



# the Ministry

NOVEMBER 1974

"It is only in Christ  
that a  
marriage alliance  
can be safely  
formed."

-The Ministry of Healing, page 358.

# "I'll Do All I Can"

EVERY twenty-four hours, 50,-000 new people are born in the nation of India alone. If present conditions continue, the majority of these will mature, marry, have children, grow old, and die and never hear the name of Jesus.

Traveling in Karnataka State in South India one day, I asked three young men on the road if they had ever heard of Jesus Christ. They shook their heads and responded, "Nobody by that name lives in any village around here."

As many as 300 million people in India may never yet have heard the story of Jesus. And this is a land where the Constitution guarantees to all freedom to practice and propagate their religious faith. Recently a few states passed legislation restricting the freedom of the people to change religions, but the High Court of the state of Orissa struck down the first test case of these laws which was brought before it.

Few lands permit Christian believers to propagate their faith as openly as India today. Still, tens of thousands of villages have yet to hear the story of the cross.

In previous decades the work advanced with great difficulty in India. Results were often discouraging and conversions were few. But the Holy Spirit has changed all that in recent years. During 1973, more than 10,000 were baptized into the remnant church in India. This was more than double the previous year.

Had our church in India the financial resources of more favored lands, this could have been 100,000 and more. Hundreds of thousands in India's villages and towns are willing to accept Christ as their Saviour today. Multitudes would delight to keep the commandments of God and prepare for the coming of Jesus if only the message could be brought to them. Hinduism is losing its hold on the hearts of millions. Will they find Jesus as the answer to their soul's hunger?

Our evangelists plead that if only we had the wholehearted support of the world church, by the grace of God we would raise up

new congregations of believers in every city and village.

The crisis situation the church faces in India can be duplicated in many other lands in Latin America, Africa, and Asia. The rapid growth of the church today is largely in the poverty areas of earth. When such growth takes place, where great opportunities face us and our great challenges are being met, the financial resources of the church are stretched beyond measure.

The Holy Spirit is directing in this rapid growth of the church in these lands. We pray for the outpouring of the Spirit. Should we not then be willing to follow where He leads and place our means at His disposal for the work in these lands?

Years ago during a crisis in world missions, ministers and

church members were urged to sacrifice one week's income in a special offering. This developed into the Week of Sacrifice Offering.

Today we face a new crisis. A crisis of success. It is harvesttime. Multitudes can be gathered into the church if we will cooperate with the heavenly agencies today.

We believe the second coming of Jesus is near. We pray for it, we long for it, but we will not look upon the face of Jesus when multiplied millions are still in darkness never having heard of the One who loved them enough to die for them.

Let us speed His coming by the way we give for the Week of Sacrifice Offering this year. Let us meet the crisis we have in India and other lands by responding, "Here am I, Lord. I'll do all I can." And may our prayers go with our gifts.

D. R. Watts, *President*  
*South India Union*

## Care of the Flock

A LETTER from a retired minister, now an active member of a church with between 300 and 400 members and still called on to preach although he is approaching 80 years of age, expresses the burden he carries for the care of the members. He finds it hard to understand why there should be so many within the church who seem worldly and indifferent to the need of real spiritual growth. As he puts it, "It is hard to believe that such a condition could exist in the church in the light of all the signs we see today of Christ's coming."

Obviously a partial solution to the problem, at least as he expresses it, is "for our pastors to visit the homes of the flock." This he feels is often neglected. He says, "Our membership has grown to such an extent that many pastors feel that the task of visiting is too great, so they hold an office at the church with the understanding that members may call upon them. The sad part is that those who need help seldom come."

Later in his letter he reports his own experience. "I have spent a lifetime as pastor in our churches, and I have found it is possible to visit all the flock at least once a year by budgeting my time. This can be done with a membership of 500, and when the membership is larger, the associate pastor helps to make it possible. Spend the morning hours in study, and the afternoons and evenings when possible in visitation. Suppose three visits are made a day. In a church of 500, counting three members to a family, within a period of 167 days all the flock have been visited. Of course, some may require many visits."

Ellen White makes it very clear that personal visitation in the homes of the people is extremely important if they are to be made ready for the coming of Christ. This is not an option, but an imperative. Our good brother quotes the following:

"If one entering upon this work chooses the least self-sacrificing part, contenting himself with preaching, and leaving the work

of personal ministry for someone else, *his labors will not be acceptable* to God. Souls for whom Christ died are perishing for want of well-directed, personal labor; and he has mistaken his calling who, entering upon the ministry, is unwilling to do the personal work that the care of the flock demands."—*The Acts of the Apostles*, p. 527. (Italics supplied.)

"He should enter the different families, and carry Christ there, carry his sermons there, carry them out in his actions and his words. As he visits a family he should inquire into their condition. Is he the shepherd of the flock? The work of a shepherd is not all done in the desk. He should talk with all the members of the flock, with the parents to learn their standing, and with the children to learn theirs."—*Testimonies*, vol. 2, p. 618.

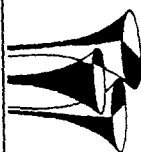
The letter from this retired pastor closes with the appeal, "Our pioneers were faithful visitors, let's revive the program."

Pastors who are truly successful, in terms of seeing real spiritual growth among the members, are those whose personal concern leads them into members' homes. This is God's method. It is God's plan. Every effort to short-cut the program by eliminating such personal labor shows up spiritual degeneracy on the part of both ministry and people.

Good preaching is also essential, and this requires hours of personal study and devotion, but good preaching is most effective in the lives of those with whom the dedicated pastor has had intimate contact in the home. It is then that the messages from the pulpit find most intimate lodgment in the soul.

According to the inspired statements above, those who are unwilling "to do the personal work that the care of the flock demands" have mistaken their calling. These are strong words and should be taken seriously by every pastor. In the light of the great need, we must surely underscore personal care of the flock as one of our first priorities in seeking "to make ready a people prepared for the Lord."

O.M.B.



# the Ministry

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## IN THIS ISSUE

One of the most time-demanding problems facing our pastors today is that of attempting to patch up broken homes. In this instance, an ounce of prevention is worth far more than the proverbial pound of cure. Dower and Hegstad present suggestions designed to aid the pastor in this ministry of preventive care. Arturo Schmidt reports on the impact of the International Congress on World Evangelization and its response to the tremendous challenge offered by the non-Christian world. Read Lloyd's article thoughtfully, as it contains significant concepts for Adventist evangelism. In the Health Evangelism section Bettie challenges us to take another look at our hospitals' purposes and objectives and Kay draws our attention to Thanksgiving in By His Side.

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# How to Revive the Adventist Home

ROLAND R. HEGSTAD

WHAT is the condition of the Adventist home that we should speak of its revival?

First the good news: Our youth are currently more audacious in witness than they have been in many years. They don't hide their Bibles under their coats. Said an academy principal: "Some Adventist youth are more desirous of being truly Christian than are some Adventist adults."

Our pastors tell me that we have more Bible study in Adventist homes. But perhaps the best news from several pastors, and some of you, is that more of our families are becoming aware that something is lacking, that revival is needed. They are hungering for a commitment that will transcend material concerns. Their hunger should challenge us.

As for the bad news: Our homes have become permissive. Denominational standards often are given only lip service; there is a sad gap between profession and practice. Adults and youth often show loss of confidence in basic religious beliefs.

Other gods have entered our homes. Personal devotion is sporadic; family worship is little observed, and, even where carried on, it seldom involves the whole family. If Bible study is increasing it is as an expression of personal need rather than as a family endeavor. Which suggests another problem area:

Loss of family cohesiveness. Everyone is going his own way, doing his own thing. The most serious consequence is loss of a confiding relationship. Said an Adventist educator: "We have

*Roland R. Hegstad is editor of Liberty and is associate secretary of the General Conference Department of Public Affairs and Religious Liberty.*



more money to spend on each other, but less time, less personal concern."

Another problem of the Adventist home is that it is assimilating the thinking and practices of the society about it. And families about us are in trouble, "trouble so deep and pervasive," said a major report to the recent White House Conference on Children, "as to threaten the future of our nation" (see "The American Family: Future Uncertain," *Time*, Dec. 28, 1970, p. 34)—indeed to threaten all Western civilization.

### Problems of the Home

What are the problems of the home? Here are six of the most significant:

1. Disintegration. More than 2,000 times today in America a judge will rap his gavel and speak two fateful words: "Divorce granted." More than 770,000 couples who stood at the altar and pledged each other their love forever will this year declare family bankruptcy—an 800 per cent increase since the Civil War. America's divorce rate is six times that of Canada; three and one-half times that of England; three times that of France.

And divorce does not end the problem, for in most cases the problem is not in the marriage, but in the persons involved. Second marriages fail more frequently than first. Someone has said, "Some old-fashioned mothers who can remember their husband's first kiss have daughters who can't remember their first husbands." An adult heard a 10-year-old boy in Hollywood tell his girl friend: "I really love you. When we grow up I want you to be my first wife."

2. The transition from a spinning-wheel society to a steering-

wheel society. Sum it up in one word: mobility, which has transformed the family from an "extended" or "kinship" family to an "isolated or 'nuclear'" family. In this context it is not quite so pleasant to recall that our church is often called the "Advent movement."

3. Women's changing role. Her aspirations often now are focused outside the family. Forty per cent of American women are employed (*ibid.*, p. 35). (The percentage of Adventist workers' wives employed runs closer to double that figure.)

4. Affluence and materialism. The affluence of our society has made it easier for families to have more things, which has in turn created an appetite for still more things, thus demanding more income, more work, more family separation. The result is a society where families give one another things, instead of themselves.

5. Weakened societal support for families. Said the chairman of the White House Conference on Children, Urie Bronfenbrenner, a noted Cornell psychologist: "The battle today is not between children and parents; the battle is between society on the one side and families on the other, and we've got to reorder things so that human values can again get some recognition."—"Somebody—Let It, Please God, Be Somebody," in *Time*, Dec. 28, 1970, p. 37.

6. Weakened moral values. Today many think sin is relative, if not fiction. Good and bad are determined by society rather than an unchanging moral standard. God is dead; and man, who left his father's house to go it alone, stands, as Dylan Thomas wrote:

"Too proud to cry, too frail to check the tears,

And caught between two nights, blindness and death."<sup>1</sup>

These, then, are the problems of homes in Western civilization, and Adventist homes tend increasingly to reflect the society about them.

What can we do to revive them?

Yes, we could make God the center of our homes. Yes, we should have morning and evening worship. Yes, we should study the Bible more. But there

is more yet to be done:

Here are three practical steps toward family revival shared with me by educators, principals, teachers, pastors, parents, and students.

### Control of the Television

First, re-establish control of the television set—or sell it. No single medium has been so responsible for introducing the values and nonvalues of the world into Adventist homes. No other medium has done more to rob us of time to witness.

The average American family spends six and one-half hours a day with television. From birth to high school, children spend far more than twice as much time viewing TV as they spend in school. The preschool student has spent more hours with TV before he enters kindergarten than a student spends in four years of college classes.

What does television teach?

A media expert, John R. Hamilton, suggests that our children learn seven lessons from television:

1. It provides an interpretation of life. A set of perceptions, a filter, through which life is subtly distorted. As children listen to sermons, read books, evaluate parental commands, television provides a reference point for interpretation. And that reference point is secular humanism. Or have you noticed that all those happy, harmless TV families are much too occupied enjoying life's adventures to feel a need for salvation through Jesus Christ? If God appears on TV at all, it is on those stuffy Sunday morning talk shows, which also say something to our children. A current TV ad asks: "If you can't trust Prestone, who can you trust?" The implied answer is nothing.

2. TV distorts vocations. Occupations are shown as drudgery, endured to make money for leisure time. Or they are unrealistically glamorized. Is it any wonder that after participating vicariously in such stimulating vocations, youth find real lifework boring?

3. TV cheapens love. Our sons learn about "falling in love at first sight based on a girl's natural-looking eye shadow and a com-

# How to Revive the Adventist Home

mon fondness for mushroom pizza." Our daughters are taught that "passionate love is found before and outside of marriage."—*Vanguard*, April-May, 1973, p. 8.<sup>2</sup>

4. TV conditions children to quickie solutions. It creates a dilemma and then in 30 minutes, minus commercials, neatly resolves it. After years of conditioning to quickie solutions, children become frustrated when real-life problems won't disappear so readily. "Some scholars believe that the campus unrest of the sixties was due in part to the first crop of the TV generation reaching college age and being impatient with the slow machinery of the school administration, the prolonged war in Vietnam, and other delays."—*Ibid*.

The pastor of one of our college churches suggests that conditioning to quickie solutions and immediate gratification has made our youth susceptible to neo-pentecostalism, which seems to offer no lifetime warfare, but instant sanctification, confirmed by speaking in tongues.

5. A related problem is activism. With its fast pace, quick cuts, music to match tempo and artificial level of excitement, TV conditions children to expect a high level of activism and excitement in real life. "Flannelgraphs and storybooks seem pretty dull in comparison."—*Ibid*.

6. TV programs and ads beamed at children encourage greed. Hamilton reports logging 306 ads during 13 hours of children's TV. He summed them up with two words: Greed and materialism.

"I have," he said, "observed children sucking their thumbs while glued with glazed eyes to the friendly television . . . , removing the thumb at intervals long enough to say, 'I want that.'"—*Ibid*.

Condensed from *Revival and Reformation*, Review and Herald Publishing Association, 1974. Used by permission.

Says an Adventist principal: "It takes more to satisfy youth today. They're always asking, 'Is that all?'—it's never enough."

7. TV features phony families. Fathers are incompetents, particularly in child-rearing, where they are bumbling figureheads. Parents are "hapless buffoons," outwitted by their children. Children are never punished physically, but are deprived of privileges, which are restored when their parents later are proved wrong.

Writes Vance Packard in the *Hidden Persuaders*: "All this sly sniping at parent symbols takes place while mother, unaware of the evident symbology, chats on the telephone, content in the knowledge that her children are being pleasantly amused by the childish antics being shown electronically on the family's wonderful pacifier."—Page 140.<sup>3</sup>

I suggested that television also robs us of time to witness. It does more. It subtly conditions us to inaction.

Let's look at Sister TV Addict.<sup>4</sup>

Daily she spends several hours in front of the TV set, identifying with the TV personalities, but she does so with no direct emotional contact with them. As a result she finds herself increasingly isolated from meaningful relationships.

Repeatedly her emotions are aroused—she feels compassion, pity, sympathy. But she fails to act on them, for the situations are not real. They are merely fictions concocted by the script writer for her entertainment.

But the consequences of Sister Addict's failure to act on strong emotions for good are far from entertaining. She is actually inhibiting her ability to respond positively to people, to problems, and to life. What is Laodicea after all but programmed nonresponse?

The process may be illustrated by an incident that took place in the home of friends. The two children were encouraged to act out Bible stories during the meditation period each day. A favorite was the story of David slaying Goliath. The children had a wooden sword, sling, and shield, which they used in dramatizing the encounter. One night the boy, 6, was Goliath; the girl, 10, was David.

Bravely she twirled her sling and hurled an imaginary rock at Goliath's forehead. Slowly he clutched his face and toppled to the floor. Springing to his side, she placed her foot on his chest and raised the sword to cut off his head.

Her little brother looking up, saw her caught up in the excitement of the story, and with a flash of fear on his face said, "Not really, sister, not really."

Each time Sister Addict's emotions are aroused while watching dramas on TV, and she feels motivated to act, she goes through an almost unconscious rationalization: "Not really," something seems to say. "Not really." And she relaxes. Once, twice. Again. Again.

She goes to church on Sabbath. The minister speaks of a new missionary program the church is launching. Volunteers are needed. Sister Addict is stirred. And she responds, just as she has, day after day, week after week, before the TV set, by doing nothing. "Not really," something seems to say. "Not really."

And on some day when fundamental religious freedoms are threatened, responsible spokesmen will seek to arouse the addicts of the world to action. "Act," they will cry, "or freedom will soon be but a memory!"

"Not really," something will seem to say. "Not really."

## Re-establish Family Cohesiveness

A second point. We must re-establish family cohesiveness.

A rock group rode to fame singing a ballad of a runaway daughter. It includes these words:

She's leaving home  
After living alone  
For so many years.

Another group sings of "lonely people in the midst of the lonely crowd."

An academy principal told me of four graduates who came to tell him they hated to go home. Why? At school they had to get up at a certain time, live up to regulations, go to study hall and to bed on schedule. Wouldn't their homes provide relief from it all?

"That's just the point," they told him. "These things tell us that you care about us. Our par-

ents' indifference tells us that they don't care."

Said one of the boys, "Here, there is always a hot meal. At home with Mom and Dad working, I'm lucky to get one hot meal a day."

A graduate student, working on juvenile delinquency, reported at a Wisconsin University sociology seminar that he was having difficulty in collecting data. His project was to telephone a dozen homes around 9:00 p.m. and ask the parents whether they knew where their children were. He said that the first five calls were answered by children who had no idea where their parents were! And sociologists rate family cohesiveness as the top factor in prevention of juvenile delinquency!

I wonder when it will dawn on us that parenthood is a full-time job. It's part of the high cost of loving.

Our children need us to listen to them. After *Time* magazine ran an essay on the American home that said, "Stop, look, and listen to the kids," a college girl wrote a letter that appeared in a subsequent issue:

"I love my parents and I know they love me, but they've ruined my life. Your paragraphs under 'Listen' very well sum up what I'm trying to say. I could never tell my parents anything, it was always 'I'm too busy . . . too tired . . . that's not important . . . that's stupid . . . can't you think of better things? . . . oh, your friends are wrong . . . they're stupid.' As a result, I stopped telling my parents anything. All communication ceased.

"After four . . . years in a . . . girls' school (I did have two or three wonderful teachers) I'm now stuck in a . . . woman's college. Only the best for me! They knew I didn't want to come here, but made me anyway. Their daughter wasn't going to be corrupted! I had already been saved from the evils of early dating and doing things that everyone else did.

"What is the result of this excellent upbringing? I'm 18 years old, drink whenever I get the chance, have smoked pot, and as of a very eventful Thanksgiving vacation,

am no longer a virgin. Why? Was it my parents or just me? I'm so very confused—but who can I talk to? Not my parents. My parents could read this and never dream it was their daughter.

"I have only one important plea to parents. . . . Listen, listen, and listen again. Please, I know the consequences and I'm in hell." (Signed, a college student, Ohio.)

I believe that a confiding relationship with each other and with God must be at the heart of revived homes.

Here is a final suggestion for reviving the Adventist home:

### Teaching and Living Moral Values

Thirdly, we must dedicate our-again to teaching and living the moral values of the Ten Commandments.

Today standards long held are dissolving; cynicism plagues mankind. The result, says Author David Klein, is that the nonreligious parent, or the formalist, has literally no way to influence his child. He is aware of the utter emptiness of no belief at all; yet he can hardly hold up his own life as a model—on the one hand indulging in materialism, on the other, enforcing puritanical morality. How can he teach his children to do right if he cannot justify the right?

I think of the experience of an official of the Urban Coalition who spoke to a group of student leaders from America's foremost colleges recently. He told them to be good kids, not to pop pills or bomb buildings or opt out on responsibility by fleeing to Canada or Morocco.

A student leader from Harvard respectfully asked him: "Why not? On what moral basis are your ethics founded?"

With obvious embarrassment the official replied, "I'm sorry, I don't know."

Ask Adventist youth leaders and educators what one influence above all others costs us the loyalty of our youth, and they will answer: The gap between what parents and pastors teach and what they practice. "The biggest need of the church," an educator told me, "is for consistency in Adventist homes."

Professing one thing and practicing another is a sure cure for a

kid's religious experience: Putting a "stop sign" on the TV set and then coasting through another program or two after the approved one goes off; talking sacrifice and practicing extravagance. Preaching that the Sabbath is for good works and then using it for a good sleep. Upholding the Ten Commandment "speed limit," while living as if the Lord conceded you an extra five mph. Preaching that the Lord is coming soon, and then living as if today is going on forever.

We must teach our children the moral values of the Ten Commandments and be consistent in our witness to them. And then will the hearts of the children be turned to their fathers. And then will our light break forth speedily, and the Ten Commandments will be a hedge about our homes, as the Lord has promised.

One night some years ago my children and I were discussing a number of break-ins in our neighborhood. I left to speak to a PTA and when I returned home went into my son's room to kneel by his bed and pray, as I often did. There I saw his Bible in the window, its open pages propped against the glass.

My wife explained: "After you left, the children continued talking about the break-ins. Douglas got the idea that he would open his Bible to the Ten Commandments and put it in his window so that any robber trying to break into our house would be confronted by the commandment, 'Thou shalt not steal.'"

And I prayed for the faith of a child. And that our home might be a testimony to the neighborhood of what consistent allegiance to the commandments of God truly means.

<sup>1</sup> "Elegy," *The Collected Poems of Dylan Thomas*. Copyright © 1957, by New Directions Publishing Corporation. Reprinted by permission of New Directions Publishing Corporation.

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<sup>3</sup> Copyright © 1957 by Vance Packard. From the book, *The Hidden Persuaders* by V. Packard. Published by David McKay Co., Inc. Used with permission of the publishers.

<sup>4</sup> The following material is adapted from the author's book, *The Mind Manipulators*, The Review and Herald Publishing Association, 1974.

