

the Ministry

JUNE 1974

Where Is the Harvest?



HOME "SOUR" HOME OR HOME "SWEET" HOME?

THE increasing number of marital problems among Adventist clergymen prompts this editorial. I recently received a letter from a minister whom I have known for a number of years. The content is heartbreaking. He is no longer in the work and has little hope of ever coming back into the ministry. As far as I know, there are no charges of immorality on either side. It is another case of inability to get along together.

After my friend and his wife separated he secured a position that occupied his time and attention night and day in order to escape thoughts of his past problem and present loneliness.

"I was always on the road," my friend wrote, "until I was too tired to go on. . . . It has been difficult for me to live alone—and also to be forced to drop out of denominational work. I have not preached a sermon now for about four years.

"Sometimes I wonder about my future, but see no way to return to the ministry again. I can't go back alone and I don't suppose I'd have a chance if I married again. Anyway, there are lots of fine young men to take my place in the ministry.

"Strange how things can get all mixed up in life. The old devil has surely cut me down. My real concern is not to get back into the ministry but to be saved when life is over."

To receive this type of letter a few years ago would have been quite unique. Today it is a rare thing to attend workers' meetings or camp meetings without some minister or minister's wife talking with me about family problems.

It should be recognized that marital difficulties among our lay people are increasing at an alarming rate. The sanctity of marriage vows has been undermined by the world. The seeing eye and the hearing eye are constantly being confronted with husband-wife relationships that are foreign to Bib-

lical concepts. It is Satan's studied plan to destroy the home—the foundation of society.

The basic problem of a disintegrating minister's or layman's home is a lack of union with Jesus Christ. Every broken home has as its root cause the rebellious nature of man. James described it clearly: "What causes wars, and what causes fightings among you? Is it not your passions that are at war in your members?" (James 4:1, R.S.V.).

Literature racks and bookstores are flooded with every conceivable type of literature dealing with the home, husband and wife relationships, parent-child relationships, and sex relationships. Much of it is pointless; some is nothing more than printed pornography, and some contains excellent material. But the vast majority of all literature dealing with family relationships deals with symptoms and not with causes. For instance, there are pages of advice written by marriage counselors to the effect that the wife must stay trim, neat, beautiful, and appealing. She should never take her husband for granted but maintain that seductive mystique which is certain to keep her husband from wandering on forbidden paths.

I am happy to acknowledge that within certain limits this is excellent counsel. Of course, it is ridiculous to expect our wives to dress in formal wear while giving Baby Sue a bath or while doing spring house cleaning. We don't want to carry this being dressed-up business to the extreme.

But the point is, there are some husbands, ministers included, who may be married to a ravishing 24-hour-a-day beauty queen and yet still run off with their neighbor's wife. There are, of course, also some wives who are married to cultured, handsome husbands and yet still yearn for forbidden fruit.

Another element which muddies the break-up of the home picture

is the usual defense for the spouse who has a paramour. "I don't blame him (her) for leaving his (her) wife (husband). She (he) had an awful temper," or "she (he) is a terrible nag," and so on. True, there may be two sides to every divorce problem, but there are many cases where the two sides are not divided on a 50-50 basis but on a 95-5 basis!

The fall of man has brought with it the fall of marriage relationships, home, and parent-child relationships. The root of every social and moral problem we face is traceable to the fact that we are sinners with evil natures. It is an old, old story, and how I wish I could write it with new force and persuasive power. So many feel that one is simplistic in his approach if he stresses this point of man's fallen nature. They are looking for some involved formula which, if followed, will bring peace and happiness in home relationships. But you can follow all the advice the marriage counselors give you, and certainly good advice is to be sought and is most helpful in solving problems, but the solution of all solutions is a commitment to Christ. The only sure and permanent remedy is a thorough conversion to Christ on the part of both husband and wife.

I am in no way suggesting that making the home the most attractive place in the world, keeping up the early attentions, et cetera, are unimportant. Absolutely not! A happy home does not come by accident. Eternal vigilance is the price of both liberty and a happy marriage. It takes planning, programming, promotion—it takes ingenuity, energy, watchcare—it takes every ounce of skill a husband and wife have in order to create and maintain a happy marriage and home. But the sure foundation on which these elements must be built is the rock of conversion to Christ.

Here are words that express this point beautifully. Read them carefully! "Hearts that are filled with the love of Christ can never get very far apart. . . . Religion is needed in the home. Only this can prevent the grievous wrongs which so often embitter married life. Only where Christ reigns can there be deep, true, unselfish

love. . . . Unless you have an earnest desire to become children of God, you will not understand clearly how to help each other."—*The Adventist Home*, pp. 94, 95.

To approach the problem in any other way is like trying to treat the leaves of a sick shrub when the problem is really that worms are attacking its roots.

To those ministerial couples who may be experiencing continual difficulties, may I suggest that you examine carefully your Christian experience. Are you a fully committed Christian? Do you have a daily prayer experience? Do you sincerely study ways and means to make your partner happy? Do you take time to study Christ's life, which inevitably will soften and subdue obnoxious traits in your own life? Do you pray for God's Spirit to make you a loving and lovable person and to increase your love for your life partner?

When Christ through Paul commanded husbands to love their wives as Christ loved the church, He meant it! Man's love for his wife is modeled on the love of Christ for the church, which, if necessary, will lead him to sacrifice his life for his partner. Woman's love for her husband is modeled on the love of the church for Christ, which shows itself in respect and submission to the husband. This type of union can be blessed of God. We need more of them!

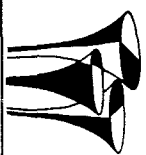
J. R. S.

"Something Old and Something New"

IN THE past few years antiques have become so valuable that a flourishing market has developed in their modern manufacture. The frequenter of Ye Olde Antique Shop has to be extremely careful and know his field or he is likely to be "stung" by being sold a cheap imitation instead of a real antique.

There has been a growing disenchantment with the new. For years Americans have worshiped at the shrine of newness, but today we see the pendulum swinging back in reaction against all the new

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THE VOICE OF THE SEVENTH-DAY ADVENTIST MINISTRY • VOLUME XLVII • NO. 6

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PHOTO AND ART CREDITS: Cover, p. 4, Harry Knox; p. 8, Harry Baerg; p. 11, Harry Anderson; pp. 19-21, courtesy of the author; p. 23, Kreigh Collins; p. 24, p. 31, H. Armstrong Roberts; p. 37, Thomas Dunbebin.

IN THIS ISSUE

This month's cover should tug at your heart. Note the lead article by Cleveland that develops the message. This, along with Van Dolson's "Like the Door Upon Its Hinges," stresses important facets of revival and reformation. Young fathers, don't miss "Checklist for Fathers." Hare's "The World Within a Living Cell" is a mighty plus for special Creation versus evolution. Virginia-Gene Rittenhouse begins a two-part series on church music that every leader of worship will appreciate. Pastors, teachers, and others engaged in counseling will profit much from Standish's "A Christian Approach to Mental Health." We try to keep a proper balance. If you feel a neglect in certain areas, please let us know.

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Printed monthly for the Ministerial Association of Seventh-day Adventists by the Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012, U.S.A. \$6.75 a year; 60¢ a copy. Price may be slightly higher in Canada. For each subscription ordered in the United States to go to foreign countries other than Canada, ADD 60¢ postage. Second-class postage paid at Washington, D.C. Editorial office: 6840 Eastern Avenue NW., Washington, D.C. 20012.

IT WAS still dark at seven o'clock in the morning at the Baltimore-Washington International Airport. Delta Flight 523 was scheduled to depart from Pier C at 7:15 A.M. I was intending to fly to Houston by way of Atlanta. The flight attendant announced, "Ladies and gentlemen, Delta Flight 523 is now ready for boarding." Of the 55 passengers trying to board the flight, I was the twelfth person to stand up and get in line. Nine persons had already been ushered through the security check, and there were two ahead of me. Suddenly two shots rang out, and the tall, good-looking young security guard I had especially noticed just a few minutes before sank slowly to his knees. I saw his head fall over his shoulder. He was dead. The hijacker who had shot the guard twice in the head from behind was now scurrying aboard the plane.

When he finished his bloody work that day, two people were dead and the pilot critically wounded. The hijacker was himself felled by two bullets from a guard's gun before he ended his own life by shooting himself in the head. The security guard was to be relieved of his duties at 8:00 A.M. that morning. As he stood there prior to the shooting, he had no idea that within five minutes he would be dead. Certainly, there is a thin line between life and death. When we realize this fact, as I realized it that morning at the Baltimore Airport, there comes with the realization a tremendous sense of urgency to preach the gospel of the Lord Jesus to the waiting millions.

On the cover of this magazine you see a preacher in a wheat field surrounded by an abundance of this valuable grain. But apparently he sees nothing of it. His question is "Where is the harvest?" And to his question, Jesus gives the answer, "The harvest truly is plenteous, but the labourers are few."



Where Is the Harvest?

There are honest-hearted men and women all around us, in the language of our prophet, "waiting only to be gathered in." The problem then is not the nonexistence of the harvest, but the paucity of laborers. This shortage of our labor force may be viewed from a twin perspective: (1) The number of employed gospel workers who are actually involved in the business of soul saving, and (2) the neglect of the large body of laymen who should be employed in the King's business.

There are scores of employed denominational workers who give no active time at all to personal contact with lost men. This large labor pool must be tapped before the church witnessing program can come into full bloom. All employed personnel must understand their part in this God-ordained plan.

Second, in the pastoral ministry itself a "superstition" still seems to linger that a man may pastor a church without soul-saving contact with the unsaved. We should have long ago buried the concept that a man can be a pastor and neglect evangelism. Of course, this is not deliberately done, but there should be no such thing as a man's making himself indispensable in other ways as a minister and not being required to carry the gospel to the lost. It is true that not all men will be equally fruitful and that one man's method of labor will differ from

another, but there should be no retreat from the position that all ministers should "do the work of an evangelist."

The laborers are few also because of the evident fact that even if all preachers gave their full time to gospel evangelism they could not possibly spread the "good news" to the ends of the earth. There is, however, a large body of laymen out there who should be involved in the work of the ministry. Among the laymen "the laborers are few." There are several reasons for this.

When people are baptized into the Seventh-day Adventist Church, lay participation in soul winning does not receive the stress that other principles do. If our situation is to be remedied it would seem to me that it must begin at the baptismal pool. This is necessary for the salvation of the baptismal candidate himself. Witnessing is an essential ingredient to the maintenance of one's own spiritual experience. "Strength to resist evil is best gained by aggressive service."—*Christian Service*, p. 100.

It is therefore essential that we teach the "incoming saint" this divine principle at the beginning of the Advent experience. In addition, he should find a continuing program in the Adventist Church that fosters this.

Most of our churches have not been organized for one hundred per cent member



E. E. CLEVELAND

participation in soul winning. Apparently church leadership does not anticipate this and therefore does not set it as a goal. We have seemingly settled in our minds on the concept that a "faithful few" will have to carry the burden of the church. But where is our faith, Brother? As long as we have the "faithful few concept" we will have the "faithful few" realization. It was Jesus who said, "According to your faith be it unto you."

What would happen if, in all our churches in North America we sought to enlist every member in every church, and on a week-by-week basis put an effective tool in each member's hand to use? This is why the Mormons are growing. This is why the Jehovah's Witnesses are growing. They have mustered the administrative will to do this. Like the Marines, they have cultivated the concept of being an action unit.

In the past, most of our lay programs have been spasmodic in nature. We begin with the blowing of trumpets and the rattling of drums, but when the music dies out in the air and the festive aura is gone and the sun beats down hot on the day-to-day practitioner our zeal wilts like Jonah's gourd, and we stagger away skeptical of any plan of continuing evangelism ever becoming a habit as far as the saints are concerned. The problem is that as a ministry we have neither been trained nor conditioned to the

conducting of a *sustained thrust*. The shortening of our evangelistic campaigns is indicative of our impetuosity. Those of us who still preach ten to twelve weeks and longer are familiar with the spirit of the siege. We have learned on the field of battle how to stay with an established pattern until it becomes reality. This missing link in the Adventist ministerial personality must be recovered.

There are as many different programs going on in our churches as there are pastors. Now, no one can argue with the blessings of individuality, but when the basic evangelistic program suffers from *constant change*, it is difficult to establish a habit pattern among the saints. In short, administratively a firm decision has to be made—a decision that approximates the one that was made with reference to Ingathering. Changing pastors never changes the Ingathering program. It is there. It is a fixture. The new man must participate in that program. There are a few exceptions to this, and I know of no administrator that shies away from making this clear.

The net effect of this is to convince the individual pastor that the church's well-being, as well as his own, is involved in the faithful execution of this program. This flexing of administrative muscle accomplishes miracles in the field. It is this same administrative commitment that is required *YESTERDAY*. In those conferences where this is the case, the MISSION '74 program is moving ahead. In those areas where administrators have a "take it or leave it" attitude, there is wavering, bickering, and indecision.

In making this point, I'm not necessarily speaking of homogeneity. Different pastors may have different names for their particular brand of the church program, but as long as the basics are there the requirement is met. General Motors, Ford, Chrysler, and American Motors all make

their different brands of automobiles, but when one comes riding down the street, it is recognized as an automobile because all of the basics are there.

This is the concept of MISSION '74. Whatever name is given it in the local field, there are certain basic provisions that are necessary to the conduct of church business that must be going on in that field, namely public meetings where the gospel is preached to the large masses, home study groups where only a few may be gathered, and the enlistment, training, and employment of the saints with the pastor in this wonderful business.

In the book *Christian Service* this theme is hammered home again and again. "Each has his place in the eternal plan of heaven. Each is to work in co-operation with Christ for the salvation of souls. Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—Page 99. "The Lord has His eye upon every one of His people; He has His plans concerning each."—*Ibid*. "Your duty cannot be shifted upon another. No one but yourself can do your work. If you withhold your light, someone must be left in darkness through your neglect."—*Ibid.*, p. 100.

But someone may object, "Cleveland, you are being repetitious." I would answer, "When I studied English, I was taught the principle of repetition for emphasis, and that is what a habit pattern is all about. It is repeatedly doing or saying the same thing until it becomes a way of life. It is my sincere hope that you too, my brother, will join me in this meaningful repetition until lay witnessing becomes a way of life for the saints.

Where's the harvest? It's all about us. But the question Jesus asked long ago still demands an urgent answer, "Where are the labourers?"

Checklist for Fathers

Some men may think Father's Day is just for sentimentalists, but these principles of fatherhood are for everyone.

JOHN M. DRESCHER

"WHAT should I have done differently? If your children were small again, what would you do?"

These words burst from the burning heart of a father sitting across from me. His eyes pleaded for help. He was suffering the awful, empty, death-like feeling a man senses when his son has strayed. He felt he had failed as a father.

And his words stay with me. Although they came to me in a direct and blunt way that day, they are not the words of a lone father. In them are the questions which are uppermost in the minds of many couples, if they take parenthood seriously. I've pondered these questions and a few suggestions have surfaced.

First, if I were starting my family again, *I would love the mother of my children more.* That is, I would be more free to let my children see that I love her.

To let my child know I love his mother I would seek to be faithful in doing little loving things for her. True love is visible. I would show special kindnesses such as opening the car door, placing her chair at the table, giving her little gifts on special occasions and writing her love letters when I'm gone from home. I would take her hand as we stroll in the park. And I would whisper loving words about her in the ears of my children. I would praise her in the presence of my children.

When a child knows parents love each other there is a security, stability and sacredness about life which is gained in no other way. A child who knows parents love each other and who hears them ex-

pressing words of love for each other needs little explanation about God's character of love or the beauty of sex.

Does all this sound sentimental? Then I am persuaded many families need more of this kind of sentimentalism. Love is like a plant. It needs nurture. We must do the things love dictates or it will die.

Listen More

Second, if I were starting my family again, *I would listen more.* Most fathers find it hard to listen. We are busy with the burdens of work; at the end of the day we are tired when we arrive home. A child's talk seems like unimportant chatter at such times, yet we can learn so much more by listening than by talking—especially from our children.

I would listen when my child shares his little hurts and complaints, his joys and what he is excited about. And I would try to refrain from words of impatience at the interruption. Such times can be the best times to show love and kindness.

I remember now as clear as the day it happened the time my busy father listened to me, as a first grader, when I came home frightened over a situation at school. His calmness and concern, demonstrated in listening to me, relieved my fears. I was ready to return the following day full of courage and confidence. Had he simply said my fear was foolish or had he refused to hear me out, my fears would have grown.

If my child were small again I would stop reading the newspaper when he wants to talk with me. One evening a small boy tried to show his father a scratch on his finger. Finally after repeated at-

Mr. Drescher is moderator of the Mennonite General Conference and editor of the Gospel Herald, official organ of the Mennonite Church.

tempts to gain his father's attention, the father stopped reading and said impatiently, "Well, I can't do anything about it can I?"

"Yes, Daddy," his small son said. "You could have said 'Oh.'"

I would also seek to keep from staring into space when my child is talking to me. I would try to understand what my child says because I now believe that the father who listens to his child, when he is small, will find that he will have a child who cares what his father says later in life. And the father who takes time to understand what his child says when the child is small will be able to understand his child later in life.

In listening I would pay more careful attention to my child's questions. It is estimated the average child asks 500,000 questions by the age of 15. What a privilege for every parent—a half million opportunities to share something about the meaning of life!

These early years are the years for teaching. And by the time the child reaches 15 parents have done most of their teaching; they know by now exactly what the parents believe. From then on a parent's primary opportunity is to be available when the child comes for help.

Third, if I were starting my family again *I would seek more opportunities to give my child a feeling of belonging.* A sense of belonging is essential for a child's security and feeling of worth. And when a child feels he belongs in his family and is of real worth there, it is not a big step to also feel accepted, loved, and of worth to others and in God's sight.

How are feelings of belonging generated? By doing things together. By sharing common concerns. A child feels he belongs when he is invited to be involved in the responsibility and work of the family. Celebration of birthdays, when the person rather than the gifts is central, creates a sense of belonging. A sense of belonging is built into the child when he hears prayers prayed on his behalf, when his opinions are really listened to and valued. No part of child guidance is more important than assuring the child by action and word that he is important for

the family and he has a place in the affections of the family.

Fourth, if I were starting my family again, *I would express words of appreciation and praise more.* Children are reprimanded for making mistakes. But many children seldom hear words of commendation and encouragement when they do a job well or exhibit good behavior.

Will Sessions, discussing the topic "If I had a Teen-ager" says, "I would bestow praise. If the youngster blew a horn I would try to find at least one note that sounded good to my ear, and I would say a sincere good word about it. If the school theme was to my liking, I would say so, hoping that it would get a good grade when it was turned in. If his choice of shirt or tie, of socks or shoes, or any other thing met my liking, I would be vocal."

Probably no other thing encourages a child to love life, to seek accomplishment and to gain confidence, more than proper, sincere praise—not flattery, but honest compliments when he does well.

Get Alone Together

Fifth, if I were starting my family again *I would spend more time together.* In every father's week there are 168 hours. He probably spends about 40 hours at work. Allow another 15 hours for overtime, lunch, and driving to and from work. Set aside 56 hours for sleep. That leaves a father 57 hours each week to spend elsewhere. How many are actually spent with his family?

A group of 300 seventh and eighth grade boys kept accurate records of how much time their fathers actually spent with them over a two-week period. Most saw their father only at the dinner table. A number never saw their father for days at a time. The average time father and son were *alone together* for an entire week was seven and one half minutes.

Arthur Gordon tells an interesting experience from his youth. "When I was around 13 and my brother was ten, Father had promised to take us to the circus. But at lunch there was a phone call: some urgent business required his attention downtown. My brother and I braced ourselves for

the disappointment. Then we heard him say, 'No, I won't be down. It will have to wait.'

"When he came back to the table, Mother smiled. 'The circus keeps coming back you know.'


"I know," said Father. 'But childhood doesn't.'"

A prominent business man asked a friend, "Would you like to know what I am giving my son for Christmas?" He showed a piece of paper on which he had written: "To my son; I give you one hour of each week and two hours of every Sunday to be used as you wish."

Sixth, if I were to start my family again *I would laugh more.* That's right. I would laugh more with my child. Oscar Wilde wrote: "The best way to make children good is to make them happy." I see now that I was much too serious. While my children loved to laugh I, too often, must have conveyed the idea that being a parent was painful.

I remember when I laughed with my children—at the humorous plays they put on for the family, at the funny stories shared from school, at the times I fell for their tricks and catch questions. I recall the squeals of delight when I laughed with them and shared in their stunts on the lawn or living room floor. And I remember the times they told of these experiences with joyful expressions, years later. I know when I laughed with my children our love was enlarged and the door was open for doing many other things together.

In answer to the father who sat across the table I've jotted down these reflections. These simple suggestions can make relationships with our children more meaningful and shape the future of a child more than other things which demand a great deal of money or exceptional ingenuity.

Somehow we manage enough muscle to handle the big things of life but forget that life is largely made up of little things. But it is a father's faithfulness in the small things that determines the happiness of his children. 

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FROM time immemorial music and religion have been closely interwoven, for since the dawn of history music has been an integral part of man's experience. The Bible itself opens on the strains of a sublime oratorio when "the morning stars sang together," and closes on that mighty chorus "Salvation, and glory, and honour" as human history merges into eternity.

Great music is capable of both creating and expressing our deepest emotions—thus becoming the highest medium of spiritual communion. Tchaikovsky once said, "Music is the most beautiful of Heaven's gifts to humanity. Walking in darkness, it enlightens and stills our souls." Thus music becomes not merely a succession of pleasing sound patterns but indeed the voice of the human soul.

Through the ages man has found his highest expres-

sion of worship through music. Worship and music were blended in magnificence at the dedication of Solomon's temple as 120 priests with trumpets were joined by the Levitical singers who, to the accompaniment of trumpets, cymbals, harps and lyres, raised such a triumphant sound of praise that the "glory of the Lord . . . filled the Lord's house." Here indeed was sacred music in its highest fulfillment bringing all into the very presence of God.

