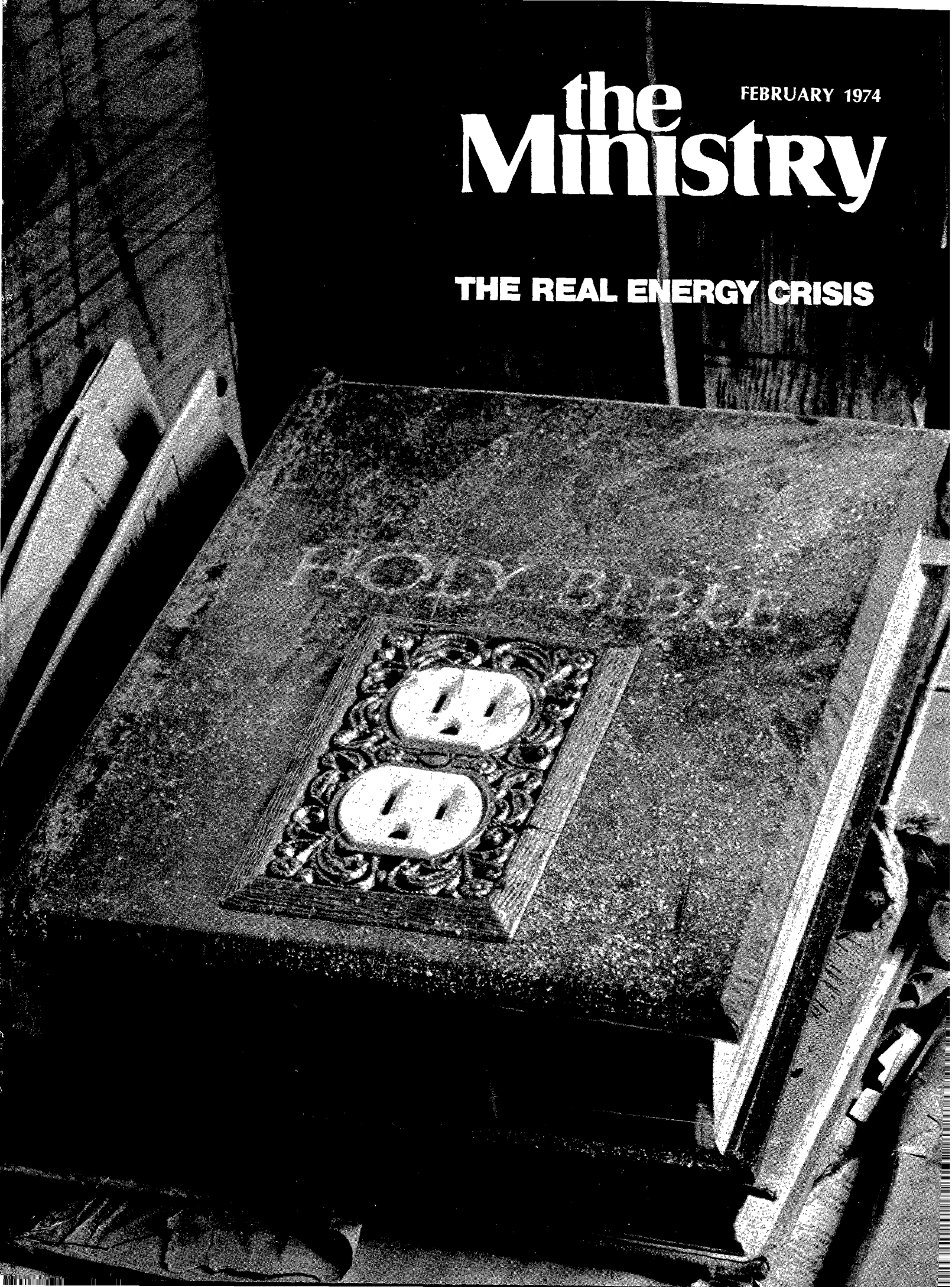


the Ministry

FEBRUARY 1974

THE REAL ENERGY CRISIS



The Real Energy Crisis

THE real energy crisis facing the world is not related to oil. It is a spiritual energy crisis of Gargantuan proportions. Paradoxically, there is no lack of power available. The resources for this type of fuel are boundless. Unfathomable amounts of energy are available for immediate delivery. But why the crisis? The problem is one of convincing energy-hungry persons that they need to dip into the vast reservoirs of power. It is almost like trying to convince a starving man that he needs food.

God's book of energy, the Bible, is the Christian's main source of power. Yet it is so often bypassed, and at times completely ignored by many of us. Am I putting it too strongly? Is this really a true picture? I am eager for evidence to the contrary. Is it possible that many of us are busily engaged with anything and everything except the diligent study of the Word of God?

Token gestures toward Bible study in the form of brief surveys of the Sabbath school lesson, or a fast reading of the Morning Watch text, are not the kinds of Bible study under consideration. Undoubtedly, the Sadducees studied their Morning Watch books and Sabbath school lessons, but the Lord categorically said that this group of religious leaders was in blatant error because they did not know the Scriptures, and as a result they did not know the power of God (see Matt. 22:29).

Many of Christ's own disciples faced an energy crisis. They were puzzled at His words, "Whoever eats my flesh and drinks my blood dwells continually in me and I dwell in him" (John 6:56, N.E.B.).* After hearing this some declared, "This is more than we can stomach! Why listen to such talk?" (John 6:60, N.E.B.).

Christ's strong symbolical representation offended them so much that many cast off their allegiance to Him. What a tragic energy crisis! They were more interested in a theoretical knowl-

edge of Christ, plus a bit of bread and fish, than in feeding upon His Word. They failed to grasp the truth that the character of Christ is assimilated in our spiritual natures through eating and drinking His Word.

If there are discouraged ministers among us who are troubled with doubts and uncertainty, let me urge you to plug in to the source of energy. If we do not do this our labors for others will not only fail but will be as a slow poison that undermines the spiritual natures of our members.

While the lights are going out over the world, let not darkness possess our souls. The light of His Word can bring hope and courage both to ourselves and our people. Worldly rubbish in the form of interesting and entertaining books should be laid aside while we dig deeper and deeper into the wells of power found in the Word.

If it is true that the study of the Word ennobles every thought, feeling, and aspiration; that our minds can be balanced and all of our physical, mental, and moral powers can be harmoniously developed; that the conscience becomes more sensitive and the sympathies and sentiments will be purified and a better moral atmosphere will be created; that a new power to resist temptation will be imparted; then why not turn to this unlimited source of energy? Why not set up a program when X number of hours on a daily basis are spent with the Word!

A word of caution. Two extremes must be avoided. One is a lack of study, and the other is a theoretical study that brings knowledge without vitalizing power. The purpose of all Bible study is to bring salvation power to ourselves for impartation to others.

Christ needs ministers who are neither dull nor dazzling. Christ needs ministers who are neither recluses nor exhibitionists. Christ needs ministers who will follow His pattern. What is that pattern?

"Christ's work was not done in such a way as to dazzle men with

His superior abilities. He came forth from the bosom of the All-wise, and could have astonished the world with the great and glorious knowledge which He possessed; yet He was reticent and uncommunicative. It was not His mission to overwhelm them with the immensity of His talents, but to walk in meekness and lowliness, that He might instruct the ignorant in the ways of salvation.

... The pursuit of knowledge merely for its own sake, diverts the mind from devotion to God, checks advance along the path of practical holiness, and hinders souls from traveling in the way which leads to a holier, happier life. The Lord Jesus imparted only such a measure of instruction as could be utilized."—*Fundamentals of Christian Education*, p. 338.

The real energy crisis we face today is one we can easily solve. When solved, the energizing power that will pour forth from Adventist pulpits and lives will spark a revival and reformation exceeding that of Pentecost. No longer will we spend endless hours in committees, seminars, forums, surveys, congresses, institutes, and study groups, attempting to figure out what problems the church faces and how to solve them.

The church on fire with power will rise up to spread the good news of Christ's love and soon coming. May this experience be ours immediately!

J.R.S.

A Holy, Healthy, Happy People

"IT WAS not the will of God that the coming of Christ should be thus delayed. God did not design that His people, Israel, should wander forty years in the wilderness. He promised to lead them directly to the land of Canaan, and establish them there a holy, healthy, happy people. But those to whom it was first preached, went not in 'because of unbelief.' Their hearts were filled with murmuring, rebellion, and hatred, and He could not fulfill His covenant with them. . . .

* All texts credited to N.E.B. are from *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1970. Reprinted by permission.

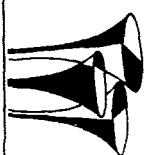
"The same sins have delayed the entrance of modern Israel into the heavenly Canaan. . . . It is the unbelief, the worldliness, unconsecration, and strife among the Lord's professed people that have kept us in the world of sin and sorrow so many years."—*Evangelism*, p. 696.

Here is recorded a most solemn message for the church today. Jesus has been waiting a long time for us to meet the conditions—forsake our sins, lay down our murmuring and rebellion, our unbelief and strife, turn from our worldliness and unconsecration—and become the holy, healthy, happy people He wishes us to become. His plan is still the same for us as it was for ancient Israel. God's hope is that physically, mentally, socially, and spiritually, we shall be a demonstration to the world of what God can and will do with a people who will surrender totally to Him and seek to do His will in all things.

In His great love, He has sent us messages with specific counsel as to how we may become all that He desires. The message of righteousness by faith, including justification, is given to make us a holy people. Our beautiful health reform message, so very burdensome to some but so beneficial when put into practice, is intended to make us a uniquely healthy people. And both of them together, along with the great and precious promises, are intended to make us a happy people. "If ye know these things, happy are ye if ye do them."

The urgent call of the 1973 Annual Council was for us to so fully cooperate with God that His gracious purposes might be completely fulfilled in us. We desperately need the revival that righteousness by faith in the setting of the three angels' messages brings. As individuals throughout the whole world church, we need to fully accept and respond to the call to reformation in many areas, and especially in regard to our total health message, so that we might be His healthy people. You see, God knows that true and full

Continued on page 22



the Ministry

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IN THIS ISSUE

The concern for revival and reformation expressed so clearly in the 1973 Annual Council continues to be emphasized in World President Pierson's lead article and in this month's editorials. In keeping with the cover theme and the Spangler editorial, note the reprint of the 1946 *Signs* article by Stainback. February brings Valentine's Day and Gladys Beach's thought that "love between a man and a woman is more than red hearts, lacy valentines, candy, and poems." That the Health Evangelism section is intended to bring items in this area of interest that are of practical value to our ministers around the world will, we think, be evident in a special sense in this month's selections. Note also the thrilling MISSION '74 world report.

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God's Priorities -

A Word to Church Leaders From Our World President

An appeal presented at the opening session of the 1973 Annual Council.

ROBERT H. PIERSON

A QUESTION frequently asked me, especially when I am with young people, is, "What is your work? What is involved in it?" In replying to this question I usually explain about the committees and boards, the personnel problems, the financial problems, the approving and adopting of building plans, the study of administrative policies for the various fields, the days we spend on occasions studying the wage scale, and our dealings with government agencies. I mention the many hours we must spend on institutional problems and prospects, on departmental problems and planning. The list is endless.

Our other church administrators around the world do the same things. They watch the monthly financial statements to be certain they are operating within the budget. They study the baptismal reports and ask whether goals have been reached. They counsel with workers regarding land purchases and buildings. They spend many hours in lawyers' offices and government offices. They answer a seemingly endless flow of letters, and in their busy twelve to eighteen hours a day they are occupied with countless mundane problems of administration.

First Things First

But there is something more important than any of these things. And it's time for us to make first things first. God has priorities for

us. Matthew 6:33 plainly counsels: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

For many months I have been analyzing my own leadership and administration, and I have come to some agonizing conclusions that I want to share with you. I have asked myself some soul-searching questions, and the answers I was able to give didn't satisfy me. I want to ask you the same questions.

We deal with policy items, financial items, personnel items, and many other items pertaining to the mechanics of the church, but how many items on your committee and board agendas deal with the strictly *spiritual* needs of the church?

How much time have you spent in dealing with the goals and objectives of the specific phases of our work you are responsible for?

How much time have you spent in studying ways and means of changing the sad picture in many of our Seventh-day Adventist homes? Too many homes are in trouble because communications have broken down, not only of church members but of workers as well. The love of Christ somehow has slipped out. How much time have you spent on your knees and on your committees in studying this vital problem?

How long has it been since you have truly evaluated the spiritual

impact of your teachers on their students in the elementary schools, in the academies, colleges, and universities? Do you really know what your teachers are teaching on each of these levels? If you don't you should take time to find out. These are your schools.

Do you really know the heart struggles of your workers? I know from personal experience—from letters I receive, from my contacts on campgrounds, in workers' meetings, and in churches—that some of our workers are really passing through some traumatic heart struggles. How much do you know about them, how much do you pray with them, encourage and try to help them?

Have you devoted as much time to your apostasies as you have to your baptisms? Today I received an advance copy of the statistical report. My heart was heavy when I noted in it the too large number of apostasies. During the course of the past few years these apostasies would equal the membership of some of our larger divisions.

What are we doing about the standards in our offices and our institutions?

Can we freely preach the old Advent message in every church in our conference and expect to receive an invitation to come back? In a few churches this kind of message is not too welcome these days. Do some of your churches think they have outgrown such sermons? That they are not relevant today? If so, are you really concerned about it?

What are your pastors doing? Where is their emphasis? Are they pastors or administrators that are caring for budgets and buildings and raising money? Operating a Seventh-day Adventist church today is no small assignment. Many of these men are administrators in their own right. But, brethren, how much time do you allow them and urge them to study, to take time for prayer and visitation? Do they have time to prepare

messages that will reach the hearts of the members? Do they visit their members in their homes, or are they just waiting at the office for a few folks to turn up to ask for counsel? If they don't have time to shepherd the flock, what are you doing to try to change the situation?

Baptismal Standards

Are our evangelists bringing people into the kingdom, or just getting them into the church? Are we making Seventh-day Adventists out of them, or are we just preaching about love and dipping them in the water and hoping that someday someone else will teach them the message, and somehow they will become true Seventh-day Adventists? This is a most important question!

Where is our money going today, and how do we divide up our budgets? How much is directed to soul-winning endeavor? I am sure you men have checked and know how the pie is divided up—how much goes for administration, how much for education, for medical, for publishing, and how much for public evangelism. And if it is like too many of the pies I see, only a small piece is left for direct preaching of the Word.

God's First Things

Is the spiritual experience of ourselves, our workers, our members, our very first concern? I feel personally that some of us need to make some changes in our priorities. We need a revival and reformation in our leadership and administration. This late hour demands different priorities than in any other period of this world's history. "Seek ye first the kingdom of God, and his righteousness." I believe the Saviour is directing these words to every leader in God's cause at this time more than at any previous time. We need to make room on our agendas and in our leadership for *God's first things*.

What do I mean? I must make it clear. The business and policy

items that we must care for are certainly not wrong. They are not to be considered unnecessary, not to be avoided. They are important. Inspiration admonishes us to be efficient and honest businessmen. Ellen White wrote much on this subject. I thank God for the capable Christian businessmen God has placed in this church.

We can't turn all our committee and board meetings into prayer meetings; although in a good many instances it would be better if we did. There have been times when we have turned committee and board meetings into prayer meetings, and the Lord came near and brought solutions to our problems. Speaking of the strictly business items on our agendas (as Jesus said in Matthew 23:23, last part), I say "these ought ye to have done, and not to leave the other undone." What I am appealing for is that we *make room on our administrative agendas to consider items that will "make ready a people for the Lord" (Luke 1:17). This is our first work!*

What does this mean? What is God's plan and His desire for His people?

A Victorious People

God is waiting for a happy, healthy, holy people who will vindicate His justice and wisdom in dealing with sin and sinners. Through the centuries and millenniums Satan has said it couldn't be done—man could never keep the commandments, man could never develop a character like Christ's. But when the character development has taken place in His church, Jesus will say, "Here they are—a victorious people, a people who amid the tests and trials and temptations of the last days have overcome the sins that so easily beset them, a people who are right with God and with those about them, prepared for translation. Hating and evil surmising have no place in them. They are vibrant, pure, honest, upright, winsome, loving, kind, courteous, self-controlled." This can never be



Robert H. Pierson, President

accomplished in our own strength, but His victory will be ours. Where we failed He conquered.

Only such a people can God use in ushering in the loud cry, and only such a people will be prepared for the Advent. As leaders, if we "seek first the kingdom of God, and his righteousness," such a people, under the blessing of Christ, will be prepared—in our day.

But we are still here in a world of sin, waiting.

Brethren, our present programs, plans, and priorities are not good enough. All of our great speaking, our great music, our great teaching, even our great healing, and our great worldwide welfare program have not brought a finished work and a returned Lord!

Something is wrong.

To Make Ready a People

A revival and reformation in our leadership and administration must come. Not until we let go of all these handfuls of earthly sand that we are clawing for and clinging to for dear life, and begin to cling to the Rock of Ages and seek His Spirit, can we ever hope to succeed in the assignment God has given His remnant church. Only as we seek the Holy Spirit as the source of power for our leadership, the energy for all our assignments, will we ever rise above the miserable limitations of our own abilities and break out into

that glorious experience that God speaks of as the loud cry.

I appeal first to my own heart and then to yours to place at the top of our committee and board agendas the spiritual needs of the church. When departmental leaders or administrators meet in committees, as you consider each item, I plead with you to ask, Will this plan help "to make ready a people prepared for the Lord"?

I would like to make some practical suggestions. I believe the presidents of our conferences, of our unions, of our divisions, and the president of the General Conference, as well as our pastors, need to be released more and more for *spiritual leadership*. The servant of the Lord says, "Do not load down the president of the conference with details of business. For years our people have been instructed to choose trained business men to attend to this part of the work. . . . Let the business of our conferences be looked after by business men. Give the ministers opportunity to do their appointed work. Give them time to cultivate spirituality."—Ellen G. White manuscript 120, 1902.

The conference president "even more than other ministers of Christ, should set an example of holy living and of unselfish devotion to the interests of God's cause, that those looking to them for an example may not be misled."—*Testimonies*, vol. 5, p. 379.

In speaking of the conference president, I want to make it clear that along with his main thrust of spiritual leadership he needs to know what is going on in his conference. The servant of the Lord says, "The president of the conference should learn whether the business transactions are carried on with the strictest integrity; he must know whether they are presided over by men who have pure, clean minds. His indignation should be aroused against the slightest approach to a mean, selfish action."—Ellen G. White letter 4, 1896. So I am not propounding something revolutionary that would take the presidents out of committee work and administration, but my appeal is that somehow our presidents make first things first and be *truly spiritual leaders*.

Then, we need to help our pastors. We all give great lip service to the high regard in which we hold our pastors and ordained ministers, but do we truly treat them as they indeed are—the key men in our church program? Do we as administrators enable them to do the work God really intends a shepherd of the flock to do?

The servant of the Lord says, "Not a few ministers are neglecting the very work that they have been appointed to do. . . . Why are they called upon to attend so many business meetings, many times at great distance from their fields of labor? Why are not business matters placed in the hands of businessmen? The ministers have not been set apart to do this work. The finances of the cause are to be properly managed by men of ability, but ministers are set apart for another line of work. Let the management of financial matters rest on others than those ordained to the ministry."—*Testimonies*, vol. 7, pp. 254, 255.

Lay Administrators

Perhaps we should think of having some lay administrators to look after the business of the church, especially in our larger churches. I believe the pastor ought to spend many hours every week preparing to feed his flock. If there ever was a time when the sheep needed to be *fed* it is now, and the pastor is the one who should do most of this work. But we administrators often keep them so busy with committees and other assignments that they don't have enough time to spend with their books and on their knees. Then we wonder why we have so many apostasies. Somehow we must give our pastors more time to study and pray and *visit* the members.

Some folks tell me they have not had a pastor's visit for months, even years. Shame! Our pastors' first work is to get into the homes of the members to study and pray with them, and encourage them and help them with their missionary work. That is where their help is needed. Can we not find laymen with business expertise who would gladly carry much of this work for our burdened pastors? I wish we could study this possibility carefully.

Institutional Objectives

I appeal to you who are chairmen of institutional boards to get out the goals and objectives of your institutions, and ask yourselves the question honestly, Where are we coming short of God's plan for this institution? If it is a hospital, a publishing house, an academy, a college, or university, I appeal to you board chairmen and administrators of institutions to ask yourselves, Is our first objective really "to make ready a people prepared for the Lord"? Or is it merely to provide health care for the community? To give a prescribed course of education? To produce books and magazines? To provide health foods?

In your conference committees, in your hospitals, publishing houses, schools, food factories, "seek ye first the kingdom of God, and his righteousness." What can we do to make the work of our institutions more spiritual, more Christ oriented? How can we do more "to make ready a people prepared for the Lord"?

To our treasurers my appeal is to seek to channel more church funds into direct soul winning, to get more money through to the grass roots where souls are won, to take a long look at the question of the balance between institutionalism and evangelism.

In our schools perhaps we can cut down some duplication and proliferation of courses, and strengthen those courses dealing with the preparation of workers to finish God's program. I believe we can do most all that God would have us do on current income and in some cases even less. Some of you have done this already.

I appeal to our departmental leaders, in whom I believe, to screen your program, leave out the frills, make first things first. Throw out every plan and project that does not contribute to the great goal of preparing a people for the coming of the Lord.

Just as soon as we go into a program like this, Satan will get busier than ever. Don't forget it. I suppose he has already started whispering to you about some of these suggestions. Probably some of you are thinking, "We can't do this," or, "Our work would suffer greatly if we were to follow these suggestions."

I appeal to you spiritual leaders, How can we lead others to "seek . . . first the kingdom of God, and his righteousness" unless we ourselves know what it is to enjoy the righteousness of Christ? I confess there is much more I need to know about God's priorities, and by God's grace and help I intend to find out. It is time for us as leaders to lead this church to repentance, revival, reconciliation, and reformation. It is time for leaders and members alike to know the grace and power of the indwelling Christ, to know what it is to live free in Christ Jesus.