# How Secular Should Adventist Theology Be?

FRITZ GUY/PART 2

*In last month's article Dr. Guy introduced us to two varieties of secularism: (1) intentional secularism, a deliberate, well-thought-out view of things that often takes the form of naturalistic humanism, and (2) practical secularism, the secularism of the man on the street. In order for us adequately to communicate with the kind of world in which we live, we need better to understand contemporary secularism. Its main philosophical ingredients are: Reality, what exists in space and time; knowledge, a matter of empirical fact; the infinite capabilities of humans; and the relativity of value. Because the secular man is reasonably comfortable in his present situation and has no inclination to learn the language of Christianity, the Adventist message must be stated in terms that enable us to reach secularism on its own ground. In doing so we must not forget our Adventist priorities.*

CONTEMPORARY secularism in North America is generally comfortable, satisfied, and confident.<sup>1</sup> This attitude, of course, is fundamentally mistaken. But the best response is not head-on contradiction or (even worse) condemnation. For that is inevitably regarded, not as good news, but as bad news, and nobody is naturally attracted to that. Rather, the Adventist message is most likely to be heard and accepted if it comes as the good news it actually is. If we make the good news clear enough, even the secular mind will listen.<sup>2</sup>

This is not always easy to

*Fritz Guy, Ph.D., is dean of the College of Arts and Sciences, Loma Linda University.*

achieve, however, because it takes much less effort to disagree and denounce than it does to build the bridges of good news that will enable a person to move readily from his comfortable secularism to a vigorous, challenging Adventism. Yet it can be done. And the following examples suggest that it may not be as difficult as it seems to be:

*God is.* This fact is where the good news begins, because it means that human existence is not just a fortunate accident in a mindless universe. You do not just happen to be here; instead, you are part of the fulfillment of a transcendent intention. Therefore there is meaning and direction to your life that cannot be negated by anything that happens to you. And on a larger scale, the same thing is true of humanity as a whole.

*God loves and forgives and claims.* The good news of the Adventist message includes the fact that God loves this world—this messy, confused world—populated by and made that way, by sin-cursed, confused people. Every pagan religion believes that the gods like the good people and reward them for proper behavior. The unique conviction of Christianity is that God loves all people, is willing to forgive their selfish misbehavior, and wants to claim them as His own sons and daughters. So you don't have to earn God's love; it is a gift. The human tendency, of course, is to want to try to earn it, to deserve it, to somehow win it. But this attempt is never finally success-

ful: you can try to base your security and the meaning of your life on the fact that you are good, but you are likely to be forever haunted by the suspicion that you are not really good enough.

*God wants us to actualize His love.* This means that you don't have to stay the way you are. The future need not be a repetition of the past. And this is good news indeed. For it means that you can come closer and closer to the fulfillment of your destiny—not as a result merely of your own effort, but as a result of what God offers. He tells us what His love looks like in the everyday existence of human beings; this is the function of the Ten Commandments, the Sermon on the Mount, and similar instruction. And this comes not so much as a demand, but more as a liberation: not so much as "You must," but more as "Now you can."

Besides telling us what the possibilities are, God gives us the incentive and the ability to actually reproduce His love in our lives. The incentive is the recognition of what He has already done for us. The ability comes from the security we have in His love. Knowing that God loves you, you want—and can afford—to love others, to care and invest yourself for them. To be freed from self-centeredness, self-will, and self-righteousness is a glorious liberation.

*The Sabbath is still part of God's intention for human beings.* This too is good news. The Sabbath means that you don't have to spend all of your life at work, earning money to take care of your



***If we who live in the  
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financial obligations. Here, every week, is a whole day designed to give you time to find out—and be—what you really are: a son of God. Here you can experience and reflect on the presence of God in your life. Here you can put your whole life in the perspective of God's love. The Sabbath is no mere recuperation from, or preparation for, a week of work; the Sabbath itself is life *par excellence*, a celebration of the fact that you belong to God.

The particularity of the seventh day, which comes as a problem to some people, is in fact also good news. For it makes the Sabbath a uniquely powerful experience—as well as expression—of the ultimacy of God's love and will in your life. Since the only basis for the seventh-day-ness of the Sabbath is the fact that "God said so," it is uniquely significant as an acknowledgement of God's right to be sovereign, not only over nature, but also over human beings. The Sabbath is a weekly restatement and re-establishment of your supreme values, your commitment to God's sovereign love as the functional center of your whole existence. This keeps the Sabbath from becoming trivialized, like the typical American Sunday, into a day for tennis, television, and washing the car.

*History is nearing its consummation: Jesus is coming soon.* There is good news here in the fact that you can be sure of the final outcome. It is like being sent in to play in the last few minutes of a football game. Of course you want to play as well as you can;

but the end is not in doubt. You know that you are on the winning side because the game has already been won. The primary significance of the coming of Jesus and the end of the world is not destruction, but victory and deliverance. All that is bad in human experience will be eliminated, and all that is good will become even better.

Then why do we call the Adventist message a warning message to the world? It is a warning—a warning not to "miss the boat," not to ignore the deliverance, not to lose out on the eternal life that is soon to begin.

*The church is God's community.* The good news is the fact that you don't have to "go it alone" as a Christian in a predominantly secular world. You have the company and support of a whole family of brothers and sisters. For the church is people who belong to each other because they share a common faith and therefore have become a community of faith. It is a place where human barriers of all sorts—social and economic, racial and national, educational and professional—can be overcome. And the church is people who love and care for one another in spite of their imperfections. Thus it is a means by which you experience God's forgiving love. It is also a means by which you grow in your understanding of God's Word, yourself, and your service for your Lord.

As we reflect on some of the ways in which the Adventist message is obviously good news, the only surprise is the fact that this

emphasis is not more prominent in Adventist theology.

Secularism is probably here to stay until the end of history. Unless there is a disaster of unprecedented magnitude—such as a nuclear war or worldwide famine—it is not likely that the trend toward secularism in North America will be reversed. The externals of religion may continue for a long time; there may be prayers at public ceremonies, Christmas carols, and attendance at religious services. But the religious commitment that puts God's love at the functional center of individual and collective life is always going to be a rarity.

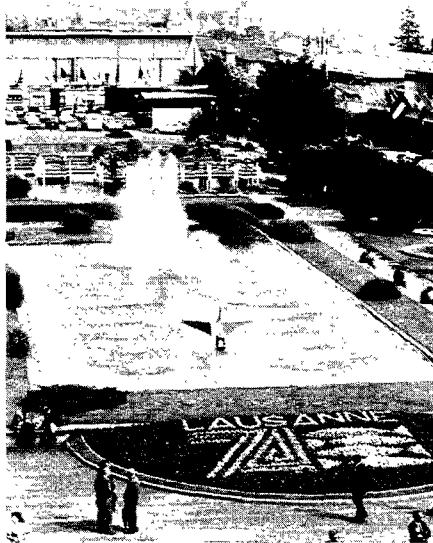
Yet secularism is not an impossible mission field, provided we are concerned enough ourselves to try to understand it, learn its language, and express the Adventist message in that language in such a way that it will be heard as good news. And if we who live in the middle of a secular society do not effectively communicate the Adventist message to it, who will?

<sup>1</sup> This is why existentialism, which is generally disturbing and pessimistic, has never really caught on here. There are some important existentialist strands in contemporary American theology, to be sure; but neither American life nor its religious thought has ever been fundamentally existentialist. So expending one's energy in an attack on existentialism, as Francis Shaeffer and also some Adventist theologians tend to do, is appropriate to the situation in Europe but not in America, where the major challenge is secularism.

<sup>2</sup> This does not imply that anyone should be expected to believe the Adventist message simply because it is presented as *good news*. Whether any religious message is to be believed depends on the evidence that it is in fact *true*. The point here is that unless a person is attracted to the message in terms of his own interests, he will probably not consider the evidence of its validity.

# International Congress on World Evangelization

ARTURO SCHMIDT



Site where the congress was held at the Palais de Beaulieu in Lausanne, Switzerland.

MORE THAN 3,700 delegates and observers representing 150 countries and almost all of the Christian denominations gathered in the beautiful city of Lausanne from the sixteenth to the twenty-fifth of July, 1974. The purpose was to study together the problems involved in world evangelism and methods to accomplish the common goal. The motto of the congress was, "Let the Earth Hear His Voice."

Highlighting the congress was the brief, simple, covenant-signing ceremony at which nearly half of those present, including Evangelist Billy Graham, stepped up to a white cloth-covered table on the stage of the Palais de Beaulieu and affixed their names as supporters of the "Lausanne Covenant."

The covenant signers affirmed that "in the church's mission of sacrificial services evangelism is primary," and urged new efforts to achieve world evangelization. Evangelism was described as "the proclamation of the historical, Biblical Christ as Saviour and Lord, with a view to persuading people to come to Him personally and so be reconciled to God."

The covenant tried to strike a balance between evangelistic proclamation and social action as Christian responsibilities, also calling upon national leaders "to guarantee freedom of thought and conscience, and freedom to practice and propagate religion in accordance with the will of God as set forth in the Universal Declaration of Human Rights."

Someone posted a magazine cartoon on the bulletin board of the pressroom of the Interna-

tional Congress, which showed a mass of people facing toward the front of a cathedral singing an anthem to God oblivious of a screaming man who had staggered in behind them with a knife plunged into his back. The cartoon was captionless. Whoever posted it seemed to feel that the evangelicals are weak in the area of Christian social responsibility.

However, one paragraph in the covenant sets forth the evangelical position clearly by stating "God is both the creator and judge of all men. We therefore should share his concern for justice and reconciliation throughout human society and for the liberation of men from every kind of oppression. Because mankind is made in the image of God, every person, regardless of race, religion, color, culture, class, sex, or age, has an intrinsic dignity because of which he should be respected and served, not exploited." Later in the paragraph these words were added: "We express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive."

Evangelicals are not unconcerned about man's social welfare. This is demonstrated in various community outreach programs sponsored by their churches, plus a heavy stress on hospital and clinic work in underprivileged areas. However, evangelicals do not feel that they must sacrifice their emphasis on evangelism and Christ's answer to man's need in favor of doing merely social/community work.

## Affirmation of Infallibility

One paragraph in the fifteen-point covenant dealt with the "authority and power of the

*Arturo Schmidt is an evangelist for the Euro-African Division.*

Bible." It states, "We affirm the divine inspiration, truthfulness and authority of both Old and New Testament Scriptures in their entirety as the only written word of God, without error in all that it affirms, and the only infallible rule of faith and practice."

Dr. Billy Graham served as honorary president of the congress and Bishop A. Jack Dain of Australia as the executive president of the commission on organization.

The inaugural address was given by Dr. Graham in his enthusiastic style. With his appealing oratory he analyzed the world situation in the light of the current instability of governments. He pointed out that since many countries now possess the atomic bomb the risk is increased that we will destroy ourselves. He drew a parallel between our day and the period before the second world war, and stated that many are searching for strong governments capable of finding solutions to their problems. The only leader capable of solving world problems is Jesus Christ, he de-

clared, adding that he is personally convinced that Christ will soon return.

### Millions to Be Reached

The principal theme of the congress was the great challenge that the non-Christian world offers Christianity. Millions upon millions have had little or no contact with the gospel of Jesus Christ. This is true in both Christian and non-Christian countries.

Some thought-provoking statistics were presented. The non-Christians constitute 70 per cent of the world population. There are more than twenty-four nations with 25 per cent of the world population that have less than 1 per cent Christian population. Most of these countries are found in North Africa, Central, East, and South Asia. There are three large non-Christian groups who make up a significant proportion of the world population: Moslems, Hindus, and Chinese. These groups together represent more than two billion people.

A recent study of 860 African tribes indicates that 213 of them

are Moslem without any Christian influence; 236 have received practically no evangelization at all—representing 13 per cent of the population of Africa; 200 million in Africa practice Spiritualism, Animism, or religious traditionalism.

The second important group is Judaism. Forty-two per cent of the 14.2 million Jews live in the United States of America. There are large Jewish populations in the Soviet Union, Israel, France, Argentina, Great Britain, and Canada.

The third group is formed of those who have almost no religion—secularists who are found in all countries, but especially in the most economically developed.

Throughout the congress, the growth and dynamism of Christianity in Latin America and in Africa south of the Sahara was emphasized. Asia seems to be demonstrating greater vitality in some areas. Europe clings to Christian traditions but evidences very little spiritual dynamism. North America has a mixed picture.

Much time was dedicated to a



Left: By closed circuit TV the speaker was continuously pictured on the circular screen above and in back of the platform. It was most effective for maintaining quiet and attention. The gestures of the speaker were easily seen from the back of the auditorium. Right: Partial view of the 46,000 who attended the meeting of Dr. Billy Graham on July 21, 1974.

study in depth on the causes of the apathy of Christians in some parts of the world, especially in Europe and parts of North America. The problem was expressed by the term "culture Christianity." This new type of Christianity has come to dominate the world scene. It is not the gospel of Christ, but the implantation of a culture, the imposing of the culture of the country of origin. The gospel thus becomes merchandise that is imposed by the use of modern technological means. True Christian happiness is replaced by a happiness that comes from acquiring material things and pleasures.

The church comes to be a club in which the pastor is merely a paid functionary responsible for its continuation. The message that he presents must be in harmony with the desires of those who pay him. If he doesn't satisfy the "club members," he is changed for another.

Evangelism has come to be a slogan that is used to move the masses. Personal interest of one soul for another has almost died. One speaker used the term "organized lie" to describe the substitution of philosophy, liberal theology, denominational history, and technology for the true faith. The sad result, he pointed out, is a disappearance of evangelism, a missionary spirit, and thus the decline of the church.

Much time at the congress was dedicated to a study of methods of evangelism. Each day the delegates were divided into thirty-five groups. These groups dedicated four and a quarter hours to a study of various evangelistic techniques. Among the methods which received most emphasis

were: total mobilization of the church, personal witnessing, Bible studies in families, meetings in the suburbs, group meetings with several families, large series of evangelistic meetings to present the Word of God.

It was pointed out that in the primitive church evangelism was natural communication. It was spontaneously giving the Good News. Christians from all backgrounds enthusiastically shared the gospel story as they went about their daily routine of labor. They did this because the love of Christ completely filled their hearts. One speaker commented, "When we go out of the churches into the street, the world is going to know of our faith."

In stressing the importance of audio-visual methods of teaching Bible truths, some interesting statistics were given:

We learn 1 per cent from what we taste, 1 per cent from what we touch, 3 per cent from what we smell, 11 per cent from what we hear, and 83 per cent from what we see. We remember 10 per cent of what we read, 20 per cent of what we hear, 30 per cent of what we see, and 50 per cent of what we hear and see together. These figures are taken from a study by the Mobil Oil Company.

### Impressions

The time of the congress was well organized. The organization was simple but very effective. There was a spirit of brotherhood and fellowship. No denomination was attacked. There was no sectarianism. Much emphasis was given to prayer, personal communion with God, repentance, and pardon. Also to the great need for the outpouring of the Holy

Spirit to finish the evangelization of the world. Worship services were simple, short, but filled with spiritual, personal messages.

One complete evening program was dedicated to a presentation of the challenging situation in the world in 1974, stressing such destructive factors at work as the following:

1. *Ecological suicide* through contamination of the air, water, and soil.

2. *Sociological suicide* through the breakdown of the family, divorce, general immorality accepted even by Christians.

3. *Intellectual suicide*, creating "truths" that are not truths, such as evolution, which removes God as Creator, and the pervasive influence of such philosophies as existentialism.

4. *Theological suicide* with humanism leading to the "God is dead" concept.

5. *Political suicide*, both national and international in many parts of the world.

6. *Economic suicide* as seen in inflation.

7. *Religious suicide* in which religion is losing its power, accepting the way of "culture Christianity" on the one hand, or "welfare Christianity" on the other, instead of a religion that liberates man from sin and gives him happiness in Christ.

After attending all the meetings of this world congress on evangelism, I would like to share with my readers the impression that there is an added sense of urgency to the finishing of the gospel work. We are living in an extremely important period. Two billion souls have never heard the name of Jesus spoken.

We have well-developed methods for giving the message of Christ's return to the world. Perhaps we need a new vision and greater aggressiveness, an evangelism that leads to Christ rather than one whose goal is simply to add numbers to the congregation and swell the financial income of the church.

More than ever we need to plead for the outpouring of the Holy Spirit so that we may have true unity among the ministry and laity and brotherly love toward all who do not know Christ.



Partial view of the 4,500 attending one of the meetings; 3,700 of them were delegates and observers from 150 countries.





# THE TITLE SELLS THE BOOK

MARJORIE LEWIS LLOYD

YOU CAN'T sell a book that isn't picked up—any more than you can baptize by mail!

The title sells the book—with help, of course, from what's inside and how it looks and where it is displayed. But the best book in the world, without a good title, hasn't a chance—unless it has a captive audience! Titles also sell evangelistic programs—also, of course, with help from what's inside.

All of us are concerned these days about how to reach the vast, diversified, uncaring masses who need a message from the throne and don't know it. Not only are we not hitting the target, we aren't even aiming at it. We write books for Adventist Book Centers. And then we seem to think that if we generate a little gust of Madison-Avenue wind it will blow some of them right into the airports and supermarkets!

Marketing is much in our thinking. If we could only get some

of our books into these paperback outlets certainly they would sell by the millions—we think. So advertising methods are discussed by the hour. But Jesus told us we ought to do some things and not leave other things undone!

There is now a growing awareness that special attention needs to be given to the content of a book if we are to reach these non-Adventist markets. The audience we want to touch is definitely not a captive audience. Names familiar to us are not familiar to them. The name Ellen White, dear as it is to us, rings no bell at all in minds that have never heard of her.

One problem with some of our books today, and articles as well, is that they have the ring—or perhaps I should say the dull thud—of rehash. Some articles written today could easily be interchanged with articles written a half century ago—and it would be difficult to tell which is which. There are dear saints who will read every one of our papers from

cover to cover. And maybe all of us ought to. But personally, when the first paragraph or two makes me feel that I've read the article years ago, I turn the page. Undoubtedly I miss some good things tucked away in the latter part of these articles.

But that's an important point. If you have something to say that is vital or unusual or especially urgent, put it up front in the first paragraph. There was a day when every sermon began with a text of Scripture. And I'm all for saturating our material with Scripture. But it doesn't hurt to shake up the sequence a little. Do it a little differently. If you don't capture the interest in the first couple of paragraphs you may not have a chance to capture it anywhere else!

## Need Contemporary Approaches

Don't misunderstand. Truth does not change. Truth must not be tampered with. But there are a thousand ways to approach truth. We need to find contemporary approaches. We need to talk

*Marjorie Lewis Lloyd is a script editor for It Is Written.*

about things people are interested in today. Truth is always up to the minute. But are we? Some preachers are still using the invention of the reaper as one of the signs of the times!

Certain words and combinations of words have been used so much and for so long that they don't register. People don't hear them. The good writer doesn't use big words necessarily. The best writers are those who use plain, simple, short, understandable words, but combine them in fresh ways.

I found the book entitled *The Jesus Story*, by William Emerson, Jr., especially helpful in this matter of fresh words. Bill Emerson is the former editor of *The Saturday Evening Post*. He calls the synagogue a meetinghouse, for instance. And he speaks of Jesus hiking here or there. Read it if you feel you need to get out of a word rut. Why should we keep talking about a sanctuary in the wilderness, or a tabernacle? Why not a portable temple—in the desert or on the plain?

Our leaders are aware that books for the vast non-Adventist public need to be specially prepared, not just dressed up with a new cover. They feel that the creation of such books is urgent. The thought is that men who are expert in certain fields should be asked to write these books. This is good. But I hope those concerned are equally aware that being highly qualified in an area does not necessarily make a man a good writer. A degree, even in journalism, does not necessarily convey creative writing ability. Fortunately, we do have men who not only know their subject but can write it down.

Right here I would like to include one of my favorite Ellen White quotations. I have it framed. "All who engage in ministry are God's helping hand. They are co-workers with the angels; rather, they are the human agencies through whom the angels accomplish their mission. Angels speak through their voices, and work by their hands. And the human workers, co-operating with heavenly agencies, have the benefit of their education and experience. As a

means of education, what 'university course' can equal this?" —*Education*, p. 271.

The education and the experience of the angels! This is the help I need. Don't we all?

### Must Capture Attention

But now back to titles. No matter how well written the book, no matter how fresh and contemporary the approach, if the title does not capture attention it doesn't have a chance! Why? Because a book isn't sold without first being picked up. And a book with a poor title isn't picked up. It isn't turned down. It just isn't considered.

Through the years some have had the idea that if only we could get a book like *The Great Controversy* into the bookracks it would reach the masses who need to be reached. But would it? Is it really only a marketing problem?

There is no book more worthy of being on those racks. But just picture what it would have to compete with. Titles like *The Boys on the Bus*; *The Billion-Dollar Sure Thing*; *The Dogs of War*; *The Wall Street Game*; *The Secret Life of Plants*; *Reincarnation*; *Inside the Flying Saucers*; *Gods From Outer Space*; *Witchcraft, Magic and Occultism*; *The Psychic World of Peter Hurkos*; *You Can Communicate With the Unseen World*; *I'm OK, You're OK*—and on and on, even a series of three books called *Her*, *Him*, and *Us*!

Now into all this we manage to place a book called *The Great Controversy*—or perhaps still less appealing to the modern mind, *The Triumph of God's Love*. I wouldn't want to volunteer for the experiment, but I rather think that if I were to stand around and watch one of these bookracks for a week I wouldn't see the book picked up once!