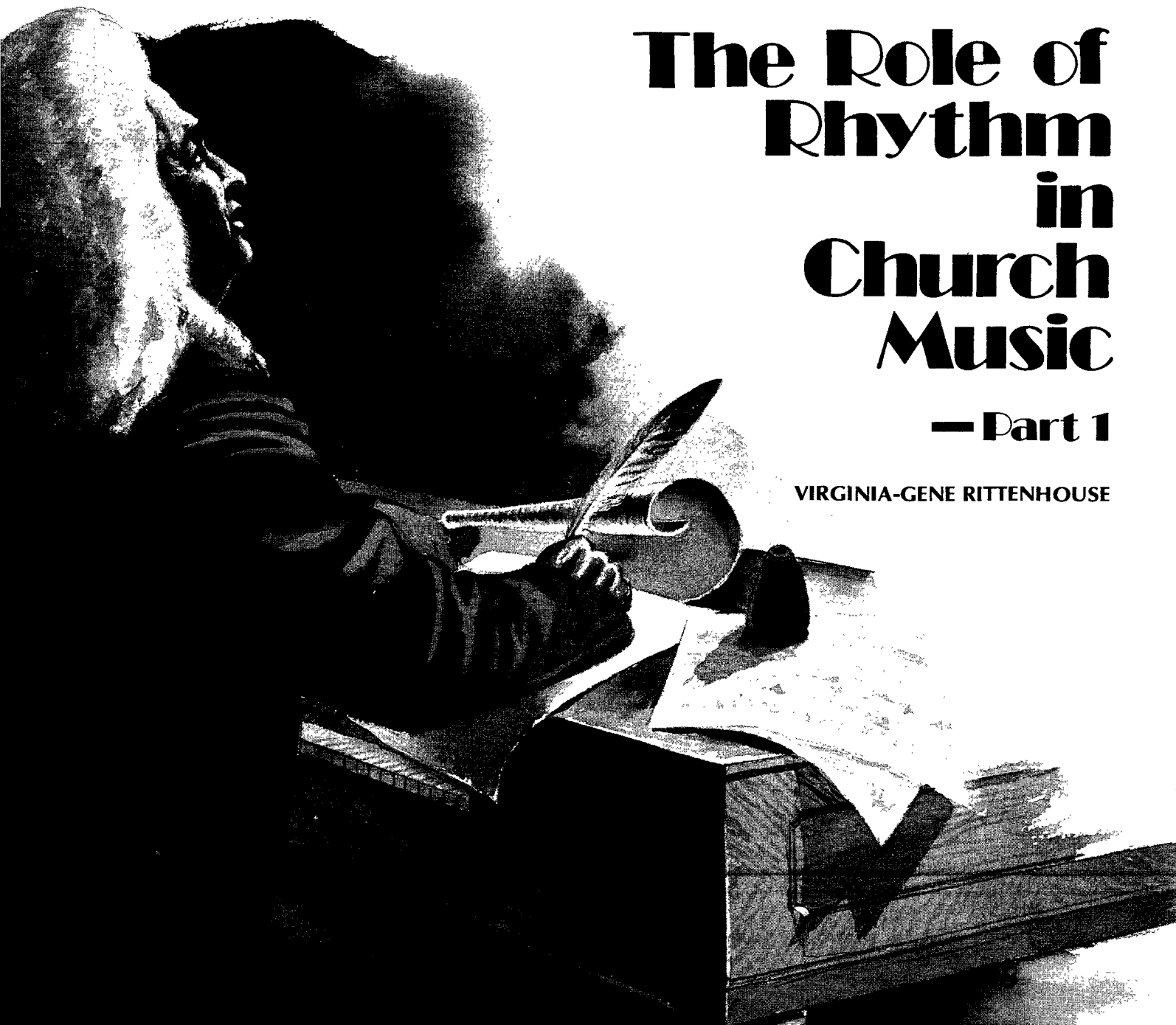
The poet has said, "Music wakes the soul, lifts it high, wings it with sublime desires, and fits it to bespeak the Deity." This lofty ideal is beautifully reflected in the following words from the pen of inspiration.

"Music was made to serve a holy purpose, to lift the thoughts to that which is pure, noble, and elevat-

The Role of Rhythm in Church Music

—Part 1

VIRGINIA-GENE RITTENHOUSE



ing, and to awaken in the soul devotion and gratitude to God. . . . Singing . . . is as much an act of worship as is prayer." ¹

With the ideals of sacred music so clearly before us, what then are the elements with which the composer must work in order to achieve these lofty goals? In its broader sense, all music can be said to be the harmonious blending of three components—melody, harmony, and rhythm. In this series of articles we shall confine ourselves to the consideration of the all-important element of rhythm—its tremendous influence on the history and development of church music and some of the current problems engendered by its use and misuse.

Any attempt to define rhythm becomes at once a difficulty in itself, for we are dealing with a force that is so all-prevailing and powerful as to permeate all melody, form, and harmony and become the very breath of music itself—yet so subtle and complex as to elude any simple definition.

In its simplest analysis, we may say that rhythm amounts to a steady, orderly recurrence of visible or audible stimuli—light and dark, strong and weak, motion and pause, presence and absence. In terms of sound, we might sum it up in one word—pulsation. At once we realize then that all nature is rhythm, whether it be the heartbeat or the ebb and flow of the waves on the shore.

If the definition of rhythm is complex or obscure, certainly the physical and psychological effects are unmistakable. Recent developments in the field of musical therapy have shown us the definite physical and emotional effects of rhythm—even to measurable changes in body metabolism, respiration, and blood pressure. The tremendous effectiveness of work songs and marching songs in reducing fatigue and inducing coordination is a well-accepted fact. It has also been established that a slow tempo with long notes gives the impression of nobility, dignity, and peace, while a rapid tempo with short notes gives the impression of excitement and restlessness.

One of the most striking examples of the effects of rhythm is afforded by a look at the fantastic and highly complex rhythms and polyrhythms of the African tribes. From personal experience it must be said that only after intense study can one begin to hear (much less to reproduce) the intricacy and complexity of these rhythmic patterns. Intriguing as this is as an art form to the musician, it must be admitted that these very rhythms repeated incessantly are frequently used in primitive societies to produce the well-nigh hypnotic states so vital a part of pagan rites and orgies. Significantly the twentieth century has seen what we might term a relapse into the neoprimitive and barbaric in its tremendous emphasis on rhythm as *the* essential factor in music, and today we are witnessing the frenzied intoxicating effects of jazz and rock rhythms in producing the mass hysteria and pseudo-religious ecstasy of our time.

The present intrusion of the strong rhythmic elements of today's music into the music of the church forces us to take a close look at how these influences

have affected church music in times past and how the church has treated this important issue. In looking back on the history of the development of rhythm it is necessary that we clearly distinguish between two distinct rhythmic categories—measured rhythm and metrical rhythm. Measured rhythm indicates a fixed unit of time but lacking a regular recurrent accent—a type of rhythm generally accepted as that employed in the Gregorian chant. Metrical rhythm, on the other hand, is that with a fixed unit of time in which the normal accent occurs in regular intervals called bars—this constituting most of our European music since 1600.

Development of Church Music

The earliest record of sacred music comes to us, of course, from the scriptural account of the elaborate Temple services under the direction of four thousand professionally trained Levite musicians. Ample evidence indicates that the psalms were sung, probably with instrumental accompaniment, and their use of parallelism very strongly suggests antiphonal or responsorial participation by the congregation. It is interesting to note that the inscription translated "To the chief Musician upon . . ." actually denoted the exact melody type or strain upon which the psalm was to be sung. Though no documents or early Jewish music exist, considerable light has been shed by recent research into the music of the isolated Jewish tribes in Yemen dating back 2,000 years and approximating closely the Jewish music of Biblical times. This study reveals the music as chant or cantillation of the psalms and prophets. Rhythmically it is distinctly of the measured or free type, in which the music is entirely subservient to the rhythm and meaning of the words.

It followed quite naturally that the great tradition of Jewish religious music with its chanting of the psalms should carry over into the early Christian church. Chrysostom exclaims: "David formerly sang in psalms, also we sing today with him; he had a lyre with lifeless strings, the Church has a lyre with living strings. Our tongues are the strings of the lyre, with a different tone, indeed, but with a more accordant piety." ²

Instrumental music was frowned upon for sacred purposes and in its stead there developed the fervent utterance of holy thought that voiced itself in the ecstatic extemporizations on the "Alleluia" and "Amen," "Like the surging of the sea in great waves." The rhythmical structure was completely free in nature.

How the Hymn Developed

But now there arose a new force in the music of the church in the development of the hymn by which the early Christians sought to supplement their heritage of psalms with newly written poems of praise and adoration to Christ. Arising in the Byzantine and Syrian churches it attained great prominence in the Eastern church. The earliest extant hymn melody is that of the Oxyrhynchus hymn of the third century A.D. Hymn writing soon arose in the Western church, the earliest of such hymns being ascribed to Saint Ambrose of Milan.

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Interestingly, these hymns are written in a simple scheme of eight stanzas each consisting of four lines in iambic tetrameter and according to Saint Augustine they were in metrical rhythm of *tria temporum*, i.e., in three beats denoting the Trinity with a syllable on each tone rather than the florid style of the later Gregorian chant. According to this, the earliest hymn would have sounded as follows:



Here is obviously the foundation of the hymn form and it can be said that the Ambrosian hymn became, a thousand years later, the model for the chorale of the Protestant Church.

This early flowering of hymnody was brought to a halt by the decree of the Council of Laodicea in c. 327 A.D. that prohibited the participation of the congregation, or the use of instruments in the service, and provided that only scriptures could be used for singing. With this the church entered upon a long period dominated almost entirely by plain song or Gregorian chant, again in free or measure rhythm. The earthy activity-inducing quality of rhythm so well demonstrated in work and play music was looked upon askance by the church, with its stress on contemplation. However, by the twelfth century the hymn, with its metrical rhythm, had again emerged and been adopted into the Western church.

Secular Melodies Introduced

Up to this time the line of demarcation between sacred and secular had been clearly delineated, but now we begin to see the introduction of secular melodies and even texts into the French church motet, while in Italy pious folks went about the streets of Florence and other cities singing what were termed *Laudi Spirituali*—religious songs of devotion and praise set to simple metrical melodies in the vernacular. This intrusion of the secular, both melodic and rhythmic, led to the decree by Pope John XXII in 1322 against all such "abuses" and later to the stringent decrees of the Council of Trent against the use of harmony, polyphony, and rhythmic devices with an attempt to return to the simple plain song. But the forces of change could not be turned back, and what resulted was the greatest flowering of Catholic church music, culminating in the sacred works of Gabrieli, di Lasso, and Palestrina.

Of far greater significance at this period was the advent of the Reformation, with the rise of the German chorale and the English anthem. Luther, himself an accomplished musician and poet, considered the chorale as one of the most important pillars of his reform movement, for he envisioned music as a vehicle to symbolize in worship the believer's direct access to God.

We cannot but digress at this moment to point out the lack of validity in the oft-heard argument that Luther brought the music of the street into the church (thus giving license for the promiscuous use of any and all types of folk or popular melody, regardless of source or quality). In reply to this it must be borne in

mind that Luther was a highly cultivated musician with such a thorough knowledge of the liturgy of the church that he could borrow from all sources and fulfill a need without creating a greater problem. As Robert Wunderlich so aptly put it: "Luther, and later Bach, both borrowed from secular sources but these were not simply ideas transferred, rather they were ground up in the mill of their personal talents and experience and recast into forms suitable for their purposes."³

It must also be realized that the folk songs of Luther's day were close enough in style to the church music of the time that the two streams could well-nigh merge, for there was not the gap, musically speaking, that we find today.

The Great Composers

A little over a century later Protestant church music was to come to its highest fulfillment in the great sacred works of Bach, Handel, and others of the Baroque period. Lofty as a great cathedral, Bach raised the structure of his art on the chorales of Luther. To Bach the sole object of all music should be the glory of God and on many of his manuscripts appeared the words, "Jesus Help Me" at the beginning, and at the close "To God Be the Glory."

This was the period of the great church cantatas, the Passions, and the oratorios in which the greatest composers such as Bach, Handel, Vivaldi, and later Haydn and Mozart, contributed to the music of the church the highest expression of their inspired artistry and genius. It is only to be deplored that this magnificent heritage of sacred music constitutes so little a part of the average church music of today.

Simultaneously at this period there was again a flourishing of hymnody under the Wesleys and Isaac Watts. Here a new evangelical element was introduced in the hymns of personal Christian experience. While Watts confined his hymn writing largely to three meters, Charles Wesley experimented freely using thirty different metrical forms. Great care, however, was exercised to create hymnic literature of the highest and noblest quality—both poetically and musically.

From the beginning of the nineteenth century the two streams of secular and sacred again seemed to divide, and aside from notable exceptions such as Mendelssohn (who was greatly influenced in his sacred works by the music of Bach) the great composers turned their attention largely to other forms. Thus the production of great church music became a somewhat thinly spread succession of isolated masterworks rather than a continuous development, leaving church music open to second- or even third-rate influences. The misuse and abuse of the romanticism and chromaticism of the late nineteenth century combined with the introduction of the jazz rhythms of the twentieth have succeeded in bringing the matter of rhythm in church music today to its present crisis.

To be continued

¹ Ellen G. White, *Patriarchs and Prophets*, p. 594.

² Edward Dickinson, *Music in the History of the Western Church*, p. 55.

³ Robert Wunderlich, "The Folk Mass—Friend or Foe?" *Church Music* (Concordia Publishing House), 1969, No. 2, p. 11.



Saved by His Life

BENJAMIN D. SCHOUN

WHEN we think of the work of Christ in salvation we usually concentrate our attention on His death on the cross, and not without reason. This event certainly is decisive. But what does the Bible mean when it says in Romans 5:10: "For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, *shall we be saved by his life*"?¹ Jesus not only died, but He conquered death.

Often we do not stop to think about the efficacy of the life of Christ. Joseph Parker observes this when he says: "We always think that Christ's work ended on Calvary; it only began there. We think that Christ has completed all his work when he has saved the sinner: that is only the beginning of the priesthood of the Lord."²

Romans 5:10 uniquely presents the saving efficacy of the life of Christ. Especially the last clause of this verse, which asserts "shall we be saved by his life." We know

that we have been saved by His death, and we understand in our limited way why that substitution was necessary. But what efficacy for our salvation is there in the *life* of Christ? There have been a number of interpretations of this text, ranging from the position that it simply means Christians will ultimately be saved, to the deep, far-reaching view that Jesus is doing a specific efficacious work *now* in His present life. Does the text suggest or open the way for these profound implications, or are we reading into it more than is legitimate?

The meaning of the clause under consideration hinges on the interpretation of two key phrases. First, what is meant when it says, "shall we be saved"? For a number of scholars this phrase is understood within the context of the present world. Being "saved" refers to a Christian's sanctification, to his development within the community of grace. Another view is that "shall we be saved" refers to the future, final salvation at the second coming of Christ. A third view emphasizes the certainty of salvation. "Shall . . . be" is seen

not primarily as an indication of a future event, but as expressing the positive certainty that our salvation will realize ultimate fulfillment.

The second focal point of this passage is the key phrase "by his life." What does Paul mean when he says "shall we be saved *by his life*"? It is quite obvious that it is Christ's life he is talking about. But what aspect of His life is meant as being efficacious for salvation? Again there are a number of different viewpoints. 1. One view is that the word "life" is understood as merely another way to express the death of Christ. In this case the "life" is the life that was given up by His death. Thus we shall be saved by His life (death). His death is His only efficacious work. 2. "His life" refers to Christ's earthly life before the crucifixion. 3. This phrase is specifically a reference to the resurrection. We are saved by His resurrection in the sense that nothing else that Jesus did would have been meaningful if there had been no resurrection. 4. "His life" by which we are saved is His present earthly work through the Holy Spirit. 5. "His life" is a specific saving activity of Christ in the heavenly sanctuary through His intercession and high priestly ministry.

A second look at these interpretations reveals that there is truth in nearly all of them. However, the text seems to urge one interpretation above the others.

"Shall We Be Saved"

One of the important principles of interpretation is to consider the context. We find this especially rewarding when we compare verse 9 with verse 10. These verses seem to be parallel with each other as can easily be seen in an analytic outline:

Verses 8b-9	Verse 10
1. while we were yet sinners	1. while we were enemies
2. justified by His blood	2. reconciled by His death
3. <i>much more</i>	3. <i>much more</i>
4. shall we be saved by Him	4. shall we be saved by His life
5. from the wrath of God	

Especially interesting is the added information in verse 9, not found in verse 10, concerning the

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nature of this salvation. We are to be saved from "the wrath of God." The word *wrath* can be used in two senses. In Romans 1:18 the wrath of God is presently revealed, but in Romans 2:5 the wrath of God is connected with the final judgment in the future. One commentator, Henry Alford, points out that there is a definite article with the word "wrath" in the Greek of Romans 5:9, indicating a specific wrath to come.³ This would definitely connect the word *wrath* with the wrath at the final judgment.

The *Theological Dictionary of the New Testament* furthermore points out that there are certain eschatological terms often used with the word *wrath* that qualify it in a future sense.⁴ One of these is the word *save* or *salvation*. The *Theological Dictionary* says that the word *save* primarily "is for Paul a future, eschatological term."⁵ All of this seems to indicate that the phrase "we shall be saved" refers to a future, final salvation at the Second Advent rather than present sanctification or certainty of ultimate salvation.

Another reason sometimes given for applying this passage in the future sense is that in Romans, Paul has been explaining justification and has not yet formally introduced his discussion on sanctification. That begins in chapter 6. So it seems that in verses 9 and 10 of chapter 5 Paul is contrasting justification and reconciliation, not with sanctification, but jumps completely to the ultimate salvation at the last day.

Furthermore, being saved through sanctification could already have begun for the Christians at the time Paul was writing. But verse 11 seems to indicate that this salvation was something not yet received. For this verse essentially says, "Of course we will be saved eventually, but even right now we have something real—the reconciliation through our Lord Jesus Christ." Thus the phrase "shall we be saved" seems primarily to point to future, final salvation when Christians will be glorified with Christ (compare the steps in Romans 8:30).

"By His Life"

So far we have discovered that Romans 5:10 suggests some kind

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

of saving efficacy for Christ's life beyond that normally considered. We have also learned that there are several interpretations for each of the two key phrases under consideration. Our investigation of the first key phrase—"shall we be saved"—has led us to conclude that it probably refers to future salvation at the end of time. But what is the primary meaning of the phrase "by his life"? What aspect of Christ's life is most likely being referred to? What work of Christ is being talked about as vital to our salvation?

We must not neglect the interrelationship between this phrase and the previous one. This "life," whatever it is, must be congruous with what we determined to be the correct application of the salvation being talked about. In fact there is more than congruity in this relationship. The preposition "by" seems to imply instrumentality. We are saved (with all that this implies) by means of His life. The instrumentality of His life is placed parallel to the instrumentality of His death (or His blood). There does not seem to be any reason for denying this parallelism.

If, as we have just concluded, the salvation under consideration is primarily future and eschatological, and wrath is connected with the last judgment, there is implied a specific efficacious action on the part of Christ which fits the need of saving true believers in the judgment and when God's wrath is poured out in execution of the judgment in the destruction of the earth.

The word *wrath* has almost a technical significance in connection with the judgment such that it, in a way, defines the kind of efficacious life needed to answer it. It is a life that acts in behalf of its beloved in the judgment and before the wrath of God.

The special nature of this life comes out even more clearly in the comparison of Romans 8:33, 34. This passage has a strikingly similar pattern to Romans 5:9, 10. It says, "Who shall bring any charge against God's elect? It is God who justifies; who is to condemn? Is it Christ Jesus, who died, yes, who was raised from the dead, who is at the right hand of God, who indeed intercedes for us?" In this passage we find the same progression from the efficacy of the death of Christ to the efficacy of His life. But now, more explicitly, we are told that He is interceding for us at the right hand of God. There is more involved in this work of intercession than that of merely forwarding our prayers to God the Father.

According to the book of Hebrews, intercession is further explained as Christ, our High Priest, presenting His own blood in the heavenly sanctuary before the throne of God. His intercession is efficacious for our salvation. It involves application of the sacrifice that He made on earth. Both actions are part of the atonement. The book of Hebrews has much to say that is pertinent to this issue:

"Now the point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven, a minister in the sanctuary and the true tent which is set up not by man but by the Lord" (Heb. 8:1, 2).

"But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the Holy Place, taking not the blood of goats and calves but his own blood, thus securing an eternal redemption" (chap. 9:11, 12).

"For Christ has entered, not into a sanctuary made with hands, a copy of the true one, but into heaven itself, now to appear in the presence of God on our behalf. Nor was it to offer himself repeatedly, as the high priest enters the Holy Place yearly with blood not his own; for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the age to put away sin by the sacrifice of himself. And just as it is appointed for men to die once, and after that comes judgment, so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin, but to save those who are eagerly waiting for him" (verses 24-28).

Christ is now applying the blood of His sacrifice on our behalf in the heavenly sanctuary. Both His death and His present heavenly ministry are part of the atonement.

A Wider Concept

This is what Seventh-day Adventists call the "wider concept of the atonement." Many Christians object to this view, thinking that it detracts from the efficacy of the death of Christ. They think that the death of Christ is the extent of Christ's specific atoning work. But Seventh-day Adventists explain the difference like this:

"We feel it to be most important that Christians sense the difference between the atoning act of Christ on the cross as a forever completed sacrifice, and His work in the sanctuary as officiating high priest, *ministering the benefits* of that sacrifice. What He did on the cross was for *all men* (1 John 2:2). What He does in the sanctuary is for those only who *accept* His great salvation.

"Both aspects are integral and inseparable phases of God's infinite work of redemption. The one provides the sacrificial offering; the other provides the application of the sacrifice to the repentant soul. The one was made by Christ as victim; the other, by Christ as priest. Both are aspects of God's great redemptive plan for man. . . .

"When, therefore, one hears an Adventist say, or reads in Advent-

ist literature—even in the writings of Ellen G. White—that Christ is making atonement now, it should be understood that we mean simply that Christ is now *making application of the benefits of the sacrificial atonement He made on the cross*; that He is making it efficacious for us individually, according to our needs and requests."⁶

Adventists are not alone in this viewpoint. Here are similar views, first by D. M. Baillie and then by D. C. Davies:

"But far more important is the idea worked out in the Epistle to the Hebrews and carried further in the catholic tradition, that the atoning work of Christ, as Priest and Victim in one, is not confined to His Passion on earth and did not end with His death on the Cross. That work on Calvary was indeed a finished work, a perfect sacrifice made once for all on earth. Yet it was the beginning of a priesthood which goes on for ever in the unseen realm, in heaven, in the Holy Place beyond the Veil, into which our High Priest entered through death, and where he 'ever liveth to make intercession for us', being continually 'touched with the feeling of our infirmities.' "⁷

"By 'his life' is here meant, His life after His resurrection, which implies the life which He 'ever liveth to make intercession.' . . . The above verse shows that 'his life' of making intercession is equally essential to the plan of salvation.


