind.

Look at what has happened to the speed of mankind. First, man walked. Then he ran. Then he got on the back of an animal. He cut down a tree and took the heart out of it and he got himself a paddle, he put a sail on it and finally he put steam in it. And in the year 1950 he could travel at the fantas-

Should It Be Left to Chance?

Talk presented at Autumn Council, 1971

tic speed of 740 miles an hour. From the beginning of history to 1950, 740 miles an hour! And he now travels at more than 27,000 miles an hour.

The last twenty years have seen the greatest material and technological development ever. We have come to the point where man has been reduced to a number on a computer card, and he is fed up with it. And if you are wondering what is happening on our college campuses, in our ghettos, on our streets, between our nations; if you are wondering about the confusion and irrationality and reaction and revolution of people—they are fed up with the dehumanization that this world has master-minded during the last twenty years. And they have told us they have had enough.

That means that, in my opinion, the next twenty years will be the greatest period of *humanization* that the world has ever seen. To correct some of those difficulties that exist today, we will require very, very skillful leadership.

We are in the greatest leadership vacuum ever seen. Leadership isn't created out of the kind of experience we have been having in this world in the past twenty years. And yet these conditions have brought about a situation that demands leadership and statesmanship, and it is beginning to show up.

It is showing up among our young people. We have neglected our youth, and they are products of the abdication of adult leadership. We haven't had time for our young people in the past twenty years. They are products of television as a baby-sitter and of the peanut butter-and-jelly sandwich. But they see the challenge, they see the responsibilities. They are determined to do something about it. And out of this generation is going to come greater leadership and greater statesmen than we have had in the last quarter of a century.

A Clear Concept Essential

Now let me share with you what that means. It is important, I believe, that a manager, a leader, have a very clear mental concept of exactly what leadership is. You ask a doctor what

medicine is, and there comes into the front of his mind a very clear concept of what medicine is. You ask a preacher, you ask a teacher, you ask an engineer, you ask any professional who is skilled in his profession, what his profession is, and he has a very clear mental concept that he has spent many years in developing.

And so managers and leaders must have a very clear concept of what management is if they are to perform and measure up to the attainment of the mission for which they are responsible. Why?

When I studied psychology in college I learned from the books and the professors that one cannot do what one does not think. There is up in the front of the brain a screen, and an image has to be flashed on that screen. Then that is transmitted to the control nerves at the back of the brain. And from there it goes to our fingers and our toes and our tongues, and we do, and we say what the brain tells us we want to do or say.

We will manage our hospitals, we will manage our churches, we will manage our schools and our colleges, we will manage our missions and our businesses in accordance with the mental image that is in the front of our minds as to how they should be managed—plus the will to take the action that the mind tells us should be taken.

Let us share with you briefly the second part of what I have to say, which is this: What kind of image should be in the mind of a manager or leader? Let me share with you the image that is in the front of my mind. I don't ask you to accept this image. I use it merely as an illustration. When someone says "management" to me this is what flashes on the screen in the front of my mind. There are three big Roman numerals—I can see them clearly. The first Roman numeral says, "The Nature of Management." The second Roman numeral says, "The Processes of Management." And the third one says, "The Character in Management." So my mental image of management is "What It Is"; "How It Works"; and "How to Put Character Into It."

The Nature of Management

Management Makes Things Happen. A manager has to have tingling through his body a realization that the world is going to be different because he is in it. What impact is he making upon the world? He is not a person who waits for the future. He makes the future.

Real managers are not wasting time complaining about the present. They are developing plans for the future. They want to make the future. They want to create. They want to get something done.

The last part of this concept is that managers make things happen *through other people*. Management is trying to get somebody else to do something. When you are doing something yourself you are not managing. Trying to get somebody else to do what you want him to do, and do it well, and do it willingly, is *human development*.

So *management is making things happen through the efforts of other people* by devoting your life to the improvement of their lives. Those of us who are in positions of management must vibrate from the tops of our heads to the bottoms of our feet with the realization of that responsibility.

The Processes of Management

What are the processes by which you get people to follow you? Leadership requires followership!

First, *Take an inventory of where you are*. What are we now? What is this church? How strong is this church? What are its assets? What are its liabilities? Let us take a good look at these factors.

Second, *What do you want people to do?* This is objective. What are your objectives? What are you trying to attain? What is your mission, what is your purpose, what is your reason for existence? What do you want to be? How big do you want to be? What service do you want to render? To whom? What is the future? A good practitioner of management can see the future just as clearly as he can see the present.

You say, "How ridiculous can you be?" All right, let's see. Somebody buys a vacant lot.

There is nothing on it but weeds. So he gets an architect to draw a picture of the house he wants. Now he sees the house on the lot just as clearly as if it were there. This is the end result you want.

Third, *What kind of people and how many do you need to get you there?* What organization is required? In what relationships do you want these people to work?

Next we ask, *What physical resources do they need to do what you want them to do?* This involves money, materials, tools, plant, et cetera.

This leads to *How well should they do it?* What is the standard of perfection? This is very essential. Some of us are now watching football. Can you imagine the coach saying to the star halfback, "Get out there this afternoon and get that ball and run as far as you can. Don't pay any attention to the goal line or the goal post. See how far downtown you can get. Just run farther than you did last week."

Well that is the way a lot of us manage. We get the boys together on Monday morning and say, "Beat last week, beat last month, beat last year, beat, beat, beat"—till somebody says, "What's par on this hole anyhow?"

People can do much better when they have standards. And so we ought to tell people what par is. I don't care what the job is. Par can be determined, and the leader can establish standards of excellence.

The next step I see is this, *Review progress against standards.* Now it becomes coaching. Let's look at the movies. Let's review Saturday's game. Let's draw the pictures on the blackboard. "Now, Harry, here is what you were supposed to do, and look what you did." Along with this, we need to develop a program of *teaching, coaching, drilling* so you can do better next week. This is the helpful, the developmental process. What is the gap between what you were supposed to do and what you are doing? And how can we close the gap?

The last question is *What are you willing to pay for it?* Pay includes nonfinancial, as well as

financial, incentives. The ribbon on the coat. The medal on the chest. Whatever you want to call it. The college letter on the sweater. What are the nonfinancial and the financial rewards? People need them. They need recognition for work well done.

So the processes of management that I see are: first, an *inventory* of where we are; second, a *plan* as to where we want to go; third, a statement of the *organization of people* we require; and fourth, the *physical resources required*.

And next come *standards of excellence; a review of performance; help to reach the standard; and then reward* if you do. These are the simple processes of managing anything—hospitals, churches, schools—you name it.

But as somebody has said, "Adolph Hitler could do that."

Putting Character Into Management

How do you make a leader out of a manager? What is the difference between a mechanical Hitler and an inspirational Churchill?

Let us assume that the mediocre manager and the inspired leader both have the basic requirements to even be on the job. They are honest. They are technically qualified. They are industrious. They have the basic qualifications to be in a management job. What does the inspired leader have that the mediocre manager does not?

First, *He has a record of attainment.* He was editor of the college paper. He was president of his class. He has a record of having inspired other people to attain the objective that has been determined should be attained.

Second, *He has a mission.* He has an inspiring, contagious mission that goes beyond the making of the almighty buck. If he is making shoes he wants to make a quality of shoe, a style of shoe that makes it possible for more people to have that kind of shoe than otherwise could have them.

If he is a school teacher he is interested in seeing to it that the subject matter he teaches is merely the medium through which he reaches the life and the character of the student. His mission is student development. It

is not teaching mathematics. The inspired leader has a mission.

Third, *He practices consultative supervision.* His objectives are determined with the people who have to attain them. You tell me to do something, and I am not going to try very hard. If I do what you tell me to do I am making a hero out of you. But if I determine with you what should be accomplished, I am committed to its accomplishment because it is as much my objective as it is yours. If leaders have one big sin it is that they do not sit down and talk enough with their people. How can you be resourceful enough, how can you be strong enough to have all the answers to all problems? A real leader knows and believes that there is more knowledge and more skill and more creativity and more initiative within the people who are following him than he has. His job is to coordinate it and capitalize upon it and have his people participate in the determination of the goals; the determination of how to attain those goals; the determination of how well we are doing and how we can do better.

Engineers one day stood on the banks of the Allegheny River after a flood in Pittsburgh, wanting to know how to get some great big bulk tanks back up the river that had floated down during the flood. Engineers, vice-presidents, all kinds of brains finally decided the only thing to do was to take them apart, take them up the river, and put them together again. A truck driver asked, "Do you mind if I make a suggestion?" "Not at all." "How did they get down here?" Somebody said, "They floated down in the flood." He said, "Why don't you take them back the same way?" And they built a dike, filled it with water, and floated them back. We can learn a lot from the man doing the job if we'll just listen.

Fourth, *The inspired leader is intellectually mature.* Intellectual maturity means that you have deep convictions on the basic issues that affect your life. When you are asked what your convictions are, you are willing to stand up and be counted. You are not

one of the silent majority. You have deep convictions. That is half of being intellectually mature.

The other half is that your mind is trained to change those convictions that are not based on a "Thus saith the Lord" when new truth makes such change appropriate. My ulcers begin to flutter during every political campaign, when voters insist that candidates tell what they are going to do after they are elected. Any political candidate who will tell you without qualification, what he is going to do after he is in office, is not intellectually mature.

The last difference between a mediocre manager and a leader is this: *The inspired leader is emotionally stable.*

What does that mean? That means that the gap between what you believe and what you do is very small. There is a gap in everybody's life between what he or she believes and what he or she does. But the wider that gap gets, the more the neurosis increases and mental illness sets in, until it is insanity. Therefore, you must be conscious of the gap, and you must discipline yourself to keep it as small as possible. You cannot do that without a philosophy of life. You must have a well-thought-through, well-organized philosophy that outlines your convictions.

That is the difference that God made between a human and a dumb animal. He gave man the power to judge between right and wrong. So you have experience and you learn, and this gives you beliefs that you shape into a philosophy that gives you a guideline against which you can make your judgments. Then you have the respect of your people. You have followership, which leadership requires.

In our missions, in our hospitals, on our campuses, in business, in medicine—whatever you happen to be in, make up your mind to go about it in an orderly, skillful way. You will soon have a record of achievement, you'll have a mission, you can't help but consult with your people. You will have intellectual maturity that you will sense and appreciate. But more than all of that, you will be able to live with yourself. □

Feedback

ABOUT THOSE BOOK REVIEWS . . .

I do want to express my deep appreciation for your editorial "Profiting From His Prophet" in the May issue of *Ministry*. It was worth the price of the subscription, and I hope every subscriber reads it. As one looks back over our history as a people, one cannot help wishing that the principles expressed in your message had ever been our guide. Had it been so, no deviations in theology, education, medical training, music—or any area—would have been made. Since the past cannot be undone, we can pray that the future may find us holding fast to the counsels given us from the Lord, regardless of whether or not the "great" of earth support them.

One almost cringes upon seeing the book reviews recommended for the minister's reading. Granted that he must read widely, yet how widely read is he in God's messages through Ellen White? Members are chagrined to hear from the pulpit statements directly contrary to plain counsels from God. Yet we have heard from those same lips the admission that there is not time to read *all* Ellen White wrote, nor are all her books in the pastor's library. But other books? Yes. We would suggest that for every book the pastor reads from an uninspired author, he read an inspired one, such as *Our High Calling*, *Sons and Daughters of God*, and other small compilations once used as Morning Watch books.

Earnest, heartfelt prayer. Thoughtful study of Inspiration. These are priorities.

A Retired Worker

WAS MARY A MINISTER?

In the Parley section of the July issue Dr. Sayles urges that we have "women in the ministry." To support her burden she quotes *Evangelism*, pages 471, 472: "It was Mary that first preached a risen Jesus. . . . The refining, softening influence of Christian women is needed in the great work of preaching the truth."

This paragraph, as *Evangelism* indicates, comes from an Ellen White article in the *Review* for January 2, 1879, which in its turn is the third installment of a series. The focus of the entire series is the involvement of church membership in missionary activity, and the particular application of this appeal to women is that they serve in the tract and missionary work, then (1879) getting under way in the denomination. Ellen White also mentions that women can serve as

church clerks and as Sabbath school teachers, but her recurring theme in this series of articles is the distribution of literature and the writing of soul-winning letters.

In view of this context, it is not very likely that the reference here to women "preaching the truth" is a call to women to become full-time gospel ministers. Indeed, the statement itself casts considerable doubt on this interpretation. "It was Mary that first preached a risen Jesus." Mary was hardly a gospel minister! What she did to "preach Jesus" was what today we would call witnessing. A moment later Sister White substitutes the phrase "spread of the truth" for "preaching the truth."

Evangelism gives other statements that call on women to take advantage of every opportunity given them to preach, but these do not provide a basis for women to become ordained gospel ministers. I am not certain that women should not be ordained to the ministry, and sometimes I think they should. My point just now is simply that in my opinion the sentences quoted by your correspondent do not, when taken in context, support her burden.

C. Mervyn Maxwell
Berrien Springs, Michigan

Editorials From page 3

want of means. More means must be invested in it. . . . There is a time coming when commandment keepers can neither buy nor sell. Make haste to dig out your buried talents. If God has entrusted you with money, show yourselves faithful to your trust; unwrap your napkin, and send your talents to the exchangers, that when Christ shall come, He may receive His own with interest.

"In the last extremity, before this work shall close, thousands will be cheerfully laid upon the altar. Men and women will feel it a blessed privilege to share in the work of preparing souls to stand in the great day of God, and they will give hundreds as readily as dollars are given now. . . . Did they but realize how near is the end of all work for the salvation of souls, they would sacrifice their possessions as freely as did the members of the early church."—*Counsels on Stewardship*, pp. 40, 41.

Guest editorial by F. L. Bland

Women's "Distinctive Duties"

WADIE FARAG

DOES it really matter if the top-level decision-making body of the church has only four women on it to 275 men? Is it a matter of concern to some that when Christ Himself came to this earth He chose twelve apostles (as many in number as the twelve patriarchs of old), all of them men? Is it really that significant that when Moses organized his "council of elders" (*Patriarchs and Prophets*, p. 383) he did not include one woman among the seventy (Num. 11:16-26)? Do some ask why it is that no miracle is ever attributed to a woman? Does it trouble some that descent was reckoned in the Hebrew family through the male (see Ezra 10:18 ff) and that God appeared in human flesh as a man? Does it sound strange to some that God Himself in addressing Eve told her that Adam "shall rule over thee" (Gen. 3:16) or that the apostle Paul said:

Wadie A. Farag is pastor of the Canadian Union College campus church. He holds the M.A. degree from the SDA Theological Seminary and the Ph.D. degree from Dropsie University in Philadelphia. He served as a departmental secretary in the Middle East Division and was editor of the *Arabic Spirit of Prophecy* books.

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife" (Eph. 5:22, 23)? Do some inquire as to what the apostle Peter meant when he said that the holy women of old were "in subjection unto their own husbands: even as Sarah obeyed Abraham, calling him lord" (1 Peter 3:5, 6) and that "she is presented in the New Testament as a worthy example" (*Patriarchs and Prophets*, p. 147)? Is it really true that if the wife "has the Spirit of Christ . . . she will be submissive" (*The Adventist Home*, p. 118)?

In other words, does lack of or little representation on the highest councils, along with the Biblical admonition given to women to submit to their husbands, constitute an admission that the woman is subservient to man? Is man really pre-eminent? Not at all.

Priority Doesn't Mean Superiority

Priority does not necessarily mean absolute superiority, neither are the distinctive duties generally the lot of man a sign of his merits and superior qualifications.

Who dare say that Christ's act of washing the disciples' feet in the upper room made the twelve apostles (and Judas was one of them) superior to Mary, who anointed the feet of Jesus with ointment and dried them with her hair (John 11:2)? Indeed, in God's sight "conformity to the will of God makes any work honorable that must be done" (*The Adventist Home*, p. 24). "True service links the lowliest of God's servants on earth with the highest of His servants in the courts above."—*Messages to Young People*, pp. 72, 73.

Is it not a fact that "the humble tasks before us are to be taken up by someone; and those who do them should feel that they are doing a necessary and honorable work, and that in their mission, humble though it may be, they are doing the work of God just as surely as was Gabriel when sent to the prophets. All are working in their order in their respective spheres. Woman in her home, doing the simple duties of life that must be done, can and should exhibit faithfulness, obedience, and love, as sincere as angels in

their sphere."—*The Adventist Home*, p. 24. This is what makes Christianity the unique religion. Christ, its founder, became a servant of servants. He came "not to be ministered unto, but to minister" (Matt. 20:28). "No one was so exalted as Christ, and yet He stooped to the humblest duty. . . . He served all, ministered to all."—*The Desire of Ages*, p. 649. And because He ministered to all, He will again be served and honored by all. It is foreign to the spirit of Christ to join any movement of men or women that would seek to exalt one above another or that seeks to exalt self.

Man, poor man, mistakes priority for superiority. Some, because of their misunderstanding of this fact, assert that Christ is not divine. They say: "How could He be divine when the Bible says, 'The head of every man is Christ; and the head of the woman is the man; and the head of Christ is God' (1 Cor. 11:3). If God is the head of Christ, then Christ cannot be divine," they reason. What a fallacious argument! They accept the fact that man is the head of the woman and that they are both human but refuse to understand that God is the head of Christ and they are both divine! What they really misunderstand is that priority in the Godhead does not necessarily mean superiority. The Father and the Son have different duties. The Father gave His Son, and He sits in judgment. The Son gave Himself, and He intercedes. But they are both divine, and Christ is "equal with God" (Phil. 2:6). So man and woman may have different distinctive duties and one be the head of the other, and yet they are equal before God.

In Christ There Is No Distinction

God makes no difference between men and women when it comes to salvation. Women participated in prayer and in the feasts (see 1 Sam. 1:9 ff.; 2:19; 2 Sam. 6:19). The Deuteronomic code makes express provision for the presence of women—be they daughters (Deuteronomy 12:12) or maidservants (verse 18)—at the Temple festivals. They took part in the ancient sacrifices (Judges 13:20). They listened to

readings of the law (Neh. 8:2, 3). They participated in the national rejoicing that accompanied acts of dedication (Neh. 12:43). They shared like their brothers in eating sacrificial meat (Lev. 10:14). They brought their own sacrifices (chaps. 12; 15:19-33). They took their own Nazarite vows (Num. 6:2). They enjoyed the privilege of Theophanies (Gen. 16:7 ff.; 21:17 ff.; 18:9 ff.; Judges 13:3 ff.). They engaged in the Temple choir (Ezra 2:65; Neh. 7:67), and they received the gift of prophecy (Ex. 15:20; Micah 6:4; Judges 4:4, 5; 2 Kings 22:13-20). In other words, in Christ there is no value preference between man and woman (Gal. 3:28).

Why then were the apostles all men, and why is it that men usually sit on the highest councils of the church in greater numbers than women? Can it be that this is mainly because, while men and women are one in the Lord, they each have their distinctive duties? No one can deny—though some may wish to—the indisputable fact that “the *distinctive duties* of woman are more sacred, more holy, than those of man” (*The Adventist Home*, p. 231; italics supplied). It is these “distinctive duties” that made the inspired writer say, “Next to God, the mother’s power for good is the strongest known on earth” (page 240). A woman who forgets about being in the limelight and spends her years molding the character of her children is doing a work at least equivalent to that of “the king upon his throne” (page 231). In that she resembles Christ, who being “equal with God . . . made himself of no reputation, and took upon him the form of a servant” (Phil. 2:7) and was submissive even unto death.

Women who may choose to wait until they are out of their teens before they marry (see *Spiritual Gifts*, vol. 3, p. 112; *The Adventist Home*, p. 79) and who may then spend another twenty years doing the greatest work in the world—that of instilling character in their young—may not end up sitting on the highest councils. (Men who are diverted from their careers for as many years most likely will not end up on these councils either.) However, the choice of

those who do sit on these councils is to a great extent the result of a woman’s selfless labors. Not only that, but no work done on these high councils can in any way be considered greater than their own. Many a woman has come to the conclusion that “important positions” can never compare with their most important “distinctive duties.” Many of them believe that “a neglect on the part of women to follow God’s plan in her creation, an effort to reach for *important positions* . . . leaves vacant the position that she could fill to acceptance” (*Testimonies*, vol. 3, p. 484; italics supplied).

