A clergyman who longed to trace
Amid his flock a work of grace.
And mourned because he knew not why,
You fleece kept wet while his kept dry.
While thinking what he could do more
Heard someone tapping at the door.
And opening it, there met his view
A dear old brother whom he knew.
Who had got down by worldly blows
From wealth to peddling castoff clothes.
"Perhaps my trouble you can master,
For since the summer you withdrew,
My converts have been very few."
"I can," the peddler said, "untail
Something, perchance, to ease your soul,
And to cut short all fulsome speeches,
Bring me a pair of your old breeches."
The clothes were brought, the peddler gazed.
And said, "No longer be amazed.
The gloss upon this cloth is such.
I think, perhaps, you sit too much
Building air castles, bright and gay;
Which Satan loves to blow away.
And here behold, as I am born:
The nap from neither knee is worn;
He who would great revivals see
Must wear his pants out on the knee.
For such the lower prayer supplies.
When pastors kneel, their churches rise."

By
Fletcher Bates
Editorials

WORLD DAY OF PRAYER

MUCH has been written and said about repentance, revival, and reformation in the past few years, but often this has been quite general and not very specific. The question raised in Malachi 3:7: “Wherein shall we return?” called forth a specific answer from the Lord. This was in reference to the vital matter of robbing God in tithes and offerings. While this is still a problem in the church today, there is another area in which some drastic changes need to take place if we are to receive the full approval and blessing of the Lord. We write of Sabbath observance.

Many have become so careless in this matter that in some places there is very little difference between how we keep the Sabbath and the way the average Christian keeps Sunday. The old familiar statement, “Oh, you Adventists keep Saturday for Sunday” comes altogether too close to the truth today. This is not only to be lamented, but by the grace of God, corrected.

April 28, 1973, has been designated as a day of prayer and special study on this vital issue. This is a WORLD DAY OF PRAYER and we appeal to every pastor to preach in his church on this Sabbath a message on proper Sabbath observance that may be used by the Lord to lead His people to fuller conformity to His divine will.

The insert in this issue of The Ministry has been prepared to give our pastors and other ministers vital and relevant material that may be used as source materials for the Sabbath sermon. We hope you will study the insert very carefully and prayerfully, and then present the most vibrant sermon on the blessing of proper Sabbath observance that it is possible for you to preach.

We have also prepared a leaflet on Sabbath observance that will be made available to every family in the church. It would be well to have a supply of these on hand so that you can provide them to all future newly baptized members. This will give them a good understanding of what is involved in proper Sabbath observance and will get them started in the right way.

Dear brethren, let us not be halfhearted in our response to this matter. If our ministers will preach with all their hearts, and will set the right example, we believe that a genuine revival and reformation can begin on Sabbath, April 28, that will characterize our relationship to God for years to come.

In some places our members are required by law to send their children to school on the Sabbath. We should join with our people all over the world in praying that the Lord will intervene in their behalf. Our leaders in these countries will be encouraged by our prayers and earnest intercession to make strong appeals to those in authority to provide a proper solution to this distressing problem.

In view of this, and many other perplexing situations that have confronted us around the world, we call attention to the action taken by the Annual Council in Mexico City dealing with proper Sabbath observance. The call is quite explicit and will certainly receive wholehearted support by our ministers in all the world.

Resolution on Sabbath Observance

Realizing that the Sabbath of the Lord, our Creator, Redeemer, and Sanctifier, is to be the unique sign identifying God’s true people in the last days, and Recognizing that in some areas there exists among us today a great need for reform in our manner of Sabbath observance, and Having recently studied in our churches a series of Sabbath school lessons on the subject “Christ and the Sabbath,” which focused on the great significance of the Sabbath and its faithful observance, and Understanding sympathetically that many of our people are confronted with serious problems as to their employment or education in relationship to proper Sabbath observance,

We recommend, 1. That an official call be extended to our believers throughout the world during 1973, Youth-Family Life Year, inviting them to unite in the observance of Sabbath, April 28, 1973, as a SPECIAL DAY OF PRAYER AND STUDY.

2. That on this day we especially beseech God:

   a. That the Holy Spirit reveal to us, His people, the extent of our departure from God’s will and lead us to repent and by careful attention to the sacredness of the Sabbath hours, manifest our love for Christ and His holy day.

   b. That our people beset by problems that appear to be insurmountable be given faith and courage to obey God rather than men, and to claim the promise of our Lord who said: “Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” Remembering that “when we learn the power of His word, we shall not follow the suggestions of Satan in order to obtain food or to save our lives. Our only question will be, What is God’s command? and what His promise? Knowing these, we shall obey the one, and trust the other.”—The Desire of Ages, p. 121.

   c. That His Spirit move upon the hearts of those in authority to make provision for our people so they may obey the commandments of God without experiencing undue difficulty.

3. That on this Sabbath the sermon be devoted to a renewed study of and dedication to the principles of proper Sabbath observance.

4. That in addition to the regular Sabbath services, groups be encouraged to come together either in churches or in homes for the purpose of giving further study to the divine counsel that has come to us in regard to proper Sabbathkeeping.

5. That in our study specific and helpful counsel be given to cover such aspects of genuine Sabbath observance as the priority of worship, the opportunity for service, the quality of social relationships, the nature of permissible recreation, the dilemma of school attendance, and the problem of Sabbath-free employment.

6. That special materials for this purpose be made available through The Ministry magazine, and that they be sup-
plied to the non-English-speaking countries for translation as soon as ready. It is further suggested that the editors of our church papers arrange for articles on Sabbath observance that will help our people more fully to enjoy its blessings.

7. That in this call to repentance and reformation in Sabbath observance we recognize that mere outward conformity will not solve our problem, but that motivation must come from our heartfelt desire to know the Lord and His will and to show our love for Him by true, willing obedience to His commands.

N. R. D.

THE SPIRIT IN THE WHEELS

EZEKIEL saw a fiery cloud, living creatures, wheels, and wheels within wheels. It was all “so complicated that at first sight they appeared . . . to be all in confusion.” But then the prophet observed a wonderful harmony, for “when they moved, it was with beautiful exactness and in perfect harmony.”—Testimonies, vol. 5, p. 751.

The key to the harmony that accented the movement is given: “And they went every one straight forward: whither the spirit was to go, they went” (Eze. 1:12). Here is unity of action, harmonious movement, all directed by the Spirit. Twice it is repeated, “for the spirit of the living creature was in the wheels” (verses 20, 21).

The “spirit” is mentioned ten times in the first three chapters of Ezekiel. It was the Spirit that controlled and coordinated the different forces. It was the Spirit that brought harmony out of bewilderment. The Spirit, in fact, is the great hero of the book of Ezekiel.

Ellen White declares, “The spirit of God, revealed to him as moving and directing these wheels, brought harmony out of confusion.”—Ibid., p. 752.

The Spirit of God is today to be the great hero and director of our work. He can still bring order out of confusion, harmony out of chaos, unity out of strife. Yes, and new life to dry bones.

“Not by might, nor by power, but by my spirit, saith the Lord of hosts” (Zech. 4:6). O. M. B.

In this issue

Readers of this issue will appreciate the challenge from our world leader, Pastor Robert H. Pierson.

Our sermons should be more effective after reading Arnold Kurtz’s helpful article on the use of illustration according to Henry Ward Beecher.

Don’t miss Robert Wearner’s “The Challenge of Secularization for Seventh-day Adventists.”

W. R. Beach presents a timely treatise on Seventh-day Adventist apologetics.

These, along with the many other articles and features of this issue, should make for worth-while reading for every reader. You will notice that again the health section is such as to be helpful to every ministerial worker, as well as to the doctors and other health professionals.
Jesus was standing beside Jacob’s well in Samaria. From His vantage point the Saviour could look out over the fields of waving grain about Him. As the golden sunlight touched the tender green stalks Jesus knew that it was but a few weeks until harvesttime.

Here was an opportunity for the Master to bring to His disciples an important lesson. Looking upon the people coming to the well for water, Christ discerned another harvest ready for reaping.

“Say not ye, There are yet four months, and then cometh harvest?” the Saviour declared to His followers. “Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest” (John 4:35).

“Lift up your eyes.” Jesus was speaking of a spiritual harvest. One looks down and around to see a temporal harvest. The Master desired His followers to look up. “Raise your eyes” (Goodspeed). “Raise your sights!” He might well have said, “Behold the great potential of your ministry!”

Jesus discerned what His disciples failed to see. He saw candidates for the kingdom all about Him. Were there obstacles? Were there problems? Jesus’ vision reached beyond the obstacles, beyond the problems that beset His infant cause. Of course there were difficulties ahead. The Saviour knew a great deal about prejudice and opposition to His cause of truth. In His day Jesus faced many of the same problems that confront us now. People did not readily accept His gospel. They were preoccupied. They were steeped in nationalism and racialism just as they are in our day.

In the face of obstacles and opposition, pride and prejudice, wine and worldliness, Christ’s message to His followers was Lift up your eyes! Get a new vision! The field is white for the harvest. The Saviour’s words were a message of challenge and courage. His was a message to challenge His workers’ vision and to test their courage in the face of a difficult assignment.

A Message for Today

What a message for workers and church leaders in the cause of God today! Lift up your eyes! Raise your sights! Roll back the horizons of your vision! Nineteen hundred years later God’s messenger to the remnant church echoed the words of her Lord: “Oh, how I seem to hear the voice day and night, ‘Go forward; add new territory; . . . give the last message of warning to the world. There is no time to be lost.”

I must not be far wrong when I say that next to his relationship with God a leader’s value to the cause of present truth is determined by the limit of his vision. The man who thinks a task cannot

Robert H. Pierson is president of the General Conference of Seventh-day Adventists. An alumnus of Southern Missionary College, and holding an honorary D.D. degree from Andrews University, he was ordained to the work of the ministry in 1936 in Poona, India. His ministry began in the Georgia-Cumberland Conference where he served as pastor and lay activities secretary. This was followed by presidential positions in local, union, and division offices, twenty-four years of which were in overseas posts. He came to his present position in 1966 from the presidency of the Trans-Africa Division. He is the author of sixteen books.
YOUR EYES

ROBERT H. PIERSON

be done is defeated before he undertakes it. The one who sees unscalable mountains of difficulty before him will doubtless perish in the valley of mediocrity. He who doubts has lost the struggle already. Conversely, the man of faith and perseverance will fight through the obstacles, turn the tide of defeat, transform the cold water of doubting colleagues into steam and use it to power his vehicle of victory. To see, to believe, is half the battle won.

The church of God needs church officers and workers as well as ministers whose vision is bright and whose courage is strong. There is much in the world today that might well dim the vision and dent the courage of workers and church officers who have not yet caught the gleam of mission, nor the sense of urgency that must characterize disciples of Christ in these closing, thrilling days of earth's history.

"Where there is no vision, the people perish," Solomon wrote (Prov. 29:18). While it is true the wise man was speaking of the prophetic vision, it is equally true that God's church today needs inspired leaders—men and women who have caught the vision of a finished work in this generation. Where no such vision challenges them the people must perish short of the kingdom. The remnant church needs leaders with lifted eyes.

Vision

Vision, according to Webster, is "unusual discernment or foresight." A leader with vision sees souls in now-dark counties. He sees church buildings where now there are only vacant lots. To the church leader with vision there are no Alps, no Rockies, no Everests. The impediments into dark counties, unentered lands, and unworked cities are breached by valiant, unlettered faith. Evangelistic efforts, schools, hospitals, clinics, church buildings, spring up under the magic of the Master's touch when men and women of faith and vision accept the promises and the challenges of the Omnimonotent God.

Of course there are problems. Of course there are obstacles! But men of hallowed vision are not turned from their purpose by hardships and obstacles. In God's strength they move forward to achievement in spite of impediments that would discourage the less intrepid soul. The messenger of the Lord makes it clear that circumstances must not deter the person of vision and faith.

Here is a statement from the pen of inspiration that I have kept in front of my Bible for many years. I read it frequently while attacking the Gibraltar of heathenism in Southern Asia.

"Man can shape circumstances, but circumstances should not be allowed to shape the man. We should seize upon circumstances as instruments by which to work. We are to master them, but should not permit them to master us. Men of power are those who have been opposed, baffled, and thwarted. By calling their energies into action, the obstacles they meet prove to them positive blessings. They gain self-reliance. Conflict and perplexity call for the exercise of trust in God and for that firmness which develops power.

Vision has been spoken of as divine discontent. It is a holy thing God plants deep in the heart of man that keeps him from becoming satisfied with achievements of the past. He is impelled, compelled ever to move forward in heaven's strength, attempting and accomplishing greater things for God. Vision never allows a man to stop short of his projected goal. Somehow by going around or over or under the obstacles he fights through to victory.

I once heard W. R. Beach say, "Vision separates the men who do from those who do not." What a fine definition of vision!

Eyes Up

"Raise your sights!" God speaks to every worker in His last-day movement, and to every church officer, and every member in every church. You are all workers. Lift up your eyes! Raise your sights! Only leaders with clear vision and raised sights can see a finished work in a world riven with turmoil and strife. Only leaders with lifted eyes can discern the great harvest God desires His church to garner despite the trials and the troubles of the last days.

"The leaders in God's cause, as wise generals, are to lay plans for advance moves all along the line." Only men with lifted eyes can lay such plans.

"We are altogether too narrow in our plans. . . . We must get away from our smallness and make larger plans. There must be a wider reaching forth to work for those who are nigh and those who are afar off." Only men with vision and courage can break the bonds of petty planning and small achievements and roll back the horizons of the work.

One challenging truth should burn its way into the thinking of everyone of us as workers in the cause of God—an organization seldom achieves more than its leaders believe it can. Only infrequently does a local church surpass the vision of its pastor or its
church officers. A conference or a mission field rarely exceeds the measure of faith manifested by its leaders. With one leader the work moves forward. With another the work in the same field stagnates. The determining factor may well be the measure of the leader's consecrated vision!

**The Spirit of the Leader**

A church, a conference, a mission field, reflects the spirit of its leader. I have seen situations fraught with dissatisfaction and unrest. An unwise or incapable leader had created divisions and tensions among the working staff. Relationships with other organizations were coldly strained. Church members and workers alike were restless, almost apprehensive. Morale was at a low ebb. Spiritual fitness suffered as the result of tensions. Goals were unattained. There was no evidence of dynamic faith or consecrated sense of achievement.

Then I have seen a new leader step in and with God's help transform such a situation almost overnight. The spiritual tide turned. Dissatisfaction disappeared. Division gave way to unity. A spirit of hallowed zeal possessed workers and church members alike. Souls were baptized. Goals were surpassed. Dynamic faith and consecrated joy of accomplishment took over. The work of God moved forward on every front.

What was the difference? It was difference in the spirit and the vision of the leader! So much depends upon ministers and church officers whose eyes are raised heavenward—above the barren hills of ordinary experience and achievement. What an hour! What a task challenges us! What an awesome day of opportunity and challenge!

A friend recently called my attention to a challenging statement by Dr. Frank Laubach:

*Heaven trembles lest we prove too small, our deeds too small and too late, lest we be bound by our weak habits when God summons us to great deeds... I'm afraid of some... who have neither fire nor vision... who begin to see why this might be hard or unprecedented, or premature if not properly surveyed, or too informal, or too big. The put-on-the-brakes type, the go-slow type... can ruin God's program. O ye of little faith, keep your foot off the brake.... Who ever heard of God holding us back? He is impatient. He weeps over us as He did over Jerusalem. We have nothing to fear but fear; we shall not fail when God is pushing us. I tell you what we need to fear, fear the way we are now, for we aren't good enough, high enough, daring enough, far-visioned enough, for this splendid hour.*

It was Bishop William Scarlett who wrote this prayer that every Adventist minister and church officer, yea every church member in the Adventist Church might well pray each morning as he begins his day with the Lord: "O God, who hast so curiously made us that from whatever heights we climb we see loftier heights before, and forever being thus dissatisfied, behold that we ought to be outreaching what we are: strengthen in us this divine discontent."

These stirring words send a tingling sensation up and down my spine. They were not written by a Seventh-day Adventist, but they have a message and a challenge for every member of God's remnant church. Living as we do in the final fleeting moments of this world's history, with a world falling apart at the seams around us, with the greatest mission ever entrusted to men as our challenge, Dr. Laubach's words and Bishop Scarlett's prayer should stir us to our very depths!

Let us pause for a moment and ask ourselves, How is my vision?

**FOOTNOTES**

1 Evangelism, p. 61.
2 The Ministry of Healing, p. 500.
3 Gospel Workers, p. 351.
4 Evangelism, p. 36.
5 Evangelism, p. 46.
7 Quoted by R. A. Anderson in The Complete Bible; An American Translation. Copyright 1939 by the University of Chicago.

A most interesting and, we believe, profitable survey is being conducted by the Hewitt Research Center to determine current attitudes and thinking of ministers of other faiths toward the Seventh-day Adventist Church.

Questionnaires have been sent to ministers in various parts of the country and replies have already been received. In a future issue of THE MINISTRY the preliminary results of this survey will be discussed. We think it will be most helpful to us in our relationship to other ministers to see exactly what they think of us.

While the report will refer to only a limited number of replies, we think it would be helpful if every non-Seventh-day Adventist minister could be contacted with this questionnaire and his reply received and studied.