Should anyone maintain that the death of Christ had accomplished all, so that His succeeding, active, official life is unnecessary, our contention would be, If that is true, then the sinner's salvation is completed when he is reconciled to God, even though he should, after being reconciled, be under His wrath. What value would anyone attach to such a salvation? It would be unworthy of the name.

The greatness of the need for the intercession of Christ, in addition to His death, in the plan of salvation, is measured by the value of that part of man's salvation which consists in his being 'saved from the wrath of God' as something additional to his being reconciled to God. But however

great the necessity was, the Son of God amply satisfied it."⁸

These two sides of the atonement, I believe, are also evident in Hebrews 12:2: "Looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God." Here again is that same familiar pattern. On the one hand is the cross symbolizing the death of Christ; on the other hand is His efficacious ministry at the right hand of God. In the first event Jesus is the pioneer of our faith and in the latter action He is the perfecter of it.

In this proposal we do not reject the previously mentioned position that the life of Christ in Romans 5:10 means His working power through the Holy Spirit in our sanctification. There is an integral relationship between the heavenly ministry of Christ and our sanctified life. But my contention here is that there is more implied in the phrase "by his life" than the resurrection, the efficacy of His mere existence, or His action on earth through the Holy Spirit.

There is some real saving action going on in heaven—action analogous in importance to His sacrificial death, action without which we would not ultimately be saved. Jesus is at this moment active in man's behalf. As we put together the totality of scriptural revelation we find that there is much implied in these words: "Much more, now that we are reconciled, shall we be saved by his life." 

¹ All Bible texts are taken from the Revised Standard Version.

² Joseph Parker, *Romans-Galatians, The People's Bible* (New York: Funk and Wagnalls Company, n.d.), vol. 26, p. 48.

³ Henry Alford, *The Greek Testament* (London: Gilbert and Rivington, Printers, 1865), vol. 2, p. 359.

⁴ Gustav Stählin, "Orgē," *Theological Dictionary of the New Testament*, ed. by Gerhard Friedrich, trans. by Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Pub. Co., 1971), vol. 5, p. 992.

⁵ Werner Foerster, "Sōzō," *ibid.*, vol. 7, p. 992.

⁶ *Seventh-day Adventists Answer Questions on Doctrine* (Washington, D.C.: Review and Herald Pub. Assn., 1957), pp. 353-355.

⁷ D. M. Baillie, *God Was in Christ* (New York: Charles Scribner's Sons, 1948), p. 195.

⁸ David Charles Davies, *The Atonement and Intercession of Christ*, ed. by D. E. Jenkins (Edinburgh: T. & T. Clark, 1901), pp. 155f.

FEAR— Is There a Better Way of Saying It?

EARNEST LUTZ, SR.

FOR some time Roger had been "hung up" on a four-letter word. But then he chanced to meet a Chinese scholar walking along a winding road below the city walls of Chungking talking to himself. The scholar was repeating the same sentence over and over to himself, pronouncing each syllable clearly and distinctly. The young missionary recognized the key words as some that he had recently read in his Chinese Bible.

As Roger caught up with the gentleman and came within conversation range, he addressed the scholar courteously in the customary polite form of the Orient and entered into dialog with him.

Roger was a realist. To him white was white, black was black, and fear was just that. Unfortunately some words in the English language have many uses and some very differing and singular uses. "Fear" is one of these words. In the King James Version of the Bible it is used in the archaic sense of "to reverence" or "respect," as well as in the sense of "to be afraid of."

The corresponding Chinese words in the Mandarin Chinese Bible are *ching wei* and *p'a*. These two ideas are, of course, as far apart as sunrise and sunset. But when Roger read *fear* in Revelation 14:7, he mentally understood it in the sense of "to be afraid of." To him Revelation 14:7 was a "scare" text.

"Honorable teacher, your younger brother recently came to your honorable country and is trying to learn to speak your language so that he will be able to converse with your people.

"I heard you say that the servant 'Hen shih ching wei ta di chu ren.' Why was the servant so frightened by his master? What had he done? Had he stolen his master's money? Was he trying to run away and hide?"

"No, no, the servant was a very good man."

"Then, my noble friend, was the master a cruel man? Had he treated the servant so badly that he was running away?"

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"The master was a very good man and loved his servant as he would his own brother."

"Then please tell me, what did the servant do to *ching wei* his master?"

The scholar illustrated his answer with an Oriental parable.

"We will suppose that it had been a very hot day. The master had gone out from his cool home to do business in the street. When he returned he was fainting from the shimmering heat and the torrid rays of the glaring sun. The servant quickly helped him take off his outer coat and arranged a comfortable place for him to rest; then brought him a refreshing drink, bathed his face and head with a cool wet towel. When he was comfortably seated the servant fanned his lord until the perspiration dried away.

"You mean the man is a personal servant, a valet?"

"So much more than that!"

"What else did he do to *ching wei* his lord?"

"If the servant goes out on the street and hears some evil gossip about his master, he will rebuke the offender."

"Would a servant do anything else to *ching wei* his master?"

"Yes. If thieves should break into the master's store or home, the servant would defend his lord at the risk of his life."

The roadside companion had accepted the role of a teacher, and in language that any child could understand he conveyed the idea that the servant was a completely dedicated person who was loyally committed to his master's person and business safety and welfare.

In this way Roger became aware that the cultured gentleman was telling of the noblest trait that a servant can express to a good master. His devotion and sense of responsibility encompass every phase of the master's life—his good name, character, and possessions. Not a slave, but a completely devoted and totally committed comrade or second self in all the walks of life, often out of sight but never absent in spirit.

The word *fear* in Revelation 14:7 did not mean to be afraid at

all. Roger reasoned that other texts could illuminate the idea still more. A search was begun that opened new vistas of understanding. Vistas of what planned Christian commitment, dedication, and service should be. With the help of a concordance the young missionary looked up many texts where *fear* is used in the English translations and then compared them with the Mandarin Chinese Bible.

In Genesis 9:2 he found that we are introduced to the "fear" complex and its Chinese equivalent is *p'a*—to be afraid or frightened. If prefixes or affixes are added, the meaning of the word may be extended to mean dread, horror, and terror, and raise the meaning to the superlative degree. Such emphasis factors can be applied to *ching wei* also.

In Genesis 22:12 we are introduced to the most severe test of God-man relationships that can come to a father and son. Abraham was commanded to take his son, the only son of promise, and offer him for a sacrifice on distant Mount Moriah. The weary old man and the son came to the specified place and preparation was made for the unthinkable strange service. Ellen White tells us about it in the *Story of Redemption*, page 82. A voice interrupted the preparations for the strange sacrifice.

"Now I know that thou fearest [*ching wei*] God seeing thou hast not withheld thy son, thine only son from me" (Gen. 22:12).

In Genesis 31:41 and 42 Jacob tells about the *ching wei* of his father, Isaac, who accepted the will of God as revealed through Abraham to the point of willingly accepting the unbelievable, strange plans. We need not wonder that Jacob could express an oath on such stability. He made a pledge or oath based on the *ching wei* of his father Isaac.

Of all the characters of the Bible who are noted for their worshipful stability and immovable purpose in dedication and allegiance to God, there is none greater than Job. In one of the confrontations between God and Satan, the wealthy and highly respected chieftain of Uz was

singled out for an endurance trial. "And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth [*ching wei*] God, and escheweth evil" (Job 1:8).

We have no record of how long the endurance trial lasted but it was severe from many angles. His wife reproached him for his fidelity. "Dost thou still retain thine integrity? curse God, and die" (Job 2:9). His trusted friends reproached him for what they considered to be his sinfulness. When the trial had reached monumental proportions he cried out in his misery, "Though he slay me, yet will I trust in him. . . . Behold . . . I have ordered my cause; I know that I shall be justified" (Job 13:15-18).

Then there's Solomon. He preached about many things, some of them bad and some of them good. But when he came to the conclusion of his writing he said, "Let us hear the conclusion of the whole matter: Fear [*ching wei*] God, and keep his commandments: for this is the whole duty of man" (Eccl. 12:13). Here, I believe, we have arrived at a rational understanding of *ching wei*. The last phrase is interesting in a special way. In Romanized characters, the verse reads: *Ching wei Shang Di, chin shou Ta di chieh ming*. In a free transliteration, but retaining the intent of the verse, it would read: "Having accepted responsibility in doing noble veneration and giving dedicated service to God, and then going on to carefully guard the principles of heaven. This is the whole duty of man."

In apocalyptic vision John the revelator commits to us a preview, as seen through the eyes of a prophet, of the triumphant march of the redeemed. They are led by the legions of the 144,000 as they come in before the Lamb standing on Mount Zion. John reports, "And I heard a voice from heaven," musical instruments, "harpers harping with their harps" and voices "of many waters" as the voices of the heavenly choir rolled through the vaults of heaven. Then there came a re-

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sponding chorus as the 144,000 sang a new song; one that is specifically their own.

Then, like turning a page in a book, John was back in the environment of more mundane things.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth." It may be that he carried back an echo of the heavenly scene for the thunder was toned down to a "loud voice." "Fear God [ching wei], and give glory to him."

The message is directed to the very people who may, in a future day, stand on Mount Zion and be among the vanguard legions of the redeemed. The words are emphatic in the Chinese Bible, for two characters precede the words *ching wei*. They are *ying dang* and intensify the meaning and add urgency to the message. They mean "you surely ought to."

And the judgment? Job had that problem too, but the *ching wei*ed his God and could in confidence say, "Be sure of this: once I have stated my case I know I shall be acquitted" (Job 13:18, N.E.B.).* Or again, "But in my heart I know that my vindicator lives and that he will rise last to speak in court; and I shall discern my witness standing at my side and see my defending counsel, even God himself, whom I shall see with my own eyes, I myself and no other" (chap. 19:25-27, N.E.B.).

The apostle Paul's confidence built upon his total commitment and dedication rings out in similar words. "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12).

As Roger's Chinese instructor taught him, *ching wei* is a wonderful word, an assuring word. With the blessing of our Redeemer it tells of the bond of our inheritance. What a privilege it is to "fear" our God and not be fearful of Him.

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Should the Words "God Almighty" Ever Be "Coupled Together"?

D. A. DELAFIELD

EDITOR'S NOTE: We requested the Ellen G. White Estate to furnish an answer to the rather perplexing question posed in the title. The following article not only brings us an answer to the question but helps make us more aware of the power and the greatness of God.

AS WE do our best to develop a suitable answer to the question, Should the words "God Almighty" be "coupled together"? let us make this point at the outset. Reverence and respect in approaching God in worship, particularly in the use of His name in prayer, is our particular area of concern.

Scores of appellations are used in Scripture and also in the Ellen G. White writings in reference to God the Father, Jesus Christ His Son, and the third Person of the Godhead, the Holy Spirit.

The word "reverend" is used only once in the Bible (Ps. 111:9), and the title is applied to God. It is never used in reference to a man—clergyman, priest, or whatever. Unfortunately, Catholic and Protestant clergymen claim the title "reverend" (sometimes even "most reverend"). How the Seventh-day Adventist minister can avoid the use of the word when he is introduced formally to these "men of the cloth" poses a problem.

Mrs. White wrote very plainly concerning the use of the word *reverend*. "It is not men whom we are to exalt and worship; it is God, the only true and living God, to

whom our worship and reverence are due. According to the teaching of the Scriptures, it dishonors God to address ministers as 'Reverend.' No mortal has any right to attach this to his own name or to the name of any other human being. It belongs only to God, to distinguish Him from every other being. Those who lay claim to this title take to themselves God's holy honor. They have no right to the stolen word, whatever their position may be. 'Holy and reverend is his name.' We dishonor God when we use this word where it does not belong."—*Evangelism*, p. 133.

"God" and "Almighty" are used six times as a couplet in the Bible: Genesis 17:1; 28:3; 35:11; 43:14; Exodus 6:3; Ezekiel 10:5. Interestingly the word "Almighty" is used alone forty-two times—without the support of the word "God."

Mrs. White's solemn appeal for the reverent use of the couplet "God Almighty"—if indeed it is to be used at all—arose from a sense of pain that gripped her when she heard our preachers or laymen use the name carelessly.

Note the following from *Early Writings*, page 122: "I saw that God's holy name should be used with reverence and awe. The words God Almighty are coupled together and used by some in prayer in a careless, thoughtless manner, which is displeasing to Him. Such have no realizing sense of God or the truth, or they would not speak so irreverently of the great and dreadful God, who is soon to judge them in the last day. Said the angel, 'Couple them not together; for fearful is His name.'

Those who realize the greatness and majesty of God, will take His name on their lips with holy awe. He dwelleth in light unapproachable; no man can see Him and live. I saw that these things will have to be understood and corrected before the church can prosper."

A modifying statement found in *Gospel Workers*, page 176, under the title "Reverence in Prayer," provides helpful instruction:

"Some think it a mark of humility to pray to God in a common manner, as if talking with a human being. They profane His name by needlessly and irreverently mingling with their prayers the words, 'God Almighty,'—awful, sacred words, which should never pass the lips except in subdued tones and with a feeling of awe." (Italics supplied.)

Both of the above paragraphs stress humble attitudes toward the great God and proper reverence when addressing the Supreme Being in prayer, particularly public prayer.

In the Ellen G. White writings as in the Scriptures, the word "Almighty" is used alone when the all-powerful God is meant. For example, in *The Acts of the Apostles*, page 152, Ellen White describes "the punishment of the Almighty" upon the wicked King Herod. On page 180 of the same book she pictures the trees, mountains, sun, moon, and stars as "works of the Almighty." And in *Early Writings*, page 43, "the covering of the Almighty" is mentioned—that is, the protection God affords to His saints in the time of trouble. The curse of God rested upon Jehoiakim, king of Judah, who is portrayed as the

man who "lifted himself up against the Almighty" (*Testimonies*, vol. 4, p. 179). And Israel in the wilderness abode under "the shadow of the Almighty" (*The SDA Bible Commentary*, Ellen G. White Comments, on Joshua 18:1, p. 999).

"Almighty" is used in each case alone without the word "God" attached, suggesting in itself the totality of God's might. Mrs. White used the word artistically, even poetically. To have added the word "God" in each case would have been superfluous or redundant.

I was discussing the use of the words as a couplet with one of our Hebrew scholars recently. He made the following observation: "Mrs. White's appeal for the reverent use of this couplet arose from a sense of her innate sense of reverence for God. She was pained to hear those two words used carelessly by some in our church. The situation parallels the experience of Israel anciently. The true God—Israel's God—was known to them as YHWH. He was the only true God (see Ex. 6:3). (In the King James version of the Scriptures the name YHWH was spelled out "LORD" and in the Revised Version and A.S.V., "Jehovah.")

"There was a time in Jewish history," my friend observed, "when the use of the sacred name YHWH in speech became rather commonplace. This disturbed the religious leaders and in time its use was restricted to the high priest who it is said used it only on the Day of Atonement.

"Today in services conducted on the Sabbath in Jewish syna-

gogues YHWH is not used. Another Jewish word *Adonai* is substituted for it. But God is still referred to as *Elohim*. In the classic expression of Deuteronomy 6:4, 'Hear, O Israel, the Lord our God is one Lord,' the one reading says, 'Hear, O Israel, *Adonai Elohim Adonai* is one,' using *Adonai* twice instead of the name YHWH.

"The Jews held the word—the unique word YHWH—in such veneration that more common words describing God or Lord came into use. Thus a change in usage was occasioned by the careless and thoughtless habits of the people of Israel."

Whatever the situation may have been among the Jews of Israel in ancient times we know that the Jews did teach reverence and respect for the use of the name of God in worship. Should Christians be less sensitive to the holiness and greatness of the Supreme Being?

Reverence and respect is fitting for poor sinners who are saved by God's grace. Unfallen angels may address God directly, perhaps as "God Almighty" (see Rev. 4:8-11). Perhaps we should be more humble because of our fallen state.

The two quoted statements from the pen of Ellen White seem to allow some latitude for the use of the two words together if they are spoken with deep seriousness and reverence. The stress is on this aspect and attitude of awe and reverence. This is one of the most important considerations in approaching God. (See Ex. 15:11; 20:7; Deut. 10:17; 28:58; Micah 6:6; 1 Chron. 16:25, 26; Ps. 95:6; Matt. 6:9; Eph. 3:14; Rev. 4:8-11.)

The World Within a Living Cell

LEONARD HARE

OUR home planet is but one of nine that orbit the sun in our solar system, yet only on earth do conditions seem ideal for the support of life. Two of the planets are so close to the sun that their surface temperatures are too hot for life to exist. Five of the planets are so far from the sun that its feeble rays cannot warm their surfaces enough to sustain life processes. Four of the planets are so large and their gravitational forces so intense, the human body would be crushed. Three are so small their gravitational forces are insufficient to retain an atmosphere.

Here on planet Earth life flourishes. One and one-half million diverse species of living organisms walk, hop, or crawl on the surface; swim, float, or splash in the waters; soar, flap, or buzz in its atmosphere; or remain determinedly rooted to the substratum. The study of this bewildering array of living things is full of beauty, fascination, and surprises. In Proverbs 30:18, 19 the wise man exclaims in wonder, "There be three things which are too wonderful for me, yea, four which I know not: the way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid." In the three thousand years since those words were written the wonderment at life and nature has not diminished even though we can now discern a thin thread uniting this bewildering diversity called life. That common denominator is the fact that all living things, from elephants to moss plants, are composed of fundamentally similar sub-units called cells.

Robert Hooke in 1662 set up a demonstration for the members of the Royal Society. Peering into a primitive microscope at a razor-thin section of cork, the astonished

dignitaries could see that the cork was made up of compartments. Hooke called these compartments cells. Others helped with much of the groundwork, but it was Schleiden, a German botanist, who, in 1838, convincingly argued, "Higher plants are aggregates of fully individualized, independent, separate beings, namely the cells themselves." One year later Schwann, a German zoologist, extended Schleiden's conclusions to include animals as well.

Cell Theory

The cell theory as set forth by Schleiden and Schwann proved to be the key that has opened to biologists' view all life as a cohesive whole. Recognition of structural and functional similarities in the cells of widely diverse organisms has provided a unifying theme in an area that can now be not only beautiful and fascinating but sensible and reasonable as well.

Cells vary in size from the pneumonia bacterium with a diameter of 150 μ (0.000006 of an inch) to an ostrich egg with a diameter averaging 150 mm (6 inches). If both cells were enlarged by the same degree until the bacterium achieved the size of the ostrich egg, the ostrich egg would be more than 94 miles in diameter! Most cells are between 10 and 30 μ in diameter. A cell 15 μ in diameter and an ostrich egg enlarged until the cell is as large as the egg would result in an egg just less than one mile in diameter.

All cells have boundaries formed by selectively permeable membranes that regulate all communication between a cell and its neighbors or with the nonliving environment. The membrane is only 10 μ thick, but it plays a vital role in regulating, shall we say, "foreign exchange." Fuel, raw materials, and oxygen are given a red-carpet welcome while manufactured products and waste materials and combustion products are unceremoniously dumped. The membrane is very discriminating as to

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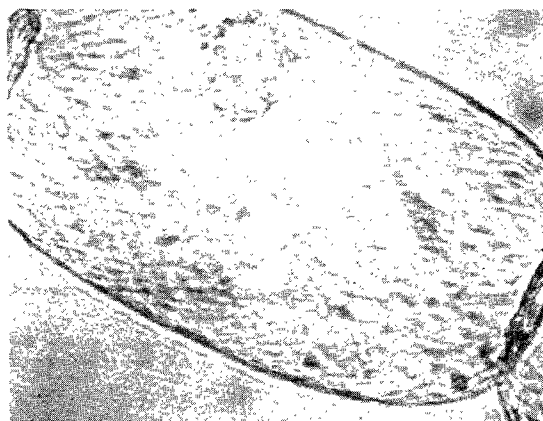
what molecules are permitted to enter or leave the cell. Undesirable aliens (ions) are kept at bay and, if they slip in, are immediately "pumped" out by activities centered in the membrane. Membranes are used to provide a wrapping material for other cell components, as will be seen.

It might help us to think of the cell as a factory. Energy is vital to both cell and factory, and an industry that generates its own electricity would be a good model for comparison. In the cell, rather than one huge central power plant, many tiny power plants (the mitochondria) are scattered about the factory. Sugar, rather than coal, is the fuel, but the combustion is supported by oxygen as in the factory furnace. The cell "electricity" generated is a high-energy molecule called ATP.

Mitochondria have an average diameter of about $0.5\ \mu$ but may vary in length from 0.5 - $7.0\ \mu$. An average mitochondrion, if enlarged until it reached the size of the ostrich egg, would result in an ostrich egg 14 miles across! Mitochondria are wrapped in not one, but two layers of membrane. The inner layer is wonderfully convoluted to provide greater surface area for the generation of cell "electricity" (ATP).

An efficient and well-informed management is, of course, essential to both cell and factory. The nucleus is the cell's administrative office. Two layers of membrane separate the nucleus from the rest of the cell. We enter a tiny pore through the double membrane and discover ourselves in a super filing and records office. Fortunately, security is relaxed and most of the "top secret" signs have been taken down. The essentials of the recently declassified information of cell management are as follows: Precise detail concerning each step in the total cell process is reduced to twisted strands of coded DNA molecules (the master template). The DNA is folded and put into a file folder (the gene). Many file folders, each representing individual steps, are crammed into a file drawer (the chromosome). The number of chromosomes is usually constant and characteristic for any given species. For instance, an onion has 16 chromosomes, a man has 46 chromosomes, and a crayfish has 200! Let us assume a specific step is to be carried out. The coded DNA for that step unravels (gene activation). Copies of the linearly coded gene message are made and the messages themselves become the messengers (messenger RNA)! Each messenger hurries from the office (nucleus) to the factory floor (the cytoplasm) where the assembly lines (the endoplasmic reticulum) are located.

The messenger is immediately beset by a crowd of eager decoders (Transfer-RNA)



Stamen hair cells from the wandering Jew plant. Each has an organization resembling a factory.