Non-Adventist writers seem to be catching on to the importance of a good title. In fact, a lot of books in Christian bookstores today have nothing to recommend them but the title. As proof I wish I had a count of the number of books I have purchased because of the title—even good chapter titles—only to find them

not worth ten minutes of reading time.

Take the spectacular popularity of Hal Lindsay's *The Late Great Planet Earth*. The title, he said in a television interview, was adapted from *The Last Days of the Late, Great State of California*. The book is not especially well written, nor is it doctrinally sound. But its phenomenal sale has demonstrated three things: 1. What a good title will do. 2. That people today are so eager to know about the future they will buy most anything that promises to inform them. 3. That people will read a book saturated with Scripture.

Why aren't we paying more attention to titles? Why is a title so often considered as simply a necessary appendage to be tacked on the front before the book is printed, or something we dash off at the last minute in preparing a handbill?

### Don't Stop Until Satisfied

In my work with the *It Is Written* telecast I have particularly enjoyed the involvement with titles. Sometimes they tumble out. Sometimes I have written whole pages of suggested titles—the other day almost a scratch pad full. The only rule: don't stop till you are satisfied!

When our office was located in the South Building at the General Conference, occasionally I would take two or three suggested titles around on our floor and take a little survey. I remember that in the case of one of Elder Vandeman's books his suggestion of *Hammers in the Fire* won out over a couple of suggestions of mine. Of course, the Insurance Service was on our floor and one of the men told me they were always interested in anything concerning fire!

One of our favorite titles through the years has been "Red Stairs to the Sun." This is from the red sandstone steps at Petra that lead to an ancient altar of sun worship.

In the last series of programs taped, these titles were included: "Prophets in Paperback," "The Truth About Exorcism," "The Day the Cat Jumped," "The Blood

on the Doorpost," "Automatic Nightmares," and "Do You Care Who Heals You?"

This brings up a question on which there is room for more than one opinion. Is it better to use a title that arouses curiosity but does not reveal the content? Or is it better to tell people exactly what you are going to talk about? Personally I like titles that stir curiosity. But that is probably more preference than conviction.

The choice should be decided, it seems to me, on the basis of what is most likely to lead people to pick up the book, read the article, dial your program, or come to your meeting. Among the titles just mentioned, probably "Prophets in Paperback" is an example of a title that both tells what it is about and arouses curiosity. With the present popularity of exorcism and faith healing certainly a direct mention would have more drawing power.

There may come a day when the second coming of Christ will be much in the minds of the public. But at present, if you wish to talk about the return of Christ, wouldn't "The Day the Cat Jumped" possibly have more appeal than "Will Christ Return in Our Day?" or "Remember Pearl Harbor"? If you want to know what a jumping cat has to do with either one, tune in the program and see!

"The Blood on the Doorpost" we thought was an appropriate title. It deals with the plagues of Egypt and the seven last plagues. And it is given a contemporary flavor by Velikovsky's attributing of the plagues of Egypt to natural causes, and David Wilkerson's doing the same thing with the plagues of the future.

Some of the titles now in preparation for the next taping are: "The Hypnosis of Despair," "Bow or Burn," "Fire Trucks and Floods," and "The Night Freight to Orion." This last is about life on other worlds and is adapted from astronomer Carl Sagan's chapter title "The Night Freight to the Stars." "Burning Bushes and Barefoot Men" is a program on the Sabbath, and we owe our thanks to Marvin Moore for his willing-

ness to let us use the tie with the burning bush in the way he presented it at the recent editorial council.

For some time we have wanted a program on prayer. Of course, it could be called "Does God Answer Prayer?" or "Why Some Prayers Are Answered and Others Are Not." We tentatively decided on "You Can Dial Direct," but ended up with "Blink a Star If You Hear Me."

### Titles for Public Meetings

Just a word about subject titles for public meetings. Those directly engaged in this type of evangelism know best the mood of the public and what will bring the people out. But certainly these subject titles are deserving of real effort. Busy men should guard against the temptation to get by with second or third generation hand-me-downs. The titles selected should capture interest without being sensational. They should not be cheap. And they should be honest. They should not lead people to feel they have been tricked. Nor should they give the impression that Dr. So-and-So has just returned from Egypt when the truth is—well, you know how it goes!



I would like to mention one other matter about which I feel deeply. It is not directly concerned with titles and yet certainly it is relevant to the preparation of material for the contemporary mind. It seems to me that the sequence of subjects in our approach to the public, written or spoken, is sometimes too rigid. We think we have to present this before that, and that before this. As a result, many people hear only introductory subjects and are never

even aware of some of the most important parts of our message. They just don't get that far. Or we don't. Why, for instance, should we be so hesitant to share the Spirit of Prophecy? Don't others have a right to know what we know? Other people today don't hide their prophets. Why should we?

Not only are we traditionally rigid in our sequence of subjects, but we tend to feel that each doctrine must be kept carefully labeled and in its own pigeonhole. Wouldn't it be all right to let them mingle a little bit? I have been absolutely intrigued the last year or so with the possibilities in taking some subject of contemporary interest and fastening perhaps two doctrines into that framework.

For an example, a recently produced *It Is Written* program is called "Cadillacs Aren't For Kids." This is about freedom and responsibility, and it focuses on the fact that freedom is for people old enough to handle it responsibly. That's why driver's licenses are not issued to 9-year-olds and why even a 16-year-old must first have an instruction permit. This is an opportunity, of course, to bring in the law of God. But it is also perfectly natural in this setting to point out that Adam was given only a temporary license to live, and that permanent, irrevocable licenses to live are not given out until Christ's return—and then only to those who have proved they can be trusted with never-ending life. Here a second doctrine—the non-immortality of man—is brought in very logically and without a ripple.

In another instance—"The Impersonation Game"—the framework is impersonation and deals with both Satan's impersonation of the dead and with his final impersonation of Christ—again two doctrines in a contemporary setting.

We are all in a great work and in a critical hour. Certainly no group of God's servants have needed the benefit of the education and experience of the angels more than we!



# Building a Biblical

RAY HEFFERLIN/PART 2

QUITE accurate measurements of the sun's size were made in ancient times. They show us that the sun has not changed its size appreciably over two thousand years. Other evidence indicates that the sun has not appreciably changed its light output during the millennia since the earliest fossils were buried. If the sun were made entirely of combustible material such as coal, and if an unlimited supply of oxygen were available, it does not appear possible to explain the observed light output without the sun's having used up so much material that the radius would have changed noticeably. This sort of consideration, combined with spectrographic analysis of the sun's radiation, has caused astronomers to adopt the far more effective nuclear reactions (fusion) as the energy source for starlight.

To the question "Is it not possible that God simply 'makes' stars shine without using any natural means such as nuclear energy?" one must answer Yes. Hebrews 1:3 and similar texts have been interpreted to mean that the stars are miraculously caused to shine at a constant rate in violation of the conservation of energy or other natural laws; but the suggestion that God keeps the stars shining at a strictly constant rate does not fit with self-evident observations. Some stars exhibit a regular pulsation in brightness, with periods measured in units of days. Others vary their brightness in a much less regular way and over a time span of decades. Manyfold and catastrophic hundred-millionfold increases of brightness have been

observed—novae and supernovae, respectively. Some stars are surrounded by expanding shells or streamers of gas that can be identified to have originated at the time of a nova event. There are nebulae of staggering proportions that seem to be associated with past supernovae explosions.

Stars are observed to have various colors and various absolute brightnesses, just as people differ in height and weight. A visitor to earth who had only five minutes to observe people might be led to guess that all people were alike except for age, that is, that all the major differences he observed were related to age. So the cosmologist, having seen the presently observable differences among stars, guesses that the different kinds of stars are at various stages in a life pattern that is followed by each and every star. Furthermore, if nuclear reactions are the cause of the shining of the stars, it becomes seemingly inevitable that any star will undergo change and eventually cease to shine.

## How Long May Stars Be Expected to Shine?

Cosmologists have attempted to reach conclusions concerning the length of time a star may be expected to shine. Without the aid of modern high-speed computers these conclusions could not be reached without laborious calculation requiring hundreds of years. As an example of the initial stage of this sort of calculation, consider the computer input for understanding how the sun shines in its present, quite stable condition. One must enter equations which state that the pressure at any point in the star is just adequate to hold up the weight of the

material above that point, and which state that energy released throughout the star must equal the total brightness of the star. The various possible nuclear reactions must also be programmed into the computer.

The computations predict that the sun will, during the next 4.7 billion years, continue pretty much as it is now except for gradual increase in brightness and radius. It will then begin an expansion-and-cooling stage that will, at the end of some 6.1 billion years from the present, make it into what is known as a red giant star. Somewhere near 6.4 billion years from now, after a few cyclic changes, stars like our sun may be expected to finally leave the red giant stage with an explosion that produces a helium core surrounded by an expanding spherical shell of hydrogen gas. Eventually what is left of the core collapses into an extremely compact dwarf star. After a time the dwarf core has radiated all of the energy that it can release and the star "dies" into an inert dark ball of matter.

The computations that have been made reveal that the mass of a star is a crucially important variable. Very massive stars burn up their hydrogen at a furious rate, so fast that even though they have more fuel they do not last as long as smaller stars. The explosion that follows their red giant stage is far more catastrophic. The embers remaining are expected to have fascinating properties—neutron stars, pulsars, black holes.

The equations for later stages in the life of a star, such as that in which the accumulation of helium in the center of the star collapses, or that in which the hydrogen en-

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# Cosmology

velope blows off, are very much more complicated than those that are required to describe the earlier portions of a star's history. There are stages in the computations which, instead of producing within minutes specifications for hundreds of millennia of star life, require hours of computer time to trace out events taking moments in the experience of a star.

Some modern Christian writers have attempted to connect these predictions of the future of the sun with the writings of John in the Revelation.<sup>1</sup> There are indeed similarities between the computer predictions and the statements in Revelation 16, but these similarities do not bear up under closer scrutiny. For instance, the first approach of the sun to its red giant stage would completely vaporize the earth. Furthermore, the urgency with which the book of Revelation presses its warnings does not seem consistent with a 6-billion-year time span!

## **Does Modern Cosmology Say Anything About the Past History of the Universe?**

In an endeavor to account as far as possible for the past history of the universe on a naturalistic basis, modern cosmologists presume that stars originate from tenuous clouds of interstellar matter drifting in space. It is expected that at certain times and places there may be slightly more dense accumulations of this matter—atoms, molecules, dust, and small crystals, but mostly hydrogen gas. Such an accumulation could begin to collect itself by gravitation into a smaller and denser cloud, becoming hotter in the process. Eventually a temperature might be reached at which nuclear fusion

would commence and a star would be "born." It follows that some existing stars may have condensed from the explosion remains of previous, now "dead," stars.

Some individuals who are concerned with respect to God's role in the creation and maintenance of the universe have wondered if the computer calculations could be correct as far as the future is concerned, but inapplicable to the past. Might the stars come into existence as luminous objects by divine creation and follow a predictable process of decay thereafter? To this question an answer of Yes must be given, an answer which is consistent with current observations.

On the other hand, evidence that stars condense from matter spread out in space, according to

the appearance of new stars. There has been one reported appearance of a previously unobserved, small, bright nebula during seven years between photographs,<sup>2</sup> but this isolated event does not provide conclusive proof that the postulated process of star formation is actually going on.

## **Are Changes Taking Place Among the Galaxies?**

The several hundred million known galaxies have, as do the observed stars, a variety of properties. As is the case with stars, we are tempted to sort the different kinds of galaxies into a sequence and interpret this sequence as samplings of a historical process.

Some computer studies have been done to see if reasonable assumptions could result in the reproduction, on the computer output screen, of a sequence of dot patterns like the observed galactic shapes. It is very difficult to define the "reasonable assumptions" in a sufficiently simple way, and the results of the work are very impressive but not conclusive. Different sets of "reasonable assumptions" predict that spiral galaxies wind up, or do not wind up, as time goes by. There is, of course, no *observed* change in the shape of galaxies. Even if change is occurring we would not have had time to become aware of it. The galaxies are so huge, they are so far away, and their rotations take place on so vast a scale that our observations over a century are as the blink of an eye!

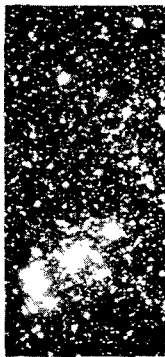
*Within* the galaxies there is evidence of change. The explosive nature of many nebulae has been described earlier in the discussion of changes in stars. The possible contraction of some drifting matter has been mentioned.

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## ***Cosmological studies that take the Bible literally can be scientific.***

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computer calculations, would be hard to find. The postulated collapse from dimensions of a light-year to dimensions of the earth's orbit is expected to take place over a short period of time measured in months, and soon after its first appearance a new star should be indistinguishable from young stars already in existence. A few blobs of dark gas that can be seen with large telescopes have been pointed out as possible sites for



The only relevant measurement related to a change in the shape of galaxies that is within our means is a rather arduous one. We are not able to actually see the motion of stars in galaxies, but we can observe small shifts in the spectral colors of various stars inside the nearer galaxies. We interpret these small shifts as due to the motion of these stars within their own galaxy. It is possible to determine whether or not this motion would result in a stable orbit around the center of their galaxy. The results obtained seem to indicate, with wide uncertainty, that galaxies are not expanding or contracting.

It is important to distinguish between motions within galaxies and motions among or between galaxies. The totality of galaxies appears to be expanding, that is, galaxies appear to be separating from each other. We arrive at this conclusion from the red shift of the spectral colors of whole galaxies. Although other explanations have been proposed, the most acceptable explanation of this red shift on the basis of present knowledge is in terms of separation between the galaxies. This separation resembles the expansion of debris from an explosion, that is, the most distant galaxies have the greatest speed.

On the basis of the data and inferences concerning separation of galaxies most cosmologists consider that the universe began its present existence with a stupendous explosion. This viewpoint is known as the "big bang" theory.

### Is "Big Bang" Creation Scriptural?

Some Christian writers identify the Genesis account of creation with the "big bang" of cosmologists. This identification requires

an extremely flexible interpretation of Scripture, particularly as far as chronology is concerned. The most recent suggestions by cosmologists place the "big bang" at a point 20 billion years in the past, give or take several billion. The number proposed in the professional literature on this topic has been increasing steadily as new discoveries and interpretations are made.

### Does Cosmology Relate to Planet Earth?

In recent decades astronomers and cosmologists have shown a renewed interest in the past history of the solar system and its individual planets. This interest has been related to the deluge of new observations made by radio astronomy and by the various spacecraft that have been flown to the moon and nearby planets. It is strongly motivated by a desire to explain materialistically how life began on earth, and a related desire to determine whether or not life exists, or has existed, on other planets in the universe.

An interesting aspect of this recent interest is the rapidity with which theories are hatched and discarded—for instance, theories about the history of the moon. This hatching and hatching of theories is one of the most exciting activities of the scientist—the constant search for the simplest theory that explains the largest body of facts, and at the same time successfully predicts new observations. The history of scientific enterprise indicates that theories that are most favored at the present may eventually be discarded in favor of others that deal more successfully with new data as well as the facts that are now available.

### Can a Biblical Cosmology Be Scientific?

Some observations made by cosmologists are obvious and self-evident—for instance, the very significant observation that the sky is dark at night. Other observations while straightforward are dependent on sophisticated technology—the motion of planets around the sun, and the existence of craters on Mars, for example. Many observations are subtle, indirect, and of uncertain interpretation—for example, the evidence for a "big bang" and "black holes." The clear messages from nature should be taken into account in efforts to understand Scripture under the guidance of the Holy Spirit. This precaution will help us to avoid errors similar to those in positions on cosmology that have been taken by theologians in the past (e.g., the Ptolemaic-Copernican controversy).

The theories accepted by the majority of scientists and writers active in cosmology today are materialistic or deistic, not only with respect to what is seen in the universe but also concerning what Bible statements mean. But cosmological studies that take the Bible literally can be scientific, since numerous cosmologies exist that are in accord with the available data and also with a literal interpretation of Genesis. These studies can be expected to improve in quantity and quality in the immediate future as more and more scientists with conservative Christian background enter the field.

*Concluded*

<sup>1</sup> James Reid, *God, the Atom and the Universe* (Grand Rapids, Michigan: Zondervan, 1968).

<sup>2</sup> Robert Jastrow and Malcolm Thompson, *Astronomy: Fundamentals and Frontiers* (New York: Wiley, 1972), pp. 147-151.



# Instrument Approach

PAUL H. ELDRIDGE

About forty-five minutes after leaving Pusan, Korea, our jet liner began its approach to the airport in Fukuoka, Japan. Soon we entered ugly-looking clouds, which even at twenty thousand feet seemed almost solid. Descending sharply with lowered wing flaps producing the same kind of sensation as a bus braking on a steep hill, our plane made a number of turns, first one way and then another. With absolutely nothing visible through the clouds, I found myself getting tense. Insistently the thought forced itself into mind, How can this pilot possibly know what he is doing? It was not reassuring.

After several moments the rate of descent lessened. We seemed to be flying straight again.

*Paul H. Eldridge is president of the Far Eastern Division.*

Suddenly we broke through the clouds, just a few hundred feet above the ground. We were headed directly for the end of the landing strip, and without having to deviate either to right or left, our pilot brought us in to a smooth landing.

My tenseness over, I mused on the marvels of that skillful instrument approach. Unable to see through the clouds any better than I, the pilot had nevertheless been totally undismayed. He had been in constant radio contact with the control tower, and the intricate instruments before him had unerringly indicated his proper flight path. Complete reliance on this marvelous guidance system had guaranteed a safe approach.

Life today has much in common with jet flight. The pace is swifter than it used to be. Broader

knowledge, better facilities, more efficient methods, have stimulated a vast increase in accomplishments. Yet mankind's basic problems, like the weather, have not been eliminated. We run into them with devastating suddenness. Often we cannot see our way through.

Certainly we need a guidance system.

This God provides as standard equipment for every Christian. "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Ps. 32:8).

Instant availability.

Unerring direction.

Unlimited range.

All that is required of us is total reliance.

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# THE CRISIS AT THE CLOSE

DESMOND FORD

THE most detailed picture in the Old Testament of future events is found in the closing chapters of Daniel the prophet. Here there is repeated mention of "the time of the end" and of the international strife, civil and religious, which is to characterize that "time of trouble, such as never was since there was a nation" (Dan. 12:1). In these prophetic passages both the work of Christ and Antichrist are focused upon with reference to their bearing on the experience of the church. It may well be that many of us will live through the events foretold and therefore their study should be of more than usual interest.

Many vagaries of interpretation have characterized attempts to explain this section of Daniel. Therefore some hermeneutical guidelines may be of help. We offer five such.

1. It is characteristic of the chain prophecies of Daniel to climax in a presentation of the latter days and the establishment of the kingdom of God (see Dan. 2:28, 44, 45; 7:25-27; 8:25; 12:1-4).

2. These prophecies are given according to the principle of repetition and enlargement. Daniel 7 deals with the same powers as Daniel 2, but enlarges the outline. Daniel 8 also deals with these empires, those still future from the standpoint of the vision. There are evident parallels between the enlarged description of the persecuting little horn in Daniel 8 and the

brief picture in Daniel 7. For example, in the latter chapter we learn that the little horn will speak boastfully and persecute the saints until the kingdom of God is set up. Chapter 8 also brings to view a power that would "magnify himself in his heart" and "destroy wonderfully" until its destruction, which is described as being accomplished "without hand," an evident allusion to Daniel 2:44, 45.

The following chain prophecy in chapters 10, 11, and 12 begins where chapter 8 began—with a prophecy concerning Medo-Persia. It enlarges the description given in chapter 8 and then dilates on the future history of Greece, once more with greater detail than found in any of the preceding chapters. Here again, when it concentrates upon the power entitled "the abomination of desolation" (Matt. 24:15; Dan. 11:31), we find obvious parallels to the anti-God power of chapters 7 and 8. Note the similarities between the following from the three successive prophecies:

Daniel 7:25: "And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws."

Daniel 8:23-25: "A king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, . . . and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. . . . And he shall magnify himself in his heart."

Daniel 11:36: "And the king shall do according to his will; and

he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished."

While Daniel 7 gives five verses to the description of the Antichrist, Daniel 8 gives eight verses and Daniel 11 more than twenty verses. This demonstrates the principle of repetition and enlargement.

3. The preceding point gives emphasis to this one, namely, that the *chain prophecies of Daniel 2 give far more specific and exhaustive treatment to the Christian era than to the Old Testament age*. Even in Daniel 2 this is the case. Even more is it true in Daniel 7 where the prophet quickly passes over the powers symbolized by the lion, bear, and the leopard, and then dwells upon Rome, pagan and papal, which would span the Christian era. Daniel 11 introduces the Christian era by its mention of the breaking of the prince of the covenant in verse 22; and from this verse forward till the end of chapter 12, the events of the Christian age are dwelt upon.

## From Symbolic to Literal

4. A similar point to the last is the fact that with increasing specificity and exhaustiveness *there appears toward the end of Daniel a lessening of symbolism and an emphasis upon literal interpretation*. Daniel 8 presents mainly symbolism, while the following chain prophecy of chapters 10 to 12 uses no symbols, but gives lit-

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eral explanation instead.

5. In prophecies applying to the New Testament age, Israel now signifies the Israel of the church, and her enemies are similarly worldwide in application. The old nomenclature may be retained, but the meaning must accord with the transition to this era of the Spirit (see Matt. 21:43; Rom. 2:28, 29; Gal. 3:28, 29; and particularly Acts 15:13-18).