Eternal Interests First

"What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26). This is a good text by which to test our administration. What will it profit us if we fill the world with our fine institutions and neglect the spiritual phase, which neglect will result in the erosion of faith and the eternal loss of souls? Notice this statement: "The work of saving souls is the highest and noblest ever entrusted to mortal man; and you should allow nothing to come in between you and this sacred work to absorb your mind and confuse your judgment. One standing in the responsible position that you occupy should make eternal interests first, and temporal matters of secondary importance."—*Testimonies*, vol. 5, p. 371.

Are we measuring up? Are we giving example leadership? Are

our homes little heavens to go to heaven in? Are we kind and tenderhearted, patient and courteous?

Are we following *all* of God's counsel? Do we preach enough sermons on healthful living? We leaders ought to be in the lead when it comes to habits of healthful living. What about *our* dress, *our* recreation, *our* socials, what we read, what we watch? Are we prepared to meet the Lord? We can't expect our people to measure up unless there has been repentance and revival and reformation in us as their leaders. I appeal to you as I appealed to my own heart in my office before I came here tonight, as I have searched my soul many times in recent months. There need to be some changes. You and I are the men to make these changes. By God's grace I want to make the needed changes in my own life, in my leadership and administration. I want to "seek . . . first the kingdom of God, and his righteousness." I don't want to delay the time any longer when God can point to His people and say, "'Here are they that keep the commandments of God, and the faith of Jesus'"—a whole church of them.

A number of years back in Yosemite National Park there was held what was known as the "fire fall." Beneath a high rocky face, people would meet at night for a program, and at the close a person would look up and in a mighty voice call out, "Let the fire fall." Then very shortly after the sound of his voice had died away another voice at the top of the cliff would shout back, "The fire falls." Then the people would watch a sight they could never forget—the fire in the darkness cascading down that mighty cliff. Brethren, God wants to let the fire fall. Do we respond, "Lord, let the fire fall on me"? The fire will fall only when the Spirit of God has done His work in our hearts. I want to be the first to make a new commitment of my life and my leadership and place them both on the altar. Pray for me that I will be the kind of leader God needs. Do you join me in this commitment to "seek . . . first the kingdom of God, and his righteousness"? 

A Revival and reformation in our leadership and administration must come.



Dare to Study Daniel—Part 2

WAR, WORSHIP, AND WORLD'S END

DESMOND FORD

THE first "battle" in this world, the first shedding of human blood, was over the issue of worship. It transpired at the very gates of Eden when one brother slew the other. "And wherefore slew he him? Because his own works were evil, and his brother's righteous" (1 John 3:12). But of more interest to us probably is the fact that the

last battle of earth is also to be over the manner of worship. History begins and ends with religious conflict. (See Genesis 4 and Revelation 16:13, 14.)¹

Both of the famous apocalypses of Scripture, Daniel and Revelation, foretell that the final crisis of history will revolve around the issue of allegiance to God and His revealed manner of worship. Not Communism, nor any other political "ism," is to decide the fate of earth's multitudes, but rather the supreme concern of

every human being's relationship to his Creator.

The familiar prophecies of Revelation symbolically picture the final religious confederacy that will endeavor to compel all men to submit to its form of legislated worship, an "image" or replica of the false worship of other eras, and foretell a final call to all men to worship the Creator of heaven and earth. They also present the warning that submission to false worship will bring eternal loss.

Because some of this imagery is

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drawn from the book of Daniel only he who already understands "Daniel the prophet" in harmony with Christ's admonition so to do is in the position to understand John the revelator. What is there then in Daniel about this issue of worship?

A Summary of Daniel 1-6

Throughout the pages of Daniel the conflict between true and false worship is graphically illustrated. The first half of the book is narration and the second is prophetic revelation, but both halves revolve around the same issue, namely, worship. In six different forms in the narrative portion, the supremacy of the true God and His worshipers is shown over the oppressive, idolatrous worship of Babylon and its successors.

1. *Chapter one* reveals that those who worship idols are inferior in wisdom to the worshipers of the Creator.

2. *Chapter two* describes how only a true worshiper could understand the mysteries of the future. Only Daniel could interpret the king's dream about "the latter days."

3. *Chapter three* tells how God can deliver from fiery ordeal those who refuse to submit to idolatrous worship.

4. *Chapter four* demonstrates the superiority of divine sovereignty over the greatest secular man of the age. Nebuchadnezzar's "I" succumbs to the great "I AM." Self-worship is shown to be self-destructive.

5. *Chapter five* teaches that sacrilege must inevitably bring retribution. The story of Belshazzar's profane feast climaxes in the terrifying handwriting of judgment on the wall. Man-made worship issues in a harvest of death.

6. *Chapter six* illustrates how the divine Lawgiver can defeat the persecuting programs of earthly lawgivers. The fiat of Darius falls to the ground and Daniel emerges unhurt from the den of death.

The second half of Daniel proceeds to *teach* out by prophetic vision what had already been *acted*

out in the narrative portion.² The theme remains that of the conflict between true and false worship—a theme later extended by the seer of Patmos in the New Testament's complementary book to Daniel, Revelation.

Thus the opening verses of Daniel illustrate the whole book. They tell of the conflict between Babylon and Jerusalem, between false worship and the true, between the kingdom of Satan and the kingdom of God. All that follows is to enlarge these themes.

A Test of Appetite

As we read the first chapter of Daniel these verses seem at first almost a letdown. We read merely of a test over diet and its outcome. But stop a moment. The first test recorded in Holy Writ also seems pathetically insignificant. It, too, concerned appetite. Could it be that the depth of love is best revealed in the little things? We might abhor a man who delivered his mother up to death in order to gain a king's ransom, but with what revulsion would we contemplate one who sold his mother for a few cents?

Then again, great doors often swing on little hinges. Does not this story as well as Genesis 3 illustrate Satan's mode of attack? Does he not ever endeavor to reach the citadel of the heart through the senses? Does not successful Christian living depend upon the adequate barricading of the senses? If the Spirit of God communicates with sinners through the nerves of the mind and if these nerves are physical, reflecting the state of the stomach, what more important duty could there be than that of preserving that organ in the best possible condition? Did not Christ Himself begin His ministry by illustrating how victory was to be achieved in this very matter? See the record of His forty days' fast. Calvary, the salvation of the world, and the safeguarding of the universe, were dependent upon Christ's submission of His appetites to the will of God.

The plot thickens as Daniel proceeds. The initial test is to be followed by others. The test over the acceptance of unclean and unhealthful food is succeeded by a test over worship. The situation described in Daniel, chapter three, called for a positive affirmation of idolatry—the worshiping of a golden image on the plains of Dura. Later came a more difficult, searching ordeal. Only *cease* to do something belonging to your own worship. Just stop praying to God. This negative test is more rigorous than the preceding one at Dura. It would seem so much easier and permissible just to bypass one's visible praying than to bow down before an idol. Thus is represented the increasing pressures that come to every Christian and that ultimately will overtake the church itself.

Two Profound Conclusions

The faithful worshipers of the true God become the type of those loyal believers whose persecutions are sketched in the later prophecies of the same volume. We are not the first to suggest the deep significance of the historical record in Daniel concerning trial and persecution. Modern Bible students would do well to ponder the thoughtful conclusions of the well-known scholars Patrick Fairbairn and Bishop Christopher Wordsworth: "Daniel's history, too, was in the closest manner connected with his prophecy. The one may fitly be regarded as a type of the other, and on that account, probably, occupies so large a place in his book. The grand aim of the revelations imparted to him, was to unfold the progress of the kingdom of God from deep depression, and through manifold struggles, to the supreme place of honour and glory, and the process is already imaged in the marvellous rise of Daniel himself from the condition of a Hebrew exile to the place of highest power and influence at the court of Babylon."³

"Christ vouchsafed these revelations to Daniel, in order that the . . . Christian Church, studying

diligently the words of her divine Lord in the Book of Daniel, may look beyond the present distress to the future victory and everlasting bliss which will succeed it.

"The last of our Lord's eight beatitudes in the Sermon on the Mount is reserved for those who suffer for righteousness' sake. . . . The last beatitude looks forward to the last age of the church, the age of suffering and glory. . . . Daniel . . . was a precursor of St. John. . . . Both were 'persecuted for righteousness' sake.' Both were delivered by God. . . . Both are examples to those who live in the latter days, and cheer them under persecution by the gleams of everlasting glory that will follow."⁴

How great is the faithfulness of God! Foreseeing the trials and troubles that are the lot of all men and particularly those loyal to principles, He has placed in Scripture the assurance that He knows the way we take and that He has made complete provision for the

ultimate joy of all who make Him first and best in everything. The elevation of Daniel and his faithful friends in the court of ancient Babylon is a pledge that all who emulate their example will one day be elevated to the heavenly courts of eternal glory and joy. 

¹ See *Patriarchs and Prophets*, pp. 72-77, which delineates the manner in which the first conflict in Eden typifies the final worldwide "battle."

² The following remarks by E. W. Heaton in his commentary on Daniel are pertinent here and apply also to our application of the historical chapters in later articles in this series.

"There are in the Old Testament numerous situations which disclose the fundamental relationship between God and his world, and when the problems of that relationship recur in later history, it is natural and inevitable that they should be expounded in the language and thought-forms previously employed in a similar connection. As the God of the Hebrews and the God of Christians is one and the same (Heb. 1:1 ff.), the 'types' of the Old Testament, developed and re-interpreted in Christian thought, provide a method of interpretation which is properly and fundamentally theological."—*The Book of Daniel*, pp. 96, 97.

³ Patrick Fairbairn, *The Interpretation of Prophecy*, p. 35.

⁴ Bishop Christopher Wordsworth, *Commentary*, vol. vi, p. xx.

Condensed from an article that originally appeared in the Australian *Signs of the Times*, June 1, 1973.

AAM Study Guide

Daniel—2

Readers who are members of the Academy of Adventist Ministers, or who may wish to join this organization and receive Academy credit should respond to the following questions on 8 1/2 by 11 paper and mail this response to the AAM, Ministerial Association, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. Your responses will be carefully evaluated and returned. Those who submit responses to all twelve study guides on Daniel will be credited with one year's study requirement for AAM membership (fifty clock hours).

1. Read Ellen G. White, *The Sanctified Life*, pages 18-33, and write a paragraph that succinctly discusses the relationship between the physical, mental, and spiritual dimensions in the light of Daniel 1.

2. What do we learn in this chapter about the way Satan attacks God's people, and God's power to turn these attacks to His advantage?

3. Analyze Dr. Ford's outline of Daniel 1 to 6. Are there any areas in which you disagree with his emphasis? Can you add anything to this outline that will make it more usable for you in future presentations?

4. List some of the problems of faith Israel was having in Daniel's time, and indicate what God was doing through the Babylonian captivity to help meet these problems.

5. In the light of the experiences of Daniel, Nehemiah, Joseph, and Esther, under what circumstances would you encourage Adventist young people to follow a political career? How would you deal with the problems of being obligated to the machinery of political parties?

RITCHIE WAY

The

MISINTERPRETATION of prophecy has plagued the Christian church from its inception. John 21:20-23 mentions that Jesus revealed to Peter a glimmering of his fate. Peter, eager to know how John also would fare, asked, "What shall this man do?" Jesus replied, "If I will that he tarry till I come, what is that to thee?"

Peter reported the statement to the brethren and they, knowing that Jesus never spoke lightly, that His every statement was fraught with truth, immediately speculated on His saying.

If John was to tarry till Jesus came, they reasoned, then that would mean that he wouldn't die, for he would be translated without seeing death. You can almost imagine the early evangelists hammering out the conclusion point by point from the evangelistic platform. Time lent force to their interpretation as one by one each of the apostles except John, lay down his life for the sake of the gospel. James was the first to fall by the sword, and the time came when, according to Christ's prediction, Peter died also. But John seemed to be immortal. Not even immersion in a cauldron of boiling oil could thwart the prediction's fulfillment.

If you had been living then, wouldn't you have been tempted to proclaim the imminence of Christ's second advent on the basis of these facts? I would. I would find it almost impossible to resist. "Yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?"

In the third year of the reign of the Emperor Trajan the church was perplexed and her critics re-

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Prophetic Jigsaw

joiced when the apostle John, at the grand old age of nearly 100 years, quietly passed to his rest. Did Christ's prophecy fail? Not one whit. What *did* fail was the interpretation placed upon it by the early church.

Sacred history reveals that John *did* tarry until Christ appeared. (See *The Acts of the Apostles*, p. 582. The prediction Jesus made of John should be considered in the same light as His prediction in Matthew 16:28.)

The Purpose of Prophecy

The primary purpose of prophecy is not to make us wise before the event but to give us confidence in God and His control of the event. Jesus said, I tell you these things now, *that when they come to pass*, you may believe (see John 14:29).

It is our duty, not to play the part of the prophet, but to store our minds with the facts of the prophecy so that when they are fulfilled by history our faith also will be fulfilled. The prophecies of the Bible are like the pieces of a jigsaw puzzle and only history can piece them together accurately. If we try to fit the puzzle together prematurely we may get a distorted picture.

It is not harmful to speculate on prophecy, in fact it is to be commended. But don't fall into the trap of setting forth your speculation as fact. We humans like to have all our information in concrete form with every detail pigeonholed in its correct compartment, but with unfulfilled prophecy we cannot do this. The details should be kept fluid until they are set by history. If we set them according to our preconceived opinions we may make some embarrassing errors—as we have done in the past.

Remember the "Eastern question"? Some refused to acknowl-

edge that it was a *question* and presented the Turkey-Russia conflict as the *answer*, much to their, and our, embarrassment.

James White's caution regarding the interpretation of unfulfilled prophecy given in 1877 is still good counsel today:

"In exposition of unfulfilled prophecy, where the history is not written, the student should put forth his propositions with not too much positiveness, lest he find himself straying in the field of fancy.

"There are those who think more of future truth than of present truth. They see but little light in the path in which they walk, but think they see great light ahead of them.

"Positions taken upon the Eastern question are based upon prophecies which have not yet met their fulfillment. Here we should tread lightly, and take positions carefully, lest we be found removing the landmarks fully established in the advent movement. It may be said that there is a general agreement upon this subject, and that all eyes are turned toward the war now in progress between Turkey and Russia as the fulfillment of that portion of prophecy which will give great confirmation of faith in the soon loud cry and close of our message. But what will be the result of this positiveness in unfulfilled prophecies should things not come out as very confidently expected, is an anxious question."—Quoted in *The SDA Bible Commentary*, on Dan. 11:45.

A United Europe?

One prophecy that we have often used to "prove" that Europe will never be united is the dream image of Daniel 2. The Lord graciously preserved us from humiliation during World War II when He halted the unity of Eu-

rope at the Anglo-Saxon border, but He may not do it again. Note that the prophecy does not say that the nations of Europe will not *come* together. It says they will not *cleave* together. Our understanding of just what degree of international cooperation is precluded by this word is perhaps not complete. As we are now living on the eve of a possible united Europe let us be careful not to add to the words of the Lord. Revelation 17, which amplifies Daniel 2, does speak of ten kings who give their power to the beast for a short time. They may come together, but the prophecy concludes that they will not cleave together.

We must be very careful not to read into a prophecy that which is not there. When speaking or writing about unfulfilled prophecy we should use the words, "may," "might," and "perhaps," rather than "will," "shall," and "definitely." In these critical times dogmatic assertions founded on mere probability are entirely out of place.

If we feed God's people on one error, it means that on that point we are starving them of the truth. Be careful what you say and write concerning unfulfilled prophecy, because we can't afford to spend another hundred years sifting through the sensational speculations of this generation.

We can speak with greater certainty on those areas of prophecy that have been amplified by the writings of Ellen G. White, but as for the remainder, "patience is a virtue." Unfulfilled prophecy is like a field of immature grain. It's almost impossible to tell the wheat from the tares. What we may believe to be good wheat may turn out to be nothing but tares. Only when the harvest is ripe will we be able to see things as they really are. 



WORLD REPORT

Reports continue to come in of the Lord's blessing on the preaching of the Word during MISSION '73, the most significant, no doubt, being this report from India:

MAJOR BREAKTHROUGH IN CENTRAL INDIA

R. D. Riches, president of the Central India Union, writes of "the most exciting evangelistic news that has yet to come from Southern Asia." The news was of the tremendous results of the work of T. J. S. Fredarichs. Formerly a Lutheran minister, in 1966 Pastor Fredarichs was the first in the division to baptize more than one hundred souls in a year. From that time the work grew rapidly in the South India Union, with Pastor Fredarichs averaging almost two hundred persons baptized each year.

Now he has transferred to the Central India Union, returning to an area where he previously was well known. This has given him a ready entrance into the hearts of many. At the time of the letter from Pastor Riches he had already baptized 180 during the year. But the big news was that 1,002 had been baptized as a result of his evangelistic meetings in that area as of November 10. Furthermore, Pastor Fredarichs reports two to three hundred are still preparing for baptism. This is taking place in the Andhra Section, and is the first time over one thousand souls have been baptized in one year by an evangelist in Southern Asia. This will mean that three to four new churches will be erected in this area.

SOUL WINNING IN SOUTH PHILIPPINES

A. A. Villarin, secretary of the lay activities department of the South Philippine Union, writes of meetings he conducted:

"The message of the Reach Out for Life crusade reverberated throughout the newly-created capital of the province of Surigao del Sur-Tandag. The nightly meetings started on May 7 and ended June 24. There were four in the evangelistic team—two ministers, a nurse, and a ministerial intern. The growth in attendance each night was very encouraging. The lecture was always preceded with a health lecture given by Mrs. Ruth Balansag, the mission nurse.

"The follow-up program was very extensive. Many of the interests asked for Bible study in their homes and to meet the demands, a Bible-marking class was conducted in the center after the lecture every evening.

"As a result of the humble efforts of the team, three baptisms were conducted, resulting in sixty-five new members. Most of those interested and baptized are public school teachers and government employees.

We pray and hope that they will have no problem in keeping the Sabbath in the future. We are thrilled to see people who had lived in sinful conditions now enjoying the blessed hope.

"Brother Emilio Canton had a very thrilling experience before he was converted to the truth. He was suspected of robbery and was imprisoned for two years. After this long and painful ordeal, the wife found an Adventist attorney who eventually became their legal counsel. Through the intervention and help of Attorney Marcial Mendiola, Brother Canton was transferred to the capital town as a trustee, giving him freedom to go around the capital town of Tandag. It was at this time that the Reach Out for Life crusade began. Mr. Canton, his wife, and son attended the meetings frequently. Toward the end of the lectures, the family decided to be baptized. It was June 9, Friday, one day before the baptism that his last trial in the court of First Instance was set. During the trial, a miracle happened. His accusers did not appear. Finally, Attorney Mendiola appealed for the immediate release of Mr. Canton and the judge made his decision—Emilio Canton was released as a free man. The following day, Sabbath afternoon, Emilio Canton, his wife, and son were buried in the watery grave of baptism.

"Mr. Laurentino, a municipal clerk of Tandag, before his conversion to the truth, was a chain smoker. When the film, *One in Twenty Thousand*, was shown one evening, he immediately stopped smoking. Soon he, his wife, and eldest son decided to be baptized.

"Mr. and Mrs. Acosta and family, who were inclined to Protestantism, changed their view of thinking about Sundaykeeping after the presentation of the law and the gospel. This family was among those faithful in coming to the lectures each night. During the first baptism, the whole family decided to be baptized. Five of them are now active in witnessing to others for Christ.

"As a result of the Reach Out for Life crusade in Tandag, Surigao, a lot was purchased and the construction of a church building is under way."

CRUSADE IN COVENTRY

Pastor Eldon Walter conducted a successful Way to Life Crusade in Coventry, England, June 8-July 7 of last year. From the report of Mary E. Barber, local church public relations secretary, we glean the following information as it appeared in the *Messenger*, the British Union journal:

With Pastor and Mrs. Walter was a team including Pastor and Mrs. Henderson, Barbara Morton, stu-

dents and wives from Andrews University, a worker from Finland, and a number from Britain and Denmark. The meetings were held in the well-appointed Herbert Lecture Theatre, which was almost filled to capacity at the two sessions of the opening night.

Although attendance dropped considerably over the weekend, earnest prayer and intensive visitation had its rewards. Mrs. Barber writes, "Evidence of His reward was there in the form of a greatly increased audience. This renewed interest was maintained beyond our expectation—even after transferring to the church."

A vital part of the crusade was the Field School and New Testament Witnessing program. For three hours each morning participants listened to instruction on evangelism and entered into discussion. Afternoons saw the teams reaching out into the homes of the people with the gospel presentation.

Mrs. Barber reports, "The witnessing teams found open hearts in a large percentage of the homes visited and almost one hundred persons were led to Christ. Some of those who accepted Christ in the home immediately wanted to attend the public meetings and they constituted a good portion of the attendance each evening. The crusade directors are convinced that this interest could have been maintained for an even longer period."

Almost fifty persons had made their full decision as the public meetings came to an end, and eighteen were baptized, with others continuing in preparation. Pastor Paul Smith, of the Coventry church, has been carrying on an active follow-up program.

PRESIDENT'S CRUSADE IN TEXAS

Ben Leach, president of the Southwestern Union Conference, took time out from his heavy program to conduct a series of evangelistic meetings in Dallas, Texas. Jere Webb of the local church, a real soul winner in his own right, tells of the results in an interesting letter. Their church conducts a quarterly membership evaluation. This analysis brought forth some interesting facts. Writing to Pastor Leach, he states in part:

"The interesting revelation that especially came to light during our recent evaluation meeting was the financial blessing of a meeting such as you held here in our church.

"During the month of May, we set an all-time record of 62 per cent of our families faithfully returning their tithe to the Lord. The previous high has been 58 per cent. I know from visiting with a number of these families that your sermons with their strong emphasis on revival and reformation including faithfulness to God in returning the tithe had a direct bearing on this significant breakthrough.

"We also reached a new high for active attendance at worship services—80 per cent. So in view of the fact that we are still struggling with the 20 per cent moved away and inactive membership, the 62 per cent returning the tithe in May is really an encouraging number. It means that almost 80 per cent of the people who are attending even occasionally are returning the tithe. It cheers our hearts to see how evangelism affects, strengthens, and undergirds the church."