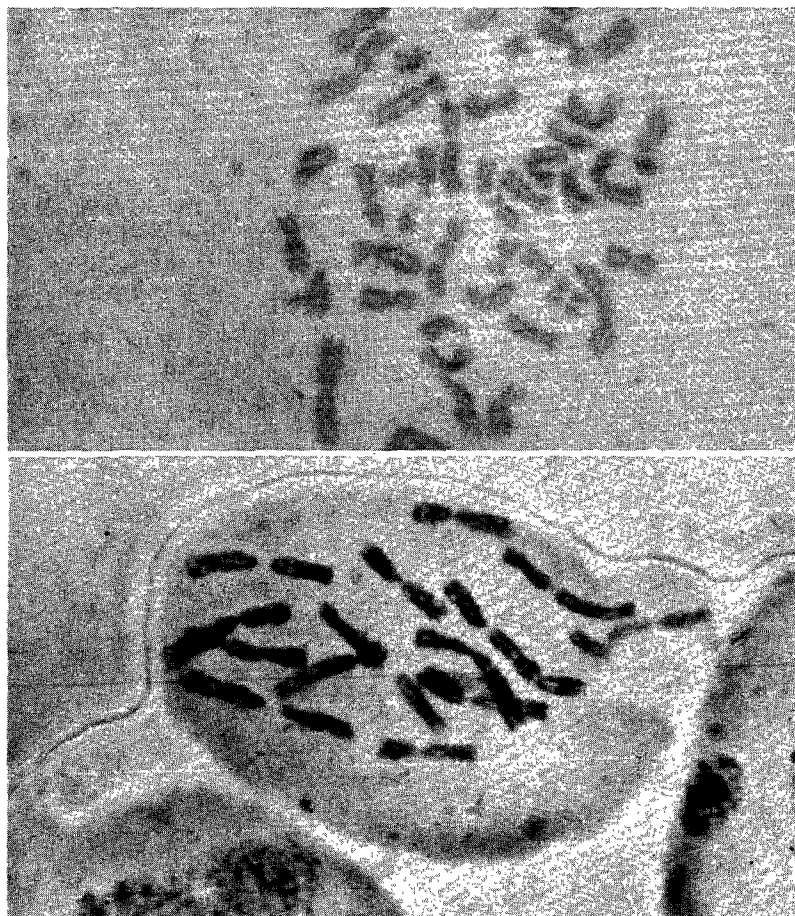
Nucleus
Endoplasmic reticulum

The mitochondrion—power-house of the cell.



A highly magnified view of the cell factory shows the nucleus (factory) and the endoplasmic reticulum (assembly lines).

and enthusiastic workers (ribosomes). There are twenty different kinds of decoders, each firmly attached to one of twenty different amino acids. Once every code position (codon) of the messenger RNA has been "recognized" by a decoder, the ribosomes begin their work. Ribosomes are rather tiny. They measure a mere $20\ m\mu$. Using our previous scale of comparison with the ostrich egg: by the time our enlarged ribosome reaches the size of an ostrich egg, the egg would exceed 700 miles in diameter! Using the messenger RNA as a track, the ribosomes attach themselves and begin moving. Each decoder is bumped off the track after it hands its amino acid to the ribosome. When the ribosome has lurched past, another identical decoder with its amino acid takes the position just



Genetic information in the form of DNA is packed into files called chromosomes. Coded blueprints in the *upper* set will produce a male human, while those in the *lower* set will produce an onion!

vacated. By the time each ribosome has slipped off the end of the track it has acquired a long string of amino acids *all in the exact order specified by the genetic code*. The amino acid chain is called a polypeptide. With some twisting and bending the polypeptide becomes a protein, and proteins are the very stuff of life. Proteins constitute not only important structural components of the cell but may also act as catalysts that regulate biochemical reactions. Many hundreds of these protein catalysts, called enzymes, serve on assembly lines where, at each step, changes are brought about in molecules that are being transformed into end products, such as hormones, that will be exported and have far-reaching effects on the organism.

The growth of an organism results mainly from an increase in cell number. There is no good analogy to cell division in our factory model so you will have to let your imagination run riot! Picture first a stealthy accumulation of genetic code letters (nucleotides) followed by a duplication of every single gene message in the records office. It does not stop there. There is a doubling of file folders (genes) and even a doubling of file drawers (chromosomes). When all is in readiness, the barriers (nuclear membranes) delimiting the administrative office (nucleus) disappear and a pre-

cise division of the replicated file drawers takes place (mitosis). Each complete set of chromosomes is covered with new membrane and there is an ordered pandemonium in the cell cytoplasm between the two nuclei as a separation of cell contents (cytokinesis) takes place. The completion of this process replaces one cell with two daughter cells. No one ever heard of a factory doubling in this manner!

Any well-run factory would have to devote some of its efforts to housekeeping activities. The shipping, custodial, and maintenance divisions of the factory have their cell counterparts in the Golgi Assembly. Manufactured products are packed by the assembly into tiny membrane sacs and moved to the cell perimeter. There the membrane of the sacs deftly merges with the cell-limiting membrane and suddenly the product has been exported!

Thousands of similar cells may dump their products into a tiny duct, where the accumulated material may be moved by the blood stream to other parts of the organism where it exerts an important regulatory effect. Waste products may be excreted from the cell in a similar manner. In plant cells, build-up of a rigid plant wall *outside* the cell membrane is probably largely the function of the Golgi.

Some cells do not renew themselves by cell division but appear headed for senility and decrepitude. They will never make it! There is an elaborate "self-destruct" mechanism in such cells. Tiny "suicide bags" (lysosomes) packed with powerful enzymes prowl the cytoplasm. Once again it is the membrane of the little bags that keeps the enzymes from harming healthy cells. When the lysosomes are triggered the enzymes pounce upon the elaborately complex cell machinery and take it apart, nut by nut and bolt by bolt. Spare parts are readily transported and admitted by growing cells where they may be reassembled into shiny new machines. It is better to contemplate the cell's way than to think of the heaps of discarded machinery, rusting and overgrown with weeds, one often sees in a factory yard.

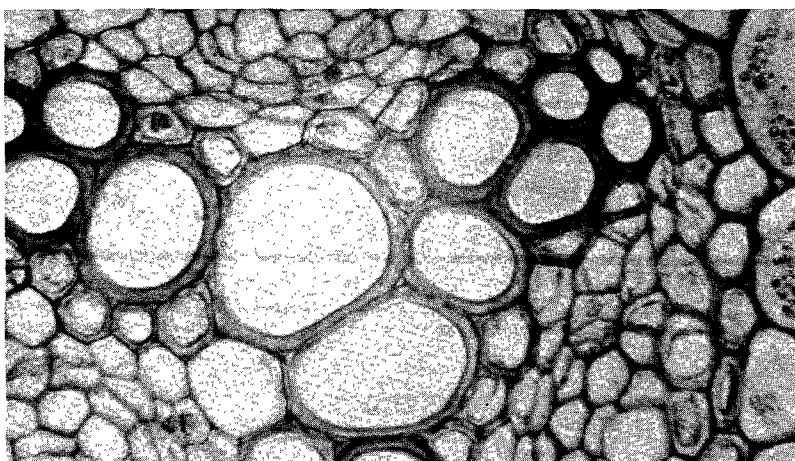
Photosynthesis

Perhaps the most wonderful cell process of all is photosynthesis, which takes place in green plant cells. These cells actually convert light energy into sugar and starch. The organelle that performs this amazing feat is the chloroplast. Little sacs called thylakoids are the basic components of the chloroplast. Thylakoids are shaped a little like lollipops. Imagine the round flat candy parts of several lollipops piled one on top of the other. This pile is similar to the way thylakoids are piled up to produce what is

known as a granum. The green and yellow photosynthetic pigments of the thylakoids are organized into sub-units called quanta-somes that act like energy traps. The energy of eight little bundles (photons) of light is required to energize the light traps to the point where enough energy can accumulate to split a molecule of water (H_2O). When this energy is used to pry the hydrogens away from oxygen, the oxygens pair and bubble off as a gas (O_2). This by-product of photosynthesis is of sufficient magnitude to completely replace the oxygen in the atmosphere once every two thousand years. The hydrogens and carbon dioxide embark upon a complex series of reactions that ultimately result in the production of sugar. The sugar, in a sense then, stores the light energy used to split water. Excess sugar is made by cell factories into starch. Starch-rich wheat cells are made into bread. When a person eats that bread, the starch is digested into sugar and the sugar enters the body cells as fuel. The mitochondrial power houses complete the breaking up of the sugar into CO_2 and hydrogen. In a series of leaps the hydrogen is reunited with oxygen by electron transport to form water (H_2O). It is in these final steps that the energy provided by light to split water is released. Frugal ATP molecules hoard this energy and make it available for all reactions like protein synthesis that require energy.

So far we have been stressing the similarities in cells of diverse organisms. Now, let us consider the diversity of cells within the same organism. A newborn baby has about 20 billion cells. Schleiden would perhaps think of the baby as an aggregation of 20 billion "fully individualized, independent separate beings" and he would be correct, yet there is also a remarkable division of labor among the cells for the good of the organism. All cells in an individual are derived from a single cell—the zygote—by a process of cell division (mitosis) that results in precise replication of coded genetic information. What does a cell in your big toe do with a gene coding for blue eyes? The answer is obvious. As cells specialize, genes carrying unneeded information are simply shut down.

Consider for one moment the vast array of skills required of cells in a single individual. Some specialized cells produce hard supporting material like bone. Other cells have the capacity to contract on demand and relax again. Large numbers of these cells may constitute a muscle that makes movement possible. Specialized cells may sense light, still others may sense heat, cold, odor, taste, or pressure. Highly specialized nerve cells convert the response



Cross section of a young buttercup root shows how cells differentiate to perform specific functions.

of the sensing cell to stimuli into a steady train of electrical impulses that move along an intricate pathway of conducting cells to a precise center in the brain where a sense impression is made and the organism becomes "aware" of light, heat, cold, odor, taste, or pressure. The brain, constantly monitoring this steady stream of sensations, may decide to take action that may constitute a response of the whole organism to a sense stimulus. The response may involve hundreds of billions of cells each "doing its thing," true, but also contributing its share to the whole organism.

The Psalmist's Wonderment

The psalmist in his day certainly had but a fragmentary knowledge of embryology, yet recognized the mystery and complexity of the process of how a cell becomes a baby. Here is how he expressed his wonderment: "Thou it was who didst fashion my inward parts; thou didst knit me together in my mother's womb. . . . Thou knowest me through and through: my body is no mystery to thee, how I was secretly kneaded into shape and patterned in the depths of the earth. Thou didst see my limbs unformed in the womb, and in thy book they are all recorded; day by day they were fashioned, and not one of them was late in growing" (Ps. 139:13-16, N.E.B.).*

Perhaps the most fitting conclusion for us, having contemplated the wonders of the cell and the organism of which it is a part, is to repeat with David the next two verses: "How deep I found thy thoughts, O God, how inexhaustible their themes! Can I count them? They outnumber the grains of sand; to finish the count, my years must equal thine" (verses 17, 18, N.E.B.).

* Texts credited to N.E.B. are from *The New English Bible*.
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***"That night they slew
him on his father's
throne,
The deed unnoticed
and the hand un-
known;
Crownless and sceptre-
less Belshazzar lay,
A robe of purple,
round a form of
clay."***

WHAT a night it was. Eastern nights are often full of wistful beauty and haunting mystery, and the one on which Belshazzar feasted and fell was no exception. A thousand of his lords and nobles and their wives and concubines had gathered in a banquet hall that was in keeping with the splendor of a world monarchy.

Feet swept over the mosaic marble floor and eyes rested idly on the gorgeous tapestries and Persian rugs. Outside, Arabian steeds were still bringing guests. Inside, slaves were piling tables high with delectable items gathered from every part of the realm.

At the height of it all came blasphemy. The dissolute young monarch called for the sacred vessels his grandfather Nebuchadnezzar had looted from Jerusalem's Temple. What a joke it would be to toast the gods of Babylon from these! And so the deities of gold, silver, iron, brass, wood, stone—six varieties—were hailed by the drunken nobles.

"The King was on his throne,
The Satraps thronged the hall;
A thousand bright lamps shone
O'er that high festival.

"A thousand cups of gold,
In Judah deemed divine,—
Jehovah's vessels hold
The godless Heathen's wine!"

Where now was the God of the Hebrews? *There*, there by the wall, as to the horror of the assembled merrymakers, ghostly fingers inscribed mystical letters. Jehovah

was there! Scores of golden cups drop from nerveless hands to the pavement, and strange half-choked cries echo through the banqueting hall. But what is the message? Who can read it? Again the wise men of Babylon are on trial, and again they fail. Last of all, the aged exile Daniel is called, for many believe that in him is the holy spirit of the gods. Can he read the mystical writing?

The Interpretation

The dignified prophet makes no haste. He tells the king to keep his promised rewards, and then reviews the past, particularly the fate of Nebuchadnezzar when pride had brought the judgment of the holy Watchers, and that king had lost his sanity and his throne. Then comes the punch line:

"And you his son, Belshazzar, have not humbled your heart, though you knew all this, but you have lifted up yourself against the Lord of heaven, and the vessels of his house have been brought in before you, and you and your lords, your wives, and your concubines have drunk wine from them; and you have praised the gods of silver and gold, of bronze, iron, wood, and stone, which do not see or hear or know, but the God in whose hand is your breath, and whose are all your ways, you have not honored" (Dan. 5:22, 23, R.S.V.).

The momentous interpretation was then given and with simple solemnity the record closes: "In

Dare to Study Daniel-6

For Whom the Bell Tolls ... Then and Now

Desmond Ford



that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom" (verses 30, 31).

Of course, in the past, unbelieving critics scoffed at this story. There was no such person as Belshazzar known to the monuments and tablets of ancient history. But between 1854 and 1924 the situation changed. Ancient Near Eastern texts were discovered telling that when Nabonidus of Babylon had retired to Teima in Arabia, he entrusted the kingship to Belshazzar his son. Today Belshazzar is an acknowledged historical personage. But believers in Scripture knew it all along.

What the Story Means to Us

There are some very obvious warnings in the story, far more important than the knowledge of road radar zones. How prone man is to forget! Belshazzar had the fate of his grandfather as a memory, yet he trod over the same ground and found it to be quicksand. Sin is so deceptive that we are impervious to cartloads of admonition and good advice. We must needs be bitten before we believe the warnings regarding "that old serpent, called the Devil, and Satan." Drunkenness and idolatry, feasting and falling, keep close company.

It is not by idle chance that the beginning of this book stresses the need for self-control in eating and drinking, repeats the

warning here in the middle, and touches on the same need yet again before the book closes (Dan. 10:3ff.). The man or woman who fails to rule appetite can never be patient and forbearing. Great eaters and great drinkers are rarely great at anything else. For them the completeness of Christian character is impossible. If ever an age needed this truth it is the present one.

Before the first advent of Christ, John the Baptist was characterized by simplicity of habits and abstemiousness (see Matt. 3:4). Who shall teach the same before the second coming of our Lord? Where is there a people who demonstrate that godliness has to do with the whole man and the whole of life? "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). In a figurative sense, every one of us is a king and in possession of sacred vessels. Paul affirmed that the body is the temple of God (chap. 6:19, 20), and whoever defiles that temple, God will destroy as surely as He judged Belshazzar when he defiled the vessels of Jerusalem's Temple.

This chapter of Daniel has an eschatological significance, as is the case with all the other chapters of the book. The prophecies of Revelation, the last volume in the divine library, allude several times to the last night of Babylon of old. We read in chapters 16-18 of the destruction of antitypical Babylon—the Babylon of the last days, composed of all who worship idolatrously and who perse-

cute those of different mind. We read in these chapters that before the deliverance of God's church, spiritual Israel, there will be a drying up of the symbolic Euphrates, the "peoples, and multitudes, and nations, and tongues" who support the whore (see Rev. 16:12; 17:15). This is what happened while Belshazzar and his lords feasted. The great river, which was the source of commercial wealth to Babylon, was diverted from its course by Cyrus, and invading soldiers used the riverbed as a way into the capital to overthrow its drunken protectors (see Jer. 50:38).

Typical of the Judgment

Cyrus is used in Isaiah 45:1 as a symbol of Jesus the Messiah. As Cyrus, whose name means "the sun," and who is called by God "my shepherd" and "mine anointed," came from the east with fellow kings to overthrow Babylon and deliver Israel, so at the end of time, Christ, the Sun of Righteousness, the Good Shepherd who cares for His flock, will come from the eastern heavens to deliver His threatened people. As Israel of old left Babylon to return to a new Jerusalem, so it will be again. (See Rev. 18:1-4.)

What precipitated the judgment of heaven upon Belshazzar and Babylon? It was the blasphemous usurpation of holy things. When the sacred vessels of the sanctuary were put to a profane use, probation ran out for Babylon. So in the future. Scripture foretells that when apostate religion links hands

Continued on page 40

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THE primitive church in the days of Christ and the apostles was organized for service. Without impressive structures, either in buildings or organization, it carried on a tremendous daily missionary contact program that effectively carried the gospel to an indifferent world.

Today it is the church that seems indifferent. Writing in 1897, the servant of God lamented that "most of those who compose our congregations are spiritually dead in trespasses and sins. They come and go like *the door upon its hinges*. For years they have complacently listened to the most solemn, soul-stirring truths, but they have not practised them."—*Lay Activities Leaflet, No. 9*. (Italics supplied.) Isn't it evident that too many Adventists still continue this practice of coming and going "like the door upon its hinges" rather than settling down to accomplish the work God has given?

Later, in this same message entitled "An Appeal to Our Churches on Behalf of Missionary Work," Sister White begins to tell us what God expects this church to do. "God has given to every man a work to do in connection with His kingdom. Each one professing the name of Christ is to be an interested worker, ready to defend the principles of righteousness. The work of the gospel is not to depend solely upon the minister; *every soul should take an active part in advancing the cause of God*." Again the statement is made, "But, instead of this, how many of our large churches come and go like a door upon its hinges, feeling no responsibility for the progress of the work."

What can be done about it? How can the church be organized for missionary service? The responsibility rests first of all upon the ministry. "The people have listened to *too much sermonizing; but have they been instructed as to how to labor for those for whom Christ died?* Has there been a line of work devised and laid out before the people in such a way that *each one saw the necessity of taking part in the work?*"

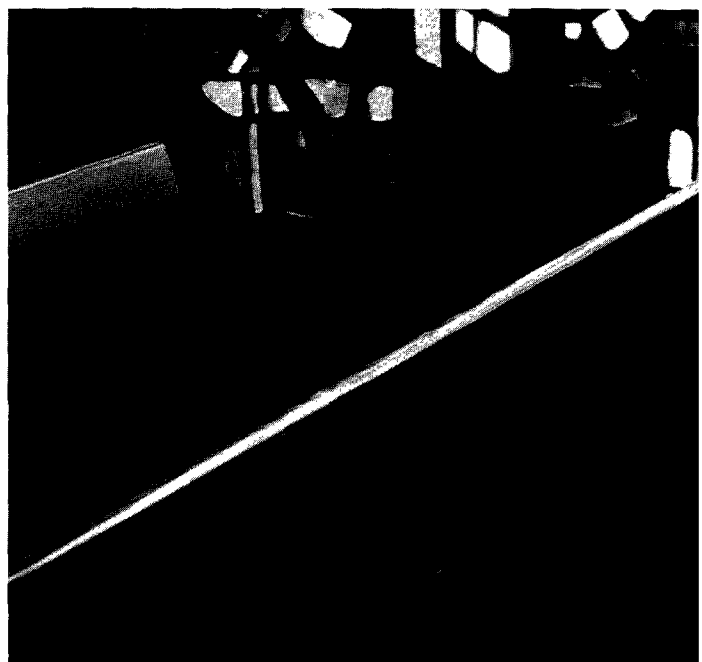
Our "Great Sin"

There follows one of the strongest denunciations in the Spirit of Prophecy. She points out that the great sin of the church is its neglect to follow God's plan as outlined above. "God has given his messengers the truth to proclaim. Then the churches are to voice the truth from the lips of the messengers, and use their talents in every way possible to make the ministry a power to communicate truth by their catching the first rays of light, and diffusing the same. *Here is our great sin. We are years behind. The ministers have been seeking the hidden treasures, and have been opening up the casket, and letting the jewels of truth shine forth, but not one one-hundredth part has been done or is being done by the members of the church, that God requires of them.*"

Sister White next gives some very practical suggestions on how the church can remedy this

"Like the Door"

LEO R. V.



situation. Not all of them can be outlined here, but the following are representative:

1. "Let the missionary meeting be turned to account in teaching the people how to do missionary work."

2. "There are scores who have real ability, who are rusting from inaction, and yet many of these do not know how to set themselves at work for the Master. But let some one who has ability to devise ways whereby this talent may be utilized, lay out before these inactive ones the line of work that they could do, and let them understand that this is expected of them, and many who are now unemployed will become true laborers."

3. "Do not pass by the little things and look for a large work. You might do successfully the small work, but fail utterly in attempting a large work, and fall into discouragement. Take hold wherever you see that there is work to be done. *Whether you are rich or poor, great or humble, God calls you into active service for Him.*"

4. "In every church the members should be trained so that they will devote time to the work, and win souls to Christ. How can it be said of the church, 'Ye are the light of the world,' unless the members of the church actually impart light to others? In seeking to point sinners to the Lamb of God who taketh away the sins of the world, their own love will be kindled, and by beholding Him they, too, will become changed into His likeness."

Clearly, the minister will not accomplish his

Upon Its Hinges"

AN DOLSON



most effective work for the church by sermonizing but will do so by training the church to minister to others. The instruction given in this message is strong and startling in the light of present practice.

"Because of the lack of proper instruction among the church members by those whom God has placed as overseers, there is not one merely, but scores, who are slothful, and who are hiding their talents in the earth, and still complaining of the Lord's dealings toward them. They need to be tended as do sick children. This condition of weakness must not continue. Well-organized work must be done in the church, that its members may understand the manner in which they may impart life to others, and thus strengthen their own faith and increase their knowledge."

But there is a remedy. Another passage portrays the church as becoming the living, dynamic, thriving, vibrant, growing organization that He intends it to become, and then adds:

"The monotony of our service for God needs to be broken up. Every church member should be engaged in some line of service for the Master. Some cannot do so much as others, but everyone should do his utmost to roll back the tide of disease and distress that is sweeping over our world. Many would be willing to work if they were taught how to begin. They need to be instructed and encouraged."

"Every church should be a training school for Christian workers. Its members should be

taught how to give Bible readings, how to conduct and teach Sabbath-school classes, how best to help the poor and to care for the sick, how to work for the unconverted. There should be schools of health, cooking schools, and classes in various lines of Christian help work. There should not only be teaching, but actual work under experienced instructors. Let the teachers lead the way in working among the people, and others, uniting with them, will learn from their example. One example is worth more than many precepts."—*The Ministry of Healing*, p. 149.