N. R. Dower
USING ILLUSTRATIONS IN PREACHING

The function of illustration as set forth by Henry Ward Beecher

ARNOLD KURTZ

The great British preacher Charles H. Spurgeon once referred to America’s Henry Ward Beecher as the Shakespeare of the nineteenth-century pulpit.1 Doubtless the encomium was in recognition not merely of the rich variety of his gifts, but particularly of a Shakespearean faculty of perceiving all aspects of human life and character, and of presenting these in vivid images to the minds of people. It is generally admitted that no preacher before or since has used the illustration so successfully.

The importance of the illustration in Beecher’s rhetorical theory is evident in that he devoted one entire lecture of the Yale Lectures on Preaching2 to this means of persuasion. Lionel Crocker regards this treatment of the illustration as “the best discussion of this instrument of persuasion to be found in the history of rhetoric.”3 Students of public speaking are impressed by the frequency with which well-known textbooks quote Beecher on this matter.4

The purpose of this article is to review and evaluate Beecher’s theory of the place and function of the illustration, particularly as it is set forth in the Yale lecture.

From the Known to the Unknown

With Beecher, the illustration rested on the principle of reference to experience, or of likening the unknown to the known:

Experience has taught that not only are persons pleased by being instructed through illustration, but they are more readily instructed thus, because, substantially, the mode in which we learn a new thing is by its being likened to something which we already know. This is the principle underlying all true illustrations.5

An illustration, then, should recommend an unfamiliar truth by appeal to a familiar one. “Obscure things” are made plain by “being represented pictorially . . . by things that are not obscure and that we are familiar with.”6

To explain one new proposition by another equally strange only creates two difficulties instead of one. Therefore Beecher was not prone to quote from books that his hearers had not read, or adduce experiences with which they could not instantly identify themselves.

“When you come to preach,” he said, “draw an illustration in the range where your hearers live, whether it be high or low. . . . You must go down to your people. There must be a place where your yarn is joined to their yarn, and it must be joined in one common thread.”7

This meant that the preacher was not “ashamed to talk to the Miller about his mill, or to the plowman about his plow.”8 The speaker who would “touch the people where their level is . . . ought to know about the gardener’s thoughts, his ambitions and feelings”; he ought to “know what is done in the barn, in the cellar, in the vineyard, and everywhere”; he ought to “understand a naturalist’s enthusiasm when he finds a new flower or a new bug.”9

Alert to Life’s Experiences

Beecher regarded this sensitive alertness to life’s experiences as indispensable for the public speaker. One could train himself in such penetrating observations as to be constantly laying up a supply of vivid
mind pictures that would be available when needed.

You see a bevy of children in the window, and you can form them into a picture in your mind. You may see the nurse, and the way she is dressed. You try to describe it. You look again, and make yourself master of the details. By and by it will come up to mind pictures that would be available when needed.

Beecher himself had developed this homiletic mind to the point that he saw sermons and sermon illustrations everywhere. By his association with books, or nature, or men, he was constantly laying up facts and experiences, and by these accumulations his sermons grew in his mind. But he did not usually deliver a sermon until it had come before him as a picture.11

To accomplish this was his constant study. For this he entered shop and factory, forest and field. He fished with fishermen, shod horses with blacksmiths, talked roses with gardeners and battles with soldiers. No man labored more sedulously to develop this gift.

I can say for your encouragement, that while illustrations are as natural for me as breathing... I educated myself in that respect; and that, too, by study and practice, by hard thought, and by a great many trials, both with the pen, and extemporaneously by myself, when I was walking here and there... You need not, therefore, be discouraged if it does not come to you immediately.12

Beecher further emphasizes that the illustration must be apt. By this he means it must be accurate and relevant. A seaman in the audience would have contempt for you if you spoke as though “you thought the taffrail was the rudder,” just as you would laugh at the politician who cited as Scripture, “Every tub must stand upon its own bottom.”13 It was his philosophy that “when you are talking about matters that men know about, you must know just as much as they do.”14 Beecher also believed that in order to be effective, illustrations must be prompt. That is, they must be delivered with energy and vigor and move swiftly to the point: “Let them come with a crack, as when a driver would stir up his team... make it sharp. Throw it out. Let it come better and better, and the best at the last, and then be done with it.”15

The Function of the Illustration

At least ten uses of the illustration are discernible in Beecher’s theory. We will discuss each one briefly.

1. Explanation. The illustration may be used to make a statement clear. The word illustrate means literally to throw light or luster upon anything. The illustration should never be regarded as an end in itself: it lights up some argument, some truth, some principle of life. “The purpose that we have in view in employing an illustration is to help people to understand more easily the things that we are teaching them.”16 Beecher, at this point, introduces his version of Spencer’s economy principle—here, the economy of the auditors’ attention:

I know that some men... justify the obscurities of their style, saying that it is a good practice for men to be obliged to dig for the ideas which they get. But I submit to you that working on Sunday is not proper for ordinary people in church.17

To oblige the parishioner to “dig and delve” for the ideas in the sermon was forcing them to do the work the minister was paid to do. The illustration is one means by which the truth is received without effort.

2. Assist Proof. Aristotle taught two forms of truth—examples and enthymemes. “All men effect their proofs by demonstration either with examples or with enthymemes; there is no third way.”18

Inductive reasoning depends upon the use of numerous examples. The truth of the general principle in deductive reasoning is often made clear by the use of examples. Beecher knew that frequently a striking analogy will do more to convince the waver and to establish the weak in faith than a whole volume of philosophic argument. He said:

I have seen an audience time and again, follow an argument, doubtfully, laboriously, almost suspiciously, and look at one another, as much as to say, “Is he going right?”—until the place is arrived at, where the speaker says, “It is like—” and then they listen eagerly for what it is like; and when some apt illustration is thrown before them, there is a sense of relief, as though they said, “Yes, he is right.”19

A large audience needs truth put in concrete terms. “Illustrations,” he declared, “are absolutely the only means by which a large part of your audience will be able to understand at all the abstruse processes of reasoning.”20 It was his belief that an illustration “is a window in an argument and lets in light.”21

3. Add Ornament. Illustrations may embellish a discourse but this must never be their chief end. If an illustration is admired in and of itself, it is worse than useless for it detracts from the idea that is being presented. But if it accomplishes its primary purpose of illustrating a point, and at the same time adds a brilliancy to the address, one should not complain. “An illustration is never to be a mere ornament, although its being ornamental is no objection to it.”22

Beecher reinforces this point in a characteristically picturesque manner:

If a man’s sermon is like a boiled ham, and the illustrations are like cloves stuck in it afterward to make it look better, or like a bit of celery or other garnish laid around the edge for the mere decoration of the eye, it is contemptible. But if you have a real and good use for an illustration, that has a real and direct relation to the end you are seeking, then it may be ornamental, and no fault should be found with it for that.23

4. Assist Memory. Beecher suggested that impressions produced by striking illustrations are easily remembered.

One should remember that a lecture is but just begun when a lecturer has finished its delivery. The audience have laughed and clapped, glowed or wept, admired or yawned, as the case may be... now they disperse... Young men in an office, clerks in a store, mechanics in the shop, boys in the academy, all overhaul the lecture, and for a week it becomes a theme of reflection, discussion and active criticism.24

An intricate argument may soon be forgotten, but if fastened to an illustration it stands a good chance of being remembered. Like a nail, the illustration fastens the argument to the mind.

Then they (illustrations) are a very great help in carrying away and remembering the things your audience have heard from you, because it is true from childhood up that we remember pictures and parables and fables and stories. Now if in your discourses when taking a comprehensive view of truth, you illustrate each step by an appropriate picture, you will find that the plain people of your congregation will go away remembering every one of your illustrations. ... Your illustrations will be the salt that will preserve your teachings, and men will remember them.25

5. Introduce Humor. When asked if there was an objection to using an illustration that produced laughter, he replied, “Never turn aside from a laugh
any more than you would a cry.’” 26

He objected to the religious speaker deliberately producing a laugh for a laugh’s sake as “a piece of sensationalism,” but if humor arises naturally and spontaneously it should not be stifled. Beecher depended on humor as an instrument of persuasion. He saw that laughter and tears are closely related. “If I can make them laugh . . . I will make them cry. Did you ever see a woman carrying a pan of milk quite full, and it slops over on one side, that it did not immediately slop over on the other also?” 27

6. Stimulate the Imagination. Beecher desired the audience to think along with him. He found that the illustration, because it was concrete, because it used narrative, aroused the imagination of his hearers.

Illustrations bring into play the imaginative faculty, which is only another name for ideality. . . . You cannot help your audience in any other way so well as by keeping alive in them the sense of imagination. 28

7. Rest the Audience. This use of the illustration seems to be original with Beecher. 29 “It is a great art,” he declared, “to know how to preach as long as you want to, or have to, and yet not tire your audience, especially where you have been preaching many years in the same place.” 30

His phraseology suggesting that this can be accomplished by appealing to different “parts of the mind” may not suit us, but his meaning is clear that by varying the factual with illustrations and effective material people “will listen to long sermons and think them short.” 31

8. Provide for Various Hearers. Beecher’s concern for his audience is demonstrated at this point.

You are bound to see that everybody gets something every time. There ought not to be a five-year-old child that shall go home without something that pleases and instructs him. . . . There is no way in which you can prepare a sermon for the delectation of the plain people, and the uncultured, and little children, better than by making it attractive and instructive with illustrations. 32

Because the illustration is capable of assisting proof, of stimulating thought, of appeals to the imagination, it is invaluable for reaching all levels of society. It was undoubtedly Beecher’s skill in using the illustration that prompted Anna de Bremont’s remark, “He had the charm of bringing his subject within the scope of the most limited understanding.” 33

9. Bridge Difficult Places. Illustrations often permit the speaker to say indirectly what he does not care to say directly.

“Illustrations are invisible tactics,” Beecher said. “A particular subject may need to be dealt with, but if he should deliberately preach on that topic, everybody would turn around and look at Mr. A., who is the very embodiment of that special vice or fault or excellence.” 34

Important but sensitive topics may be treated in this manner without people consciously realizing the minister’s intent. Beecher pointed out that he had treated the subject of slavery in this fashion in a church where at first he would not have dared to tackle it. “Before I had been there a year, I had gone all over the sore spots in slavery, in illustrating the subject of Christian experience and doctrine,” 35 yet never mentioning slavery as such.

10. Educate the People to Think for Themselves. Beecher observed that people who come up under a minister who illustrates, themselves develop an alertness to analogies and imagery. “They begin to see visions, and to catch likenesses and resemblances.” They begin to illustrate too. It leads men “to make analogies and illustrations for themselves, and thus brings them into truth. By this means you bring up your congregation to understand the truth more easily than you would by any other method.” 36

Beecher saw that the heart of the communicative process is to make the audience realize the truth through its own experience. The use of illustrations and comparisons is a way of thinking; the audience begins with its own experience and by contrast and comparison enters new realms of thought.

Henry Ward Beecher occupies the unique position of being America’s one preacher-rhetorician worthy to take his place alongside those great English preacher-rhetoricians, Blair, Campbell and Whately. 37

His influence on American preaching to this day has been considerable. Louis Brastow 38 states that Beecher stood at the crossroads of the break between the early nineteenth century dogmatic, doctrinal, argumentative preaching, and the illustrative, expository preaching of our own day.

The New York Tribune observed at the time of his death, “He showed what power could be exercised by extemporaneous preaching when it came from a full heart and a well-equipped mind.” 39

FOOTNOTES

1 Henry Ward Beecher, A Treasury of Illustration, p. vii (see comments by N. D. Hills in the introduction of this book).
2 Beecher, Yale Lectures on Preaching, Chapter VII. (Hereinafter referred to as Lectures.)
5 Lectures, pp. 154, 155.
6 Ibid., p. 172.
7 Ibid., p. 179.
8 Ibid., pp. 171, 172.
9 Ibid., p. 173.
11 See eyes and Ears, p. 103.
12 Beecher, Lectures, p. 159.
13 Ibid., p. 178.
14 Ibid., pp. 179, 179.
15 Ibid., pp. 139, 160.
16 See Crocker, op. cit., p. 55.
17 Lectures, p. 160.
18 Ibid., p. 162.
19 Ibid., p. 159.
21 Lectures, p. 162.
22 Ibid., pp. 166, 167.
23 Ibid., pp. 159, 160.
26 Ibid.
Pastoral Care and the Sick

WALTER E. KLOSS

**Pastoral Care in a Historical Setting**

Christian pastors through the centuries, men from all communions both sophisticated and simple, have sought to help troubled people overcome their problems. Early pastors in the first centuries were concerned with sustaining souls through the problems of a pagan world that was believed to be coming to an end swiftly. The church during the third and fourth centuries was under severe oppression, and thousands faced martyrdom. Their parents labored hard in attempting to reconcile troubled people to one another and to God.

As Christianity became accepted, legalized, and popularized, pastoral care developed around a well-defined sacramental system that in effect depersonalized the act of caring for people.

The Reformation and Renaissance periods, while producing enlightenment in most areas of knowledge, produced no such advance in pastoral care. As a result, there began to develop helping professions and organizations dedicated to doing the personal work the pastor of the early centuries had been so effective in performing. Psychiatrists, psychologists, social workers, lawyers, and doctors all represent professions that in one form or another sprang from the role of the Christian pastor.

The pastor in today's society has to a great degree allowed specialists to usurp his divine commission of ministering to the individual.

**The Functions of Pastoral Care**

- Healing
- Sustaining
- Guiding
- Reconciling

Healing is a pastoral function that aims to overcome some impairment by restoring a person to wholeness and by leading him to advance beyond his previous condition. The wholeness that pastoral healing seeks to achieve is, therefore, not simple restoration of circumstances that prevailed before impairment began. It is hoped that the person will have moved to a higher spiritual level than before.

A man whose gall bladder is diseased and requires surgery can be restored to the normal condition that prevailed before the organ was removed. In the pastoral understanding of healing, healing is more than mere restoration. The man who has had his gall bladder removed may be challenged by the dangers of illness and surgery, and can find a new depth of understanding of life by drawing on his Christian resources.

Healing as restoration and advance has always been an important function of pastoral care. Historically, there have been a variety of instrumentalities and methods of healing. In the early centuries anointing with oil, or unction, was popular. By the ninth century extreme unction was becoming preparation for death.

An interesting aspect of the early healing ministry was healing through contact with relics, generally claimed to be a part of the body of a saint, or perhaps clothing or wood from the cross.
Exorcism—driving away malevolent spirits by means of sacred works and holy rites—was used for centuries. Even today it has limited use in Roman Catholicism. Also certain types of prayers, adorations, ritualistic arts, and consecrated portions were used as remedies. Christian incantations, rituals, and holy objects were used to reinforce the healing power of herbal unguents and medicines.

Today there are certain pastors with a renewed interest in spiritual, or faith, healing. Some faith healers have repudiated the worth of medical healing in an effort to recapture a ministry now largely conducted outside the church.

Pastoral healing in a limited way continues in the church, but the healing function has become confused and often isolated from the other conventional healing arts. At a time when pastoral healing seems largely lost as a pastoral function, it is at the same time open to what the Seventh-day Adventist pastor has to offer.

2. Sustaining. Pastoral ministry was the most important function of the early Christian church. With the faith of the early Christians centered on the soon return of their Lord and facing the rigors of a hostile world, these people needed a vital and sustaining ministry. This sustaining ministry can be considered in four parts:

(a) Preservation. This is the first task—holding the line against other threats or further loss. Helping the bereaved to work through grief. Supporting a desperate person facing a terminal illness. By a touch, a glance, a word, a gesture.

(b) Consolation. The second task in pastoral sustaining aims to relieve a suffering person of his sense of misery, offering hope in the specific time of trial.

(c) Consolidation. The third task enables the sustaining ministry to proceed with a regrouping of remaining resources despite loss. Suffering is put into perspective as the sufferer gathers himself together. The pastor helps the troubled person reconstruct his life.

(d) Redemption. The pastoral function of sustaining helps a deprived person begin to build an ongoing life. The loss is not restored. If it were, that would be the ministry of healing. But a positive attitude toward life is recovered; for example, the widow redeems her loss by becoming mother and father to her orphaned children.

3. Guiding. The pastoral function of guiding attempts to mobilize resources within the troubled person, focusing them on the heat of specific troubles and striving to arrive at a decision.

Modes of the ministry of guidance may be thought of as a continuum from advice—giving on one end and listening and reflecting on the other. The advice-giving type of guiding seeks to lead the troubled person to reach his decisions in terms of his own set of values and frame of references. Another form of advice-giving attempts to shepherd the troubled person into a situation that will better his welfare. Evangelism is a related type of advice-giving.

Spiritual guidance through the snares and traps of sin is another form of guiding. No man ought to be alone against the wiles of Satan, therefore, pastoral guidance through the ministry of the Word and the fellowship of believers joining hands is a necessity.

4. Reconciling. The fourth pastoral function, the ministry of reconciliation, helps alienated persons to establish a renewed proper and fruitful relationship with God, self, and neighbors.

The reconciling function has an extraordinarily rich heritage in the church, and it remains a means of helping for which there is no non-pastoral substitute. It deals with the burden of guilt under which modern men and women live—guilt engendered by alienation from fellow men that interprets itself also as alienation from God. Urban mobility and the resulting shifting of patterns of family life have produced parent guilt over children and later on, children's guilt over responsibility for aging parents. Modern marriage produces situations where more and more questions and burdens arise. Related matters of guilt, responsibility, relationship, alienation, and reconciliation are part and parcel of modern human troubles for which the reconciling ministry is peculiarly well suited.