POWER OF THE WORD EVIDENCED IN CHICAGO

A canvas pavilion was used for the evangelistic program conducted by C. D. Brooks, field secretary of the General Conference, and his staff in Chicago last summer. In commenting upon the results there Pastor Brooks stated, "There is power in the Word of God and in the special message He has given us to preach to grip hearts and bring men to salvation. Year after year in meeting after meeting God does this with many evangelists. Yet the idea is gaining momentum and strength that we cannot preach our straight message in a Christ-centered way and win souls anymore. The notion that we can only preach soft and smooth things today is debilitating too many of our workers and resulting in the spewing forth of religious pabulum, which does not produce the peculiar people God desires to show forth His grace and praise to men.

"Our message is a call to reformation—yes, *transformation*—so that one is so completely renewed through Christ that obedience to God's Law is a pleasure."

He adds: "Ours is a message warning of the fall and confusion of creed-bound churches and warning against the receiving of the mark of the beast, either intellectually or through conformity. If anyone thinks he can preach this and be absolutely and irresistibly popular with all the nominal communions, he is miserably deceiving himself. If a minister of the remnant church does not preach this he is not preaching the message God commissioned His church to carry as a last warning to a doomed world. Even the 'world' expects us to preach a straight message. They will be pleased perhaps, yet amazed and bewildered if we don't. Ours is not a popularity contest. Let others do what they must, God called us to preach the *Word* and to make it plain and to give every soul who hears a *clear choice*."

Pastor Brooks put this approach to work at the Pavilion of Hope in Chicago and reinforced his position by the results of the campaign. At the summer's end 243 precious souls were added by baptism and a brand-new church now exists in South Chicago that Pastor Brooks reports is flourishing and growing in all its first love under capable and energetic leadership.

He concludes his report with the counsel, "Fear not to preach straight as long as you forget not to preach Christ. Your work is not a purely human to human endeavor. The Holy Ghost is present. He through infinite wisdom softens the imperative for some who would be overwhelmed and smashes through the smug complacency of others bringing conviction. You are not alone. Have your own hearts surrendered daily, learn to love and yearn for souls, preach with compassion, counting not yourselves to have apprehended; never preach down to people, but as one like Moses who treads the scorched wilderness with them. Preach law and mercy, grace and truth. Preach and pray. Preach hope! Preach faith! God's church is to be no paper tiger! She is no namby-pamby, prattling flirt. She is to go forth terrible as an army with banners to a glorious climactic triumph. With power she will precipitate the thunders of the final end and God will come. There is power in the Word!"

The Time of the "Times of Refreshing"

W. E. READ

"REPENT ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:19-21).

This is one of those passages of Scripture in which so much of Christian doctrine and teaching is packed into such a small compass. In these 67 words (47 in the Greek text) are to be found some of the fundamental teachings of the Christian faith. They are rather tersely mentioned, but we find such concepts as repentance, conversion, blotting out of sins, times of refreshing, the second advent of our Lord, and the restitution of all things. This is quite a wide coverage, and it might repay us to study these

with the view of seeing the relation of one to the other, and if at all possible, gaining an overview of the chronological sequence of these events.

At the beginning, however, in order to see one of these matters in its proper setting, let us observe the King James Version rendering of the clause that reads: "And he shall send Jesus Christ, *which before was preached unto you.*" The words in italics are the ones to be noted.

The Greek text literally reads: *the having been before appointed for you Christ Jesus*. The word translated "preached" in the authorized version would better be translated as "appointed." This is how it is rendered in several translations. While a few of the translations render it as the K.J.V., the better rendering is as given in the R.S.V. and others.

"That he may send the Christ appointed for you." R.S.V.

"That He may send the Christ appointed beforehand for you." Weymouth.

"And he may send Jesus your foreordained Messiah." Schonfield.

"When he sends you Jesus, already designated as your Messiah." New American Bible.*

There is, however, a problem in

these verses. It is a question which has concerned many Biblical scholars through the centuries of the Christian Era. In one of the Greek-English Commentaries of a few decades ago, we read concerning the times of refreshing:

"What particular period is here designated, expositors are not agreed. It must, of course, be at the coming of the Messiah; but some refer that to his coming at the destruction of Jerusalem; others, to his coming at the end of the world: and others, again, his coming in the Millennial reign. As to the first view, it is, I apprehend, untenable. The third has been ingeniously, but not satisfactorily, defended. It seems safest to adopt the second; by which the anapsuxis of the present passage will be the same with the *avesis* at 2 Thess. 1:7, *en tē apokalypsei tou kuriou lesou ap' ouranou met' aggelōn*, 'the restitution of all things.'"¹

Let us look at some of the vital considerations that are outlined in these verses.

The Blotting Out of Sins

First, let us seek to ascertain what God does with our sins. His Word tells us that He forgives (Acts

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* From *The New American Bible* used by permission of the Confraternity of Christian Doctrine, copyright owner.

5:31); He pardons (Isa. 55:7); He remits (John 20:23); He cleanses (1 John 1:7); He washes (Rev. 1:5); He purges (2 Peter 1:9); He covers (Ps. 32:1); He blots out (Acts 3:19); and He makes an end of sin (Dan. 9:24).

A question naturally arises at this point. Are all these statements of what God does with sin simultaneous? Are they expressions of but one act, the act of repentance and conversion? An examination of the Hebrew and Greek words will, we believe, furnish the answer. Take first of all the thought of *forgiveness*. With this can be associated cleanse, purify, wash, cover, and pardon. What does the word *forgive* really mean? There are two Hebrew words rendered "forgive" in our Hebrew Bibles, *naśa'* and *salach*. *Naśa'* means "to bear away," "to lift or raise up," "to send away," "to forgive." *Salach* means "to send away," "to forgive."

There are two Greek words used in the Greek New Testament, *apoluō* and *aphiēmi*. *Apoluō* means "to loose," "to unbind," "to release," "to set at liberty," etc. *Aphiēmi* means "to forgive," "to let go," "to send forth," "to dismiss."

Let us now look carefully at the basic meaning of these Hebrew and Greek words which set before us the concept of "forgiveness." What is the impression they leave with us? Is it that of annihilation, of obliteration, of utter extinction? The time will come when sin with its author and all who side with him in rebellion against God will go down in unalterable, everlasting destruction (see Rev. 20:10, 13, 14). But is that the thought conveyed to our minds by the word *forgive*?

Some years ago a writer on this question likened "forgiveness" to a horse tied to a post. Its master comes along, unties the rope, and frees the horse. We also were bound to our sins, but our blessed Lord by His atoning sacrifice frees us, delivers us from that to which we were bound. But how about the post after the horse is set free; how about the horse? Both still exist. The post is there; so is the horse. The difference is that before, the horse was bound; now he is free. The moral of this then is that even though we are for-

given, our sins are still on the books of record in heaven. We are here, but thank God, we are free; yet the record of sin still exists.

Now we come to the other thing God plans to do with our sins if we are faithful to Him. He says: "I, even I, am he that blotteth out thy transgressions" (Isa. 43:25). "That your sins may be blotted out" (Acts 3:19).

There is one word in Hebrew and one in Greek that expresses this thought. In Hebrew it is *machah* and this is rendered, "wipe out" (Neh. 13:14); "blot out" (Isa. 43:25); "abolish" (Eze. 6:6); "utterly put out" (Ex. 17:14). The word in the New Testament is *exaleiphō* and is rendered "blot out" in Acts 3:19 and Revelation 3:5.

This experience of our sins' being blotted out, then, is something we know and experience by faith today. We know it is true, because God's Word says so, but in Acts 3:19 there is a certain time factor that must be taken into account. From this verse it is evident that the blotting out of sins is intimately related to the second advent of our Lord. We read:

"Evidently, Peter, speaking by

inspiration, and thus beyond his own finite understanding, is referring, tersely, to two great events of earth's last days—(1) the mighty outpouring of God's Spirit, and (2) the final blotting out of the sins of the righteous—which are tied to a third climactic event, the second advent of Christ." ²

We further read on this point: "The work of the investigative judgment and the blotting out of sins is to be accomplished before the second advent of the Lord. Since the dead are to be judged out of the things written in the books, it is impossible that the sins of men should be blotted out until after the judgment at which their cases are to be investigated. But the apostle Peter distinctly states that the sins of believers will be blotted out 'when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ.' When the investigative judgment closes, Christ will come, and His reward will be with Him to give to every man as his work shall be." ³

The Times of Refreshing

This "refreshing" is evidently at a predetermined time, for it is called "the times of refreshing." An illuminating concept from a well-known author can be seen in the following:

"The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close. Here are 'the times of refreshing' to which the apostle Peter looked forward when he said: 'Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus' " (Acts 3:19, 20).⁴

"It is our work today to yield our souls to Christ, that we may be fitted for the time of refreshing from the presence of the Lord—fitted for the baptism of the Holy Spirit."⁵

Evidently, then, "the times of refreshing" are equated with the early and latter rain mentioned in Joel 2:28, 29. There is one earlier reference to this, however, in Isaiah's prophecies. He wrote:

"I will pour my spirit upon thy

THANK YOU

A special thank you to those who have already accepted our invitation in the December *Ministry* for ministers to write for *Insight*.

I want to add here that we are also interested in receiving MISSION '73 witnessing experiences that we can use to help stimulate our young people to support MISSION '74.

To enhance your writing success for *Insight*, send for our "Information for Writers." You might also review the first three chapters of *Counsels to Writers and Editors*.

We are looking forward to working with the minister who is so involved in soul winning he really doesn't have time to write.

MICHAEL A. JONES
Editor, *Insight*

seed" (Isa. 44:3). In Acts 2:17, 18, in both the Greek and English texts, we read: "I will pour out of my Spirit." Observe the little preposition *apo* = "from" or "of." God "sheds forth" some, a measure. He does not exhaust the plenitude of power. Some was released at Pentecost, but the great remainder is reserved for the time of the latter rain. Observe these encouraging words:

"The work will be similar to that of the Day of Pentecost. . . . The 'former rain' was given, . . . at the opening of the gospel. . . . The 'latter rain' will be given at its close."⁶

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening."⁷

"These scenes are to be repeated, and with greater power. . . . The latter rain will be more abundant."⁸

How we need today to seek for that preparation of heart and mind, that we may be Spirit-filled for the finishing of the great work of God.

The One Which Before Was Preached Unto You

This was mentioned briefly at the beginning of this article, but we refer to it once again. It is the Greek word for "which before was preached." This is *prokecheirismenon*. A form of the same word is found in Acts 22:14, where it is translated, "God . . . hath chosen thee"; but the Greek word should really be rendered, "previously appointed." It was something foreordained in the purpose of God. So in Acts 3:20 "which before was preached unto you" should read, "the having been fore-appointed for you."

But think of a further emphasis. A. T. Robertson sees in the wording and construction of these verses a very significant emphasis, the Jesus whom the apostles preached was really the Messiah.⁹ Of course the word *Christ*, Greek *Christos*, actually means "anointed" or "Messiah," but in the translation in our Bibles we have to a large extent lost sight of the Messianic mission of Jesus our Lord and Saviour. The English translation from the Syriac renders *Christos* all the time as *Mes-*

siah, and thus brings forcibly before us at all times in our reading that Jesus of Nazareth was indeed and in truth the Messiah sent from God.

The prominent question in the days of our Lord was whether Jesus of Nazareth was the Messiah, the Coming One, the Sent of God. This was what had been in Peter's mind, but he learned to say, "Thou art the Messiah, the Son of the living God" (Matt. 16:16, from the Syriac). So did Nathanael, when he declared, "Rabbi, thou art the Son of God; thou art the King of Israel" (John 1:49). The woman at the well listened to Him and was deeply stirred. She went

back to her people and declared to them excitedly, "Come, see a man, which told me all things that ever I did: is not this the Christ?" (John 4:29).

The "times of refreshing" are to bring the "anointed," the "Coming One." And He in turn brings the "time of restitution of all things."

¹ S. T. Bloomfield, *Greek-English Commentary* (London: Longman, Brown, Green and Longmans, 1847), vol. 2, p. 543, col. 2. (Italics supplied.)

² The SDA Bible Commentary, on Acts 3:19.

³ The Great Controversy, p. 485.

⁴ Ibid., pp. 611, 612.

⁵ Evangelism, p. 702.

⁶ The Great Controversy, p. 611.

⁷ Ibid.

⁸ Christ's Object Lessons, p. 121.

⁹ A. T. Robertson, *Word Pictures in the New Testament* (New York and London: Harper Brothers, 1930), vol. 3, p. 46.

CONFIRMATION

PAUL H. ELDRIDGE

WHEN Paul wrote his first letter to the church in Corinth, he included among his words of greeting this unique expression: "The testimony of Christ was confirmed in you."

In these brief words, Paul captured the very essence of the gospel program. His long journeys, his tireless missionary endeavor, his survival or harassment and persecution, his concern for the spiritual prosperity of his converts, all found ample reward and fulfillment when he could say, "Confirmed in you."

During recent years we have been hearing frequent mention of a disconcerting situation known as the "credibility gap." It is a rather picturesque description of the difference between what is said and what is true. Actually, there is nothing new about it. Satan accused God of a credibility gap way back in the Garden of Eden.

Ever since that time, suspicion has been one of the most uncomfortable by-products of sin. This inherent skepticism keeps us constantly looking for evidence to support or deny what we hear. We have come to accept the necessity of furnishing adequate proof for our own statements, and we call this proof "confirmation."

Frequently my telephone rings,

and I find it is the cable office calling. The voice will say, "We have a cable for you," and then proceed to read me the message. It is a fast, efficient system, but it has its hazards. The girl at the cable office may misread. I may mishear. Or perhaps I will make insufficient and inaccurate notes. Aware of these possibilities, the cable company wisely sends a messenger who, a few hours later, delivers a teletyped version marked, "Confirmation."

Confirmation is tangible evidence. It is visible affirmation of something we may have heard but for which we desire proof. We demand it. We need it. We appreciate it.

To a skeptical world has come God's message of hope. It sounds good, and there are many who would like to believe it. They are intrigued with the possibility of forgiveness, the apparent social benefits of Christian fellowship, the amazing potential of eternal life. But how can they be sure? What proof do they have that the message is authentic, that there is no credibility gap?

They have you.

This was Paul's great confidence. This is the church's greatest asset. This is where God rests His case.

"The testimony of Christ was confirmed in you."

Reprinted by permission from the *Far Eastern Division Outlook*, March, 1973.

The Need for Doctrinal Preaching

This timely plea by a leading Baptist minister for more forthright preaching of Bible doctrines appeared first in The Watchman-Examiner, and then as a reprint in the Signs of the Times, November 26, 1946.

THERE is too much prejudice against doctrine in our day, especially against doctrinal preaching. Some hold that doctrines are too obscure, too difficult to explain to the lay mind, and that, since there are so many different opinions, such discussions and sermons result in confusion rather than knowledge. Sadly, some have gone so far as to claim it does not matter what a man believes so long as he behaves himself and attends church.

How can a man live right if he does not understand the Bible? Why should he be interested in and faithful to a church if he does not understand its position on matters of faith? Doctrinal preaching is simply teaching the Bible.

The spiritual anemia in our church life is due to these prevailing ideas and this dread of doctrinal preaching. Church members very often do not know where they stand on matters of faith. It is not uncommon to hear a layman or even a pastor discuss a doctrine contrary to the prevailing position of his church. It is a sad state of affairs that so many of our church members are doctrinal infants.

We can never have a full-blooded, mature church or a strong Christianity until we have mature Christians. To be mature, we must know doctrine. We desperately need a revival of doctrinal preaching from our

A Challenge to Return to New Testament Truth

ARTHUR H. STAINBACK

pulpits. Theology will then be clear and we will automatically eliminate our conflicts and many differing opinions. This will also bring about a Bible-reading, thinking, and faithful membership.

We must be concerned about this deep-rooted ignorance which concerns every position we hold dear. Hazy ideas and hearsay are often the only knowledge many have on great cardinal doctrines. As goes the preacher, so goes the church. Therefore

throw out stunts and campaigns, and preach doctrine to fill those empty pews. Preach doctrine and dust off the balcony seats. Hold fast sound teaching and avoid those book reviews, and watch the evening congregation swell. Preach tomorrow's newspaper written centuries ago. Let your members know that when you preach, the world is left outside. Stir their souls with the word of God. Stop talking about a better Christian world until your members know what it is to be a Christian.

Trim your sails to suit men and you will trim your effectiveness for Christ. Sweeten your sermons with the soothing talk of men and you will give your congregation spiritual diabetes. Preach on popular ideas and your folks will try the way of the world and bring its dregs to your door. Preach on the great doctrines and let them know God and the riches of His word.

This old world is hungry and knows not the nature of its own appetite. It is hungry for the Bread of Life, the word of God, the authority for life and eternity. Preach doctrine, and these hungry hearts will be filled. Preach doctrine, and we will shake this old world and awaken it to a realization of its God-given responsibilities. We will then turn people back to God and into paths of peace and happiness. Our people are growing lean on the things of the world and only slumber in their own confusion as the alarm is sounded. Preach God's word and doctrine regularly and carefully until at last there stand about us strong, mature believers ready for the fray against sin, ready to carry the gospel to the world. 

Pathfinders After 25 Years

RON M. WISBEY

I FIRST came face to face with the wonderful world of Pathfinding fifteen years ago as a young pastor located in a small community several hundred miles from the conference office, ministering to a small congregation.

It was Ingathering time when we arrived, and with a large territory to cover we could not help wondering, "Where will all the help come from?" I didn't have to wait long. An enterprising mother who had experienced the joys of Pathfinding in another Adventist church wanted this experience to continue for her two sons, and consequently formed a JMV Pathfinder Club. You can imagine our pleasure in having 25 happy, exuberant Pathfinders help us do the house-to-house caroling. All but the director's two sons came from non-SDA homes, but there they were, out night after night sharing the Good News through the Ingathering program.

Back in 1950 when the General Conference session officially au-

Ron M. Wisbey is presently youth director of the Oregon Conference. Since 1958 he has served as pastor and youth director in the Pacific Coast area.

thorized the MV Pathfinder Club concept, little did anyone realize that it would soon become a globe-encircling organization that would provide church-sponsored activity and leadership for 95,000 boys and girls. Over the years its basic goals have remained the same.

1. To demonstrate the attractiveness of Christian ideals in an activity program.
2. To guide our boys and girls into active missionary service.
3. To develop character and good citizenship.
4. To promote the MV Classes and Honors.

From the very first, the youth of the church have found that Pathfinding is a program that they can enter into with their whole heart because this is inspirational activity and religion in action.

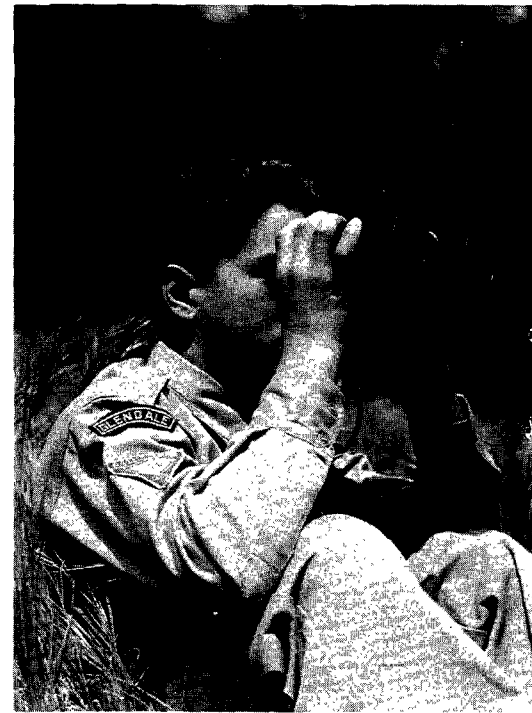
The Youth Department of the General Conference, in consultation with those who had explored various club activities for youth prior to 1950, soon provided excellent leadership training materials, and today one of the finest training programs available to any of our church leaders is that provided for the Pathfinder director and his or her staff. Over the years this has paid rich dividends with continuity of leadership. At a recent conference-wide leaders'

convention there were a number in attendance who had given in excess of 20 years' continuous service to the young of the church through Pathfinding.

A friend who has been a club director or an area coordinator for 22 years recently received a letter from one of his former Pathfinders who now is a student missionary in Africa.

"This letter is more or less a thank you to you and others like you who have taken an interest in the lives of our young people. With the ever-rising temptations assailing the youth of today it's so important to have an organization like Pathfinders where they can have social fellowship with other Christians and learn about nature—a group where dedicated church members like yourselves will take time out of their busy work schedules to help mold the characters of God's young ones.

"I can imagine that working with Pathfinders can also become discouraging at times. You probably will never know the extent of your influence until you reach the kingdom. But as a pebble thrown into a pool generates ripples that continually reach out, so your influence on these impressionable youth is spreading—even to central Africa. Your mission field there is just as precious as this one here.





"I look back on my years of Pathfinding with great joy. It was such fun to learn how to make candles, tie knots, and do plastic embedding. (And those camping trips!) How much more important I thought than multiplying and spelling. I think it's great for kids to develop these extracurricular skills. It gives one a sense of worth and that's so important in a developing child."

Then she concludes: "Once again, I thank you for the time and energy you invested on a certain little 10-year-old girl. She has been seeing the Lord's hand guide her life these past 12 years and feels that you had a great part in her development and preparation. May the Lord bless you and those you are working with. I ask for your prayers."

The appreciation expressed in the above letter could be directed to hundreds of club directors by thousands of former Pathfinders who have experienced life at its best in a program *for them* sponsored *by their church*.

1974-1975 has been designated the Pathfinder Silver Anniversary year, and many special events are being planned for our clubs around the world. But what about *your church*? Do you have a Pathfinder Club? Pathfinding is far more than camping trips, fairs, camporees, fun and games.

It is an "army of youth" in preparation to share a way of life.

The only natural resource our church has is its young, and the challenge is for each leader, especially those involved in the pastoral ministry, to see that no stone is left unturned in providing care for our future by maintaining an on-going active church youth program, which means *Pathfinding* for the 10- to 15-year-old youth.