The Adventist ministry is often intellectually titillated when men such as D. James Kennedy discover some of the precepts God gave us long ago and demonstrate their effectiveness by putting them into practice. Sometimes we react with a sour grapes attitude and remark, "Oh, that's nothing new. We were told that a long time ago!" Why, then, don't we begin to take advantage of the tremendous potential we have in following the total plan outlined for us by God himself?

The Most Expensive Structures

National magazines have recently pointed out that churches are the most expensive structures in the world, in terms of time of use compared to cost of facility. Certainly this is true if we only use the church two or three times per week for an average of about five hours per week. A church can't justify its reason for existence on such terms.

Take a church like one in our area that cost one million dollars to erect. Add to the initial cost the yearly expenditure for upkeep. Depreciate it over a period of, say, twenty-five years. Then estimate its actual time of use per week. One hour for prayer meeting, three hours for Sabbath school and church services and one hour for youth meetings. Add to these occasional use for weddings, socials, business meetings, and evangelistic services and it still barely averages more than seven hours per week per year or about one hour for each day of the year. Divide the cost of construction and operation by the 364 hours it is used during the year and you have a staggering cost for each hour of use. Especially if it is true, as God's servant states, that so often our people come and go to these services "like the door upon its hinges."

You may raise the objection that it is used for the pastor's office and he has visiting hours. It still figures out as an overwhelming amount to pay for a place for the pastor to study or occasionally to counsel.

Community Education Centers

If we were to follow the instruction given about making the church a missionary training center, we would at least double its usefulness. But that's just the beginning. Not only is the church to be a training center for the members,

Continued on page 43

A Christian Approach to Mental Health

COLIN D. STANDISH

FOR many decades most basic methods employed by psychiatrists and clinical psychologists have been established upon the assumption that major causes of mental illness have close connections with the disturbed person's ineffective social adjustments. It is usual to assume that an inadequate supportive environment is involved, and that in some way the individual senses a rejection by those whose relationships he holds as important to himself. Even when the problem relates to feelings of inadequacy, it is probable that an acute fear of social reactions to his failures is involved.

This has led many psychiatrists to look for ways to achieve better support for the disturbed individual, especially from his relatives and near associates. Currently community and family programs are based largely upon group-counseling situations, often in the patient's home itself or in an environment simulating as closely as possible his home. Efforts are made to alert the patient's family to ways in which they can provide a more helpful environment for him by assuring him of their love and helping to re-establish his self-esteem.

Unfortunately the results of this and other forms of psychotherapy are equivocal. Some professionals even take the rather depressing view that no matter what is attempted, there are only minimal prospects of effecting any permanent changes in the behavior of the more seriously disturbed. Others, while acknowledging that the results are far from satisfactory, point to specific cases where permanent improvements appear to have been achieved. Still others, while not directly entering the controversy concerning the success of psychiatric treatment, nevertheless support psychiatric programs on the basis of their value to the development of the understanding of mental disorders and their cure.

With such uncertainty and disagreement among the professionals, there is an urgent need to determine what, if anything, the Christian philosophy has to offer to the understanding of psychiatric theory and practice. Understandably, but unfortunately, Seventh-day Adventist approaches have not always varied significantly from those of the world. It is common to select approaches from those currently offered which are considered to be most consistent with the Christian philosophy.

Colin Standish, Ph.D., serves as dean of academic administration and chairman, department of psychology, Columbia Union College.

While this has merit, it would seem that much more attention needs to be given to the unique contribution Seventh-day Adventists can make.

That man has an inherent predisposition to sin is fundamental to Seventh-day Adventist beliefs (Psalm 51:5). The most basic form of this sin is selfishness, a characteristic readily observable in very young infants, who, as soon as coordination allows, try to grasp everything to themselves without discrimination. It is not surprising, then, that this innate characteristic is man's most difficult challenge and the last foe that the Christian must overcome, for it is the source of all sin. (See *Testimonies*, vol. 9, p. 27; *Education*, p. 226.) Nor is it any wonder that the eradication of our innate selfishness can be effected only as a miracle of the grace of Christ.

The Seventh-day Adventist rejects the Greek pagan viewpoint that man is innately good. Equally he rejects the empiricist view that man has no innate moral predisposition. Yet these views strongly dominate the basic assumptions of most modern psychiatric theory. It is predictable that wrong assumptions will, barring logical accident, lead to wrong conclusions. Therefore, it is possible that the present comparative ineffectiveness of psychiatric treatment results from inadequate therapies derived as a result of these wrong assumptions.

A careful analysis of the major forms of mental disorders reveals that egocentricity is basic to each problem. The paranoiac is obsessed with what people are doing to *him*, usually to inflict physical harm; the schizophrenic, unable or unwilling to relate to *his* real social world, turns inwardly, usually living in the world of *his* own make believe; the megalomaniac has an insane exaggeration of *his* own importance; the depressive is usually overconcerned with the attitudes of others to *himself* whether in home relations or in some other social relationships; the masochist, either to attract attention or to gain some strange satisfaction, is inward-turning, and there is perhaps no greater act of egocentricity than suicide.

Therefore, it might be hypothesized that functional mental illness (that mental illness not resulting from physical causes) has causal relationships that relate to man's inherent self-seeking. Whereas the average individual may be able to follow a pattern of life in which self-seeking does not appear to lead to mental illness, the disturbed individual has not been able to do this, possibly because of lower tolerance to stress or

because he has not been able to cope adequately with the self-imposed demands he has made upon himself and his environment.

As stated earlier, it is currently assumed that most psychological problems result from the individual's failure to feel assured of the love and approval of those important to himself. Therefore, increasingly, therapy is being directed toward group-counseling sessions in which the patient's immediate family and friends are encouraged consciously to develop a more supportive environment. The assumption is that if the disturbed person can find love and acceptance that was almost certainly lacking in his early environment he may be able to learn to make more adequate emotional adjustments. Unfortunately, the best-intended efforts of psychological counselors, family, and friends are frequently unsuccessful.

One possible explanation of this is that the rather specialized attention that the family now provides, reinforces the maladaptive behavior by which the craved attention is achieved. Therefore, the very behavior that it is hoped will be changed, continues to persist unabated. This view is reinforced by observations that indicate that often long before the person is referred for psychiatric attention the members of his family have gone to inordinate lengths to placate his whims and maladjusted behavior.

Most human behavior is dependent upon example, especially that experienced in childhood. It has been noted that children are more likely to follow parental mistakes than they are to learn from them. The fact that the mentally disturbed person has had an inadequate home environment in which real love and adequate approval have been absent may very well result in his failure to learn how to love. The most significant problem of the maladjusted person, then, is not so much that he isn't being loved, but that *he has never learned how to love*. His home environment has not demonstrated adequate incidents of love or provided a basic training in loving outreach, and therefore inherent selfishness is allowed to dominate all behavioral activity. If this is so, then the role of the psychiatrist should be to discover therapies that allow the mentally ill to learn how to extend his love to others, to take the attention away from himself so that he might develop a healthy interest in his social world.

This concept must also have deep implications in the prevention of mental disease. Comparatively little is being done in the field of preventive psychiatry, probably because, as

Man has an inherent predisposition to sin.

Prevention should be our first concern in mental health.

Karl Menninger suggests, "there's no money in prevention."¹

Christianity is established upon the two great principles of love to God and love to man (see Matt. 22:37-39). It is significant that nowhere does the Bible lead us to expect others to love us. Thus in the heart of the Christian message are the essential elements for the prevention of mental breakdown. It is probable that only Christian conversion can be a completely effective prevention to functional mental illness. Ellen White goes perhaps a step further and concludes that the religion of Christ is one of the most effectual remedies of insanity (see *Testimonies*, vol. 5, p. 444).

Many psychologists identify fear as the root cause of mental illness.² That this is consistent with the Christian viewpoint can be seen by the affirmation of Scripture that "perfect love [Christlike, selfless love] casteth out fear" (1 John 4:18). The Seventh-day Adventist health message is mainly a message of prevention, and this certainly should be our first concern in mental health, while of course not neglecting the work for those who are already mentally ill.

Many times the servant of the Lord identifies self-seeking and self-indulgence as contributing causes of mental illness. Among these are indulgence of appetite (*Counsels on Diet and Foods*, p. 135), intemperance (*Counsels on Health*, p. 49), liquor (*The Ministry of Healing*, pp. 343, 344), worldly amusements (*Testimonies*, vol. 4, p. 652), novel reading (*The Ministry of Healing*, p. 446). Added to these are other allied contributing causes such as improper diet (*Counsels on Diet and Foods*, pp. 122, 123), irregular hours of eating and sleeping (*ibid.*), coffee and tea drinking (*ibid.*, pp. 421, 422), flesh eating (*Counsels on Health*, p. 575), and fanaticism (*Selected Messages*, book 2, pp. 34, 35). Of course, it may well be that none of these in itself is exclusively responsible for mental breakdown.


Balanced, temperate living is an important way to build physical resistance to stress. Thus it is essential that habits of temperance be faithfully developed in every child, for the results will not only be a stronger physical constitution, which in itself will help prevent mental disorders, but also, more important, habits of self-control will be developed, which will help to combat the self-seeking so commonly associated with mental disorder.

Perhaps the greatest responsibility of the parent, however, is to assist the child to know how to love others. While the observable love of parents for each other and for the

child is an essential element in this development, it is not sufficient. Very definite training is necessary if the child is to contend with his inherent selfishness and develop a selfless outreach for others. Unfortunately, the present noninhibitory approaches advocated by many psychiatrists pander to the natural selfishness of the child, and therefore his natural, sinful, self-centered characteristics are provided an environment in which they are habituated. This emphasis upon freedom undoubtedly is contributing to the present alarming increase in mental, emotional, and social breakdown.

Sound mental health demands an environment in which the child learns habits of selflessness by being taught how to play successfully with other children, how to be interested in the happiness of others, and the importance of sharing with others. Ultimately, however, selfless behavior can be achieved only within the framework of the Christ-committed life. Because selfless love is an unnatural characteristic of the human race, it cannot be expected to be achieved quickly or easily. Nor should it be achieved primarily as a coercive measure, for this destroys the will rather than strengthening it. It can most usefully be achieved by loving firmness until the child's will is positively involved in the behavior.

The popular behavioral-modification approach to child training is totally unacceptable to the Christian. Taken into the Christian sphere it becomes a form of legalism where "right" actions are the ultimate goal. The Word of God gives examples where right actions do not necessarily make man worthy before God (see Isa. 64:6; Matt. 7:22, 23; Luke 18:20-23). The Christian parent seeks character transformation, which in turn changes the totality of the child's life-style.

It seems important that deeper consideration be given to this question and that research be undertaken to determine more fully truly effective programs for the development of mental health and the cure of those already mentally disturbed. The task of the Seventh-day Adventist psychiatrist and psychologist must be more than that of simply reflecting the current limited programs available for the treatment of mental disease. There must be a positive, unique contribution that Adventists can make, and this contribution must extend well beyond curative programs into the relatively unexplored field of preventive psychiatry. 

¹ "The Kansas Moralist," *Time*, Aug. 6, 1973, p. 42.

² W. F. Hill, *Learning*, pp. 86, 87.

Health Demonstration

AIR

ELSA LONERGAN

Materials needed:

1. Blackboard and chalk, or flannelboard with large lung diagram prepared.
2. Balloons, which have been prestretched to make them easier to blow up. (People should be cautioned not to overblow the balloon.)

IF ALL the little air sacs in the lungs were flattened out the surface area would be about the size of seven large bed sheets or the size of a 15' x 30' room. Every hour, at rest, the lungs carry in and out about 1,500 gallons of air.

We will draw a diagram of the lung on the board, and show you the different volumes of air involved in your breathing.

(If you have a hook-and-loop board or flannelboard and you care to prepare the lung in sections, with the labels, it will probably show up better than a line drawing on the blackboard.)

Tidal Air

At each quiet breath about 500cc or one pint of air is taken in. This is called tidal air because it ebbs and flows like the tide. It is only one sixth of the amount of air already in the lungs, yet it suffices to supply the body with oxygen while at rest.

Complemental Air

When you take your deepest breath you take in about three additional pints of fresh air. (Refer

to diagram.) This is called complemental air, because it complements or adds to the tidal air as a source of oxygen. When breathing quietly, only the tidal air, or one pint, goes in and out of your lungs.

Supplemental Air

Air breathed out by force is called supplemental air, for obvious reasons.

Residual Air

The amount of air that always remains in the air sacs is about two

pints, and is called residual air or reserve volume.

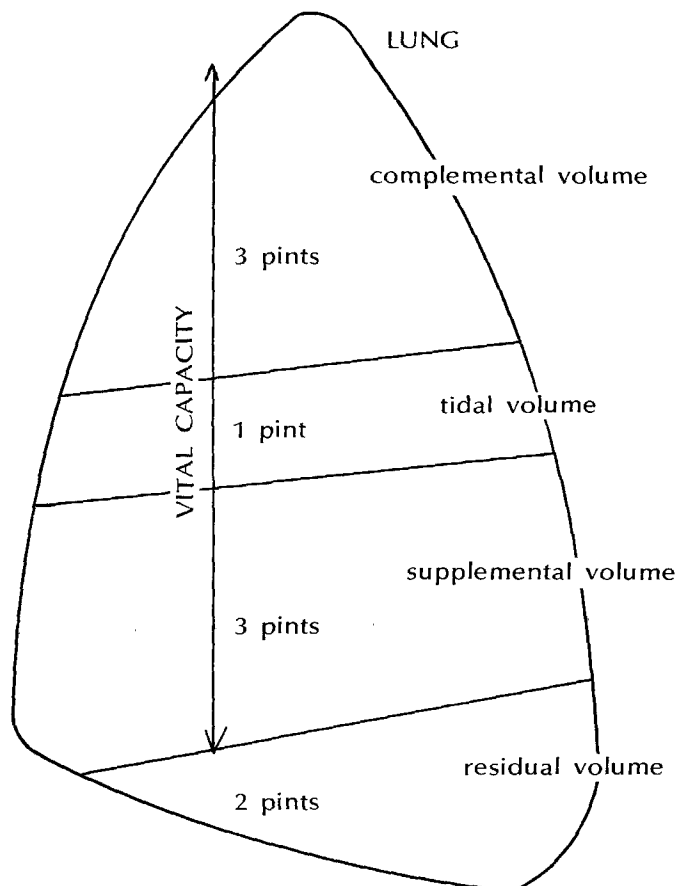
Vital Capacity

Vital capacity is the greatest amount of air that you can breathe out after you have taken your deepest breath. Physical exercise increases vital capacity. Posture may alter it. It is greater while standing than when lying down.

The reason for deep breathing is to bring more oxygen to the blood and to increase the exchange of carbon dioxide. Our goal is to develop the greatest possible vital capacity, or room in the lungs, so that we can use more oxygen. We can accomplish this if we breathe deeply, sit and stand straight, and exercise hard enough to require deep breathing. With each breath you:

1. help lift the blood from the lower body to the heart
2. massage the liver and the stomach
3. draw in a large amount of oxygen to vitalize your tissues
4. get oxygen to change your food into energy.

No wonder Ellen White says, "In




Elsa Lonergan is with her husband, Lester Lonergan, at Solusi College in Bulawayo, Rhodesia.

order to have good blood, we must breathe well."—*Counsels on Health*, p. 59.

So your goal is always to get more oxygen. [Review the four volumes and get the audience to answer. Example: Tidal Air? Answer: one pint.] Try deep breathing when you are tired and see how it rests you. Now let's experiment. Let's breathe together. Stand, please, and place your hands on your chest and feel your rib cage. Breathe deeply. Now, all the way out. Did you feel your rib cage expand? Now do it again.

The muscles that control the ribs, backbone, and breastbone act to make the rib cage expand; the diaphragm muscle goes down to make more room. Air rushes into the lungs, and the elastic lungs balloon out—they expand to let the air in. Let's try to count as we exhale and see how far you can count on that one breath. When you have to take another breath please quit counting. Ready, all together, breathe in—now out—1, 2, 3, 4, et cetera as long as you can. [Do this twice.]

Now we will use the balloons that have been given to you so you can see the relationship of the volume in the lungs. The adult lung varies with the size of the person, but is often about ten inches long, although it is wider than this balloon. If your balloon is hard to blow, stretch it some more.

First, take a normal breath. Be careful. You're so used to inhaling deeply before blowing up a balloon that it's likely to be automatic. Just take an ordinary breath and blow it into the balloon. [Have those present hold these up for everyone to see.] Now take a real deep breath and blow that into the balloon. Be careful not to pop it. See the difference? That demonstrates why it's so essential to make an effort to get at least ten deep breaths every day. 

□ From time to time The Ministry will publish information on demonstrations that a minister or health worker can use in presenting health talks to an audience. If you have one that you have used successfully we would appreciate very much your sending it to The Ministry for possible use.

Agape Isn't Holding Hands

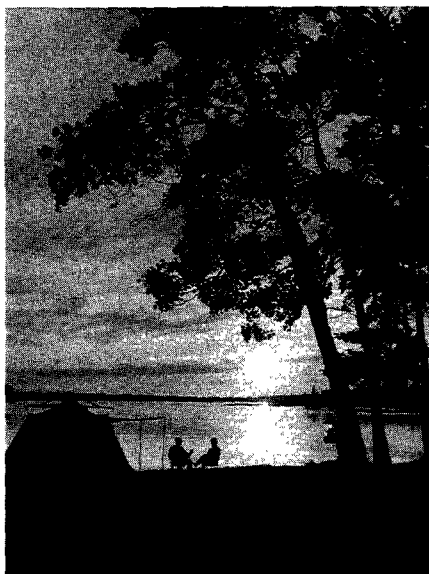
THOMAS J.
ZWEMER

GRIDIRON GLADIATORS are prayed over and spectators are entertained with half-time repertoires that include "Put your hand in the hand of the Man of Galilee." It is a new day in Christendom. Conversions after the modern order of things fill more stadiums than does Henry Aaron.

Moreover, the lexicon of today's generation is replete with relevancy, commitment, concern, involvement, compassion, and love. It is proclaimed from bumper and ballad, from coffee shop and commune, and touted as primitive godliness.

However, primitive godliness found its finest expression in the hands of a Carpenter. These hands commissioned a fisherman and a tentmaker to form the church militant, not the church rapturous. Their example clearly demonstrates that we are to be comrades in arms and not trysting lovers. Let us, therefore, salute one another as workmen on the walls of Zion, as watchmen at the gate, or as Gideon's noble three hundred and not as some effete corps exhausted by the very thought of encounter. Our theme song should be "Onward, Christian soldiers! Marching as to war."

Today is not the day of pick and fiddle but of pick and shovel. The loud cry is not merely amplified sound, nor is Daniel 12:4 fulfilled by summer buses. An army of our youth rightly trained refers to the substantial skills of service from bookkeeping to beekeeping. Such a field force goes forth to battle in pick-up trucks, armed with hammers and saws, paintbrushes and primer, with shovels, rakes, and hoes. They clean up some widow's yard, repair her porch and plumbing, paint her kitchen, stock her pantry, and then tell her the good news of redemption through Jesus Christ our Lord. If after engaging in this kind of practical Christian service we have any energy left, let us sing the song of Zion—"Lead on, O King Eternal, The day of march has come."



Profiting From His Prophet

Come Apart and Rest Awhile

FROM time to time, Mrs. White spent holiday periods in surroundings that brought home to her afresh the grandeur and loveliness of God's creation.

"At least once when she was . . . living in California, Sister White enjoyed a holiday on the sea. One beautiful April day in 1876 she, with a group of publishing house workers, sailed out of San Francisco Bay through the Golden Gate to the open ocean. When the sailboat hit the waves of the open Pacific, some of the ladies became seasick, but not Mrs. White. She wrote, 'The waves ran high, and we were tossed up and down so very grandly. The spray dashed over us. The wind was strong outside the Golden Gate, and I never enjoyed anything as much in my life!'

"But she also loved the mountains. With her husband and her teen-age son Willie, Mrs. White had spent parts of the summers of 1872 and 1873 in the Rockies. . . .

"In her writings, Sister White loved to describe the beauties of nature. She urged everyone to become acquainted with the great out-of-doors, God's lesson book that reveals His love for His children.—*"I'd Like to Ask Sister White . . ."* p. 69.

The benefits of taking a restful holiday or vacation are pointed out in the excerpts that follow:

"Like Moses in the wilderness of Sinai, like David among the hills of Judea, or Elijah by the brook Cherith, the disciples needed to come apart from the scenes of their busy activity, to commune with Christ, with nature, and with their own hearts. . . .

"Near Bethsaida, at the northern end of the lake, was a lonely region, now beautiful with the fresh green of spring, that offered a welcome retreat to Jesus and His disciples. . . . Here they would be away from the thoroughfares of travel, and the bustle and agitation of the city. The scenes of nature were in themselves a rest, a change grateful to the senses. Here they could listen to the words of Christ without hearing the angry interruptions, the retorts and accusations of the scribes and Pharisees. Here they could enjoy a short season of precious fellowship in the society of their Lord.

"The rest which Christ and His disciples took was not self-indulgent rest. The time they spent in retirement was not devoted to pleasure seeking. They talked together regarding the work of God, and the possibility of bringing greater efficiency to the work. . . .

"Though Jesus could work miracles, and had empowered His disciples to work miracles, He directed His worn servants to go apart into the country and rest. When He said that the harvest was great, and the laborers were few, He did not urge upon His disciples the necessity of ceaseless toil, but said, 'Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest.' Matt. 9:38."—*The Desire of Ages*, pp. 360, 361.

"Christ's words of compassion are spoken to His workers today just as surely as they were spoken to His disciples. 'Come ye yourselves apart, . . . and rest awhile,' He says to those who are worn and weary. It is not wise to be always under the strain of work and excitement, even in ministering to men's spiritual needs; for in this way personal piety is neglected, and the powers of mind and soul and body are overtaxed. Self-denial is required of the disciples of Christ, and sacrifices must be made; but care must also be exercised lest through their overzeal Satan take advantage of the weakness of humanity, and the work of God be marred."—*Ibid.*, p. 362.

"There is need that God's chosen workmen should listen to the command to go apart and rest awhile. Many valuable lives have been sacrificed because of a disregard of this command. There are those who might be with us today, to help forward the cause both at home and in foreign lands, had they but realized before it was too late that they were in need of rest. . . .