The second and fourth points are so important as to deserve further comment. We append representative statements that support and illustrate the fact that Daniel 10 to 12 is explanatory of the prophecy of Daniel 8:14 concerning the 2300 days.

"It is the usual method of the holy Spirit to make the latter prophecies explanatory of the former; and revelation is (Prov. 4:18), *as the shining light that shineth more and more unto the perfect day*. The four great empires of the world, which were shown to Nebuchadnezzar in the form of a great image, were again more particularly represented to Daniel in the shape of four great wild beasts. In like manner, the memorable events, which were revealed to Daniel in the vision of the ram and he-goat, are here

again more clearly and explicitly revealed in his last vision by an angel; so that this latter prophecy may not improperly be said to be a comment and explanation of the former."—Thomas Newton, *Dis-sertations on the Prophecies*, vol. 1, p. 335.

"Chapters 10-12 more fully describe the vision in chapter 8 by a second vision on the same subject, just as the vision in the seventh chapter explains more fully that in the second."—Jamieson, Fausset, Brown, *Commentary, Critical and Explanatory of the Whole Bible*, p. 642.

"Had he been seeking of heaven an explanation of the previous mysteries—especially that of the ram and the he-goat? This seems probable because what follows traverses so much of the ground of chapter 8."—James M. Gray, *Christian Workers' Commentary*, p. 276.

It is surely significant that the sanctuary is not only central in Daniel 8 but also in the later chapters. Chapter 10 is introductory to the prophecy of chapters 11 and 12, and there we read that Gabriel tells Daniel that he has been wrestling with the powers of darkness who had been trying to turn Cyrus against the builders of the

sanctuary (see Dan. 10:12, 13, and Ezra 4:1-5). The opening statement of chapter 10 refers to the third years of Cyrus and this reminds us that two years previously that monarch had issued this famous decree permitting the Jews to return to their homeland (Ezra 1:1-4). The little band which returned encountered many disappointments and difficulties. Enemies tried to block every advance step in rebuilding the sanctuary. *This situation is a vital key to what follows. Chapters 11 and 12 of Daniel describe all the powers that would continue to war against the sanctuary and the worshipers of God. Only what is pertinent to this theme is introduced.* This simple truth eradicates immediately many of the interpretations offered concerning this prophecy. Powers are never introduced into prophecy unless they affect the people of God.

#### **"In the Latter Days"**

At this point we should recall that the book of Daniel began with reference to an attack on the sanctuary and the people of God by Babylon from the north. It is this theme which continues throughout the entire book (see Dan. 5:1-3; 7:25; 8:13, 14; 9:27; 11:31, 44, 45). In chapter 10, the inspired introduction to the following prophecy, Gabriel explains to Daniel how he has been working upon the mind of the Persian monarch to facilitate the building of the Temple. It is ever the sanctuary that is the center and theme of these prophecies and the storm center of satanic attack.

This sanctuary, of course, includes the host of its worshipers (see chap. 8:13), and Gabriel, in Daniel 10:14, announces the specific purpose of the predictive outline which follows by saying: "Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days." Thus the ultimate aim of Daniel 11 is to give light on the experience of the true worshipers of God in the time of the end. To that end the history of God's people prior to the latter days is given throughout the first thirty-nine verses of the eleventh chapter.

What follows in this article will



be abundantly clarified if the reader opens his Bible to Daniel 11 and compares the interpretation now offered with the actual words of Scripture. Verses 1-3 foretell the future history of Persia from Daniel's time—not all of it, but its history during the period when Persian influence affected the Israelites who were rebuilding the sanctuary at Jerusalem. The kings referred to in these verses are Cambyses (who followed Cyrus), Smerdis, Darius Hystaspis, and Xerxes. The last named was the invader of Greece, and at Salamis he was overwhelmingly defeated in 480 B.C. There were almost a dozen Persian leaders who succeeded Xerxes, but because they had little or no influence on the sanctuary they are not mentioned in this chapter.

The mighty king now referred to in verse 4 is Alexander the Great. Daniel 8:8 should be compared with this delineation. Every specification fits Alexander and Alexander alone.

From verse 5 onwards we will find frequent mention of the king of the south and the king of the north. Alexander's empire was ultimately divided among his four leading generals—Cassander,

Lysimachus, Seleucus, and Ptolemy. But after some years these four became two. Seleucus ruled in the north and Ptolemy in the south. (Directions of the compass are related to Jerusalem and the king of the south initially signifies Egypt, as the king of the north initially signifies Syria, which had absorbed Babylon, the former tyrant of the north.) Palestine was thus the buffer state between giants, and it became the battleground of the centuries, and the football of titans.

#### **"A Vile Person"**

From verses 5-21 we have a description of the long series of wars, deceit, diplomacy, and trickery that characterized the long, bloody centuries.

Particular attention must be paid to verse 21 onward. The "vile person" here named is understood by most commentators to be Antiochus Epiphanes, a Syrian persecutor of Israel between 168 and 165 B.C. His atrocities are recorded in the books of Maccabees, and indelibly imprinted themselves on the memory of the Jews. As Babylon, centuries before, by its idolatry and persecution became to the people of Israel an "abomination

of desolation," so with Antiochus. Verses 21-35 fit his times perfectly, but let it be observed that this fulfillment by no means exhausts the passage.

The book of Daniel sometimes employs prophecies that have several fulfillments, each on a larger scale than the preceding. This is true of other prophecies of Holy Writ, such as Matthew 24, Joel 2:28, and Malachi 4:5, 6. These verses of Daniel 11 not only fit the career of Antiochus but also they match the activities of pagan Rome against the Jews and the persecutions that resulted in the Middle Ages from an illicit union of church and state. This application is the one most pertinent to the twentieth-century church. In its main features it will yet be fulfilled once more at the time of the end, as verses 36-45 make clear.

Let us consider now verses 36-39. Here is a prediction of a power that will exalt itself above God by attacks upon His laws and His people. Again the words of Daniel 8 are being enlarged upon (see Dan. 8:25 and compare chap. 11:36). The passage applies to the Antichrist of history and to the Antichrist yet to come. It is a precise description of the European church-state apostasy of the Middle Ages but points beyond it to an ultimate fulfillment in our own times. Revelation 13 in its description of the coming crisis draws from these verses in Daniel. Let it be kept ever in mind that the use of the word *king* can apply to a system and not necessarily to a single individual. (See the synonymous use of "king" and "kingdom" in Daniel 7:17, 23.)

The last verses of this chapter and the whole of chapter 12 concern themselves with "the crisis at the close" (Dan. 8:17; 12:9, Moffatt). Our last article in this series will seek to enlarge their meaning. Meanwhile, may our experience be such that angels will desire to say to us what was said to Daniel in the introduction of the present prophecy:

"Fear not, Daniel, for from the first day that you set your mind to understand and humble yourself before your God, your words have been heard [in heaven]" (chap. 10:12, R.S.V.). ➤

## **AAM Study Guide**

### **Daniel—11**

*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 inch paper and mail this response to the AAM, Ministerial Association, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012. 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 requirements for AAM membership (fifty clock hours).*

1. Review the hermeneutical guidelines Ford gives for interpreting this section of Daniel. List each one and give a brief critique indicating whether or not you agree fully and why.
2. What is the theme introduced in chapter 10, which is not only the key to what follows in chapters 11 and 12 but also helps determine our understanding of what is presented in these chapters? Do you agree with this suggestion? If so, demonstrate how it contributes to our understanding of this prophecy. If not, suggest a viable alternative.
3. Select a portion of chapter 11 that applies to a specific period (such as Persian, Greek, Pagan Roman, Papal Roman) and develop a verse-by-verse exposition.
4. Give scriptural evidence that "Michael" in Daniel 10 refers to Christ and indicate what significance there might be in the use of this particular name to designate Christ in this chapter.

# One-Day Seminar on the Book of Daniel

WADIE FARAG

AN UNPRECEDENTED interest in the study of the book of Daniel is manifest among the members of the Lacombe church, on the campus of Canadian Union College in Alberta, Canada. Ten different groups meet once each week on different evenings and on Sabbath afternoon to study a portion of the prophetic book.

This interest can be traced to an initial decision early in the year to devote one entire Sabbath to the study of the book of Daniel. Sabbath school,

church service, and the entire afternoon of February 16 was set aside for such study. Weeks before the designated date church members were reminded each Sabbath of the importance of preparing for the day devoted to the study of the prophecies of Daniel.

A number of church members responded to the call of the pastor to help make visual aids needed in order to clarify the truths being presented.

A sanctuary model, made to scale and following the color pattern of the tabernacle built by Moses in the wilderness, was made by one of our members. Another member embroidered the inner covering of the sanctuary with purple, blue, and scarlet, and overlaid it with gold and silver cherubims following the directions given in the Scriptures. Large charts and maps to help explain the different prophecies were drawn by two more of our members.

In order to facilitate attendance at the afternoon meetings, the church social activity leader arranged for a potluck dinner. Ten pages of notes on the book of Daniel were mimeographed to be passed out to everyone attending the seminar. Interest was increased in the afternoon presentation by having one of the members dress in replicas of the garments of the high priest.

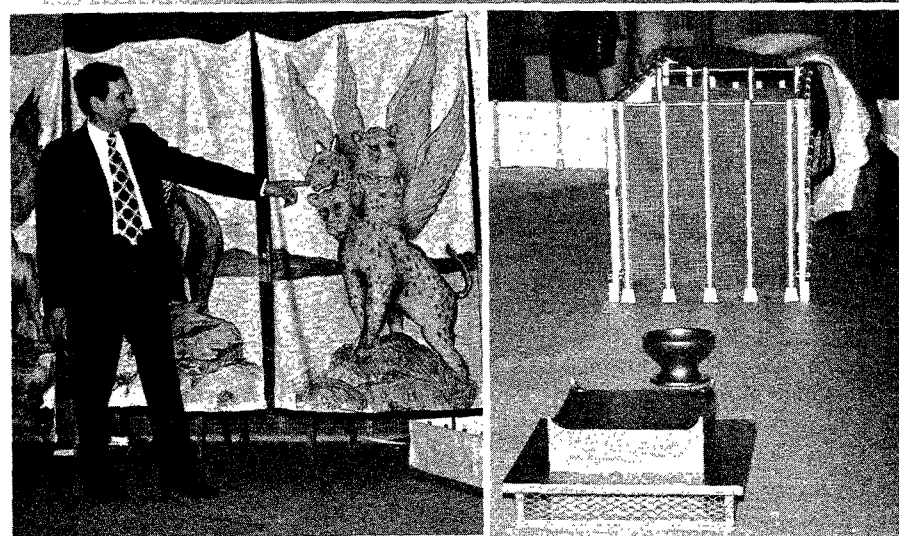
The nearly 1,000 attending (including a Protestant minister) listened intently to the four prophecies of Daniel as they were explained one after the other. Many remarked that they had never seen so many people stay so long, not even at camp meetings. After the pastor finished this comprehensive overview of the book of Daniel, Avery Dick ended the high day by presenting slides of ancient Babylon, Medo-Persia, Greece, and Rome. At the conclusion of the Sabbath seminar, since it was after sundown, the Adventist Book Center mobile unit offered books on Daniel and the sanctuary.

Capitalizing on this interest, we decided to hold prayer meetings each evening of the week as well as on Sabbath afternoons. Members were encouraged to choose the evening that best suited their schedule to attend prayer meeting and restudy the book of Daniel in depth. Seven members were chosen to lead out in these studies and met once a week for a teachers' class.

We are convinced that there is no better time for such studies than now, for "when the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience."

*Testimonies to Ministers*, p. 114.

Wadie Farag serves as pastor of the Lacombe church on the campus of Canadian Union College.



Above: As part of the one-day Daniel seminar, church members, dressed to represent the standard bearers of the tribes of Israel, took positions to illustrate the Israelite encampment around the sanctuary. Left: Wadie Farag pointing to the chart of the four-headed leopard beast. Right: Model of the sanctuary.

SOME TIME AGO, at the invitation of friends in our neighborhood, I attended a Christian wedding ceremony performed by a minister of another denomination. Most of what he said was what you would hear in any Adventist ceremony. Conspicuous by its absence, however, were the usual vows, "to love, honor, and cherish, in sickness and in health, for richer, for poorer, for better, for worse, in prosperity or adversity, and keep yourself only unto him (her) until death do you part."

During the reception I asked the pastor whether it was his custom to omit such vows. He replied that it was. He said that he used to include this in the ceremony and still felt that it should be there, but he had seen these vows broken so quickly and divorce come so often that he could not conscientiously ask his people to add the sin of lying to the sin of adultery.

This is altogether too typical of what is happening in our society today, and it is making serious inroads into the Adventist Church. In response to a question asked by one of our young people as to his attitude toward premarital sex, one of our pastors replied, "A ten-minute service doesn't make that much difference."

We have come to the place where we must stop short and examine not only our attitude toward scriptural counsel in such matters but also that of the entire subject of marriage and the sanctity of the wedding vows.

It needs to be stated over and over again in our church, our schools, and our homes that God's standard has not changed. Immorality in every form, by whatever name you may call it, is still sin and will exclude people from the kingdom of heaven and bring measureless sorrow and distress to the life here. Under no circumstance must we con-

form to the customs of the world in this matter. Failure to maintain the Bible principles in this regard robs the church of much of its spirituality and power, and goes a long way toward destroying the peace and happiness that God intended should be found in the Christian home.

The time has come for a genuine revival and reformation to take place in this area. There are too many broken homes, far too many unhappy homes. There is much too much divorce and remarriage in the world and in the church, and a whole army of victims are the result of this tragic breakdown. Something must be done—and soon—or, for too many, it will be too late.

#### **Sacredness of the Marriage Vows**

In the marriage ceremony, following appropriate counsel, the bride and groom are asked to take the following vows:

"I, ———, do take thee, ———, to be my lawful wedded wife, to have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death do us part, according to God's holy ordinance."

With the taking of such vows, a new home is established with all its hopes, ideals, and limitless possibilities for peace, health, happiness, contentment, and security. But today the chances for such high hopes to be fulfilled are almost nil. Only a few, a pitiful few, succeed. One out of three end up in the divorce court and the largest portion of the rest live out their lives in misery and unhappiness, merely enduring each other, living under the same roof, but daily enjoying it less. No real love, no peace, no contentment, no security, broken health, broken homes, broken hearts.

Yet no one marries for unhappiness. The broken dreams, the constant heartache, the disappointment, is almost unbearable. But the husband and wife are not the only ones who

# **"TILL DO US**

**N. R. DOWER**



*This message was presented to the North American Division Family Life Conference.*

# Divorce DEATH PART "



suffer. Think of the children. Those poor, unfortunate children who must grow up in a broken home or be placed in the custody of some who have little or no mother or father love to give to them.

## Root Cause Revealed

The root cause of all this misery is selfishness, and selfishness can be cured only by the implanting of the love of God in the heart. This love—true love—the love of God, is the foundation principle of every home where real happiness exists and must be the basis of every successful marriage.

Every marriage starts out with high hopes of success. Every wife wants to be a good wife and mother and homemaker. Every husband wants to be a success as a husband, father, and provider. True, this is quite idealistic, but where would we be without such idealism? A man may fail in business or in his profession, he may make no name for himself in sports or politics or any other field, but no man wants to fail as a husband and father. The same is true of the mother. Why then do so many fail? And why is there so much misery in so many homes today?

"While men are ignorant of his devices, this vigilant foe is upon their track every moment. He is intruding his presence in every department of the household, in every street of our cities, in the churches, in the national councils, in the courts of justice, perplexing, deceiving, seducing, everywhere . . . breaking up families, sowing hatred, emulation, strife, sedition, murder. And the Christian world seem to regard these things as though God had appointed them and they must exist."—*The Great Controversy*, p. 508.

"Conformity to worldly customs converts the church to the world; it never converts the world to Christ. Familiarity with sin will inevitably cause it to appear less repulsive. . . . The tempter often works most success-

fully through those who are least suspected of being under his control. The possessors of talent and education are admired and honored, as if these qualities could atone for the absence of the fear of God or entitle men to His favor. Talent and culture, considered in themselves, are gifts of God; but when these are made to supply the place of piety, when, instead of bringing the soul nearer to God, they lead away from Him, then they become a curse and a snare."—*Ibid.*, p. 509.

There is no doubt that such influences are undermining the principles of morality upon which the true, happy Christian home must be established. The taking of sacred vows in the presence of God and witnesses only serves to reinforce the principles that the Spirit of God has already placed in the hearts of those who are surrendered to Jesus Christ. The taking of these vows and the keeping of them in the spirit of true Christlike love produce a bond of union that neither man nor devil can destroy. When such vows are taken, a circle is established into which no one but the two are to come. Neither father, nor mother, nor brother, nor sister, nor uncle, nor aunt, nor friends, nor neighbors, not even sons or daughters. The vows taken are between two consenting adults and are as sacred during and at the close of life as they were at the beginning of the marriage relationship.

O that God would help us as ministers to present these principles clearly and distinctly to our dear people. Especially is this important as we seek to prepare young people for marriage. Marriage must never be entered upon as an experiment but with a full lifetime commitment of life, talent, and energy of body, soul, and spirit. By the grace of God we must redeem the solemn covenants that are made and enter fully into God's purpose and plan as envisioned in the Eden home.

# PERCEPTION

## and Appreciation of Truth

LEO VAN DOLSON

FACTS actually aren't as important as the way they're perceived. And it goes without saying that they're seldom perceived by any two individuals in exactly the same way. A case in point is when two witnesses give their version of an automobile accident and it is difficult to realize that they're describing the same event. No two people hear, see, or understand any set of facts exactly alike.

"We differ so widely in disposition, habits, education, that our ways of looking at things vary. We judge differently. Our understanding of truth, our ideas in regard to the conduct of life, are not in all respects the same. There are no two whose experience is alike in every particular. The trials of one are not the trials of another. The duties that one finds light are to another most difficult and perplexing."—*The Ministry of Healing*, p. 483.

As evangelists, pastors, health educators, and teachers, we must be fully aware of these differences in perception if we wish to be truly effective in our ministry. Differences in frames of reference and personal biases are so prevalent that we cannot expect everyone to react in an identical fashion

to any given set of facts. We also need to help those with whom we're studying to understand clearly the variations in the way people perceive so that they will be better able to relate to each other in their homes and in their daily contacts.

The need of being fully aware of the fact that sin and intemperance of any kind benumb the perceptive faculties and make it extremely difficult for people to discern eternal values is clearly pointed out in such passages as *Messages to Young People*, page 236. We are also specifically told that the Christian is to carefully select that which he allows his perceptive powers to grasp. "God does not wish us to hear all that is to be heard, or see all that is to be seen. It is a great blessing to close the ears, that we hear not, and the eyes, that we see not."—*Testimonies*, vol. 1, p. 707.

### Differences in Frames of Reference

Many years ago a study of the persistence of established frames of reference was conducted by Leeper. He prepared the three pictures below.

Leeper discovered that groups of people shown the picture of the



Figure 1 represents a young lady, Figure 2 represents an old lady, and Figure 3 represents the composite. Only one figure should be viewed at a time, with the others blocked out, the order of presentation being from Figures 1 to 3 or from 2 to 3. (Illustrations from Robert W. Leeper, "A Study of a Neglected Portion of the Field of Learning—the Development of Sensory Organization," *Journal of Genetic Psychology*, vol. 46, 1935. Used by permission.)



young woman in Figure 1 first and then shown the woman in Figure 3 nearly always see a young woman. Another group, shown the old woman in Figure 2 first will, on the other hand, see an old woman when shown Figure 3. One of the most interesting and disturbing facts about this experiment is that the frame of reference established by looking at one of these pictures first persists for some time. Even when a group is told that Figure 3 is a composite picture and that if they will look carefully they can see both an old woman and a young woman, it takes considerable time for most of the group members to actually see both. This demonstrates a surprising degree of persistence of an establish frame of reference.

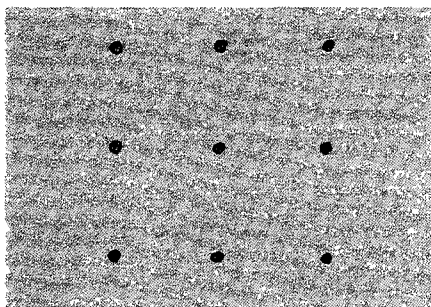
### False Assumptions

Another problem in perception is that sometimes a person will cling to preconceived opinions or a false assumption concerning the concept or problem being considered. This creates a mental block, which makes it almost impossible to gain the insight necessary in understanding or reaching a solution. These assumptions can be made without a person even knowing that he has made them.

An article by Martin Scheerer on "Problem-Solving" in the April, 1963, *Scientific American* clearly illustrates this point by using several interesting puzzles, two of which are reproduced here.