Reconciliation takes place first of all through forgiveness. It can be a proclamation, an announcement, or even a very simple gesture indicating that in spite of the walls of pride and hurt that separate men something has occurred to reunite persons to each other and to God. Confession and a repentance may be considered necessary preconditions to forgiveness.

The Christian pastor with his concern for establishing and restoring relationships, declaring God's forgiveness of sin, and bringing relief from guilt is unique in modern society.

**Pastoral Care—an Adventist Challenge**

With the unique Adventist view of the nature of man and a theology of pastoral care that relates to that view of man, the Adventist pastor can minister to people in a complete and realistic way.

This sustaining function of the care of souls continues to be an increasingly important helping ministry. It is sufficiently versatile to be adapted to the circumstances of our inner-city ministry. In the concerns of a mobile society and the lack of support once furnished by close friends and longstanding neighbors, the competent urban Adventist pastor can provide the support needed.

Perhaps the most unique contribution that the Adventist minister can make to pastoral care is in the function of healing. No other Christian communion possesses a more comprehensive view of this ministry. The massive commitment of the church to healing and our view of total health as including mental, physical, and spiritual dimensions provides a broad base on which a modern last-day ministry of healing may be revived.

The function of healing is closely allied with the ministry of reconciliation. Ellen White in *The Ministry of Healing*, page 141, states, "To make known . . . the message of . . . grace . . . is the first work of those who know its healing power."
The Challenge of Secularization for Seventh-day Adventists

ROBERT G. WEARNER

Many people think of secularization in its negative sense. For instance, a secularized world as a world that is not interested in God, a secularized church as one that has lost its identity as a dwelling place for God, or a secularized idea as a concept (such as Marxism) that has been completely separated from its religious origin.1

However, in recent years a number of continental theologians, including Dr. F. Gogarten, have introduced a positive concept of secularization that is of special interest to Seventh-day Adventists. They insist that "scientific knowledge is a fruit of freedom which is given to men in the gospel." 2 Today nature is not regarded with superstitious awe. The Christian as a free man can see the handiwork of God in nature. True science has helped him in this area. Thus, secularism is a denial of God, but secularization is the assertion of a freedom that God has given man in the world. Stephen Neill prefers to call the latter "desacralization." 3

Dr. Arend Theodoor van Leeuwen carries this theme through his book *Christianity in World History*. He frequently refers to the governments of ancient civilizations of both old and new worlds as "ontocratic states." The kings were considered as gods or as sons of the gods. The masses were ruled with an iron hand by a god-king who controlled a superstitious people in the name of cosmic powers. Under these circumstances, the Bible is considered a secular Book, whose purpose is to free the people from the ontocratic state and give freedom under the kingship of the Lord. In this way old fears and superstitions disappear. The Bible consistently emphasizes practical religion in contrast to senseless ceremonies and high places dedicated to cosmic powers.

**The Myth of Cosmic Power and Beyond**

Van Leeuwen traces the struggle through the centuries of the Christian Era. The Roman emperors, the popes, and the European kings continued the myth of a cosmic throne. In the West there were a series of revolutions—the Reformation, the Enlightenment, the Industrial Revolution, and so on—which have tended to break the control of the god-kings and their cosmic superstitions. Modern youth find a new freedom from ancient superstitions. They are at the crossroads. Will they take the broad road of libertinism, Marxism, or some other philosophy of God forgetfulness? Or will they take the narrow way upward, which leads to life and freedom in Christ?

Dr. Lesslie Newbigin, Bishop of Madras of the Church of South India, tells of the effect of the teachings of mission schools in the Third World. "Their teaching and practice has the effects of disintegrating the sacral bonds that have traditionally held society together," and as a result the younger generation is "bound to call the old religious order into question." 3 This is a process of secularization in the positive sense of the word. Modern youth is scrutinizing all the traditional beliefs. Because man is innately religious he searches for a reasonable faith when old traditions are swept away. Few people will willingly and deliberately choose an atheistic way of life, yet many find traditional beliefs such as innate immortality and an ever-burning hell quite unacceptable. But human nature hates a vacuum, so the individual moves on. Will he find freedom in Christ? This is where Adventists have an opportunity.

**A New Freedom in Christ**

At the conference on the Christian World Mission held by the World Council of Churches in Mexico City in December, 1963, study was made of the negative and positive aspects of secularization. 4 It was recognized that ancient sacral structures that have controlled men's minds have been broken down and great new powers for controlling the world have been placed in the hands of modern man. Now he must choose between greater freedom or new...
enslavement, declared the delegates to the conference.

A Christian must recognize in all these changes the hand of God at work. In countries where the political system has secularized the masses to the point where belief in God is no longer valid, we have and will continue to have opportunities to step in and fill the vacuum with a full presentation of the gospel. It is our privilege as Christians (and especially as Adventists) to call men everywhere into a new freedom that accepts Christ as Lord. By the process of secularization, asserts Newbigin, men have been pried loose from the control of traditional beliefs and are compelled to make new decisions.5

The Christian has no desire to re-establish the absolutes that have been dethroned by the process of secularization, the bishop continues farther on in his book.6 But it is impossible to live without guidance from accepted patterns of conduct. There is one absolute in Christ and the Christian’s love to God and his neighbor. We must have an anchor for the soul.

The Adventist Answers

From their origin Adventists have been considered rebels against the establishment, or the mainstream religious organizations. Bryan Wilson calls Adventists “revolutionary sects.”7 Such doctrines as conditional immortality, the second coming of Christ, the cataclysmic end of the world, the Sabbath, vegetarianism, and the like cut right across the traditional beliefs of all the mainstream churches. We can enter into the revolutionary spirit of the age and present new and Biblical answers to old problems. Revolution is needed, but let it be of the right kind, one that will lead us back to the Bible and sane temperate living.

We as Adventists can heartily agree with the concept of the church as a missionary community. We respond to the invitation of Christ, “Come unto Me,” and also accept the call, “Go—and I am with you.”8 It is our privilege and responsibility to represent our God before our fellow men. We are a pilgrim people and should ever be first to lift up Christ to the world. We invite people everywhere to find new liberty in Him. We have deep social concern as revealed in our medical, educational, welfare, and temperance work. But we know very well that social problems will never be completely solved until Jesus Christ, the Prince of Peace, comes to reign over a redeemed remnant of earth.

FOOTNOTES

2 Ibid.
3 Lesslie Newbigin, Honest Religion for Secular Man, p. 18.
4 Ibid., p. 136.
5 Ibid.
6 Ibid., p. 140.
7 Bryan Wilson, Religion in Secular Society, pp. 224, 225.

Planning for Guest Speakers

RICHARD JEWETT

Does the pastor have a responsibility to the guest speaker as well as to his congregation when planning for a guest speaker? Does the guest speaker have a responsibility to the congregation to treat it as a unique group even though his standard preaching procedures have fared well elsewhere?

Too often the local pastor is awed by his guest to the point of assuming that the guest speaker doesn’t need his suggestions. Then, too, sometimes the guest speaker presumes that because no advice is forthcoming none is needed. In these instances the communication between pastor and guest is limited to how to get to the church and how to get into the pulpit properly. The pastor may think that anything more than this instruction may be considered offensive.

There is no doubt that the local pastor will not get to be a conference president by telling his conference president that the local congregation does not pay overtime wages for overtime. But, diplomatically speaking, he should mention that it might be helpful for the guest speaking conference president to know that the last two consecutive worship services included appeals for consecration that extended far past the normal closing time. The pastor would not have to presume to tell the conference president what to do under the circumstances, only what already has been done.

Selecting the Topic

A guest speaker should capitalize on the advantage of selecting his most effective material, but the pastor need not leave the selection of topic entirely to his guest. More than to avoid consecutive duplication, it is the responsibility of the local pastor to provide a balanced pulpit diet for his congregation.

Frequency of guest speakers is often dictated by geography and sometimes by circumstances seemingly beyond the pastor’s control. But too much of a good thing can be a bad thing. When the pastor becomes a guest speaker in his own pulpit, there is no local pastor to introduce him to the singular opportunities of his own congregation.

This, then, is the role of the local pastor: to introduce the guest speaker to unique local opportunities. The more the guest knows about the situation the more effective he likely will be. There are exceptions to this idea, but the implication is that the local pastor is likely to be more effective most of the time.

If the pastor can conceptualize the role of guest speakers as specialists in surgery, pediatrics, or even geriatrics, then it is possible to call in a specialist to treat a particular need of the church. When a local pastor diagnoses an allergy in the body of the church, he won’t call in a dentist.

Even when there is an emergency and a guest speaker is needed in a hurry, it is a shame to send an obstetrician when the congregation isn’t even in labor.

Richard Jewett is pastor of the Bay Knoll Seventh-day Adventist church in Rochester, New York. A graduate of Union College, he also holds M.A. and B.D. degrees from Andrews University. He previously served as pastor in the Iowa, Ohio, and Potomac conferences, and for three years was Bible teacher at Shenandoah Valley Academy, New Market, Virginia.
The following message was delivered to students attending the Andrews University Extension School at Newbold College in England, July 15 to August 17, 1972.

APOLOGETICS means “defense.” So what do we propose to defend? God’s messages to mankind. The eternal gospel in the setting of God’s judgment hour.

The next natural step would be to outline in detail the tenets of the Advent faith. We could summarize them in twenty-five to thirty points of doctrine—as we do when addressing baptismal candidates. But the Advent faith is much broader than a list of beliefs; it embraces God’s revelations to mankind through Scripture, the Christ, history, true science, and divine providence. The latter includes a profound dimension in salvation called guidance. This implies trust as well as belief and points to obedience.

More precisely (and possibly more significantly), the Advent faith involves what Ellen G. White calls the “landmarks.” Not one landmark fixed by God’s Word can be allowed to be moved, shifted, or ignored. We quote: “No line of truth that has made the Seventh-day Adventist people what they are is to be weakened. We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles, in full view of the world.”—Testimonies for the Church, vol. 6, p. 17.

To be sure, this is quite an order; for the old landmarks pertain to “truth, experience, and duty.” In the area of truth they are the beliefs and teachings that have made the Seventh-day Adventist Church what it is and are basic to the everlasting gospel: The judgment hour messages, the temple of God in heaven and the ark containing God’s law, the light of the Sabbath commandment along with the others, the cleansing of the Sanctuary in heaven, the nature of man in sin and redemption. These truths have “withstood test and trial.” “The lapse of time has not lessened their value.”—Counsels to Writers and Editors, p. 52.

But the landmarks also embrace ethical principles of dedication and commitment, values such as world vision and accountability to God and church institutions and organization.

A Challenging Task

Indeed, Seventh-day Adventist apologetics has a challenging task. It must be accomplished with honesty (likewise a landmark). There will (and should) be areas of personal understanding and emphasis. Our unity and freedom in the Lord Jesus Christ allows many personal opinions held in apparent consistency with “the faith which God entrusted to his people once and for all” (Jude 3, N.E.B.).* However, Seventh-day Adventist apologetics must not be marshaled to the defense of personal beliefs. We defend the Advent faith, not personal opinions. Should a minister find it necessary to mention his personal opinions he should make quite clear the difference between them and the Advent faith. Paul gave us the model when writing

Walter R. Beach is a general field secretary of the General Conference of Seventh-day Adventists. A graduate of Walla Walla College, he holds the M.A. degree from the University of Paris, and the honorary L.L.D. degree from Walla Walla College. His work began as a teacher and dean of boys at Auburn Academy, Auburn, Washington. He later served in departmental positions overseas. In 1954 he was called from the presidency of the Southern European Division to be secretary of the General Conference, a position he held until 1970. He is the author of seven books, three of them in French.

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to the Corinthians. On a certain point he has "no commandment of the Lord" but gives his "judgment" (1 Cor. 7:25). No one is left in doubt as to the difference of status implied.

Now, this matter of honesty is very important; it gives the apologist a great tactical advantage. A very great difficulty today is to get people to realize that a minister is preaching solely and simply because he happens to believe his message is true; they most always suppose he is preaching because he likes what he is saying or thinks it is good for the listeners. A clear distinction between what a man might like to say, or wish had been said, or may find helpful and probable, and what the Advent faith really is, forces an audience to realize that the speaker is tied to his data and his sources just as the scientist is tied to the results of his experiments. The matter in hand is objective fact—not subjective opinion. When the fire of personal conviction is added, the battle is more easily won.

**The Study Life**

An important aspect of Seventh-day Adventist apologetics is the apologist's personal study life.

The minister must resist impossibly the temptation to skip, slur, or ignore what he finds difficult, obscure, or disagreeable. He who does yield will never progress in knowledge. As in science, the phenomenon that is troublesome, which doesn't fit into current knowledge, is the phenomenon that compels reconsideration and leads to further knowledge. One can never progress by running away from difficult problems, or by sweeping them under the rug. Only a so-called liberal can feel free to alter the faith when the faith looks perplexing.

A corollary here is the apologist's reading. Three questions are basic:

1. Have I been keeping up with Seventh-day Adventist thinking and writing? Denominational journals (including university publications) are available for this, as are the university and college extension schools.

2. Have I been keeping abreast of recent movements in theology and science and in world events?

3. Have I stood firm amidst the winds of doctrine (Eph. 4:14) and the chain reactions or revaluation that affect all structures of society and religion?

Let me say emphatically that however important questions one and two, number three is the one to watch. The whole atmosphere of the world we live in makes it certain that our main temptation will be to slip moorings, shift emphasis, and yield to winds of doctrine. The age is not conducive to becoming hidebound. Rather, people today are slaves of fashion. The standard of permanent Christianity and the "old landmarks" must be kept clear in our minds, and it is against that standard that all contemporary or other thought must be tested. Seventh-day Adventists serve One who said, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35).

Science is an item that probably deserves special mention. Not that we propose to solve scientific problems. That is for others. Seventh-day Adventist apologists should exercise special care. Current scientific attitudes to Christianity, not those of even twenty-five years ago, are what need answers. Science is in constant change; apologists must be cautious of snatching at any scientific theory that appears momentarily to favor or disprove our Seventh-day Adventist views. If we mention such things, it should be without any claim of finiteness. Sentences starting out with "Science has now proved," or "Science now accepts," or "Science this or that" should be avoided. Yes, be careful. For just when you have put the finishing touches to your contention, science, like the proverbial blonde, will have changed its mind!

Before passing to another prob-lem, let me promote a personal idea based on a growing conviction. In my opinion, what Seventh-day Adventist apologetics needs is authors capable of writing books on other subjects than Adventism as such. This can do more oftentimes than apologetic works. We must not only have more publications about Adventists, but more publications by Seventh-day Adventists about other subjects in which the author's Adventism is latent.

The advantages of such procedure must be evident. Think of it in reverse: A Christian's faith would not likely be shaken by a book on some oriental religion such as, let's say, Hinduism. But if, whenever Christians were to read books on geology, botany, astronomy, history, or social problems, they were exposed to Hindu implications, that would tell with force and would have greater chance to convince. Is it the books written in direct defense of materialism that have made modern men materialists? No. It is the materialistic assumptions in the countless other books. Adventism must be latent and explicit in such publications. And it must be totally authentic and honest.

**Theology and Politics**

Now to theology and politics. The lure of politics seems to have been a major pitfall for church leaders. Basically, I suppose this is the attraction of the temporal, the "present age" (2 Tim. 4:10, margin). In the new Testament, the worldling who settles for the "present age" is a captive of immediacy, is identified with the "care of this world" (Matt. 13:22): while the man of God has "tasted . . . the powers of the age to come" (Heb. 6:4, 5, margin). God's man, says the apostle Paul, will be "eager to do good" (Titus 2:14, N.E.B.). All right. But he ever will recognize the precedence of the "eternal" (2 Cor. 4:18). When a minister of the gospel, he will proclaim
that which is timeless—"the same yesterday, and to day, and for ever" (Heb. 13:8). To be sure, the timeless will be clothed in the particular language of the age: God's messages must be understood.

But right here the unskilled (misinformed) minister can make a serious mistake. Instead of clothing God's eternal ideas in the language of his time, he may take the ideas of his day and trick them out somehow in the language of the Scriptures. Thus, for example, he may have in mind some current economic panacea for a worldwide redistribution of wealth and verbalize on the coming of the kingdom. The care of his thought is worldly; only the superﬁcies is Biblical. This is not evangelical. The teaching must be timeless at its heart and wear a modern, contemporary dress.

What precedes is introductory to the question of theology and politics. Someone has said that "never the twain shall meet." Granted! But how shall we draw a line of separation?

Perhaps the nearest one can get to a settlement of the frontier problem between them is this: Theology teaches us what ends are desirable and what means are lawful, while politics deals with what means are effective and their implementation. Theology teaches man's origin and destiny, his dignity as a human being, his redemption from the slavery of sin; politics tells by what political means society may improve its lot and ensure an orderly existence through government. Theology teaches that all are equal in God's sight, deserve commensurate remuneration; politics determines by what means this is most likely to be attained. Theology speaks on divine justice and charity for all; temporal ways and means are in the hands of political authority recognized as servants of God.