Why Women Are Called “Weaker Vessels”

The Bible speaks of the woman as the “weaker vessel” (1 Peter 3:7). Though in God’s sight there is no inequality between men and women, for they are “coheirs” of the eternal kingdom, the woman’s role is decidedly different. In marriage it is not sufficient to say that there are fathers and mothers, and equate their contributions. In the family, a man, a woman, and children make a unit, but the woman has her unique place. She is the “queen of her household” (*The Adventist Home*, p. 231). Therefore, it falls to the lot of men to be the main providers. Anciently “the suitor was required to render service to secure his bride.” That was done, among other reasons, “to test . . . his ability to *provide for a family*.” This custom “was productive of good results” (*Patriarchs and Prophets*, p. 189; italics supplied).

Never should the husband and father today shirk his responsibility as the main provider. But he also needs “to comfort and *support* the one who is called to walk by his side” (*The Adventist Home*, p. 218, italics supplied; see also p. 345; *Testimonies*, vol. 2, p. 255). Not only should the husband *support* the family but also he should “allow” his “wife a certain sum weekly and should let her do what she pleases with this money” (*The Adventist Home*, p. 378). Indeed, if husbands receive higher wages, a Christian gentleman ought never to think that he is worth more, for he is not, but rather that he is given in

his pay the share of his companion who should be spared overwork in order to devote her time to her “more sacred, more holy” responsibility; that of “molding . . . her children’s characters” (page 231). A Christian husband should recognize that his wife’s “work in the education of her children is in every respect as elevating and ennobling as any post of duty he may be called to fill, even if it is to be the chief magistrate of the nation” (*ibid.*). “An angel could not ask for a higher mission” (*ibid.*).

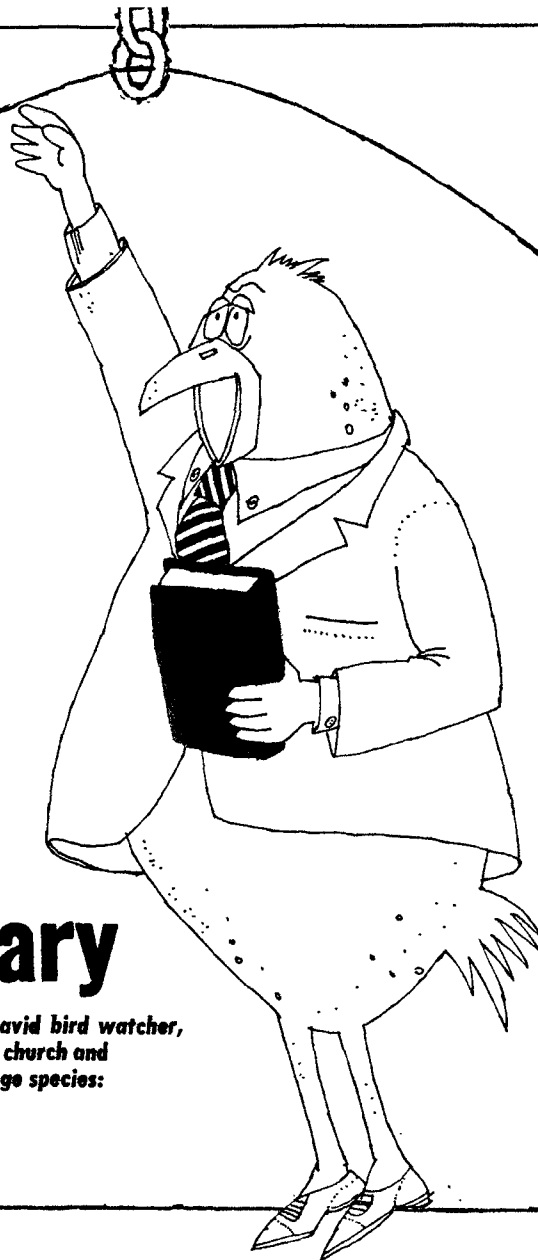
While it is true that a wife “should feel that she is her husband’s equal” (*ibid.*), while society should grant women at least equality in pay and honor, never should a mother “exhaust her strength through overwork” (*ibid.*, p. 218). Society can be cruel to a mother (especially an expectant one) who takes it upon herself to “take care of the children, cook the meals, and keep the house in order” (*ibid.*, p. 232), and who is still expected to provide for the family. Indeed, “not half the care is taken of some women while they are bearing children that is taken of animals in the stable” (*ibid.*, p. 257). The main burden for providing for a daughter and wife should primarily be the responsibility of the father and the husband. Even in old age the ancients relieved the widows of the worries of excess toil. Widows were provided for by the church (see 1 Tim. 5:9) or by their sons. Christ Himself set the example by providing for “His widowed mother” (*Thoughts From the Mount of Blessing*, p. 111).

Shouldering different roles should never mean inequality. Men and women have the God-given privilege of complementing each other. The Bible makes the marriage relation symbolic of the relation of man to God. A Christian man or woman ought never to be concerned with competition between the two sexes, for competition is not a Christian virtue. Rather, honor should be given by each to each in their distinctive spheres of labor. □

For a woman’s viewpoint on this topic see Fay Taylor’s article in the “By His Side” section.

Funny Birds in the Sanctuary

Pastor LeRoy Koopman, an avid bird watcher, takes his binoculars into the church and reports on a number of strange species:



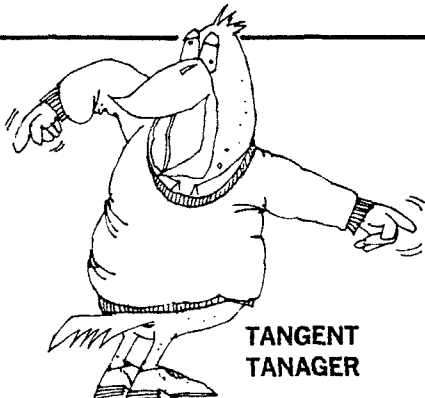
Mr. Koopman is pastor of Faith Reformed Church, Pompano Beach, Fla. Other species he has written about will appear in a forthcoming book, *A Guide to Ecclesiastical Bird Watching* (Regal).

SPURGEON SWALLOW, ET AL

The **SPURGEON SWALLOW** is just one of many birds who feather their nests with sermons that are not their own, and/or imitate the wing flaps and mannerisms of some great preacher-bird.

Others of this species are the **FOSDICK FILCH**, the **BONHOEFFER BORROWER**, the **MOODY MOCKINGBIRD**, the **ROBERTSON ROBIN**, the **GRAHAM GROUSE**, the **TILLICH THRASHER**, and the **PEALE PARROT**.

The ones who emulate extant birds are rather obvious to the average bird-watcher. Those who lift sermons from extinct preacher-birds are harder to detect, but they can often be identified by their illustrations. They specialize in stories about some captain in the Second Crimean War.



TANGENT TANAGER

There are always a few **TANGENT TANAGERS** in every class. Teacher bird will be describing the exciting drama of Joseph's enslavement in Egypt when a bright-eyed youngster will say, "Mrs. Meyer, I sure like your new dress."

Tanagers are also found in the adult classes. If the lesson is on "The Evils of Liquor," one of the

species will ask, "But why don't the Jehovah's Witnesses believe in the deity of Jesus?" During a lecture on Predestination, this bird asks, "Who was the wife of Cain?" When the class is talking about the necessity of witnessing, she will remind them about the rummage sale she is in charge of.

SCREECH OWL

The **SCREECH OWL** begins his sermon at a high-pitched frenzy and works up to absolute hysteria.

He believes that it was only to Elijah that the Spirit spoke in a still small voice, and that sincerity in the pulpit is measured in decibels. If after the service his shirt and suitcoat are not soaking wet he feels that he has let the Lord down.

Hard-of-hearing old gentlemen and church-visitors-for-a-day are much impressed.



BEARDED BITTERN

The **BEARDED BITTERN** derives his name from the beard he started to grow when the hippies did, and from the style of the language he uses.

Last week he replaced the cross on the communion table with a statue of the peace sign, and now insists that the choir wear love-beads over their robes.

A typical sermon consists of (1) a vindictive against American Imperialism in Indo China, (2) an illustration of how the government harasses the good old Black Panthers, (3) a plea for legalized abortion, (4) a half-page quote from Harvey Cox, (5) a call for the church to be prophetic, (6) 17 swear words, and (7) a Bible verse.

RED-EYED VIDEO VULTURE

Occasionally present in Sunday School is the **RED-EYED VIDEO VULTURE**, the birdling who devours every bit of television carrion in sight. Surrounded by soft drinks, potato chips, cookies, and popcorn, he is allowed to watch the Saturday Night Early Show, the Saturday Night Late Show, and the Saturday Night Late, Late Show; hence he seldom gets up in time to make it to Sunday School. He can name the entire casts of "Private Eye," "Western Killer," "Love, Hollywood Style," and "The Greedy Game," to say nothing of every night's complete schedule on every network; but he gives you a blank stare when you ask him to name the two sons of Isaac.



RED-TIE MAGPIE

The **RED-TIE MAGPIE**, with his striped jacket, red shoes, pink sox, shiny black hair, and plaid pants, is one of the most colorful of the preacher-birds. Bird-watchers observe that his favorite perch is the podium at song-fests, youth rallies, and revival meetings. From that lofty place he asks the ladies to sing verse two, the men to sing verse three, and for everybody to sing the last verse with even more enthusiasm.

He drives a brand new Super-Voom sports car with double everything, and for recreation plays tennis, handball, and touch football, constantly throwing that long black hair out of his eyes in a most fascinating way.

He is married to a very plain wife who seldom appears in public with their five shabbily dressed children.

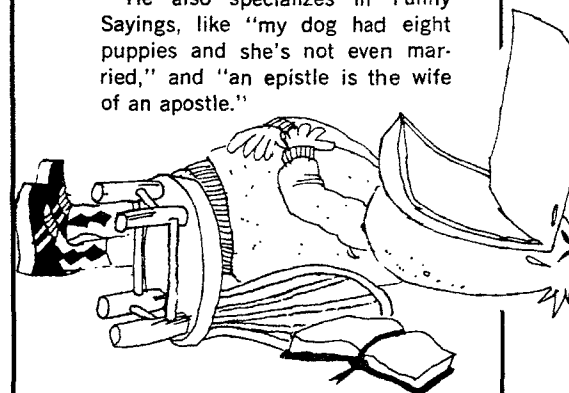


HILARIOUS HORNBILL

Other young Sunday School birds may be content to perform such tasks as straightening out the chairs and picking up paper, but the **HILARIOUS HORNBILL** believes he has a higher calling—that of keeping the nest in a state of continual merriment.

His comedy routine includes tipping over with his chair, dropping the offering plate (when full), running off with little girls' purses, and popping bubble gum.

He also specializes in Funny Sayings, like "my dog had eight puppies and she's not even married," and "an epistle is the wife of an apostle."



ECUMENISM—

the OLD and the NEW

RAOUL DEDEREN

HAS THE ecumenical movement gone as far as it can? Or is the present lull merely a rest period before another surge toward Christian unity?

The reason these questions are currently being raised is clear enough: the ecumenical fervor of the 1960's has faded, or at least become commonplace, and therefore, more placid. Shortly after Vatican II there seemed to be an ecumenical euphoria. Paul VI had sent the Protestant observers on their way, having discovered that in them he had come into contact with "Christian treasures of great value." Oscar Cullmann, one of the Protestant observers, commented on the second Vatican Council decree *On Ecumenism* saying, "This is more than the opening of a new door; new

ground has been broken."

But in the postconciliar years, progress in ecumenism has been far from startling. The strides of the immediate past have culminated in neither organic union nor theological-sacramental unity, thus raising questions about future directions and intentions. Partly because of this, partly because of turmoil within individual churches, there seems to be less interest in the subject than there was a few years ago. And yet relations between Christians, both personal and institutional, still hold a fascination. It seems worth while, then, to think about where we are in *Ecumenism* today and to try to understand why. The where-do-we-go-from-here syndrome is unquestionably relevant.

Two Divergent Streams

Currently, in fact, there are two divergent and widening streams within the ecumenical movement,

whether it be Protestant or Roman Catholic. The first starts at the official or hierarchical level. The other emerges from the movements of the laity within a wide assortment of interconfessional spontaneous groups.

Official ecumenism is, of course, in a direct line with the beginnings of the ecumenical movement. It is still working along lines formulated twenty-five years ago. This traditional approach underlines dialog between denominations at an official level. It strives to foster cooperative work in a growing number of areas, but it also seeks to find common ground in theology and church government. Out of such discussions, it is anticipated, will come some denominational mergers and a growing sense of church unity.

In American Protestantism this quest for a united church equates a "meaningful ecumenism" within the United States with a large united church body sharing a common church government. It would, to a certain degree, be eclectic in doctrine and church organization and be built primarily along national lines. It is a concept that envisions one large Protestant church exerting a positive influence on the national and international scene.

The crowning effort of this approach so far in the United States is COCU—a Consultation on Church Union. Begun in 1962 at the urging of Dr. Eugene Carson Blake, until very recently general secretary of the World Council of Churches, the ultimate hope of COCU is to merge nine Protestant and Anglican denominations in the United States into one, with a membership of about 25 million. Its champions hold that such a union could marshal resources to carry on a noncompetitive well-integrated church program. It would be concerned not so much

Raoul Dederen, Ph.D., is professor of theology at the SDA Theological Seminary and an associate editor of THE MINISTRY.

with unity of doctrine as with social action unity, providing the American population with some sense of belonging to an ongoing program of worship and service.

COCU's Experiment

The whole setup almost got a Presbyterian burial when in the spring of 1972 the United Presbyterian General Assembly decided to withdraw from COCU. Many church leaders, both United Presbyterian and others, deplored the action of the assembly, accusing it of turning its back on the ecumenical movement. But the truth is that COCU was in trouble long before the Presbyterians acted. In spite of its achievements many were convinced that COCU had turned out to be a failure and that it was just a matter of time before someone pointed out the inadequacy of its program.

One reason for its downfall is that COCU belongs to what can be called the Faith and Order ecumenical world whereas a growing number of Christians belong to what may be called the Life and Work ecumenical world. Faith and Order has been primarily concerned with doctrinal and structural differences, how to reconcile these, and how to get Christians to be organized into one church. Life and Work's major

COCU almost got a Presbyterian burial in the spring of 1972.

concern was to find things that Christians of various traditions can *do* together. Faith and Order, unwittingly, has emphasized the differences and Life and Work the points of agreement. One movement has tried hard to solve these differences, and the other has endeavored to brush them aside.

When some fifty years ago these phrases—Faith and Order and Life and Work—were first used, the purpose was to organize ecumenism into two separate but related emphases. But through the years these have indeed become very different ecumenical worlds. Faith and Order, in the eyes of many, has become the ecumenical world of the elite,

made up primarily of the experts on doctrinal and governmental issues. Life and Work has more and more become the ecumenical world of the people, of the grass roots. COCU sought for a super-denomination as a way of ending what has been called the ecumenical scandal, the lack of a united church. Unfortunately for its leaders, people decided that this new machine was not any better than the old machine, so they would not buy it.

A Selective Ecumenism

This writing off of traditional or "churchly" ecumenism is not interpreted in all circles as a setback for the ecumenical movement. In spite of impressions to the contrary, there is little doubt that ecumenism is bursting out all over, but most of it has been unaware of, unrelated to, and unaffected by traditional ecumenism. It often expresses itself in unexpected ways. Thus, for instance, Protestant denominationalism is showing signs of floundering in the growing polarization of beliefs developing within most Protestant communions. Currently there often exists a greater chasm *within* denominations than *between* them. An evangelical Baptist, for instance, may be closer to a confessional Lutheran than he would be to a more theologically liberal or socially radical Baptist. Consequently, in repeated instances, there is a declining sense of denominational loyalty within all but the most fundamental Protestant churches where strict doctrinal unity is still maintained.

In an increasing number Protestants are "congregation hopping," searching for preachers and congregations who meet their theological beliefs. They have little hesitancy in traveling miles to find a church of their own denomination that meets their theological criteria, or even in switching denominational allegiance—often joining nonecumenical churches—if they can't find what they wish in their own local denominational congregation. Although they may be ecumenical in some areas of social concern, they are not ready to make these concerns the basis

In an increasing number, Protestants are "congregation hopping," searching for preachers and congregations who meet their theological beliefs.

for total ecumenicity. An increasing number of Protestants—and some Roman Catholics are following pace—are therefore already practicing a kind of selective interdenominational ecumenism of their own.

Young People's Ecumenical Style

The ecumenical situation has been further complicated by a series of recent developments, which in their most radical expressions have seriously challenged the relevance of traditional ecumenism. In many a circle there is a sense of frustration, that after several decades of living together the churches have reached so few significant results with regard to church unity. Traditional ecumenism, they say, has become institutionalized, overstructured, and the special province of theological bureaucrats. Its concept of unity is long since outmoded and irrelevant, its assumptions surpassed by new theological insights. Many insist that the time has come for Councils of Churches to identify themselves more radically, as an expression of fidelity to the gospel, with the problems of the secular world.

These ideas meet with considerable response among young people who have been deeply disappointed by the lack of effective renewal in the Christian churches. They received further encouragement from the more general anti-institutional wave, which became characteristic of the life of the younger generation in the 1960's. The result has been the growth of various forms of spontaneous ecumenism, outside or within very loose relationship to the traditional ecumenical movement of the churches. The gap between these two worlds has become so wide that often they no longer even understand each other.

Bypassing the more traditional efforts involved in church unions . . . spontaneous groups are developing an ecumenical style all their own.

This new ecumenism among youth has two major expressions. In the first case, through specialized groups working in specific areas, Christians seek to reach specific problems of social outreach. Here the social activist feels he already has a sense of unity in his participation with other concerned Christians on projects such as poverty programs, peace missions, ministry to the street people, and the like. Besides, since few of them are theologically oriented, problems of church doctrine, church government, church programs are irrelevant to them and merely indicative of the obsolescence of the traditional ecumenical movement.

The other facet of the ecumenical movement among youth is, interestingly enough, more concerned with doctrine, more concerned with an individual's commitment to Christ and the Christian way of life. Organized youth movements in this category join forces with anyone willing to commit himself "to Christ." They reach out into cities, schools, the military, but have no time for denominationalism or even for organized, structured ecumenical programs. They like to form associations, groups, and centers with no denominational requirements for membership. In other words, bypassing the more traditional efforts involved in church unions, these spontaneous groups are developing an ecumenical style all their own. Whatever ecumenical interchange is taking place emerges primarily from programs that appeal to all Christians across denominational lines. Such programs very often draw support from Catholics and Protestants alike, from both fundamentalists and socially oriented Christians.

Unquestionably, the ecumenical movement has reached a critical stage. Its aim was to bring the

churches out of their isolation and to draw them into conversation with one another. After twenty-five years' experience it has definitely shown that it has achieved the aim in all essentials. It cannot be denied that it has been a powerful factor in bringing Christians of different traditions together. At the same time, however, there is a worldwide *malaise* in the ecumenical movement, shared equally by Christians whether they are church officials or radicals, administrators or innovators, traditionalists or progressives. Some have even suggested that the movement's very "success" has produced the current crisis.

Not too long ago most laity had no idea of what ecumenism meant. When they heard that the ecumenical movement referred to efforts to unite the Christian communions, most agreed that any attempt at increasing civility among the churches was to be encouraged. Some had great expectations for Christian unity, suggesting that Christians could begin thinking of attaining corporate unity in their own lifetime.

Today the mood has changed. Ecumenism no longer seems exciting or even significant. The goal itself seems less crucial. If some judge Christian unity efforts as secondary to a deep individual belief in God and Jesus Christ as revealed in the Scriptures, others view ecumenism as "churchy" and defensive, a distraction from the larger questions of peace, poverty, and discrimination. The Lutheran Church historian Jaroslav Pelikan remarked that the fundamental question facing Christians is not when or how they should unite but why they should bother to unite at all. At the very least ecumenism no longer seems to occupy the center of attention of many of the most articulate Christians.