To assist your ministry your Pathfinder Club is prepared to help in Ingathering, leaflet distribution, visitation of the sick and elderly, Bible-in-the-Home presentations, and now Junior Voice of Youth meetings. The next time you have a public series of outreach meetings why not invite your Pathfinder Club to conduct a Junior Voice of Youth series to the younger members of your evangelistic audience.

In the last year of her life Mrs. White wrote these words as her last legacy to the youth:

"Now is our time and opportunity to labor for the young people. Tell them that we are now in a perilous crisis, and we want to know how to discern true godliness. Our young people need to be helped, uplifted, and encouraged, *but in the right manner; not, perhaps, as they would desire it, but in a way that will help them to have sanctified minds. They*

need good, sanctifying religion more than anything else.

"I do not expect to live long. My work is nearly done. Tell our young people that I want my words to encourage them in that manner of life that will be most attractive to the heavenly intelligences, and that their influence upon others may be most ennobling."—*Messages to Young People*, pp. 287, 288.

Your Pathfinder leaders are committed to providing this type of challenge to their club members and desire to assist you in your total ministry to this end. Also, your conference youth director is prepared and eager to explore with you the needs of your current club, or better yet, how he can assist you in starting a new club if you do not have one in your church.

During this twenty-fifth anniversary year the Pathfinder Clubs have accepted the beauty of 2 Corinthians 2:14 (T.L.B.)* as their marching orders:

"But thanks be to God! For through what Christ has done, he has triumphed over us so that now wherever we go he uses us to tell others about the Lord and to spread the Gospel like a sweet perfume."

* From *The Living Bible, Paraphrased* (Wheaton: Tyndale House Publishers, 1971). Used by permission.

The Work of the Heshbon Survey Team, 1973

S. DOUGLAS WATERHOUSE

ONE of the aims of this past season's excavation at Heshbon was to gain an archeological picture of occupational sites in the vicinity of Tell Hesban, with special emphasis on thoroughly exploring the very large valley, Wadi Hesban, which lies to the north and west of the Tell. A small survey team of four was assembled to accomplish this task and, in addition, to attempt to solve the problem of tracing a Roman road known to have ascended from Livias (modern Tell er-Rameh) in the Jordan Valley to Esbus (the Latin designation for Biblical Heshbon).

The Roman Road

While the historical existence of the Roman road had long been known, it had never been completely traced. Classical sources indicate that in preparation for the visit of Emperor Hadrian, the road was constructed around A.D. 129-130, to connect Jerusalem, Jericho, Livias, and Esbus; thereby linking, by means of a highway across the deep gorge of the Jordan, the roads of Palestine with the famous highway of Trajan in the Roman province of Arabia Petraea (where Esbus/Heshban is located).

Since three of the milestone stations along this road were known, marking the fifth, sixth, and seventh Roman miles from Esbus, it was hoped that the survey team could begin their search by ascending from the floor of the Jordan Valley to these known remains of the road. From there the

search team would be in a good position to determine the course of the highway as it makes its ascent toward the high tableland of ancient Moab where Tell Hesban is located. It turned out, however, that the southeastern flank of the Jordan Valley is a "forbidden zone," full of various types of military installations. There was no alternative, therefore, but to start from the unknown; to search from the Tell itself. After giving study and thought to the topographical lay of the land, it was determined that the ancient road from Esbus must first have gone directly southward before turning westward, eventually leading the traveler through the present-day village of el-Mushaqqar, on the westward fringe of the high tableland. This was confirmed by finding a lonely, fragmented milestone lying on its side, more than halfway between the Tell and el-Mushaqqar. Possibly, the monument marked the second Roman mile from Esbus.

From el-Mushaqqar a ridge, bearing the same name as that of the village, slowly descends into the Ghor (the Arabic name for the Jordan Valley). Affording a breathtaking view of the northern end of the Dead Sea and the "plains of Moab" (Num. 33:48), the Roman road traverses the lofty heights of this ridge as it makes its way down to the ruin-mound of the now dead city of Livias. The imposing promontory of Mount Nebo, really not a mountain but a parallel ridge, lying to the immediate south of the el-Mushaqqar ridge, adds to the truly magnificent scenery. Separating the Nebo-ridge from the ridge with the Roman road, the "slopes of Pisgah" (Deut. 3:17; 4:49), today

called Wadi 'Ayun Musa ("the springs of Moses"), form a high green valley in the midst of the desert landscape.

At the base of the first precipitous descent of the ridge of el-Mushaqqar, another milestone station was discovered. It presumably marks the fourth Roman mile from Esbus. Twenty-four milestone fragments, two of them with weathered inscriptions, lie strewn and sometimes half buried in the ground. Obviously the stone fragments had been tumbled about by the repeated "wash" of seasonal rains. (While the region is a very dry desert, winter rains do cause severe local flooding.) The fact that there were at one time fifteen milestones in this location (as proved by the number of fragments with square bases) indicates that the road had been repaired, or reconstructed, at least fifteen times. With each repair work, a new milestone was erected as an advertisement of the political power of the incumbent emperor.

Altogether, the survey team was able to locate five separate milestone stations, marking the second(?), fourth(?), fifth, sixth, and seventh Roman mile from Esbus. At the fifth mile from the Tell is a place called Serabit el-Mushaqqar with twelve milestone fragments. Surprisingly, two of these venerable way-markers are still standing in an upright position. The Latin inscriptions on the milestones have been dated to the years 219, 307, and 364-375(?).

The sixth Roman mile from Esbus is located at a dramatic prom-



The author stands on the eastern defense wall of Khirbet el-Mahatta, possibly Biblical Beth-peor, looking north toward the Plains of Moab.

S. Douglas Waterhouse is an associate professor of religion at Andrews University. He received the Ph.D. degree from the University of Michigan.

ontory called Khirbet el-Mahatta, a place of special significance. Classical authors, notably Eusebius and Jerome, point out that it was from this vantage point that the traveler from Livias could take a side path to 'Ayun Musa and Mount Nebo. Eusebius further points out that it was here that the infamous Beth-Peor (Deut. 4:46) was located, the high place of Baal, where Balaam, overlooking the Israelite encampment on the plains of Moab (the southeastern floor of the Jordan Valley), tried to curse, but instead blessed Israel (Num. 23:28). It also was here that Israel, through the influence of Balaam, was led into a most grievous sin (Num. 25:1-3; 31:16; Ps. 106:28; Micah 6:5; Rev. 2:14). This identification of the sixth milestone station with Beth-Peor tallies very well with the information given in Scripture. The author of Deuteronomy 34:5, 6 explicitly states that Moses died in the land of Moab and was buried by the Lord opposite to Beth-Peor. The ridge el-Mushaq-qar with its western promontory, Khirbet el-Mahatta, is the only ridge directly facing the burial place of Moses; that is, the region of Mount Nebo and the slopes of Pisgah.

Khirbet el-Mahatta, with its strategic view of the Ghor, today lies treeless and desolate under the burning desert sun. The extensive ruins of a comparatively large Roman fortress, with its walls, gates, and towers, are now all that remain of this ancient, heathen place of worship. In a

place that once resounded with life, there is now quietude—a calm that is disturbed only occasionally by wandering Bedouins with their camels, donkeys, sheep, and goats.

The discovery of a number of milestone stations did establish, of course, the definite route of the Roman road. The remains of the road itself are almost nowhere visible, except on the el-Mushaq-qar ridge. There, still very much in evidence, is the worn bed of what once had been an intensively traversed highway. Here and there, marking the edges of the route, are rows of tightly fitted curbstones. Occasionally one may spot what is left of worn-down cobblestones. Where measurements could be taken, the average width of the road turned out to be six meters. The ruins of numerous ancient "rest-stations" and guard towers also attested to the direction and course of the road.

The city of Livias, identified by classical sources with Biblical Beth-haran (Num. 32:36; Joshua 13:27), is on linguistic grounds associated with the modern name Tell er-Rameh (Geth-haram became Beit er-Ram and then Tell er-Rameh). In recent decades, however, this identification of Beth-haram/Livias with modern Tell er-Rameh has been called into question because repeated "sherding"—collecting ceramic remains—on the mound has failed to produce any pottery fragments dating before the Roman era. This season, however, the Heshbon survey team did turn up earlier occupational evidence leading us back in time to at least 1200 B.C. This newly acquired historical data helps fix the traditional identification of Tell er-Rameh, and also helps to establish the locality from whence the Roman road first begins its ascent from the Ghor.

Exploration of the Wadi Hesban

The results of the Wadi Hesban exploration turned out to be no less intriguing than that of searching for the Roman road. The Wadi showed a varied and checkered history, sometimes differing markedly from the excavation results obtained from Hesban. In fact, the

only place where a parallel pottery repertoire to that of the Tell was discovered was found to be at the source of the Wadi, at a place called Umm el-Qanafid.

Besides the Byzantine and Roman periods, times of heavy population, the periods most prominently represented along the floor of the valley are the Iron Age (time of the Hebrew kings), Middle Bronze I (time of Abraham), and the Early Bronze/Chalcolithic Age. The remains of ten dolmens (large megalithic structures thought by some to have served as ancient tombs) were noted on the southernmost flank of the valley, within walking distance from Tell Hesban. Most scholars now date these unusual structures to the Neolithic period, though they cannot be dated with certainty. The dolmens look like houses. They are constructed of stones of such stupendous size that neither earthquake, violent weather, nor the vicissitudes of centuries have had any serious effect in demolishing the buildings. Many still remain standing in their original positions. Folk memory associates these "stone houses" with the prodigious labor of a long-gone giant race.

Approximately two miles north of Hesban lies an interesting low Tell. Called Umm el-Isarab, it commands the eastern approach to Wadi Hesban. Its uniqueness lies in the fact that the survey team was able to obtain a number of ceramic fragments from this site that probably date to the Middle Bronze/Late Bronze era. The broken sherds are known to be earlier than the Iron Age, but not as ancient as the Early Bronze Age. This rare type of ware has so far turned up only in burial caves and, unfortunately, never in a controlled, stratified, archeological context. Nevertheless, it is exciting to realize that the ware seemingly dates from an era that so far is all too sparsely represented among Jordan's known historical sites. Needless to say, the finding of what must for now be labeled as a "possible" Late Bronze Age hamlet has great significance for the establishment of historical data relating to the Hebrew conquest of Transjordan and Canaan.



Roman milestones on the Ebus-Livias Roman road, at a site overlooking the Jordan Valley on the right and the Dead Sea on the left.

feedback

Grateful for Emphasis

I've noticed, and read with interest the articles on health in *The Ministry* magazine. I've been a jogger since going to Andrews University, and so have tried to apply the different health principles in my personal life. I'm really grateful that *The Ministry* has turned to this new format. I think it is putting the emphasis where we haven't in the past.

Gerald Haeger
Lima, Peru

Update From West Africa

Here are some extracts from letters received recently from Nana Asiamah II, Chief of Obo-Kwahu, who influences some 200,000 people, which I thought may be of some interest to you since you published the article concerning meetings in his town in the November issue:

"You know I have given my whole heart to God and Jesus since I saw you and nothing can change this. I do not believe in anything, like I believe in my God and His Son, Jesus Christ. Amen. . . . I still pray to my God to assist me to gain more souls for the church. Try and send me books as I have finished reading those with me."

"For your information Pastor Swumoh baptised ten people from Obo in our Church at Obo on the 20th October, 1973. The ceremony was grand and the service was attended by many people, and people from Atibie Church."

Sherman A. Nagel, Jr., M.D.
Angwin, California

Valuable

The Ministry is bringing a depth to our growing church that is altogether appropriate. I am especially enjoying the scientific sections. The issue that dealt with homeostasis and the evidence for instant creation was outstanding. The present series on music [by H. Lloyd Leno] and its relationship to body and mind is also vital to the ministers as they deal with the youth in the churches.

Richard D. Fearing
Parkersburg, West Virginia

Statistics or Souls

We "sons of Medici" are thrilled, as is all "spiritual Israel," by reports of victories gained by heroes among the "sons of Levi."

Perchance, Levi's statisticians may be interested in lessons learned from experience by our tribe. The relative

number of patients still active and free from their original sickness five years after surgical or other treatment has been found significant in evaluating the effectiveness of the surgeon's work, whereas a simple total of those who have undergone treatment is relatively meaningless. Follow-up information must be collected accurately, with care to avoid bias. This is not easy. Nevertheless, it has been of great value in guiding the development of modern medical and surgical procedures.

While pondering the cost of applying similar scientific methods to the evaluation of their work, the "sons of Levi" may ask, "Does the Author of the gospel place greater emphasis on the quantity or on the quality of our product?"

Theodore E. Wade, M.D.
Liberal, Kansas

Congratulations

Congratulations on the enlarged and expanded *Ministry*. The medical emphasis is certainly in order, and the entire content is relevant and practical.

James H. Rhoads
Hendersonville, North Carolina

The Ministry seems to be getting better as each new issue arrives! The September issue of 1973 is absolutely tops! Keep up the good work!

Orville D. Wright
Fletcher, North Carolina

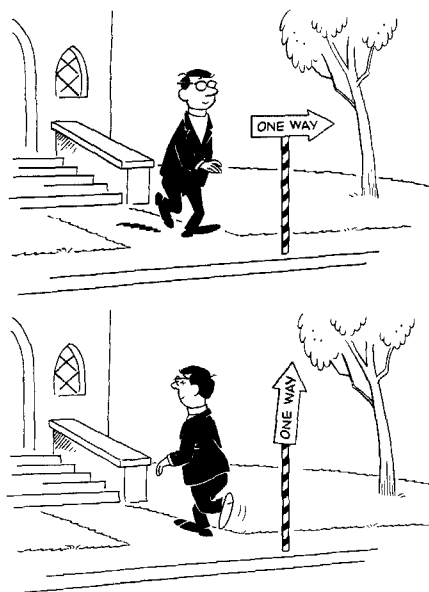
editorials

From page 3

happiness is possible only when men are holy and healthy.

The reason that God seeks for this kind of people is that He, Himself, is that kind of God. Our God is a holy, healthy, happy God. It is only natural, therefore, that He seeks for a holy, healthy, happy people to live with Him throughout eternity. When He develops such people in this world, He will use them in a mighty way to reveal His power and glory and thus give to the world such a demonstration of the love of God as has not been witnessed since the fall of man, except in the experience of Christ our Saviour and the few others who now share with Him in the glory of His kingdom.

We, therefore, appeal to every minister in our ranks to make the full commitment to the total message of the Lord, which is in-



tended to bless the whole man, and to seek by the power of the Spirit to prepare a people—a holy, healthy, happy people—to meet the Lord at His coming.

N. R. D.

Revival and That Agenda

The fourth business session of the now historic annual council of 1973 was called to order at 9:30 on the morning of October 9 by Neal C. Wilson, vice-president of the General Conference for the North American Division. But before plunging into the heavy agenda, crowded with numerous items, the chairman expressed appreciation for the morning devotional message, "The Cross in Revival and Reformation," delivered by C. D. Brooks, and then voiced his personal concern over the apparent delay in meeting God's plan for the speedy finishing of the work. He suggested that the delegates put aside the agenda for a time and give serious attention to spiritual matters. He wondered aloud what an agenda would look like if it really

placed priority on the items of deep spiritual necessity.

In response to his call suggestions were offered as topics focusing on the real needs of leaders and of the church as a whole. These included the following:

1. Self-examination.
2. Bible study.
3. Prayer.
4. How does an administrator take time to be holy?
5. Study the devotional life of Jesus.
6. A growing love for Jesus Christ.
7. A regular personal prayer life.
8. Reprove the church of sin.
9. Teach the people "how" as well as "what" to do.
10. Love Christ because you know by faith He has forgiven you.
11. Be what you want the people to be.
12. Love the church; don't attack it.
13. Spiritual image and influence of an administrator.
14. Be worthy of whatever you are called to do in Christ's name.
15. Use as a guide the document "Revival and Reformation" and Index of Ellen G. White books on this subject.
16. Return to primitive godliness.
17. Personal revival is always followed by collective redemptive action.
18. Appreciate and follow instruction of Spirit of Prophecy.
19. Love to Jesus not man.
20. Love others.
21. Faithful study of the Spirit of Prophecy for guidance.
22. Remember, "As we do God's work in His way, He makes Himself responsible for the success."
23. Four "T's of ministry:
 - a. Temple.
 - b. Time.
 - c. Talents.
 - d. Treasure.

Would it not be well for each pastor, administrator, or church leader responsible for committees to examine each agenda in the

light of these suggestions? Let's be honest—what matters really do take precedence? Do we really have first things first?

The urgency of this matter would make it most appropriate for pastors to call a special meeting of the board of elders, or the church board, to give prayerful attention to the earnest appeal that emanated from the annual council. (See *Review and Herald*, Dec. 6, 1973. The appeal is also read by Clyde O. Franz, secretary of the General Conference, on the November, 1973, Tape of the Month. You may wish to listen to it together, or play it to the entire congregation on a Sabbath morning during the worship hour.) Discuss together how the church can best respond to the appeal, what rearrangement of priorities might be in order, what can be done personally and in the local church to bring about genuine

revival and reformation. Many have already done this. Others will want to follow their example.

This appeal to make first things first must be taken seriously. If we fail to heed the call at this time, who knows what further years of delay might intervene before the coming of the Lord. On the other hand, if it is taken to heart by every minister, every local elder, every church officer, every committee, then surely it in turn will be taken seriously by the church.

If the shepherds fail the flock at this crucial hour, what a tremendous opportunity for spiritual renewal will have been squandered, and what tragic results may follow in the further deadening of our spiritual life. This we cannot permit to happen. Through the power and grace of Christ this will be for our church "its greatest hour."

O. M. B.

Where Did Moses Get It?

ERNEST LLOYD

AN INFIDEL lawyer had been told by his physician that a fatal disease had fastened itself upon him and that recovery was impossible. With death staring him in the face, the lawyer went to a friend of his, who was a Christian, and asked for instruction in the Christian religion. The friend urged him to get a Bible and to study it, patiently and sympathetically, as he would his law books.

He did so.

A few days later his friend called at the house. The lawyer, with animation in his voice said: "I have been reading the moral law, the Ten Commandments."

"Well, what do you think of the law that Moses gave?"

"I will tell you first what I used to think," said the lawyer. "I supposed that Moses was the leader of a horde of bandits, and having acquired a strong influence over a superstitious multitude of slaves, he led them out of Egypt; that on Mount Sinai he played off some sort of fireworks, much to the amazement of his ignorant followers, who imagined in their

mingled fear and superstition and gullibility that the exhibition was supernatural."

"But what do you think of the matter now?" inquired the friend.

"Well, I have been looking into the nature of that law given from Sinai. I have been trying to see whether I could add anything to it or take anything from it. I cannot; it is perfect.

"I have been asking myself, 'Where did Moses get that law?' I have read history. The Egyptians and the other nations thereabouts were idolaters; they did have codes of law like the code of Hammurabi. But it cannot compare as a code of morals with the law that Moses gave. That law surpasses the wisdom and philosophy of the most enlightened ages. Moses gave a law in which the learning and scrutiny of all subsequent time can detect no flaw.

"Where did he get it? I am persuaded it came down from the God of heaven. And this wonderful law has convinced me of the truth and worth of the Bible. It is God's word."

MINISTERIAL Association Secretary N. R. Dower (see photo) is pointing out dark counties to MISSION '74 Coordinator E. E. Cleveland. The MISSION '74 challenge is accentuated by the fact that in the North American Division, where our work began, 1,384 of the 3,099 counties within the United States are dark counties.

When the dark-county map was updated last year for the first time since 1959; there was found to be surprisingly little difference in the number of dark counties between those noted in 1959 and those still indicated. This is in spite of the fact that 156,000 members have been added to the church in North America since that time.

An unentered area or dark county is one in which there is no organized work of the Seventh-day Adventist Church. The shocking thing about this picture is that Adventists have for so long been committed to the concept of "lighting" the whole globe. With this tremendous challenge in mind the 1973 Annual Council took the following action:

"UNENTERED AREA" EVANGELISM

Realizing the nearness of our Lord's return, and in the light of (1) the commission to carry the gospel to every man's door, (2) the existence of 1,550 unentered counties or districts in the United States and Canada, and (3) the many towns, cities, and sections of metropolitan areas that present the challenge of "unentered area" evangelism,

Voted, 1. To present to the unions and local conferences of the North American Division the special challenge of evangelizing "unentered areas" and to recommend that this challenge be placed on the agendas of all conference committees for immediate consideration, with the following suggestions:

a. That churches bordering "unentered areas" be challenged to accept direct assignments to establish work in given areas by using one or more of the contact witnessing methods.

b. That churches that cannot become involved in a direct systematic weekly personal outreach because of distance, be challenged to accept direct responsibility to sow the gospel seed in assigned "unentered areas," preferably nearest to them and by whatever methods may be found suitable.

c. That new companies and churches be established in "unentered areas" by groups from within the existing churches.

d. That businessmen, professional and technical personnel, and other laymen be encouraged to move to "unentered areas."