On the political question, guidance comes not from revelation but from natural prudence, knowledge of complicated facts, and experience. Thus, many sometimes very different political systems are adopted as instruments of social order. Theology derives from revelation. These oracles of God are entrusted to His church; therefore, the church as God's divine institution will proclaim theology and leave politics to those (hopefully Christians) who feel called to minister to the people through government. When ministers transgress this rule and deliver political sermons, about all they teach the congregation is what newspapers or magazines they subscribe to and wherein lie their unredeemed prejudices.

The problem will largely be solved when the politician remembers he must get elected and the minister remembers he must gather in the elect!

Now, a number of suggestions in view of today's language and mental habits:

1. On the question of language, the apologist needs to give earnest attention to a growing list of words.

2. A widespread mental hangup today is this: "Now that we know how huge the universe is and how insignificant the earth, it is ridiculous to believe that God could take special interest in one person."

Theology must be translated into the idiom of today—the vernacular. The power to make such a translation is the test of really having understood what one is talking about.

2. People's historical sense has changed. The present appears to most of us as one section of a huge continuous process. But to the modern mind (rather immature perhaps) the present occupies almost the whole visual field. Beyond it, isolated from it, are the "old days." Then beyond that appears a picture of "primitive man." He is science, not history, therefore, much more real and certain. Such people (they are the moderns) believe the prehistoric more completely than the historic.

3. A widespread mental hangup today is this: "Now that we know how huge the universe is and how insignificant the earth, it is ridiculous to believe that God could take special interest in one person."

To start, this requires a correction of error on the fact that the insigniﬁcance of earth in relation to the universe is not a modern discovery except as human ignorance took the place of knowledge. Nearly 2,000 years ago Ptolemy (Almagest, book 1, ch. 5) said that in relation to the distance of the fixed stars, earth must be thought of as "a mathematical point without magnitude."

Holy Scripture only says what God has done for fallen man; it doesn't pretend to know what God has or has not done for other parts of the universe.

Furthermore, how about Christ's parable of the one lost sheep (Matt. 18:11-14; Luke 15:4-7)? God's plans for earth prove chiefly that it strayed.

Moreover, can size be equated with importance? Is an elephant more important than a man? Or a man's leg than his brain?

4. Another difficulty arises in the popular attitude to miracles. "People believed in miracles," it is suggested, "because they didn't know miracles were contrary to the laws of nature."

The problem is largely to be solved when the politician remembers he must get elected and the minister remembers he must gather in the elect!
But people did know. Possibly their knowledge did not extend to so many areas of natural law. However, Joseph of Nazareth certainly knew a virgin birth was not the normal origin of babies; or why did he think, on learning of Mary’s pregnancy, to put her away (Matt. 1:19)? Obviously, no event would be recorded as miraculous unless the recorder understood the natural order and recognized this as an exception. The very idea of miracle presupposed knowledge of nature’s laws: There can be no idea of an exception without the idea of a rule.

5. A sense of sin is often totally lacking. We face a world that believes whatever goes wrong is someone else’s fault—the capitalists’, the socialists’, the government’s, the establishment’s, the youth’s, the oldsters’—you name it! Such want to know, not whether they can be acquitted of sin, but whether God can be acquitted for creating the world and the people on it.

To change this, it is useless to bear down on our murderous, adulterous generation. Better to forget crime, public degeneracy, and this evil world, and send down shafts of love into the network of spite, greed, envy, unfairness, and conceit that constitute the web of everyday life among “decent people” like all of us.

Many other problems are current today; occasionally they should be dealt with. Let us not forget that Seventh-day Adventist apologists no longer address themselves even chiefly to Bible-belt, believing Christians; the very existence of God, the historicity of Scripture are challenged consistently. America, Scandinavia, England, Germany, France, like far-away non-Christian lands, are populated by so-called pagans. This situation must be taken into account lest we answer questions people aren’t asking, or solve problems people don’t have! So many subcultures have disrupted normal mental attitudes.

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### Adventist Apologetic Strategy

But we must, finally, get to Seventh-day Adventist apologetic strategy. Here, among so many possibilities, are suggestions I consider fundamental:

a. The question of truth should be kept constantly before people. This requires constant alertness on the part of the apologist, for the listener (or the reader) will always try to escape the issue, true or false. He will find refuge in the issue, good or bad. He will persist in assuming we recommend the Advent faith because it is good. It is; but this viewpoint allows him to take exception in a multitude of areas: Ecclesiastical mistakes through the centuries, faulty planning, excess of zeal without knowledge, substitution of legalism for righteousness by faith, imperfect Christians, superior morality of many non-believers, etc. One must constantly point out that Adventism is either true or false. If false, it has no importance; if true, the consequences are infinite and must be met.

The true or false dilemma will dissipate another refuge for indecision: The cry of sectarianism.

We must be sure that we are not sectarian, legalist in our outlook and approach. Holy Scripture does say that only in the name of Christ can men be saved (Acts 4:12). Salvation does not result from man’s performance; the Seventh-day Adventist’s performance results from salvation in Christ.

b. We should be clear on a further point: Salvation is in Christ alone, but it must not be concluded that He cannot save those who have not explicitly accepted Him. Nor does this mean that we pronounce all other religions totally false. What we do say is that in Christ whatever is true (or so seems) is consummated and perfected.

Of course, the idea that mutually exclusive ideas about God can be true is purely nonsensical. The same can be said for any attempt to water down the Advent faith by adjustment, relevancy, or by the elimination of so-called repellant ideas of prophecies. The result would be confusion, ineffectiveness, and dishonesty—all of which are unpardonable for the true Adventist, let alone the Seventh-day Adventist apologist.

c. The Seventh-day Adventist approach and strategy should be at the same time intellectual and emotional. By this I mean, the Seventh-day Adventist apologist should argue and preach, and in that order. Solid facts and argument are necessary to undermine prejudice and to teach the truth. Uneducated people are not necessarily irrational. Some illiterates have been extremely wise and logical.

But emphatically, truth’s shafts must pierce the heart. To lift up Jesus will draw all men unto Him (John 3:14). He must be able to say to all, “Come unto me, all ye that labour and are heavy laden, and I will give you rest. . . . For my yoke is easy, and my burden is light” (Matt. 11:28, 29).

Such is the evangelical way and it succeeds as the Master promised.

In conclusion, the Seventh-day Adventist apologist must take heed unto himself. The apostle Paul emphasizes this thought: “For my part,” he says, “I run with a clear goal before me; . . . for fear that after preaching to others I should find myself rejected” (1 Cor. 9:26, 27, N.E.B.).

Many times discouragement will beset the Seventh-day Adventist apologist for lack of apparent results. Then he will wish he could present his defense again, for he would, with God’s help, do better. This sometimes will be granted. But the real test is not failure, but rather when he succeeds. Then he must fall back from the bright web of his arguments, the stirring language of his appeal into Christ Himself—his own personal salvation.

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TRULY, there is something about a perfect marriage between a text and its musical setting that raises the power of the words to a completely new level.

For the common things of every day, God gave man speech in the common way. For the deeper things men think and feel, God gave the poet words to reveal. For the heights and depths no word can reach, God gave man music, the soul’s own speech.

Trying to verbalize on the special magic that music has shown in affecting the whole nature of man is very difficult, but most of us have experienced this magic.

In the popular music field there have always been very effective instrumental numbers that were highly successful in creating a response. Driving, repetitious rhythmic movement with carefully calculated orchestral effects can really “move” a listener. Is it really possible that a sensitive, talented musician could honestly claim that music is neither good nor bad, but that everything depends on what it is used for?

In a sense, all the foregoing has been leading to this final phase of our subject. The Christian must have a highly developed sensitivity in distinguishing between the common and the sacred. We have been talking about the Christian’s responsibility in avoiding the patently vulgar and openly evil aspects of music. A higher degree of discernment is required to keep from confusing the common things, which may be perfectly legitimate in their own sphere, but totally inappropriate for sacred purposes. We are counseled that “This part [the musical] of the service is to be carefully conducted, for it is the praise of God in song.”—Testimonies, vol. 9, p. 144.

In the schools of the prophets “the art of sacred melody was cultivated. No frivolous waltz was heard, nor flippant song that should extol man and divert the attention from God; but sacred, solemn psalms of praise to the Creator, exalting His name and recounting His wondrous works. Thus music was made to serve a holy purpose, to lift the thoughts to that which was pure and noble and elevating, and to awaken in the soul devotion and gratitude to God.”—Fundamentals of Christian Education, pp. 97, 98. Notice the reference to the type of musical setting as well as to the source of textual material. Can we avoid the conclusion that care must be exercised in order to avoid a musical medium that is incompatible with a sacred text?

Let us explore this problem of compatibility a little more. Present religious music trends generally are not combinations of the common (as defined above) and the sacred, but rather of the vulgar and the sacred. If one accepts the position of some trend setters, any musical style is usable in a sacred setting. Therefore, we find music that is completely identified with our secular, worldly, hedonistic society, being joined with what has been characterized by one writer as “theological skimmed milk” for words. This combination is then promoted as the answer to today’s evangelistic, revival, and youth needs. This approach flies in the face of the principles laid down by inspiration. Note this: “In their efforts to reach the people, the Lord’s messengers are not to follow the ways of the world.”—Testimonies, vol. 9, p. 143. Musicians among us are taking over styles developed
by the world for something quite the opposite of our reason for existence, and are using them to reach (to what end?) and communicate (what?) with people. The music of the discothèque has become the music of the chancel in the name of communication. If a youth “turns on” to a rock band at the discothèque tonight, how can any reasonable person expect him to react differently to the same sounds tomorrow night at the coffeehouse or whatever? But the words are different, may come the answer. Are the rules of human response abrogated so simply? I say an emphatic No.

We are counseled to “never bring the truth down to a low level in order to obtain converts, but seek to bring the sinful and corrupted up to the high standard of the law of God.”—Evangelism, p. 137. We find this significant question in Job 14:4: “Who can bring a clean thing out of an unclean? not one,” and from the wise man in Proverbs 6:28, “Can one go upon hot coals, and his feet not be burned?”

We should take a moment to remind ourselves of Satan’s methods. “Satan will work with his deceptive power to influence the heart and becloud the understanding, to make evil appear good, and good evil.”—Gospel Workers, p. 264. Numerous counsels of the same substance are available, but I will use only one more on this particular point. Here is a perfect description of his technique in our context.

Satan does not enter with his array of temptations at once. He disguises these temptations with a semblance of good. He mingles with amusements and folly some little improvements, and deceived souls make it an excuse that great good is to be derived by engaging in them. This is only the deceptive part. It is Satan’s hellish arts masked. Beguiled souls take one step, then are prepared for the next.—Messages to Young People, p. 83.

In the context of one step leading to another just review the rapid development of this phenomenon among us. Some of the latest record releases make the Southern folk music of the mid-sixties sound rather tame indeed. I saw a portion of the Oral Roberts’ television program the other day and was not surprised to see the elaborately staged musical productions copied directly from Broadway and other musical shows. The only difference was the words and the more modest dress of the young people involved. We as Adventists are only one step away from exactly the same thing. Perhaps this is the point for a most pertinent warning.

Not one jot or title of anything theatrical is to be brought into our work. God’s cause is to have a sacred, heavenly mold. Let everything connected with the giving of the message for this time bear the divine impress. Let nothing of a theatrical nature be permitted, for this would spoil the sacredness of the work.—Evangelism, p. 137.

How could anything be clearer than that theatricality is totally opposed to the nature of our work? “We are handling subjects which involve eternal interests, and we are not to ape the world in any respect. We are to follow closely the footsteps of Christ.”—Ibid., p. 139. If we are truly following Christ’s example we will not imitate the world’s seamier aspects.

Of course, we must never lose sight of the fact that the sinner who is not contacted—either through personal witness or literature—can never be led to Christ. As Christ did, we too must go where the people are and must seek to develop means of successfully reaching them. Likewise, we must remember that “He reached us where we were, that He might lift us up” (Gospel Workers, p. 209). It must follow that He made no compromise with principle or used any means of approach that could later be questioned.

In discussing trends with friends and colleagues I often hear someone say, “Yes, but it is so successful,” or a pragmatic, “It works!” At this point we have come to the last issue of this presentation: The difficulty of evaluating results, of judging apparent success. When a program that seems to be in open violation of all guidelines is widely popular, what does one say? I must take refuge once again in divine counsel:

If you lower the standard in order to secure popularity and an increase in numbers, and then make this increase a cause of rejoicing, you show great blindness. If numbers were an evidence of success, Satan might claim the pre-eminence; for, in this world, his followers are largely in the majority. It is the degree of moral power pervading the college, that is a test of its prosperity. It is the virtue, intelligence, and piety of the people composing our churches, not their numbers, that should be a sign of joy and thankfulness.—Counsels to Parents and Teachers, p. 94.

We all have a temptation to get involved in the numbers game. Large crowds are very impressive. Often our churches are filled to overflowing when some popular singing group appears for a concert.

Some ministers make the mistake of supposing that success depends on drawing a large congregation by outward display, and then delivering the message of truth in a theatrical style. But this is using common fire instead of the sacred fire of God’s kindling. The Lord is not glorified by this manner of working. Not by startling notices and expensive display is His work to be carried to completion, but by following Christlike methods.—Gospel Workers, p. 383.

Please note that this is not the first time that Christ’s methods are contrasted with a showy apoing of the world.

In the final analysis God is the only one who can judge the quality of spiritual experience, and we have been told that “God would be better pleased to have six truly converted to the truth as a result of their labors, than to have sixty make a nominal profession, and yet not be thoroughly converted.”—Evangelism, p. 320. A major evangelist discovered that when he switched to folk-rock music in his meetings the number of commitments rose sharply. Later he discovered that the percentage of these that completed his follow-up program had fallen from his previous 20 per cent to less than 1 per cent.

Some of the strongest testimony we have against rock-oriented music comes from former rock musicians who have become Christians. They make it clear that no compromise with this music is possible. Total abstinence is the only way, they say. The nature of the sound is so surely “of the flesh” and a part of “the world” that it must be eliminated from the life. Shall we be found in support of what others have proved to be antiscientific? In the light of the “higher than the highest human thought can reach” concept, we at least owe ourselves and our heavenly Father another look at this burgeoning movement.

Without a living faith in Christ as a personal Saviour, it is impossible to make your faith felt in a skeptical world. If you would draw sinners out of the swift-running current, your own feet must not stand on slippery places.

We need constantly a fresh revelation of Christ, a daily experience that harmonizes with His teachings. High and holy attainments are within our reach. Continual progress in knowledge and virtue is God’s purpose for us. His law is the echo of His own voice giving to all the invitation, “Come up higher; be holy, holler still.”—Gospel Workers, p. 274.

The purpose of this essay is to provide the busy pastor and evangelist with a brief introduction to the most significant scholarly books produced in 1971 that have a bearing on our understanding of the Old Testament, with particular reference to archeology, geography, and history. In harmony with the objectives of this feature of The Ministry, its compass does not include books on Old Testament language, exegesis, and theology. Depending on a minister's individual interest, those works marked with an asterisk (*) are suitable additions to his general library. Other volumes are either more technical or more restricted in their scope and therefore of greater value to the specialist, though the minister should be aware of their availability.

Tributes to Archeologists

One cannot think of Biblical archeology in 1971 without recalling the fact that it was during the course of that year that the work of three of the greatest Palestinian archeologists of the twentieth century (each representing a different major religious tradition) came to an end. Coincidently, a collection of distinguished essays either for or by each of these giants was published just prior to his death.

Undoubtedly the world's foremost authority on Biblical archeology throughout the lifetime of most of the readers of this journal was William Foxwell Albright (May 24, 1891-September 19, 1971). Born in Chile, the child of Methodist missionaries, he first attained prominence in Jerusalem, where he lived from 1921-1929 and 1933-1936 as director of the American School of Oriental Research (renamed the Albright Institute of Archeological Research the year before his death). The debt Seventh-day Adventists owe Albright may be recognized by the fact that toward the end of his thirty years in Baltimore as professor of Semitic Languages at Johns Hopkins University, his students included Siegfried Horn, Alger Johns, Leona Running, Siegfried Schwantes, and Don Neufeld. In sixty years Albright wrote more than a thousand books, articles, and reviews that have been a dominant influence in Biblical and Near Eastern studies. So it was appropriate that his students and admirers should present him with Near Eastern Studies in Honor of William Foxwell Albright (edited by Hans Goedicke, Baltimore, Johns Hopkins University Press, 1971, 474 pages, $15). Most of the thirty-four technical essays bring archeological discovery to bear on specific Old Testament problems. For breadth and comprehensiveness, however, it does not equal the earlier collection of essays edited in his honor by G. Ernest Wright, *The Bible and the Ancient Near East* (Garden City, New York, Doubleday Anchor Book, 1965, 542 pages, $1.95).