Traditional Ecumenism Is Not Dead

Obviously, however, traditional ecumenism is not dead. Membership of the World Council of Churches has been growing year by year. Numerous bilateral consultations are being held every year, and new mergers are in the planning. And if the Roman Catholic Church is not yet a member, this possibility is nevertheless dis-

cussed and cooperation is being increased at every level. World Council advocates are in fact encouraged to consider the present crisis as a lull, merely a moment of lassitude, and probably an important landmark in the further development of the ecumenical movement. The World Council has declared itself ready to re-examine the structures established by the Protestant, Anglican, and Eastern Orthodox churches in their attempt to reach unity, and to modify them; that is, the very structures of the World Council, in order to make possible the participation of all Christians and in particular of the Roman Catholic Church. At the same time a new awareness of the prophetic mission of the church toward society, of the social dimension of its calling, has brought the World Council to review its understanding of the ecumenical program. Thus, in order to maintain the momentum of the ecumenical possibility, serious study is being given to the next phases of the ecumenical movement, what still remains in the eyes of many a magnificent hope of our time. A lull exists, but not a setback, declare ecumenical leaders in all parts of the world. It is a lull, which they recognize and are trying to meet in order to discover "how the World Council of Churches can be both faithful and flexible in its response to the calling of God."

In spite of this increasing dialog across denominational lines by church officials, the movement at the grass-roots level is developing a life and ecumenical style all its own. In some instances church members and congregations practice a kind of selective fellowship according to what they as individuals believe they can expect from any ecumenical association. Others, the activists, are forming groups outside the traditional lines, uniting around one simple dictum — faith in Christ — and claiming no specific denominational ties, but dedicated to helping others in specific areas.

Ecumenism is not dead, but it is difficult to predict the future. One thing, however, is sure: Christian churches and Christian individuals are in an exciting formation period of rearrangement. □



WORLD REPORT

GAINS IN SOUTH INDIA

"WE HAVE good news for you again," declares D. R. Watts, president of the South India Union, in a recent letter. And good news it is. He reports 63 per cent more baptisms during the first six months of this year than the same period last year. In Madras, 129 were baptized as a result of the Field School of Evangelism conducted by W. H. Mattison, John Willmott and L. A. Willis. Baptisms totaling 107 resulted from meetings in the educational center of North Madurai conducted by P. V. Jesudas, Ministerial secretary of the Tamil Section. More than a hundred have also been baptized by S. David in a village near Erode.

In areas where only small numbers were baptized previously, now several baptisms of more than forty are reported. Pastor Watts writes, "A lay preacher of another church was convicted of the Sabbath and began to teach it in his village. Our minister answered his call to this village and conducted meetings. Forty-five were baptized, and another village of eighty-eight families has opened up and is inviting us to preach."

Pastor Watts relates how Immanuel, the watchmaker in the town of Arkonam, was visited by villagers from a nearby area, and he began to speak to them about the shortness of time and the soon return of the Lord. As a result forty-three were baptized in the village of Sevvapet and three other villages have requested that the message be presented to them.

There are 800,000 people living in the Nadar Christian community of Southern Kerala. Here only a handful had been baptized during the past thirty years. However, last year a new church of more than fifty members was raised up and already this year another of thirty-five members was organized. Six young men from this community are now studying for the gospel ministry.

NEW CHURCHES IN HINDU PILGRIM CENTER

Madurai is the second largest city in Tamil Nadu, with about 600,000 population. It was the seat of the famous Pandian kings, who ruled South India for centuries, and the center of learning for Tamil lan-

guage and literature. It is also a pilgrim center, with millions of devotees visiting the famous Menakshee Temple there.

The work of Seventh-day Adventists began at this important center about thirty years ago, but through the years the membership has stood near sixty. Then in 1970, Pastor P. V. Jesudas conducted a campaign in the eastern part of the city. The Lord poured out His Spirit, and a new church of seventy-four members was established, most of them coming from Hinduism. A second campaign was recently conducted by Pastor Jesudas in the northern part of the city and another church was established, which now has a membership of 107. At this time a Brahmin family, a Moslem family, and many high caste Hindus took their stand. Among them also was the president of the Church of South India, along with his wife. He is the owner of tea and coffee estates. Important among this new group are thirteen young graduates, including an electrical engineer.

Another series of meetings is planned for 1974 for the southern part of the city.

WINNING SOULS IN BANGLADESH

Last year N. D. Roy, Ministerial secretary of the Bangladesh Section of the Southern Asia Division, baptized 175 persons. By the middle of May of this year he had baptized 102, with two other campaigns planned. His goal is 200 persons for the year, which will bring his lifetime total to more than 1,000.

REPORT FROM SAN JOSE, CALIFORNIA

Pastor R. A. Rentfro, evangelist of the Central California Conference, writes expressing his praise to the Lord for blessing their meetings in San Jose with sixty persons baptized and others are to follow. He tells of the thrill he and his associates experienced in leading a number to decisions in their homes, among them being some who were not able to attend any of the meetings. Concerning the precious victories won, he reports, "It gives me much joy, and I want to *shout* it—and I tell the converts to tell others—I have accepted Jesus Christ as my personal Saviour."



Lawrence G. Downing is pastor of the Carlisle district in Pennsylvania. He holds the M.A. and B.D. degrees from Andrews University.

MULTINATIONAL churches will become significant components of many communities as the twentieth century fades into the twenty-first century. Increasing world travel and an ever-growing world trade are but two of the factors that bring new people into a country. Pastors in many metropolitan areas already experience the result of new national peoples coming into a once homogeneous community.* The change in the community may be the result of new arrivals from other countries or of the shift from inner city to suburban living. Whatever the cause, the new community affects the church.

When the pastor and the majority of the people in a local church do not speak the language of the nationalities in the community, there is a hesitancy to approach even those known to be church members. But language is only one means of communication. Too frequently, even among Adventists, there are other barriers that also hinder people-to-people exchanges. National pride, prejudice, and reluctance to associate with people from other backgrounds can suppress or prohibit people from different nations from ever uniting in a church situation. As pastor of a multinational church for nearly five years I witnessed all the above mentioned situations and others.

Adding to the complexity of the situation, the church had three distinct language groups meeting separately each week for worship

services. This points out that in a multinational church community any one nationality tends to move toward an autonomous existence. A common hope among language groups is to establish a large enough group to have services of worship in the language of the home country. The pastor in a multinational church should neither feel threatened nor be surprised when the hope for their own church, with their own pastor, is expressed by the people of any subgroup. Until that time comes, the pastor is in a position to encourage the people of the church to continue as best they can under the circumstances. The Gardena, California, church carried the encouragement to such an extent that there was an establishment of three language groups under the membership of the one church. Of course, there were complications

to such an undertaking, and I would not encourage any church to move into such an agreement without very careful study. However, the pastor in a multinational church should provide an opportunity for the language groups to meet at specific times when the people may listen to the gospel in their own language. For those who may wish to develop the occasional meeting into something more regular, some observations follow.

Need for Separate Group Meetings

First, the pastor must be convinced of the need for a regular language group assembly. If the pastor is not behind the first beginnings of such a project, there is bound to be trouble, for there will no doubt be opposition from the main congregation as problems arise. If the pastor joins the opposition to the new venture, its success will be even more doubtful. Coordinating the worship services is one of the first concerns the pastor will face. When guest speakers come in, as they frequently do in language groups, it is difficult to determine whether there is a continuity of subject matter, and the pastor may be concerned about whether the people are receiving the proper spiritual and mental challenges.

Not infrequently, I had the experience of coming to church on Sabbath only to discover that an entire language group was absent! During the following week information would come that the group had met with one of the other language groups in the area or may have even traveled several hundred miles to visit other members at the opposite end of the State. Apologies would be given for failing to communicate. A pastor should be neither surprised nor annoyed at such an occurrence. The intention is not to slight or usurp the authority of the pastor. It is a fact that language ties people together and these ties will draw them from long distances.

The Question of Handling Funds

Finance is the one area for genuine concern. A church has only one treasurer for all groups, and all money is to be given to

the treasurer. The pastor of a multinational church should be cautioned that a tendency may develop to isolate the funds of a particular group within the control of that group. One may discover that there has been a subtreasurer appointed for handling of funds for special purposes. The temptation to misuse these funds is at times strong.

In any multinational church the pastor does well to keep an open line of communication with the leaders of the subgroups and openly ask whether funds are ever asked for in the different meetings, and if so what happens to the money. If the pastor discovers some irregularity, he should call the group together and openly discuss the problem. Beating around the bush has no place in dealing with problems in a multinational church. The people may have enough difficulty understanding the intent of the statements even when frankly and factually presented without trying to sneak up to the problem in a way that the pastor may be tempted to think is diplomatic.

Building Confidence

A common complaint expressed by many of the subgroups of the church was that this or that person did not honestly express what was on his mind. Do not be afraid of telling it the way it is when meeting with people of another language. One of the misconceptions I had before working with a multinational church was that foreign people will not say what they think. Once the people learn that the pastor cares for their opinions and will listen, while not becoming threatened by what the people say, non-English-speaking groups are as open and free to express themselves as anyone else. Sometimes the subgroups are even more open in the expression of ideas and opinions than the people in the English section. It takes time to build such confidence, but when the people learn that the pastor will be open and honest with them a response will occur.

The pastor of a multinational church should be aware that the

customs of the people are reflected in the worship of the people. When working with the people their national habits cannot be ignored. We may not be used to a particular practice or method of doing something, but the pastor should not confuse his own customs with what he may too easily term "God's will." We are pastors sent to minister to the need of the people. Meeting that need may include putting aside what we *think* is the right and only way. The pastor of a multinational church may also learn that dedicated Christians can run a progressive and meaningful church program without the direct aid of a conference-employed pastor. The people of a particular language group will have to be responsible for contacting others of their own language. This they are able to do better than the pastor is.

Multinational Churches Are Healthy Churches

From experience I believe that a multinational church is a healthy church. There are problems, but through them all people are forced to take a new look at themselves and the world through different eyes. Many English-speaking people would rather keep their dealings with the non-English-speaking world safely on the other side of the oceans. When a mission field moves next door, it is a shattering experience for some. Here the pastor must be the oil on troubled water. Speaking a word of encouragement here, seeking toleration and understanding there, can make a difference.

In our multinational world we need to be open to the needs of those from every background. The church can be a catalyst to unite separate peoples and bring them into oneness through Jesus Christ. What better place should people expect to find acceptance and understanding than in the Seventh-day Adventist church in their community? □

* We are here using the term *multinational* or *national* rather than *multiracial* or *racial*. It is my conclusion that national origin is a stronger factor than race for determining group lines. Regardless of race, if one is able to communicate and understand the "nationness" of a people, one can become part of the people.

Viewpoint

Objectives and Ground Rules. 1. Viewpoint articles discuss topics on which the church has not taken a stand. 2. Insignificant topics which have no bearing on our eternal welfare are unacceptable. 3. Theories that undermine confidence in established doctrines will not be published. 4. Articles do not necessarily reflect the beliefs of the editors or the denomination. When quoting material from this section, this fact should be made clear. 5. Comments and constructive criticisms made in a Christian spirit are invited.

THE TOMB was no longer a one-way street. The grave was no longer a dead-end road. The resurrection of Christ was breaking the way into a new life. Now there was a way out, a way of escape to life. Incomprehensible? Yes. Unbelievable? No.

Yet how fast we forget. Hardly had twenty-five years passed when Paul was forced to remind the church in Corinth that faith in Christ's resurrection was the only basis for their personal resurrection. Only if Christ is risen are those who bind themselves to Him by faith resurrected with Him.

By logic, dialectic, thesis, antithesis, synthesis, sometimes even irony, Paul in 1 Corinthians 15 attempted to convince the skeptics, intellectuals, and forgetful church members that the resurrection is the center of the Christian faith. Give it up, and all the preaching about Christ becomes nonsense, faith in Christ becomes pious self-deception. And baptism? Why be baptized? "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (verse 29).

Embedded in this dramatic discussion we find this problem text. And what an eventful past it boasts throughout its history of interpretation. What does Paul mean by bringing baptism, death, and resurrection into such a close relationship?

In order to understand this problem text we must first ask, Do the Scriptures anywhere propose a vicarious saving faith? A vicarious baptism? A vicarious life of faith that is able to accumulate so much credit that the "bank of salvation" can transfer from a "faith-full"



Baptism for the Dead

A New Look at an Old Problem

HANS-GUNTHER LEIB

account to a debtor's account?

The faith even of a hero of faith, of a celebrated saint, cannot substitute, neither can it be accounted to another person (Eze. 14:14). Faith in Christ is a highly personal matter. It is nontransferable.

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10).

It is important to keep this Biblical conception of the personal responsibility of the individual before God in mind if we want to explore the meaning of a "baptism for the dead."

C. Clemen separates Paul's conception of baptism from that of the Corinthians. Just as Paul does not mean to recommend drunkenness in 1 Thessalonians 5:7, though using it as an argument, so he does not necessarily sanction the Corinthian baptismal

Hans-Gunther Leib received the Ph.D. degree from the California Graduate School of Theology. He also holds the M.A. and M.Div. degrees from Andrews University.

practice. He simply uses it as a handy argument in his discussion, without any evaluation.

Karl Barth in his book *Die Auferstehung der Toten* (The Resurrection of the Dead) suggests that we let the vicarious baptism stand—if it cannot be avoided—as a “hellenistic-Christian fringe possibility in all its ambiguity” (page 104). It is interesting to hear him lecturing: “Nothing I would rather do than join this august company [Luther, Calvin, Bengel, Hofmann] too” (page 102). Unfortunately, their exegesis cannot be maintained.

With verse 23 ff. you have seen that I am not insensitive to the subtleties of Hofmann’s exegesis and how I wish he could help me out of this dilemma, but I think: it just can’t be done in this case. That “the dead” here all of a sudden should become those “dead in sins,” . . . this alone to my feeling is an act of violence making it impossible for me to come along as much as I would like to. . . .—Page 103.

Paul Dürselen in *Die Taufe Für die Toten*, Theol. Stud. & Krit., 1903 (The Baptism for the Dead), after investigating different attempts at solution, comes to the conclusion that Paul’s argument in verse 29 can be convincing for the resurrection hope only if it concerns a generally recognized matter that the Corinthian church has in common with the rest of the Christian churches. This can only be the Christian baptism in its normal, literal form, which, according to Romans 6, is tied together with the resurrection.

Dürselen therefore suggests a change of the ordinary punctuation. In the Greek manuscripts of the New Testament there are no punctuation marks to be found, no spaces between sentences, not even between the individual words. One letter follows the other like pearls on a string. Only gradually, centuries later, were punctuation marks introduced according to the best understanding of copyists, theologians, and translators in order to divide this jungle of letters logically. However, the introduction of a comma may already represent an interpretation depending upon the theological background and perception of the individual placing it.

B. M. Foschini approaches 1 Corinthians 15:29 totally ignoring any previous punctuation marks, and placing them anew according

to his contextual, topical understanding of the New Testament. Thus he divides our two traditional long interrogation sentences into four shorter ones:

For what shall those do who are baptized?
For the dead (perhaps)?
If the dead are not raised at all,
why then are they baptized at all?
For the dead (perhaps)?

When we cut the traditional long sentence into two interrogatory sentences, what have we really won? The dubious phraseology “for the dead” is still with us.

First, the long interrogatory sentence communicates an inherent bias toward the strange practice of a vicarious baptism. When the long sentence is split, this impression can be averted, at least reduced.

Second, instead of a seemingly factual statement about a baptism for the dead, we now get an ironical counter question by employing only the phraseology “for the dead,” challenging the validity of baptism as such under the presuppositions of the Corinthians.

The problem of 1 Corinthians 15 centers in verses 12-19: If there is no resurrection of the dead, Christ did not rise (verse 13), preaching is in vain, faith is in vain (verse 14), you are still in your sins (verse 17), you are lost (verse 18), i.e., you are dead. In short: either there is a resurrection or you remain dead. This resurrection-death issue is all of a sudden enlarged by involving baptism. What has baptism to do with the resurrection and death? Baptism is a symbol of the burial of the old man of sin and the resurrection of the new man in Christ. Thus the objective of baptism is precisely not that of remaining among the dead. If, however—as they contend falsely—there is no such thing as a resurrection (verse 12), well, why then be baptized at all? Therefore Paul’s ironical counter question: Be baptized—what for? For the dead, perhaps? To remain dead, to remain among the dead after all? Are you baptized to belong to the dead? As if that made sense! Was your faith in your baptism in vain? “In vain” can be considered almost synonymous with “for the dead.”

Dürselen, furthermore, pulls the

last one of the two similar counter questions of verse 29, for the dead, over to our traditional verse 30:

“Is it—for the dead—why we are in danger every hour?”

Is it—in vain—what we have sacrificed?

Dürselen is not acting arbitrarily. We must not overlook the fact that the verse division of our Bible, just like its punctuation, is not found in the Greek manuscripts of the New Testament. The verse division retained in our Bibles today was introduced first in 1551 by a Frenchman, Stephanus, and therefore is not part of the inspired text of the New Testament.

Instead of squeezing and twisting to shift the whole problem to a symbolical level, it is possible with Dürselen’s and Foschini’s suggestion to read verse 29 in a new light in the simplest and most natural manner. Thus verse 29 remains in harmony with the New Testament position on baptism, on man (state of the dead), on righteousness by personal faith in Christ alone (nontransferable faith or “human” righteousness), and on the resurrection as the central concern of the whole of chapter 15. In these two verses Paul confronts the Corinthians with the interdependence between baptism and the belief in the resurrection, forcing them, as it were, to face the decisive question: If there is allegedly no resurrection at all, what are they baptized for at all? For the dead? To remain among the dead?

Although it may be impossible to produce a 100 per cent satisfactory solution, this interpretation would appear to be the most adequate. The history of exegesis has offered us many an arbitrary interpretation for this problem text. But our text can be interpreted only within the framework of the view that Christ is at the center of our salvation, and we must also take the following into consideration:

Personal baptism “into the death of Christ.”

Personal life of faith and accountability to the Lord.

Personal faith in the resurrection to life eternal through Christ.

□

IMPACT FOR GOD

"I RECOGNIZE your voice," blurted out a strange woman in a restaurant here in Greensboro, North Carolina. She then recalled having seen me on television and asked me to come by sometime and answer some questions for her. I began giving Peggy, for that was her name, and her family Bible studies. After they had attended church for several months we began a series of evangelistic meetings. The whole family accepted God's truth and became members of the remnant church. Peggy speaks convincingly when she says, "I know the Lord led you to me that day."

When we first moved to Greensboro we felt that it would take several years to awaken a general interest and knowledge of Seventh-day Adventists in our city. Through the providential working of the Lord we have seen this take place in one year.

It was to publicize our first Five-Day Plan in Greensboro that our church public relations

Paull Dixon is pastor of the Greensboro, North Carolina, district. He holds the B.D. degree from Andrews University and is a member of the General Conference Film and Broadcasting Commission.

The Dixons had just moved into a new city and faced the problem of what to do to make an impact for God on the entire community.

PAULL DIXON

secretary, Tom Hall, contacted the local TV station for an interview. Tom did not speak to the program director or manager, but rather, contacted Lee Kinard of the Good Morning Show, and Judy Walker, who has an afternoon woman's program. They were enthusiastic, and the audience response after the shows was good. We were now friends at the TV station. We were respected and trusted.

Other programs followed in quick succession. The Carolina Adventist Youth in Action singers were featured on several programs. We came back on when the next Five-Day Plan was held, only this time with a different format. Some of the former graduates of the Plan discussed the help they had received from the clinic and their new non-smoking way of life. Because of the general interest in health, I drew up a proposed series of interviews for Elder Milo Sawvel, of the General Conference Temperance Department, who was to hold meetings in our church, and the result was five 20-minute programs on Mr. Kinard's show that dealt with alcohol, tobacco, drugs, and the answers that we have to these problems.