(What follows will be more meaningful if you try working these out before reading on.) In both of these puzzles almost everyone working them makes assumptions that are neither stated nor implied. In the case of the horse-and-rider puzzle they assume the riders must be placed

on each of the horses shown in Figure A. Even though it can't possibly be done, they keep trying to solve the puzzle that way. In the nine-dots puzzle the assumption is made that those attempting to solve it must work within the



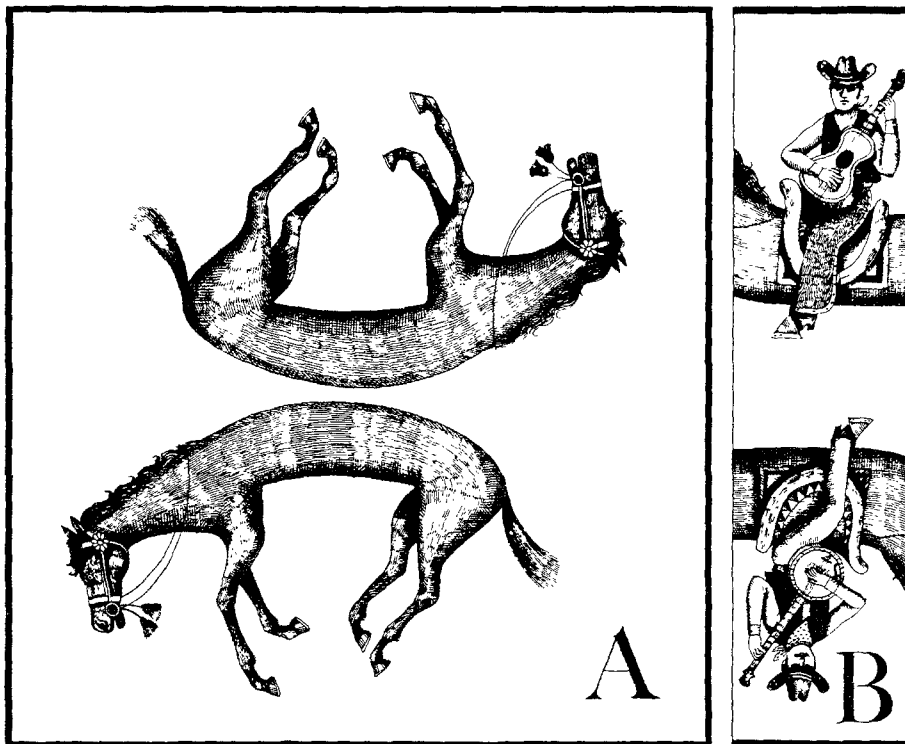
Nine dots are arranged in a square. The problem is to connect them by drawing four continuous straight lines without lifting pencil from paper.

group of dots. This, too, is impossible. The only way to solve either is to completely recenter one's perception of the elements of the puzzle, breaking the horses into two parts in the case of the first and extending the lines beyond the dots in the case of the second. (See solution on p. 29).

### Causes of Fixation

Scheerer lists four causes of fixation in problem-solving that he developed out of his studies:

1. A person may start with an implicit but incorrect premise.
2. He may fail to perceive an object's suitability for a solution because it must be used in a novel way or because it is imbedded in a conventional context.
3. He may be unwilling to ac-



Horse-and-rider puzzle illustrates the power of fixation. The problem is to place drawing B on drawing A in such a way that the riders are properly astride the horses. This drawing is adapted from the original version. (Illustrations from "Problem-Solving" by Martin Scheerer. Copyright © 1963 by Scientific American, Inc. All rights reserved.)

***"It is sin  
that darkens our minds  
and dims our perceptions."***

cept a detour that delays the achievement of his goal. Any type of fixation can be strengthened by too much motivation. Strong ego involvement in a problem makes for overmotivation and is detrimental to a solution.

4. Habituation affects fixation. "There is truth," he acknowledges, "to William James' statement that habit is the 'flywheel of society,' but one might add that habit can also be the *flypaper* of society. The direct availability of a habitual mode of response may make it much harder to break with habit and approach a problem afresh."—Martin Scheerer, "Problem-Solving," *Scientific American*, April, 1963, p. 9. (Italics supplied.)

The way to overcome these, he goes on to point out, is through insight. Fixation is overcome and insight attained by a sudden shift in perspective. Just how this sudden shift occurs is still unknown.

In Scheerer's list we can discover many of the reasons why people do not comprehend or quickly grasp our presentations of Bible truth. Incorrect assumptions, the novelty of the concept, overmotivation, ego involvement, and habit all actually make it difficult for an individual to perceive the truth when it is presented to him.

#### **"Seeing" With the Heart**

Scientists aren't sure what brings about the sudden change known as insight that breaks these fixations and leads to the "Aha, I see!" experience. The Adventist worker, however, is aware that the Holy Spirit has a lot to do with clarifying our ability to truly perceive. The application of the Holy Spirit's "eyesalve" not only opens our eyes to our sinfulness but it enables us to catch a higher,

broader vision of what God intends us to be physically, mentally, and spiritually.

"It is sin that darkens our minds and dims our perceptions. . . . [As sin is purged from our hearts,] as His goodness, His mercy and His love are dwelt upon, clearer and still clearer will be the perception of truth; higher, holier, the desire for purity of heart and clearness of thought."—*The Ministry of Healing*, pp. 464-466.

In a paper on perception theory presented to a West Coast Bible teacher's convention some time ago, Dr. Jack Provonsha quoted *The Desire of Ages*, page 455: "The perception and appreciation of truth, He [Jesus] said, depends less upon the mind than upon the heart." He went on to explain that two qualities in man condition his perceptions of truth. The first is based upon the kind of person he is and is subject to numerous hereditary and socio-environmental factors. These include, he stated, the "propensities" that "trip us all up sooner or later that come from wading in the larger genetic pool" and also include "the linguistic and cultural prisons that confine us to certain ways of looking at things long before growth and maturation make volition a possibility."

The second quality he spoke of is the one with which "heart knowing" is chiefly concerned. Man, created in God's image, possesses the "possibility of choosing to do something about what these other factors have done to him."

This is borne out in the Spirit of Prophecy.

"Let no one say, I cannot remedy my defects of character. If you come to this decision, you will certainly fail of obtaining everlasting life. The impossibility lies

in your own will. If you will not, then you can not overcome. The real difficulty arises from the corruption of an unsanctified heart, and an unwillingness to submit to the control of God."—*Christ's Object Lessons*, p. 331.

"The tempted one needs to understand the true force of the will. This is the governing power in the nature of man—the power of decision, of choice. Everything depends on the right action of the will. Desires for goodness and purity are right, so far as they go; but if we stop here, they avail nothing. Many will go down to ruin while hoping and desiring to overcome their evil propensities. They do not yield the will to God. They do not *choose* to serve Him.

"God has given us the power of choice; it is ours to exercise. We cannot change our hearts, we cannot control our thoughts, our impulses, our affections. We cannot make ourselves pure, fit for God's service. But we can *choose* to serve God, we can give Him our will; then He will work in us to will and to do according to His good pleasure. Thus our whole nature will be brought under the control of Christ."—*The Ministry of Healing*, p. 176.

Provonsha's point, as I understand it, is that perception of truth is not just an autonomous act of the human power of reason, but that it involves freedom to refuse to pay attention and thus is also, and primarily, an affair of the heart.

#### **Selective Perception**

That it is mandatory to select—and to teach those studying with us to select—that which will contribute to spiritual perception and reject that which blocks such perception is a point that is strongly emphasized in the Spirit of Prophecy.

## ***"Growing into His likeness, we enlarge our capacity for knowing God."***

ecy. The following quotations suggest several items that interfere with perception.

1. *Perception Influenced by Physical Habits.*—"Those who would have clear minds to discern Satan's devices must have their physical appetites under the control of reason and conscience. The moral and vigorous action of the higher powers of the mind are essential to the perfection of Christian character."—*Messages to Young People*, pp. 236, 237.

2. *Self-indulgence Deadens Perceptive Faculties.*—"The world's Redeemer knew that indulgence of appetite was bringing physical debility and deadening the perceptive faculties so that sacred and eternal things could not be discerned. He knew that self-indulgence was perverting the moral powers, and that man's great need was conversion,—in heart and mind and soul, from the life of self-indulgence to one of self-denial and self-sacrifice."—*Medical Ministry*, p. 264.

3. *Pride and Selfishness Becloud Perceptive Powers.*—"Pride, self-love, selfishness, hatred, envy, and jealousy have beclouded the perceptive powers."—*Testimonies*, vol. 2, p. 605.

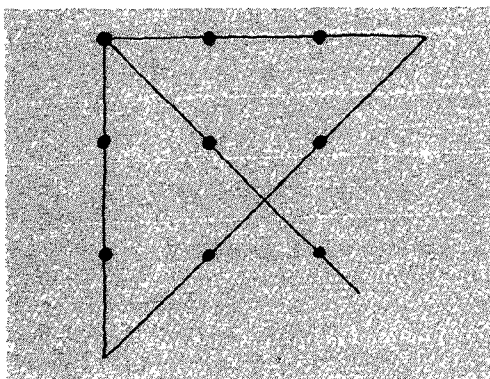
4. *Passions and Impure Thoughts Injure Perceptive Faculties.*—"The lower passions are to be strictly guarded. The perceptive faculties are abused, terribly abused, when the passions are allowed to run riot."—*Counsels on Health*, p. 587.

5. *Perceptions Dimmed by Wrong Use of Means.*—"Those who have made a wrong use of means dedicated to God will be required to give an account of their stewardship. Some have selfishly grasped means because of their love of gain. Others have not a tender conscience; it has

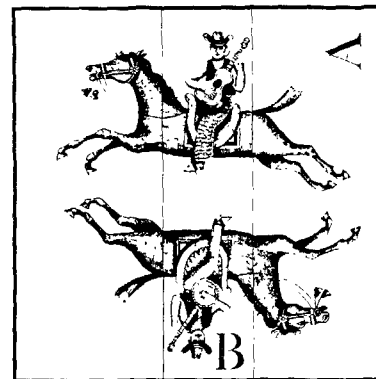
become seared through long-cherished selfishness. They view sacred and eternal things from a low standpoint. Through their long continuance in a wrong course their moral sensibilities seem paralyzed. It seems impossible to elevate their views and feelings to the exalted standard clearly brought to view in the word of God."—*Testimonies*, vol. 2, p. 519.

### **Importance of Perception Theory**

Perception theory is being carefully studied and researched by behavioral scientists. Some of the insights they are gaining have been pointed out in this article.



Left: Dot problem is solved by extending the lines beyond the dots. But most people assume incorrectly that they may not do this. Right: Solution of the horse-and-rider puzzle requires a "recentering." The horses cannot be used as they are drawn in A but must be abstracted into their component parts and recombined into two new horses. Then, if drawing A is rotated 90 degrees, the riders fit properly. (Illustrations from "Problem-Solving" by Martin Scheerer. Copyright © 1963 by Scientific American, Inc. All rights reserved.)



Such studies still fall short of a clear understanding of the real issue involved. It is primarily one of heart knowledge and this in turn is dependent upon clearing the way for the Holy Spirit to most effectively bring divine insight to bear in the hearts and minds of those willing to allow Him to so work.

Adventist ministers and workers certainly need to be aware of the increasing emphasis being

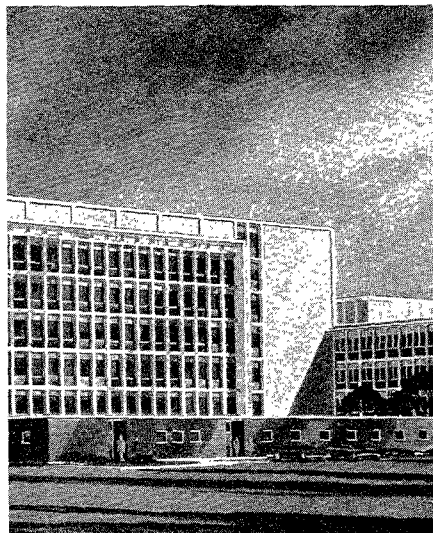
given perception theory and to combine what is being learned with the wealth of information made available to us through the pen of inspiration.

In this day and age, when Satan is attempting to block every possible channel by which the Holy Spirit can bring us divine insight, we must fully experience all that God promises to accomplish when we cooperate with Him in this process. How exciting it would be if every Adventist worker could testify to the following from experience: "Looking unto Jesus we obtain brighter and more distinct views of God, and by beholding we become

changed. Goodness, love for our fellow men, becomes our natural instinct. We develop a character which is the counterpart of the divine character. Growing into His likeness, we enlarge our capacity for knowing God. More and more we enter into fellowship with the heavenly world, and we have continually increasing power to receive the riches of the knowledge and wisdom of eternity."—*Christ's Object Lessons*, p. 355.

# Adventist Hospitals Should Be Just That

RONALD A. BETTLE



RECENTLY I was told that Adventist hospitals are operated primarily for public relations. To my way of thinking this is a prostitution of the medical work that the Lord has given us in order to prepare people for His soon coming. I don't believe that Adventists are commissioned by God to run community hospitals as a good-will gesture—just nice people doing nice things. In God's plan Adventist hospitals are to be a rallying point for an aggressive medical-evangelistic program. After all, even our non-Adventist friends suspect that this is our motivation.

Like all Adventist hospitals, Parkview Memorial Hospital in Brunswick, Maine, was having its problems concerning diet. To answer some of the criticism I prepared a scientific paper on "The Adequacy of a Vegetarian Diet," and presented it to the medical staff. Following a rather bland discussion, the pathologist (a non-Adventist) said to me, "Ron, no

reasonable person argues about the adequacy of a vegetarian diet. Your problem is that people are afraid that if they acquiesce to your vegetarian diet that somehow they will become infected with the virus of Seventh-day Adventism! They know Adventists are an aggressive evangelical group. Somehow the diet is part of this process."

Perhaps such candor could only emanate from Maine, but if our critics were all as perceptive and forthright they would be as candid. Don't we need to be more honest with ourselves and with those whom our hospitals serve? And if we are, won't our health care, then, have a more meaningful evangelistic thrust? Instead of merely providing excellent medicine in efficiently run hospitals operated by nice people we need to be recognized as people concerned with the spiritual as well as the physical needs of the patients who come to us.<sup>1</sup>

But let us consider this problem in a little more depth. How do you do this in a hospital setting when 90 per cent of the physicians are non-Adventists and probably less than 20 per cent of the hospital staff are Adventists? This is not hypothetical. It is actually the trend across the country as more and more hospitals are being built or expanded and others are being taken over to be run as "Adventist" hospitals.

Ideally, perhaps we should be running many small institutions<sup>2</sup> "organized and controlled exclusively by Seventh-day Adventists."<sup>3</sup> These institutions should be located near population centers and be used as "outposts" from which these cities are to be worked.<sup>4</sup> As Joseph and Daniel

were God's representatives, so our institutions are to glorify His name. "By them the truth for this time is to be represented before the world with convincing power." They are to reveal to the world the character of God.<sup>5</sup> What a challenge and what a responsibility!

But, practically, how do we resolve the dilemma of a minority group trying to carry out these inspired principles in a less than ideal situation? I believe the solution lies in total commitment by this minority group to the concept that the Seventh-day Adventist "virus" is not some loathsome, repulsive disease! What is wrong with a virus that could lead to a better way of life here and a future eternal life through our Lord and Saviour Jesus Christ? Why should we be timid or apologetic?

I believe there is an irreducible, effective minimum of Adventist personnel for a medical institution to be a functioning Adventist hospital.

## The Hospital Team

This irreducible minimum of personnel should include:

The administrator and his assistant.

The head nurse and her assistants and, ideally, at least one SDA graduate nurse or LPN on a shift, in charge if qualified to supervise.

Heads of departments—X-ray, lab, physical therapy, dietary, housekeeping, maintenance, et cetera.

A hard core of well-qualified Adventist physicians, and I personally think one of these should be the medical director.<sup>6</sup>

A completely SDA hospital board.

*Ronald A. Bettles, M.D., is health secretary for the New Jersey Conference.*



Each of us who is part of this hospital team must believe that the Adventist Christian "virus," as my pathologist friend puts it, is a wholesome, attractive one and we must individually live and practice all its tenets and individually show to the world the advantages of this way of life. The consistent Christian life is an irresistible power.<sup>7</sup>

God's principles of healthful living must also be presented through every possible medium and method of health education and example. This does not eliminate working with the community. In fact, it gives a strong, effective base from which we can support our hospital concepts—concepts which, although unique, are not that far out.

The suggestions outlined above for carrying out Adventist objectives in running hospitals, even when Adventist personnel represent a minority, do not exhaust the list, but I believe illustrate it. It may well be that we should not take over all the hospitals that are offered to us and try to operate them. First we must seriously consider our goals and not extend

ourselves so thin that we cannot be effective. If it is to be an *Adventist hospital*, let it be just that, a Better Living Center for the community, preparing them for the life to come!

I realize that some will point out that community and government are demanding more and more say and control in the running of hospitals; that we have open staffs, citizens' advisory committees, area planning, and that we are being forced into the mold of uniformity. But, from our own experience of working with these groups over the past 15 years, I believe they respect honesty and forthrightness. They are surprisingly receptive to our concepts when they are presented in a positive and attractive manner. The following summary of what I have learned in dealing with the kind of situation outlined at the beginning of this article may be helpful:

1. The majority of these educated and responsible people will, and can, grasp the concept that Adventist medicine is unique because of its concern for the whole man.

2. They recognize that disease prevention is better than continually patching people up and that health education is the *modus operandi*.<sup>8</sup>

3. They may chafe some at the diet—so do many of our own members—and most Adventist hospitals have resolved this by giving a choice after some attempt at educating those interested to the better diet.

4. No smoking in public facilities is becoming a rule rather than the exception.

5. Sabbath observance may be an inconvenience to them but they are courteous enough to be tolerant and some will want to know why.

6. Adventist physicians and professional people associated with the hospital will have to be above reproach professionally and ethically. Any success they may have may be considered a threat, but their professional colleagues understand the free enterprise system and its implications. However, there must be no favors shown or expected because they are Adventists in an Adventist hospital.

7. Above all, a Christian influence should predominate. This will make friends and break down prejudice as God blesses and touches the lives of those who come in contact with this unique medical institution. ➤

<sup>1</sup> *Medical Ministry*, p. 191.

<sup>2</sup> *Ibid.*, p. 159.

<sup>3</sup> *Counsels on Health*, p. 401.

<sup>4</sup> *Selected Messages*, book 2, p. 358.

<sup>5</sup> *Testimonies*, vol. 6, pp. 219-221.

<sup>6</sup> R. A. Bettie, M.D., "Replacing the Missing Link," *The Ministry*, March, 1972, p. 38.

<sup>7</sup> *The Desire of Ages*, p. 347.

<sup>8</sup> *The Report of the President's Conference on Health Education* (801 2d Ave., New York, N.Y.), Feb., 1971.

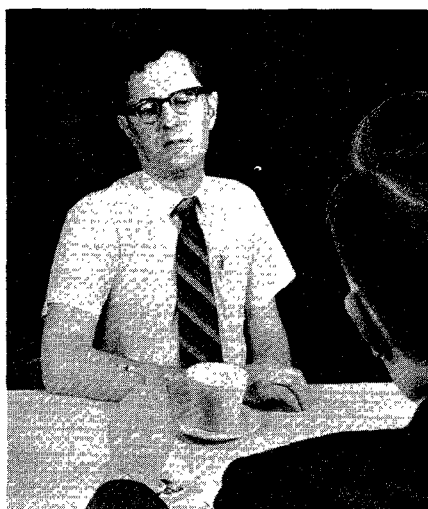
# "I DO Mind If You Smoke!"

SAMUEL BACHRACH

AMERICA IN THE 1960's and 1970's has witnessed two minor revolutions. One is the recognition of the rights of many minority groups. Another is the recognition that tobacco-smoking is a serious health hazard to all who are unfortunate enough to be habituated. Moreover, it is now abundantly clear that those non-smokers who find themselves in proximity to smokers must unwillingly suffer, in good part, the same adverse health consequences.

The smoke rising from the burning tip of a cigarette (called the sidestream smoke, as opposed to the mainstream smoke that the smoker inhales) enters the room air to be breathed by all. Sidestream smoke contains three times the tar and nicotine, four times the benzopyrene (a carcinogen), five times the carbon monoxide, and fifty times the ammonia of the mainstream smoke. Cadmium, which may be related etiologically to emphysema, also exists in greater concentration in sidestream smoke. Non-smokers in the same room with smokers suffer smoke-related rises in blood pressure and pulse rate, have rises in blood carbon monoxide (which aggravates angina), and, if they belong to that group of two million Americans who are sensitive to tobacco smoke, they may have an acute asthmatic attack. Respiratory illness and school absenteeism in children from homes where there are smokers is twice as common as among children from smoke-free homes.

Progress has been made in this fight against smoking, which with alcohol must rank as the most important public health hazard facing Americans. In the last ten years, the yearly *per capita* cig-



arette consumption has declined from approximately 4,400 cigarettes to 4,100. Seventy per cent of all cigarettes sold today are filter-type, and due to changes in tobacco breeding and cigarette manufacture, the average cigarette of today delivers about 50 per cent less tar and nicotine than it did ten or fifteen years ago. But these numbers are sterile testimony. A better way to realize the changes that have been accomplished is to try to "Remember When?"

—remember when a carton of cigarettes was an ideal Christmas gift?

—remember when there were nothing but cigarette jingles on the radio, and TV screenfuls of young lovers romping through the great outdoors in a cloud of cigarette smoke?

—remember when people thought non-smokers were "square" and "goody-goodyes"?

—remember when airlines passed out free cigarettes to please their passengers?

—remember when almost everyone on TV and in movies smoked? Remember Edward R.

Murrow and Humphrey Bogart? (Both died of lung cancer.)

—remember when a doctor might have offered patients a cigarette to help them calm their nerves?