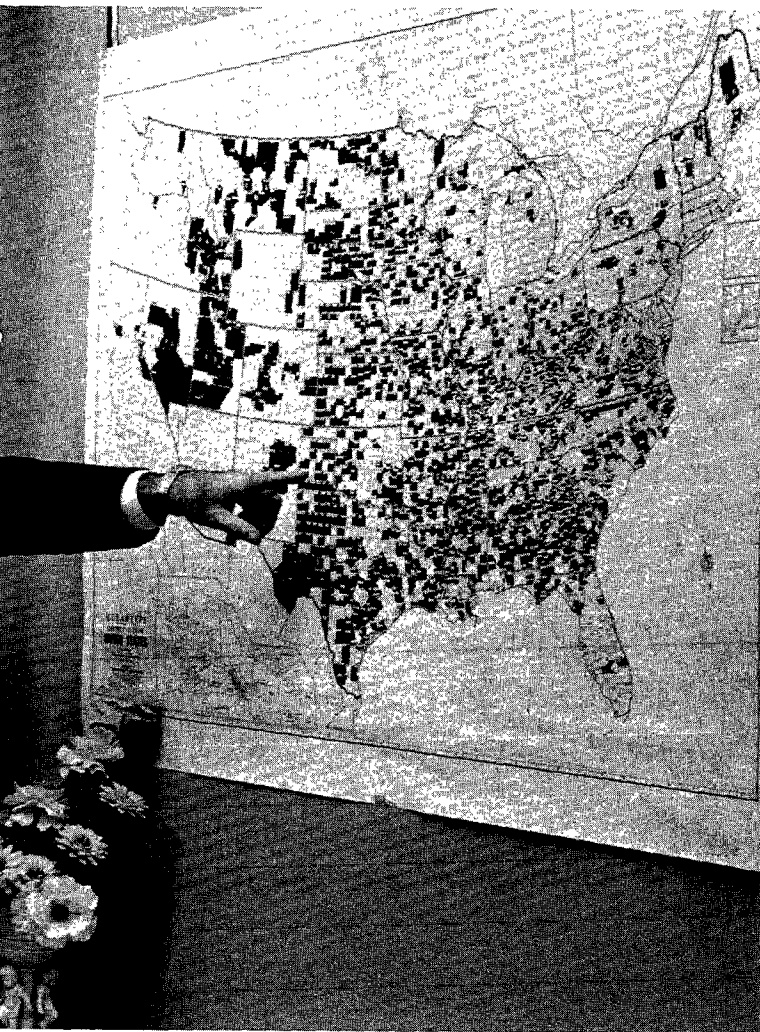
e. That retired workers be encouraged to settle in "unentered areas."

f. That union and local conferences through their MISSION '73/'74 committees set up control systems to analyze and keep accurate records of assignments and outreach progress, this information to be made available to the General Conference MISSION '73/'74 committee for recording



"UNENTERED AREAS" EVANGELISM

LEO VAN DOLSON



UNENTERED AREA" EVANGELISM

on a Master Control System for the North American Division.

2. To request all General Conference departments to submit to the MISSION '73/'74 committee of the General Conference their suggestions as to how they can participate in and contribute to the "unentered area" evangelistic program.

3. To request that the 1973 Annual Council action on this program be placed on the agendas for the 1973 Union departmental councils for immediate consideration.

4. To request the Lay Activities Department of the General Conference to coordinate this program in cooperation with the MISSION '73/'74 committees of union and local conferences.

Besides the North American Division action quoted above, the departmental World Advisory Council, which met prior to Annual Council, passed a recommendation that each division make a study and prepare maps similar to the one above as a first step toward initiating a concentrated worldwide unentered evangelism approach to be adopted by the next General Conference session.

M. T. Battle, of the General Conference Lay Activities Department, has been assigned the specific task of implementing the assignment designated in point 4 above. He reports the following steps already being initiated to assist our members in developing work in the unentered areas:

Maps have already been distributed to each union and local conference president in North America, showing unentered areas in their respective fields. These maps even designate communities of 1,000 or more population that do not have Adventist churches.

Each conference and union committee has been encouraged to place this item on the agenda for consideration and action. As we go to press many have already reported that this has been done.

Each General Conference department has been contacted to give in-depth study to the department's participation and contribution to the unentered area evangelism program. The type of participation envisioned is illustrated in a pilot program conducted by a group of young people from the Takoma Park church in a nearby dark county. After a weekend of instruction, a youth group known as the Keystones entered the dark county for a period of several weeks with youth-oriented programs. They report approximately 20 preparing for church membership. The coordinated departmental program mentioned above is to be conducted under the auspices of MISSION '74 committees. Pastor Battle adds that "crucial to the development of unentered area evangelism is the enthusiastic cooperation and initiative of each pastor and administrator."

Waldensian Medical Missionaries



DUNBAR W. SMITH

THE WALDENSES are among our spiritual forebears. They constitute a link between the early Christian church and the churches of the Reformation. They were the seed of the woman, the church in the wilderness, that fled from the wrath of the dragon who cast water out of his mouth to carry them all away, as de-

picted in the twelfth chapter of the book of Revelation.

Northern Italy had long remained independent of the Bishop of Rome. Ambrose, Bishop of Milan, led a people who held to the apostolic faith. When at last Milan and the regions thereabout capitulated, persecution ensued, which caused a remnant of nonconformists to seek sanctuary in the Alps. Here, for more than one thousand years, the light of the true faith was kept burning in humble cottages scattered throughout the mountain fastnesses.

Some years ago we drove our Volkswagen from Rome to Torre

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Pellice, the capital of the Waldensian territory and the headquarters city of the Waldensian Church.

Long before arriving we identified the Castelluzo, a unique, flat-topped mountain that serves as a backdrop to Torre Pellice. This was used not only as a place of quick retreat from enemy marauders, but also as a lookout from whence, many times, approaching armies bent on extermination could first be detected. When the alarm was sounded, the inhabitants, abandoning their homes and possessions, would flee to the fortresses of the crags.

Putting up at a small hotel, we sought out the pastor of our *Chiesa Avventista*, and with him as a guide, started our explorations. Near our church we viewed the rushing waters of the Angrogne River (river of groans), which many a time ran red with the blood of martyrs.

What I especially wanted to see was the Torre del Pra, a central valley back in the mountains, said to be one of the most inaccessible spots in Europe. This is where the annual synods (constituency meetings) of the Waldenses were usually held, where they had their "camp meetings." It was also a place of refuge to

which they fled when threatened by an approaching army. Here was the campus for their college where the "Barbes"—their scholars, pastors, and missionaries—were trained.

Our host agreed to guide us there. Through the mountain gorges we went. I tried to identify the place described by Wylie, where a handful of young stalwarts held back the army of the Duke of Savoy at a time of extreme peril. It had seemed that all was lost. The invading army, composed largely of criminals and fanatics with a blood lust, had burned the houses in the valleys below and were determined to finish their baneful work. The refugees, taken by surprise, had hurriedly left and were hiding amidst the rocks on the open mountainside. Seeing the steel-helmeted troops approaching, they asked God for help.

An unexpected cloud appeared and settled in the pass, filling it from wall to wall and completely enveloping the enemy. A few young men descended the trail and held back the whole army while others rolled rocks upon them from above. The waiting plains people below were amazed to see, not waters reddened by the blood of the faithful, but corpses of the Savoyard army. "The munitions of rocks" had been used again by the Lord to protect His own.

As we viewed the magnificent mountain scenery, we thought of Ellen White's description. "God had provided for His people a sanctuary of awful grandeur, befitting the mighty truths committed to their trust. . . . The mountains that girded their lowly valleys were a constant witness to God's creative power, and a never-failing assurance of His protecting care. Those pilgrims learned to love the silent symbols of Jehovah's presence."¹

At long last we came to the Torre del Pra, a magnificent valley shaped like a gigantic amphitheater. There on a hillside we were taken into a small, rock-walled room with a large, stone-slab table in the center. This room is said to be all that remains of the School of the Barbes. The stone slab was a table or desk top used

by the scribes, who copied the Scriptures painstakingly by hand—thus multiplying the Sacred Word. Copies were taken and distributed to the peoples of Christendom, at the risk of death.

Left alone in the room, I meditated upon the past. Here was the base of my spiritual ancestors. Here was the church of God for that time, as my church is for today. They had a publishing work—hand-done. They had a school system of their own, as do we. They had pastors, evangelists, colporteurs, missionaries. They had conferences and a General Conference.

Suddenly I was struck with the question, Did they have a medical work? If the Waldenses were truly God's church—one of the links, and a vital link, connecting the apostolic and the remnant churches—not only must it be true in doctrine but it must also use the same methods of labor. It should have a medical ministry. It had an educational and a publishing work. Did it have a medical work?

Medical missionary work is a fundamental part of the Christian ministry. It formed an integral part of Christ's ministry. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people" (Matt. 4:23). Of Him it is written: "Christ stands before us as the pattern Man, the great Medical Missionary—an example for all who should come after. . . . We are to do the same work that the great Medical Missionary undertook in our behalf."²

That He intended His followers to work as He worked is clear. In His great prayer recorded in John 17 we read, "As thou hast sent me into the world, even so have I also sent them into the world" (verse 18). An inspired comment on this is found in *Medical Ministry*: "Our work is clearly defined. As the Father sent His only-begotten Son into our world, even so Christ sends us, His disciples, as His medical missionary workers."³

That this work is part and parcel of the Christian ministry is

made clear by the record of the ordination of the original twelve; healing is included with preaching. "And he ordained twelve, that they should be with him, and that he might send them forth to preach" (Mark 3:14). (Too often only this verse is considered, but it ends with a comma, and the complete ordination must include the next verse.) "And to have power to heal sicknesses, and to cast out devils" (verse 15).

This was the pattern of the apostles' ministry from the time of their first evangelistic campaign. This was the pattern Jesus set for His followers. Did the Waldenses follow it? Ellen White indicates that they did. She states, "The pastors not only preached the gospel, but they visited the sick."⁴

Upon my return to the States, I wrote to Prof. Alfred Vaucher of our French Seminary in Collonges-sous-Salève, France. He is probably our foremost authority on the Waldenses. I asked him if there were any records of the Waldenses having a medical work.

His reply included the following quotations:

"Morland throws an illuminating word on their combining of medical and missionary work. . . . Moreover the greatest part of them gave themselves to the study and practise of Physick, and Chirurgery [surgery]; and herein they excelled . . . , thereby rendering themselves most able and skilfull Physicians both of soul and body."⁵

"They had much experience in medicine and surgery, and in these arts possessed amazing secrets, wonderful in their simplicity. . . ."⁶

"Each one of those Barbes, besides the knowledge and practice of the ministry, had the knowledge of some trade, and especially medicine and surgery for which they were skilfull and well considered and practiced to charitably assist their needy brethren as well as to cover them and help for the expenses of their long and dangerous journeys."⁷

The Waldenses engaged in a complete ministry—a ministry for the whole man—body, mind, and soul. They are in the true apostolic succession. As a scarlet

strand is woven into all the rope used by the British Navy, so medical missionary work is woven into each succeeding section of God's true church.

Today, Seventh-day Adventists are to emphasize this work. It is destined to play a key role in the closing acts of the great drama of eternity.

"He [God] designs that the medical missionary work shall prepare the way for the presentation of the saving truth for this time—the proclamation of the third angel's message. If this design is met, the message will not be eclipsed nor its progress hindered."⁸

"How slow men are to understand God's preparation for the day of His power! God works today to reach hearts in the same way that He worked when Christ was upon this earth. In reading the word of God, we see that Christ brought medical missionary work into His ministry. Cannot our eyes be opened to discern Christ's methods? Cannot we understand the commission He gave to His disciples and to us?"⁹

One of the tragedies of our time is our failure to accord medical missionary work its rightful place in our world program. Seventh-day Adventists could have a "secret weapon" to use in their evangelistic arsenal, which would give them a tremendous advantage. Adventist medical missionaries, ordained and paid from the tithe, should be standing shoulder to shoulder with pastors and other evangelists in public ministry. Medical ministry should be restored to its Heaven-ordained place in the closing work.

¹ *The Great Controversy*, p. 66.

² *Medical Ministry*, p. 20.

³ *Ibid.*, p. 24.

⁴ *The Great Controversy*, p. 68.

⁵ LeRoy Edwin Froom, *The Prophetic Faith of Our Fathers*, vol. 1 (Washington, D.C.: Review and Herald Publishing Assn., 1950), pp. 841, 842; quoted from Samuel Morland, *The History of the Evangelical Churches of the Valleys of Piedmont* (London: Henry Mills, 1658), p. 183.

⁶ Gay Teofilo, *History of the Valdesians* (Florence, 1912), p. 237; quoted from Hieronimo Miolo, *Brief History of the Valdesian Affairs* (1587).

⁷ *Ibid.*, p. 239; quoted from Pierre Gilles, *Ecclesiastical History of the Reformed Churches, gathered in some of the Piedmont Valleys* (Geneva: 1644, 1656; Pignerol, 1881, 1), p. 23.

⁸ *Counsels on Health*, p. 518.

⁹ *Medical Ministry*, p. 246.

Thrust for Evangelism Among Moslems

KENNETH OSTER

TO THE ordained ministry of the Seventh-day Adventist Church belongs the special responsibility of obeying the Lord's injunction: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

In 1895 Ellen White was instructed to write, "We are now living in the closing scenes of this world's history."—*Evangelism*, p. 16. How much greater the impact of her message should be on us now, many decades later! She continued, "Let men tremble with the sense of the responsibility of knowing the truth. The ends of the world are come. . . . The weighty obligation of warning a world of its coming doom is upon us."—*Ibid.*

When it comes to preaching the gospel to Moslems, however, we must admit that hitherto we have not effectively addressed ourselves to the task. Sporadic and isolated instances have been the exception. The Middle East Union has taken steps to alter this lamentable situation. When the present union was organized in 1970, plans were implemented to call together a group of evangelists with many years of experience to work unitedly on methods and materials for reaching the vast multitudes concentrated in the very heart of the Moslem world.

For guidance in our search, we turned to inspired counsel. "It is impossible," writes Mrs. White, "for men and women, while under the power of sinful, health-destroying, brain-enervating habits, to appreciate sacred truth."—*Counsels on Health*, p. 21. (Italics supplied.) It seemed foolhardy to attempt what God through the Spirit of Prophecy has said is "impossible"! What should we do? We couldn't give up; neither could we evade the commission.

Further search led to the discovery of additional instruction: "The health reform is one branch of the great work which is to fit a people for the coming of the Lord. It is as closely connected with the third angel's message as the hand is with the body."—*Ibid.*, pp. 20, 21.

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The plan began to clarify. The logical steps in presenting the third angel's message unfolded naturally. First, clear the brains and bodies of men and women of the narcotic poisons of tobacco so that they can "appreciate sacred truth." This removes the "impossible" situation, and conditions one to think seriously about the resurrection day, the judgment day—the day when you and I must stand before our Creator and answer for the way in which we have treated our bodies, which are the temple and property of God.

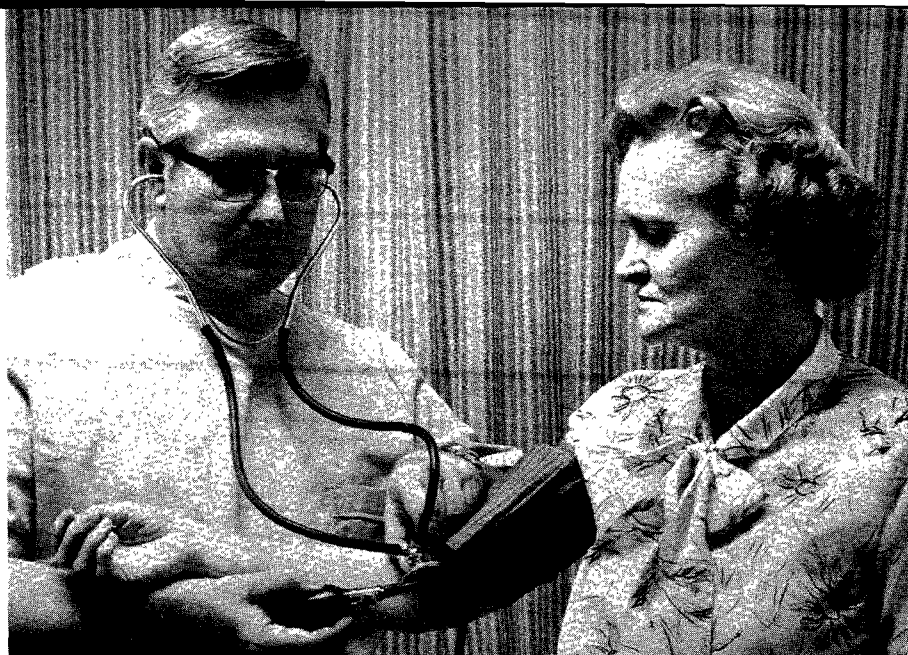
This very concept was, in fact, given by an elderly Moslem lady in one of our recent Five-Day Plans as the specific reason why she had stopped smoking.

Soon we began to discover that in this approach we were indeed preaching the third angel's message, for the health approach is as closely connected to it as the hand is to the body. All attending our Five-Day Plan meetings and our series of health lectures in high schools and public auditoriums are invited to take our Highway to Health and Happiness correspondence course. This has been well received.

Subsequent meetings held in the same cities deal with noncontroversial religious subjects, which are then followed by the Today's Faith correspondence course, a series of Bible studies specially prepared for Moslems by Elder Harley Bresee. Other materials are in the process of preparation, intended, by God's help, to lead the interested step by step into a full acceptance of the gospel of salvation.

The health approach has gained us an entrance into almost every country of the Middle East, many of which it was even impossible to travel through formerly. Radio and television time have been liberally provided for advertising our meetings and clinics, as well as for broadcasting well-planned, information-packed messages and programs.

As we follow our divinely appointed counsel in the Spirit of Prophecy we are assured of success, and we hasten to give glory and thanks to our loving heavenly Father for it.



The Doctor-Minister

CARL SUNDIN

THE Seventh-day Adventist Church is blessed with many professional people in its membership. Among these, the health-care professionals are especially well represented. This is due to the fact that early in the history of the church, through work of Ellen White, much counsel was given pertaining to health-care work and the relationship health-care workers sustain to the proclamation of the gospel of Christ the Lord. She was inspired to write that "the gospel of health is to be firmly linked with the ministry of the Word. It is the Lord's design that the restoring influence of health reform shall be a part of the last great effort to proclaim the gospel message."—*Evangelism*, p. 515.

The health evangelism program now being developed by the General Conference Health Department and the Ministerial Association actually calls for the joint efforts of every member of the church to accomplish a great forward thrust in soul winning. No one is counted out. All are embraced in this total effort for Christ.

This article will focus primarily on the doctor's part in this all-in—*Carl Sundin is an associate secretary of the General Conference Health Department.*

clusive endeavor of the church. The term *doctor* is defined in this instance as one who has responsibility for the patient in the given instance of professional need.

In speaking of "the doctor's role" we do not infer that these are responsibilities he carries alone. No more than we can compartmentalize a person into spiritual, emotional, intellectual, or physical components, can the ministry of one member of the gospel team be compartmentalized from the ministry of the rest of the team.

The Doctor Represents a Power Beyond Himself

The doctor points beyond himself to God, who is ultimate in truth and love. As a member in the household of God and the body of Christ on earth, the doctor sustains a truly great responsibility to the people who hold him in such high esteem. First of all, his responsibility is to focus the very latest and best available in the healing arts on the problems for which they are seeking his professional help, physically or mentally.

More than that, he sustains a very real responsibility to minister to their spiritual needs as well. Commenting upon the physician as a worker for God, Mrs. White



Team in the Church

says, "Those who engage in this work should be consecrated to God and not make it their only object to treat the body merely to cure disease, thus working from the popular physician's standpoint."—*Testimonies*, vol. 3, p. 168.

The work of easing suffering and managing physical and mental illness is part of the ministry of God. "Christ identifies His interests with those of suffering humanity, and He tells us that whatever we do to relieve a sufferer, we do for Him."—*Medical Ministry*, p. 121. No work is complete, however, without including ministering to the patient's spiritual needs as well.

Enabled by the fragrance of the grace and Spirit of Christ in the life, the doctor is empowered to provide the dimension of a spiritual ministry in his practice that will bring relief from spiritually induced suffering. "Many carry a violated conscience and can be reached only by the principles of Bible religion."—*Testimonies*, vol. 3, p. 168.

On the other hand, many in every community "do not listen to the preaching of God's word or attend any religious service."—*The Ministry of Healing*, p. 144. They turn off religious programs on the radio or television, for they

cannot appreciate them out of the background of their existence. "Often the relief of their physical needs is the only avenue by which they can be approached."—*Ibid.*

The Doctor as a Teacher of the Word

When the doctor takes time for Bible study with those whom he is called to treat, their confidence in him professionally will often carry over to his ministry to them in spiritual things.

By the grace of God dwelling in the heart, men and women dedicated to the ministry of healing may give "so pure and righteous a representation of God that the world will see Him in His beauty."—*Medical Ministry*, p. 179. They may "be so filled with the Spirit that dwelt in Him that worldly policy will have no power to divert their minds from the work of presenting to men the grand, wonderful possibilities before every soul who receives and believes in Christ."—*Ibid.*, pp. 179, 180.

The Doctor as a Health Educator

With heart disease and vascular disease on the increase and the general health condition of the nation on the wane, the doctor will see his role in bringing well-balanced, effective programs in

health education to the members of the church as well as to the people of the community. In addition to caring for those who have already fallen victim to poor health and disease as the result of the modern way of life, the doctor's concept of his role increasingly will be to help people to prevent the breakdown of health.

His concern will be to help motivate people, thus enabling them to change habits, practices, and attitudes that lead to the deterioration of mental, emotional, spiritual, and physical health. In the words of George James, late dean of the Mt. Sinai School of Medicine: "The major causes of death—cancer, heart disease, and stroke—are bound up with the individual's way of life. If he became less fat he would be less likely to develop heart disease or trigger his diabetes. If we could really reach people with these lessons, we might save hundreds of thousands of lives each year. They are lives that in the main are not saved by present medical techniques, even when the patient receives them."—*Proceedings of the White House Conference on Health*, November 3-4, 1965 (Washington, D.C.: U.S. Government Printing Office), pp. 405, 406.

Then turning to the concept of health education as a preventive

measure, Dr. James states, "We have to get away from the present concentration on the patient who is sick in bed. We must get away from this dated concept if we are to meet today's and tomorrow's problems. . . . We have to create a kind of profile of medicine that will fit into the profile of the patient's life."—*Ibid.*

These principles were very eloquently pointed out by Mrs. White shortly after the turn of the century: "Education in health principles was never more needed than now. Notwithstanding the wonderful progress in so many lines relating to the comforts and conveniences of life, even to sanitary matters and to the treatment of disease, the decline in physical vigor and power of endurance is alarming. It demands the attention of all who have at heart the well-being of their fellow men."—*The Ministry of Healing*, p. 125.

She then develops the thought, almost as though she were writing today, "Our artificial civilization is encouraging evils destructive of sound principles [pollution of environment possibly?]. . . .