After one of these sessions Mr. Kinard mentioned that Edgar Cayce, the clairvoyant who died in 1945, also had some good ideas on health and Kinard spent several programs discussing his views. I thought to myself, if Edgar Cayce, why not Ellen G. White for a good program? The next day I took with me a proposed series dealing with Ellen White. Kinard was interested, and we scheduled the programs for several months in the future. The interest shown in this series was so great that the original five programs stretched into eight, and we discussed Ellen White's counsel on the home, health, rearing children, marriage, and future predictions. We showed slides of our world medical work and told the part Ellen White had played in its development.

Other programs have been presented, such as a five-day series with Elder Roland Hegstad on religious liberty and a four-day series on spiritualism. I had originally planned to rent a large auditorium for a special forum, which would discuss the historical and Biblical background of this topic, but God arranged things so we could present our understanding of this truth to multiplied thousands of people. Every week the station is also running a "health nugget" with Dr. Agatha Thrash, a Seventh-day Adventist physician from Columbus, Georgia.

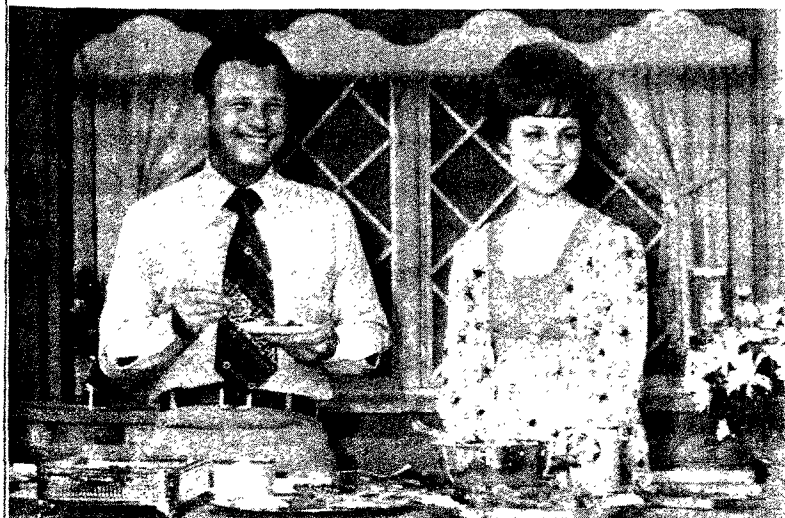
We have recently backed off the religious subjects and will now come through with strong "human interest" programs. Recently my wife, Becky, was interviewed on the subject, "Why do you boycott the meat counters?" She gave a cost breakdown between meat prices and vegetarian entrees, and went into the advantages of a meatless diet. Later that week one hundred people attended a vegetarian banquet held at noon in the Duke Power Demonstration Kitchen. In the near future we plan to present a series on the raising of children and one on the need and benefits of exercise.

Our use of radio and television has not been limited to features and interviews. TV spots were used to advertise our three-day vegetarian cooking school last year. And this year TV spots advertised the temperance programs our thirty junior academy students carried on in the local junior and senior high schools.

Our members can hardly believe their ears. Everywhere they go their friends, families, and business acquaintances are talking about our church and our philosophy. To a potential viewing audience of one million homes the message of truth is finding its way.

Here are some suggestions we have found helpful in dealing with the radio and television media:

1. Get to the local TV or radio personality himself.
2. Have something that will be educational and of general interest.
3. Use variety. Don't expect continual coverage on the same subject with the same old approach.
4. Plan the program well—do your homework. If you can speak with authority others will listen and be delighted. People who know are in demand!
5. Be objective in your presentation and weigh the amount of subjectivity that the local host will allow you to exercise. For example, a discussion on Sunday closing laws should look at some of the very real advantages and the apparent advantages, as well as some of the problems that the laws present. If the opportunity seems right, a tactful and brief explanation of the Sabbath might be possible.
6. In your TV interviews, don't try to rush through a subject to get more said. The strength of most interviews is informality.
7. After a program has been arranged, deliver the goods. Be on time and have everything ready to go.
8. Don't be afraid to ask for time when you have something of value and interest. (Ask and you shall receive!)
9. Pray for the Lord to prepare the way. Only with His blessings can we reach men successfully—through the mass media or otherwise. □



Lee Kinard samples some of Becky Dixon's vegetarian cooking.



Lee Kinard (WFMY, channel 2, Greensboro, North Carolina) interviews Pastor Paull Dixon.



PHOTO BY J. BYRON LOGAN

Is Baptism

More Than a Symbol?

IN GALATIANS 3:27 (R.S.V.),* Paul emphasizes the point that "as many of you as were baptized into Christ have put on Christ." Baptism, then, implies a union with Christ Himself.

In Romans 6:1-15 Paul explains the significance of union with Christ as it relates to salvation. These verses state that we are baptized into the death, burial, and resurrection of Christ. By means of baptism we come to take part in these three unique experiences of Jesus (Rom. 6:3, 4; 5:14).

By virtue of identifying with Christ's death, burial, and resurrection through baptism, two great benefits accrue. The first is that when we identify with Christ in His death, we die to the law in a forensic or legal sense. Because Christ dies in the sinner's place, thus satisfying the demands of the law, we by accepting His substitutionary death in our place are saved from the condemnation of the law (Rom. 6:14, 15; 8:1).

Another benefit of baptism results from our identifying with Christ in His resurrection. As by faith we are united with Christ in baptism, the power that raised Him from the dead becomes dynamic in our lives, enabling us to walk in newness of life (Rom. 6:4, 12). This, of course, recognizes that the faith of the individual baptized is a prerequisite to the saving experience (Eph. 2:8).

The main thrust of Romans 6 is the challenge to the Christian to overcome the power of sin. Power to overcome sin becomes operative in his life by virtue of his union with the living Christ (Rom. 6:14-23).

John W. Fowler is Ministerial secretary of the Colorado Conference and has previously served as a pastor and evangelist in Georgia and Wyoming.

The Oath of Allegiance

Baptism is "the sign of entrance into His [Christ's] spiritual kingdom."—*Evangelism*, p. 307. But, more than that, it is the oath of allegiance that unites the believer with God.

As Christians submit to the solemn rite of baptism, He [Christ] registers the vow that they make to be true to Him. This vow is their oath of allegiance. They are baptized in the name of the Father and the Son and the Holy Spirit. Thus they are united with the three great powers of heaven.—*Ibid.*

At our baptism we are received as sons of God.

Baptism is a most solemn renunciation of the world. Those who are baptized in the threefold name of the Father, the Son, and the Holy Spirit, at the very entrance of their Christian life declare publicly that they have forsaken the service of Satan, and have become members of the royal family, children of the heavenly King. They have obeyed the command, "Come out from among them, and be ye separate, . . . and touch not the unclean thing." And to them is fulfilled the promise, "I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." 2 Cor. 6:17, 18.—*Ibid.*

Ellen G. White clearly takes a positive stand against there being any power in the sacrament itself. "It is the grace of Christ that gives life to the soul. Apart from Christ, baptism, like any other service, is a worthless form."—*Ibid.*, p. 318. Yet, this should not be interpreted to mean that baptism, when properly entered into, is only a symbol and not a significant step in the Christian experience.

Baptized Into the Body of Christ

In 1 Corinthians 12:13 Paul outlines another factor involved in being baptized into Christ. "For by one spirit we were all baptized into one body," he states. In verse 12, the human body with its various organs and members is compared to all the people who are baptized into Christ. Then in

A message from H. M. S. Richards

Dear Worker:

More than 40 years ago I became convinced that God wanted me to go on the radio and preach His word. I felt that we could reach thousands by radio where we were reaching only a relative few from the pulpits of our churches and evangelistic tents.

The years have passed and still that conviction - that radio is a powerful force in giving the gospel - is with me, even now in the last months of 1973. Why? Well, first, because thousands are now rejoicing in the Advent message, having first been contacted by radio. Then, the facts and surveys set out by the professionals tell me that radio is losing none of its appeal today. There are, for example,

some 390,000,000 radios in use in the United States alone right now, as compared with 103,000,000 television sets in use.

In the 1973 edition of Broadcasting Yearbook, the journal of the radio and television industry, one survey states that radio reaches some 75.1 percent of U.S. adults (over 18) during a 24-hour period, while television reaches 65.9 percent. From midnight to 6:00 PM, notes another survey, radio reaches more adults than does television, while a swing to television occurs from 6:00 PM to midnight.

That is the word of professionals, not what someone "feels." Those are facts, not what some isolated person thinks about radio and television. Still, I do not mean to depreciate the value of using television; it too is an important medium.

If you could see the nearly 2,000 letters that come flooding into Voice of Prophecy headquarters every day, you could better visualize the way radio is reaching people for Christ. The baptisms of those first contacted by The Voice of Prophecy are rising rapidly in number. Radio is doing its appointed work, better than ever before.

But all this radio-created interest about the things of God does not just happen. The blessing of Heaven must be on the work, or it would not prosper. And God's people must believe in it and pray for it and support it in other ways, or it would not advance. Nor would it go unless The Voice of Prophecy's own staff of workers believed the words of Jesus in Mark 11:22 "Have faith in God." All of us - including you - are a part of the Voice of Prophecy team to win souls to Christ.

Would you accept this message as my personal invitation to you to say something special to your congregation about The Voice of Prophecy on our annual offering day, October 13?

Please tell your members that we appreciate their prayers. Tell them that we are humbled by their support that so often comes from a very slim purse, and that we pledge to use carefully and prayerfully whatever they can give on October 13. And tell them to continue their faith in God. Soon we'll all be home together there beside the big river, gathered about King Jesus in that land where all our dreams will come true.

Keep looking up, and going forward in faith.

Sincerely yours in the Blessed Hope,
HMS Richards

verses 27 and 28 he calls this body His church. In Colossians 1:18 he carries the metaphor further stating that "[Christ] is the head of the body, the church." The human body, then, is used to represent and illustrate the nature of Christ's church. When a person is baptized into Christ he is also baptized into Christ's church.

Ellen G. White underscores this truth. "Very close and sacred is the relation between Christ and His church,—He the bridegroom, and the church the bride; He the head, and the church the body. Connection with Christ, then, involves connection with His church."—*Ibid.* She indicates clearly that baptism is the sign of entrance into the church. "Christ has made baptism the sign of entrance to His spiritual kingdom. . . . Before man can find a home in the church, before passing the threshold of God's spiritual kingdom, he is to receive the impress of the divine name, 'The Lord our righteousness.' Jer. 23:6."—*Ibid.*, p. 307.

A few words about the nature of Christ's church are in order here lest we wrongly define the body of Christ and thereby fail even yet to understand baptism. We may be tempted to believe that since Christ is the head of His church, which is His body, that the church is a spiritual community, invisible and without structure or organization. If that be true, then the significance of baptism becomes obscure and can easily be lost. If this is the primary definition of the church, then a baptized person could easily feel little responsibility to God's visible church through which He has chosen to work.

Ellen G. White has stated clearly Christ's relationship to His visible church on earth. She speaks of the apostolic church and then applies

the principle to our day. "Christ had now a church as His representative on earth, and to it belonged the work of directing the repentant sinner in the way of life."—*The Acts of the Apostles*, p. 122. From the past she moves to the present: "Many have an idea that they are responsible to Christ alone for their light and experience, independent of His recognized followers on earth. Jesus is the friend of sinners, and His heart is touched with their woe. He has all power, both in heaven and earth; but He respects the means that He has ordained for the enlightenment and salvation of men; He directs sinners to the church, which He has made a channel of light to the world."—*Ibid.*

Clearly then, the dual significance of baptism beyond that of its well-understood symbolism is that it is union with Christ and initiation into the body of Christ, the church. It follows naturally that baptism can realistically be compared to a wedding ceremony. As indicated above, Ellen White compared Christ to a "bridegroom" and the church to a "bride." J. C. Stevens, an Adventist writer, has also written of this comparison: "In baptism, Christ and the individual believer become one. Baptism might be properly spoken of as a spiritual marriage ceremony when the individual takes Christ's name."—J. C. Stevens, *Does Baptism Save?* p. 64. Baptism can be properly compared to the marriage of informed and committed individuals. With this understanding we are ready to consider preparation for baptism.

Preparation for Baptism

If marriage demands that a person be well informed, that he have an understanding of the mutual responsibilities and challenges inherent in the marriage relationship, as well as commitment to them, how much more is this true of uniting ourselves to Christ and His body.

This concept of baptism obviously demands a careful and well-thought-out preparation on the part of candidates who desire to be baptized. This preparation would include an experimental knowledge of the spiritual truths

of the gospel revealed in the Word of God, an acknowledgment of the claims these truths make upon man, and a commitment to those claims.

Ellen G. White refers to the careful preparation of baptismal candidates and the commitment they should make before baptism.

At the time of their conversion and baptism the Colossian believers pledged themselves to put away beliefs and practices that had hitherto been a part of their lives, and to be true to their allegiance to Christ. —*The Acts of the Apostles*, p. 475.

There is need of a more thorough preparation on the part of candidates for baptism. They are in need of more faithful instruction than has usually been given them.—*Evangelism*, p. 308.

Mrs. White not only emphasizes the body of doctrinal truth as being important but mentions in detail things that are sometimes neglected:

Ministers frequently neglect these important branches of the work—health reform, spiritual gifts, systematic benevolence, and the great branches of missionary work. Under their labors large numbers may embrace the theory of the truth, but in time it is found that there are many who will not bear the proving of God.—*Ibid.*, p. 343.

Our conclusion in this study of baptism need not dampen the spirit or momentum of successful public evangelism. The evangelist can still present the joyful and beautiful appeal of salvation in Christ, with a strong emphasis on baptism. Conversely, the proper understanding of the baptismal experience can help to strengthen one of the greatest weaknesses of evangelism.

Sometimes public evangelism does fail to identify the Christian life with the Christian church in a satisfactory way. Because of this, new converts at times are not fully established in the church. To identify baptism with both Christ and His church will place the doctrine of the church in a proper soteriological setting.

The work of the evangelist then is to do as Paul said he had done, "I did not shrink from declaring the whole counsel of God" (Acts 20:27). If we do this we will be found, in the day the Master of the vineyard returns, "a workman that needeth not to be ashamed." □

* The texts are all from the Revised Standard Version.

JOHN W. FOWLER

Health evangelism

HEALTH EDUCATION as such is a fairly new field. We as a church, however, have always believed in health education from the earliest beginnings of "health reform" until a more complete plan of health education was incorporated into the sanitarium philosophy of operating health institutions.

This same concern with health education has also been part of the overseas church program. Many mission stories we have heard have related how individuals or entire communities have become Christians, and then have become known as "the clean people," in contrast to their unhygienic living conditions before they accepted the gospel.

Although it is true that the gospel should affect the entire life, a change in health beliefs and habits of daily living does not come about merely as a result of baptism but rather as a result of some form of health-education program carried on over a period of time. The kind of program presented will depend on the situation and local needs.

What follows is my personal experience while working as a fulltime health educator for the Ethiopian Union Mission of Seventh-day Adventists. The continuity of the program has been interrupted several times, however, while I have been on furlough or engaged in other work. Thus the following observations are basically the result of two pilot projects carried on at separate times, but both having to do with establishing simple home-health classes for our women church members, as this was felt to be the area of greatest immediate need.

The project was carried out first in the West Field and then in the



A class of women review the lesson with their teacher.

Health Education in Ethiopia

GLADYS MARTIN



One team of four gives smallpox vaccinations on market day in the town of Inango, Wallega Province.

Gladys Martin is health-education secretary of the Ethiopian Union Mission. In 1970 she received the M.P.H. degree from Loma Linda University. She has served as teacher, administrator, and hospital food service director during her twenty-seven years of service in Ethiopia.



The Gimbie Governor presents certificates on graduation day in June, 1971.

Southwest Field of Ethiopia. These two fields have a combined church membership of about 13,000, and account for more than three fourths of the total membership in Ethiopia. Our aim was to prepare a simple home-health course that could be taught by the local church leaders under the supervision of the district leader.

The problems particular to our situation were these: practically all the women living in the countryside are not only illiterate but also do not understand the national language in which the health material would be printed; the material should be about fourth-grade reading level in order to be widely utilized by the local church leaders; and we were quite certain that owing to shrinking budgets, I would have an Ethiopian assistant only during the first pilot project. Therefore the supervision of the health classes should be made as easy as possible for the district leader who is in charge of from six to even thirty churches or groups of believers.

Our first step was to talk with the church leaders at the West

Field headquarters. We then set up a health council composed of the field mission president; the secretary-treasurer; the doctor and graduate nurse from the mission-operated hospital; several church members from the community, including a graduate nurse who operates his own pharmacy; and several women, among them the cashier of the hospital and the wife of the church pastor. Whenever any of the district leaders were present they were asked to attend the health council meetings. This council acted mainly as an advisory board, while a smaller committee did most of the actual planning.

It was decided to run the course for ten or twelve weeks only so that the women would not lose interest before they finished and received their certificates. After many topics were suggested, the committee chose the most important common health topics found throughout the country and those whose solution was within the scope of a home-health course.

In the teachers' guide each lesson consists of a short introduction using an Ethiopian story

or proverb, and four questions and answers, each fully explained. The class members' booklet has only the questions and short answers, with an illustration for each question. In this way, the women can study their lessons from the pictures only or have a school child read the questions and answers as well. These small picture booklets were enlarged and prepared for the teacher to use as a flip chart.

In the preparation of the material, we began with the beliefs and knowledge of the people about any of the given health topics. Then we attempted to lead them to the correct solutions. A group of women from different parts of the country pooled their knowledge of what is believed about any of the health topics, what the problems are in connection with it, and how a family could solve them in the best and medically correct way.

After plans were formulated for the course they were presented, discussed, and approved at a general workers' meeting for the West Field. We found that the best way to introduce the program was to visit the church, preach a regular sermon, then talk about the importance of health and the advantages of the health classes, being sure to appeal to the men, as well as to the women. Usually we began our classes the next day. In such a program, timing is very important, for classes must be begun when the women have enough extra money to pay the small registration fee and when they are not too busy with field work or too occupied with getting water in case of an unusually dry season.

The results of the first pilot project were gratifying. The course was conducted in seven churches. Of the 221 women who enrolled, 152 completed the course, passed the oral examination, and received a certificate. At the Gimbie graduation the local governor gave a speech and presented the certificates. Our alert public-relations secretary

took pictures, and the story was printed in the leading Addis Ababa newspaper. As a result of a radio interview covering the story, the series of health lessons was broadcast in English from Radio Voice of the Gospel, sponsored by the Lutheran World Federation, in a program beamed to India, Ceylon, the Middle East, and all of Africa south of the Sahara.

From this first experience we gained these insights: We should visit all government agencies engaged in health-education programs, learn of their successes and failures, and profit thereby. It is important to collect all available health-education material before beginning the program. We also need to find ways whereby health education can be conducted in all institutions and on all levels. All interested personnel should be utilized. For example, as part of their classwork, the home-economic students in the secondary school at the Ethiopian Adventist College have conducted a village home-health class using our materials.

Our efforts should be combined with those of government workers whenever possible, such as in conducting immunization programs. It is important to depend heavily on the advice of the people living in the locality. In developing programs it is necessary, of course, to experiment constantly and to be ready to adapt or even drop a cherished idea if necessary.

Finally, and perhaps most important, we need to go out into the villages and countryside constantly and visit the people at church and in their homes and become their friend. Only then will we begin to understand their health problems so that we can also begin to think of solutions in terms of true possibilities. This knowledge will carry over into a broader understanding and a deeper insight into the spiritual needs of the country people, which cannot be gained by working in institutions situated in compounds shut off from the daily life of the people.

Success comes slowly and in small portions, as when after several years' absence you unex-

pectedly visit a woman whom you taught to nurse her baby from both breasts instead of following the local custom of nursing from the right one only. When you ask her why she is nursing the baby from the left breast, she replies, "Isn't that what you taught us?"

Success is when the district leader says he can tell a difference in the level of cleanliness and child care after many of the women have attended the health classes. It is also felt when a few parents follow instructions for better feeding and several children recover from severe malnutrition and kwashiorkor.