—remember when cigarette ads talked about rich, full flavor instead of low tar and nicotine levels?

—remember when children were not upset if their parents smoked?

Yes, times and attitudes are changing. A few hospitals in our area have already removed cigarette vending machines from their premises and restricted smoking to areas where non-smokers will be minimally affected. The Central Massachusetts Lung Association and Radio Station WSR5-FM are broadcasting requests to smokers to stop smoking or at least to respect the sensibilities of the non-smoker. State Representative Lois Pines of Newton has introduced legislation to limit smoking in many public places. Airlines segregate smokers and non-smokers.

Health care professionals should be leaders, not followers. It is now high time for us to assert the leadership that the communities we serve expect and deserve, both in dramatizing the need for education of all members of our society about the consequences of tobacco usage, and in protecting the rights of the sizable majority of people who are non-smokers. What can we do? As one example, the Medical Staff of the Memorial Hospital voted unanimously on the eve of the tenth anniversary of the Surgeon General's Report on the Health Consequences of Smoking to recommend to their Board of Trustees the consideration of the following measures:



1. Remove cigarette machines from hospital property.
2. Prohibit smoking in all patient waiting areas such as Emergency Ward, Out-Patient Department, Radiology, and Admitting.
3. Prohibit smoking in patient areas.
4. Prohibit smoking in all conference rooms.
5. Reserve specific areas of the dining room and cafeteria for smokers, and screen those areas off to protect the non-smokers.
6. Post "No Smoking" signs in elevators and corridors, as well as other areas mentioned above.
7. Request visitors to non-smoking patients not to smoke by means of posted signs or in person by nursing personnel.
8. Observe common sense fire safety rules and prohibit smoking by bed-ridden patients, drowsy patients, or patients taking medications which might make them drowsy.
9. Most important, patients admitted to a hospital—people who are ill—should not be forced to breathe air which will make them more ill. Therefore, the Admitting Office should try to group smoking patients separately from non-smoking patients.

Remember the Surgeon General's words: "Non-smokers have as much right to clean air and wholesome air as smokers have to their so-called right to smoke, which I would redefine as a so-called right to pollute. It is high time to ban smoking from all confined places such as restaurants, theaters, airplanes, trains, and buses. It is time that we interpret the Bill of Rights for the non-smoker as well as the smoker."

We urge that all hospitals adopt smoking control regulations, that each individual physician encourage legislation to adopt regulations and statutes protecting the non-smoker in public places, and that every non-smoker rise up with a resounding "Yes, I do mind if you smoke." ✎

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## NEWS NOTES

### Life Line Health Centre Peekskill, New York

A vegetarian restaurant, called the Life Line Health Centre, was opened for business in Peekskill on October 22, 1973. This new venture was the result, they claim, of the faith and vision of the Peekskill church, under the leadership of Pastor John Luppens. Before the doors were opened to the public, much prayer, planning, and overcoming of problems was necessary. First a building was bought. The particular building purchased was unusual because it is more than one hundred years old and was condemned by the city to be torn down. Next, a manager with some knowledge of health restaurants was needed. This need was met by Mr. and Mrs. Ron Cray of Grand Rapids, Michigan, who came to Peekskill in February, 1972. The Crays, together with volunteer help, began to remodel the entire building. In the meanwhile, negotiations continued with the city for permission to go ahead with the project.

As time went by, the building began to take shape. A modern front went on the outside. Paneling was put inside. A stainless steel kitchen was installed. Finally, the city authorities were convinced of the value of a health center and gave their wholehearted endorsement.

The center is more than a vegetarian restaurant. It is becoming a witness center. Five-Day Plans to Stop Smoking and cooking classes are scheduled on a regular basis. Often there are appointments for Bible study.

The Crays also use the center as a training class for interested young adults who want to learn how to conduct similar programs in other places. At present 23 persons are connected with the project on either a full-time or part-time basis.

Most of the patrons of the Peekskill restaurant are doctors, lawyers, county officials, and other professional people. The center is doing much to give the community a favorable impression of Seventh-day Adventists.

### "It's Your World" Still Pulling Responses

It's Your World, the up-to-the-minute television show produced by the Southern California Conference with Art Linkletter as host, is having another run in the Los Angeles area, reports Southern's communication director Frank Hudgins. This time the show is on KHJ, channel 9, at 12:30 noon each Monday, Wednesday, and Friday.

Hudgins reports about a hundred

responses coming in each week, in spite of the fact that this is the second time around for the show in the LA area.

It's Your World is available to other conferences or churches that may wish to place it on TV in their area. It is primarily a piece of very good public relations, showing Seventh-day Adventists as clean-living, quite normal people, and opening the way for more evangelistic-type programming. It even leads those who write in for recipes and vegetarian cookbooks to follow on with Bible studies, for the Voice of Prophecy ties in with the It's Your World offer beautifully.

The show is on video tape, and tapes are rented from the Southern California Conference at \$50 each. Once a station program manager sees the show, he will be eager to find a slot for it in his program schedule. Many stations will air this one without charge, because of its highly entertaining format and because of the presence of Art Linkletter as master of ceremonies, or host, of the show. (*Tell*, May 19, 1974.)

### Socialist Countries Discuss Prevention

Recognizing the social, cultural, moral, and health impact of alcohol, various organizations in the Socialist countries of Eastern Europe and the U.S.S.R. are reaching out to influence public opinion against alcohol.

Mostly these groups are called Committees for the Struggle Against Alcohol or Sobriety Committees.

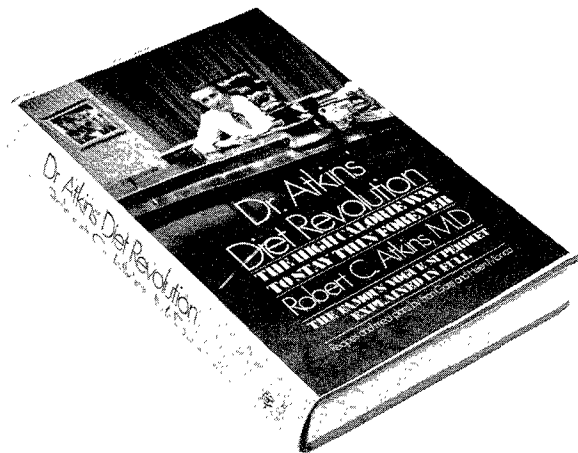
During March, the ICPA executive director, E. H. J. Steed, met Michel M. Maslow, vice-rector of the Moscow University (1), who is the chairman of the university's Committee for the Struggle Against Alcohol. He says any student or professor found intoxicated is instantly dismissed. No alcohol is permitted at the university. Alcohol, he says, develops other harmful habits.

At the Institute of Scientific Research for Health (2), the director, Dr. D. Loran-sky, Dr. Angelina Shivaeva, and Dr. Iuna Petricheva with translator Miss Mataleya Ivashova spent four hours studying cooperative programming with the ICPA. They showed films and posters that give strong emphasis against alcohol and tobacco.

At the Psychiatric Institute in Moscow (3), Edward Kostonolov, doctor of physiology, and Alexander Katchaeu, associate professor and doctor of psychiatry, discussed the alcohol program and the need of prevention.

In Bucharest, Romania, Red Cross officials (4) explained their participation against alcohol with literature, TV, and radio promotion aids and agreed to work with the ICPA.

# What About "Dr. Atkins' Diet Revolution"?



LYDIA SONNENBERG

IN AN unusual intervention, the Council of Foods and Nutrition of the American Medical Association has published a critique\* of a best-seller: *Dr. Atkins' Diet Revolution*. In the first six months almost a million copies of the book were sold.

No doubt it was number one on best-seller lists across the country because it appeals to a concern with which many can identify. In fact, a Gallup poll (1973) found that nearly half—46 per cent—of adult Americans described themselves as overweight and two thirds of them said they were dieting or exercising.

The book is a best-seller too because it tells people what many of them want to hear: you can lose weight without being concerned about calories; calories don't count! Dr. Atkins describes his program as "the high calorie way to stay thin forever." However, carbohydrates do count, and all the calories must come largely from proteins and fats.

As the AMA points out in its critique, when one talks about eating

an unlimited amount of meat and fat and not gaining weight, one is really talking about "circumventing the first law of thermodynamics, namely: 'The energy of an isolated system is constant and any exchange of energy between a system and its surroundings must occur without the creation or destruction of energy.'" To say that any amount of calories can be taken in on a certain diet and always result in weight loss irrespective of use of calories in activity is like saying that heat from a fuel simply ceases to exist without being used or exhausted or converted! The AMA reiterates, "No weight-reducing diet, including the low-carbohydrate ketogenic diet, can be effective unless it provides for a decrease in energy intake or somehow increases energy losses."

The Dr. Atkins' diet is a high-protein, high-fat, low-carbohydrate combination that for the first week proscribes all carbohydrates—cereals, fruits, and vegetables—except for a small, leafy green salad which may be eaten twice a day. Milk is not allowed except for four teaspoons of heavy cream. After the first week a gradual small increase in carbohydrates

is allowed up to 40 gms.† daily. At the same time reducers are encouraged to eat as much meat, eggs, butter, and similar fatty foods as they wish.

The purpose of the diet is to put the body in a state known as ketosis where incompletely burned fats (ketones) leave the body by way of the urine and breath. Thus the diet is referred to as a ketogenic diet. Furthermore, such a diet supposedly stimulates a group of fat mobilizers, one of which is FMH, a hormone that Dr. Atkins claims governs the release of stored fat from body deposits.

What is the AMA evaluation of these claims? As to the calories that "are sneaked out" of the body by way of ketones, studies show that this does not represent a major loss. Investigations carried out on starving, non-diabetic persons indicate that at most about 20 grams of ketones per day may be excreted by the kidneys, and the total acetone excretion with the breath is insignificant. Since the caloric value of ketones is about 4.5 cal./gm., it is evident that individuals on ketogenic diets rarely, if ever, lose more than 100 calories per day in this way. Certainly such a small loss cannot account for the dramatic claims made.

In regard to FMH, a "fat mobilizing hormone," AMA answers, "no such hormone has been unequivocally identified in man."

In his book Dr. Atkins alleges that "'carbohydrates—not fat—are the principal elements in food that fatten fat people.'" AMA describes this assertion as, "at best, a half-truth. In point of fact, human subjects can gain weight by increasing their intake of fat, the most concentrated source of calories available. . . . Also, obesity is prevalent in North America, where the proportion of fat in the diet is higher than most other countries, whereas obesity is relatively rare in large areas of the world where the 'hidden sugar' of rice starch comprises a very high proportion of the total daily food intake.

"Body fat is burned in increasing quantity when total calorie intake is inadequate—regardless of the quantity of carbohydrate in the inadequate diet. Body fat is made from dietary fat as well as from dietary carbohydrate. . . .

"The notion that sedentary persons, without malabsorption or hyperthyroidism, can lose weight on a diet containing 5,000 cal./day is incredible. No reliable nutritional studies have been reported to support such a claim."

Advocates of low carbohydrate claim that subjects on experimental diets extremely high in fat have lost weight more rapidly over an eight- to ten-day period than when they were on a high-carbohydrate diet containing the same number of calories. However, it has been found that when the diets were continued for periods of eighteen to twenty-four days, rate of weight loss was the same for both diets. The early differences are temporary, due chiefly to changes in water balance. The AMA points out that other studies confirm these observations "that, apart from transient changes in water balance, the rate of weight loss in obese subjects on the low-carbohydrate diet that restricted calories was similar to that of a 'balanced' diet of equal caloric value."

Although scientific findings do not substantiate any metabolic advantage of the ketogenic diet over more conventional ones for weight reduction, it still is true that some patients have lost weight on the low-carbohydrate diet "unrestricted in calories." The AMA cites experiments that provide clues as to why this may occur. Subjects were asked to reduce their carbohydrate intake to about 50 gm./day but were specifically told they could eat unlimited amounts of such foods as meat, fish, eggs, cheese, butter, margarine, and heavy cream. In spite of this, all subjects reduced their calorie intake ranging from 13 to 55 per cent. It was concluded "that weight lost on such diets was principally due to the consumption of fewer calories."

The AMA further observes: "When obese patients reduce their carbohydrate intake drastically, they are apparently unable to make up the ensuing deficit by means of an appreciable increase in protein and fat. This is especially noteworthy when one considers the fact that carbohydrates comprise 45 per cent or more of the average American diet. It is difficult to unbalance a diet to this

extent and continue to consume the same calories as before."

What are the potential hazards of the Atkins' diet? Perhaps the greatest danger, according to the AMA, is related to hyperlipidemia (high levels of fat in the blood). "Hypercholesterolemia and hypertriglyceridemia are associated with an increased risk of developing coronary heart disease. A diet rich in cholesterol and saturated fat could be responsible for accelerating atherosclerosis, particularly in susceptible persons. . . . Ketogenic diets also may cause a significant increase in the blood uric acid concentration." In individuals with an inborn or constitutional disposition toward gout, high blood uric acid could precipitate an attack.

The AMA also states: "A diet very high in protein content places an extra solute load on the kidneys necessitating an increase in excretion of urinary water. . . . Patients whose renal function is already compromised may have difficulty in handling the extra burden placed on their kidneys by such a diet."

Contrary to the Atkins' thesis of

well-being on a carbohydrate-free diet, some investigators have reported that all subjects they have studied complained of fatigue after two days on the diet and felt that they lacked sufficient energy to continue their normal activities after the third day. They report, however, that this fatigue promptly disappeared following addition of carbohydrate to the diet.

Besides pointing up the unscientific basis of Dr. Atkins' diet and its potential hazards, the AMA is concerned about the basic need for obese people generally to change their life-style to maintain proper weight. As the AMA says, "It is unlikely that such a diet can provide a practicable basis for long-term weight reduction or maintenance, i.e., a lifetime change in eating and exercise habits."

\* "A Critique of Low-Carbohydrate Ketogenic Weight Reduction Regimens: a review of *Dr. Atkins' Diet Revolution*," *J.A.M.A.*, June 4, 1973, pp. 1415-1419.

† A total of 40 gms. would be: 1 1/2 bananas or 2 apples or 2 1/2 oranges or 2 potatoes or 4/5 cup cooked rice or 3 1/3 slices of bread or 3 1/3 cups of milk.

## Simple Medicine—Get Busy

ANONYMOUS

If your enemy has injured you, or your friend deceived you; if your brightest hopes have been clouded, or your reputation blackened, pray for your enemies, and then up and be doing.

Better gather field flowers, plait rushes, weed the garden, than be idle. Occupation will raise your spirit, while idleness will bring it down to the dust. Occupation will often blunt the edge of the sharpest grief, keep the body in health, and preserve the mind in comparative peace.

He that is in trouble should do something to get rid of it. Something must be done, and done by yourself too, when you are in trouble, or otherwise it will stick as close to you as the skin that covers you.

The moment you feel yourself getting moody and miserable, seek divine support by prayer, and then set yourself a task immediately, something that will compel you to exert yourself, and you will be surprised at the relief it will afford you.

And especially employ yourself in doing good, and mitigating the sorrows of others: while taking a thorn from the bosom of another, you will lose that which rankles in your own. Occupation cures one half of life's troubles, and tends to mitigate the remainder.

# SPOTLIGHT ON HEALTH

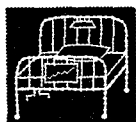
## DANGER—SWIMMING AND ALCOHOL DON'T MIX!



If you imbibe, don't engage in aquatic activities until you're sober. This is the recommendation of investigators at Johns Hopkins School of Public Health. In a report to the American Public Health Association convention in San Francisco, November 5, 1973, they told of one United States metropolitan area where 47 per cent of the drowning victims had been drinking alcohol.

In Baltimore, Maryland, 21 of 45 adults who drowned between 1968 and 1972 had alcohol in their blood and 17 were significantly intoxicated. More than half of the 17 drowned while swimming. Surprisingly, falling from boats or piers, stepping into deep water, or even taking a bath were among the causes of death! (News Release, The Johns Hopkins Medical Institutions, November 5, 1973.)

## CANCER—TO BE OR NOT TO BE?



Cancer will eventually strike one in four Americans now living, according to present rates—about 53 million persons. It will strike over the years in approximately two out of three American families.

This year about 355,000 Americans will die of cancer—more than 975 every day—more than one man, woman, or child in the United States every 90 seconds.

On the brighter side, about 218,000 people will be saved from cancer this year. And there are 1.5 million Americans alive today who have been cured of cancer. By "cured" is meant that they are without evidence of the disease at least five years after diagnosis and treatment.

Of every six persons who get cancer today, two will be saved and four will die. Nos. 1 and 2 will be saved; No. 3 will die but might have been saved had proper treatment been received in time; Nos. 4, 5 and 6 will die of cancers that cannot yet be controlled. This means that today, half of those who get cancer could and should be saved. ("Trends in Cancer/1974," *Cancer News*, American Cancer Society.)

## ANIMAL PROTEIN AND CANCER



Ernest L. Wynder, M.D., President of the American Health Foundation, New York, N.Y., being interviewed by the editor of CA on the subject of diet and colon cancer, stated: "We believe . . . that a diet high in animal protein and animal fat correlates with a high incidence of colon cancer." The emphasis in his studies is on "metabolic processes affected by diet and how these relate to colon cancer." (*CA—A Cancer Journal for Clinicians*, May/June, 1973, vol. 23, no. 3, p. 151.)

## ORAL CONTRACEPTIVES CAUSE VITAMIN DEFICIENCY



Oral contraceptives cause vitamin B<sub>6</sub> deficiency in about 25 per cent of the users. A physician may notice changes in the user's skin as a result of this vitamin deficiency, but symptoms such as drowsiness, laziness, indifference, and irritability may not be detected.

Since vitamin B<sub>6</sub> deficiency leads also to the formation of "stones" in the urinary tract, other concerns regarding the use of oral contraceptives may arise in the future for the female population. (*Nutrition Rev.* 31:49, 50, February, 1973.)

## DIABETES AND DON'T KNOW IT



It is believed that there are at least a half million people walking about the United States who have diabetes and don't know it. In its early stages diabetes has no symptoms at all. When it gets very bad, however, there are lots of symptoms and they are distinct and easily recognized.

The usual symptoms are fatigue; excess thirst; weight loss, even though the patient has a good or even excessive appetite; frequent urination. Aside from these there are often others that are less obvious.

Physicians usually request a urine specimen from their patients. One of the early signs of diabetes is sugar in the urine, although sugar may be present from other causes. Not every case of diabetes causes sugar in the urine.

A boil or an infection in the skin that doesn't heal or, in women, itching about the vagina may suggest diabetes. (*Life and Health*, April, 1974, p. 5.)

## THREE TYPES OF QUACKERY



The term "quackery" encompasses both people and products. The "health practitioner" who has a "miracle cure" but no medical training is a quack; the drug or food supplement promoted with false health claims is a quack product; the machine that has impressive knobs and dials, but does nothing except take money out of the pockets of the unsuspecting, is a quack device. Broadly speaking, quackery is misinformation about health.

Three types of quackery are common: False claims for drugs and cosmetics, silly food fads and unnecessary food supplements, and fake medical devices. Their promoters' interest is not to protect or restore your health—but to separate you from your money.

Quackery has some well-defined characteristics. If your answer is Yes to any of the following questions about a product you are using, it is very likely that you

are one of the thousands of people who are being victimized by quackery: Is the product or service being offered a "secret remedy"? Does the sponsor claim that he is battling the medical profession, which is attempting to suppress his wonderful discovery? Is the remedy being sold from door to door, by a self-styled "health advisor," or promoted in lectures to the public, from town to town? Is this "miracle" drug, device, or diet being promoted in a sensational magazine, by a faith healer's group, or a crusade organization of laymen? Does the promoter show you "testimonials" on the wonderful miracles his product or services have performed for others? Is the product or service good for a vast variety of illnesses, real or fancied?

If you suspect that you are the victim of quackery, there are a number of things you can do: (1) Inform your county medical society. (2) Get in touch with the Food and Drug Administration. (3) Ask the Better Business Bureau about the reputation of the promoter. (4) If the drug or device was promoted through the mail, inform your local post office. (*FDA Fact Sheet*, U.S. Department of Health, Education, and Welfare.)

## CADMIUM CAUTION



To your list of disease-producing substances in cigarette smoke add the metal cadmium. Cadmium is known to build up in the body in direct proportion to the number of cigarettes smoked or the length of time one smokes.

Now there is evidence that the cadmium retained in the lungs may contribute to the development of emphysema. (*American Review Respiratory Disease* 108: 40-48, 1973.)

## ARE POPULAR COLD REMEDIES HELPFUL?



Americans spend \$300 million annually on non-prescription products that claim to relieve cold symptoms. While another \$70 million is spent each year by promoters extolling the virtues of one brand over another, a recent consumer study found that their respective ingredients are remarkably similar. Nearly all over-the-counter cold remedies contain at least two of three basic ingredients: a pain reliever, a decongestant, and an antihistamine.

Among the products considered in the study were three of the most popular fixed combination cold remedies, including the layered tablet whose "exclusive formula cannot be duplicated," the capsule containing "tiny time pills that provide continuous relief," and the liquid sleeping aid that "relieves your major cold symptoms for hours."

The researchers found that the layered tablet's decongestant was present in only one-fourth the dosage proved *ineffective* in controlled clinical testing. The dosage of its antihistamine was found to be less than that ordinarily given to children for hay fever. And its pain reliever, the one "most recommended by doctors," was found to be aspirin, available in most drug stores at one-twentieth the cost of the layered tablet.