"When a laborer has been under a heavy pressure of care and anxiety, and is overworked in both body and mind, he should turn aside and rest awhile, not for selfish gratification, but that he may be better prepared for future duties."—*Gospel Workers*, p. 245.

Your Radio Doctor

JERRY M. LUND

"THIS is my Father's world, O let me ne'er forget . . ." And he never did. Whenever Clifford Anderson was asked to occupy the pulpit as guest speaker he would invariably choose this traditional English melody as a favorite congregational song. He considered the gospel ministry the highest calling, although he was a successful physician, author, lecturer, and musician.

An Australian by birth, he trained in England, served as a hospital administrator in the West Indies, and combined all his talents in producing a powerful radio program known as *Your Radio Doctor*. Forty-five weekly broadcasts carried the voice of one who dedicated himself to saving lost souls and healing diseased bodies and minds.

But death did not write *finis* to his globe-encircling vision, for the taped messages are still being heard, his medical books translated, printed, and sold the world around. Perhaps a few glimpses into the events that shaped these goals, as described by his former associates, will reveal more of the scope of medical ministry in its many and varied forms.

Street-Corner Evangelism

Eric Syme, professor of history and religion at Pacific Union Col-

Jerry M. Lund was for many years associated with Dr. Clifford Anderson as a medical secretary.



Clifford Anderson, M.D.

lege, recalls: "I have one most vivid memory of arriving in Southeast London as an assistant speaker, and then discovering that Cliff had no open-air platform. 'That's soon remedied,' he said. He went into a grocery shop, secured a few boxes, drove home, picked up a hammer and saw, and there on the corner where I was to speak, created the open-air platform. The bystanders were quite delighted to witness a well-dressed young man, complete with black Homberg, striped trousers and spats, and a Melton overcoat, constructing a wooden platform on the corner of a busy London thoroughfare. So were the police! We had little difficulty in attracting a crowd that night."

Over the Airways

Elsie Rawson, former missionary in the Southern Asia Division,

tells of the beginning of the *Your Radio Doctor* program. "While lying in a Washington, D.C., hospital in 1950, I had a real brainstorm. Why not ask my physician, Dr. Clifford Anderson, to provide a series of taped messages to take back with us to India. It was as if a bomb had hit him. It seemed his one great objective had suddenly come to life. The basement of the Anderson home was quickly turned into a recording studio. From that day till this, Ceylon, as one of the most powerful short-wave stations in the world, has carried the program. When all other religious broadcasts were taken off the air *Your Radio Doctor* continued to flow out into the many unentered countries of Southern Asia."

From Bombay to New Zealand, Japan to Indonesia, the health talks cut across national and religious barriers and became one of the most popular programs. The nearly 500 radio scripts written by Dr. Anderson included such topics as "Living With a Damaged Heart," "Help for Troubled Minds," and "Why Teen-agers Act Like That."

A regular listener in India commented, "The programs give me the will and strength and confidence to face each day with fresh courage." Another avid radio fan wrote, "I have been listening to your program for more than ten years. You don't have to ask me

whether I like it, for I see that no friends drop in at that particular time. If they do, they are made to keep their mouths closed for fifteen minutes!" Word came from Raratonga in the Cook Islands that non-Adventists were using the program as a health-education feature of their youth clubs. No hour of the night was too late, they said, to wait for the broadcast to be aired in the South Pacific.

Printer and Editor

Clifford Anderson was reared in a home of culture and intellectual excellence, his father being a pastor, musician, and editor of the Australian *Signs of the Times*. During high school and college days Clifford worked with his father, thus gaining an insight into the practical side of printing and editing.

During weekends he frequently preached in local churches. His ability as a speaker was soon discovered, and he was transferred to full-time evangelism in New Queensland, where he joined his brother Roy's crusade group.

Later, when in England, he edited the London *Advent Messenger*, a weekly evangelistic paper. In his senior year of medicine he was appointed as the first editor of *The March of CME*, which records with superb photography the history of the College of Medical Evangelists in a most significant period of the denomination's medical school.

Arthur S. Maxwell, longtime editor of *Signs of the Times*, first printed Dr. Anderson's articles under the series title "I Have a Question, Doctor." The Lord blessed those words in an incredible number of ways. Listen.

A *Signs* subscription was sent from northern California to Karachi, Pakistan. Somehow it took more than three years for the February, 1958, issue to fall into the hands of Mr. Zafar, a Moslem factory foreman. For several years he had been seeking help for his little daughter who was suffering from a congenital heart defect. Now, in 1961, he was reading in the question-and-answer column what Your Radio Doctor had written concerning the repair of "a hole in the heart."

An intriguing series of events ensued, as the desperate father contacted Editor Maxwell for special aid from the United States. The intervention of then-Vice-President Lyndon B. Johnson led to the surgery being performed in the fall of 1962 at the White Memorial Hospital in Los Angeles. The end result of that successful operation was the formation of the Loma Linda heart team, which has since served in Pakistan, India, Thailand, and Taiwan.

When the details of this thrilling account appeared in the *Signs* early in 1964, the story caught the attention of a non-Adventist hospital volunteer worker in southern California, who was befriending similar heart patients from Greece. Through the combined efforts of this woman and the Greek Orthodox Church, the heart team was able to fly to Athens, Greece, in December, 1967, where they operated on thirty patients needing immediate attention. Co-faculties have now been arranged between Loma Linda University and the 1,300-bed Evangelismos Hospital in Athens, thus making it possible for Greek patients to undergo heart surgery in their own country.

Books in Print

Requests from several publishing houses impressed Dr. Anderson that he should take time to write an up-to-date medical book for colporteurs to sell. The first manuscript, *Modern Ways to Health*, was printed in 1962 by Southern Publishing Association, Nashville, Tennessee. Now produced as a two-volume set, the books have had wide circulation in the United States and Canada. Thousands of copies have also been sold through the Signs Publishing Company located in Victoria, Australia.

The Middle East Press in Beirut, Lebanon, published a compilation of Dr. Anderson's writings in 1965, in both the Arabic and Farsi languages. Entitled *Your Way to Health and Happiness*, the Arabic book is now in its fifth printing. Another medical book prepared by Dr. Anderson is being translated and printed in our publishing houses in Poona, India; Manila, Philippines; and Cape Town,

South Africa. Indonesia and Singapore have also negotiated to produce this same manuscript at some future time. Royalties from the seven medical books in ten proposed languages will remain in each country to be used in training ministerial students.

"Radiant Health," a sixteen-lesson correspondence course written by Dr. Anderson for the Voice of Prophecy, has been circulated around the world. These lessons have now been made available in the Arabic Braille for blind persons of the Middle East countries.

The Physician's Ministry

Roy Allan Anderson, former editor of *The Ministry*, summarizes his brother's medical missionary career as follows: "As a family physician or a heart specialist, his first love was always the ministering of the things of God to men and women, teen-agers or geriatrics. His unique ability of illustrating his messages by science, as well as Bible stories, made him a popular speaker and lecturer. In the pulpit, in the open air, or in the classroom he was equally at home, having trained many young men and women in the art of public address.

"To his fellow physicians he was known as a careful and thorough diagnostician; by his publishers he was recognized as a painstaking author; and to his patients he was loved as a sympathetic Christian doctor."

Here certainly was a medical missionary who translated into daily life in our times the pattern of gospel ministry established by the great Minister of healing when He was on earth long ago. Here is a practical demonstration of how it is possible to meet the challenge given the church today in such passages as the following: "Christ's servants are to follow His example. As He went from place to place, He comforted the suffering and healed the sick. Then he placed before them the great truths in regard to His kingdom. This is the work of His followers. As you relieve the sufferings of the body, you will find ways for ministering to the wants of the soul."—*Christ's Object Lessons*, p. 233.

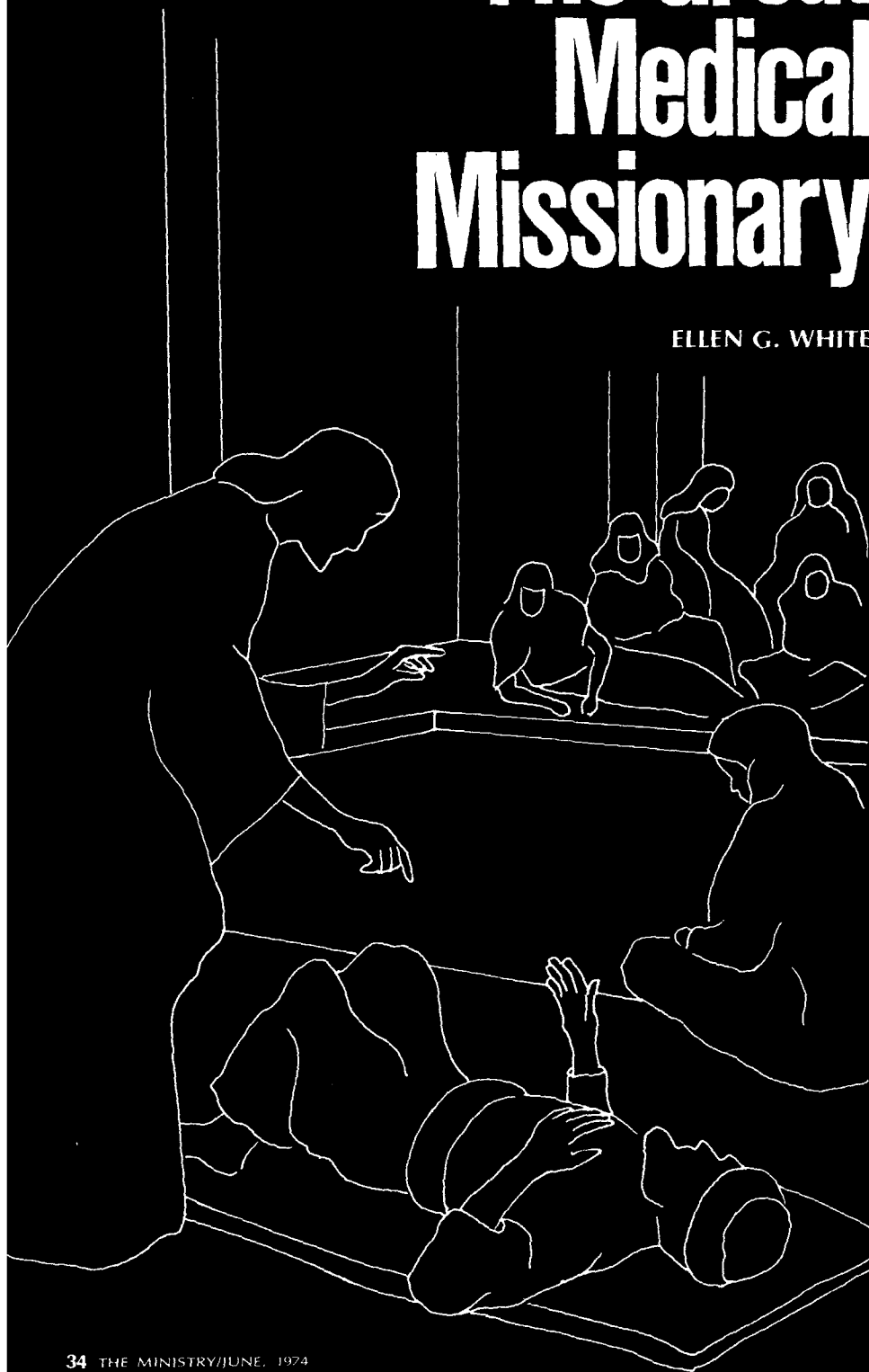
The Great Medical Missionary

ELLEN G. WHITE

IN THE days of Christ there were no sanitariums in the holy land. But wherever the Great Physician went, He carried with Him the healing efficacy that was a cure for every disease, spiritual and physical. This He imparted to those who were under the afflicting power of the enemy. In every city, every town, every village through which He passed, with the solicitude of a loving father He laid His hands upon the afflicted ones, making them whole, and speaking words of tenderest sympathy and compassion. How precious to them were His words! From Him flowed a stream of healing power, which made the sick whole. He healed men and women with unhesitating willingness and with hearty joyfulness; for He was glad to be able to restore suffering ones to health.

The Mighty Healer worked so incessantly, so intensely—and often without food—that some of His friends feared He could not much longer endure the constant strain. His brothers heard of this, and also of the charge brought by the Pharisees that He cast out devils through the power of Satan. They felt keenly the reproach that came upon them through their relation to Jesus. They decided that He must be persuaded or constrained to cease His manner of labor, and they induced Mary to unite with them, thinking that through His love for her they might prevail upon Him to be more prudent.

Jesus was teaching the people when His disciples brought the message that His mother and His brothers were without, and desired to see Him. He knew what was in their hearts, and "he answered and said unto him that told him, Who is my mother? and who are my



brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

The enmity kindled in the human heart against the gospel was keenly felt by the Son of God, and it was most painful to Him in His home; for His own heart was full of kindness and love, and He appreciated tender regard in the family relation. But with their short measuring-line His brothers could not fathom the mission that He came to fulfil, and therefore could not sympathize with Him in His trials.

Some of those whom Christ healed He charged to tell no man. He knew that the more the Pharisees and Sadducees and rulers heard of His miracles, the more they would try to hedge up His way. But notwithstanding His precautions, "so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities." Again and again He was followed by the priests, who expressed their violent sentiments against Him in order to stir up the enmity of the people. But when He could no longer safely remain in one place, He went to another.

In doing medical missionary work we shall meet the same opposition that Christ met. He declares: "Ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come."

The life of Christ and His ministry to the afflicted are inseparably connected. From the light that has been given me, I know that an intimate relationship should ever exist between the medical missionary work and the gospel ministry. They are bound together in sacred union as one work, and are never to be divorced.

The principles of heaven are to be adopted and practiced by those who claim to walk in the Saviour's footsteps. By His example He has shown us that medical missionary work is not to take the place of the preaching of the gospel, but is to be bound up with it. Christ gave a perfect representation of true godliness by combining the work of a physician and a minister, ministering to the needs of both body and soul, healing physical disease, and then speaking words that brought peace to the troubled heart.

Christ has empowered His church to do the same work that He did during His ministry. Today He is the same compassionate physician that He was while on this earth. We should let the afflicted understand that in Him there is healing balm for every disease, restoring power for every infirmity. His disciples in this time are to pray for the sick as verily as His disciples of old prayed. And recoveries will follow; for "the prayer of faith shall save the sick." We need the Holy Spirit's power, the calm assurance of faith that can claim God's promises.

We should ever remember that the efficiency of the medical missionary work is in pointing sin-sick men and women to the Man of Calvary, who taketh away the sin of the world. By beholding Him they will be changed into His likeness. Our

object in establishing sanitarium is to encourage the sick and suffering to look to Jesus and live. Let the workers in our medical institutions keep Christ, the Great Physician, constantly before those to whom disease of body and soul has brought discouragement. Point them to the One who can heal both physical and spiritual diseases. Tell them of the One who is touched with the feeling of their infirmities. Encourage them to place themselves in the care of Him who gave His life to make it possible for them to have life eternal. Keep their minds fixed upon the One altogether lovely, the Chiefest among ten thousand. Talk of His love; tell of His power to save.

The Lord desires every worker to do his best. Those who have not had special training in one of our medical institutions may think that they can do very little; but, my dear fellow workers, remember that in the parable of the talents, Christ did not represent all the servants as receiving the same number. To one servant was given five talents; to another, two; and to still another, one. If you have but one talent, use it wisely, increasing it by putting it out to the exchangers.

Some can not do as much as others, but every one is to do all he can to roll back the wave of disease and distress that is sweeping over our world. Come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. God desires every one of His children to have intelligence and knowledge, so that with unmistakable clearness and power His glory shall be revealed in our world.

Self-medication

EDITORS NOTE: It is our conviction that use of drugs and medications should be reduced to the lowest possible point. Recognizing, however, that many individuals do use self-medication from time to time, we thought these safety rules pertinent.

Self-medication is the art of treating oneself with nonprescription medications, known as over-the-counter (OTC) drugs, to obtain relief from minor medical problems (for example, headaches, indigestion, constipation, mild aches and pains, skin irritations). Occasionally, one may medicate oneself with a prescription drug borrowed from another individual, a procedure *not* recommended by the medical profession due to the danger of developing serious side effects.

Self-medication has its limitations. Symptoms that persist require the attention of a physician for proper diagnosis and treatment. Prolonged self-medication can lead to serious consequences.

Drug Action and the Body's Reaction

At the same time a drug is acting on some function or part of the body, the human body is doing something to the drug. Normally, the body will limit the drug's duration of action and effectiveness and then excrete it. This normal function, called "detoxification," requires the proper performance of organs such as the liver, kidney, or lungs. If an individual cannot detoxify the drug—because his body is not reacting properly, because he has taken too much medication, or because of other complications—the drug's action may be much more prolonged and severe than desired.

Some drugs act by interfering with normal body functions, which must be restored to normal after the drug is stopped. If the misuse of drugs disturbs the delicate balance of the body's chemistry the restoration of normal functions may be impeded.

Overuse of Drugs

Aspirin is seldom thought of as dangerous; we reach

for it routinely to soothe headache and other pains. But there are many reports of poisonings of young children who swallow more aspirin than their little bodies can handle.

In adults, continued, excessive use of some pain-killing drugs has been found to cause severe and irreversible kidney damage. Some drugs for relief of stomach upsets can aggravate the condition by causing an imbalance in the body's secretion of enzymes, while other indigestion remedies contain bromide, which can accumulate to a toxic level in the blood, causing bromide poisoning.

Overmedication of symptoms, such as continued use of laxatives to relieve constipation, may mask the underlying cause. Constipation may be a warning of a condition that requires prompt and professional medical or surgical attention.

Combining Drugs

The combined effect of two or more drugs on the body can be very different from the action of each drug taken separately. Sometimes combining drugs can produce dangerous—even fatal—reactions. This is because each drug not only acts on the body but may act upon and increase the effect of other drugs . . . a condition known as "potentiation."

For example, aspirin potentiates (increases) the "blood-thinning" effect of an anticoagulant. For that reason, a patient with heart disease who has been taking an anticoagulant under his doctor's supervision may risk the serious complication of hemorrhage if he uses aspirin whenever he gets a headache.

Patients who regularly take a prescription medication should seek and follow the doctor's advice in using OTC drugs. Pharmacists also know whether an OTC drug can be safely used in combination with the patient's prescription drug, or whether two or more OTC drugs can safely be taken in combination.

Alcohol is another substance that can potentiate the effect of a drug. Hypnotic drugs, such as sleeping pills,

and antihistamines are examples of drugs that interact with alcohol, producing potentially harmful results.

The Role of Government

One of the Food and Drug Administration's consumer-protection responsibilities is to assure that drugs are safe and effective for their intended uses. Federal law requires that drugs be properly labeled, with adequate directions for use in a specified condition. Prescription-drug labeling must include all the information required by the doctor to prescribe for his patient. The package given to the patient, however, may carry only simple instructions, such as "take two before bedtime."

The labeling of over-the-counter drugs—and this may include the label on the package, as well as a leaflet inserted in the package—must provide all the directions for use needed by the average person. This includes the conditions under which the drug should not be taken. The label may advise, for example, that the drug should not be given to infants, very young children, or the elderly.

The Responsibility of the Individual

Most of the hazards of self-medication result from carelessness, faulty self-diagnosis, and failure to heed the warnings and directions for use of the drug. The Food and Drug Administration enforces the law to protect you, but you can be your own best protection against harmful effects of self-medication. For your own safety, follow the simple rules in the table.

SAFETY RULES FOR TAKING DRUGS

- | | |
|--|--|
| Don't be casual about taking drugs. | Do read and follow directions for use. |
| Don't take drugs you don't need. | Do be cautious when using a drug for the first time. |
| Don't overbuy and keep drugs for long periods of time. | Do dispose of old prescription drugs and outdated OTC medications. |
| Don't combine drugs carelessly. | Do seek professional advice before combining drugs. |
| Don't continue taking OTC drugs if symptoms persist. | Do seek professional advice when symptoms persist or return. |
| Don't take prescription drugs not prescribed specifically for you. | Do get medical check-ups regularly. |

Adapted from "FDA Fact Sheet," U.S. Dept. of Health, Education, and Welfare Publications No. (FDA) 73-3002, May, 1972.



ministers' wives as bible instructors

ROSALIE HAFFNER LEE

IS IT possible to be a minister's wife and a Bible instructor at the same time? Ask Mrs. O. J. Bell of Keene, Texas, that question and she will reply, with a twinkle in her eye and an affirmative nod, that she has been at it for better than twenty years!

She admits that planning a program was a bit easier once her three children left home (her youngest daughter was ten when she began). But probably what helped most was that her husband, Elder O. J. Bell, treasurer of several conferences in the Southwestern Union for many years, has always been in full accord and sympathy with her work.

Only once in the twenty-four years since she began her work as a Bible instructor was she not allowed to be on the conference payroll because she was a minister's wife. That, however, did not dampen her soul-winning zeal.

Mrs. Bell's training for Bible work began at the tender age of twelve when she began teaching a Sabbath school class of juniors. And she has been teaching Sabbath school classes ever since. "Anyone who can successfully teach a Sabbath school class can be a Bible instructor," asserts Mrs. Bell. We might add that a vivacious personality and a deep love for souls helps too, both of which assets she possesses.

It was while teaching church

school that she had a part in winning her first convert—her future husband. The Bells, a staunch Baptist family, attended an evangelistic series in a nearby town and accepted the message. O. J., however, did not attend, and it remained for Pearl to help break down his prejudice and interest him in the message. That interest developed into a life-long partnership of service for God.

Besides her love for teaching and being a minister's wife, it was probably what she did on her own initiative in working for people that best prepared Mrs. Bell for her role as a Bible instructor. When the pastor of a large city church needed help in his soul-winning program, he turned to Mrs. Bell and gave her a start in this work. She recalls that first experience: "I took the list of names and visited until I found someone to study with. That very first prospect was later baptized."

About eight years ago when

"There is need of coming close to the people by personal effort. . . . Accompanied by the power of persuasion, the power of prayer, the power of the love of God, this work will not, cannot, be without fruit."—*Evangelism*, p. 459.

Elder Bell retired, they moved to a quiet spot in the country near Keene. But there was to be no retirement for Mrs. Bell yet. For the next seven years she served on the staff of the large Keene church, counseling members, helping with hospital visitation, studying with interests, and in general serving as the pastor's righthand woman. One of her most successful projects in this large Adventist community was her Sabbath school class composed of relatives of members and other nonmember interests.