Roman Catholicism's greatest Biblical archeologist was Roland de Vaux (December 17, 1903-September 10, 1971). As leader of the French Dominicans' Biblical and
Page dimensions: 612.5x791.0

One cannot mention the death of Albright, De Vaux, and Glueck without recalling the untimely drowning off the coast of Cyprus of Paul W. Lapp (August 5, 1930-April 26, 1970), the one young Biblical archaeologist who seemed destined to accomplish in our generation what the former greats accomplished in theirs. During his eight years in Jerusalem, either as professor or director of the American School of Oriental Research, he directed the excavation of eight important Palestinian sites. In the spring of 1971, two volumes of essays were published in his memory, one by his alma mater, Harvard Divinity School (Studies in Memory of Paul Lapp, edited by F. M. Cross, Jr., and J. Strugnell, Harvard Theological Review 64:2, 3; 321 pages, $5), and the other by the institution where he was teaching, Pittsburgh Theological Seminary (Essays in Memory of Paul W. Lapp, edited by D. E. Gowan, Perspective 12:1, 2; 190 pages, $4). Together, the volumes consist of thirty specialized contributions by colleagues and friends to a better understanding of the Old Testament.

**Book of General Archeological Interest**

Among the books of more general archeological interest published in 1971 is Harry T. Frank's *Bible, Archeology, and Faith* (Nashville and New York, Abingdon Press, 352 pages, illustrated, $12.50). Like G. Ernest Wright, *Biblical Archaeology* (Westminster, revised in 1962, 291 pages, illustrated, $10.95), Frank tells the Bible story in the historical and chronological framework revealed by the latest archeological discoveries. It is especially useful for its material from many important new sites that have been dug since Wright's book, but the latter is still preferable when it comes to accuracy in detail, the author's general command of the subject, the extent of the bibliographies, the quality of the illustrations, and the completeness of the indexes. A similar book in more popular style is Jerry M. Landay's *Silent Cities, Sacred Stones* (New York, McCall Books, 1971, 272 pages, lavishly illustrated, $14.95), which tells the story of archeology in Israel against the backdrop of Palestinian history. It includes the very latest archeological news and views available—all from authoritative sources—including the now famous find of a man from Jesus' time who died by crucifixion.

Two useful works that can be referred to for the background of Old Testament persons and events are: Jack P. Lewis, *Historical Backgrounds of Bible History* (Grand Rapids, Baker Book House, 1971, $3.95), and Clifford M. Jones, *Old Testament Illustrations* (Cambridge University Press, 1971, 189 pages, 201 illustrations, $3.95). The former presents a summary of the archeological and extra-Biblical evidence that relates to sixty-three persons mentioned in the Bible. The latter is a volume of illustrations accompanying the Old Testament series of the Cambridge Bible Commentary and has sections dealing with the geographical setting, the archeology of the region, the periods of Old Testament history, the social background, and the Old Testament books as literary productions. The text is a detailed commentary on the illustrations, relating each to the Old Testament itself. Jones's book has a different purpose but can be compared to James B. Pritchard, editor, *The Ancient Near East in Pictures Relating to the Old Testament* (Princeton, Princeton University Press, revised in 1969, 400 pages, 881 illustrations, $35); which is richer in photographs and far more comprehensive as well as costly.

**Books on Specific Archeological Subjects**

Though they were published in 1970, two important collections of articles should be noted: *The Biblical Archaeologist Reader, No. 3* (edited by E. F. Campbell and D. N. Freedman, Garden City, New York, Doubleday, 424 pages, $2.45), and *New Perspectives on the Old Testament* (edited by J. B. Payne, Waco, Texas, Word Books, 305 pages, $6.95). The former contains twenty-four articles on vari-
ous archeological subjects first published in the *Biblical Archaeologist* but now updated, and is especially good on several literary discoveries of recent years. Using relevant archeological discoveries, the latter deals with a number of Old Testament historical and literary problems from an evangelical perspective, and is thus of obvious use to a Seventh-day Adventist minister.

For those interested in the Biblical flood story, a very useful little book that saw publication in a third edition in 1971 is Edmond Sollberger’s *The Babylonian Legend of the Flood* (London, British Museum, 47 pages, 15 illustrations, approx. $1). It does not discuss the relationship between the Biblical and Babylonian accounts, but rather gives a description of the latter with good photographs and a bibliography.

Another book dealing with a distant neighbor of Israel is Kurt Bit-tel’s *Hattusha: The Capital of the Hittites* (Oxford, Oxford University Press, 1970, 174 pages, 30 plates, $10). Though the excavator bases his book on the excavation of Boğazköy (ancient Hattusha), it serves as an excellent introduction to the long-lost history of the Hittites as a whole. The chapter on the relationship between the Hittite and Egyptian empires is especially useful for those interested in the Old Testament background of covenant. A related problem, of course, is the date and nature of the conquest. Manfred Weippert’s *The Settlement of the Israelite Tribes in Palestine* (translated from the German by J. D. Martin, Naperville, Ill., Alec R. Allenson, 1971, 171 pages, $8.95) provides a critical survey of recent scholarly debate on the subject. Though most of the relevant data is brought into the discussion, in the opinion of this reviewer, the conclusion is unsatisfactory.

Britain’s leading Palestinian archeologist, Kathleen Kenyon, has provided us with *Royal Cities of the Old Testament* (New York, Schocken Books, 1971, 164 pages, 103 plates, $10). As the title implies, her work deals with those cities in Israel which were in a special sense cities of the kings, i.e., Jerusalem, Hazor, Megiddo, Gezer, and Samaria. Since each site has been recently and thoroughly excavated, this book could have provided a convenient synthesis of results thus far; unfortunately, it does not deal with the latest evidence from Gezer, Jerusalem, and Samaria. The book is very useful, however, for the description of her own work at the latter two sites.


### Geography

The year 1971 saw the publication of two works that will be of immense aid in understanding the geographical backgrounds of the Old Testament. Though Efraim Orni and Elisha Efrat, *Geography of Israel* (Jerusalem, Israel Universities Press, revised in 1971, 551 pages, fold-out wall map, approx. $10), presents the geology, morphology, climate, population, and economy of the present state of Israel, it nevertheless takes account of these aspects historically and archeologically. Denis Baly and A. D. Tushingham, *Atlas of the Biblical World* (Cleveland and New York, World, 1971, 208 pages, 49 maps, 69 photographs, $12.95) is not just one more Bible atlas, but the valuable result of cooperation between a well-known geographer of Palestine and an experienced historian-archeologist. Besides the fine maps, original photographs, and lucid text, it contains a useful index to the maps that includes both modern and ancient names and alternative locations.

### History

When it comes to the history of Palestine, one cannot fail to mention two ambitious projects of collaboration on the part of scholars in Britain (in the first case) and in Israel (in the second case). *Early History of the Middle East* (edited by I. E. S. Edwards, C. J. Gadd, and N. G. L. Hammond; Cambridge, Cambridge University Press, 1971, 1058 pages, $27.50) constitutes Volume I, Part 2, of the prestigious *Cambridge Ancient History* now undergoing a thorough revision. In it, the interested minister will find a wealth of up-to-date information on the Biblical world of the second millennium B.C. Jewish scholars under the general editorship of B. Mazar are writing a new *World History of the Jewish People*. Volumes II (The Patriarchs) and III (The Judges) were published in 1970-1971 (New Brunswick, N.J., Rutgers University Press, 306 and 366 pages, illustrated, $20 each); each contains comprehensive, descriptive, and introductory essays to most aspects of the periods involved, with an emphasis on the contributions of archeology. Not nearly so trustworthy is John M. Allegro’s *The Chosen People* (1971, Garden City, New York, Doubleday, 320 pages, illustrated, $10) a very readable history of the Jews from the exile in the sixth century B.C. to the revolt of Bar Kocheba in the second century A.D. Covering the entire history of Israel and more acceptable from a conservative point of view is R. K. Harrison’s *Old Testament Times* (Grand Rapids, William B. Eerdmans, 1970, 357 pages, 108 illustrations, $6.95), which supplements and supports the Biblical account with ancient Near Eastern sources.

Since 1971 brings us to the close of an era in Biblical studies due to the death of several notable individuals who gave their lives to the elucidation of Biblical backgrounds, it is appropriate to acknowledge our debt to their scholarship and that of their colleagues which now enables us to affirm with renewed confidence, not only that “the Book still stands” but that it stands with new meaning.
ELLEN G. WHITE declares, "As an educator no part of the Bible is of greater value than are its biographies."—Conflict and Courage, p. 10. This statement introduces us to a fruitful source of sermon material. Biographical sermons can be the most interesting and the most helpful. There are many books available on the lives of the great Bible characters. However, the best source is a personal, intimate familiarity with the Bible itself, combined with the wealth of commentary available in the Spirit of Prophecy writings.

A quick glance at the index to the Spirit of Prophecy writings on any of the great Bible men—Abraham, Joseph, Moses, Elijah, David, Daniel, John the Baptist, Paul, and others—reveals a vast number of references. Furthermore, the various headings can be suggestive of different ways in which the subject might be developed.

Spirit of Prophecy Sources

Basic to the study of any of the Bible people would be the section from the Conflict of the Ages Series relating to that person. Old Testament men and women would be included in either Patriarchs and Prophets or Prophets and Kings. The Desire of Ages and The Acts of the Apostles would be the principal sources for the apostles, Paul, and others of the New Testament period.

Mention should be made of the little book The Sanctified Life, in which the characters of Daniel and the apostle John are portrayed and many helpful lessons drawn. Of special interest is the contrast of the life of Judas with that of John. Statements of promise are given as to what God can do in changing our characters if only we relate to Him as did the overcomers of old.

A recent volume that is very helpful in its treatment of Bible characters is the devotional book for the year 1971, Conflict and Courage. Each of the daily messages relates to a Biblical personage, and the entire book is arranged chronologically, beginning with Adam and continuing through both the Old and the New Testaments. Some of the quotations are from already published works, such as the Conflict Series, but others are added. In this book they are brought together in a way designed to bring out the most important lessons.

We have spoken thus far of the Bible and the Spirit of Prophecy writings as the principal sources of information in the preparation of sermons. Next to these we would emphasize the use of The SDA Bible Commentary. These volumes are a must for one who is called to preach. In addition to the regular commentary are the many references from the Spirit of Prophecy writings. Then there are also the many illuminating chapters that give added background to the historical periods and different books of the Bible. The Spirit of Prophecy comments on the various passages of Scripture as they appear in the commentary series are also available in separate book form, Volume 7A.

Do we appreciate and utilize the Spirit of Prophecy writings as we should? Recently while reading a new publication on the life of Christ I noticed in the preface of the book the following words of the writer: "It is impossible to produce a psychological study of Jesus. His developing awareness of messianic mission cannot be traced."

How true these words are without the aid of the Spirit of Prophecy. But with the insight of this gift, Christ's growing awareness as He visited the Temple at the age of twelve and as He continued to study the Scriptures becomes evident.

Don't Do This!

In placing emphasis on the Spirit of Prophecy in the preparation of the sermon, a caution is necessary. There is a danger that the sermon may develop into a mere reading of a series of Spirit of Prophecy quotations. This should not be! No apologies should be made for brief, appropriate statements by Mrs. White; however, most of the study in her writings will serve to give you the rich background you need for the presentation of the subject in your own words according to a definite outline and plan of organization. The reading of a sermon seldom holds the interest of a congregation. This is also true if the reading is from the Spirit of Prophecy. But a private study of the Bible and the Spirit of Prophecy ordinarily will suggest a host of ideas far beyond those that can be encompassed in the sermon.

Take the time to develop the most important thoughts, along with appropriate illustrations, into a logical, progressive presentation. But don't take the lazy man's route of settling for a string of quotations with repetitious, ill-planned personal comments, given at the spur of the moment "as the Spirit moves."

As stated previously, the actual mechanics of sermon preparation will be given full treatment in a special series of articles to begin later in the year. We are presently concerned basically with source materials and ideas for sermon topics.
Plymouth, England: Land of Hope and Glory

ROY BRANSON

ENGLISHMEN who have never before heard of Seventh-day Adventists will join the church four weeks after attending their first evangelistic sermon. It happened this past summer in Plymouth, England, in a seminary evangelistic field school conducted from June 7 to July 8 by Pastor Don Doleman, evangelist of the Southern California Conference. One evangelist from Finland, eight ministers from Britain, nine students from Andrews Theological Seminary, and I participated in the campaign. Pastor Cuthell, pastor of the Plymouth church, coordinated finances, housing, and advertising.

Several major facts emerged from the campaign. 1. Conducting a Five-Day Plan prior to the campaign brings results—three adults who were baptized had attended the stop-smoking clinic. 2. The direct gospel approach sustains a consistent attendance in England and leads to decisions. 3. Fellowship activities involving members with interests draw non-Adventists into joining a lively, warm Adventist community.

The No-Smoking Clinic

The stop-smoking clinic was held in the church building the five days prior to the start of the evangelistic series. Dr. Wilbur Nelson, of the Loma Linda University School of Health, who conducted the clinic, continued health lectures as part of the evening program after the evangelistic series began. Many of the regular audience for the evangelistic lectures had first attended the stop-smoking clinic.

Pastor Doleman made it clear in his advertising and visitation that he was preaching on Christianity and the Bible. His first lecture was entitled "The Man Called Jesus," and two nights later he preached on "How Men Are Saved." The fact that the series of meetings was being conducted in the Plymouth Seventh-day Adventist church building also left no question but that Pastor Doleman had come to witness to the gospel. No doubt, that limited initial attendance, but those who came at the beginning of the series continued to attend regularly. Indeed, attendance by non-Adventists grew during the month of meetings. Eric Bunker, the head elder of the church, who has helped many evangelists hold meetings in Plymouth through the years, was convinced that Pastor Doleman's presentations were perhaps the finest yet. "I wish he could come right back here next year. I think people who heard him the first time would want to hear him again and bring their friends. Even more would be baptized than this year."

Why I Joined

Mr. Taylor, an executive with the telephone company who joined the church with his wife, a schoolteacher, said, "You know, I had never heard of Adventists before these meetings. I joined for three reasons. First, I was convinced by the clearness of
PRINCIPLES OF TRUE SABBATH OBSERVANCE

ANDREW FEARING

STARS IN THE NIGHT

To-day, as in the days of Elijah, the line of demarcation between God's commandment-keeping people and the worshipers of false gods is clearly drawn. "How long halt ye between two opinions?" Elijah cried; "if the Lord be God, follow Him: but if Baal, then follow him." And the message for to-day is: "Babylon the great is fallen, is fallen... Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

The time is not far distant when the test will come to every soul. The observance of the false sabbath will be urged upon us. The contest will be between the commandments of God and the commandments of men. Those who have yielded step by step to worldly demands, and conformed to worldly customs, will then yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. At that time the gold will be separated from the dross. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliance will then go out in darkness. Those who have assumed the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will then appear in the shame of their own nakedness.

Among earth's inhabitants, scattered in every land, there are those who have not bowed the knee to Baal. Like the stars of heaven, which appear only at night, these faithful ones will shine forth when darkness covers the earth and gross darkness the people. In heathen Africa, in the Catholic lands of Europe and of South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law. Even now they are appearing in every nation, among every tongue and people; and in the hour of deepest apostasy, when Satan's supreme effort is made to cause "all, both small and great, rich and poor, free and bond," to receive, under penalty of death, the sign of allegiance to a false rest-day, these faithful ones, "blameless and harmless, the sons of God, without rebuke," will "shine as lights in the world." The darker the night, the more brilliantly will they shine.—Prophets and Kings, pp. 188, 189.
SABBATH EVE

Now our weekly toil is ended;
Shades of evening drawing nigh,
Falling like a benediction
From the altar of the sky,
Bring the Sabbath, blessed Sabbath,
Precious gift from God on high.

Let us lay aside each burden,
Put all thought of care away.
We may claim a Father's blessing
When His children meet to pray
On the Sabbath, blessed Sabbath,
Sacred and most holy day.

Father, grant us now Thy favor,
Keep us safe throughout the night;
May we feel Thy presence near us
When we waken with the light,
On the Sabbath, blessed Sabbath,
Day most precious in Thy sight.

Mary A. Stillman, in Sabbath Recorder.
Review and Herald, Oct. 18, 1917.
The Crowning Creative Act

The Sabbath is a golden clasp that unites God and His people.—Testimonies, vol. 6, p. 351.

The Sabbath was the crowning creative act of God. He blessed the seventh day, sanctified it, and made it holy. Then it was given to man by a loving God to be a rich spiritual blessing for him.

Great blessings are enfolded in the observances of the Sabbath, and God desires that the Sabbath shall be to us a day of joy.—Ibid., p. 349.

It was to continue as long as the heavens and earth endure and then will be carried into the new earth as an everlasting memorial of God's creative power.

The Sabbath is God's memorial, pointing men to their Creator, who made the world and all things that are therein. In the everlasting hills, in the lofty trees, in every opening bud and blooming flower, we may behold the work of the great Master Artist. All speak to us of God and His glory.—Testimonies to Ministers, p. 137.

Did you notice "the Sabbath is a golden clasp?" A clasp is a fastener that binds or holds together. How wonderful to realize that we have a divine appointment to lay aside, in a special way, the mundane toils, cares and burdens of human life for communion with God as He strengthens and binds His loved ones to Himself.

Ellen White wrote:

God's love has set a limit to the demands of toil. Over the Sabbath He places His merciful hand. In His own day He preserves for the family opportunity for communion with Him, with nature, and with one another.—Education, p. 251.

The Sabbath and our loyalty to it is one of the evident signs of our personal sanctification. This is the message of Ezekiel 20:12:

Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctified them.

When God sanctified the seventh day at creation He set it apart for a sacred, holy use. When you and I are sanctified, it denotes that we, too, have been set aside as a sacred vessel for a holy purpose and consecrated for His special service. When we unite the sanctified day and the sanctified people, we indeed have the experience of being bound together in a glorious relationship with our God. Such fellowship as this cannot be found through the substitution of any traditional man-made day.