A decongestant may relieve cold symptoms for a few

hours at doses of 25 to 50 mg. But the dosage found in the time-released capsule is spread out over 12 hours, so that the user gets too little medication at any one time to be effective. Depending on the patient, the release rate can be very rapid or extremely slow, and wide fluctuations in the level of medication in the bloodstream over a 12-hour period are common.

The night-time liquid may help induce sleep, the study found, but not by relieving cold symptoms. Its alcohol content makes the mixture 50 proof. And while its antihistamine is known to cause drowsiness, antihistamines can intensify a cough by thickening bronchial secretions. In addition, the liquid was found to contain only one-third the amount of decongestant in the usually prescribed dose. ("Cold Remedies—What Helps and What Doesn't," *Consumer Reports*, January, 1974.)



## YOU DON'T HAVE TO BE FAT!

Overweight people often explain away their obesity by blaming their glands, their heredity, their age, or pregnancy as the cause of their putting on weight. But the facts are, these individuals can lose if they want to.

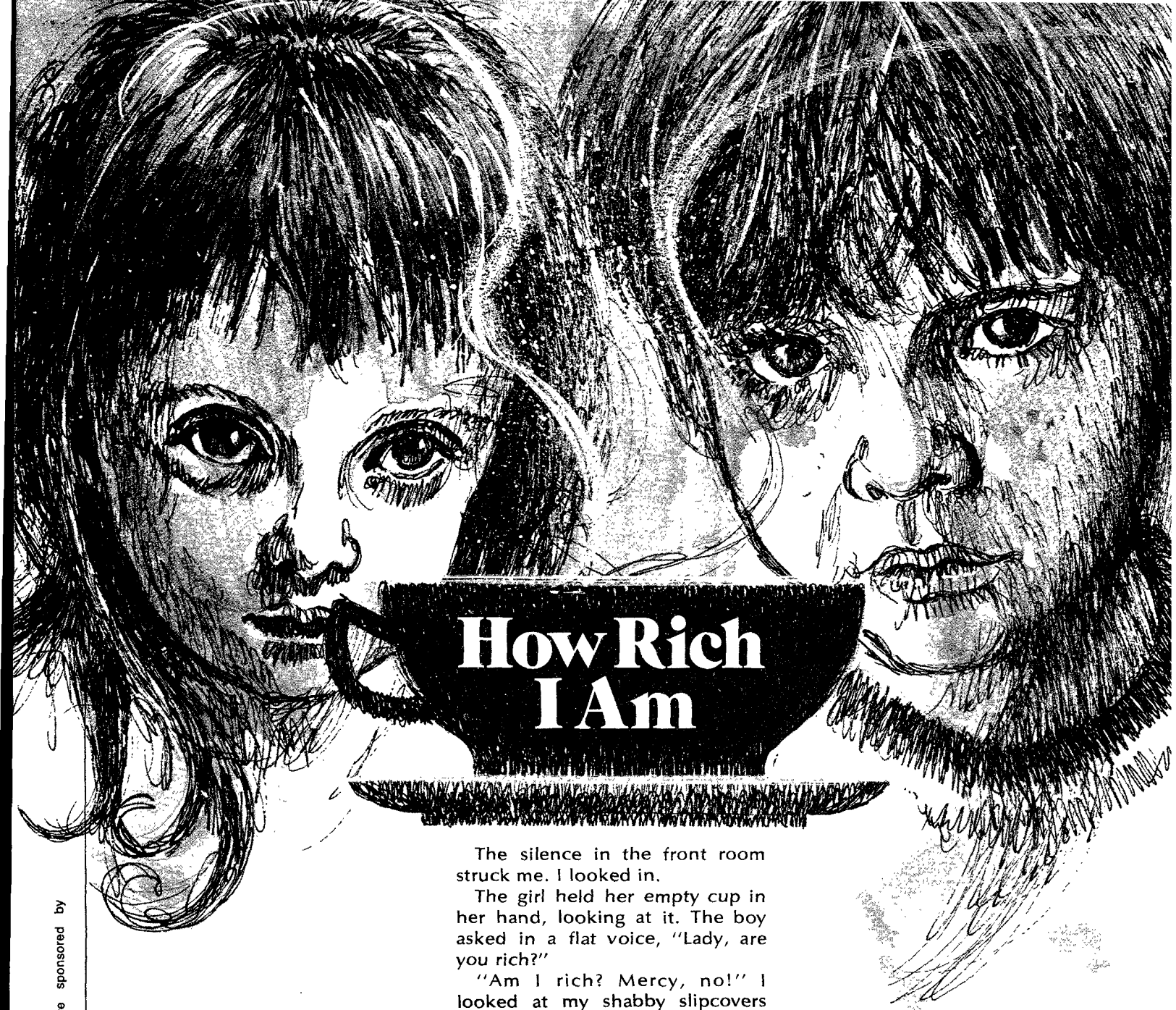
Even if your glands do slow down the rate at which your body burns food for energy, a careful reducing diet under your doctor's supervision can melt pounds away. And don't say obesity "runs in the family." Change your family's eating habits and you can all reduce together. As for middle-aged spread, it is true that you lose muscle tone as you get older—but not that much! Cut down on the food—remember you're not still a teen-ager—and cut down on the spreading middle. After middle age you do not need a teen-ager's diet—you are not as active as he. (*Metropolitan Life's Four Steps to Weight Control*, Metropolitan Life Insurance Co., 1969, pp. 3, 4.)

## WAIT! IS THAT DRUG NECESSARY?



Nearly 5 per cent of all admissions to the Los Angeles County Hospital involve barbiturate-related disease, according to Dr. George D. Lundberg. He adds, "Many of these patients obtained their drug legally by prescription of a licensed physician through a licensed pharmacy. . . . The toll of human suffering and death resulting from licit and illicit abuse of barbiturates is immense, and until recently evoked hardly any public concern."

"So someone is anxious, or hurts a little, or can't sleep, or is excited? So what?" Dr. Lundberg asks. "Everybody is anxious, or hurts a little, or can't sleep, or is depressed from time to time. Why complicate the issue with psychoactive substances? We must learn to cope with, and groove on, reality, without mind- and mood-altering chemicals. In the area of hypnotic-sedative-analgesic-tranquilizer drugs, it is time for the American medical profession to stop arguing over which drug, what dosage, and generic versus trade names, and start asking itself: Why should I prescribe a drug at all?" (*Journal of the American Medical Association*, June 11, 1973, vol. 224, no. 11, p. 1531.)



## How Rich I Am

The silence in the front room struck me. I looked in.

The girl held her empty cup in her hand, looking at it. The boy asked in a flat voice, "Lady, are you rich?"

"Am I rich? Mercy, no!" I looked at my shabby slipcovers and worn place in the rug.

The girl put her cup in its saucer—carefully.

"Your cups match your saucers," she said. Her voice was old, with a hunger that was not of the stomach.

They left then, holding their bundles of papers against the

wind. They hadn't said Thank you. They didn't need to. They had said more than that. Plain blue pottery cups and saucers. But they matched.

I tested the potatoes, and stirred the gravy. Potatoes and brown gravy! Roof over our heads! My man with a steady job! These things matched too.

I moved the chairs back from the fire, and tidied the living room. The muddy prints of small sandals were still wet on my hearth. I let them be. I want them in case I forget how rich I am!

—Anonymous

They huddled inside the storm door—two children in ragged, outgrown coats.

"Any old papers, lady?"

I was busy. I wanted to say so—until I looked down at their feet. Thin little sandals sopped with sleet.

"Come in and I'll make you a cup of hot cocoa," I said. There was no conversation. Their soggy sandals left marks upon the hearthstone.

Cocoa and toast with jam fortified against the chill outside. I went back and started again on my household budget.



# *Thank You!*

Father, each day I say Thank You  
For a smile from loved ones,  
For eyes to see friends,  
For light of a new day,  
For squirrels that play atop the wires,  
The Morning Watch text: "The very hairs of your  
head are all numbered" (Matt. 10:30).

A tiny bird warming his toes with the steam escaping from  
the chimney,  
The neighbor children who stop by to pet Ginger  
and chat of childish things,  
The new blanket of snow—"Though your sins be as  
scarlet, they shall be as white as snow."

A song,  
Hand cream for my chapped hands,  
The new buds on my African violet,  
Brothers and sisters in the church family,  
A snow shovel to remove snow from the walks,  
The exhilarating feeling after exercise in the outdoors.

A comfortable chair to sit in,  
A new book to read,  
Light at the flick of a switch to dispel the darkness,  
A letter from across the continent from the children,  
And the postal service who brings it.

A Christian companion,  
The telephone,  
A warm sweater on a cold day,  
Enough soup to share with visitors,  
Seeds sprouting in window boxes,  
Seed catalogs.

An offering to give to help people,  
Taste buds to enjoy good food,  
A nose to smell fresh baking bread.  
And thank You, God,  
for the joy I receive from the simple art  
of being thankful.

Elizabeth Gibbons

# letters

## Minister's Mealtime

This letter is in response to your answer in the June issue of *Ministry* to a minister's wife's question regarding a schedule for mealtime in their home. I would like to pass on to her some suggestions that I think might be helpful.

The answer given seemed to indicate that the minister's wife must go along with whatever schedule the husband wanted to meet and that there were no other alternatives. However, there certainly should be some consideration on the part of the minister-husband-father for his part in the family relationship too.

My minister-husband tries to make calls before supper that he knows will not take several hours to complete. Then we have a set time for supper so that he will not have to wait when he comes home for the evening meal. After eating and having family worship with the family, he is free to make calls again with plenty of the evening to do so.

Once, and occasionally twice, a week, he will tell me that he will not plan to be home for supper. He takes a lunch or picks up a sandwich somewhere so that he can continue on with his visiting without much interruption. In that case the children and I know of his plans and do not expect him home for that meal.

When there are children in school who do not see their father all day, it is important that they see him at least for the evening meal and worship. We have found a workable plan in our home by cooperation of both husband and wife.

A Minister's Wife

## Don't Campaign for Ordination

In response to your recent note in the *Ministry* asking for some feedback on the question of women being ordained:

I would think that ordination would be something I would never ask for or campaign for. It takes the sacredness away from it somehow. If in God's program the brethren did feel impressed that this was a step to be taken, it should come from the proper sources and not from a women's liberation movement.

I think every woman can find perfect fulfillment and her place in God's program by talking personally to God about it and letting Him give her the work He has designed for her. I think anyone would agree that there is

plenty of work to be done—more than all the women in the world could do—and there doesn't seem to be that great a shortage of ordained men to do the baptizing and marrying.

LaVon Ray  
Madison, Wisconsin

## dear kay:

*There is such a growing tendency among the young marrieds in our church to wear wedding rings. How can I use my influence to help the young women, especially, to realize this practice is not in keeping with our beliefs?*

Young minister's wife

This is a growing problem among our people. We, as ministers' wives, need to take a definite position on standards that have not changed even in this changing world.

We need to gain the confidence of the young women in our churches and through love, friend-

ship, and example make opportunities to present the Adventist position in club meetings, young people's meetings, or at retreats or fireside chats.

I was interested in a quotation in the Washington *Star-News* about Nancy Kissinger. "[Her] eyes are green gray. Her skin is tanned, contrasting with her blonde hair. . . . She does not wear a wedding ring. 'I'm not going to bother. It has no symbolic or religious significance. To me it's a sort of a piece of jewelry and I don't see any need for it.' "

If this woman who travels widely feels this way, surely our women could feel the same!

But we have a better reason. We have inspired instruction that says "to dress plainly, abstaining from display of jewelry and ornaments of every kind, is in keeping with our faith."—*Testimonies*, vol. 3, p. 366. "That ring encircling your finger may be very plain, but it is useless, and the wearing of it has a wrong influence upon others."—*Review and Herald*, July 8, 1880, p. 33.

Dear Shepherdesses,

How quickly the year is slipping away! It's November! Time to plan for family get-togethers, to think of baskets for the needy, Ingathering, and remembering all the reasons we have for being especially thankful.

The story "How Rich I Am" is taken from Mardell White's monthly letter to the ladies of the Chesapeake Conference. It is experiences like this that make one realize how very rich we are.

Elizabeth Gibbons, whose husband is education and Sabbath school secretary in Wisconsin, wrote the poem, which first appeared in "The Shepherdess News Notes" about the simple art of being thankful.

I am glad for the feedback I have received, some of which I would like to share with you. Keep it coming. We like to know how you handle various situations and what you are thinking.

These words of Ellen White are especially appropriate at this time of the year: "Let us educate our hearts and lips to speak the praise of God for His matchless love. . . . Forgetting our own difficulties and troubles, let us praise God for an opportunity to live for the glory of His name. Let the fresh blessings of each new day awaken praise in our hearts for these tokens of His loving care. When you open your eyes in the morning, thank God that He has kept you through the night. Thank Him for His peace in your heart. Morning, noon, and night, let gratitude as a sweet perfume ascend to heaven."—*The Ministry of Healing*, p. 253.

Have a wonderful Thanksgiving!

With love,  
Kay

# Satan Isn't Stupid

ELLEN G. WHITE

*THIS UNIQUE glimpse into what is going on behind the scenes of the great controversy brings us a valuable insight into the operation of the unseen forces at work and emphasizes the need for our close co-operation with the efforts of the heavenly angels on our behalf.*

I have been shown that Satan has not been stupid and careless these many years, since his fall, but has been learning. He has grown more artful. His plans are laid deeper, and are more covered with a religious garment to hide their deformity. The power of Satan now to tempt and deceive is ten-fold greater than it was in the days of the apostles. His power has increased, and it will increase, until it is taken away. His wrath and hate grow stronger as his time to work draws near its close.

God knows how Satan is working, and sends His angels to watch over His children, to protect them from the Devil's power. And the battle is constantly going on between the angels of God, and the Devil's angels. The angels of God are clothed with a complete armor, the panoply of heaven, and, although surrounded with deadly foes, fear nothing, for they are doing the will of their loved Commander. They enter the darkest places to rescue the children of God from the snares of Satan, and their presence causes the evil angels to fall back. And as the evil angels are defeated, they utter terrible imprecations against the injustice of God, and against His angels.

I saw that the angels of God are not to force or bend the will of the individual they watch over. They are to gently chide, warn and guard. Satan can never force back these holy angels from their charge. None can do this but the individuals that they are watching over. If these individuals continue to grieve these tender, holy angels; if they go astray from their counsel and warnings, and choose an independent course of their own, they will drive these angels from them.

If the will is submitted to them, they will bend it in the heavenly channel, and they will ever be on the watch for their interests, leading them from a thousand dangers, preventing their lives being taken by Satan, and, if they are inclined to go a wrong course, stand in the path before them to prevent their ruin.

But if individuals continue to retain their own will, choose their own course, and have their own way, the angels leave them in sadness. Then Satan comes in to control the will, and bend the mind, and smiles in hellish triumph at his success.

I saw that the great condescension for man has been made. Jesus condescended to the shameful death of the cross, and now man in his turn must condescend and bow. He must yield up his will and pleasure if he would follow in the only road to heaven. I saw that God would not compel any to be saved. Jesus has made the great sacrifice, and if man will freely, gladly accept it; if he will choose life, he can have it. But his life must be one of continual yielding.

# feedback

## "Competitive" Sports?

I read with much delight the "Profiting From His Prophet" article on competitive sports in the January edition of the *Ministry*. I do not agree with the heading "Competitive Sports" for such a word is not found in Sister White's writings. She had to meet the sporting problem while over in Australia in 1900. The students and faculty were having a holiday to celebrate the anniversary of the opening of Avondale school. This was what you would call a family affair, not competitive sports. Thus, what she said as found in *Counsels to Parents and Teachers*, pages 350, 351.

"A view of things was presented before me in which the students were playing games of tennis and cricket. Then I was given instruction regarding the character of these amusements. They were presented to me as a species of idolatry, like the idols of the nations. . . . Hearing a voice, I turned to see who spoke to me. Then with dignity and solemnity One said, 'Is this the celebration for the anniversary of the opening of the school? Is this the gratitude offering you present to God for the blessings He has given you? . . . Turning to the teachers, He said, 'You have made a mistake the effects of which it will be hard to efface. The Lord God of Israel is not glorified in the school. If at this time the Lord should permit your life to end, many would be lost, eternally separated from God and the righteous.'"

R. Lutton

Hornsby, N.S.W., Australia

## 6,000 Years

The article by Dr. Standish in the August issue of the *Ministry* is outstanding! I am so grateful that individuals who are high in the scholastic realm are willing to stand firmly on the Biblical record as well as the writings of Ellen G. White. We need to hear more statements such as these words of Dr. Standish.

W. J. Blacker

Mountain View, California

The recent article, "6,000 Years?" August, 1974, was clear and to the point.

Since God is a God of order, is it not reasonable to assume that the *thousand years* of the millennium is meant to tell us something about the age of the earth? Since we do not know how soon after the Flood the descendants of Noah began to violate the Sabbath, nor even how soon after Creation Adam's sons also departed from the faith, it

would be impossible to tell to the decade the age of the earth. But it would be very easy to believe that the 1,000 years of desolation is designed to give the earth a Sabbath rest comparable to that which Palestine enjoyed during captivity (see 2 Chron. 36:16, 19-21). Thus the earth could not possibly be 50,000 nor even 10,000 years old when Jesus returns.

Albion M. Hoff  
Yucaipa, California

Congratulations to Dr. Standish for writing (and you for printing) the short article on the 6,000 years. If our belief in Holy Writ in general and E. G. White in particular is worthy of practice we must place our values where they belong—irrespective of the consequences of future scientific discoveries.

If perchance science were to "prove" a longer historical period of time, a Seventh-day Adventist should be obliged to:

1. Renounce his Biblical religion and the red books as writings of an imposter, or

2. Doggedly maintain that Jesus, our God, despite apparent evidence to the contrary, *wants us to believe for our own good* that mankind's history on our planet is only 6,000 years in duration.

In choosing the former he would abandon his fundamental views of Christianity; in choosing the latter he would be performing only an act of faith. Any other pathway he might take would be unreasonable. And what is so wrong with deferring our own judgment to that of God with respect to what is best for us? Isn't that what faith is all about?

Lloyd Baum, D.M.D.  
Stony Brook, New York

## Lack of Love?

I just had to finish your timely editorial on the home ("Home, Sweet, Home . . .," June, 1974). How very true it is that all home problems, as such, are a lack of the love of Christ! It seems there is so little of Christ's love that shows on this old earth anymore. Perhaps I am as guilty as anyone else, as we are hurrying along caught up with this world's cares.

In the four years that we have been in this church no pastor has called on us for a personal home visit; none have called inquiring about the boys. When we miss Sabbath school and church, sometimes for three and four weeks at a time, no one asks where we have been, when we return, or why we were absent.

Our neighbor belongs to a non-Adventist church, and she commented one day that their pastor and his wife had been there for a visit. Later, my 16-year-old said, "It would seem kind of nice to have a minister come into your home, and visit you sometimes, wouldn't it?" I assured him it is nice; I grew up in an isolated district in Kansas and the Kansas Conference was very faithful about sending a pastor by routinely, and we did enjoy it. But our children have no recollections of a minister visiting in our home.

Name Withheld

## Appreciate Health Emphasis

We rejoice as we hear of the renewed emphasis on spiritual matters in our General Conference; and specifically, the *Ministry* magazine carries a powerful spiritual message these days. I certainly want to tell you that I appreciate the health emphasis that has been given. It has an important part to play if we as a people are going to arrive at that state of perfection in Christ that He expects and awaits. Keep up the good work in that area.