"Many transgress the laws of health through ignorance, and they need instruction. . . . The physician has many opportunities both of imparting a knowledge of health principles and of showing the importance of putting them in practice."—*Ibid.*, pp. 125, 126.

In his role as health educator, the doctor will seek to increase his own limited ability as one individual by training and educating the membership in good eating habits, proper nutrition, and adequate programs of physical activity. Many of the church members can be qualified by careful instruction to participate in such programs, effectively enlarging the scope of the doctor's influence. This will lead the church into acts of practical Christianity, which will be the only way many individuals in the community will become acquainted with the Lord as Saviour.

The Doctor as a Church Leader

As a member of the household of God, the doctor will also be directly and constantly involved in the care and conduct of the church family. His talents will be

fused with the talents of all other members of the church, enabling them, collectively, to carry out their functions as the church body in the local congregation and in the broader aspects of the world church.

Heavy practice notwithstanding, like others who carry heavy responsibilities in their work, he sets priorities for himself so that he can have time to mingle his talents with others' to the blessing and benefit of the church. He thus, at least partially, also achieves the change of pace so necessary for his own physical and spiritual well-being.

He joins his influence and talents to the leadership of the church to accomplish its day-to-day and week-to-week assignment of finding and winning souls for Christ. His critique is not withheld if there are things that can be improved upon, but he remembers that he too is a fallible human being and so is not loath to see the problem from another's point of view.

He works on the committees that call for his participation. While contributing his best thinking and judgment, he does not insist on his way when the consensus moves in another direction. He is careful within his power to unite and consolidate and build solidly the strength and the influence of the church.

The Doctor and the Minister, a Team in Evangelism

The genius of Adventist theology with regard to the make-up of the ministerial forces of the church has been the recognition of the health worker as part of the central core of the gospel team. The health worker, especially the doctor, stands in a special relationship to the gospel team. He is most favorably equipped with information and training and has insights into the needs of the people that fit him well for his role as a member of the team whose sole purpose of existence is the proclamation of the good news of salvation in Christ.

Some actions of the past on the part of professional societies, placing restrictions on the doctor in appearing on the public platform, have discouraged such activities

on the part of the doctor. But, with so many of our long-standing institutions and accepted ways falling before the critical eye and tongue of nonconformists of our day, these professional organizations have dramatically changed their attitudes about the doctor publicly taking part in health education programs in the community. Health-care professional societies that have been so conservative in this matter are now reversing themselves and advocating active participation in the public forum, as well as dissemination of information on preventive measures in combating the problems of increasing incidence of disease in the population.

For this the church is making preparation. It is investing much time and energy and careful planning to capitalize on this developing phenomenon. In the process of refinement, new approaches to the "health message" are being developed as an integral part of proclaiming the third angel's message.

A new day is dawning in the doctor-minister relationship on the evangelistic platform. Previously, questions were often raised. How can it be done if we do attempt such a program? What do I say? Where can I get the materials that would be suitable to present to the public and would also be scientifically accurate? How can I be sure I will not be embarrassed by statements made by others sharing the platform?

All these questions have been carefully considered. Material for both the doctor and the minister to use is being carefully prepared with a critical eye to the needs and interests of both. Workshops, to be followed by a limited number of evangelistic programs based on this prepared material, are being planned to test out the material and to modify it as needed to make it workable and effective.

The day of the "entering wedge" of the "right arm" of the message is dawning. All who hear the call of God to enter the work of ministering the gospel by this means will have opportunity to participate in workshops and training periods to prepare them for this experience.

Ministry to the Depressed

PART 3/ DAVID DUFFIE

IN PREVIOUS articles we have briefly viewed the physical and psychological aspects of depression. Now let us concentrate upon its spiritual dimensions. From what we have already presented it would be easy to deduce, as indeed many who have studied this problem have erroneously deduced, that a religious approach to the depressed person would be precisely what is *not* indicated! Is he not already too conscientious, too driven toward living up to high expectations? Does he not already tend to berate and condemn himself too much? Is he not only too ready to consider himself a "worm"?

Surely he does not need higher expectations, a stronger conscience, or a more authoritarian "superego" to insist that he *shouldn't* do this or that he *should* do that; e.g., that he should pray more, that he should read his Bible more, that he should do more missionary work, that he should just buck up and try a little harder!

It is small wonder that in many quarters today a religious approach to the depressed person is in ill repute. It *deserves* to be—so long as it is the type of religion just described—a legalistic, pharisaical, righteousness-by-works-oriented religion. Such religion *breeds* depression. It always has, and it always will. It did for Luther. It did for Wesley. And it has also bred depression for innumerable other would-be Christians who have earnestly labored to win God's favor by the performance of meritorious works.

A British psychiatrist who formerly was superintendent of the Christian Medical College in Vellore, India, and more recently has had extensive experience in training clergymen in England in what he calls "clinical theology" writes as follows regarding the contrast between legalistic religion and the gospel of grace:

"Books of spiritual direction which continue to harp on the category of what ought to be, are entirely unsuited to parishioners in the crisis of depression. The depressed man has got beyond the state when he can respond to any more of the 'oughts' of his life. Such counsels emphasize trying harder. They direct us in the first place to the performance of our religious duties. They do not direct

us first to rest in God's activity in making holiness possible. God as infinite succour is less apparent than God as infinite demand. He is both, for He is holy. But the order is all important. A dynamic clinical theology exists to get the order right. . . .

"A clinical theology must . . . affirm . . . that to direct any man to the attainment of righteousness by trying not to do bad things is not Christian direction at all. It is hopelessly under the law. It entirely misunderstands the radical transformations of personal dynamics which grace achieves. . . .

"Such mild depressions or 'one-day blues' as are cured by this method leave the moralist even more firmly in the grip of depressive dynamics and joyless egocentricity than he was before. A severe case of depression will be driven to despair by it. He can only be helped by what is, the freely given grace of our Lord Jesus Christ. He cannot be helped by what ought to be if only he had the strength to try harder." ¹

This same author, sharing his wisdom distilled from fifteen years of working closely with Christian ministers, also writes:

"This is no syllogistic method. 'One, two, three, four, five and there! You are no longer depressed!' The cure of depression by Christian counselling is to call for a miracle in the spiritual order. This can always be obstructed by unwillingness. We must recognize that God's method of redemption, the absolutely free gift of a saving relationship to the Son of God, is an offence to that inner core of the depressive personality which is determined to do whatever needs to be done by itself. To offer a way of escape by grace strikes the depressed person as unlawful and unreasonable." ²

After extensively quoting from Luther's commentary on Galatians, Dr. Lake depicts the necessity of personal involvement on the part of the therapist:

"The task of pastoral therapy is to make God's new way for righteousness, that is to say, for right-standing in His heart and joy, both plain and desirable. Free grace, thought costly, was felt to be an offence. It is now good news. But it is personal news which demands deep personal involvement and conviction in the teller of it." ³

Another passage from the work of this extraordinary Christian psychiatrist underscores the paradox that depression is to be cured by despair!

"The man . . . in his hell of restlessness . . . is

invited to despair. *But this is an entirely new kind of despair, active, confident and already taking account of the amazing act of God. This despair is, as Kierkegaard showed, the first act of faith.* There is nothing more joyful, as Charles Wesley wrote in one of his hymns, than to be 'confident in self-despair.' If a man has any desire to be led into the way of peace, to abide in Christ and to rest in His perfect satisfaction of the law of holiness before God, there will be no long delay now that he has come so far. The long two-hour journey, and the months of preparation in pain that have led to this day, are focused in a crucial moment of decision and his whole being and state of mind are transformed. The Holy Spirit has promised that all those who come to Christ, in trust, will know His shepherding of the lost, will experience His welcome, be made one in the family of the forgiven, be made an heir of eternal life and a son in the household of God. It is for this, which most delights the heart of God and enjoys the benefits of His Son's passion, that a clinical theology must exist."⁴

His mention of the "two-hour journey" and "months of preparation" refers to his insistence that the pastor, like any good therapist, must take a careful history and get some "feel" for where the person is on the psychological plane before venturing to move into the spiritual dimension in that vital step that Thurneysen aptly terms "the breach in pastoral conversation."⁵ This may take from a minimum of two hours up to eight or ten or more sessions.

It can now be seen that the depression-prone person, if he be religiously inclined, will tend toward a righteousness-by-works experience rather than one of righteousness by faith in what Christ has done. As he has striven by hard work and conformity to live up to his parents' high expectations in hopes of regaining full love and acceptance, so will he heavily labor to come up to God's high standard and thus become acceptable to Him. What he needs is to experience grace, to know God's *agape* love, to feel His unconditional acceptance prior to any good works on his part, to grasp the saving fact that "while we were yet sinners, Christ died for us" (Rom. 5:8).

It can now be seen that an abiding faith and trust in God's boundless and inexhaustable love is the radical cure for precisely that which most psychoanalysts have found to be the root cause of depression—frustrated dependency needs. The real basic fundamental of Christian anthropology is that man was created to be continually dependent upon his heavenly Father. The essence of sin and the fall is that man ignores this fact and attempts to live in self-autonomy. The Swiss theologian Emil Brunner forcefully points out that the entire question of faith vs. unbelief hinges upon the question of dependence vs. independence.

"Whatever else may be said about it, faith means in relation to human existence, the knowledge that

I do not belong to myself, but that I have a master, that I 'belong to another.' This knowledge that I belong to another reveals that the consciousness of belonging to oneself, of independence, which the natural man takes for granted, is false, is a denial of the truth and a lie. Before he believes, that is, before he is brought into subjection through Jesus the Lord, a man does not know this. He has indeed always had a certain inkling of it, but this inkling is ever and again obscured by the natural instinct of self-assertion, of self-protection and of self-reliance."⁶

"Thus what is actually at stake in faith and unbelief is nothing other than the issue between dependence and independence, and therefore at the same time between true and deranged humanity."⁷

In the vocabulary of most psychoanalysts, whether they be of Freudian persuasion or not, there has developed a term for the heightened receptivity and the inordinate dependency needs that are characteristic of the depression-prone person. The term, borrowed from Freud, is *orality*. A person is said to be an oral character, or to have oral traits. Obviously, this pictures a person oriented about the mouth, about receiving and taking in.

In any comparison of psychological and spiritual frames of reference one cannot fail to notice that in Scripture the Christian life is frequently depicted in terms and figures that are essentially oral. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Peter 2:2). "Blessed are they which do hunger and thirst after righteousness; for they shall be filled" (Matt. 5:6). "I am that bread of life" (John 6:48). The eucharistic symbols obviously are germane to this theme of orality in the Bible. Ellen White writes:

"To eat the flesh and drink the blood of Christ is to receive Him as a personal Saviour, believing that He forgives our sins, and that we are complete in Him. It is by beholding His love, by dwelling upon it, by drinking it in, that we are to become partakers of His nature. What food is to the body, Christ must be to the soul. Food cannot benefit us unless we eat it, unless it becomes a part of our being. So Christ is of no value to us if we do not know Him as a personal Saviour."⁸

Classic psychological studies of the mother-child relationship in the first year of life, such as those by René Spitz,⁹ stress the vital psychological nurture that flows from mother to baby through eye contact and through the love and acceptance that radiates from mother's smiling face, and without which the baby would suffer severe psychological—yes, and spiritual—crippling, even though all of its physical needs were abundantly supplied. Here in the first months of life is laid down the foundation of basic trust.

Parents stand in the place of God to their children. Even Christ was given a saintlike mother to

mold His earliest years. He was not emotionally deprived in babyhood. Not all are so fortunate. Some suckling children are forgotten by their mothers. (See Isa. 49:15.) They are those most likely in later years to be seen in psychiatrists' offices. What then, according to the best psychiatric knowledge obtainable, is the essence of the treatment that such adults should ideally receive in their psychiatrists' offices? It is that they should enter into a trusting relationship with a therapist, who in effect must be to each one of them the kind of caring, nurturing mother-figure that they lacked in childhood.

The goal of treatment for the patient is for him eventually to become independent of his therapist, just as the goal in the maturation of the normal child is that he may become independent of his parents. The Christian life, however, presents a radical difference from both of these human models, for the believing Christian never outgrows his continual dependence upon his heavenly Father, for all his maturity or progress in sanctification.

Frank Lake clearly underscores this difference in the following passage, where he comes to grips with the strong resistance that this idea almost invariably engenders in sophisticated psychological circles.

"The whole Christian attitude to 'dependency needs' is very different from that even, for instance, of Karen Horney's holistic school of dynamically orientated psychotherapy. She would admit the need for dependence, and would give the patient proper opportunities for feeling dependent. However, her ultimate goal is expressed in the words 'self-realisation'

"The aim of Christian therapy is 'Christ-realisation.' It clearly places Christ in the centre of the field of vision and points to His offer of a New Being through new relationships with God in Him, of sustenance by feeding on Him, of status within the Divine Family, of a daily achievement of such good works as God has for us to do, all bound up with an eternal destiny. . . .

"This is a radical difference. The implicit goal of humanistically orientated therapy is that, at the end of treatment, the patient will have ceased to be dependent on another human being and will have all his life situations within his own independent control. For the Christian pastor this is at best an intermediate goal. He may be properly grateful when psychotherapists undertake it and succeed in substituting a knowledge of right relationships for distorted infantile ones. At this moment, should the healed person hear the Gospel, he will recognise that dependence has to begin all over again. . . .

"Our critics may say what they like about this being a prolongation of infantile dependence translated into a theological sphere. They are free to think what they like to think. We have in mind the words of a Master who said, 'Without Me, ye can do nothing.' One who was closest to Him wrote, 'He that

hath the Son hath life, he that hath not the Son hath not life.' We are not ashamed continually to be reminded of our weakness, for with Paul we find that 'His strength is made perfect in weakness.' " ¹⁰

Natural man stoutly resists the idea that man was created to be continually dependent upon God, but some profound students of human nature do recognize that true independence can be grounded only in an underlying dependence. Harry Guntrip, in concluding his discussion of the foundations of ego-identity, observes: "Two things must remain inviolate if human personality is to remain strong: (1) An inner core of the sense of separate individuality, of 'me-ness,' of ego-identity . . . (2) A still deeper ultimate core of the feeling of 'at-oneness' which is the soil out of which the sense of separateness can grow. To feel separate and individual while cut off from any foundation of 'at-oneness' is terrifying and destroys the ego. . . . *It is hard for individuals in our culture to realize that true independence is rooted in and only grows out of primary dependence.*" ¹¹

An experience of righteousness by faith in Christ (rather than righteousness by works) provides a radical cure for depression that can far surpass the best that any human therapist can offer. It is a living relationship with One who is infinitely wiser, more caring, more available and more sustaining than any earthly parent or human therapist could ever be, yet at the same time One who is not untouched with the feelings of our infirmities, One who was in all points tempted as we are, and thus is able to succor all who come unto God by Him. "Can a woman forget her sucking child? . . . yea, they may forget; yet will I not forget thee" (Isa. 49:15). "Cast thy burden upon the Lord, and he shall sustain thee" (Ps. 55:22). "I will never leave thee, nor forsake thee" (Heb. 13:5).

We have now viewed melancholia in its physical, mental, and spiritual dimensions. No one of them is unimportant. Good treatment will give attention to all three. A team approach is well suited to this multifaceted problem. Crucial to the success of the team is the role of the informed Christian minister. ➤

Concluded

¹ Frank Lake, *Clinical Theology* (London: Darton, Longman & Todd Ltd., 1966), p. 364.

² *Ibid.*, p. 333.

³ *Ibid.*, p. 346.

⁴ *Ibid.*

⁵ Eduard Thurneysen, *A Theology of Pastoral Care* (Richmond, Virginia: John Knox Press, 1962).

⁶ Emil Brunner, *The Christian Doctrine of the Church, Faith and the Communion* (Philadelphia: The Westminster Press, 1960), p. 141.

⁷ *Ibid.*, p. 145.

⁸ Ellen White, *The Desire of Ages* (Mountain View, California: Pacific Press Publishing Association, 1940), p. 389.

⁹ René A. Spitz, *The First Year of Life* (New York: International Press, Inc., 1965).

¹⁰ Lake, *op. cit.*, pp. 422, 423.

¹¹ Harry Guntrip, *Schizoid Phenomena, Object Relations and the Self* (New York: International Universities Press, Inc., 1968), p. 268.

SPOTLIGHT ON HEALTH

THE BASIC FOUR



The basic four food guide of the U.S. Department of Agriculture categorizes all fruits and vegetables as one class of food. Unfortunately, this is contrary to realities, and it might be better to go back to the old Basic Seven. Dr. Philip L. White, secretary of the American Medical Association's Council on Foods and Nutrition, is one of those who likes three categories of fruits and vegetables in a daily food guide. He points out that use of fruits and vegetables is on the decline and it might be desirable to be more specific in pointing out what kinds and amounts of fruits and vegetables should be in the diet. For example, for an adult he suggests two servings a day of green and yellow vegetables; one serving of citrus fruits and tomatoes; and one of potatoes, other fruits and vegetables. (Let's Talk About Food, Philip L. White, *Today's Health*, September, 1973, p. 13.)¹

MINERALS IN CARDIOVASCULAR DISEASE



Some mineral in water may either inhibit or enhance the development of human cardiovascular disease, including both hypertension and atherosclerosis. Available data suggest that death rates for all cardiovascular diseases are inversely related to hardness of drinking water. Numerous studies in the United States and abroad point to highly significant correlations with several types of cardiovascular disease. (*Journal of the American Dietetic Association* 62:636, 1973.)

EXCESS WEIGHT AND SOCIOCULTURAL CHARACTERISTICS

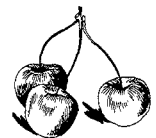


Although the fact that excess weight contributes to health problems is widely recognized, many Americans become and remain overweight as adults. In fact, esthetic and moral attitudes toward obesity are probably more important among the healthy sector of the population than is concern about health. Social and cultural influences have not received much attention.

One important step to understanding the problem of obesity among Americans is to determine its distribution among individuals from different social backgrounds and those with different social roles. Two large-scale studies—one of life insurance policyholders, the other of a cross section of the population—provide data on height-weight differences among men and women at various ages.

These studies indicate that many men begin to gain weight in their twenties and thirties, but that more women than men become substantially overweight after forty. Relationships have also been found between socioeconomic status level and excess weight. In an analysis of a large representative sample of adults, almost a third of the women in a low socioeconomic bracket were overweight as compared with only 5 per cent in the highest category. A weaker correlation between socioeconomic status and weight levels among men was also evident. In another study, lower prevalence of obesity was related to education beyond high school in the homemaker. (*Journal of the American Dietetic Association* 63:161, 1973.)

FDA LOSES FIRST ROUND IN SUIT DEALING WITH NUTRIENT LABELING



U.S. District Judge Howard P. Corcoran in Washington, D.C., on September 11 summarily denied a motion by Food and Drug Administration lawyers to dismiss the suit filed by The United Fresh Fruit and Vegetable Association and Sunkist Growers to prevent imposition of nutrition labeling regulations as presently adopted. Apparently the memorandum of points and authorities in support of the FDA's motion was not sufficiently persuasive, in the court's view, to warrant oral argument.

The plaintiffs have charged that the regulations are so impractical, burdensome, arbitrary, and economically infeasible that if imposed there would be virtually no advertising of the nutritional value of fresh fruits and vegetables. Nutrient composition of these raw agricultural products varies so much that only use of average values, such as in Agriculture Handbook 8 of USDA, would make it possible to label them.

As matters stand, the suit will go to trial unless the FDA, United, and Sunkist can reach some reasonable settlement. If the case goes to trial, the entire proposal for nutrient labeling as applied to all foods would be in jeopardy.²

NUTRITION "EDUCATION" IN REVERSE



"If you put foods in order of decreasing usefulness, you would have something like fruits and vegetables, fish, meat, milk, eggs, bread, breakfast cereals, snack foods, candy and soft drinks. Yet, if you look at the amount of money spent in advertising, I think you will note that, generally speaking, the amount is in inverse relationship to the nutritional usefulness of the products advertised."

This quotation is from the testimony of Dr. Jean Mayer, professor of nutrition, Harvard University,

before the Senate Select Committee on Nutrition and Human Needs, December 5, 1972.

As Dr. Mayer pointed out, "Fruits and vegetables are produced by thousands of small producers. . . . At the opposite end of the scale, the soft drink industry is dominated by two giants. . . . The net effect, thus, is that they end up with enormous resources to further destroy our food habits."

Sales of nutritionally useless soft drinks and sugar-loaded breakfast foods that should hardly be called "cereals" any more are going up while fruit and vegetable sales go down.

At the same hearing a study was reported of food advertising appearing in winter and spring of 1972 in *Woman's Day*, *Good Housekeeping*, *Family Circle*, *McCall's*, and *Ladies Home Journal*. The principal items advertised, in order of space, were desserts, condiments, fats and oils, starches, snacks, and, at the lower end of the list, fruits, soups, protein, breakfast cereals, and vegetables.

As stated by Robert B. Choate of the Council on Children, Media and Merchandising, there is "very little money behind the advertising of fruits and vegetables. The low markup and lack of dominant companies minimize the number of commercial messages. . . . Only foods having artificially inflated prices can be heavily advertised on television." Sugar, fabricated foods are an example of this.

Dr. George M. Briggs, professor of nutrition, University of California, told the committee that voluntary action by the food industry in reforming its advertising is unlikely and that government regulatory action is necessary.²

METABOLIC RESPONSES TO MAGNESIUM AND PROTEIN



Diets high in protein increase magnesium requirements for growth and nitrogen utilization and hasten onset of deficiency in animals receiving low levels of magnesium. Diets in affluent Western societies tend to be high in protein and relatively low in magnesium. (*Journal of Clinical Nutrition* 26:510, 1973.)⁴

ACADEMY OF SCIENCES ISSUES STATEMENT ON VITAMIN E



The loud and persistent claims of super powers for vitamin E have prompted the National Academy of Sciences to issue a four-page statement. The summary is as follows:

"Misleading claims that vitamin E supplementation of the ordinary diet will cure or prevent such human ailments as sterility, lack of virility, abnormal termination of pregnancy, heart disease, muscular weakness, cancer, ulcers, skin disorders, and burns, are not backed by sound experimentation or clinical observations. Some of these claims are based upon deficiency symptoms observed in other species. Careful studies over a period of many years attempting to

relate these symptoms to vitamin E deficiency in human beings have been unproductive.