And you are thankful when some of your young national helpers express an interest in health education as a career, even though they have also squeezed into a crowded Land Rover taxi, and after a jolting ride, walked up and down the hills with you in the heat of the day. It is at such times that you are happy and content to be in health education, doing what you can, with God's help. □

inquiry

The Cheese Question

A couple in Michigan who recently started attending the Seventh-day Adventist Church have been practicing health reform for a number of weeks. They are, however, confused about the eating of cheese since they find that some church members "eat no cheese, some eat all cheese, others eat cottage and cream cheese." They refer to Mrs. White's statement on page 368 of *Counsels on Diet and Foods*: "Cheese should never be introduced into the stomach," and observe that a compiler's note on that page says, "This is understood to mean ripened cheese." They sincerely wish to know more on the subject of eating—or not eating—cheese.

The question of cheese is one that comes up repeatedly. The statement that you refer to in *Counsels on Diet and Foods*, p. 368, item 632, is followed by an-

other statement referring to cheese, item 633, last sentence: "Cheese is still more objectionable; it is wholly unfit for food." This statement was modified, under the signature of Ellen G. White, when the book, *The Ministry of Healing*, was being translated into German. In western Europe and the Scandinavian countries, cheese and bread were veritable staples. The publishers raised questions concerning the above statement. She permitted modification to read, "Cheese that is sharp and strong is unfit for the stomach;" sharp probably referring to the tongue, and strong to the nose! Just where the cutoff point would be from an acceptable to an unacceptable cheese has not been given us.

Cottage cheese is what we consume with every glass of milk we drink. When it enters the stomach the proteins are coagulated and we have "cottage cheese," together with the whey. Cream cheese is similar in character. The proteins of milk, when held for

varying lengths of time, undergo ripening. Depending on the microorganisms that may also be present, the "cheese" takes on different characteristics in texture, flavor, odor, and color. Ripened cheeses, depending on the process, are known to contain certain undesirable compounds resulting from the breakdown of protein and other substances present in milk.

To come back to your question, cottage cheese and cream cheese would probably be in the "white" category, whereas gorgonzola and some of the others are in the black. Just where the white turns to gray is hard to know. Perhaps here the general principle applies, and that is, Don't go as close to the forbidden as possible! Or, to state it positively, stay as far away from the forbidden as possible! □

This answer supplied by Mervyn G. Hardinge, M.D., Dr. P.H., dean of the School of Health, Loma Linda University, Loma Linda, California.

"who, me? ..."

Become a Vegetarian?"

GRANT FRAZIER

WHEN we became Seventh-day Adventists we soon realized that Adventists taught, although not all practiced, some rather unique health principles. Gradually we began to accept and practice many of these, but it was not until I became a student at the Loma Linda University School of Health that I really began to understand the scientific and Biblical backgrounds for these health practices. Prior to this, Adventists told me, "Oh, this isn't good for you" or "It's all right to eat this." But nowhere had I heard an explanation of why it was or wasn't good that really satisfied me. When I began to understand the reasons for these, particularly those in relationship to dietary practices, then my family and I began to make changes in our way of eating and also in our approach to exercise.

My lovely wife has been very helpful and willing to evaluate and adjust our cooking and eating habits. Actually, we hesitated about becoming vegetarians at first; but as she experimented with new and different meatless recipes we felt better, slept better, and did not have that heavy, groggy after-dinner feeling. And

we actually found ourselves looking forward to our meals, eager to taste something new.

It isn't easy to change, of course, but now my wife and I really don't miss meat. She actually enjoys preparing these new meals and finds that, surprisingly, it isn't as difficult as before to decide what to plan for a seven-day menu. She was very cooperative in trying Loma Linda meat analogs and slowly phasing out meat and eggs. At first we began with dinner cuts, gradually decreasing our meat consumption. My Italian wife even complements her spaghetti with a meat-analog sauce. Because she was eager to make changes that would enhance our family's health, we increased our consumption of greens and decreased our protein.

We like vegetables, and I've planted a garden. We've been fortunate gardenwise this season, for we've enjoyed fresh onions, parsley, and Swiss chard from our garden all winter. We always have sweet basil growing during season, because my wife enjoys cooking with herbs. We like legumes, especially with the Swiss chard.

Our older son, who is three, eats whatever is prepared. We have closely watched his eating, and to date he has not had a piece of candy.

In addition to the meat aspect of our diet, we've practically

eliminated all refined sugar; we eat only pure whole-wheat or sprouted-wheat bread; and we eat only two meals a day. I try to walk every day for exercise, and weather permitting, we go bike riding. We feel better and sleep better with exercise included in our living. The amazing part of our diet change and exercise is that I was able to drop my cholesterol count 100 mg. per cent in six months. I have lost about ten pounds in the process.

Our meals are simple but nourishing and easy to prepare. We don't feel that we need to "doctor everything up" with extra calories that don't do us any good whatsoever. For example, unflavored yogurt is very nutritious and adds a special flavor to cooking. Starchy dishes are out because they are high in calories. We even go easy on the margarine because too much adds unnecessarily to the calorie count. We've changed to cooking with unsaturated oil, also. We enjoy vegetable-protein foods, plus lots of fruits and vegetables. Many recipes are on the cans of meat substitutes and also in "Today's Food," and my wife invents her own delicious dishes, as well.

As I progress in the School of Health at Loma Linda, I am amazed at the health program that is in the Bible. God tells us that the body is the temple of the Holy Spirit. This passage always seems to be with me. We are concerned about our health, and my wife and I want to have good nutrition in our home, especially since we have two sons to educate. We hope to impress on them that it is their privilege to take care of their bodies physically, emotionally, and spiritually. We realize that there is a relationship between good nutrition and a child's capacity to develop in all these areas.

Another amazing aspect of our program is that both my wife's family and mine have become interested in our health practices, and they are enthusiastically incorporating new recipes into their meal-planning also.

The most important change our new diet has made in our lives, however, is in how much better we feel. □

Grant Frazier is a student in the School of Health, Loma Linda University. He graduated from La Sierra College and is a licensed laboratory technician.

K. ROBERT LANG

SEVENTH-DAY ADVENTISTS have a long-standing interest and imperative in medicine as an expression and tool of religious thought and action. The ideals, purposes, and practices of religion in medicine and medicine in religious life have long been a part of our history. Today we find in all religious bodies a renewed, expanded, and vigorous resurgence of interest and demand for religionists and medical practitioners to unite in meeting the dilemma of the whole man as he faces future shock.

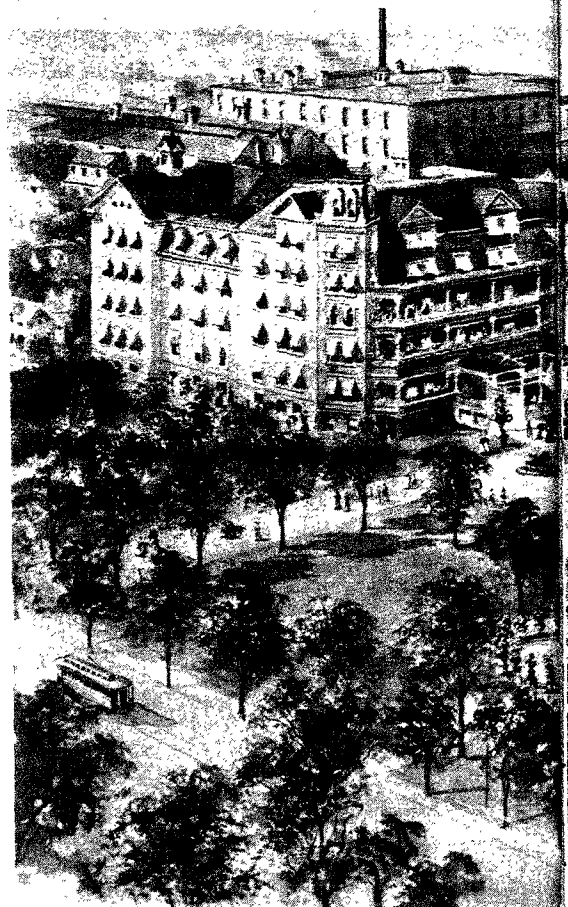
In her earliest writings, Ellen G. White urged the Adventist clergyman and clinician to approach people with a sense of their wholeness and with a sense of necessity for combined ministry to the individual.

The concept of a medical-missionary team was given auspicious beginnings in the work of the original Seventh-day Adventist institution at Battle Creek, Michigan. The team was composed of physicians, nurses, physical therapists, nutrition workers, health educators, gospel-medical-missionary workers, Bible instructors, and ministers. They saw the sick individual as a being in disarray and needing the total ministry of a team concerned with his physical, mental, and spiritual welfare.

The organization of additional such teams met with great acceptance in many cities of North America, and truly throughout the world as the medical-mission program began to expand. Difficulties, however, were soon encountered. Philosophic and theological differences appeared. Organizational inequities arose, and problems unforeseen by participants in this grand program soon began to paralyze the effectiveness of the healing team. Most of us can call to mind the pendulum swing from almost complete indifference in our church literature and publications to a rather current era of intense interest, support, and plea for the development again

K. Robert Lang is associate professor of health education at the SDA Theological Seminary and director of the Andrews University Medical Center. He received his M.D. degree from Loma Linda University.

From Battle Creek to Battles Now



of the healing-team concept. What brought about such an attitude of indifference?

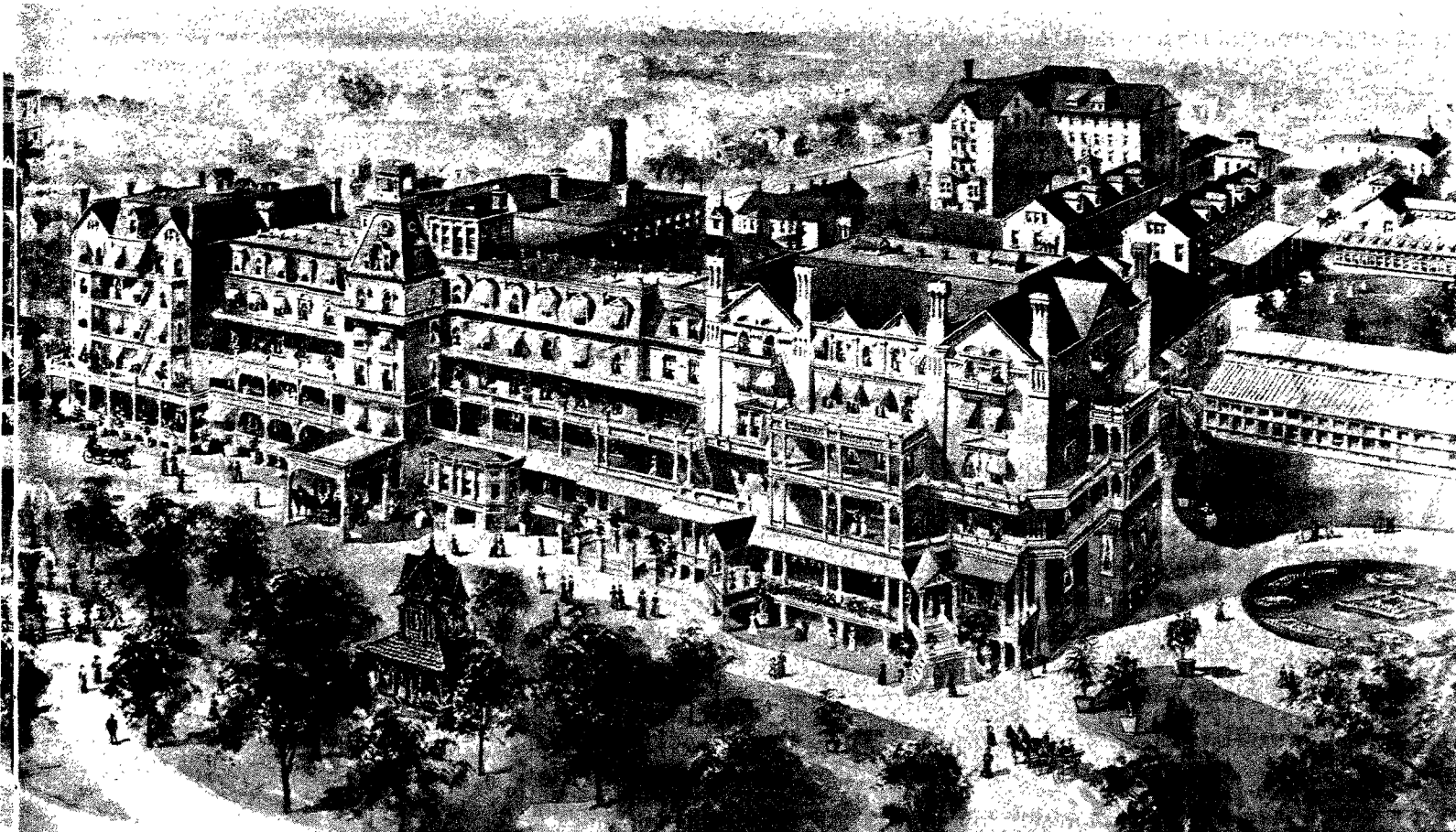
Kellogg and the Battle Creek Sanitarium

In 1876 a 24-year-old physician by the name of John Harvey Kellogg was asked to connect with the Western Health Reform Institute. Dr. Kellogg had taken his medical training at Ann Arbor and at Bellevue Hospital in New York City and came to the institution well prepared with the available knowledge of the medical world at that time. Under his direction the institution developed rapidly, and expansion followed in a dramatic manner.

When Dr. Kellogg took possession as superintendent of the institution, there were approximately 20 patients. As he organized the Sanitarium along the lines given him in the instructions

from Ellen White and from his own God-given fertile imagination, the concepts, teams, and organization of the institution flourished. Fantastic successes met the healing teams as they labored across the country and soon around the world. Treatment rooms, dispensaries, sanitariums, soon sprang up all over the country. The Battle Creek Sanitarium, as it was now called, prospered to the extent that by the turn of the century more people were employed there than were employed by the denomination in the rest of its world field. Expansion continued from a capacity of 200 patients housed in several small buildings to a capability of serving several hundred patients at the turn of the century.

Simultaneously with the development of his own work at Battle Creek, Dr. Kellogg, by force of his personality and the



The Battle Creek Sanitarium as it appeared in February, 1902.

development of some of his own problems of theology and philosophy, promoted a schism in the Adventist Church over the issues of control of the Sanitarium and some of his own peculiar theologies.

The Loma Linda School Established

The stress of the Kellogg schism was clearly felt in the efforts to establish the College of Medical Evangelists at Loma Linda in 1905 and 1906. John Burden, in association with Ellen White and under direct leadership from God, found difficulty getting local conference support and participation from the General Conference in the establishment of another medical school.

One significant fact that may explain the slowness with which this denomination began to support legitimate medical-educational enterprises was that all the early leadership of the College of Medical Evangelists were Battle Creek people. The first two presidents—W. E. Howell and Dr. G. K. Abbott—were trained at

Battle Creek. John Burden, the first manager of the Loma Linda Sanitarium and treasurer of the College of Medical Evangelists, was also Battle Creek trained. In 1914 Dr. Newton Evans came via the Battle Creek route and in 1915 was joined by Dr. Percy Magan, who was one of the early departers from Battle Creek in 1902. Both of these men had been under the influence of Dr. Kellogg. It was no secret that some of these people entertained feelings of sympathy for Dr. Kellogg's political positions, even though they did not accept his entire theological positions. This association and background undoubtedly "tainted" these people, and they were smarting under what was felt to be an unjust ecclesiastical maneuver in ousting Dr. Kellogg from church membership.

In spite of the numerous messages from the pen of inspiration, it remained actually for the clinicians, or the products of the school, to prove themselves and establish their own worth and the value of a full-fledged medical school before they could even

gain constant and certain church support. Even then, support was given sparingly. The control of the medical work remained largely in the hand of the church organization and leadership.

In 1915, when Dr. Magan arrived on campus, the school was \$400,000 in debt, and the board was quite eager to close the Los Angeles division of the campus. In addition, the threat of the first world war challenged the existence of the school, since only Class-B and above-rated medical schools would be allowed to continue in operation, and we were still striving for that recognition. But God enabled the medical school to continue.

In 1919, interestingly enough, the enrollment was about 50 students. The board feared that there were too many medical students because of the fact that there were no jobs available in the church, there was a lack of money, and it was stated emphatically that no more medical help was needed.

Even then an amalgamation of sorts with the world occurred. In

1920 the medical school at the University of Southern California closed, as did five others in the greater Los Angeles area. The College of Medical Evangelists opened its doors to the junior and senior classes of the University of Southern California and provided the completion of medical training for these students. The arrangement was a highly successful one, it is recorded, and gained a great deal of gratitude and good will for the institution.

Erosion of the Team Concept

As time passed, it became apparent that certain other trends were occurring in church-related medical work. The directing or controlling boards of medical institutions were largely constituted of the clergymen of the respective local and union conferences. Public-evangelism efforts of this church turned from a team concept of awakening ministry to that of largely sawdust-trail-type evangelism that sought to give sixty minutes to the minister to explain our feelings on the state of the dead and allotted ten minutes to the local physician to discuss the state of the living.

Ironically, the only legitimate place for physicians in the church structure came to be foreign-mission service, and many times after completing many years of service out of the country and returning to the United States for whatever reasons, the physician would find himself, even if ordained, forced to return to private practice.

We have come to the place where the physician is no longer considered a medical-evangelist but a layman in his church's activities. But this, in turn, has probably led to the physician's becoming more concerned with the image and the thrust of his church. The church, fortunately, has been responding dramatically to this awakening interest. We see better planning in our medical institutions. We see the development and autonomy of institutions with local lay members, as well as physicians, becoming members of the governing boards. Evangelism is now conducted with a purpose of promoting good will and breaking down prejudice,

and truly meeting community need.

Today's Issues

Although not all the features of the Battle Creek Massacre (as we like to term those unfortunate events of the early 1900's) are present in today's dilemma, many parallels do occur, for instance, in finance. The issue now is whether we will be entirely private and religiously organized or whether the Government will and must have a contributing say in order for the institution to survive.

Theology is again intimately concerned and involved in the battle, and we find ourselves reinvestigating our concepts of the nature of man and the bringing of healing to the whole individual. We find again that strong personalities exist in this work, and though perhaps no institution will fall on the basis of a strong personality, yet the successes of our present institutions may well depend on persistence of God-given personalities.

We do not find extremes of faddism or peculiar medical philosophy any longer among our ranks, but again, the whole concept of philosophy in terms of the method, the mission, and the message of the Seventh-day Adventist Church is brought into close scrutiny by our students, who are concerned with the lack of momentum in the church.

Today we hear discussion between members of the healing team as to what really constitutes medical evangelism. Is it a function largely of an educational nature, or is it to be a didactic approach from the pulpit, or will the ministry of Christ still be found in the office of the practitioner of the healing art?

One of the unfortunate results of the Battle Creek dilemma was the erection and propagation of an institutional approach to the church's medical commitment. We find, however, that this approach today has its difficulties in that the institutions we have espoused are facing new and unprecedented hazards. There are some 143 hospitals and 152 clinics around the circle of the globe, with more than 25,000 employees involved in delivery of medical

care under the auspices of the Seventh-day Adventist Church. That is a larger figure than is involved in any other segment of the church's working force.

We find these institutions having their distinctive features eroded in this modern day of community involvement. The community nowadays demands a say in the operation of any facility that seeks to serve its health problems. There is a struggle for control of these institutions, and the civil rights movement has erected certain challenges to the prerogatives in hiring practices, such as perhaps no longer can individuals be employed solely on the basis of religious affiliation. Unionization and the growth of the labor movement threaten to disrupt the normal structure of many of these institutions. Finally, unfortunate statistics show that annually in each of our major institutions there is a decline of 2 to 5 per cent of Seventh-day Adventists employed.

The Impact of Current Health Needs

In the world in the last decade we have seen three distinctive public-health problems that have served notice dramatically to the medical and to the religious communities that they individually are incapable of dealing with the problems of our modern life. Specifically, these problems are the health hazards of cigarette smoke; the sexual revolution that has stunned large numbers of the healing force as well as the religionists; the drug-abuse scene that is pandemic and certainly demands all community resources to aid in its control. Additionally, medical advances have brought into sharp focus the need for ethical discussions of death and dying, of organ transplantation, and of abortion.