A Spiritual Experience

The Sabbath is a spiritual experience. We do not keep it to be saved but because we are saved—saved from the transgression of God's moral law that tells us what His will is for us on the seventh day. Because we love the Creator who made the Sabbath and told us to remember it, we will want to observe it in all the fulness of His grace within us. It will then be to us all that God desired it should be.

In order to keep the Sabbath holy, men must themselves be holy. Through faith they must become partakers of the righteousness of Christ.—The Desire of Ages, p. 283.

Loyalty to our God results in a spiritual experience of complete obedience to His wishes. To legalistically refrain from work on the seventh day does not constitute true Sabbath observance. But if one has allowed his life to be captivated by the Master, saved by His grace and sanctified through His power, he will find the Sabbath a joy and delight. He will love it. All through the week he will anticipate the glorious "opportunity for communion with Him, with nature, and with one another."—Education, p. 251.

A man whose heart is not in tune with the heart of God cannot keep the Sabbath holy. To him it is a tedious, irksome burden. He has not surrendered himself to God, thus he is in bondage to the world and its power and has no desire to "remember the Sabbath day to keep it holy." But when one understands the meaning and purpose of God's holy day he desires with all of his heart to remember the coming Sabbath day and plans his life so as to welcome its sacred hours.

The Important Distinguishing Mark

There is a decided difference between the loyalty of God's true followers and those who drift along the easy and popular way, even going so far as to honor apostasy and obey man rather than God. What is the outward sign of allegiance? What is the outward evidence whereby we demonstrate our love to
God? Ezekiel 20:20 declares the truth:

Hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God.

Ellen G. White declares:

The Sabbath is a sign of the relationship existing between God and His people, a sign that they are His obedient subjects, that they keep holy His law. The observance of the Sabbath is the means ordained by God of preserving a knowledge of Himself and of distinguishing between His loyal subjects and the transgressors of His law.—Testimonies, vol. 8, p. 198.

Men and women. . . are to bear God's sign by observing the Sabbath of creation.—Ibid, p. 196.

All who regard the Sabbath as a sign between them and God, showing that He is the God who sanctifies them, will represent the principles of His government. They will bring into daily practice the laws of His kingdom. Daily it will be their prayer that the sanctification of the Sabbath may rest upon them. Every day they will have the companionship of Christ and will exemplify the perfection of His character. Every day their light will shine forth to others in good works.—Ibid, vol. 6, pp. 353, 354.

What is it to be then? Obedience to God or man?

A Note of Warning

The 58th chapter of Isaiah relates the closing days of earth's history. It opens with a comment to the watchmen on the walls of Zion:

Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

One of the sins especially mentioned in this chapter is the violation of the Sabbath, but at the same time it pronounces a special blessing upon those who honor the Sabbath. For some time our church leaders have been sounding the call for revival and the reformation that follows a true revival. And we believe that there is a great need for the subject of Sabbath observance to be presented anew in all our churches around the world. Our ministers and church officers should sound a serious warning against laxity in this matter. At the same time we must herald to everyone the rich blessings to be found in this "day of rest and gladness," a day of spiritual refreshing.

Ministers of Jesus should stand as reprovers to those who fail to remember the Sabbath to keep it holy. They should kindly and solemnly reprove those who engage in worldly conversation upon the Sabbath and at the same time claim to be Sabbathkeepers. They should encourage devotion to God upon His holy day.—Testimonies, vol. 2, p. 704.

Some have requested a set of rules to mark out a precise way to be followed—what to do and what not to do. This is what the Pharisees tried to do until they had twenty-four full chapters depicting in minute detail how the Sabbath should be kept. Jesus freed His day from the burdens loaded upon it by man. However, the nearer we come to God the more faithfully we will want to study His word, the more earnestly we will seek to know His will with reference to the observance of His holy day, so that we may enjoy all the promised sanctified blessings.

Preparation

In a very practical way Ellen White gives counsel in the following lines:

On Friday let the preparation for the Sabbath be completed. See that all the clothing is in readiness and that all the cooking is done. Let the boots be blacked and the baths be taken. It is possible to do this. If you make it a rule you can do it. The Sabbath is not to be given to the repairing of garments, to the cooking of food, to pleasure seeking, or to any other worldly employment. Before the setting of the sun let all secular work be laid aside and all secular papers be put out of sight. Parents, explain your work and its purpose to your children, and let them share in your preparation to keep the Sabbath according to the commandment.

Before the setting of the sun let the members of the family assemble to read God's word, to sing and pray.—Ibid, vol. 6, pp. 355, 356.

With Christ in our lives we will want to remember the edges of the Sabbath. The moments at the beginning and at the end are just as precious and sacred as those in the middle of the day.

We should jealously guard the edges of the Sabbath. Remember that every moment is consecrated, holy time. . . . Before the Sabbath begins, the mind as well as the body should be withdrawn from worldly business.—Ibid.

We will want to welcome and hedge in the Sabbath with a season of spiritual refreshing with our families, and do so even if we are alone. We can then open the sacred Scriptures and upon our knees in communion.
with our Creator, recommit our lives into His hands. This will prove a safeguard in the Sabbath experience of the entire family. Many a child in later years has testified of the warm memories and steadying, holding influence of the Friday evening worship times ushering in the Sabbath. What a tragic loss to permit the labors of the week to encroach upon this sacred time. If we are careless with the beginning and ending of the Sabbath, we are apt to drift into carelessness pertaining to other hours of the holy day. The enemy does not want us to distinguish clearly between common things and the things of God.

Thus, Ellen White’s specific counsel to lay aside all secular work, papers, and magazines reminds us of the definite preparations to be made for the coming holy hours. Sports equipment and the like should be put away so the family is not reminded of such games as baseball, football, basketball, croquet, or many other games children and adults might play during the week, but which are not suitable for Sabbath. The same would be true in regard to watching television and listening to radio, unless it would be a religious program that would enhance our worship and strengthen our love for our Saviour. This is our special day, a gift of God to us, and we will not want anything worldly to rob us of our togetherness—ourselves and our Lord.

There is something else we must not forget in our preparation for the Sabbath:

There is another work that should receive attention on the preparation day. On this day all differences between brethren, whether in the family or in the church, should be put away. Let our bitterness and wrath and malice be expelled from the soul. In a humble spirit, ‘confess your faults one to another, and pray one for another, that ye may be healed.’ James 5:16.—Ibid.

**Sabbath Activities**

We have been reading good books and listening to good music during the week, but these may not necessarily be appropriate for Sabbath hours. There are however, what we call Sabbath books, Sabbath music, and Bible games for children and adults. Such games, music and books may be saved especially for the Sabbath, making the distinction evident of what we do and what we do not do on God’s holy day. The books may be Bible stories, nature studies, and the thrilling stories of the great missions’ undertaking of the church unfolding from year to year. What anticipation the family has from one Sabbath to another, what inspiration and dreams of the future are theirs as they plan for service for others at home or in lands afar.

We are a most fortunate people. The shelves of our Adventist Book Centers hold a wealth of books and materials to satisfy and nourish every member of the family. But someone says, I cannot afford them all. Some churches have established a lending library that has been a great help to members who cannot buy all the books they wish. Some members donate their own books to such a library.

In our book centers there are also attractive color books providing pictures of animals, children, and flowers, that the children will enjoy. The playing of sacred music and the singing of gospel songs may add much to the joy of the day. One little boy exclaimed, “I wish Sabbath would come every day. It’s too long to wait a whole week!” Children must not be left to shift for themselves on the Sabbath.

In your study have you searched to learn what the Bible has to say regarding nature—the flowers, fruits, garden products, animals, mountains, seas, lakes, hills, rivers, and all the wonders nature holds? A family could choose a special subject—then go for a walk among God’s created things in an endeavor to come as near as possible to the Eden of old. A walk will be even more fascinating with a good magnifying glass. The Sabbath afternoon walk can be as varied as there are families and places in the world. It may be beside a stream, a lake or a seashore. (We would not want to go sailing or speed boat riding, “doing our own [sport] pleasure.”) Quiet pursuits are more appropriate for the Sabbath. We may go into the hills and forests, a city park, or zoological garden, animal zoo, museum of natural history, aquatic and botanical gardens.

Mothers... should not be so engrossed with the artificial and burdened with care that they cannot have time to educate their children from God’s great book of nature.—Child Guidance, p. 54.
The Sabbath should be made so interesting to our families that its weekly return will be hailed with joy.—Ibid., p. 536.

Do not weary them [the children] with long prayers and tedious exhortations, but through nature's object lessons teach them obedience to the law of God.—Ibid., p. 534.

Parents, make the Sabbath a delight, that your children may look forward to it and have a welcome in their hearts for it.—Ibid., p. 536.

Sabbath Dinner

It is well to invite some stranger, lonely person, or special friend to share a simple, nutritious, and tasty Sabbath dinner with the family. Many blessings are gained in such fellowship and it may be a haven of refuge for the invited one. No one has to stay away from the services of the church to prepare the meal because all has been prepared on the preparation day.

"He required them to bake that which they would bake, and seethe (that is, boil) that which they would seethe on the sixth day, preparatory to the rest of the Sabbath. Those who neglect to prepare for the Sabbath on the sixth day, and who cook food upon the Sabbath, violate the fourth commandment, and are transgressors of God's law.—Spiritual Gifts, vol. 3, pp. 253, 254.

We should not provide for the Sabbath a more liberal supply or a greater variety of food than for other days. Instead of this the food should be more simple, and less should be eaten, in order that the mind may be clear and vigorous to comprehend spiritual things. . . .

While cooking upon the Sabbath should be avoided, it is not necessary to eat cold foods. In cold weather let the food prepared the day before be heated. And let the meals, though simple, be palatable and attractive. Provide something that will be regarded as a treat, something the family do not have every day.—Testimonies, vol. 6, p. 357.

A few years ago Mrs. L. L. Rockwell of Loma Linda told of a visit she had on Sabbath afternoon with Mrs. E. G. White. Ernest Lloyd recounted this story in the Review and Herald, December 16, 1965.

At dinner Sister White sat at the head of the long table with her helpers about her. There was an abundant supply of fresh vegetables and other foods, which tasted so good after three days of train lunching, Sister White was anxious that everyone feel at home and asked that someone pass a second helping to me at the other end of the table. It was a very enjoyable occasion. . . . I remembered that Ellen G. White enjoyed having her grandchildren and their young friends at Elmshaven on Sabbath afternoons. They would gather in the old parlor to hear Sister White tell a story of the pioneer days. Then, around the faithful old reed organ, they would sing some of the hymns of the Advent. On one occasion Sister White remarked, 'singing the songs of Zion here will help prepare us to sing them in the hereafter.'

Eating Out in Restaurants

What about eating in restaurants on the Sabbath day? Some times those who travel have no other place to eat unless they are able to make some grocery purchases on Friday; but if they are in their home community, should they eat out? F. D. Nichol in his book, Questions People Have Asked Me, page 237, has adequately answered this question:

If a person is away from home traveling, he often has no option but to go to a restaurant on the Sabbath in order to satisfy his hunger. In such an event there can be no criticism of his action. On the other hand, to go to a restaurant in one's own community simply to obtain a variety of food or to find a new setting in which to dine, or for any other of a variety of reasons, is, I believe, contrary to the spirit of the Sabbath day. Certainly on the Sabbath, above all other days, we should try to be removed from the world, its influences, its atmosphere, and its music. . . . Better a more sparse meal in the quiet of our homes, preceded by a prayer of thanksgiving to God, than the finest meal in the finest restaurant on the Sabbath day.

Medical Institutions

It was sunset time that Friday evening in the hospital. A doctor and his nursing staff were standing in the circle of patients' rooms singing gospel songs. It seemed the whole atmosphere was being prepared to ennoble the soul—the Sabbath had arrived. All seemed calm and more quiet. The music, the literature given to the patients and the special spiritual care of the nurses all told of regard for God's holy day. The activities of the next day were noticeably limited, yet no service was omitted that would bring comfort and care to physical needs. The conversation of the medical staff was warm with a spiritual influence as they made a decided attempt to create a Sabbath atmosphere within the institution—a beautiful public witness for God's blessed Sabbath day.

The business office was closed. No delivery trucks could be heard. No painting, no wax-
ing, laundering, or window-washing activities were taking place. Surgery and treatments which could be scheduled for another day were so arranged. Of course any emergencies were handled immediately. Provisions were also made to stagger on-duty hours so that the personnel could frequently attend church services. Preparation had been made in advance to care for necessary food and medical attention for the Sabbath. One could not help but sense that this was God's institution doing God's work, caring for patients under God's care.

There is a great contrast between working in a Seventh-day Adventist institution and a non-Adventist hospital. The non-Adventist hospital provides little opportunity for true Sabbath observance. One is surrounded by worldly conversation and jokes, television and radio blaring forth various sports and popular music. There is association with worldly friends. This all makes it more than difficult to keep oneself in an atmosphere appropriate for a spiritual Sabbath experience. Some have told us that while working in a non-Adventist hospital they would even forget from time to time that it was the Sabbath. Then, too, statistics reveal that those who continue to absent themselves from church worship over a period of time begin to drift and to lose their closeness with God. Stepping aside here a little and there a little on the Sabbath may lead toward growing indifference and eventual abandonment of one's faith.

Counsel and warning comes to us in these words:

Those who, from whatever cause [note how broad that is], are obliged to work on the Sabbath, are always in peril; they feel the loss, and from doing works of necessity, they fall into the habit of doing things on the Sabbath that are not necessary. The sense of its sacredness is lost, and the holy commandment is of no effect. A special effort should be made to bring about a reform in regard to Sabbath observance.—Medical Ministry, p. 215.

Unless one is careful in all matters he can lose his way even in an Adventist institution.

The sanitarium is a place which affords ample opportunity to backslide from God.—Ibid., p. 216.

A spirit of irreverence and carelessness in the observance of the Sabbath is liable to come into our sanitariums.—Testimonies, vol. 7, p. 106.

The word liable means to expose to a danger or a risk. What does it profit a man should he gain the whole world and lose his own soul?

Opportunity for Service

It was prophesied of Christ that He would "magnify the law, and make it honourable" (Isa. 42:21). He went about doing good upon the Sabbath. It was within the law. As evidence of this, notice the many miracles of mercy He performed on the seventh day. (Mark 1:21-27; 3:1-5; John 5:1-9; 9:1-14)

From this we ascertain it is in harmony with the spirit of true Sabbath observance to visit, help, and give relief to someone who is ill, visit the feeble, the aged, the shut-in. Time could be profitably spent reading a passage of Scripture or article from one of our magazines to those with whom we visit. Those who are ill may be in a more receptive frame of mind to receive the word of God as they have time for reflection and thoughts of eternity.

The holy hours may be properly used in a wide range of service—giving Bible studies, visiting those who are discouraged and drifting from the church, conducting branch Sabbath schools, and performing a spiritual, Sabbath-oriented ministry for those in the inner city. In 1969 the Autumn Council outlined some specific guidelines for this special community service, as follows:

Recognizing that the Sabbath hours belong to God, the Sabbathkeeping Christian will want to honor and reverence the Creator in all his activities, deportment, and the spirit on God's holy day.

Not only in worship, but also in soul-winning and missionary endeavors his public witness and influence will be compatible with his preaching and belief. Though he may participate in certain types of social work for students, youth, and the poor in inner cities or in suburbs, he will still exert an exemplary influence of consistent Christian Sabbathkeeping.

If he is engaged in an extension or special school for children and youth, subjects and classes appropriate for the Sabbath can be arranged which are different from the ordinary secular subjects or classes for the week, including activities that contribute to spiritual culture. Nature or neighborhood walks can be provided to substitute for regularly scheduled recesses. Nature and museum field trips of minimal effort, planning, and administration can provide
profitable substitution for secular subject and classes.

Certain types of social helpfulness would be in perfect harmony with proper Sabbath observance as might be seen from the words and example of the Lord of the Sabbath Himself.

Using the Sabbath day to perform missionary activities that are of the nature of every day work should be discouraged. Such efforts should be limited to emergency cases rather than the putting forth of studied efforts in this direction."—General Actions, 1969 Autumn Council, pp. 15, 16.

The Dilemma of School Attendance

Fortunate are the parents and youth who have access to our own schools. However, in many places of the world school attendance on the seventh day is obligatory. This brings serious problems to one who wishes to obey God in Sabbath observance. In many countries gracious school administrators have made provision for our youth to be free from attendance on Sabbath. Often the authorities in administration admire our youth for their faithfulness and have enabled them to take tests at some other time. Miracles have happened, yet there are some for whom no concessions have been made. Reports frequently come to us of youth in advanced education who are willing to forego an entire school year rather than take some final examinations which were scheduled for the Sabbath day. They are willing to wait and try again another year. Those studying under such circumstances need our prayers. We have known of parents who went to jail, some for ten, fifteen, or eighteen years rather than to approve of their children attending school on Sabbath. The youth for whom such stands are made know for certain of their fathers’ religious experience and how sacred is the holy Sabbath day—a true witness that will last a lifetime into eternity.