"The wide distribution of vitamin E in vegetable oils, cereal grains, and animal fats makes a deficiency in humans very unlikely. Premature infants or individuals with impaired absorption of fats may require supplemental vitamin E, but they should, in any event, be under the care of a physician." (Supplementation of Human Diets with Vitamin E, a statement of the Food and Nutrition Board, National Academy of Sciences, June, 1973.)¹

FDA'S RESTRICTIONS ON DIET PILLS



The Food and Drug Administration recently completed an extensive review of appetite-depressant drugs. Results showed that persons using prescription drugs for weight reduction lose only a fraction of a pound more a week than persons who rely on dietary restriction. Furthermore, diet pills do cause dependence and have been widely abused. The FDA has taken steps to bring these drugs under tighter control. Since risks of injectable forms of the amphetamines outweigh any advantages, the appetite-depressant drugs will be marketed only for oral use. No action has been taken against over-the-counter remedies for weight reduction. They will be reviewed later. The effect of the FDA actions will be to allow anorectic (appetite-depressant) drugs to be used by physicians for certain patients and to inform the medical professions of the limitations and risks involved. (*FDA Consumer* 7:18, 1973.)

VITAMIN A OVERDOSE IN CHILDREN



Physicians who treat children should warn parents that administration of high doses of vitamin A to children can be dangerous, according to the American Academy of Pediatrics committee on nutrition.

High doses of vitamin A (25,000 to 50,000 units/day), as recommended in the lay press, radio, and TV, can produce increased intracranial pressure mimicking brain tumor, the committee said.

Vitamin A intoxication is an even more likely diagnosis if the child's skin is dry and his hair sparse, and there is considerable irritability and loss of appetite.

The committee said that the recommended daily allowances of vitamin A are 1,500 units/day for infants; 2,000 to 3,500 units/day for children one to ten years of age; and 4,500 to 5,000 units/day thereafter. (*Family Practice News*, Dec. 1, 1972.)³

¹ "Nutrition Notes," September, 1973, p. 3.

² *Ibid.*, p. 1.

³ From "Preventive Medicine Memo," February, 1973.

⁴ "Nutrition Research," San Bernardino County Health Department, vol. 3, Nov. 8, 1973.



Sanctuary of the Heart

Gladys Beach

by his side

A regular Shepherdess feature sponsored by Catherine Dower.

THE MONTH OF FEBRUARY is often called Heart Month, doubtless because February 14 is Valentine's Day.

We find stores all over the country vying with one another to see which can sell the most of these symbols of love. Some of these tokens are overly sentimental, some maudlin in their demonstrative outbursts, some express a deep and tender devotion. It's good to celebrate such a day. It keeps us young and romantic. We need such occasions to warm our hearts.

But love between a man and a woman is more than red hearts, lacy valentines, candy, and poems. We know it's the greatest thing in the world. Poets have sung its praises since time eternal, and it is still an inexhaustible subject. We know love is one of the grandest attributes of God's character. God *is* love. To know Him is to understand as much as finite man can the meaning of love. It will be a theme to contemplate through all eternity.

Gladys Beach is the wife of W. R. Beach, a vice-president of the General Conference. She now resides in Loma Linda, California.

We know God gave the heavenly sanctuary as a pattern for the earthly sanctuary. You remember it was divided into three parts—the Most Holy Place, the holy place, and the great outer court. Just so I like to think we have a sanctuary of the heart divided into three parts.

The most holy place is for two alone—a man and his soulmate, his wife. It is a most sacred place. Here is where these two can meet God and seek His blessing. No one else is to intrude in this holy of holies domain. This is where only these two can find their one heartbeat, their other self—where each can draw strength and courage to go forth to meet the vicissitudes of life. It is as if they find here the secret place of the Most High. Each of us who is to stand “by his side” must guard this citadel as a precious commitment to God, who brought us together in the first place. This part of our hearts has a touch of Edenic splendor. Ours is to let no serpent enter to destroy the beauty of this sacred haven.

Then there is the holy place. I like to think of this place in our hearts as belonging to those who are part and parcel of what is dearest to us—the communion of our parents, our children, all who have sweetened our lives, those dear and intimate friends who have made our lives rich in our associations. The holy place of our heart is a hallowed spot when we think of the happiness and joy that our families and dear friends have given us. The avenues of this part of our hearts must be kept ever open to receive the meaningful benefits of communion with these dear partakers of life’s great blessings.

The third division of our heart’s sanctuary is the great outer court. Are not those who wait here the ones whom God called us to minister to—the broken-hearted, the hungry, the prisoners, the poor, the lonely, and those for whom we are called to work—the world dying and needing a Saviour. How they need someone to point the way. We see these sad-faced men and women wearied with the cares of life—some with burdens too heavy to

carry. So, we can gather strength and love from our holy of holies, the warmth and gladness of fellowship from our holy places, and thus be girded as we go forth to the outer court to make it a better place to live, to brighten the ugly spots, and feed the dying embers of those whose life’s flames are nearly extinguished. With our heavenly Father’s divine blessing and help, we can accomplish these tasks as He has asked His children to do. He wants us to cultivate the channels of our hearts and keep watch over these sanctuaries that they may become like our heavenly models. 

dear kay:

Dear Kay,

I would like to start meetings for the women of our church. I would greatly appreciate suggestions on a program format, how often to meet, an agenda, possible topics. Is it kept strictly religious?

The women in Dowagiac, Michigan, have a Friendship Club. I’ve asked my daughter-in-law, Nadine, to tell about it.

“Feeling that our scattered membership needed to have some tie that drew them together, we decided to form a women’s club. We tend to see only the people who work in our particular Sabbath school department, so our club gives us a chance to socialize informally. But it’s more than that. We wanted to be able to invite friends to get to know us better. This had a big effect on our program, as you might imagine.

“We begin with a devotional—actually a discussion covering the assigned pages from the book we’ve all read before coming (hopefully). Last year we read *Happiness Homemade*. This year we’ve been discussing *Steps to Christ*. Prayer follows. Each month one of the gals gives a book review. The only criteria we set was that the book be one she found to be inspiring.

“The speaker or demonstration comes last. We’ve had speakers tell us how to go about donating our eyes for transplants, how to make dried flower arrangements,

how to sew on stretch fabrics, how to decorate cakes, how to understand our children’s character development, how to make Christmas decorations—all sorts of interesting things.

“Each month one of us brings a favorite vegetarian entree and the recipe for it. We all taste test it and copy the recipe if we want to. Other than that we serve only punch. Cookies are outlawed.

“We draw names for ‘friendship sisters’ (secret pals). Ideally, each one does something nice for her friendship sister sometime between the monthly meetings. *Buying* her something (besides a card) is frowned upon. We’re to give something we’ve made—the idea being to give of yourself and to get to know each other better.

“Besides the usual roster of club officers, we elected what we call the S.O.S. Chairwoman. She has a list of all the secret pals. When anyone learns of a member who’s sick or needs help, she’s to call the S.O.S. Chairwoman who will notify her friendship sister.

“We’ve had a surprisingly consistent large turnout—probably partly because of the quality of speakers we’ve had, and partly because we really enjoy just getting together. The whole program is kept very informal and our men would probably laugh at the way we all chatter, but we really enjoy ourselves. We hope our non-Adventist friends who come find us warm human beings that they’d like to get to know better. We’ve had some of them attend church.

“We try not to overlap with the purposes and duties of the deaconesses or the Dorcas Society. Each has a job to do, even though the same people make up all three organizations. When an Adventist member is bereaved or hospitalized the deaconesses take care of that. Our club makes a point of doing what we can for our non-Adventist friends particularly. Basically though, it is a social organization. Twice a year, we include our families or husbands. In the summertime we include the whole family in a picnic. Revelation of our friendship sisters comes in December when we have a gala progressive dinner party (adults only). Then names are drawn for the new year.”

Dear Shepherdesses,

Several unmarried professional women have written to me because so much of the material printed in "By His Side" pages of *The Ministry* magazine is slanted to wives and mothers instead of to *all* women, women who are not wives or mothers but who are very consecrated, talented, dedicated, unselfish people devoting their lives to spreading the good news of salvation to others. I have not forgotten you. I was one of you, at one time, but as I understand it the pages allotted to the "By His Side" section are devoted specifically to the wife who stands by the side of her minister husband.

I am glad you read what is written, however, and believe me, the wheels of progress would turn much more slowly and even stop if it were not for you Bible instructors, office secretaries, teachers, deans, nurses, editors, proofreaders, telephone operators, food service workers, and dietitians who keep the work going smoothly and efficiently. Also, I am one who believes one's life may be that of a fulfilled woman even though she is not a mother, important and blessed as that is.

As you might expect, I also have the utmost respect and admiration for you women who help our men to carry on so effectively for Him.

May God bless each of us as Christian women to give of our best to the Master, wherever we are called to serve.

With love,
Kay

The Wives of the Prophet

WILLIAM E. BARTON

I and Keturah we were invited to a Reception. And Keturah inquired of me, saying, Which dress shall I wear? Shall it be my New one or my Blue one or the One I wore Last?

And I said, Let it be the Blue one.

And she said, I will wear All Three.

For this is our Little Joke; and her New Blue Last-Worn Dress looketh good unto me when Keturah hath it on.

And I said, There will be no woman there so fair as thou. For

her Cheeks were red, and she stepped off as if she were Sixteen.

And she said, O my lord, there is nothing more pleasing unto a woman than to look well in the eyes of the man whom she doth love. Nevertheless, I cannot forget the years or the gray hair which the years have brought. God grant I may always look well in thine eyes.

And I said, Sure thing.

And I said, There was once a Prophet named Mohammed; and there are those who think that he was a False Prophet, but that

concerneth not my story. And he had a wife whose name was Kadijah. And it came to pass after long years that she died. And he despaired of filling her place with any one woman, and he married many wives. And one of them was his Favorite, and her name was Ayesha.

And it came to pass that Ayesha inquired of Mohammed, saying, Am I not very beautiful? And he said, Yea.

And she inquired, Dost thou not love me? And he answered, Yea.

And she said, Am not I thy Favorite? And Mohammed looked around to be sure that none of his other wives were listening in, and he answered, Yea.

And she inquired yet further, Dost thou not love me more than thou lovest any of thine other wives?

And again he looked around, and he answered softly, Yea.

And if Ayesha had been wise she would have stopped there. But there was one question which she wanted to ask more than all, and she made the mistake of asking it.

And she said, O Mohammed, thou great and noble man, dost thou not love me more than thou didst love Kadijah? For she grew old and had wrinkles and gray hair, and I am young and fair.

And Mohammed answered with a Great Oath, and he said,

Nay, by Allah! For she it was who first believed in me!

And I said unto Keturah, Though all the fair women in the world were placed in line, and I were led admiring down the length of it, yet would I find no one among them all who could create for me the memories of our struggles and anxieties and economies and our meager triumphs and our sweet and holy joys. Thou in thy New Blue Last-Worn Dress art unto thy husband the fairest among women.

And Keturah said nothing, but she found my hand as we walked away together, and she gave it a little squeeze. 

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Organizing the Topical Sermon

Steven P. Vitrano

YOU have been asked to preach next Sabbath. What are you going to preach about? Or perhaps the question should be, What *should* you preach about? The reason for changing the question is that preaching is not a matter of proclaiming your words, but God's Word.

What this means is that preaching begins not with man but with God, and for that reason you must begin with God. "Lord, what do You want me to say?" This is the preacher's prayer, and it must ever be so. You should begin your sermon preparation on your knees and with God's Word—the Bible. And as you pray and as you read you must pray and read in faith. God *will* guide you.

This does not mean that Friday night you will pray for a message Sabbath morning. But it means that as soon as you learn of your appointment to preach you will begin talking to God about it. You will begin to "listen" to God as you read His Word. You will carry the matter on your heart. You will reflect, and meditate, and brood over it, and as you do God will impress you with what He wants you to say. He will not give you the whole sermon ready-made so that all you have to do is open your mouth and out it will come. But He will impress you with the theme or lead you to the text He wants you to proclaim.

Whether you proceed topically *or* textually you will always proceed *Biblically*. In other words, as you read and study the Bible you will be impressed to preach upon either one of the great truths of the Bible or one of the great texts of the Bible. Preaching does not concern itself with topics foreign to the Word of God. If this is what is meant by topical preaching, then it has no place in our pulpits.

How does the preacher go about organizing the topical sermon? Suppose you have been impressed to preach on a great Biblical truth, the love of God. What are you going to say about it? What do you know about it? What does the Bible say about it? Do you have any good books or articles on the love of God that rightly represent what the Bible says on the topic, and from which you can gather good quotations, poems, and illustrations? What has Ellen G. White written on the topic?

As you come upon such materials in the course of your study, gather them all together. They will not be in any order or arrangement, but they will all have to do with the theme—the love of God. The next step is to put them in order. You will have to decide how to arrange them in order, but you are not without help. Rhetorical theory or homiletics suggests that the parts of a theme or topic may be arranged in various

ways—chronologically, episodically, logically, or psychologically.

For instance, matters can be arranged in terms of time sequence. What happens first comes first and what happens last comes last, as in a story. In dealing with a great concept or truth, reason may call for a certain progression in the unfolding of the truth. So logical relationships would govern the arrangement in this case. Certain occasions, the nature of the audience, or the relationship between the speaker and the audience might also make it more sensible to start with one thought or idea and proceed to the next. In other words—taking into consideration the audience and the circumstances and the occasion—it might be well to ask the question, What is the first thing that will come to the mind of the audience as this topic is introduced? What will they think of next? In this instance the sermon would be arranged psychologically.

To explain further, let us suppose that the material we have gathered on the topic of the love of God can be organized into four divisions: 1. The love of God and you; 2. The nature of the love of God; 3. The power of the love of God; 4. The revelation of the love of God. In what order should these divisions be arranged? With this topic, the chronological and episodic order do not seem appropriate. What about the logical or psychological? The logical might go something like this:

- I. The revelation of the love of God
- II. The nature of the love of God
- III. The power of the love of God
- IV. The love of God and you

The psychological might look like this:

- I. The love of God and you
- II. The power of the love of God
- III. The nature of the love of God
- IV. The revelation of the love of God

The outline may be expanded to include the main subdivisions under each main division. For instance:

The Love of God

- I. The revelation of the love of God
 - A. The revelation in God's Word—the Bible
 - B. The revelation in God's Son—Jesus Christ
- II. The nature of the love of God
 - A. The love of God is selfless
 - B. The love of God is personal
- III. The power of the love of God
 - A. The love of God gave us His Son
 - B. The love of God moves heaven and earth
- IV. The love of God and you
 - A. You may reject the love of God unto death
 - B. You may accept the love of God unto eternal life

This outline is not intended to suggest that every theme have *four* main divisions and every main division have *two* main subdivisions. The number of divisions may vary, to be sure. Moreover, each main subdivision may have its own subdivisions. But the point is that the material you gather on the theme should be organized, ordered, and arranged so that the message may be clearly understood. This is what is meant by coherence—preaching so that what is said can be "followed" and understood. This principle will be kept in mind as we continue to give study to the preparation of sermons.

Distinctive Duties

I appreciated the good article by Wadie Farag in the October *Ministry*. However, there are some confusing points about the issues presented therein. First of all, "priority" *does* mean "superiority." The dictionary definition is "superiority in rank, position or privilege"; perhaps a better word could have been used than this. This word contradicts the very point the writer is trying to make about woman's work in training children being "more sacred, more holy" than man's work. It is one thing to make this point, but it is another thing to live it. Those who live it move to areas where their children can grow up with the most spiritual advantages rather than where father can acquire the most degrees after his name. I personally know many who have done this; consequently their children are growing in the knowledge of the ways of God.

In our church there is a strange paradox. Many of our males who go where they can gain degrees, permit all their resolutions about woman's place being at home to go down the drain. This happens even when there are preschool children. Many of these women work full time, and this is bad! I have seen many do this at the Seminary and Loma Linda. The wife would lug her baby to the baby-sitter or with her while she scrubbed floors to put hubby through school. Never once did I hear an outcry about this from anyone. The poor woman would work forty hours at her job and then come home and work just as many hours. I have noticed that these very ones who permit their wives to work so strenuously outside the home are often the very ones who are horrified because a married woman is developing the talents the Lord gave her, even if she has no children at home, or if they are all in school.

Let these men remember that the father also has distinctive duties that cannot be transferred to the mother (*The Adventist Home*, p. 216).

Una Jean Underwood Sayles, M.D.
Vermilion, Alberta

More on Women's Role

Two titles in your October, 1973, issue bother me: "Women's 'Distinctive Duties'" and "God's Appointed Role for Women." Both of them should have substituted the word "Mothers" for the word "Women." By so doing, both of them would have been excellent.

However, as they were, I am left

feeling that I am somehow simply not following God's instruction because I haven't procreated and settled down to care for the offspring.

Are we to assume from these two articles that there is no role for a woman to play outside of making a home? What of the thousands of Adventist women who do not have families? Many of the women in the church have never married; hundreds with developed skills and grown children are aching to return to productive roles in the work of the church. Instead they are too often consigned merely to fundraising activities sponsored by "women's auxiliaries."

These two articles were very free with the quotations from Ellen White regarding the role of woman as a mother, but why were there no quotations such as: "There should be a much larger number of lady physicians, educated not only to act as trained nurses, but also as physicians."—*Counsels on Health*, p. 364. Or: "Women can be the instruments of righteousness, rendering holy service. It was Mary that first preached a risen Jesus. In fulfillment of the divine plan, the Son of man came to seek and to save that which was lost. . . . Those engaged with the Son of God in His work, be they ever so aspiring, can have no greater, no holier work than this. If there were twenty women where now there is one, who would make this holy mission their cherished work, we should see many more converted to the truth. The refining, softening influence of Christian women is needed in the great work of preaching the truth."—*Review and Herald*, Jan. 2, 1879, p. 1.

Rather than progressing in giving leadership roles to women (four now on the General Conference Committee—all four of whom are single women who have dedicated their lives to the work of the church), in many respects our church has taken these positions away from women. Where is there a conference anywhere in North America having a female Missionary Volunteer secretary? There was a time when Minnie E. Dauphinee held such a position. Where is there a conference that has a female lay activities secretary? Maybelle Vandermark Goransson once held that position. A few conferences have female associate secretaries of education, but their responsibilities are mostly in the area of elementary education. And it has probably been quite a while since anyone heard any women preaching from the pulpit on a Sabbath morning during the church

service. Yet these things in the early Adventist Church and even into the 1920's seemed not to be the exception.

Where is there a conference having a female secretary-treasurer? Cora Thurber once held that position. And of the editorial positions in the denomination there are only a handful occupied by women. In my limited research I find that none of those women at present have children to care for. Most of them are single.

The *Youth's Instructor* had a long and prosperous history under the direction mostly of women, two of whom—Fannie M. Dickerson and Lora E. Clement—consecutively edited the magazine for a combined total of 48 years.

Where would our mission program be were it not for the sacrificing godly women who in many cases went to mission fields as single workers and stayed for their entire lives, away from even the possibility of marriage? And the dedicated working wives—while their husbands were away from home blazing new trails, they were at home caring for their own children, teaching in the mission school, operating the clinic, and holding meetings on Sabbaths in their husbands' absences.

But getting back to the Bible. Are we to assume that Deborah did not act according to the "distinctive duties" of womanhood? Or perhaps Miriam did not either? What about Esther? And all those wonderful women who worked in the early Christian church, mentioned by name in Paul's writings? They certainly did not conform to the stringent customs—far more stringent than custom in the United States has ever been—of a "woman's place."

To my knowledge, the present movement of consciousness-raising on the subject of women's role in the Adventist Church is not in any way seeking to downgrade home or motherhood. Heaven forbid! It is rather with a sense of urgency that the church leadership (at the present time the highest voting body has a proportion of 4:275) take a good look at the fact that there are more women than ever before pouring out of our colleges, prepared with educations they would like to use in hastening the coming of Christ. They can use those developed minds and skills prior to marriage and children and then again after the children are grown. (Since when is a 45-year-old woman with grown children over the hill?)

Few could argue that a *mother's* place is in the home. But what a tremendous disservice our church is doing to itself when it continues to suggest (and practice?) the idea that a *woman* is of little value to the community unless she has procreated.

Rosemary Bradley Watts

ASKING QUESTIONS IN VISITATION

MONTE CHURCH

IT'S AMAZING how some evangelists and pastors can say so little in their visits and in return accurately learn so much about the prospect. In trying to analyze this observation, it seems to me that one of the most powerful tools used is that of tactfully asking questions.

One age-old principle involved in the art of asking questions in evangelistic visitation especially stands out. It is found in knowing how to ask *open-end* questions. When used effectively it enables the evangelistic visitor to accurately find out just where an interest is along the road toward decision.

Closed-end Questions

Perhaps an open-end question can best be defined by understanding what is meant by a closed-end question. Usually, a closed-end question demands a Yes or No answer. For example, "Mr. Jones, do you believe what the Bible teaches about the seventh-day Sabbath?" Now, in a way, Mr. Jones is in a corner. Psychologically he is put on the spot to give one of two answers, Yes or No. Here we can run into hazards. He may believe wholeheartedly almost everything about the Sabbath, but have an unspoken hang-up on some minor point that you haven't covered yet. He may be worried about his job that requires Sabbath work—or any number of other things. And because of this he may feel the Sabbath issue isn't settled enough in his mind to make a commitment. The pressure of having to give only a Yes or No answer for which he isn't ready may make him react by simply saying No!

On the other hand, the prospect, in order to please you, may say, "Yes, I believe it," when really he doesn't.

A closed-end question demands an immediate decision, rather than discussion, and under the stress of this anxiety people may become suspicious, resentful, or even hostile. Closed-end questions can bring

poor answers simply because they don't bring out what a person is really thinking.

Open-end Questions

Obviously, you want to find out what's going on in the person's mind and heart so you can know how to continue working with him. Knowing how to ask open-end questions helps you to most effectively do this. This kind of question doesn't restrict the interest but lets him assume the initiative in carrying on the conversation on the subject in any way he desires.