In addition, she helped with evangelistic meetings held in nearby communities. Recently a new church of forty members was organized, for which she did much of the ground work. Her method was to go with the laymen to their gift-Bible interests whenever the prospect needed encouragement, or when some crucial truth, such as the Sabbath, was being studied. At one time during an effort she gave as many as seventeen studies a week in her lay-training program. She also conducted training programs for college women interested in Bible work.

Mrs. Bell is retired, officially at least, because of her husband's health. But her services are still much in demand. In fact, she confided to me, she would still be working full time were it not for her ability to say No. As a compromise she devotes one day a week to the work in addition to her Sabbath class. When I suggested to Mrs. Bell that she is still listed on the church bulletin as part of the staff she hastened to explain that it was because of a printing technicality. However, we suspect a bit of reluctance on the part of the pastor and congregation to give up such a valuable worker.

Our visit, renewing a long-time friendship, came to an end all too soon. As I prepared to leave the warmth of Mrs. Bell's home she slipped her arm around me and prayed a beautiful prayer. I left filled with new courage and inspiration and an awareness that I had been in the presence of a truly great mother in Israel whose full family of children will be known to her only in the kingdom!

dear kay:

Because of irregularity in schedules—unavoidable in a minister's family—simply having meals together as a family requires real effort and planning. How can this be done? The late afternoon and early evening hours are the pastor's best visiting hours. Departmental ministers are subject to constant travel. Should the minister's family become reconciled to having one or two meals with dad each week?

Dear Minister's Wife,

May I refer you to some real gems in the book *By His Side* written especially for you by fifteen experienced minister's wives? This book has good answers to many questions. For instance, Miriam Wood writes on page 34 of "feminine flexibility."

"Another important relationship-commitment involves flexibility regarding mealtimes. The minister should not feel it necessary to cut short an interview with a sin-tormented soul who by 6:00 P.M. has only barely managed to confess the depth of his need. If the minister is watching the clock, heart in mouth, knowing the 'rule' about tardiness at the table, certainly he won't be able to give much spiritual help. . . .

"Certainly in the husband-wife relationship there is need for consideration on the part of the man, but marriage is, in a very real and unique sense, a woman's business. She makes it or breaks it, especially in the domestic realm. . . .

"In our worldwide work, the traveling that is so vital to keeping God's people unified must be done, and a wife can make this aspect easier or she can make it a never-ending, nerve fraying, pouting-and-tears battle."

This requires ingenuity on the part of the wife and mother to keep the children happy during the absence of dad and make his homecoming very special.

Read Margit Strom Heppenstall's chapter in this book, especially page 53. It's called "Father's Needed Too!"

In fact, reread the entire book. It may not be inspired but it does contain some real words of wisdom. "Treasure each precious moment of togetherness . . . [and

your sons will] gladly follow in the footsteps of their beloved and respected fathers" encouraged by their resourceful and dedicated mothers (pp. 54, 55).

Dear Shepherdesses,

On February 5 we flew from Montevideo, Uruguay, to Santiago, Chile. Prior to this we spent a happy weekend staying at the home of Elder and Mrs. R. A. Wilcox and being entertained for meals in the homes of the various members of the division staff and their families. How blessed it was to associate with these faithful, dedicated people. (My husband had speaking appointments in the church and meetings with the division staff.) On Sunday morning we went to a nearby farmers' market. It was tantalizing to see the luscious fruits and vegetables, which to us seemed so inexpensive. The economy in these countries is very different from ours—so different we can hardly understand their financial struggle.

Arriving in Santiago, we were met by Elder Richard O'Ffill and young son, Dick, who were to drive us to the workers' meeting in Temuco, 650 kilometers to the south. Southern Chile has been called the California of South America. It is rich in forests and grazing lands and contains a string of volcanoes and lakes famous for their beauty. The drive between the Andes and the Coastal Range was very lovely. We spent the night in Chillan where our college is located.

As soon as we arrived in Temuco we were aware that the workers had a busy daily program. The men were involved in day-long meetings in the sanctuary while the women were privileged to attend a 30-hour instructors' course in nutrition taught by Mrs. Glenn Maxson, Mrs. R. A. Jamison, and a newly baptized dietitian, Magaly Vivanco, who is employed by OFASA (the Chilean Adventist disaster and relief-agency). I attended these classes eagerly and watched how these dear sisters were studying and demonstrating. These women will go to their churches and communities to teach classes in mother-child feeding, vegetarian cookery, and a balanced diet.

I was very much interested in the great work OFASA is doing in Chile and other countries of South America. One phase of their work is to distribute food to needy people. These foods are the high-protein type of supplemental foods such as bulgar wheat and various other grains and flours. The people are taught how to use these foods to alleviate malnutrition. Our ministers' wives are actually angels of mercy as they take part in this nutrition training and food distribution program.

I even demonstrated making crackers, using the enamel broiler pan for a cooky sheet and a makeshift rolling pin!

Adaptability is certainly one of the major lessons we need to learn. You become more aware of this fact as you travel. When one learns the lesson of adaptability one becomes a happier, more contented person.

I came home with the feeling of absolute pride in our overseas workers and the work they are doing for Jesus. No one voiced any complaints. One young couple said, "We are here because we want to be and we love our work!" I have resolved to do more for Him as I see how favored we are in this land of freedom.

With love,
Kay

Editorial From page 3

gadgets, gimmicks, and gambits that have made our age in some respects a living nightmare, with so much of our lives being controlled by the inanimate computer. One illustration of this pendulum swing is found in watching the younger generation sewing patches on and bleaching brand-new denim jeans in order to make them appear worn.

In this age of instant everything, people want some old values that will give sense and meaning to life. Many observers feel that the trend of the seventies is a return to religious values as opposed to the swing to skepticism that characterized the sixties. This does not mean that people are returning in droves to the majority churches. Part of the disenchantment of the sixties can be traced to the shallow, superficial approach to gospel truth by large segments of organized religion.

People today want the old and eternal values. In this age of "let's do anything we can get away with" morality, many are coming to recognize the bankruptcy of the new morality and the new philosophies. There is a nostalgia for old values, the old way of life, and just plain integrity.

This bodes well for the continued growth of the conservative and fundamental churches that have clung to the "old-time religion." Yet in this new enthusiasm for the "old," we must be careful not to throw out the gold with the garbage.

The gospel sword still needs the sharpness of relevance and the challenge of new understanding of old truths. In our enthusiasm for either the old or the new we must avoid becoming lopsided. The bride's traditional "something old and something new" represents the nice balance we need to keep in our preaching, our theology, and our daily Christian experience. L.R.V.D.

For Whom the Bell Tolls . . . From page 23

with the secular realm and uses civil power to enforce its dogmas, then the day of salvation will close. According to Revelation 13:17, the

antichrist confederation will enforce its mark upon all who will submit, and that mark is a counterfeit of Heaven's seal. The law of God will be cunningly changed and what God has marked out as sacred will be trampled underfoot. At such an hour, spiritual Babylon will anticipate a time of "peace and safety," but instead, "sudden destruction [as in the night of Belshazzar's feast] cometh upon them, . . . and they shall not escape" (1 Thess. 5:3). The international "time of trouble foretold in Daniel 12:1 is the antitype of the trouble that came to literal Babylon in its night of profane revelry.

"There was a last night in the history of Belshazzar. There is a last night to everything and everyone on earth. A last feast, a last fight, a last dance, a last movie, a last cigar, a last drink, a last cigarette, a last oath, a last supper, a last night. . . .

"The Belshazzars of today may make their great feasts, drink their expensive wines, profane holy things and mock holy men, but there is a last night for them all." —W. G. Heslop, *Diamonds From Daniel*, p. 93.

Yet despite the fact that man has turned his back on God and gone his own way, the warning recorded in Daniel chapter five is a warning of love. For God has no pleasure in the death of the wicked. He pleads: "Turn ye, turn ye . . . ; for why will ye die . . . ?" And to those who turn, yet who fearfully anticipate earth's last night, He whispers: "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing" (Zeph. 3:17).



Based on material appearing in the Australian *Signs of the Times*, August 1, 1973.

AAM Study Guide Daniel—6

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. Discuss the language in which the inscription on the wall of the banquet hall was written and the literal meaning and applications of the words that were traced there.

2. Ford points out that the critics long scoffed at the fact that there was a real Belshazzar. Do some research as to current information available on Belshazzar and summarize your findings in one paragraph. What are the implications of his promise to Daniel that he would be made "third ruler in the kingdom"?

3. Read *Prophets and Kings*, chapter 43, and answer the following:

- a. What opportunity had been given Belshazzar to become acquainted with God?
- b. What background did Daniel present to the king before giving him the interpretation of Heaven's message on the wall?

4. What current information can you find as to the strategy the Medes and Persians used to overthrow Babylon?

5. Review Ford's development of the eschatological significance of this chapter and discuss this, developing additional details if you can.

seminary news

New Program in Church and Urban Affairs

Beginning with the school year 1974-1975, a new concentration area, Church and Urban Affairs, will be added to the M.A. program in religion, a program offered jointly by the Theological Seminary and the School of Graduate Studies at Andrews University. Benjamin F. Reaves of the department of church and ministry in the Seminary will be a key instructor and coordinator in this program. The program, covering behavioral science and other pertinent fields, will include opportunity for field experience in addition to course work in the Seminary and in the graduate school courses. Further announcements regarding this program will be forthcoming in various denominational periodicals.

Doctor of Theology Program

This degree program has the purpose of helping to provide teacher-scholars in the fields of Biblical studies and theology. It is designed to develop individuals capable of original and responsible research, equipped with skills appropriate to scholarship, proficient in applying valid principles of Biblical interpretation, and effective in the classroom. The student working toward the Th.D. degree is encouraged to discover truth through study and research, to engage in creative thinking in religious endeavor and ideas, to obtain knowledge and skills through writing and teaching, to deepen his commitment to his spiritual growth.

The Th.D. program is offered in two fields of study, (1) Biblical studies, with the areas of concentration in languages and literature, archeology and history, or exegesis and theology, and (2) theological studies, with historical theology and systematic theology as areas of concentration. The student chooses a major in one of the areas of concentration and supplements it with a minor in another area, choosing subjects that contribute to a synthesis of theological understanding.

An applicant for the Th.D. degree (not older than 45 years) must hold the M.Div. degree or its equivalent, earned with a grade point average of 3.00 or better. He must have a record of superior scholarship in academic work on both undergraduate and graduate levels. He must show evidence of high promise of future usefulness to the church, normally demonstrate proficiency in oral and written use of Eng-

lish and of his ability to research a problem and to write an acceptable report on the research. Finally, an adequate knowledge of Biblical Hebrew and Greek is required as well as a reading knowledge of two modern languages—in most cases German and French.

Ministerial Institutes in Inter-America

Dr. Raoul Dederen, chairman of the department of theology and Christian philosophy, has been requested by the Inter-American Division to lead out in four ministerial institutes throughout that division's territory from June 28 to July 20, 1974.

Dr. Dederen will unite his efforts with Elder J. R. Spangler from the Ministerial Association of the General Conference and with Elder A. Aeschlimann, the division's Ministerial secretary.

Dederen will explore the development of some of the most characteristic doctrines of the Roman Catholic Church, with a view to their significance for Adventist ministers.

Change in Editorship of Andrews University Seminary Studies

Andrews University Seminary Studies has recently changed editorship, with Kenneth A. Strand taking over the responsibility held by Siegfried H. Horn for some twelve years. Raoul Dederen has been added to the staff as an associate editor. The other members of the editorial staff remain the same: James J. C. Cox, Gerhard F. Hasel, Sakae Kubo, and Leona G. Running. Hasel serves as circulation manager, in addition to being an associate editor.

Horn, with his added responsibility as Seminary dean, steps out from his *AUSS* editorship after having carried the journal from its inauguration to the stage where it is widely recognized and acclaimed as a ranking scholarly peri-



"SEE YOU NEXT TIME THE MARKET IS DOWN."

odical. Currently, *AUSS* articles are indexed, abstracted, or listed in about a dozen American and international scholarly bibliographies, indexes, and compilations of abstracts or reviews. The journal is also the one Seventh-day Adventist periodical that can be found on the shelves of almost all of the libraries of the most prominent theological seminaries in North America.

Under Horn's editorship, 128 articles and 156 book reviews have appeared in *AUSS*. The articles may be classified under the following categories: Old Testament, 26; New Testament, 12; theology, 18; church history, 31; archeology and ancient history, 35; others, 6. Reports of the Andrews University Heshbon archeological expeditions have regularly appeared in *AUSS* prior to their being incorporated as volumes in the Andrews University Monograph Series. Reports of the 1973 expedition will be forthcoming in *AUSS* under the guest editorship of Horn, who directed the expedition.

Andrews University Extension School in South America

For the past several years brief extension schools have been conducted by Seminary teachers in the South American Division. These intensive courses, lasting only two weeks, are held every two years in different parts of the division in order to make it possible for many ministers to attend.

The latest of these extension schools was conducted by Dr. Thomas H. Blincoe during the months of January and February. He taught the Seminary course, Doctrine of Atonement, on the campuses of three different colleges. The first extension school held on the campus of the Brazil Union College, São Paulo, Brazil, was attended by 150 students, coming from all three Brazilian unions. The second course was held at River Plate College, Puigari, Argentina, for 112 students from the Austral Union Conference and the Chile Union Mission. Finally, the third extension school was conducted on the campus of the Inca Union College, Lima, Peru, for 150 students of the Inca Union Mission.

The majority of students were pastors and evangelists, but also a few physicians and one lawyer took the course. In all three countries alumni of the Theological Seminary of Andrews University were students at these extension schools.

Dr. Blincoe reports that the ministers, who for the most part serve churches that enjoy unprecedented growth because of the great influx of new members, greatly appreciate the help that they receive through these periodically held extension schools.

Preaching From Longer Passages

Preaching 11 / Steven P. Vitrano

THE textual sermon may involve a sentence or two, a paragraph, or a longer passage such as a chapter or a whole book of the Bible. A sermon involving a longer passage has traditionally been called an expository sermon. I have not used that terminology because whether long or short, the sermon must be an exposition of the text, the text must be analyzed with respect to its unity, organization, and progress—there must be the theme and amplification of the theme. Yet there should be more preaching that develops longer passages. This kind of exposition allows the Bible to speak more for itself, it leads the hearers into a deeper understanding of the Word of God, and it presents the message of the Bible in its wider scope—the “forest” is exposed as well as the “trees.”

Let us consider, for example, a passage from Paul's letter to the Colossians. Beginning with verse 6 of chapter 2 we will work through thirty-five verses to verse 17 of chapter 3 (Col. 2:6-3:17). As I understand these verses, the theme of the passage is in chapter 2 verses 6 and 7 (R.S.V.):

“As therefore you receive Christ Jesus the Lord, so live in him, rooted and built up in him and established in the faith, just as you were taught, abounding in thanksgiving.”

The following verses are an amplification of this theme. Verses 8-15 have to do with the philosophy and theology of the Christian. Verses 16-23 deal with the ceremonial practices of the Christian. Chapter 3, verses 1-14 have to do with the ethical life of the

Christian. And verses 15-17 constitute the conclusion with an emphasis on joy, rejoicing, and thanksgiving. An outline for this sermon might look like this:

Theme: “How to Live in Christ With Thanksgiving”

Introduction:

- A. As you received Christ so continue in Him (Col. 2:6).
- B. Be rooted and built up in Christ (v. 7).
- C. Be thankful (v. 7).

- I. The philosophy and theology of the Christian centers in Christ (vs. 8-15).
 - A. Do not be deceived by false philosophy that is based on human tradition (v. 8).
 - B. True philosophy centers in Christ (vs. 9-15).
 - 1. The fullness of God dwells in Christ.
 - 2. In Him we come to fullness of life.
 - 3. In Him we are circumcised spiritually.
 - 4. In Him we are baptized.
 - 5. In Him we are raised from the dead.
 - 6. He freed us from the bond of sin and triumphed over all.

- II. All ceremonial observances of the Christian must center in Christ (vs. 16-23).
 - A. All observances with respect to food and drink and festivals or a Sabbath must center in Christ, because He is the substance of which they are the shadow (vs. 16, 17).
 - B. All claims with respect to supernatural revelations and practices that pertain thereto must hold fast to the Head from whom the whole body is nourished (vs. 18, 19).
 - C. All observances of rules that are based upon human precepts are useless (vs. 20-23).

- III. The life of the Christian is lived in keeping with its focus—the mind is set on things above (chap. 3:1-14).
 - A. What is to be put off (vs. 5-11).
 - 1. Immorality, impurity, passion, evil desire, covetousness, anger, wrath, et cetera (vs. 5-10).
 - 2. Discrimination of persons (v. 11).
 - B. What is to be put on (vs. 12-14).
 - 1. Compassion, kindness, lowliness, meekness, patience, et cetera (vs. 12, 13).
 - 2. Above all put on love (v. 14).

Conclusion:

- A. Let the peace of Christ rule in your hearts (v. 15).
- B. Be thankful (v. 15).
- C. Let the Word of God dwell in you fully as you teach and rejoice (v. 16).
- D. Whatever you do, do in the name of the Lord Jesus, giving thanks (v. 17).

Sermons such as this are to be found all through the Bible. True, some portions of the Bible are more fruitful than others in yielding a sermon like this, but there are great passages in both the Old and the New Testaments that are waiting to be preached. Your ability for sermon construction under the guidance of the Holy Spirit is what is needed for them to be “delivered.”

There is another kind of textual sermon that must not be left unmentioned. It is called the *homily*. In the homily, the sermon develops as a line-by-line, sentence-by-sentence, verse-by-verse commentary. In this way the text is left just as it is. It is not structured or analyzed in order to produce a coherent outline. Many great sermons have been preached in this way because the passage had a coherence and structure that became obvious as the sermon was preached. An argument in favor of this kind of textual sermon is that it is the most faithful to the text, and it is simple—you just deal with the text as it is.

But herein lies a danger. Its "apparent" simplicity is deceiving. Moreover, if what we are after is some kind of "purity" as far as the treatment of the text is concerned, why not just read the text and sit down, or better yet have the people read it and save the time that it would take to read it in public? How often have you heard a "homily" that was nothing more than a translation of the text into the vernacular? Even this need not be done today, with the new "living" versions of the Bible so readily available! A comment by W. E. Sangster in his book, *The Craft of Sermon Construction* (Baker Book House, 1972), is worth noting at this point.

"A generation ago it was not unusual for minor comedians to lampoon this kind of preaching. Avoiding, with proper reverence, any reference to the Bible, they would take their "passage" from history, or folklore, or a nursery rhyme, but imitate with no little skill the unctuous manner and sententious verbosity of the unprepared preacher.

"I remember hearing one of them 'expound' old Mother Hubbard. Bits of his droll mimicry float to me down the years:

"'Mother Hubbard, you see, was old; there being no mention of others, we may presume she was alone; a widow—a friendless, old, solitary widow. Yet, did she despair? Did she sit down and weep, or read a novel, or wring her hands? No! *She went to the cupboard*. And here observe that she *went* to the cupboard. She did not hop, or skip, or run, or jump, or use any other peripatetic artifice; she solely and merely *went* to the cupboard. . . .

"'And why did she go to the cupboard? Was it to bring forth golden goblets, or glittering precious stones, or costly apparel, or feasts, or any other attributes of wealth? *It was to get her poor dog a bone!* Not only was the widow poor, but her dog, the sole prop of her age, was poor too.'

"There is enough truth in this foolery to make any serious craftsman solemnly resolve that when, in preaching, he sets out to expound a passage, he will do it with such complete preparation that not even the echo of these caricatures will sound in his people's ears." (Used by permission.)

Without adequate preparation, a homily can sound very much like an "exposition" of "Mother Hubbard." Unfortunately, we hear too much of this kind of "textual" or "Biblical" preaching. It takes a great deal of preparation and study to preach a sermon that is simply a sentence-by-sentence commentary upon the text. It may fall flat because it has no structure or it may be confusing rather than illuminating because it is not "coherent."

"Like the Door Upon Its Hinges"

From page 25

but it can become an educational center for the community. The General Conference Health Department has been flooded by requests for information on meatless cooking. Adventists have an expertise in this area that comes from years of personal practice. What a tremendous opportunity for every Adventist church to become a community center where people can come to learn how to cook without meat. Just as we were ready with the Five-Day Plan when the Surgeon General's report was first publicized, we should be prepared from our years of experience to teach vegetarian cooking now that there is such great interest.

The community's interest extends far beyond learning how to cook without meat and how to stop smoking. In this age when children are not generally being taught the moral principles on which our nation was founded, when homes are being broken up at a higher rate than ever before, we can take our know-how based on such books as *Child Guidance* and *The Adventist Home* and share God-given insights with our neighbors. Adventist churches should be known as centers for family counseling.

People today want help. They're searching for answers to problems that government and society can't seem to solve. They're listening intently for a voice of moral authority. What a tremendous opportunity for Adventist evangelism. And what are we doing? The picture God gives us through His prophet is that we are coming and going like "the door upon its hinges."

It's time to realize our Adventist advantage and potential. It's time to take seriously God's call to get away from so much sermonizing and to spend more time training our members to work the works of Him who sent us.

But just formulating more plans and programs is not the answer. We are told clearly that "there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times" (*The Great Controversy*, p. 464). Our first work and greatest emphasis ought to be devoted to earnestly searching our hearts and lives, confessing our sins, and yielding ourselves fully to the infilling and power of the Holy Spirit. Only when Adventist church members have come into a true love relationship with Jesus and have removed the obstacles to the reception of the Holy Spirit will they be fully motivated to work for their families and neighbors. We must experience it before we can share it. The minister's first work must be to lead his church in this kind of revival experience. Then to keep the revival fires burning the whole church must go to work.

However, we must get our own priorities straightened out. Careful study of God's plan will show us where to put the emphasis—on the training of our members and then the education of the public.

Progression or Regression?

KENNETH OSTER

THE Western world is being completely brainwashed by slogans and concepts of the business and commercial establishments. Business magazines and commercial and industrial reports are replete with charts and graphs. The progress and prosperity of a corporation are carefully drawn on a graph, starting at the bottom left and proudly approaching the upper right-hand corner as they report ever-increasing rates of income or output. "Bigger and Better" could well be the slogan of any manufacturer. Any drop in the upward trend is analyzed and remedied quickly with concern.