Study prayerfully the counsel given:

Some of our people have sent their children to school on the Sabbath. They were not compelled to do this, but the school authorities objected to receiving the children unless they would attend six days. In some of these schools, pupils are not only instructed in the usual branches of study, but are to do various kinds of work; and here the children of professed commandment keepers have been sent upon the Sabbath. Some parents have tried to justify their course by quoting the words of Christ, that it is lawful to do good on the Sabbath day, but the same reasoning would prove that men may labor on the Sabbath day because they must earn bread for their children; and there is no limit, no boundary line, to show what should and what should not be done... Our brethren cannot expect the approval of God while they place their children where it is impossible for them to obey the fourth commandment. They should endeavor to make some arrangement with the authorities whereby the children shall be excused from attendance at school upon the seventh day. If this fails, then their duty is plain, to obey God’s requirements at whatever cost.

In some places in Central Europe, persons have been fined and imprisoned for not sending their children to school on the Sabbath. In one place, after a brother had plainly stated his faith, an officer of justice came to his door, and compelled his children to go to school. The parents gave them a Bible instead of their usual textbooks and their time was spent in studying it. But wherever it can be done, our people should establish schools of their own. Where they cannot do this, they should as soon as possible remove to some place where they can be free to keep the commandments of God. —Testimony Treasures, vol. 2, pp. 181, 183.

Quality of Social Relationships

We will not want to allow God’s holy day to become one of common visiting or of ordinary social fellowship. It is surely right that we should associate with one another freely on the Sabbath, calling in one another’s homes for the purpose of receiving and giving spiritual encouragement, recounting the blessings of God, planning our Christian witness, and for Bible study and prayer. Sometimes it is difficult to keep our conversations directed toward these lines. It is so easy to drift into items of common interest—“thinking our own thoughts” and “speaking our own words” such as politics, current happenings, automobiles, business, people, and idle chitchat. With prayer for God’s divine power and constant vigilance, let us allow Him to control these wandering minds of ours that we may receive the promised Sabbath blessing.

Those who are not fully converted to the truth frequently let their minds run freely upon worldly business, and, although they may rest from physical toil upon the Sabbath, their tongues speak out what is in their minds; hence these words concerning cattle, crops, losses, and gains. All this is Sabbath breaking.—Testimonies, vol. 2, p. 703.
How is it possible to associate with non-
Christians on a purely social level on Sabbath
and not be tainted with the life and influence
of our companions? We are not to cloister
ourselves, but unless our purpose is to lead
them into the truths of God's love and will,
we are on dangerous ground.

Sabbath-free Employment

None of us has any question concerning
the positive instruction of the fourth com-
mandment. It clearly prohibits secular routine
work on the Sabbath. And what a blessing
this is! Nothing is allowed to interfere with
the spiritual purpose of our Sabbath com-
munion with God. Within this command is a
“remember” and a “shalt not.” The priests
of old were especially busy on the Sabbath
but they were in the service of the Lord, not
advancing a commercial establishment or
adding to their personal gain. There are
many who would rationalize and liberalize
the Sabbath to the place where most anything
is permissible within the law. This is Satan’s
doing and such wily suggestions must be
resisted. His subtle philosophy would “lead
us to make no distinction between the holy
and the profane, and to lower the holy stand-
ard of Sabbath observance to the place of the
ordinary holiday or weekday.” May God give
us wisdom to distinguish between what the
world does and may do, and that which is
entirely separate from what an Adventist
Christian can do.

It is not possible to lay down rules to
cover every case and all conditions; neverthe-
less, there are basic principles to guide us.
There is a difference in labor done on the Sab-
bath for pay and that which is done in service
for the Lord.

Police, Firemen, Public Utilities

We shall state a few basic principles which
may be a continuous guide in considering
some specific situations. Questions often
arise concerning a policeman's or security
guard's work of protection which demands
seven-day-a-week duty. What about firemen,
or those who are responsible for our electric-
ity, gas, water, and other similar services pro-
vided by a city or community? It is easy to
rationalize that this type of employment can
fit into the scope of necessary daily essentials
in modern life. However, should we follow
this type of specious reasoning we would soon
eliminate all distinction between holy and
common.

Surely if my neighbor’s house was on fire
I would help him extinguish it. We have vol-
unteer firemen in smaller cities who do just
that—even if they must leave for this emer-
gency in the midst of a church service or
their Sabbath dinner. This would be the ox
that fell into the pit, a work of mercy and ne-
necessity (Luke 13:15). Their service would be
an act of love and caring for one’s neighbor in
his hour of need. Such response is an excep-
tion, an emergency measure, and does not
constitute a part of the usual duties of one’s
vocation. These men are not on committed
duty, putting in certain hours for pay as a
part of their regular employment. There is a
difference.

Since we have security guards on Sabbath
duty in our hospitals, publishing houses,
schools, and even in our General Conference
office, would it not be acceptable to perform
similar duties as a night watchman in a com-
mmercial establishment if one minimizes his
work as much as possible?

As already noted, the priests of old per-
formed far more work on the Sabbath than on
any other day. Such service was approved by
God and these men were considered blameless
by Christ (Matt. 12:1-8). Why? Their work
was for the Lord and in connection with His
church. Thus it is easily recognized that
there is a difference when serving in God's
institutions—aiding, protecting, and building
up God's kingdom on earth—in contrast with
seeking the success of secular enterprises and
working for personal gain.

We cannot be conscience for another, but
it does seem clear that no security guard in a
manufacturing or mercantile establishment can
remain on duty during Sabbath hours and be
obedient to the fourth commandment. No
policeman can follow his regular beat or fire-
man fill his daily routine as part of his weekly
employment on the Lord’s day without vio-
lating the divine instruction given in the
Scriptures relative to Sabbath observance.

If all peoples in the world loved God and
walked as His children, we would have no
need of policemen. There would be no need
to ride a bus or train. We could walk a short
distance to a nearby house of worship. We would share alike in helping one another with the necessities of life. Every act of service would be in harmony with God's work for one another and for His kingdom, and not our own labor for personal gain. But this is not the situation today. There is a work that the world will do which we cannot do on the Sabbath.

We are not to like others to work for our benefit on the Sabbath day. People work at their jobs and have no convictions about the Sabbath day. We cannot control our fellowmen or their activities. We may utilize the bus on the Sabbath to attend the services of the Lord's house and in our missionary work. However, it would be a different matter if we were to work as a mechanic in a garage or as the driver of the bus. The bus driver is not working for us personally, but to serve the public in general and he works whether we use his transportation or not. Our use of the bus is not involving us in secular aims but only in the work of the Lord.

Those Who Work for Us

The fourth commandment clearly instructs us that our sons, daughters, those who work for us, our cattle, and even a stranger who may be within our influence, should cease from common labor and hallow the Sabbath day. This principle applies to the head of a family in relationship to his home, or to an employer in the realm of business. How then can a true follower of Christ, himself a Sabbathkeeper, own a business or enter into partnership in any kind of enterprise operated on the Sabbath? He may not labor or have anything to do personally in directing this business upon the holy day; but men for whom he has employment responsibility carry on the work of his organization, and he, as owner or partner, shares in the profits of that day. Would not such a one be in violation of the fourth commandment? Neither by precept nor example is he observing or witnessing for the sacredness of the Sabbath.

A Hospital is a Hospital

A chef in one of our hospitals tells us that he prepares his entire Sabbath menu as much as possible on the preparation day. He feels with all his heart that he is observing the Sabbath while at the same time serving the sick and needy entrusted to God's institution for medical care. He senses a clear line of demarcation between the Sabbath day and an ordinary day. At one time he thought he could cook in a general hospital on the Sabbath with a clear conscience—a hospital is a hospital, he reasoned. But later he admitted that he could not do it and feel he was honoring the Lord of the Sabbath. "It is as different as night from day in the kind of work I had to do, and in the associations and influence surrounding me. I had to resign. It is now so good to serve in God's work and in His institution."

Sabbath Funerals

In some tropical countries and where embalming is not practiced, it may be necessary for health and sanitary reasons to have a Sabbath funeral. However, in lands where this is not so the Sabbath funeral should be avoided. Even though this is a religious service and is designed to bring comfort and a healing balm to the bereaved, yet it does require the labor of others and sometimes involvement in financial arrangements on the Sabbath. The disciples and followers of our Lord had such a regard for the holy hours that they refrained from anointing the Master's body upon the Sabbath day. They "rested the Sabbath day according to the commandment" (Luke 23:56). Then on the first day of the week they came to the tomb to do for the One they loved what they felt they could not do on the Sabbath. Mind you, this was a tropical climate, without the modern facilities of today for the care of our sleeping ones. What a positive example for us!

Seventh-day Adventist morticians accept the dead at any time, but do not in their planned schedule arrange for Sabbath funerals except for unusual emergencies.

Proclaim the Sabbath More Fully

Again we observe it is difficult for one to solve in detail all problems which belong in the field of individual conscience. We love our Lord and desire that He should be the Lord of our lives. Thus we keep the Sabbath because He observed it, made it for us, commands us to remember it, and desires that we should receive its blessings. The Sabbath becomes a part of our character. "Saith the
Lord; I will put my laws into their mind, and write them in their hearts” (Heb. 8:10) in fulfillment of the new covenant.

The enemy of our souls will use worldly pressure and subtle rationalization in his endeavor to cause God’s people to liberalize, or even obliterate the Bible command of Sabbath observance. This is not to be so. Well over a century ago God’s servant pictures this scene: “At the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully.” —Early Writings, p. 32.

During the Autumn Council of 1939, a resolution of “loyalty and Sabbath observance” was taken. One paragraph succinctly asks and answers some vital questions:

How can any one think that he is observing the Sabbath as God would have it observed when he is working on that day? How can a Seventh-day Adventist attend school on that day, or prepare lessons, or write examinations, or attend public exhibitions or games? How can he listen to secular radio programs or dramas, or go to social gatherings or picnics, or habitually neglect divine service? How can he plan to undertake business ventures, read secular literature, do odd jobs around the house, go shopping, spend an undue amount of time in physical rest, go pleasure riding for selfish purposes, or do any of the many things forbidden both by God and by the enlightened conscience of the Christian? The answer, of course, must be that true Christians can do none of these things. . . . No true Seventh-day Adventist can consistently enter into compromising business partnership with those who do not regard the holy day of God. He cannot accept a position which demands that he perform labor or services on the seventh day in contradiction to the plain command of God.

Sabbath Travel

Did you notice the above resolution mentions, “pleasure riding for selfish purposes?” The Lord has given us valuable instruction on this point.

I fear that we often travel on this day when it might be avoided. . . . we should be more careful about traveling on the boats or cars on this day. . . . it may be necessary for us to travel on the Sabbath; but so far as possible we should secure our tickets and make all necessary arrangements on some other day. When starting on a journey we should make every possible effort to plan so as to avoid reaching our destination on the Sabbath.—Testimonies, vol. 6, pp. 359, 360.

Not an Idle Day

The Sabbath is not a time for inactivity, idleness or sleeping.

Heaven’s work never ceases, and men should never rest from doing good. The Sabbath is not intended to be a period of useless inactivity. The law forbids secular labor on the rest day of the Lord; . . . but as God ceased His labor of creating, and rested upon the Sabbath and blessed it, so man is to leave the occupations of his daily life, and devote those sacred hours to healthful rest, to worship, and to holy deeds.—The Desire of Ages, p. 207.

None should feel at liberty to spend sanctified time in an unprofitable manner. It is displeasing to God for Sabbathkeepers to sleep during much of the Sabbath. They dishonor their Creator in so doing, and, by their example, say that the six days are too precious for them to spend in resting. They must make money, although it be by robbing themselves of needed sleep, which they make up by sleeping away holy time.—Testimonies, vol. 2, p. 704.

Worship

Six days shall work be done: but the seventh day is the Sabbath of rest, an holy convocation (Lev. 23:3).

A convocation is a gathering of people called together for a meeting. The Sabbath, then, is God’s appointed time to be with His called-out people. What a sacred yet joyous occasion! We will want to bow reverently in love and worship before our Creator, Saviour, and Sustainer. Surely we will want every act of worship whether it be hymns of praise and adoration, reading of the sacred Scriptures, prayer and spiritual message, to be presented as in the very presence of God. We will be careful as to the decorum and order of our service with particular emphasis on the manner of raising money, distribution and promotion of literature, handling church “business” so that the spirit of worship is not nullified. Some have expressed the problem of so few attending their regular business meetings during the week, they feel the need of having “a commercial” on Sabbath when the whole church is together. Do not yield to this. God will honor the few who make the decisions during their regular business meeting. Many ministers are presenting this information by way of church letters, which eliminates the necessity of having items presented to the church that are not suitable for the Sabbath. Thus the holy hours of worship are not decreted. With great care and selection announcements can be placed in church bulletins or spoken between the Sabbath school and the
worship service. If the congregation is fed richly in the sacred pastures of the Scriptures every Sabbath they will, in turn, be faithful stewards of God's work during the week.

Do we attend church only for pleasure? to meet friends? hold conversations concerning the ordinary affairs of life or even on religious themes? No, no. We have invited God to be with us during these few hours out of the entire week that are especially devoted to worship of the Lord our God.

O come, let us worship and bow down: Let us kneel before the Lord our Maker (Ps. 95:6).

The Lord is in his holy temple: Let all the earth keep silence before him (Hab. 2:20).

The Final Test

The Sabbath is a test of our acceptance of Jesus as our Sanctifier, and most of all the acceptance of a love relationship. It is also a test of whether we accept God as our Creator and Sovereign of our obedience. God will have a people who by His grace have allowed Him to fulfill His law within their lives. He is not going to take those who are rebellious and sinful into the kingdom of heaven. God's saints will, through His enabling power, "keep the commandments of God, and the faith of Jesus" (Rev. 14:12).

According to Revelation 13:12, "And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." To worship implies obedience. Obedience to what in particular? Down through the years the enemy has influenced man to substitute a day of his own devising for the Sabbath of the fourth commandment. God says the Sabbath is His own sign or seal of His sanctified ones. The beast will endeavor to obtain the allegiance of the whole world in their adherence to his symbol of authority—Sunday observance. Thus he is a rival of God. Revelation 14:9 and 10, shows God's displeasure of this, and in the study of these two chapters of Revelation we are vividly aware that the seal of God and the mark of apostasy become a matter of life and death—the final test.

The line of demarcation is to be made clear and distinct between those who bear the mark of God's kingdom and those who bear the sign of the kingdom of rebellion.—Testimonies, vol 6, p. 353.

As the Sabbath has become the special point of controversy throughout Christendom, and religious and secular authorities have combined to enforce the observance of the Sunday, the persistent refusal of a small minority to yield to the popular demand, will make them objects of universal execration. It will be urged that the few who stand in opposition to an institution of the church and a law of the state, ought not to be tolerated; that it is better for them to suffer than for whole nations to be thrown into confusion and lawlessness, . . . a decree will finally be issued against those who hallow the Sabbath of the fourth commandment, denouncing them as deserving of the severest punishment, and giving the people liberty, after a certain time, to put them to death."—The Great Controversy, p. 615.

Conclusion

Blessed is the man, . . . that keepeth the Sabbath. (Isa. 56:2).

Aside from all legalism, God has laid down basic principles that are a joy and a delight to follow if we serve Him because we love Him. From union with the Lord on His day will come spiritual refreshment, and courage to face life's burdens with renewed strength. The Sabbath becomes a benediction for the week that is past and a promised blessing for the week to come. In no other experience can man find such sweet communion with his Maker and satisfying fellowship with family and fellow believers. J. I. Robinson said some years ago that God's holy day was like an oasis in the desert of life. Each Sabbath brings to those who keep the day a refreshing draught of the water of life and a soul-satisfying portion of the bread of life, giving new vigor and vitality to everyone who has learned the true meaning of Sabbath observance.

Who will be on the Lord's side? Settle it now for life and for eternity.
the lectures. Second, I was moved by Pat's [a young professional woman who insisted on being baptized the day before entering the hospital for major treatment] having the courage to be baptized. And finally, the folks at the Adventist church are so friendly. I've never seen anything like it before. I especially could tell it in their eyes. You folks radiate joy and genuine interest.”

Pastor Doleman noticed how eager those attending the meetings were for fellowship. "I've conducted many series of meetings, but never before have the non-Adventists stayed so long after the lectures to visit as these folk here in England have. They just don't seem to want to go home."  

Fellowship

Sensing this hunger for companionship Pastor Doleman and the team made fellowship activities a feature of the meetings. On the second Saturday night the seminarians put on a Gate-type program called "What's Happening Now?" Twenty to twenty-five teen-agers from the church, their friends, and children of interests attending the meetings gathered immediately following the evening lecture for a couple of hours of singing, interviews, testimonies, and readings. The teen-agers requested that the program be continued, so each succeeding Saturday night there was a program.

One night during the announcement period non-Adventist adults interrupted to ask from the audience that a similar fellowship program be planned for adults. As a result, on the last two Saturday nights immediately following the evening lecture two fellowship programs were carried on simultaneously upstairs for adults and downstairs for teen-agers.

In addition, on the evening of July 4 Pastor Doleman invited the entire audience to remain after the lecture for a fourth of July celebration. The English seemed to take to the idea in good humor, closing the evening by singing with the Americans the song "Land of Hope and Glory." Members took advantage of the informal atmosphere to get acquainted with the interests even before they joined the church. Perhaps the warmest social event was the fellowship dinner on the final Sabbath morning, when the new converts ate with the whole church and the departing evangelistic team.