For example, "Mr. Jones, how do you *feel* about this business of the seventh-day Sabbath? I know you have given it a lot of thought; what do you think about it by now?" You have worded the question in such a way that Mr. Jones, in turn, can tell you what he is thinking and how he feels about the matter. He is free to bring out his questions. By doing this, he gives you the opportunity (knowingly or unknowingly) to learn what his hang-ups are and thus suggest directions you can take in most effectively continuing to work with him. Even the emotional overtones he expresses can quickly give the alert inquirer fantastic insight as to where he stands. By using open-end questions, you tactfully ask a person to open his heart instead of demanding a Yes or No answer or an immediate decision he may not at the moment be ready to respond to.

Questions linked with phrases such as, "How do you feel about it?" or, "What do you think?" or, "How does it seem to you?" can be potent tools for gathering information that will enable you to work more effectively with interests.

After you have found, with open-end questioning, where the prospect is heading—if he is coming along well and you know it's time for an ultimate decision—then use a more direct yet positive approach, such as: "Mr. Jones, how wonderful it is to know you believe all these things and have a desire to be one of God's children. You do wish to be baptized, don't you?" Then, follow through by arranging for a specific time.

Monte Church is mission evangelist in Alaska. Most of his ministry has been spent in conference evangelism.

Mayor Stephen May, of the city of Rochester, New York, reading the citation paying tribute to the Family of the Year, on Family Appreciation Day. The Floyd Williams family, members of a Free Methodist Church, was selected from a city-wide survey conducted by the Seventh-day Adventist Church.



Family Appreciation Day- Unique Approach to Evangelism

H. A. UHL

AN OUTDOOR public Family Appreciation Day rally, featuring the mayor and a family court judge of the city of Rochester, New York, was held at the Highland Park Bowl in this world-famous Kodak city in a successful attempt to develop an innovative community approach to public evangelism.

By mayoral proclamation Sunday, September 2, was declared now and henceforth as Family Appreciation Day, and a tribute was paid to an outstanding family of the city.

Pastor Richard Jewett, of the Rochester Bay Knoll Seventh-day Adventist church, who has become relatively well known via his late Sunday night radio show entitled "Dick Jewett on Line"

H. A. Uhl is communication secretary of the New York Conference.

over WAXC, befriended Stephen May, mayor of Rochester. As a result of this cordial acquaintance Mr. May officially set aside this particular yearly day to honor the family relationship as the keystone of society. In proclaiming Family Appreciation Day, Mayor May asserted, "The purpose of this proclamation is to challenge Rochesterians to a new appreciation for the spiritual and social heritage of the family as being essential to perpetuate human happiness and survival in the context of modern living."

A questionnaire was prepared and mailed to every pastor in the Rochester area. The pastors were to select the family to be publicly honored that would best represent the principles and ideals of America and Christianity. On the basis of these replies an extraordinary family, that of Floyd

Williams, was chosen to receive the public citation and recognition from Mayor May. They are members of the Free Methodist Church and have ten children, seven of their own and three they have adopted. The Williams family prays and works together. They are extremely active missionaries in their church, as well as deeply involved in beneficial civic and community affairs.

Even though New York had been locked in the grip of a record-breaking heat wave, nearly 400 citizens turned out in the 90-degree heat to attend this unique event. Those attending were favored with a concert of gospel and folk music by the Country Gospel Singers of East Palmyra, New York; Rick Shorter and Gwen Simmons of New York City; the Three Together studio musicians from the "On Line" radio program; and Dick Williams, master of ceremonies and sing-along director.

Judge Selke, of Rochester's Family Court, offered a stirring invocation, and Mike Macaluso, chairman of Rochester's Association for a Decent Community, offered the benediction.

Pastor Larry Caviness, New York Conference youth leader, shared the speaking time with Pastor Jewett in highlighting the values of a Christian home and family. He stressed the importance of the Christian home as the stable unit of society, stating, "As the family goes, so goes the nation and the world. Our world is becoming fragmented and unraveled as a result of the breakdown of the family. No nation can long survive such an assault. Let us draw attention to the positive contribution in America's heritage as focused on wholesome family living. May Christ be the head of every household."

In celebrating Family Appreciation Day at the Highland Park Bowl, Pastor Jewett was actually utilizing this fresh approach as a launching platform for a public crusade. Follow-up meetings were held in the Bay Knoll Seventh-day Adventist church, extending over a period of two weeks during which thirteen follow-up Family Appreciation Day topics were presented.

Cassette Resource Library

The Ministerial Association is presently developing a resource library of cassette tapes. These cassettes will be available to our ministry on a loan basis or for purchase at a reasonable cost.

You are invited to make available to this library materials that would be appropriate for this purpose. These would include evangelistic sermons as well as pastoral sermons, particularly on such subjects of special interest as righteousness by faith, the sanctuary and the judgment, the three angels' messages, the Elijah message, the Laodicean message, revival and reformation. Also expository sermons or studies on books of the Bible, messages or seminars on home and family life, Christian growth, et cetera.

From our teachers we would welcome classroom lectures on subjects relating to the ministry, eschatology, archeology, creationism, church history, and others that might meet the needs of continuing education.

If found acceptable for the Cassette Resource Library, a token payment will be made in appreciation for your kindness.

This library will serve as a supplement to the Tape of the Month Club, and will be developed as a cooperative venture with the Academy of Adventist Ministers.

Your cooperation in sharing to help make this a valuable asset will be greatly appreciated, as will also suggestions for materials to be included.

Helpful Materials

Wide-awake pastors and evangelists who are always looking for materials that they can use to good advantage in their soul-winning work would do well to send a contribution to Bob Thrower and The Hour of Prophecy Radio broadcast, and ask to be put on the mailing list for the excellent materials that are offered from month to month. You will receive the Hour of Prophecy news sheet and tracts on major topics of interest today. A current very timely tract is entitled, "The Secret Rapture Teaching." Another is "Tongues at Pentecost and Today."

Pastor Thrower was a Southern Baptist minister for ten years, and for the last thirteen has been proclaiming the three angels' messages.

Address your correspondence to The Hour of Prophecy, Bob Thrower, Speaker, P.O. Box 1417, Fort Worth, Texas 76101.

Evangelism Handbook

Evangelism Handbook, by Raymond H. Woolsey, offers 320 pages of excellent information on almost every phase of evangelism. (See *The Ministry*, June, 1972, page 70, for book review.) If you are looking for suggestions on methods, techniques, and skills in this important work, this book is for you. It is comprehensive enough that it includes valuable material for every pastor as well as for evangelists. Ministerial students and beginning workers will find it especially helpful as they look to the future. A Review and Herald publication, it is available at all Adventist Book Centers.

Steps to Christ in Hebrew

One of our brothers who is a converted Jew carries a heavy burden for



his fellow Jews. This has led him to secure a large quantity of *Steps to Christ* in Hebrew from Israel. He is eager that these be given to Jewish rabbis. Those desiring copies for free distribution to these religious leaders may secure them by writing to Samuel Jacobson, Box 6, Wildwood, Georgia 30757.

The booklets cost him 50 cents each. You may secure them without cost, or with any contribution you may wish to make, as long as they will be used as specified.

Brother Jacobson suggests that the book be given to the rabbi with the request that he read it carefully and then tell you what he thinks of it.

Bible Class Effective in Getting Decisions

Pastor K. S. Wiggins reports 226 persons baptized during a three-week reaping campaign in Port-of-Spain, Trinidad. Two important factors contributing to its success were the large number previously studied with and prepared for the meetings by the laymen and the special Bible class. In regard to the Bible class Pastor Wiggins writes:

"The Bible class is formed after the major doctrines of the church have been presented from the pulpit. A public invitation is extended to all who believe what they have been hearing is the truth, and the ushers pass out invitations to all who so signify by raising the hand. The invitations become admission tick-

ets to the first meeting, which is called a Happiness Conference. At the conference a certificate is displayed, and the people are told that they will receive one like it if they attend every night."

According to Pastor Wiggins, the greatest benefit of the class is in getting decisions gained through the use of a questionnaire used at the completion of the series of studies. He declares, "My experience has been that the Bible class is the most effective instrument an evangelist can use for getting decisions."

The questionnaire as used by Pastor Wiggins is given below. It would of course need adaptation to best appeal to people of different areas.

Qualifying Test for Certificate

1. Jesus says: "Behold, I have loved thee with an everlasting love." He gave up everything for you. Do you sincerely love Jesus?
2. Do you believe that you are converted and that Jesus has saved you from your sins?
3. Do you believe that everything you have heard at these lectures is the truth?
4. Of His own free will, Jesus did you a BIG favor. He died that you may have eternal life FREE. Wouldn't you like to say "Thank You" to Him by doing the things He asks you to do?
5. In Mark 16:16 Jesus says: "He that believeth and is baptized shall be saved." So as to help me in my future work, write down three reasons why you think every honest person who loves Jesus should be baptized the right way.

1.
2.
3.
6. Do you want to be baptized
(a) With a friend
- (b) It makes no difference

(Write "yes" next to the choice you prefer.)
Congratulations! You have just made the wisest decision of your life. The almighty God is very pleased with you. You are now extra precious in His sight. Congratulations again!

Name Age
Address

recommended reading

Baker Book House, Grand Rapids, Michigan, has come out in recent years with a number of paperback volumes for ministers, many of them reprints of former classics. With brief comments, we here list several that were published in 1972 and 1973:

MINISTER'S WORK

***Building Today's Church*, Leslie Parrott, reprinted 1973, paperback, 228 pages, \$2.95.**

This book is intensely practical, as the titles of its main divisions reveal: "The Holy Spirit and Pastoral Leadership," "The Pastor and the Church Board," "Making Sunday an Event," "The Four Dimensions of Excellence," "Financing the Local Church," "The Pastor and His People as Counselors," and "The Paralysis of Analysis." These main themes are broken down into twenty gripping, inspiring chapters that relate to almost every phase of church leadership. The book is designed to show how, empowered by the Holy Spirit, the pastor and layman can work together for the building up of the church. The author is pastor of the First Church of the Nazarene in Portland, Oregon.

BIBLE BIOGRAPHY

***Types of Preachers in the New Testament*, A. T. Robertson, reprinted 1972, paperback, 238 pages, \$2.95.**

This author is well known for his *Word Pictures in the New Testament* and other books. In this volume he discusses sixteen characters of the New Testament, with the view toward discovering their effectiveness and how they can be instructive and encouraging to today's preacher. Typical chapters are "Barnabas the Young Preacher's Friend," "Philemon the Man With a Special Problem," and "Timothy the Faithful." Highly instructive and inspirational.

BIOGRAPHY

***Man of the Word, A*, Jill Morgan, reprinted 1972, paperback, 404 pages, \$3.95.**

This is a biography of G. Campbell Morgan. He had four sons, all ministers. This truly inspirational work is written by the wife of the oldest and only one yet living. It is about both the man and his work. Dr. Morgan is recognized as one of the truly great expository preachers. He lived to be more than 80, with sixty of those years spent in teaching the Bible.

BOOKS OF THE BIBLE

***Book of Habakkuk, The; A Study Manual*, John H. Stoll, 1972, paperback, 89 pages, \$1.50.**

The writer clearly points out the relevance of the message of this book to contemporary problems. This is particularly evident in the five woes of judgment found in chapter two. The book contains an introduction, an outline of Habakkuk's four chapters, and a bibliography. Excellent for study purposes. The author is assistant professor of Bible at Grace College, Winona Lake, Indiana.

***For a World Like Ours, Studies in 1 Corinthians*, James L. Boyer, 1971, 153 pages, cloth, \$3.95.**

This volume is designed as a study guide to 1 Corinthians, each chapter ending with provocative questions. The author is professor of Greek and New Testament at Grace Theological Seminary at Winona Lake, Indiana. Being a student of archeology and having spent considerable time in the lands of the Bible, he is well qualified to bring to its pages the freshness and insights that make it valuable. Included are maps, charts, illustrations, and a selected bibliography.

***Life in the Heights, Studies in the Epistles*, J. H. Jowett with introduction by Ralph G. Turnbull, reprinted 1973 as part of Minister's Paperback Library series, 266 pages, \$2.95.**

This volume consists of 66 short expositions from passages of the Epistles. Each page is packed with a wealth of expository material likely to spark many a sermon.

***Living That Counts, A Study Guide to the Book of James*, William J. Krutza and Philip P. Diccico, 1972, 120 pages, \$1.25.**

As indicated in the title, this is a practical study guide to an extremely practical book of the New Testament. Each chapter concludes with a series of thought-provoking questions. Readers will especially appreciate the author's treatment of James on the subject of faith and works, in relationship to the theology of Paul in Romans and Galatians. Also, the clear insights from James relative to the various afflictions that Christians fall heir to—personality conflicts, gossiping, selfishness, et cetera.

***Malachi's Message for Today*, Campbell Morgan, reprinted 1972, paperback, 131 pages, \$1.95.**

This book is written on the premise that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4). Malachi is a last-day book. It is for our time. This volume helps us to understand the true way to revival and reformation and its reprint should be especially welcome.

***Many Witnesses, One Lord*, William Barclay, 128 pages, \$1.50.**

An excellent work by the great New Testament expositor. In it Barclay discusses the New Testament writers and their works, with emphasis on the distinctive viewpoints with which each viewed the gospel. A wealth of background material is packed into every page. Our greatest point of difference would be his treatment of the book of Revelation, but even there we find an excellent evaluation of the book and its central purpose. Describing the universe as the scene of the battle between God and the devil, he rightfully declares, "It therefore lays before men, as few New Testament books do, the necessity to decide for or against God. It asks every man: 'On what side are you?'"—Page 107.

HYMN STORIES

***Stories of Songs About Heaven*, Ernest K. Emurian, 1972, paperback, 95 pages, \$1.95.**

This helpful little volume has background stories to songs such as "Heaven Is My Home," "Immanuel's Land," "No Night There," "O Think of the Home Over There," and "The Glory Song"; ten altogether with briefer notes on twenty others. The words and music for each of the ten are also given.

MINISTER'S LIFE

***Fellowship With God*, F. B. Meyer, reprinted 1972, 126 pages, paperback, \$.95.**

F. B. Meyer is well known as an outstanding devotional writer. The ten chapters of this little book include many experiences from his own life. The reader will find personal challenge and encouragement within its pages and a wealth of illustrative material for sermons.

***Minister's Obstacles, A*, Ralph G. Turnbull, reprinted 1972, paperback, 192 pages, \$2.95.**

Those who were unable to secure

this book before it went out of print will rejoice to know that it is now available again. It is one of the outstanding books written on the real problems that beset the minister. Among those considered in the twenty chapters are sloth, covetousness, jealousy, pride, criticism, loneliness, and the secular. The book was first published in 1946. This, the sixth edition, includes some revisions and five new chapters.

Plain Talk About Real Christians, Manford George Gutzke, 118 pages, \$1.95.

Often with illustrations, most of them from the Bible itself, this little volume clearly outlines the characteristics of a "real" Christian. Stimulating and inspirational. Grounded in great passages of Scripture. The style is simple and conversational.

Power Through Prayer, E. M. Bounds, reprinted 1963, 1972, 128 pages, paperback, \$.95.

This is a companion volume to *Fellowship With God*, and is considered one of the classics on the subject of prayer. Directed especially to ministers, it contains twenty stimulating chapters. Among them are such titles as "Men of Prayer Needed," "A Praying Ministry Successful," "Examples of Praying Men," "Prayer Marks Spiritual Leadership," and "A Praying Pulpit Begets a Praying Pew." Included also are quotations from such outstanding spiritual giants as Robert Murray McChesney, Richard Baxter, and Charles Spurgeon.

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The Human Element

How really free from care is a life given to God;
Is it forever delivered from restlessness and anxiety,
Daily knowing nothing but total and continual peace?
Not so!
There is the human element.

Long ages ago a man preached earnestly, powerfully,
Of a coming world's end by a deluge of waters.
He attested to unusual faith by building a boat
To house those who would believe the message,
And save a sample species of poor dumb animals
That the earth might be salvaged from its ruin
And populated once more.
His courage held fast through months of storm
And brought them through global destruction
To begin anew.

Could such a man become discouraged, brought low by sin,
Discredited by an ugly scene of drunkenness
In the very shadow of the ark?
Here is the human element.

That a man can stumble, fall, lay dazed and bleeding,
When heretofore he had never wavered once,
But strode over mountains, leaped chasms, laughed
At every human difficulty, faced every scorn,
Is evidence of the human element.
Should we ignore this—deny our proneness to fall?
Must a follower of Christ never admit to sorrow,
Express anxiety, restlessness, fear, or even lack of
faith in God?

Should he never grow angry or get peevish under pressure,
Certain that his judgment is always safe and sound?
Would this be an antiseptic perfection, salving conscience,
That merely hides reality?
Should we deny the everpresent human element?

Reflection favors recognition of the human element
in my being;
Its presence confirming my daily need for Christ,
Becoming the motive power to hourly seek His presence,
Giving reason for a life-lasting sanctification,
Making me tolerant of the foibles and failures of others,
Conceiving a Divine perfection of infinite depths,
Comprehending that I am not so holy after all,
And reminding me that I still belong to the human race.
—George M. MacLean

news briefs

Lutheran Charismatic Movement Plans National Conference

ANN ARBOR, Mich.—Plans for a national conference of 500 leaders of the Lutheran charismatic movement were made at a consultation here. It will be held in February in the facilities of The Word of God, an ecumenical charismatic community in Ann Arbor. Pastors and laymen active in charismatic renewal will be invited to the conference, and a travel-equalization fund will be used to provide representation from distant areas.

737 Predictions in Bible Cited by an Encyclopedia

NEW YORK—The Bible makes predictions on 737 separate subjects, according to a 754-page Encyclopedia of Biblical Prophecy published here. Reflecting 20 years of research, the volume was prepared by Dr. J. Barton Payne, a seminary professor from St. Louis. It includes discussions of 8,352 "predictive verses" from the Old and New Testaments.

The author has subtitled his book, *The Complete Guide to Scriptural Predictions and Their Fulfillment*. It is published by Harper & Row.

While Dr. Payne states that the Bible makes predictions on 737 separate matters, there are, he says, 1,817 predictions when subjects repeated in various books are counted.

Pope Paul and Mideast Peace Talks

VATICAN CITY—Joseph J. Sisco, U.S. Assistant Secretary of State for Middle East Affairs, met here with Archbishop Agostino Casaroli, secretary of the Vatican's Council for Public Affairs of the Church, on the morning of November 12. His visit with the Vatican's equivalent of foreign minister strengthened speculation among diplomats in Rome that a representative of Pope Paul will take part in a proposed international conference to bring about peace in the Middle East.

"No Smoking" Given Teeth in New Arizona Law

PHOENIX—Smoking and nonsmoking areas in such public places as restaurants are expected to become increasingly familiar in Arizona since the enactment of a ban on smoking in public. Under the new law, smoking is banned in elevators, indoor theaters, libraries, art museums, concert halls, and buses—except where special areas for smoking are designated.

A section of the law that would have

banned smoking in restaurants was removed in an amendment designed to increase the bill's chances for passage. However, since passage of the bill, many major restaurants have voluntarily provided nonsmoking areas for their customers. Arizona is the first State to limit public smoking for health rather than fire reasons.

Archdiocese Opens Wide Advertising Campaign in Drive to Seek Candidates for Priesthood

NEW YORK—A recruitment campaign seeking candidates for the priesthood and featuring "personalized" advertising in newspapers and national magazines was launched by the Roman Catholic archdiocese here at a cost of \$100,000. Described as the first campaign of its kind in the country, the advertisements will appear in the New York archdiocesan weekly, local and regional daily newspapers, and such magazines as *Time*, *Newsweek*, *U.S. News & World Report*, *Sports Illustrated*, and *New York Magazine* over a 13-week period from November to February. The five campaign ads feature personal glimpses of priests in differing ministries and focus on the human aspects of service to the poor, to minorities, to the imprisoned, to the aging and the ailing, to name a few.

Mormon Youth Warned to Shun "New Morality, Hard Rock"

SALT LAKE CITY—Mormon young people have been urged to go through their record albums and weed out recordings "that belong to the new morality, the drug or the hard rock culture."

"Such music doesn't belong to young people concerned about spiritual development," said Boyd K. Packer, of the Mormon Quorum of 12 Apostles, governing body of the Church of Jesus Christ of Latter-day Saints (Mormon). He told the 143d Semi-Annual General Conference here that "in our day as never before, music itself has been corrupted. Music can, by its tempo, by its beat, by its intensity, dull the spiritual sensitivity of man."

French Protestant Editor Deplores Vatican Infallibility Document

The Vatican's recent statement on papal infallibility has been branded by the publisher of France's leading Protestant weekly, *Reform*, as a heavy but not fatal blow to the ecumenical

movement. Bertrand de Luze, the publisher, said that the title of the document issued July 5, by the Sacred Congregation for the Doctrine of the Faith (the former Holy Office)—"Declaration in defense of the Catholic doctrine on the Church against errors of the present day"—was "worthy" of the controversial "Syllabus of Errors" issued in 1864 by Pope Pius IX. The Doctrinal Congregation's "declaration" in addition to reaffirming Vatican II's declaration that "it is through Christ's Catholic Church alone, which is the general means of salvation, that the fullness of the means of salvation can be obtained," also restated the teaching of the First Vatican Council (1870) on papal infallibility.

Ashkenazi Chief Rabbi Urges Christians to End Conversion Efforts in Israel

LONDON—Chief Rabbi Shlomo Goren of Israel appealed to British church leaders to help stop Christian missionary activities among Israel's Jews and called for legislative measures in Israel in the spheres of marriage, divorce, and proselytization.

The Ashkenazi Chief Rabbi made his appeal to British churchmen when he met Anglican Archbishop Michael Ramsey of Canterbury and Cardinal John Heenan, Archbishop of Westminster, here during a visit to Britain. The appeal attracted much attention in the influential daily, *The Times*, which said there has been agitation in Israeli religious circles for legislation to curb Christian missionary activities.

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