Gerald Haeger  
Lima, Peru

## "Carrot, Stick, Or . . .?"

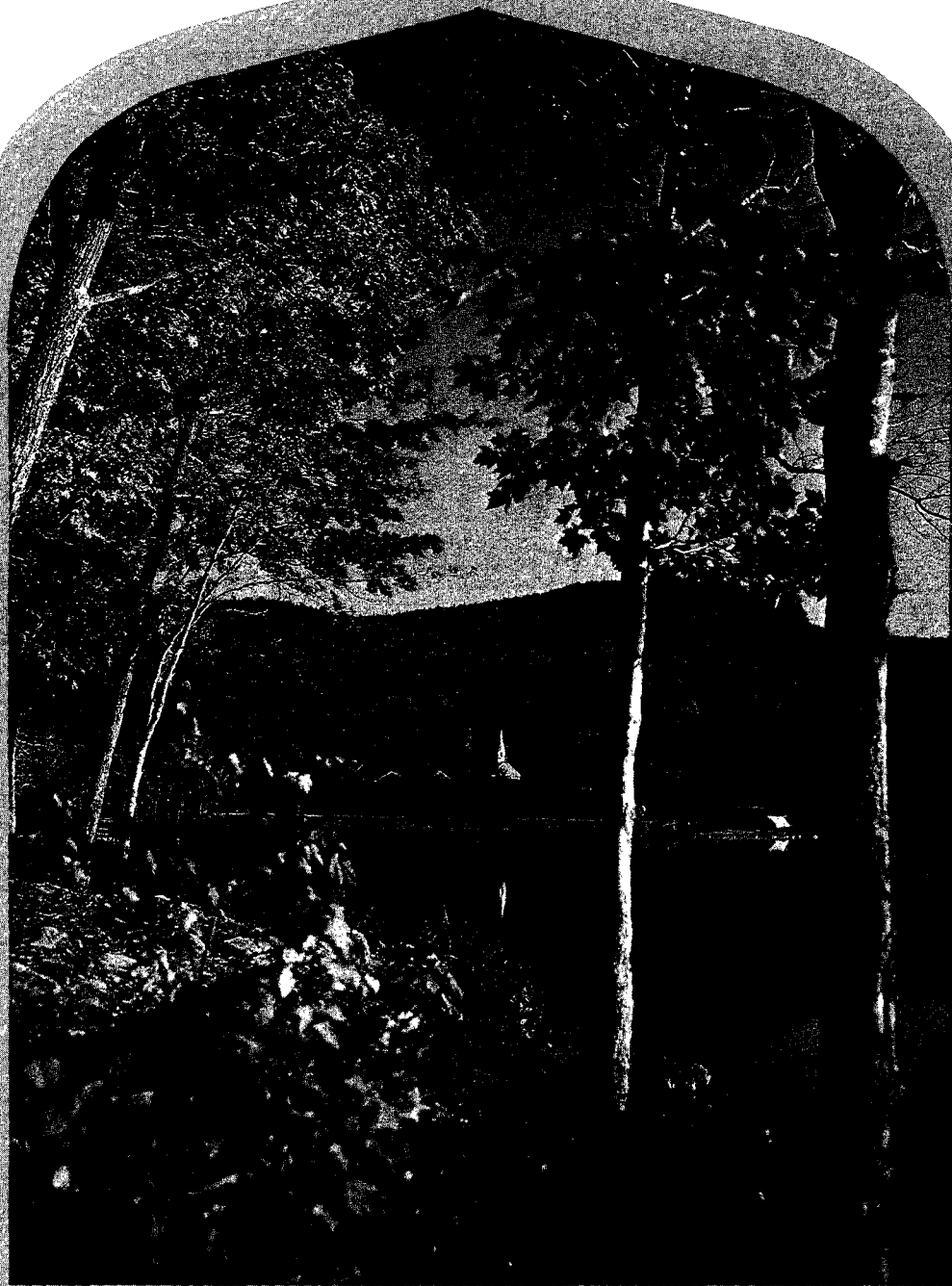
Your editorial, "Carrot, Stick, Or . . .?" [July 1974] was exactly appropriate. It restored some of the faith in our church leaders that has seemed to slip away, somehow. You might have also mentioned (or might sometime) that enthusiasm is a disease of the mind. (Wasn't it Martin Luther who said that?)

Philip H. Morrison, M.D.  
Bristol, Virginia

How do you equate the philosophy of the editorial with the payment of royalties, which Ellen White strenuously defended?

One man works for eight hours in an office and then goes home and writes for two hours. If his manuscript is accepted, he gets royalty. Nearby is a district pastor who conscientiously works ten hours a day giving Bible studies, doing Ingathering, and the hundred other things expected. His church reaches all its objectives and he only gets his salary. In an adjoining district is a two- or three-times-a-week golfer whose church occasionally meets its responsibilities—yet he gets the same salary. What has happened to the principle that a "labourer is worthy of his hire"? My real question is, Isn't a carrot always a carrot, or when isn't a carrot a carrot?

Leonard F. Bohner  
Landrum, South Carolina



## WHAT DO YOU WANT YOUR CHURCH SERVICE TO BE LIKE?

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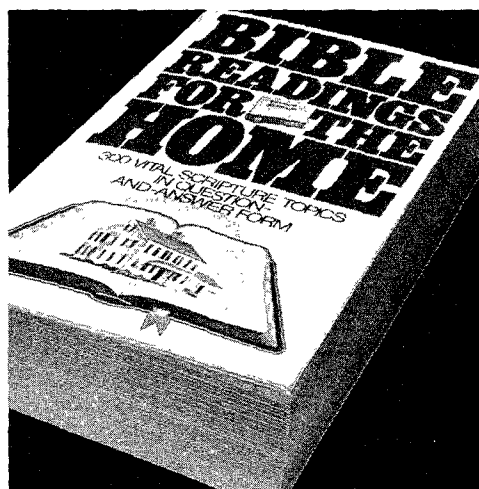
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# seminary news

## Seminary Gives First D.M. Degrees D.Th. Begun in June, 1974

The first Doctor of Ministry degrees earned at the Seventh-day Adventist Theological Seminary were awarded in the August 11, 1974, commencement.

The Doctor of Ministry program, which was first inaugurated in June of 1973, is not the usual research-type doctorate as is the Ph.D. Rather, explains Dr. Arnold Kurtz, director of the program, it is intended to be distinctly practical in nature, taking into consideration the development of a more adequate Biblical knowledge and the relating of this to contemporary issues and problems. Principles of church growth and development as well as improved methods of pastoral care and worship are studied. The program emphasizes a number of field-work projects in addition to course work.

Completing the degree requirements for summer graduation were Edwin A. English, Elwood Edward Staff, and John Andrews Kroncke.

A new doctoral program introduced in June of 1974 is the Doctor of Theology program. Primary purpose of the new program, according to Dr. Siegfried H. Horn, dean of the Seminary and director of the D.Th. program, is to provide teacher-scholars in the fields of Biblical studies and theology for the Seventh-day Adventist Church. The new curriculum seeks to acquaint the student with his Christian heritage and the findings of Biblical scholars and to teach the religious and ethical values of the Judaeo-Christian religion as found in the Scriptures and as understood by conservative Christians in general and by Adventists in particular.

## Mission Appointees Attend Institute

More than 50 persons attended this summer's ninth annual Institute of World Mission held at Andrews University, June 17 to July 24. The group consisted of missionaries under appointment, those on furlough, and students interested in future mission work. Those attending represented all but one of the world divisions of the Seventh-day Adventist Church.

The institute was directed by Dr. Gottfried Oosterwal, chairman of the department of world mission at the Theological Seminary at AU.

During the institute, students took academic courses for credit in world religions, which dealt with communicat-

ing the gospel to a world that is 80 per cent non-Christian; science and principles of world service, which explored the essence of Seventh-day Adventist mission today; missionary anthropology, which was concerned with the cultures and thought patterns of other peoples; and health and hygiene in the tropics, which acquainted the missionaries with various health hazards in tropical areas and the effects of new climatic and environmental conditions on their lives.

## Seminarians Study Church Administration Techniques

A summer class in church administration at the Seminary involved some 60 students in a mini-management course, followed by an exploration of ways to actually involve laymen and church officer groups in the work of the church.

The class was taught by Dr. John D. Rhodes, Ministerial secretary of the Southeastern California Conference, who designed it "as more of an experiential program rather than a typical classroom procedure."

After reading the entire *Church Man-*

*ual*, students wrote out their own job descriptions for a church officer for their particular churches. With the philosophy that if one fails to plan, he can plan to fail, each student also wrote a paper analyzing the scope and resources of a certain real or imagined church, outlining a three-to-five-year plan of operation that included some realistic goals and steps by which the goals could be achieved.

All students visited at least one non-Adventist church in the area and after an in-depth interview with the pastor, brought back, via an oral report and student handouts, a résumé of what he learned. Students also attended local Adventist church or school board meetings as observers.

A special project entitled "How to Face the Summer Slump" challenged the class. Ideas from all the papers were collated into a whole and redistributed to the students.

As the major class project, each student organized into an orderly file plan the scores of handouts distributed by the instructor. These, along with reading note cards on the text and on professional books and journals, were evaluated as a means of determining how well the student could organize his work.

The textbook used in the class was *Success Secrets for Pastors*, by Dr. Rhodes.



Dr. John D. Rhodes, Ministerial secretary of the Southeastern California Conference, and a few of the sixty seminarians who enrolled in his class in church administration, summer, 1974.

# shop talk

## Centennial Evangelistic Council on Tape

Evangelists, as well as many of our pastors and other workers, who are not regular subscribers to Tape of the Month will be interested to learn that the July, August, and September tapes feature the Centennial Evangelistic Council held at Andrews University, July 2-5, 1974. These tapes include formal presentations, and workshop and panel discussions on the various aspects of evangelism. Cost for the three tape offerings are as follows:

three 5" reels (1 7/8 ips)	\$ 7.50
three 7" reels (3 3/4 ips)	9.00
six cassettes	12.00

Rather than ordering these separately, you may wish to join the Tape of the Month Club beginning with the July offering. Membership cost per year for the three kinds of tape offerings indicated above is \$25, \$30, and \$40 respectively.

Send your order with check or money order to: Tape of the Month, Ministerial Association, 6840 Eastern Avenue NW., Washington, D.C. 20012.

## Special Offer

*The Holy Spirit—Who He Is and What He Does*, by R. A. Torrey. Limited number available at \$3.50 each. Order from Ministerial Association, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012.

## Dial-a-Sermon

Shut-ins, sick ones, and other interested members of the Farmington and Livonia churches (suburbs of Detroit) are now able to listen to the weekly Sabbath sermon right in their own homes. By dialing 532-7026 they are connected to a telephone recorder (Tensor Model 4900 A, an 8-track cassette machine), which gives them up to a twenty-two and a half minute condensation of the Sabbath morning sermon.

During the week, Pastor Ervin Thomsen records a condensation of his sermon on the telephone recorder that utilizes a standard 8-track cartridge tape (twenty-two and a half minutes continuous loop on a 90-minute cartridge, for there is no provision for switching tracks).

Sabbath morning the sermon tape is then injected into the recorder, and interested ones can dial it at any time

during the following week. Already, members are sharing this telephone number with friends. Presently Pastor Thomsen is experimenting with placing 10-minute Bible studies on the telephone recorder. A telephone recorder costs \$150-180, depending on location of purchase.

## Cassette Evangelism

Reporting on evangelistic meetings then in progress in Palm Springs, California, John Rhodes tells of the effective use of cassette recordings of the messages presented. He writes, "We record the messages nightly on three cassette recorders. We then have these available in our visitation program to lend with a recorder in the homes of those who missed a night or two. I am convinced I'll never be without this plan

in future evangelism. This is really helpful, as Satan will often cause your best interests to miss the most important nights. In this way, you can be sure the person hears every message."

Readers are reminded of the special price of only \$37.98 for the Craig recorder, Model 2623, through Institutional Services/ESDA, a considerable saving. These are CONFIDENTIAL DEALER PRICES.

Send purchase orders to: IS/ESDA, 7112 Willow Ave., Takoma Park, Md. 20012, Att: Knipschild or IS/ESDA, 1501 Howard Street, San Francisco, Calif. 91403, Att: Costa.

## Prospect Card Cost Increase

Inflation has finally hit the cost of the 4 by 6 prospect cards used with the Rolodex File. The revised cost is \$18.00 per thousand. Order for Rolodex materials should be placed with the General Conference Ministerial Association (for additional information see the June, 1974, *Ministry*, p. 47).

## Your Church's Personality Self-evaluation

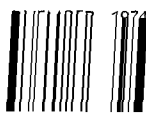
	YES	NO	DON'T KNOW
1. Our church is warm and friendly.	.....	.....	.....
2. All visitors feel welcome.	.....	.....	.....
3. We have hosts and hostesses.	.....	.....	.....
4. There is a quiet reverence before, during, and between services.	.....	.....	.....
5. Our members assume an attitude of worship upon entering the church.	.....	.....	.....
6. Regular fellowship dinners are planned.	.....	.....	.....
7. We are organized to extend hospitality to all visitors. (Sabbath dinner)	.....	.....	.....
8. The order of worship and music promotes reverence.	.....	.....	.....
9. Our hosts and hostesses help visitors and irregular members of all ages get acquainted with a Sabbath school teacher.	.....	.....	.....
10. Church members take personal initiative in getting acquainted with guests.	.....	.....	.....
11. Our church always avoids cliques among old friends that exclude newcomers and guests.	.....	.....	.....
12. We have visitor follow-up.	.....	.....	.....

Since most guests judge a church as warm and friendly, cool and indifferent, or something in between, are there ways whereby the warmth and friendliness of your church can be improved?

How can you help?

Score: 10-12 Yes=Excellent      7-9 Yes=Average      6 or less Yes=Poor

Pastor Gary Grimes, Ministerial Association secretary for the Oklahoma Conference, included the following self-evaluation form in a recent bulletin to the pastors of his conference. We are glad to pass it on to others.



# recommended reading

***Rattling the Gates*, Roland R. Hegstad, Review and Herald Publishing Association, 1974, 253 pages, \$4.95 (\$3.50, paper).**

In this book the author shares an in-depth look at the charismatic movement.

The spread of the charismatic movement is phenomenal. "Today neo-pentecostalism has penetrated more than 100 denominations, and 480 groups in America and the other four continents. Size of the world movement is somewhere between 8 and 14 million members. In Latin America pentecostalism now numbers 63.3 per cent of all Protestants. . . . In the United States some 2,000 ministers of churches affiliated with the National Council of Churches have received the gift of tongues. . . . In 1967 neo-pentecostalism slipped through the gates of the Roman Catholic Church. . . . The *National Catholic Reporter* quoted membership estimates 'ranging upward and downward from 100,000.'"

Some of the chapter headings are: "The Challenge," "Catholic Pentecostals," "The Biblical Gift of Tongues Was ———," "Silly Syllables or Inspired Utterance?" "Tongues in the Adventist Church," "'Shout, Shout, We're Gaining Ground,'" "Miracles, Miracles, Miracles," "People, It's Here!" "I Meet a Ghost," and "Pentecostalism's Emerging Role."

A fine analysis of tongues in the early Adventist Church is given in chapter seven, and throughout the book the finest Bible references and quotations from the Spirit of Prophecy are used. Every Seventh-day Adventist minister should read this volume.

Charles Mellor

***That You May Believe*, Homer Hailey, Baker Book House, Grand Rapids, Michigan 49506, 1973, 196 pages, \$3.95.**

Here is a book that could be used as a basis for an edifying series of prayer meeting studies.

The title of the book is taken from John 20:31: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

The author examines the fourth Gospel from the perspective of its avowed purpose. Logically, psychologically, and scripturally he examines the evidence presented by John, such as the claims of Christ Himself, His fulfillment of prophecy, the testimony of those

sympathetic and unsympathetic to Him, the testimony of the Father and Holy Spirit, and others.

A few points are made with which Seventh-day Adventists cannot concur. Nevertheless, this book reinforced my faith in Jesus as Messiah and Saviour of the world.

Thomas A. Davis

***Good Morning, Lord—Devotions for the Mature Years*, Evelyn Anderson, Baker Book House, Grand Rapids, Michigan, 1973, 95 pages.**

This book deals with actual problems that older people face—time on their hands, dependency, invalidism, and related problems. The type is of a suitable size and of a fairly dark print, appropriate and useful for those of mature years.

Bobbie Jane Van Dolson

***The Goodness of God*, John W. Wenham, Tyndale Press, London, 1974, 223 pages, 90p.**

The blurb on the cover of this book says, "An honest look at the moral problems raised by the Bible, such as the destruction of the heathen, the existence of evil and Jesus' teaching about hell." Certainly it presents an "honest look at hell." Though not un-mindful of the author's discerning and perceptive thoughts on the moral problems of various Biblical passages, e.g., the imprecatory Psalms, this review focuses on his excellent analysis and contribution to a clear understanding of the morality of man.

"Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions."—*The Great Controversy*, p. 588. The Satanic deceptions involved in the acceptance of the natural immortality of man are certainly being manifested in the world today. They need no underlining and will surely lead, as God's servant noted, to "Sunday sacredness."

John Wenham in his lucid discussion on hell—the section of the book on which this review concentrates—gently but firmly advocates acceptance of the doctrine of conditionalism. In this teaching he sees the most adequate answer to the problems posed by evil, justice, and judgment.

It is to be expected that the evil one would seek to create opposition to the acceptance of this Scriptural truth. The author's exposition shows this to be true. He refers to the resistance of "orthodox Christians" to this doctrine.

By way of making his point, he notes that two well-known evangelicals, H. E. Guilleband and B. F. C. Atkinson, who, having arrived at a conditionalist understanding of the nature of man, wrote books that had to be privately printed. The former wrote *The Righteous Judge* and the latter *Life and Immortality*. Works, one may note, of real value on the subject of conditionalism.

The author also notes with approval L. E. Froom's *The Conditionalist Faith of Our Fathers*. It is heartening to note the way in which Froom's books on prophecy and conditionalism are being used by God to bring about an acceptance on a wide front of certain Biblical truths. It is no doubt John Wenham's acquaintance with Dr. Froom's work that leads him to speak well of our church.

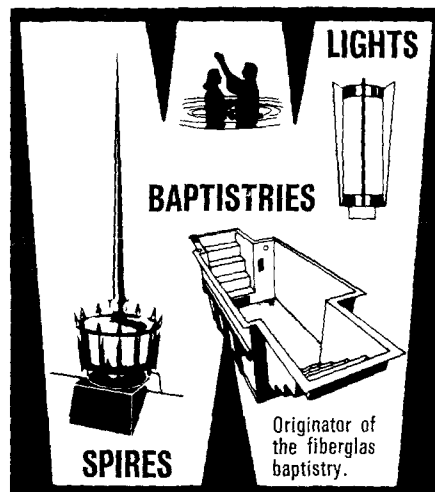
This is a good book to read, not only for the reasons noted but also for its helpful discussions of other facets of the problem of evil, which, when looked at honestly, "show us the goodness of God."

Patrick Boyle

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# news briefs

## Knoxville Bishop Says Small Church Is Still the Backbone of Methodism

LAKE JUNALUSKA, N.C.—United Methodist Bishop L. Scott Allen of Knoxville, Tennessee, declared here that his denomination "cannot afford to play the numbers game any longer and neglect the small rural churches."

Addressing some 200 persons from nine States at the denomination's Southeastern Town and Country Conference, Bishop Allen said that the small-membership congregation is "still the backbone" of the United Methodist Church. He called for an examination of available resources, including buildings used only a few hours a week, in an effort to put them to better use.

Dr. Earl D. C. Brewer, professor at Candler School of Theology in Atlanta, reminded participants that 62 per cent of United Methodist congregations have fewer than 200 members. He said the rural church has an opportunity to intervene in the planning process and help a "human community," as opposed to people "crowded into inhumane conditions."

## Board Rules Witnesses Member Entitled to Unemployment Benefits

HARRISBURG, Pa.—A member of Jehovah's Witnesses is entitled to unemployment compensation after quitting a job where the duties do not comply with the rules of his church, the Pennsylvania Unemployment Compensation Board of Review has ruled. The action dismissed the appeal of the Bellevue Stratford Hotel, Philadelphia, which objected to an earlier referee's award of jobless pay benefits for Anthony Vicario, Philadelphia, who had been employed by the hotel as a sound engineer.

Mr. Vicario quit because he could not play recordings of the National Anthem for banquets and conferences at the hotel. According to records in the case, his religion "prohibits its members to play the National Anthem."

In upholding the referee and rejecting the hotel's appeal, the appeal board said Mr. Vicario was entitled to jobless pay benefits, al-

though workers who voluntarily quit their jobs do not usually receive unemployment compensation. The board said Mr. Vicario met the requirement that he show cause of "a necessitous and compelling nature" for leaving the job. It noted in awarding benefits that he had "had a sincere and honest desire to comply with the rules of his religion when he refused to play the National Anthem," and could not be barred from receiving compensation.

## Ford Family Known for Simple Religious Life

WASHINGTON, D.C.—The Ford family is known in Washington and Grand Rapids, Michigan, its home town, for its simple, religious life. In religion as in politics, Mr. Ford, an Episcopal layman, tends to be conservative. He is a traditionalist with strong commitment to the family, patriotism, and hard work. But the thirty-eighth President is also considered a man who listens to people with other points of view and treats his opponents with respect.

Michael Ford, the President's oldest son, and his wife, Gayle Ann, are both divinity students at Gordon-Conwell Theological Seminary, a conservative evangelical school in South Hamilton, Mass.

Addressing a Southern Baptist gathering in June, Mr. Ford urged laymen to become involved in Christian work in order to generate "a healing spirit of love, cooperation, and understanding that can sweep the nation out of the depressive condition that afflicts too many of our fellow citizens."

Mr. Ford favors some form of Federal aid to parochial education and he supports voluntary prayer in public schools. Shortly before he was sworn in as Vice-President, he co-sponsored a bill that would, if passed, restore to States the power to prohibit or regulate abortions.

In September, 1973, commenting on U.S. Supreme Court rulings against New York and Pennsylvania parochial aid plans, he said, "Because of the potential flood of students into public schools if our non-public school system should collapse, every taxpayer could feel the effect of the Supreme Court decisions. . . . Besides that, I have

already felt it is unfair to make the parents of non-public school children carry a double load simply because they were exercising their right to send their youngsters to schools of their choice."

In the new President's opinion, voluntary prayer in public classrooms does not violate the Constitution. He has advocated an amendment to override Supreme Court rulings on prayer and Bible readings in public schools.

## Rise in Cigarette Sales in 1973 Was Largest Increase in Decade

WASHINGTON, D.C.—Cigarette sales in 1973 increased 4 per cent over the previous year—the largest rise in a decade—according to a report of the Federal Trade Commission. It said the over-all increase was the fifth since 1968, and included a 40 per cent rise in the sale of low-tar cigarettes during the one-year period.

Last year's cigarette sales totaled \$584.7 billion, the Commission said in its statistical supplement to its annual report to Congress. Previously, the biggest increase had been in 1965, when sales rebounded by 3.2 per cent after a sharp drop following the 1964 release of the U.S. Surgeon General's report on smoking and health.

*Unless otherwise credited, these news items are taken from Religious News Service.*

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