As we view the dilemmas of the community around us, we see the growing need for health education, health evangelism, and the total medical ministry. All have served to focus attention on the need for religion and medicine to understand their own roles and to understand the roles of each other, to speak in concert to a dying world. □

Man's Allotted Span

FRANCIS J. BRACELAND

BY THE TIME this message gets into print the writer will have arrived at that age which the psalmist said is "man's allotted span," three score years and ten, and I thought I ought to write and tell you about it, for the experience is new to me. If you are like most of us you will have to be reminded of the occasion by your wife, your secretary, your daughter who bought you a necktie, or a son who bought you after-shave lotion. Actually, it doesn't hurt—there is no crossing a sound barrier, no sonic boom, no bells ring, no whistles blow—you just wake up and there you are. In fact, you are glad you did wake up and are there, for the alternative seems to be so final.

There are three things about men in this age group: One, that your memory plays tricks on you; I forget the other two. . . .

Andre Maurois said once that growing old is no more than a bad habit that a busy man has no time to form, and there is something to what he says. I have told all of my friends several times that I retired at 65 when I read in the eleventh chapter of Hebrews that Jacob died leaning on his staff, and that was what I was doing, so I stepped out. This is a bit of wistful byplay, however; I was

ready to disengage, but then I found there was no fun in reading obituaries in the *New York Times* and waiting for my own, so I took on three other jobs.

One gets occasional messages that he is no longer a youth both from inside and from outside. The outside ones indicate that you had better "act your age." The inside ones come when the old chassis begins to sputter. That is bad enough but not as serious as when the psyche begins to act up. That shouldn't happen for some time yet. There is danger of becoming "foxy grandpa," of getting crabbed and opinionated as one notes and marvels at the skill of undergraduates to resist the intrusion of worthwhile knowledge. One is reassured, however, when he realizes that the omniscience, which is an accompaniment of the twenties, will eventually give way, and those in their thirties will start to worry about the younger generation.

Mind you, the oldsters are not without fault and you can't blame the kids altogether. I sat next to a senior citizen at a dinner recently and he prattled through the soup and nuts. What it was all about he did not say. Strangely, some men who could not direct you to the corner drug store when they were thirty seem to demand and get a respectful hearing when age has further enfeebled their minds.

By the time we have moved into what are laughingly called the "Golden Years" we have formed a good many hard and fast opinions, most of which are wrong. We have given up building castles in the air—they just seem to attract more pigeons. There is no use of us getting piqued, however, because people don't seem to be interested in the fascinating stories we have to tell. For the most part people will be studiously courteous and kindly about listening, but they often get a far away look as you warm up and their gaze wanders, and more often than not they remember a pressing engagement somewhere else. Later, your wife tells you that you told that same story to the same per-

son three times that evening.

At about this time of life one's narrow waist and broad mind have completed their change of places. You'll remember that in Alice in Wonderland, Alice complained that her memory only worked one way, she could not remember things before they happened. The White Queen observed that it is a poor memory that only works backward. It is when it doesn't work either way that things get annoying. I don't forget people's names anymore; I just forget who they belong to. Most people make allowances for this and in general are thoughtful about old folks. . . . [A man] was at a famous clinic recently and when he asked them what was the matter with him, they said they did not know, but if he was a building he'd be condemned. . . .

We are warned by geriatricians that we should have a hobby, and the saying has come down to us that there are very few men who have only one interest. Of course the hobby you choose should be a seemingly one and in keeping with your age and station. . . .

Personally, I became interested in collecting clocks—a harmless way of dealing with time. For a while I tried to repair them, but one day after I repaired a cuckoo clock the bird backed out and asked "What time is it?" That put an end to my clock repairing.

One does get quite mellow, really, at this stage of the game and does not feel quite so strongly about things. Hopefully he has made a number of fast friendships and rarely thinks of enemies. . . .

Well, I forget what I started out to tell you or why I am writing to you, but anyhow just go quietly about your business. It is safe for you to look around, for nothing wants to catch up to you now. If you hear the cells dropping out of your cortex during the night, let them—you at least have enough left to hear what is going on. Happy "man's allotted span" to you when it comes your turn! □

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Francis J. Braceland, M.D., Sc.D., F.A.C.P., is a graduate of LaSalle College and Jefferson Medical College. He is at present Senior Consultant and Chairman of Planning and Development at The Institute of Living, Hartford, Connecticut.

TEMPERANCE EVANGELISM

A Suggested Answer to the Institutional Crisis

ERNEST H. J. STEED

THE INSTITUTIONAL financial crisis is looming larger every day both in government and in private sectors.

What has caused this predicament? and what signal should come in loud and clear to church leaders and members?

The first thing we discover is that the devaluation of the dollar is not the cause of the problem, but simply helped reveal the problem a little sooner than anticipated.

"We are putting Band-aids on our institutions to keep them healthy," says Harlan F. Lang, a fund-raising expert writing in *Fund Management*, July-August, 1972. "The most deceiving factor in all this is that all institutions survive terrible illnesses. Appearances are truly deceiving. Many are sicker than they seem to be" is his studied assessment. He notes the growing opinion that private institutions will have to be government financed to survive, but he points out that government institutions are also in a similar situation.

The fact is pointedly made that "few of us have enough information to realize the importance of

Ernest H. J. Steed is secretary of the General Conference Temperance Department, executive director of the International Commission for the Prevention of Alcoholism, and executive secretary of the International Temperance Association.

the changes affecting our non-profit institutions." "Uncertainty has led to apprehension and particularly intellectual debates over the future of the economic order," said United Nations Secretary-General, Kurt Waldheim, in Geneva, July 4, 1972, observing that pessimism, sweeping the world, was threatening the very existence of the economic order throughout the world.

Some believe that to discover the real cause of institutional, government, or administrative problems, we must go deeper than the need for adequate funding. Richard T. Whalen, a Nixon aide writing in *Newsweek*, July 10, 1972, on the subject, *Running Out of Money*, gives a companion summary: "Can you imagine a surgeon saying, 'I don't know where to cut'—then using the knife anyway? That's what we're about to do." Whalen emphasizes that in his opinion "The answer is not smaller government, but smarter and more responsive, directly accountable government."

Institutionalism has lost much of its influence with the public because it represents establishment and status quo. It has tended to ignore public interests while perpetuating a brand of professionalism out of touch with current human needs.

Many see it lacking the ability to organize (its size) and function, ever demanding more buildings, more equipment, more workers who become isolated from the life and actions of the populace despite their good intentions and programs.

Institutionalism has also tended to ignore and often resist others who reach the community without receiving their imprimatur. Adventists should not now find

Right. Author shows Home Help materials to members of training class. Far right. Tom Hall, a church elder in Greensboro, North Carolina, presents Home Help to Mr. and Mrs. Jack Kempton. Both have stopped smoking and are now taking Bible studies.



themselves in any such problems of financial and public support if spiritual counsel especially given was studied and heeded.

Persistently, Ellen G. White called for small institutions, whether they be schools or health institutions, making constant contact with the community through a total program, physical, mental, social, and spiritual. Church members were to be the community agents creating goodwill, rendering practical service and bringing spiritual uplift.

By personal labor reach those around you. Become acquainted with them. Preaching will not do the work that needs to be done. Angels of God attend you to the dwellings of those you visit. . . . By visiting the people, talking, praying, sympathizing with them, you will win hearts. This is the highest missionary work that you can do.—*Testimonies*, vol. 9, p. 41.

Recently in California a large number of government mental health institutions were closed, not because of few patients but the inability of government to serve the increasing sickening society. What was the alternative? A top State government medical officer told me at a chaplains' meeting—"They will have to ultimately be treated in the home." This is in no way an isolated opinion. The long ignored home and the centralized institution will undoubtedly take on new meaning in the near future.

There are not enough health professionals or therapists to contact homes; most medics for instance have declined home visits for years. It means that the time is ripe for Adventist members to step into the breach with the divine blueprint.

Many have no faith in God and have lost confidence in man. But they appreciate acts of sympathy and helpfulness. As they see one with no inducement of earthly praise or compensation coming to their

homes, ministering to the sick, feeding the hungry, clothing the naked, comforting the sad, and tenderly pointing all to Him of whose love and pity the human worker is but the messenger,—as they see this, their hearts are touched. Gratitude springs up, faith is kindled. They see that God cares for them, and as His Word is opened they are prepared to listen.—*Review and Herald*, May 9, 1912.

An Adventist Community Plan is one of the answers with the placing of modern, professionally prepared material into the hands of our members to give "Home Help—for Alcohol, Tobacco, and Drug Problems." This temperance visitation ministry, aided by the lay activities and youth departments, is offering our people a head start to show what Adventists can do to compensate for public institutions that are hopelessly inadequate and frustrated in their efforts.

This doesn't mean our institutions will be replaced—rather such ministry will give community support, restoring purpose and meaning to many of our institutions. Already the Five-Day Plan to Stop Smoking is creating such community understanding for our institutions.

"Often intemperance begins in the home . . . right principles in regard to temperance could be implanted."—*The Ministry of Healing*, p. 334. This is true preventive medicine.

With the abundance of intemperance in the land, God has given us a message—an answer—indeed "something better" to offer.



A Washington, D.C., resident tells how impressed she was at the interest shown in her by Home Help visitors.

It is of little use to try to reform others by attacking what we may regard as wrong habits. Such effort often results in more harm than good. . . . We must offer men something better than that which they possess, even the peace of Christ, which passeth all understanding.—*Ibid.*, pp. 156, 157.

Temperance is therefore a total message of victory, a spiritual message dependent entirely upon Christ. "In the family circle and in the church we should place Christian temperance on an elevated platform."—*Temperance*, p. 165.

It is not necessary to be an expert or a professional to give the message of temperance as the answer to these problems through Home Help or other temperance-witnessing programs. Home Help, along with practical aids—super 8mm films, the loan of long-playing records, books, and magazines—provides an effective means of witnessing.

Every church member can extend this message of deliverance through Christ to a needy world living in intemperance. "Let those who have their Bibles and who believe the word of God become active temperance workers. . . . We want everyone to be a temperance worker."—*Ibid.*, p. 236.

Thus our members working, cooperating in temperance, lay activities, and medical missionary work in the home, supported by the institutional program will safeguard our institutions, strengthen our outreach, and fulfill the plan that: "The Lord's people are to be one. There is to be no separation in His work. . . . In God's work, teaching and healing are never to be separated."—*Testimonies*, vol. 8, p. 165.

It could be that Home Help visitation and similar approaches are just the answer needed to meet the institutional crisis of our day. □



Spotlight on Health

PROBLEMS WITH THE PILL

A new vitamin supplement put out by Mead Johnson and Co. has been formulated to take into consideration alterations in vitamin and mineral requirements of women taking oral contraceptives. In an oral contraceptive regimen, needs appear to be increased for vitamins B⁶ and B¹² and ascorbic acid, as well as for folic acid and zinc. (*Journal of the American Dietetic Association* 62:81, 1972.)

Women taking oral contraceptives show a significant reduction in serum vitamin B₁₂ levels. This reduction can occur within five months, and serum levels may fall to values indistinguishable from other forms of vitamin-B₁₂ deficiency. Despite drastic reductions in some women, no anemia or evidence of tissue depletion was detected, and no detectable change in serum-B₁₂-binding proteins occurred. There was also a fall in serum-folate levels, and folate therapy had no effect on serum-B₁₂ levels. Also to be considered is the possibility that neurologic damage might occur with indiscriminate use of folic acid. (*Journal of the American Medical Association* 221:1371, 1972.)

SAFETY OF CANNED FOODS

Food and Drug Administration (FDA) regulation of commercial canning, transport, and storage assures quality and safety. The law does not require dating of canned goods, but most packers stamp a code indicating the packing date on the can. Usually foods in rusted or dented cans are safe if there is no leakage. Sometimes the inside of the can is discolored (brown, blue, or black stains caused by the release of sulfur from certain foods); this is not harmful. An "etched" pattern that sometimes appears in cans containing fruit juice is not harmful. A regular turnover of canned foods about once a year is recommended, since quality deteriorates over a long period. (*FDA Consumer* 6:26, 1972.)

LIFE SPAN GAINS 22 YEARS

"A child born today in the United States can expect to live about 22 years longer than his grandparents. That's a gain of 44.5 per cent—or nearly half a lifetime of life span added since 1900.

"The figures reported in *Update*, a publication of the American Medical Association, are based on life expectancy data for 1971, recently released by the U.S. Public Health Service.

"Only two remaining killers—heart disease and cancer—account for higher death rates now than at the turn of the century. Heart disease, currently the number one killer, now claims 358.4 lives each year for every 100,000 Americans while the death rate for second-ranking cancer is 160.9 per 100,000."—AMA News Release, January 1, 1973, quoted in General Conference Health Department, "Facts You Can Use," May-June, 1973, vol. 2, No. 3.

SUGAR CONSUMPTION

"In the United States, consumption of refined sugar has doubled in the past 70 years and is now at least 99 pounds per person per year (compared with 127 pounds in Ireland, 120 in Holland, 115 in Australia, 110 in Denmark, 107 in New Zealand, and 99 in Canada), or about 1.9 pounds per week. The U.S. figure may well be higher, however, since many methods of recording dietary intake tend to underestimate. According to three researchers at the State University of Iowa, average American consumption may be as high as 200 grams per person per day, or an almost incredible 170 pounds per year."—*Medical World News*, 12:39, 1971, quoted in Public Health Association of Seventh-day Adventists, *PHASDA Facts*, June, 1972, vol. 6, No. 2.

CANCER OF THE ESOPHAGUS TIED TO SMOKING, DRINKING, IN MANY PARTS OF WORLD

The combination of heavy cigarette smoking and alcohol drinking is more frequently implicated in the cause of cancer of the esophagus than any other factor, according to Sir Richard Doll, Regius Professor of Medicine at Oxford University, speaking at a seminar in Bangalore, India.

"It is more likely that alcohol affects the metabolism of cells and makes them more sensitive to the carcinogens in the drink and tobacco," he reported.

Dr. Takeski Hirayama, of the Japanese National Cancer Research Institute, supported this thesis and reported that "esophageal cancer was very high among those who were both heavy smokers and heavy drinkers."

The high consumption of home-brewed rum was pointed out as a contributing factor to esophageal cancer in Puerto Rico, by Dr. L. Martinez, director of Puerto Rico's Cancer Control Program of the Department of Health. (*Hospital Tribune*, Feb. 21, 1972, vol. 6, No. 4.)

TEEN-AGERS AND RISK FACTORS IN CORONARY HEART DISEASE

"Although the major interest in arteriosclerotic vascular disease has been directed toward males in the fifth decade of life and older, the period in which clinical complications become increasingly common, a consideration of the prolonged course of the underlying atherosclerosis suggests that it is to the second decade that attention aimed at prevention must ultimately be turned. This is the time when the factors associated with rising risk among adults (and the environmental factors influencing these factors) begin to operate. This is when patterns of eating, energy expenditure, and cigarette smoking balance become established. Poorly regulated energy balance leads to the relentless weight gain characterizing most Western adult populations.

Levels of blood cholesterol and other lipids begin their rise to ranges in adulthood which characterize essentially our entire male population as hyperlipidemic by worldwide norms."—*American Journal of Clinical Nutrition* 25:61, 1972, quoted in Public Health Association of Seventh-day Adventists, *PHASDA Facts*, March, 1972, vol. 6, No. 1.

FOOD ON THE RUN

"People are developing new eating habits. They eat convenience foods, prepared foods that come in boxes, and foods frozen in trays. They eat drive-in meals and take-out meals. They eat snacks. This dramatic increase in use of snacks and convenience foods, a number of experts believe, is one reason for the uncomfortable fact of increasing malnutrition in this country. The 1965 USDA Food Consumption Survey found that over 20 per cent of the people in this country were buying 'poor' diets, compared to 15 per cent in 1955. ('Poor' diets are defined as those that provide less than 2/3 of the recommended dietary allowance of 1 or more of 7 essential nutrients.)"—*Consumer Marketing Information*, August, 1971, quoted in Public Health Association of Seventh-day Adventists, *PHASDA Facts*, March, 1972, vol. 6, No. 1.

WHERE CALORIES COME FROM

"Each year the U.S. Department of Agriculture calculates how much each major group of food contributes to the supply of each of 14 nutrients and food energy. The result is a table published in the November, 1971, issue of *National Food Situation*. One of the most interesting columns, especially for those trying to take off pounds or keep them off, lists where the calories come from. About

86 per cent of the total comes from meat, dairy products, fats and oils, flour and cereal products, and sugars and other sweeteners. All fruits and vegetables, fresh and processed, provide only 8.6 per cent of the calories. Fruits and vegetables provide almost all the vitamin C—94.4 per cent. They also provide 29.8 per cent of the vitamin B₆, 25.4 per cent of the magnesium, 19.9 per cent of the vitamin A, 19 per cent of the thiamine, and 16.6 per cent of the niacin."—*Nutrition Notes*, July, 1971, quoted in Public Health Association of Seventh-day Adventists, *PHASDA Facts*, June, 1972, vol. 6, No. 2.

VITAMIN C AND IRON AVAILABILITY

"Iron nutrition presents a major problem in the U.S. population, not because the dietary intake of this element is insufficient, but because some of the iron is poorly available for absorption. In a study of iron as it occurs in different foods, U.S. Agriculture Research Service scientists discovered that the iron contained in eggs is only 1/5 as available as a standard iron salt. The addition of low levels of vitamin C to the diet of rats greatly increases the absorption of iron from eggs, but it does not alter the availability of iron compounds, which are well absorbed anyway. Similar findings have been obtained by others in humans where orange juice appears to increase the absorption of various iron compounds. These findings, if applied in planning menus and food combinations, could greatly alleviate the existing iron-deficiency problem in the United States."—*Progress Report of the Human Nutrition Research Division*, U.S. Dept. of Agriculture, July 1, 1971, quoted in Public Health Association of Seventh-day Adventists, *PHASDA Facts*, March, 1972, vol. 6, No. 1.

Profiting From His Prophet

SMOKERS' CHILDREN HAVE HIGHER MORTALITY RATE

SCIENCE:

"The latest annual report of Congress by the Public Health Service on the consequences of smoking emphasizes that '12 retrospective and prospective studies have revealed a statistically significant relationship between cigarette smoking and an elevated mortality risk among the infants of smokers.' There is a 'strong probably causal association between cigarette smoking and higher rate fetal and infant mortality among smokers' infants.' " ¹

ELLEN G. WHITE:

Years ago, Ellen G. White described some of the effects on

children brought about because of their parents' smoking habits. She said that "tobacco users may, and do, transmit their insatiable craving, their inflamed blood and irritable nerves, to their children." ² She stated that, in addition, the tobacco user "transmits . . . enfeebled intellects, and weak morals to his children. . . ." ³

In further incrimination of the tobacco habit, she wrote, "Women and children suffer from having to breathe the atmosphere that has been polluted by the pipe, the cigar, or the foul breath of the tobacco user. Those who live in this atmosphere will always be ailing." ⁴ Becoming more specific, she

continued, "The infant lungs suffer, and become diseased by inhaling the atmosphere of a room poisoned by the tobacco user's tainted breath. Many infants are poisoned beyond remedy by sleeping in beds with their tobacco-using fathers. By inhaling the poisonous tobacco effluvia, which is thrown from the lungs and pores of the skin, the system of the infant is filled with poison. While it acts upon some infants as a slow poison, and affects the brain, heart, liver, and lungs, and they waste away and fade gradually; upon others, it has a more direct influence, causing spasms, fits, paralysis, and sudden death." ⁵

¹ *Hospital Tribune*, Feb. 19, 1973; cited in *Preventive Medicine Memo*, April, 1973, Loma Linda University, School of Medicine.

² Ellen G. White, *Patriarchs and Prophets*, p. 561.

³ —, *Testimonies*, vol. 4, pp. 30, 31.

⁴ —, *Temperance*, p. 58.

⁵ —, *Ibid.*, pp. 58, 59.