Ask yourself seriously if you can really measure your standing with God in the same way. The materialistic age of which we have almost inextricably become a part, has robbed us, I fear, of a far more lasting and satisfying experience. Consider for a moment the life and outlook of the apostle Paul. Before his conversion, as a young member of the Sanhedrin, he had just about reached the pinnacle of popularity and success. He not only was consenting to the stoning of Stephen (Acts 8:1), but prided himself in persecuting to death (chap. 22:4) those who differed with him. He was verily a "Pharisee, the son of a Pharisee" (chap. 23:6)—about the highest status of which one could boast in his

day. He seems to have arrived at the high point on the graph of progress. One could hardly go higher.

Then Christ came into his heart and a different perspective seems to have dominated his thinking and his self-evaluation. As time passes and his walk with Christ becomes more intimate, he sees himself, not at a higher plane than he first had imagined, but humbly declares, "I am the least of the apostles, that am not meet to be called an apostle" (1 Cor. 15:9). He gives as his reason for this posture, the same fact that formerly had made him think so highly of himself.

About five years pass. How does Paul consider himself now? Has the graph of progress broken out of the top in his striving to outdo himself and others? No, indeed. He has already admitted that he was not even worthy to be considered an apostle, but how does he rate in comparison with the "saints"? He plainly considers himself "less than the least of all saints" (Eph. 3:8)! Our present-day materialistic concept of progress finds no place in his philosophy.

Another year passes and his progress, as it might be judged by modern business executives, continues the downward trend until it reaches an all-time low in his life. In writing to Timothy, he has advanced to the position of "chief" of sinners (1 Tim. 1:15)!

How consistent his thinking is

with the teachings of Scripture. Christ plainly said that "every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 18:14). Jeremiah cuts right into the heart of our competitive spirit thus: "Seekest thou great things for thyself? seek them not" (Jer. 45:5).

Paul's humility and consequent greatness finally reaches the peak on the graph. We see him in the lonely dungeon, awaiting execution. He feels keenly that loneliness; even Demas has forsaken him. He was so cold that he pleaded for his cloak, urging, "Come before winter." What a seemingly humiliating way for this soldier of the cross to end his life! Yet how truly exalted according to heaven's scale of values.

Is it possible that Ellen White really meant what she said in *Testimonies to Ministers*, page 318? "The thought of seeking to become the greatest should never come into our minds." How do we correlate a statement like this with our highly competitive system?

The apostle Peter pleads "humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (1 Peter 5:6). Conforming to the materialistic world's methods of measuring success is not God's way. Here is certainly an area where we, as fellow laborers in the Seventh-day Adventist ministry, need to be "transformed by the renewing of your mind" (Rom. 12:2).

Kenneth Oster is the director of the Middle East Union special religious research team.

Missing Reference

A reader has called my attention to a missing reference in the January installment of my article, "Music—How It Affects the Whole Man." I refer to the statement on page 17 in the second column, which states that Ellen White predicted the recurrence of dance music in our meetings. The reference should be *Selected Messages*, book 2, pages 36, 37. This reference is a letter written to Elder and Mrs. S. N. Haskell in reply to his report of the events which took place at the camp meeting in Muncie, Indiana, September, 1900. There are several eyewitness accounts of this camp meeting on record.

One such report by Mrs. S. N. Haskell is published in a book by Mrs. Ella M. Robinson, granddaughter of James and Ellen White, entitled *S. N. Haskell, Man of Action*, published by the Review and Herald Publishing Association. On page 168 of this book Mrs. Haskell's description includes these words: "They [the vocal and instrumental group] play dance tunes to sacred words." Mrs. White's reply includes not only a condemnation of the methods used, but also a prediction of future recurrence, found in *Selected Messages*, book 2, pages 36-39.

H. Lloyd Leno
College Place, Washington

December Issue

Congratulations on the increasing improvements in *The Ministry*. The article on page two of the December issue, "The Tyranny of Things," is worthy of a reprint in the *Review*. Every SDA family needs that message from Elder Spangler. Let me urge that this be done.

Elder Van Dolson's "Dare to Study Daniel" is a good reminder to all of us to look into Daniel again and again! Note the third line in his little "parody"—"Dare to search for something new." I wish it read "Dare to search for hidden truth" because it is there, as well as elsewhere in the Book. Truth is both old and new, you know.

Ernest Lloyd
Deer Park, California

"Made Me Think"

The center spread article (December, 1973) by Dr. T. E. Wade, "'No Man Might Buy or Sell,'" made me think. I am reminded by it of a dry cleaner's ad on a clothes hanger that I saw years ago, "Revelation Cleaning and De-

cidedly Different." The suggestion that the words, in addition to the economic meaning most frequently associated with them, may also have overtones not usually heard—worship, and religious and spiritual implications involving one's change of his religion—provoked me to rethink the familiar topic.

Having done that, I agree with Dr. Wade. There is much validity to his thesis. It has already answered for me a number of longstanding puzzling questions, particularly in the conjectured details of prophetic fulfillment. I can think of several Bible and Spirit of Prophecy statements in support of this view not mentioned by the author.

E. Robert Reynolds
Riverside, California

Feed the Flock Without Holding the Bottle

Your editorial on the "Absentee Pastor" (September, 1973) is an interesting one and, I think, very clearly points out one of our major problems, that of *too much* dependence upon the pastor.

If I read the Bible and Ellen G. White correctly we need to be developing our thinking processes by study, prayer, and meditation. This is to prepare us for the time when we have to stand on our own two feet, make our own decisions, and to use the old phrase, "stand up and be counted."

If our pastor's time were not so cluttered up being errand boy for everyone from the conference president on down, he'd have time to minister to the spiritual needs of the people, and the rest of the trivia and inconsequencia would take care of itself.

As an example, a member I know of has insisted that the pastor advise her on trading cars. This sounds rather silly to me, but things like this happen all the time, and all too often pastors feel that this is part of their job, perhaps flattered that they should be leaned upon for judgment in this area, and so the responsibilities are added, perhaps unconsciously and unintentionally.

Then, there is the pastor who has the idea of "Thou shalt not do anything without my permission or unless I am there!" and as a result is enroute from Dan to Beersheba and everywhere else in the district, assuming responsibility that clutters his time, his mind, and his availability. Somewhere between the member who must be nursemaided and the authoritarian approach is a happy medium where a minister will be available to feed the flock, without holding

the bottle for them, and get the job done he was ordained to do.

In the more than fifty years I've lived in this district we've had all kinds, and we've had to live with the mistakes, as well as the accomplishments, of the pastors who are transients at best. It is my observation that when the pastor is ministering to the spiritual needs of the people the laity will tend to assume more of the physical responsibility and thus relieve him so he can accomplish more. On the other hand, he who wants to "run things" usually ends up *doing* them, as well, and is so busy he can't do much administering. Unfortunately, the emergencies get caught in the crossfire, and someone suffers for it.

I think that as time goes on we need to develop more self-sufficiency within the local church against the Time of Jacob's trouble, when we'll all have to think for ourselves and the relationship between each of us and God is strengthened to the point it becomes a life line.

Bob Forman
Monmouth, Illinois

Worth a Thousand Words

The picture on the cover of the February issue of the *Ministry* certainly is illustrative of the saying, "One picture is worth a thousand words." A minister cannot but look at the picture and realize that all of his help and strength comes from the Word of God.

E. F. Reifsnnyder

Simple Solution

Thank you for the very meaningful editorial in the July, 1973, *Ministry*, entitled, "Lonely People in a Lonely World." In discussing the plans of taking visitors home to Sabbath dinner you indicated the *group* and *individual* approach. My observation is concerning the individual approach.

Our church follows the *individual* approach. To solve the problem you mentioned: no visitors, too much food left over. We simply have the folks who came prepared for visitors *invite another, lonely* fellow-member home instead. It is surprising how many members do not really know one another!

Donald D. Stephan
Harrisburg, Pennsylvania

Likes the Changes

I've been wishing to say that I *like* the changes you folk have made in *The Ministry* magazine. Keep the good work going!

E. Irvin Lehman
San Francisco

recommended reading

***The Gospels in Current Study*, Simon Kistemaker, Baker Book House, Grand Rapids, Michigan, 1972, \$2.95.**

This book represents an attempt by an Evangelical to synthesize and evaluate the more prominent recent scholarly studies on the four Gospels. The author, who is an associate professor of New Testament at Reformed Theological Seminary in Jackson, Mississippi, summarizes and assesses contemporary scholarly discoveries and views regarding these important Christian documents in six concise chapters. It is a very readable and informative survey of present-day investigations and their significance from a conservative stance.

The chapter on Manuscripts consists of three sections dealing respectively with the Gnostic library found at Nag-Hammadi, Egypt, in 1946, the Dead Sea Scrolls found in 1947 and more recently, and papyri discovered since 1931. Among the Nag-Hammadi documents attention is given to the so-called Gospel of Thomas, which contains 114 sayings attributed to Jesus, about half of which are identical with, and doubtless derived from, our canonical Gospels. An attempt is then made to assess the bearing of the Qumran documents on New Testament studies, particularly as they may relate to the Gospel of John.

With regard to the papyri, the main emphasis is on the discovery of such New Testament manuscripts as the Chester Beatty Biblical Papyri, and the more recent Bodmer Papyri, though some notice is given to the value of nonliterary documents for the study of the Greek of the New Testament. The Biblical papyri are the earliest extant witnesses for the text of the New Testament documents.

The flood of recent English versions has made even laymen aware of textual variants in the manuscripts. Hence the need for some introduction to the science of textual criticism, which this book gives in a mere five pages. Even so, mention is made of a few of the prominent textual problems created by the differences in manuscripts, such as the ending of Mark, the story of the woman taken in adultery, the doxology of the Lord's Prayer, the story of the angel troubling the waters of the Pool of Bethesda, and the trinitarian passage in 1 John 5:7.

The author also gives a brief notice to the synoptic problem, which concerns an explanation of the complicated combination of similarities and divergencies between the accounts of the first three gospels. Some attention is given to the de-

velopments in Source, Form, and Reduction Criticism and a brief evaluation is presented.

The modern search for the historical Jesus is especially dealt with. The German scholar, Rudolf Bultmann, felt that we can know very little about the real Jesus of Nazareth of the first century. Bultmann wrestled with the question: "How must we interpret the Bible in our scientific age?" For him the universe is a closed system in which a nexus of cause and effect holds sway. Hence he denied the possibility of the miraculous, feeling that this element must be "de-mythologized" to make the gospel message meaningful to twentieth-century man.

Kistemaker evaluates Bultmannianism from the point of view of an Evangelical, then proceeds to give some attention to the "New Hermeneutic" and the "New Quest for the Historical Jesus" by the post-Bultmannians.

The author is now ready to deal with each of the Gospels separately—the author, characteristics, purpose, and emphasis of each. The final chapter is devoted to three of the outstanding theological themes of the Gospels: the Son of man, the Son of God, and the resurrection. The significance of each of these is assessed. Surprisingly, one of the chief themes of Jesus' teaching—viz., the kingdom of God—finds little place in this book.

The brevity of the volume makes it impossible to deal adequately with some of the current views on the Gospels. Nevertheless, the minister will benefit from being brought up-to-date by an examination of some of the more prominent trends in the study of the Gospels.

Walter F. Specht

***Why Conservative Churches Are Growing*, Dean M. Kelley, Harper and Row, 179 pages.**

This book should be read and carefully studied by all ministers and church leaders who pray and long for a revival and reformation in our own church.

As a result of his research, the author maintains that churches that have become lax in their discipline and demands upon their members are weak and losing out. On the other hand, churches and societies that doctrinally may make little or no sense at all are growing, apparently due to the fact that they impose strict discipline and make heavy demands upon their adherents. Examples cited include Mormons and Jehovah's Witnesses. The author maintains, however, that "renewal does not take hold unless

it is embodied and lived out by a particular group, who show the way to a stronger faith by following it themselves." "What costs little accomplishes little." "The greater the effort desired, the greater the effort required to achieve it. And there is no effect greater than the enlistment of men in the service of *meaning*—what some would call the saving of souls—if it were easy it would not be salvation."

The book is replete with thought-provoking ideas that demand serious and considered study by the minister and church worker who desire to build a stronger, Spirit-filled church.

Jeremia Florea

Writing for Insight

Our special thanks to those pastors who are beginning to write for *Insight*. If writing is one of your gifts, send for our "Information for Writers" and tell us topics you might like to treat.

We are interested in the possibility of a new series to be entitled "The Hardest Decision I Ever Had to Make." Emphasis should be on the problem and how God showed you what to do. Keep in mind the youth slant. Copy should be three double-spaced pages.

How-to topics of interest right now include the following: How to Get (Stay) Out of Debt . . . Relate to an Unfair Person . . . Experience Righteousness by Faith . . . Enjoy the Sabbath . . . Control Your Language (or Temper) . . . Forgive . . . Be Liked by Others . . . Cope With Inadequacy . . . Handle Loneliness (Fear) . . . Practice the Presence of Christ . . . Relate to the Bereaved. How to's run from 700-1,000 words, are 1-2-3 specific with instruction, frequently employ some anecdotes.

We require good writing as well as good content. Be sure to study how *Insight* handles its material as well as obtaining the "Information for Writers."

Mike Jones, Editor
Insight

shop talk

Rolodex Files

Rolodex 4" by 6" card files are still available at substantially reduced prices through Institutional Services/ESDA. Current prices are as follows:

Rolodex V546 (500 card capacity) with 40 division alphabet guides but without cards	\$21.25
Rolodex V106 (1,000 card capacity) with 40 division alphabet guides but without cards	28.00
Rolodex blank insertable guides—set of 50	6.50
4" by 6" cards, printed or plain (per thousand)	13.00
National #84-361 multi-ring visible binder with set of ten insertable dividers	4.25

Orders should be placed through the General Conference Ministerial Association, 6840 Eastern Avenue NW., Washington, D.C. 20012. Brochures outlining the uniform file plan recommended by the Ministerial Association are also available.

External Revenue

I work for the Department of Internal Revenue. Yes, I am the chap that everybody loathes. I go over your income tax return.

The other day I checked a queer return. Some guy with an income under \$5,000 claimed he gave \$624 to some church. Sure, he was within the 50 per cent limit—but it looked mighty suspicious to me. So I hopped a trolley and dropped in on the guy. Asked him about his "contributions."

I thought he'd get nervous like most of them do, and say that he "might have made a mistake." But not this guy! He came back at me with that figure of \$624 without batting an eyelash.

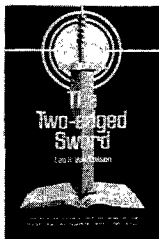
"Do you have a receipt from the church?" I asked, figuring that would make him squirm.

"Sure," he said. "I always drop them in the drawer where I keep my envelopes." And off he went to fetch his receipts.

Well, he had me! One look at the receipts and I knew he was on the level. So I apologized for bothering him, explaining that I have to check up on deductions that seem unusually high. And as we shook hands at the door, he said, "I'd like to invite you to attend our church sometime."

"Thanks," I replied, "but I belong to a church myself."

"Excuse me," he said, "that possibility had not occurred to me." As I rode the trolley home, I kept wondering what he meant by that last remark. It wasn't until Sunday morning when I dropped my usual quarter into the collection plate that it came to me. (Courtesy of *Vermont Informant*.)



Help in Finding the "Right" Text

In working with people, no tool is so effective in bringing them to a decision or meeting their problems as the two-edged sword of the Word of God. A newly published sixteen-page booklet designed to fit in your Bible is now available for this purpose through the Review and Herald Publishing Association.

Prepared by Leo Van Dolson, the booklet entitled "The Two-edged Sword" lists the "right texts for the right time." Texts that give positive answers in meeting objections and excuses people give for not becoming Christians, texts that bring encouragement and comfort, and texts on doctrinal subjects are included.

This should be a handy pocket reference for use of both ministers and laymen in visitation, and for on-the-spot Bible answers at those unexpected moments when special opportunities to witness come our way. Individual copies are twenty cents each.

Big Issues Evangelism Sermons Available in Cassette Form

A beautiful new album of ten Big Issues sermons in cassette form is available from the Southern California Conference Adventist Book Center, P.O. Box 969, Glendale, Calif. 91209. Price \$20 postpaid.

The cassettes include the lectures by D. A. Delafield and the voices of John Todorovich, Leslie Hardinge, and John Osborn. This quartet of ministers participated in the clinic feature and the question and answer periods during the Big Issues pilot program in the Vellojo Drive church in Glendale.

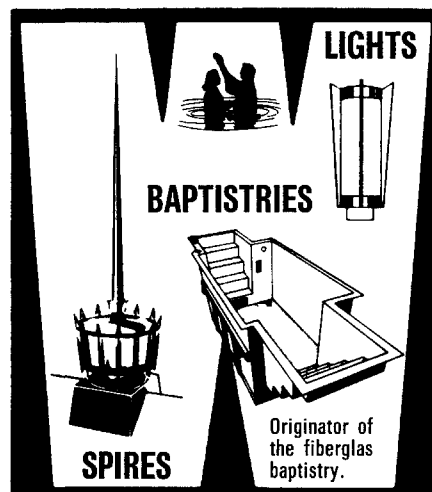
By now you have probably received the 1974 Spirit of Prophecy Day program material. It contains additional information about the actual operation of a Big Issues evangelism program in your local church or hall.

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Correction: Two manuscript lines were inadvertently omitted from the article, "Skull 1470," part 1 (April, 1974), by Edward Lugenbeal. Page 16, column 1, beginning with line 26, reads: "but a major factor was that man first evolved his large brain and that this then led to the emergence of the other distinctively human features." It should have read: "but a major factor was that these finds did not support the prevalent bias toward thinking that man first evolved his large brain and that this then led to the emergence of the other distinctively human features."

We regret this error, which made it appear that the author supports the evolutionist position, and we recommit ourselves to the creationist position. **THE EDITORS.**

news briefs

Pope's Representative Joins In Service for Unity With Anglicans, Free Churchmen

LONDON—More ecumenical history was made in Britain during a Week of Prayer for Christian Unity when the recently appointed Apostolic Delegate, Archbishop Bruno Heim, attended a joint service with Anglicans and Free Churchmen.

The service, in which Holy Communion was celebrated, according to the rites of the three groups, was held at the Anglican parish church of Saint Andrew's in the north London district of Stoke Newington.

One observer described the presence of the Pope's personal representative as a "friendly gesture by the Holy See," adding:

"The service is unprecedented in all sorts of ways, and the appearance of Archbishop Heim in this role is rife with symbolism. It can be taken as a most friendly gesture by the Holy See toward the Church of England, or as mute encouragement to British Roman Catholics to be bolder in their ecumenical outlook."

Spain Amends Stiff Law on Conscientious Objectors

MADRID—A new Spanish law will enable jailed conscientious objectors to military service to serve their sentences and then go free without fear of rearrest for the same offense. Madrid Radio said a group of thirty-one conscientious objectors has already been released from Cadiz Prison in southern Spain, and that 150 more are expected to be released shortly. The new law does away with consecutive charges and sentences for continued refusal to serve in the armed forces.

Sunday Closing Hearings Stirs Controversy

TORONTO, ONTARIO — Ontario Justice Secretary George Kerr was told here that a law enforcing stores to close on Sundays would be "rank economic discrimination" against Seventh-day Adventists, Jews, and other groups who observe "other" Sabbaths. Mr. Kerr, who is sounding public opinion on the thorny problem of supermarkets opening on Sunday, held his first public meeting on the subject in the provincial capital.

Roy Adams, a Seventh-day Adventist minister, said the only pressure for Sunday restrictions comes from religious groups. "Religion should never be legislated, no matter how subtle the approach," he said.

A student, Cheryl Roth, 19, said her parents' shoe store would be ruined by such legislation. She said they observe the Sabbath from sunset Friday to sunset Saturday by remaining closed. Most of the store's business is done on Sunday.

There were an estimated 300 persons at the meeting and most apparently favored Sunday closing. The provincial government, in its study of the possibility of making Sunday the common "pause" day, is trying hard to keep religion out of the discussion. The legislature does not have the power to pass laws restricting commercial activity on religious grounds.

Buddhist Chaplain Appointed at a Methodist University

WASHINGTON, D.C.—United Methodist-related American University here has appointed a part-time Buddhist chaplain to its student ministry staff—Bhante H. Gunaratana, an ordained monk who is general secretary of the Washington Buddhist Vihara Society.

One of the first Buddhist chaplains to launch student ministry work in the Washington area, Mr. Gunaratana will give instruction at the university in "beginning meditation," provide individual counseling, and conduct daily meditation sessions.

His appointment to the university's chaplaincy staff (which includes Methodist, Episcopal, Presbyterian, Lutheran, Roman Catholic, Greek Eastern Orthodox, and Jewish chaplains) is significant, according to Prof. David F. T. Rodier of the department of philosophy and religion.

It represents recognition by the university community, he said, of both the need to minister more adequately to the religious needs of foreign students there, and also to the increasing number of American students who are interested in, or committed to, the major non-Western religions.

Anger From Terminal Patient a Problem for the Clergyman

SPRINGFIELD, Mass.—The terminally ill patient, whether resigned to his fate, hostile, or withdrawn, often offers the most difficult counseling problem for ministers. More than 400 United Church of Christ clergymen from fourteen Eastern States traveled to the Old First Church of Christ here for a two-day conference on "Facing Death."

A psychiatrist warned them that their own emotions could prevent them from dealing properly with a dying patient.

"They may want to die in anger," suggested Dr. Elisabeth Kubler Ross, "and that's your problem if you can't accept it." Dr. Ross is medical director of the Family Service and Mental Health Center of South Cook County, Chicago Heights.

She said many ministers are unable to deal honestly with dying patients who express extreme anger or hatred of God. Rather than discouraging such talk, Dr. Ross said, ministers should encourage the patient's true feelings to come out.

At some point, many patients will undergo a "Why me?" stage, Dr. Ross said, and they will direct their anger at doctors, nurses, and the clergy. "You should really help those patients to be angry," she explained. "Rage and anger is a blessing, not a curse. If you are a real minister to the dying patients, you have to accept it."

She told the story of one dying boy who was hostile and withdrawn. Dr. Ross said she noticed he constantly stared at a wall full of colorful get-well cards. "I'd be pretty angry, too, if my friends sent me get-well cards when they knew I was dying," she said.

Dr. Ross told the ministers that patients should never be forced to face a terminal illness if they prefer to avoid the reality. But she also advised them not to play along with a patient's fantasies, because "deep down inside, they know the truth." Hopefully, dying patients will pass through a series of psychological stages, and eventually accept their fate peacefully, she explained. "Death is a terribly noble part of life," she commented. "It's only a nightmare if you make it one."

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