PHOTO BY SYDNEY M. CLEVELAND

God's Appointed Role for Women

FAY TAYLOR

TODAY AS NEVER BEFORE women are playing a bigger role in our modern society. I have before me three magazines all dated March, 1972. Two of them are *Reviews*. The other is a secular magazine called *Time*. Each *Review* has an article on women. The *Time* magazine is a special issue devoted almost entirely to women. Some of the titles of the many articles found in this magazine are "The New Woman, Where She Is and Where She's Going;" "Woman's Liberation Revisited;" and "Toward Female Power at the Polls." The *Review* articles are entitled "Jesus and Women" and "Paul and Women." (I really appreciate these articles very much. If you have not read them, they are the March 16 and March 23 issues. I'm sure you will enjoy them.)

Perhaps as Seventh-day Adventist women we need to take a new look at the role of Christian

women. We need to settle in our own minds just where we fit into the plan of God. Has our role changed in these modern times? The secular magazine mentioned before seems to think so.

As the *Review* articles mention, in Christ's day the status of women was very low. They were not allowed by custom to speak in public, nor even allowed to read the Scriptures. Men were not allowed to speak to them in public. *Today, where do we stand?* Are women inferior to men? Some have taken the writings of Paul in Corinthians out of context and say they are inferior, forgetting that Paul also wrote in Galatians that there is neither male nor female to God for all are one in Christ. Then does God have a place and a plan for women here at the close of earth's history? Will God use women to help finish the work? He surely used them in the past. Read these statements: "In ancient times the Lord worked in a wonderful way through consecrated women who united in His work with men whom He had chosen to stand as His represen-

Fay Taylor is a missionary homemaker in Beirut, Lebanon. Her husband, R. W. Taylor, is Ministerial secretary of the Afro-Mideast Division.

tatives. He used women to gain great and decisive victories."—*Medical Ministry*, p. 60.

How did Jesus regard women? In His treatment of them He showed that He regarded them as equal with men in responsibility to God. We find in many instances He deliberately disregarded custom pertaining to the inferiority of women. He used godly women to assist in the work of soul-saving just as surely as He used the disciples. To a woman was entrusted the first resurrection message. In Paul's work we find women sharing in the work of ministry, service, and sacrifice in the early church. "Paul had high esteem for women who were truly converted and active in their witness. Many, whom he mentions, worked with him personally. Of the 25 people mentioned in Romans 16, eight are women."—*Review and Herald*, March 23.

Then, if women are equal to men in their responsibility to God, just how are they to work for their Lord? In the secular magazine mentioned, women were pictured as trapped in laundry rooms, imprisoned in houses caring for children, or slaves to dishes and diapers. Have women reached a higher sphere, now that they no longer are needed as "homemakers" and mothers? (I do not like the word *housewife*. I am not a wife to a house. I am a homemaker.) According to the Spirit of Prophecy there is a danger that women will want to enter a higher sphere than that which God has assigned them. "In their desire for a higher sphere, many have sacrificed true womanly dignity and nobility of character, and have left undone the very work that Heaven appointed them."—*Patriarchs and Prophets*, p. 59.

Then we need to find out just what that Heaven-appointed work is. We want to fulfill our role as women in God's appointed way. In God's plan women were used and will be used to help finish the work of the gospel. But how? Where are we most needed?

Satan loves extremes. He uses this weapon very skillfully in his work of deception. Now that the role of women has been elevated and brought to some degree of equality, Satan is using the ex-

treme view by advocating that women are now on such a high plane that homemaking is degrading. The "in thing" is for women to work outside the home. Satan has succeeded well in degrading the true work of women in the eyes of the world so that it is becoming out of date to see a woman at home with her family. He has succeeded well in glorifying the woman who works out. What a master tool Satan has produced here to destroy our homes and hence our complete society!

Mothers who consider home duties uninteresting and monotonous need to take a second look

at their attitudes. Perhaps if more time were spent in making home "the happiest place on earth" it would become more challenging. Mothers who insist on getting away from the home and children to pursue their own careers manifest an extremely selfish spirit. Somewhere they have lost their sense of values. No matter how competent and reliable a babysitter may be, she can never take the place of the mother to the child. That child will suffer the lack of a mother's tender love and care. And this could be manifested sooner or later in some adverse character development.

As leaders among women, we

Dear Kay:

How can a hurried, harried mother get everything done and still keep her reason?

To answer your problem I am going to quote an article Mrs. Gary Rust shared with the women of the Chesapeake Conference. She says it was adapted from the April 7, 1921, issue of the *Review and Herald*. This is only one suggestion for keeping home happy. There are many others.

"If I could have only one wish about my mother, I think I would wish that she would never again say 'Hurry!'

"In the morning, she says, 'Time to get up, Mary; now hop out of bed,' and then she goes back to her room. While I lie still to see if my eyes will move and make up my mind to tell my feet to move, her voice gets crosser and crosser, and she calls, 'Mary, didn't you hear me tell you to get up? Get up at once! Hurry!' All day long it's 'Hurry, hurry!' Hurry to school and hurry through lunch, and then, last of all, just as I am having a nice time sitting on daddy's lap, looking through a picture book, it's 'Hurry now; run on to bed.'

"But my mother doesn't always do things right away as soon as she is called. Lots of times I call her and I call her and I call her, and she says, 'Wait a minute,' and she gets angry and says, 'Don't

call me that way, Mary, it makes me nervous.'

"And once mother told me to wash my hands, and just as I was deciding whether to use hot or cold water, she told me five times to hurry and wash them right away. When I told her it made me nervous to have her call me that way, she said, 'That's silly, Mary. Little girls don't get nervous.'

"When I go to visit grandmother, she never says, 'Hurry!' She just comes into my room in the morning, and puts a big clock on the table so I can see it, and says, 'Now, my dear, I want you to race with this hand. See if you can be dressed before it runs down here to half-past seven.' And I keep looking and looking at the hand of the clock and dressing so fast, so fast that I always beat that hand down to half-past seven.

"I wish my mother would do that with me. But when I tell her about it, the only answer I get is 'I haven't time for games, Mary.'

"Grandmother has raised lots of children and learned how already. I guess my mother is just practicing on me."

These are the thoughts of a young harried little miss. One must try to organize one's time, have boundless patience (which is promised), and have a sense of humor, too.

have a grave responsibility to exemplify true motherhood by being mothers who choose to stay at home because this is where we find our greatest joy and happiness. Mothers who sense the high responsibility of rearing our children for God. Mothers who realize that "in the formation of character, no other influences count so much as the influence of the home" (*Education*, p. 283). And mothers who realize that "more than any natural endowment, the habits established in early years will decide whether a man shall be victorious or vanquished in the battle of life" (*Messages to Young People*, p. 134).

Let us read further Spirit of Prophecy quotations so we may intelligently understand why as Christian mothers we should choose to stay at home with our families and fulfill our Heaven-appointed role as women. These quotations need no additional comments.

"The mother's influence never ceases. It is ever active, either for good or for evil; and if she would have her work abide the test of the Judgment, she must make God her trust and labor with an eye single to His glory. Her first duty is to her children, to so mold their characters that they may be happy in this life and secure the future, immortal life."—*Welfare Ministry*, p. 158.

"The mother who trains her children for Christ is as truly working for God as is the minister in the pulpit."—*Prophets and Kings*, p. 219.

"We may safely say that the dignity and importance of woman's mission and distinctive duties are of more sacred and holy character than the duties of man. . . . Let woman realize the sacredness of her work and, in the strength and fear of God, take up her life mission."—*Testimonies*, vol. 3, p. 565.

"God has given the mother, in the education of her children, a responsibility paramount to everything else."—*Welfare Ministry*, p. 158.

"Never will woman be degraded by this work [in the home]. It is the most sacred, elevated office that she can fill."—*Testimonies*, vol. 3, p. 80. □

A Personal Note From Kay...

Dear Shepherdesses,

My husband and I worshiped in the Rockville, Maryland, church Sabbath. It was a sweet service of communion with the Lord and fellow believers. The church sanctuary is almost square with brick interior. The congregation sit in pews facing the altar on all sides. The organ is in the balcony. The communion table is covered with a white homespun linen cloth, laid with hand-made pottery—a plate, pitcher, and goblet—reminding one of the cleansing available through Jesus. Three wrought-iron angels fly on the outside of the church proclaiming the message of Revelation.

Hazel Bowen used the text in Job 35:10 "God my Maker . . . giveth songs in the night," as a basis for her report to the Sabbath school. I asked her to let me use her report here.

Our hearts have been saddened as we have heard of the many deaths that have recently occurred in the ranks of our workers. We can only imagine the sorrow and emptiness it has brought to our sister Shepherdesses in Arizona, in California, in Oregon. Sickness, death, mourning, and pain seem to be a human experience that comes into all our lives at one time or another.

Hazel says the thoughts in her Sabbath school report were inspired by an article she read in *Decision* magazine and then put into her own words. She said she wished she could be more like Job when life's burdens seem overwhelming (and don't we all).

"Anyone can sing during the day when the sun is shining, life is happy, and things are going along just right. These are times when it is good to be alive! When the cup is full, man draws inspiration from its overflow. It is easy enough for a wind harp to whisper sweet music when the winds blow, but the difficulty is for music to come when no winds blow.

"It is easy to sing when we can read the notes by daylight, but the skillful singer is he who can sing when there is not a ray of light to read by. He sings from his heart and not from a book—from that inward part of his own living spirit, whence notes of gratitude pour out in songs of praise.

"But man is subject to change. If he is put in a desert where no flowers are, and where there is no water, will he still sing? When the bliss of a full life is taken away and replaced by fetters of body or spirit, then it is hard to sing.

"But God *has* promised songs in the night. He is patiently waiting for us to turn to Him for this wonderful experience.

"God loves to hear His people sing in the night . . . especially in the night . . . then He knows we are inviting Him to stay close by. At no time does He love His children's singing so well as when they give a serenade of praise under His wide sky window. 'Ah,' says God, 'that is true faith that can make them sing praises when My face appears to be hidden from them.'

"Sing, Christian! Sing, for singing pleases God. Sing because it will cheer *you*. Sing because it will cheer your companions. There are broken spirits, besides your own, that will be lifted because of your gratitude and praise. . . .

"Keep a cheerful, happy heart, a contented spirit, and you will prove Christianity better than all the wise men that ever lived . . . and best of all, because of your inward spirit, you will have songs in the night."

May those who sorrow know God's healing love. May we all have a song in our hearts as we face life today.

With love,
Kay

Making the Sermon Perfectly Clear

Steven P. Vitrano

CLARITY and coherence should characterize Christian preaching. If the preacher is to "encourage" and "charge" men "to lead a life worthy of God," (1 Thess. 2:12) what he says must not be muddled, ambiguous, or confusing. Careful consideration should be given to the following points that make for *clarity* in preaching:

Simplicity

Simplicity is the key to clarity. Simplicity, in this context, must not be confused with stupidity, dullness, or crudity. Rather, it should be understood in the sense that Ellen G. White uses the word. In *Gospel Workers*, page 170, she writes, "Ministers should present the truth in a clear, simple manner." What she means is perhaps best illustrated in the references she makes to the preaching of Jesus. For example:

In these words [sermon on the mount] spoken by the greatest Teacher the world has ever known, there is no parade of human eloquence. The language is plain, and the thoughts and sentiments are marked with the greatest simplicity. The poor, the unlearned, the most simple-minded, can understand them. —*Testimonies*, vol. 5, p. 254.

One of the great challenges in preaching is that of making the profound simple, of making clear to men who are finite what has been revealed by the One who is infinite.

One Central Theme or Subject

For the sake of clarity, every sermon should have one central theme or subject. This central idea should run throughout the sermon, and every other element in the sermon should be related

to it. This is because the average audience can not accommodate more than one basic concept in the time ordinarily given to a sermon. Moreover, the preacher can not adequately develop more than one theme in that amount of time. To burden the mind with too many unrelated ideas at any one time is to create confusion and bewilderment. It is to this point that Mrs. White speaks in *Testimonies to Ministers*, pp. 309, 319:

You have made of none effect many precious ideas, by mixing them with other thoughts which have come to your mind, but which had no bearing on the subject. That which is far from the subject under consideration should find no place in your discourses.

The ideal toward which to strive is that of gathering the whole of your sermon into what is called a "topic sentence." When you can summarize in one sentence all that the sermon is designed to say, you have a sermon that, in this respect at least, is characterized by clarity.

The "Precise" Word

It is said of Jesus that He "did not use long and difficult words in His discourses; He used plain language, adapted to the minds of the common people."—*Gospel Workers*, p. 169. This does not encourage indolence in vocabulary development. While we should use simple words that are commonly understood, we need to use the "precise" word. This is the word that best expresses the thought. To do this requires a large vocabulary rather than a small one. The more words you know, the better able you are to choose the right word.

You will recall from the statement quoted above that Jesus used "plain language." This does not mean that Jesus disregarded the rules of grammar and syntax. His speech was not uncouth just because it was "plain." His was a proper usage of the language of the people. His sentences were simple, uncomplicated, and short.

Too often we carry the impression that good grammar and syntax go with sophisticated eloquence but not with "plain language." This is not so. These rules were devised in order to make for clarity and precision of expression.

Proficiency in the use of language does not come by accident. While it is true that some have more of a "gift" for fluency in speech than others, even the gifted must strive for excellence. In this striving two things bring rich rewards—reading and writing.

Read material that is well written but not difficult and complicated. Read that which impresses you with its simplicity and clarity, but which is rich in thought and profound in truth. As you read be sensitive to that which makes what you read clear and understandable. Notice the choice of words, the way they are put together, the kind of sentence structure, the effectiveness of good grammar, and the development of the main theme or subject.

Write out what you plan to say. This is painful to be sure. But that is all it costs and the rewards to you in your ability to use language effectively far outweigh the cost. What a tragedy when a preacher gets into the pulpit and knows what he wants to say but just cannot put it into words! How different it might have been had he taken the time to put it into words before he entered the pulpit!

Read and write; write and read. You will find as time goes by that your speech will improve with the discipline. Clarity is worth every effort we make to achieve it, especially when it has to do with the sacred work of preaching. □

EVERYONE knows that as soon as body temperature rises even as little as 2° or 3° F. above normal that an individual is ill. For a human body to operate efficiently, the temperature of that body must be regulated within a very fine limit. We call this and other regulatory functions of all biological systems, homeostasis. Homeostasis is the tendency to regulate the internal environment, keeping it in a steady state. Physiological constancy is the first biological commandment and the great struggle in most animals' lives is to avoid change. Another example is demonstrated by the fact that if the concentration of salt in the blood of a man or animal is increased or decreased by only one half of one per cent, death results. The maintenance of the constancy of the internal environment underlies almost every physiological function.

An organ of the body does not exist alone. It is a dynamic part of a dynamic system, which in turn cooperates with every other system of the body. The nervous system, the blood circulatory system, and the endocrine system of hormones are closely interrelated to maintain a fine balance in blood flow. Then the muscle system, the digestive system, and the respiratory system are all tied in together with blood circulation. One system or organ of a system cannot and does not stand alone, but is dependent upon the stimulations, inhibitions, and energy materials from a finely controlled total body.

All of this clearly illustrates the psalmist's declaration that we are "fearfully and wonderfully made" (Ps. 139:14). Another very significant point is that the more we learn about the interrelationships

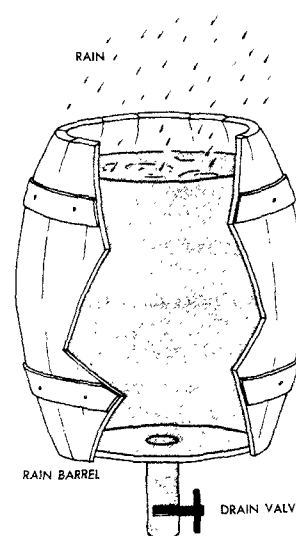
Asa C. Thoresen is chairman, biology department, Andrews University. He received the Ph.D. degree from Oregon State University and has led three biological expeditions to the headwaters of the Amazon in Peru.

HOMEOSTASIS— Evidence for Instant Creation

ASA C. THORESEN

of these wonderful body systems, the more we become convinced that they could not possibly come about as the result of the slow, gradual process of evolutionary change.

In 1948, an MIT scientist, Norbert Wiener, wrote a book entitled *Cybernetics* in which he describes the phenomena of control systems applicable both to machines and living systems. Physiologists quickly recognized the importance of cybernetics to the study of body systems. Since then cybernetic analysis has been an active research topic for physiological systems, and although there is still much to learn, progress has been made in our understanding of several body functions. We can now apply mathematical formulas to describe a few of the constant actions and reactions of the body. These regulating systems tend to prevent changes in



A steady state is maintained because the amount of water running out of the barrel is equal to the amount of rain entering.

Illustrations from Robert I. Macey, *Human Physiology*, © 1968, pp. 5-7. Reprinted by permission of Prentice-Hall, Inc., Englewood Cliffs, New Jersey.

value of a physiological variable. This is homeostasis.

If regulation of the behavior of a biological system is to be realized, the output of the system must be fed back to an error- or change-detector system. No control is possible without such feedback functions. Two basic types of feedback are noted. One is called positive feedback, in which the feedback signal increases when the system's input system increases, and decreases when the input signal decreases. This positive feedback adds to the input signal, thus resulting in instability or the opposite of regulation.

The second type is negative feedback, which causes the output to be decreased when added to the input signal, resulting in stability. Negative feedback systems, then, are the important controlling systems. The variety of regulating systems in the body is astounding. Some feedback systems take the form of nerve impulses in which the output signals are most often recorded by receptors such as pressure receptors, stretch receptors, touch receptors, heat and cold receptors, chemoreceptors and pain receptors. Error detectors are usually located in the brain stem. In chemical control, error signals may be slight differences of concentration from

normal values, while the controlling system may be a whole system of complex reaction-accelerating enzymes.

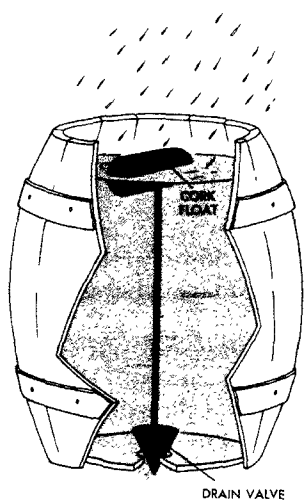
Another interesting factor is the ability of these finely regulated systems to adapt to changing environmental conditions. One often refers to his not being acclimatized to a particular climate. Once acclimatized, the individual feels fine and can function normally, but changes of this nature take a few days for the body systems to adjust. We may call this built-in adaptability, but even then the changes are confined to within fairly narrow limits.

In order to describe all of the details of the various interrelated systems of the body, a whole textbook of space is needed. Each system is so highly intertwined with other systems that it would be impossible for any one system to function alone. F. S. Grodins in his book, *Control Theory and Biological Systems*, describes in detail the cybernetics of the respiratory control of the carbon dioxide content of alveolar air in the lungs. Carbon dioxide is an end product of metabolism. It is not only a waste product, but also a very potent and necessary physiological chemical, and some must be retained in the body. Too much retention produces undesirable

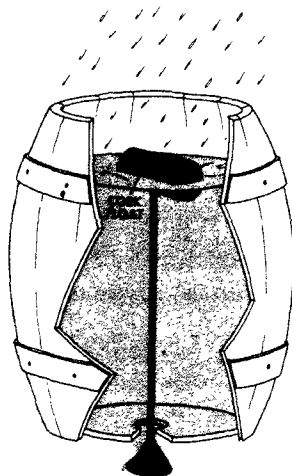
How can we rationally claim that such intricate systems came into function by mere chance?

effects, and to control this, the body has a mechanism called the respiratory chemostat. This chemostat samples the quantities of carbon dioxide, oxygen, and acidity, and feeds back the information to a controlling system where the levels are compared with the command signals set by the demanded level of need for the three chemicals. The output of the controlling system is defined by actual breathing (ventilation of the lungs) where more carbon dioxide is emitted and more oxygen absorbed. The liberation of carbon dioxide causes an adjustment in the acidity and alkalinity properties of the blood. Disturbances of the system include increased carbon dioxide production in cellular metabolism, increased carbon dioxide (or decreased oxygen) in the air breathed, and the addition of acidic substances into the body.

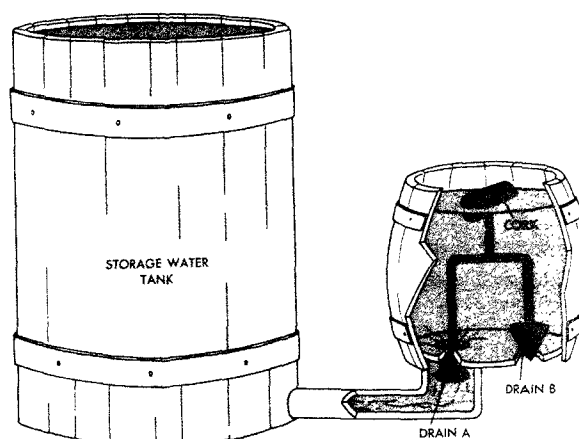
In addition to the chemoreceptors of the controlling system that are stimulated by increased carbon dioxide and acidity, and de-



If the amount of rain entering the barrel varies, the automatic drain valve compensates for the change, maintaining a steady state. This is an example of **negative feedback**.



The steady state is abolished if the amount of rain increases, thus raising the cork float and closing the valve. It is also abolished if the amount of rain decreases, thus lowering the float and opening the valve. Both cases are examples of **positive feedback**.



If a storage tank is added to the system, a steady state can be maintained during periods of drought, as well as during periods of rain. Rain causes Drain B to open, keeping the water level constant. During drought, water evaporation from the barrel causes Drain A to open, allowing water from the storage tank to enter. At the same time the valve at right closes.

If all the physiological systems in the human body were to function separately, the end result would be chaos. There could be no functionally whole organism.

creases in oxygen levels, there is a direct effect of all three chemicals on the recording cells of the respiratory center in the brain stem, or medulla oblongata. There are also nerve functions that result in increased or decreased nerve stimulation of the respiratory muscles. Breathing rate also influences heart rate, through pressure receptors located in large arteries, and the pressure in these arteries varies with the breathing cycle again under control of a complex feedback system from the brain centers in the medulla.

It is clear that each of the physiological systems has an influence on the function of all the other systems, and it is this interaction of systems that makes the study of physiology so complex. If all the systems were to function separately, uncoordinated, the end result would be chaos. There could be no functionally whole organism. Coordinating systems are essential to life. The nervous system, the endocrine system and all of its complex chemical hormone messengers, and the enzyme system that promotes chemical reactions are all important aspects of body control. The nerve system acts as a direct communicating system, and the blood circulation serves to transmit the chemical messengers. Nerve impulses transmit quickly and are short-lived, while hormones, depending upon the slower blood stream for distribution, are slower but more sustained in their action. But the release of hormones is dependent upon nervous inhibition or stimulation, or stimulation or inhibition from other hormones, and nerve impulses are guarded by enzymes and hormones. So once again we see marvelously intricate systems of positive and negative feedback to keep all systems in carefully balanced function.

The nervous system also includes the mechanics that give power of interpretation of sensations, thought, the ability to originate ideas, and the motivation to function according to ideas conceived. Physiologists find that these associative functions are most intriguing but they are also the least understood because of their extreme complexity. The organization of the brain is known only in its general plan, while its inner ability of the highest level associative functions and memory are not yet comprehended.

Movements of the parts of the body can be made purposeful and coordinated only by the interaction of many control systems originating in the cerebellum, midbrain, basal ganglia, and motor cortex areas of the brain. The autonomic (or automatic) control of the nervous system is divided into two main channels: the sympathetic and parasympathetic. Each opposes the reaction of the other. For example, the sympathetic system dilates the iris of the eye, the parasympathetic constricts it; the sympathetic stimulates heart muscle, the parasympathetic inhibits it; and along with many other functions, the sympathetic system relaxes muscles of the bronchiolar tubes in the lungs whereas the parasympathetic system constricts the bronchioles.

The hypothalamus of the fore-brain seems to be the master control center for the regulation of many internal body conditions. The hypothalamus has a center for controlling the flow of hormones from the pituitary or the "master" endocrine gland. The pituitary in turn sends hormones coursing through organs such as the thyroid, parathyroid, adrenals, ovaries, testes and even the placental hormones when formed. As feedback systems, some hormones are produced that trigger further action or cessation of activity in the pituitary through messages transmitted from the hypothalamus.

It has already been pointed out that the sympathetic system is stimulatory to the heart, whereas the parasympathetic is inhibitory. Sympathetic nerves going to the heart from the spinal column are called cardiac accelerator nerves.

These nerves when stimulated cause a chemical called sympathin to be formed at their endings within the heart muscle. Sympathin speeds the heart and strengthens its beat.

Parasympathetic nerve fibers come from the brain by way of the vagus nerves. These cardiac inhibitor fibers end in the heart tissue and stimulation causes a chemical to form, which slows the heartbeat. Enzymes destroy the chemical soon after it is formed so that continued slowing down does not occur. The two sets of nerves at their respective centers are also closely associated with centers for vasoconstriction and vasodilation, which are the control centers that expand and contract the blood vessels, thus stimulating or inhibiting the flow of blood to the tissues. All of these systems are tied in with even more complex systems that have to do with salt balance and kidney excretion, muscle activity, cellular metabolism, oxygen demand, temperature control, breathing rate, nutritional status, blood pressure control, heart volume control, and others that physiologists know little about.

We could add the examples of digestive control, urine output, and kidney function, the buffering systems controlling blood chemistry and details of the interacting systems of temperature regulation, all of which are complex and highly integrated systems interdependent upon the others for their homeostatic operation.

What is the point of the discussion of these intriguing systems? It is this. How can we rationally claim that such intricate systems came into function by mere chance, by the slow gradual process of evolutionary change? It seems obvious that one system would be chaotic and non-functional without the other. The whole body with all of its working systems functioning as a unit must necessarily come into existence at once in order to have a living body. This most fundamental principle, homeostasis, is perhaps the greatest evidence for instant creation by a Designer who is greater than science reveals, and who should become ever greater to us as our knowledge grows. □

Recommended reading

Dove of Gold, Leslie Hardinge, Southern Publishing Association, Nashville, Tennessee, 1972, 191 pages, \$2.95 (paper).

This book not only explains the significance of the Golden Dove, which is the Holy Spirit, but also discusses such symbols as the manna, seal, earnest, oil, dew, wind, fire, hand, and eye. Dr. Hardinge writes that "God reveals Himself more through illustration and symbols than He does through propositional statement," and, therefore, in *Dove of Gold* he approaches the work of the Holy Spirit allegorically, finding spiritual meaning even in the minutiae of the symbols employed by inspiration. You will find some interesting ideas in this book.

Charles Mellor

Psychology and the Christian Religion, David Duffie, M.D., Southern Publishing Association, Nashville, Tennessee, 1968, 160 pages, \$4.95.

The principle polemic of *Psychology and the Christian Religion* is given by Dr. Duffie in the chapter "What Is Wrong With Religious Liberalism?" He says that only as the conservative Christian is aware of the profound differences between liberalism and historic Christianity does he have a reasonable chance of being able to withstand the subtle but strong pull toward liberalization that modern science and philosophy continually exert.

The important point that Dr. Duffie makes is that although the pastor has, in his duties as counselor, a need of understanding psychiatric principles, any attempt at harmonizing the liberal psychological sciences and the fundamental Christian principles makes light of the purity of the gospel and the power of the new-birth concept.

Chapters one through three, "Psychotherapy and Traditional Christianity," "The Appeal of Man-centered Religion," and "What Is Wrong With Religious Liberalism?" serve as a unit dealing with the recognition of modernism as it comes to us today. The author points out the modernist tendencies to subjectivism, to universalism, to pragmatism, and to pantheism. In contrast to liberal religion, conservative Christianity may be distinguished by "authoritarianism, supernaturalism, and God-centeredness."

"The Modern Revival of the Confessional" is a chapter that illuminates the laboratory of the psychiatrist's

office, the Roman Catholic confessional, and the offices of some Protestant pastors. Dr. Duffie exposes the liberal Protestant orientation toward reliance upon a human mediator who accepts forgivingly the confessing Protestant, who "doesn't want the true God" but rather "prefers a man-centered religion," as he seeks help from his pastor. Although the pastor needs to have "an ear that can listen with sympathy to heartbreaking recitals of wrong, of degradation, of despair and misery" (Ellen White, *Gospel Workers*, page 184), it is his duty to direct the counselee to Christ. This is Christian psychiatry on safe ground.

The short chapter "Psychiatry and the Clergy" helps the pastor to understand some of the basic mental mechanisms, such as *projection, denial, repression, identification, rationalization*, but it is chapter eight, "The Christian Dynamic," that shows what the Christian dynamic can do.

Robert E. Romanelli

The View From a Hearse, Joseph Bayly, David C. Cook Publishing Co., Elgin, Illinois, 1971, Paperback, 95c.

One wouldn't expect to find such depth, meaning, and help in such a small book.

The author, who has lost three children and tasted the hurt, has come up with a book that could be called "How to Cope With Death."

It is practical, pithy, and meaningful in the area of concern we, as ministers, meet all too often.

G. G. Creighton

Dare to Discipline, James Dobson, Tyndale House Publishers, Wheaton, Illinois, 1970, 228 pages, \$3.95, paper \$1.95.

In this age of permissiveness, outside of *Child Guidance* by E. G. White, I have found nothing better and more practical than Dr. Dobson's book. Dr. Dobson is director of child development, University of Southern California School of Medicine, with years of experience in teaching from elementary grades to university. He offers urgent advice to parents and teachers of what might be called "the old school." He is Biblical and sound in his psychology.

The seven chapter titles give a fairly clear concept of the book's contents: (1) "Teaching Respect and Responsi-

bility to Children," (2) "The Miracle Tools," (3) "Discipline in the Classroom," (4) "The Barriers to Learning," (5) "Discipline in Morality," (6) "Discipline Gone to Pot," (7) "A Moment for Mom."

This book is a must for every young married couple, or those contemplating marriage and children. For ministers who must give counsel and guidance to parents and church school teachers regarding discipline, and who must prepare a sermon or series on child training, it would be a real asset. For teachers in our church schools it has real help.

Otto H. Christensen

The Faith I Live By, Ellen G. White, Review and Herald Publishing Association, Washington, D.C., 1973, cloth, \$3.25.

The Faith I Live By, the devotional volume for 1958, and long out of print, is now available at our Adventist Book Centers. The addition of a full topical and title index to the new printing format will be welcomed by our theologians, teachers, evangelists, pastors, Bible workers, and others interested in presenting Christ and His doctrine more forcefully. *The book is the only E. G. White book source devoted exclusively to the great doctrines and prophecies of the Advent message!* It is a Christ-filled book.

The Ellen G. White sources represent excerpts from her supplementary material in the *SDA Bible Commentary*, portions of articles from the *Review and Herald*, *Signs*, and *The Youth's Instructor*, and many previously unpublished gems of theological thought.

The book is arranged in such a way that the Scripture texts are presented as basic authority whereas Mrs. White's comments enlarge upon and clarify Scripture teaching. The two are in right relationship, the Bible making the doctrinal statement, the Spirit of Prophecy providing an inspired commentary.

The topical index enables the pastor to lay his finger quickly upon a reference or statement. The title index suggests titles for sermons, articles, Bible studies, et cetera. We recommend this even though the minister may have a copy of the original book in his library. The added indexes alone are worth the cost of this valuable doctrinal commentary!

D. A. Delatfield

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.

GOOD FOLLOW-UP

The following item appeared on the front page of "The West Florida Tidings," church newsletter for the Pensacola church, after an evangelistic crusade by Dale Brusett in which many new members were added.

"A Word From the Pastor to Our New Members"

"Welcome to the family of God. We are filled with great joy that there are more than one hundred new folks to stand together and hasten the coming of the Lord in Pensacola.

"As pastor, I want you to know that I, and all our members, desire to encourage you in your walk toward the kingdom. As we walk together we want to look to Jesus lest we stumble over one another's faults. We know that we are not a perfect people, but we know that we serve a perfect Saviour, who wrote a perfect law with His own finger at Mount Sinai. He challenges us to grow in His likeness daily, and assures us that His grace is sufficient to meet all our needs. Let us claim His promises and study His word that we might be known not only as a people that 'keep the commandments of God, and the faith of Jesus' (Rev. 14:12) but as a people that 'love one another.'

"If we make mistakes, let us know so we can correct them. We need your help, for God commands us all to bear much fruit. It can be done only as we stay attached to the vine—Jesus."

The same page also announced a special get-acquainted social program for the new members, and featured an article commending the many laymen who had been involved in the excellent visitation program.

Pastor Carl C. Hartman is to be commended for the dedicated follow-up program he is carrying on with his church. New members need the tenderest care and untiring concern of the pastor and other members.

A TIP FOR THE CHURCH BULLETIN

An observing layman writes the following, which we are glad to pass on.

"Many of our churches have Sabbath bulletins. And this is good for it eliminates too many announcements from the desk, some of which are not always appropriate for Sabbath at best. Also misunderstood announcements are avoided.

"Now, why can we not use these bulletins to bring to the attention of our members what the chief business of the church really is? My suggestion is this: At the end of the order of service for the eleven o'clock service add something on this order . . .

Here ends the act of corporate worship;

Here begins the personal act of witness.

"Such, it seems to me, would be in keeping with the emphasis on personal witness being stressed this year."

WHO'S HOME WHEN?

A useful tool for the minister is Working Paper 37 published by the U.S. Department of Commerce entitled "Who's Home When." It can be obtained from the Bureau of Census, Washington, D.C. 20233, or from Department of Commerce field offices for fifty cents.

This report contains information about the time of day when various persons can be found at home, and should be particularly valuable to the minister as a guide to knowing the best time for house-to-house contacts and for evangelistic visitation for various segments of the population.

This survey points out that it is becoming more difficult over the years to find people at home owing to more working wives, more multi-car families, and a smaller number of persons for each housing unit.

Interviewers found that the chances of finding someone at home increases, as would be expected, later in the day. The proportions of households with someone at home (14 years or older) remained below 60 per cent

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until 3:00 p.m., when it jumped suddenly to 67 per cent. From 4:00 p.m. on the proportion stayed at 70 per cent or above.

In most areas it is about twice as hard to find a designated man as it is to find a designated woman until about 4:00 p.m. By 6:00 p.m. the chances become nearly the same

These statistics point up the need for making appointments by telephone, if possible, before attempting to visit anyone before 3:00 p.m.

The data available from this survey have been classified by sex, race, age groups, and kind of area in which people live.

PREPARATION FOR THE LATTER RAIN

The compilation of Spirit of Prophecy statements appearing in *Preparation for the Latter Rain*, by B. E. Wagner, continues to wield a mighty influence in arousing our churches to revival and reformation. It can help prepare your church for MISSION '73.

The 32-page booklet is now printed in more than 40 languages, with a circulation exceeding a quarter million copies. The English booklets will be sent postpaid anywhere in the world. Eight copies, \$1; 100 copies or more, 12 cents each. This is a non-profit project. Please send cash with order to B. E. Wagner, 24978 Lawton Avenue, Loma Linda, California 92354.

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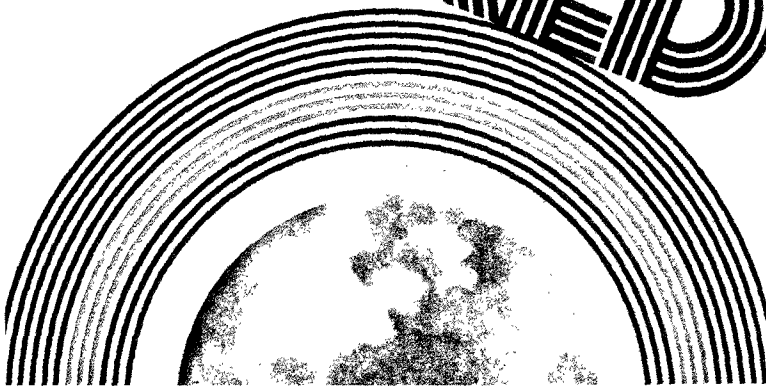
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News briefs

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

Society Conducts Three Studies on Existence of the Soul

The American Society for Psychical Research is conducting a three-pronged study of the human soul with the funds it received from the Kidd estate. In its Spring, 1973, newsletter, the New York-based organization reports that the Superior Court of Maricopa County, Arizona, approved the distribution of some \$270,000 from the estate of James Kidd, a miner, to go to the society.

Its research will be conducted in three ways: through introspective awareness by a person claiming to have been in an out-of-body state, by observations of such ostensible apparitions by other persons, and by instrumented observations of such phenomena. The society has already tested 61 persons who claim the ability to have "ecstomantic" experiences at will. It is seeking more, and plans to use such laboratory tests as optical systems, brainwave tests, and instrumented observations of the space into which the ecstomantic personality appears to be projected.

Catholic Editor Commends Book by Dean M. Kelley

A leading Catholic theologian and editor observed in New York that the Catholic Church appears to be following the lead of mainline Protestant Churches which, some say, are "dying." Father Kenneth Baker, S.J., editor of *The Homiletic & Pastoral Review*, based his observations on theories presented in a book, *Why Conservative Churches Are Growing* (Harper & Row, \$6.95) by Dean M. Kelley, a United Methodist clergyman and official of the National Council of Churches.

"Kelley brings out one point very clearly: leniency or tolerance in a Church leads to weakness and decay; strictness produces social strength and growth," Father Baker said in the June issue of the theological journal for priests published here.

"Up until the time of Vatican II the Roman Catholic Church was ranked among the strict churches," Father Baker wrote. "She demanded sacrifices, sometimes heroic, from her adherents. She expelled dissidents or heretics from among her own ranks. She demanded much study and commitment from converts. She refused to

dialog or associate with other religious groups because she held that she was the One, True Church of Jesus Christ."

"Now that has changed," the editor asserted. "And the result? We seem at present to be following the lead of the mainline Protestant Churches, which, according to Kelley, are not just 'ebbing' but 'dying.'"

Constitutional Amendment and Parochial Aid

A constitutional amendment may be the only way to provide public assistance for non-public schools, Caspar W. Weinberger, Secretary of the U.S. Health, Education and Welfare Department, said in Bloomington, Minn. Mr. Weinberger said the U.S. Supreme Court's decision striking down four State private school aid laws makes it "very difficult to provide general support to non-public schools."

He said some experimental voucher projects and programs in which public and private schools share textbooks and other equipment are the only private school aid plans untouched by the Court decision. The HEW secretary said "substantial interest in a constitutional amendment" has been evident in Washington since the Court's decision.

507 Priests Join in Concelebrated Mass

The International Conference of the Catholic Charismatic Renewal at the University of Notre Dame is being rated by some observers as one of the major religious happenings of 1973 and the largest Catholic gathering of the year in the United States. A pace setter in many respects, the three-day conference drew more than 22,000 participants, including perhaps 1,000 Protestants. But the most unusual part of the conference was the closing mass in the university football stadium, where 500 priests concelebrated with a cardinal and six bishops. During the mass the white-robed priests moved into the grandstands to distribute communion wafers, which had been dipped in wine so that communicants could receive "under both species."

The emotionalism of the religious exercises was calmly displayed in the eyes, voices, and movements of many who took part in the mass

ceremonies. Some people wept silently with joy during the high points of the prayer meetings and masses. There was the traditional raising of arms and uplifting of palms in prayers. So, too, there was the so-called "speaking in tongues," an unintelligible chanting of prayers which Pentecostals, or Charismatics, believe is a demonstration of the Holy Spirit speaking and praying through them. Leaders of the Charismatic Renewal said they were ever alert to the danger of "turning Catholics off" by presenting the movement and themselves as too much in the image of Protestant Pentecostals. The Catholic movement is a modern manifestation similar to the Protestant movement, which began early in this century.

Mission Work in Mainland China Foreseen by Southern Baptist

Dr. Baker James Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, predicted in Portland, Oregon, that Christian mission work will again be possible in mainland China in the future. He declined to predict a specific time when this might happen in his address to the 116th meeting of the Southern Baptist Convention, but declared that he was "absolutely convinced that the time will come when we can take steps to strengthen Christian witness in that country."

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