Reflecting later on the summer's activities, Pastor Doleman said he would of course have been delighted to see more join the church, but he rejoiced that so many fine people had made their decision. "With a little more preparation there is no question that succeeding intensive campaigns in England could win even more converts to the church." Pastor Doleman and those who worked with him this past summer are convinced that the future of Adventism is bright in the British Isles.

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Roy Branson is assistant professor of Christian ethics at Andrews University.
Health evangelism

Can Diet Create Alcoholics?

HENNING M. KARSTRÖM

Although it may seem strange in our enlightened age, there are still areas in the world where beriberi is common. It has been known for some time that this disease is due to a diet which is deficient in thiamine (vitamin B1).

It has also been established that alcoholism is very common among people suffering from beriberi. This observation indicates that a craving for alcoholic beverages may be related to nutritional deficiencies. Experimental support for this assumption is found in investigations carried out by a number of scientists.

In 1943, four Chilean researchers (Mardones, Onfray, Díaz, and Segovia) published a report of very interesting experiments with rats that were fed a diet deficient in vitamins of the B group, i.e., chiefly on white bread. This diet created a craving for alcoholic beverages in the test animals. This led the scientists to postulate a "factor N" in whole-grain flour. "Factor N" seems to have the specific property of being able to remove the craving for alcohol.

The French nutritionists, Delore and Berry, studied this interesting phenomenon more closely. Although it is true that other factors may be associated, they found that in France the consumption of alcohol enormously increased in the same proportion as the French people left the use of dark bread and began to use white bread deficient in vitamin B complex. They were convinced that the use of whole-grain bread has a preventive effect on the craving for alcohol.

Further, they found that the lack of B vitamins manifests itself as a craving for alcohol a long time before the first signs of vitamin deficiency appear. Magnesium and mineral waters containing iron can remove the craving for alcohol to a degree, but whole-grain food most successfully removes it. This led Delore and Berry to the conviction that deficient nutrition promotes the craving for alcohol.

Dr. R. J. Williams and his collaborators at the University of Texas have arrived at similar results. They are of the opinion that the most effective way to free alcoholics from their craving for alcohol is through a well-balanced diet.

From the foregoing it should already be evident that a deficient diet can be a factor in producing a craving for alcohol in man. Since nutrition among civilized people has developed in an unfavorable direction in that the consumption of white bread, white sugar, and animal products (meat and animal fat) has considerably increased during the last decades, it seems to be indicated that this detrimental development of civilized nutrition contributes to the problem of increasing alcoholism.

Ellen G. White, who in her time was a prominent health and temperance writer, has expressed the correlation between nutrition and alcohol consumption as follows: "Many who would not be guilty of placing on their table wine or liquor of any kind will load their table with food which creates such a thirst for strong drink that to resist the temptation is almost impossible. Wrong habits of eating and drinking destroy the health and prepare the way for drunkenness."

While it has been noticed that a deficient, vitamin-poor diet can produce a craving for alcohol in man and thus indirectly increase alcohol consumption, it has also been noted that alcohol consumption in turn can create vitamin deficiency.

The Effect of Alcohol Intake on the Vitamin Secretion

In 1948, two scientists, Butler and Sarett, observed that after alcohol intake the secretion of thiamine and nicotinic acid, which are important B vitamins, increased considerably in the urine. In 1939, many years prior to these important experiments by Butler and Sarett, Dr. Karl Myrback, professor of biochemistry at Stockholm University, Sweden, told me that investigations he had conducted had shown that the thiamine content in urine increased enormously after alcohol intake. He pointed out that even moderate alcohol consumption had this notable effect. Since Dr. Myrback has never published these experiments, it should be appropriate in this connection to mention his important findings, which were confirmed later by Butler and Sarett.

In 1960, Dr. H. Suomalainen, the director of the laboratory of the State Alcoholic Monopoly in Helsinki, Finland, reported at the Twenty-sixth International Congress on Alcohol and Alcoholism in Stockholm that his investigations had confirmed the findings of Dr. Myrback, and that the high secretion of thiamine in the urine lasted as long as a water solution with 10 per cent alcohol was administered to the test animals. When the animals were given pure water to drink, the thiamine secretion decreased to the normal level.

The fact that alcohol consumption increases the secretion of thiamine in the urine means that this important vitamin is removed from the organism by the effect of alcohol.

Regardless of how this phenomenon may be explained scientifically, it is apparent that alcohol consumption causes a substantial decrease in the vitamin resources of the body—at least as far as thiamine is concerned. How the other vitamins respond to alcohol intake is a question that needs to be further investigated by scientific research.
From what has been said in the foregoing, we get a simple and logical explanation for the long-known fact that alcoholics suffer from thiamine deficiency. Attempts have been made to explain this in many different ways, e.g., by assuming that the alcoholic uses a vitamin-poor diet, or that the absorption of vitamins is poorer in the intestine of an alcoholic than of a normal man.

Since a deficient, vitamin-poor diet evidently causes a craving for alcohol in man and since alcohol consumption further deprives the organism of certain vitamins, one is led to consider the value of diet therapy as part of an effective remedy for alcoholism.

**Vegetarianism Counteracts Alcoholism**

Inasmuch as vitamins are produced in the first place in the vegetable kingdom, and since the observations made by scientists indicate that even a diet rich in animal protein (meat)—especially if it is richly flavored with salt, pepper, vinegar, and other spices—obviously creates a craving for alcohol in man, a vegetarian diet has been recommended by many as a therapeutic method for curing alcoholism.

The ingenious German chemist Justus von Liebig (1803-1873) observed in his time that “persons who used vegetarian food, were not fond of wines and strong drinks.” This observation is all the more noteworthy since Liebig considered meat nutrition, rich in protein, especially wholesome for man. The American physician and temperance proponent, Dr. J. H. Kellogg, who mentions this observation made by Liebig, lists further some twenty persons who were entirely freed from their craving for alcohol by adopting a vegetarian diet. Among others, Kellogg mentions a 32-year-old alcoholic chemist who read about Liebig’s observations and who got rid of his longing for alcohol after only six weeks by going on an entirely vegetarian diet.

Dr. Hans Eppinger, who was the leading physician at the first clinic of internal medicine in Vienna just before World War II, made some very interesting observations concerning the favorable effect of raw (uncooked) vegetarian food in curing different diseases. He emphasized that a vegetarian diet, especially the raw diet, has a definite thirst-decreasing effect. This raw vegetarian diet reduces the need for drinking water and suppresses the craving for alcohol.

The German physician Dr. Alfred Brauchle has also emphasized that vegetarian food removes the craving for alcoholic drinks. He indicates that the fight against alcohol must therefore begin with nutrition reform.

The Bulgarian temperance authority, Dr. Kh. Neytcheff, in a lecture presented at the Twenty-second International Congress against Alcoholism in Helsinki in August, 1939, entitled “Alcohol and Human Nutrition,” also pointed out emphatically that ample use of flesh food, especially when it is richly flavored, is a causative factor in the craving for alcohol. Neytcheff stated in his lecture that his observations and experience from a twenty-year period have definitely proved that without a vegetarian diet there is no safe remedy against alcoholism. He also pointed out that the conditions involved in an alcoholic becoming entirely free from his craving for alcohol are (1) a strictly vegetarian diet; (2) abstinence from coffee, tea, and refined sugar (instead there should be a generous use of vegetables and fruits, as far as possible in the raw state); (3) country life and physical labor; and (4) total abstinence from alcohol and tobacco.

Similar viewpoints are also to be found in the writings of Ellen G. White. I only quote some of them:

When the message comes to those who have not heard the truth for this time, they see that a great reformation must take place in their diet. They see that they must put away flesh food, because it creates an appetite for liquor, and fills the system with disease.

The only safe course is to touch not, taste not, handle not, tea, coffee, wines, tobacco, opium, and alcoholic drinks. The necessity for the men of this generation to call to their aid the power of the will, strengthened by the grace of God, in order to withstand the temptations of Satan and resist the least indulgence of perverted appetite is twice as great as it was several generations ago.

By the use of tea and coffee, an appetite is formed for tobacco, and this encourages the appetite for liquors.

The principles of temperance must be carried further than the mere use of spirituous liquors. The use of stimulating and

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**Bad Diet May Spur Problem Drinking**

“There are about nine million alcoholics in the United States, and more than 100,000 people become addicted each year, according to the Department of Health, Education, and Welfare. While that’s been happening, the quality of the American diet has been declining.

“The two phenomena may be closely related, suggests Dr. U. D. Register and his nutritionist colleagues at Loma Linda University in California, a school closely connected with the non-drinking Seventh-day Adventists. The Adventists are also vegetarians, and have long served as models to show good health can be produced by proper diet and abstinence from alcohol and tobacco.

“At Loma Linda, one group of laboratory rats was fed a conventional human diet, another group ate typical foods favored by teen-agers. The teen-age diet featured glazed doughnuts for breakfast, frankfurters and cola beverages for lunch, spaghetti and meatballs for supper. A vegetable and salad were included in the typical teen-age evening meal; a candy bar and three filled cookies were offered for a bedtime snack.

“The food was homogenized, freeze-dried and powdered before being fed to the animals, so they couldn’t pick out certain foods and avoid others. For a drink, the rats were offered either alcohol or plain water, using graduated bottles to measure how much was consumed.

“Results of the diet tests suggest a painless way to cut down on drinking. Rats fed the teen-age, empty-calorie diet showed a strong preference for alcohol. In fact, they ‘ingested large amounts’ of the stuff, in the words of the Loma Linda scientists.

“When the heavy-drinking rats were switched to conventional foods, they quickly reduced their alcohol consumption. That’s very interesting, considering how difficult it is for most drinkers to cut down, even when subjected to strong social pressures. When the rats were put back on the poor diet, they went back to their heavy-drinking habit.

“Adding supplementary vitamins and minerals to the diet helped the animals reduce their alcohol drinking; but the food supplement did not discourage the drinking habit as effectively as did a diet of natural conventional foods.”—Robert Rodale, the Washington Post, Nov. 30, 1972.
indigestible food is often equally injurious to health, and in many cases sows the seed of drunkenness. 14

According to Munro, 17 food-therapy is applied in treating alcoholics. According to Munro, 17 food-therapy is applied in treating alcoholics. In a very interesting article, "Influence of Nutrients on Intake of Alcohol," 18 Dr. U. D. Register and co-workers at Loma Linda University demonstrated that rats fed a typical U.S. teen-age-type diet with coffee and spices added and given the choice of water or 10 percent alcohol to drink, chose to drink about five times more alcohol on a body weight basis than a group of rats fed a well-balanced vegetarian diet.

The teen-age diet with coffee and spices added consisted of doughnuts and coffee for breakfast; sweet rolls and coffee for the ten and three o'clock breaks; hot dog with mustard and pickle relish, soft drink with apple pie and coffee for lunch; spaghetti and meat balls, garlic bread, green beans, tossed salad, chocolate cake and coffee for dinner; candy bar, cookies, and coffee for a TV snack. Eleven of the more common spices such as black pepper, ginger, cloves, red pepper, mustard, et cetera, were added.

The authors conclude their very important report with the statement:

Groups fed diets supplemented with either coffee or caffeine consumed significantly larger quantities of alcohol as compared with animals fed the unsupplemented diet. The group fed the marginal teen-age diet supplemented with vitamins had a significantly lower alcohol intake. When heavy drinkers on the teen-age diets were fed the control diet, alcohol consumption was significantly decreased. These data suggest the possibility that metabolic controls to drinking exist which are sensitive to dietary factors.

On the basis of the above evidence, it seems to me that it would really be worth while to include a varied, tasty, and well-balanced vegetarian diet in therapy being used to help alcoholics. Such a practice should help them to overcome their craving for alcohol.

Diet probably has its greatest preventive effect on alcohol intake early in life rather than after the habit has been formed. Present research seems to indicate, however, that abstinence from tea, coffee, and other stimulants, the substitution of whole-grain bread for white bread, and the reduction of the use of refined sugar to a minimum should form a part of the holistic therapeutic approach to the problem of alcoholism.

FOOTNOTES

1 According to oral information in August, 1957, from Dr. L. Verhovenstriae at World Health Organization (WHO), Geneva.
3 Delore and Berry, La Presse Medicale, Nov. 11, 1955, p. 1951.
5 Ellen G. White, Counsels on Diet and Foods, p. 123.
11 White, Counsels on Diet and Foods, pp. 268, 269.
13 Counsels on Diet and Foods, p. 233.
14 Temperance, p. 138.
15 Counsels on Diet and Foods, p. 321.
Profiting From His Prophet

Ellen G. White gave a great deal of counsel regarding specific foods. Concerning potatoes, she wrote: “We do not think fried potatoes are healthful, for there is more or less grease or butter used in preparing them. Good baked or boiled potatoes served with cream and a sprinkling of salt are the most healthful. The remnants of Irish and sweet potatoes are prepared with a little cream and salt and rebaked, and not fried; they are excellent.”

**Science:**

Many people avoid eating potatoes because they consider them “fattening.” They are, of course, “if eaten in amounts sufficient to make the caloric value of the diet greater than the daily energy expenditure,” but so is any other food, according to “Nutrition Notes” (NN).

What people aren’t aware of, generally, are “the uncommon properties of the common potato” which “can support life when fed as the sole article of diet, other than a little fat,” says NN, which got its information from *Human Nutrition and Dietetics* (1966) by Davidson, Meiklejohn and Passmore.

“While the protein content is low,” says NN, “the total amount of protein provided by potatoes is by no means negligible considering the quantities eaten.

“Beyond this, potatoes are a good source of potassium; provide a considerable proportion of the vitamin C in the diet when they are eaten in large amount; and contain small amounts of minerals and B vitamins. Thus they are a good protective food, lacking mainly vitamin A.”

NN points out that “the contributions of potatoes to niacin, thiamine, iron and phosphorus, and especially to vitamin C are much higher than their contribution to calories. Potatoes provide a total of vitamin C second only to that of all citrus. Additionally, potatoes make a substantial contribution of vitamin B6. With all these contributions, potatoes took only 2 1/2 cents of the food dollar in the spring of 1965 (at last time of measurement), says USDA.”

**FOOTNOTES**

1 Ellen G. White, *Counsels on Diet and Foods*, p. 323.

2 “Nutrition Notes,” December, 1967, No. 45, p. 3, and November, 1971, No. 54, p. 2. (The information in “Nutrition Notes,” written in nontechnical terms, is derived entirely from standard medical and scientific publications. Further information and references on any point will be sent on request. Compiled by R. A. Seelig, director of information, United Fresh Fruit and Vegetable Association, 777 14th St., NW., Washington, D.C. 20005.)

The Call to Complete Ministry

E. W. HON

F OURTEEN verses of the Old Testament are pointed to in the Spirit of Prophecy writings as being especially pertinent to Adventist spiritual living and last-day witness. These are found in Isaiah 58 and among the numerous references to these in the Ellen G. White writings we will refer to three:

I cannot too strongly urge all our church members, all who are true missionaries, all who believe the third angel’s message, all who turn their feet away from the Sabbath, to consider the message of the fifty-eighth chapter of Isaiah.—*Testimonies*, vol. 6, p. 265.

It you will take heed to the words of warning found in the chapters that I am directed to present before you, you will change your attitude, and become children of God. Thus you may save your souls through faith in Jesus Christ. You will receive the counsel given in the fifty-eighth chapter of Isaiah.—*Testimonies to Ministers*, p. 126.

The fifty-eighth chapter of Isaiah contains present truth for the people of God. Here we see how medical missionary work and the gospel ministry are to be bound together as the message is given to the world.—*Evangelism*, p. 516.

In view of this urgent counsel it seems essential to inquire as to why this portion of God’s Word is marked out so clearly for consideration at this time. Through the years constant reference has been made to Isaiah 58:13 and 14. Generally the thought has been expressed that because we keep the

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seventh-day Sabbath we are truly God's people. But if we refer to all of Isaiah 58 and not just the last two verses, would we with assurance say that this is a correct conclusion? If the conclusion is right:
   Why has inspired counsel found it necessary to write so strongly about this one chapter?
   Why are we constantly directed to give it close study?
   Why do we not hold that position of prominence we should in communities where Adventists live and where Adventist churches are established, with perhaps a few isolated exceptions?
   Why are we not a better understood people for the truths we profess to uphold?
   Why are we still a comparatively obscure people despite the varied activities of the church?
Coud the reason be that somehow the church has fallen short of God's purpose? If we were to read inspired counsel aright we would find that our attention is constantly directed to study the whole chapter of Isaiah 58, not merely the last two verses.
In order to carefully examine the message contained in this chapter, we present it here diagrammatically. Notice that first of all here is a message of extreme urgency to the church. God's plan of last-day evangelism begins with the church itself rather than with the secular world:

**Isa. 58:1**
Cry aloud
Spare not
Lift up thy voice

Shew My people
1. Their transgression
2. Their sins

This passage goes on to point out that the church is guilty of formalism and selfishness:

**Isa. 58:2-5**
Worship without dedication
Prayer without action
Knowledge without practice

= Sin of formalism = Sin of and selfishness = neglect

Here is brought to view a class who think themselves righteous and appear to manifest great interest in the service of God; but the stern and solemn rebuke of the Searcher of hearts proves them to be trampling upon the divine precepts.—The Great Controversy, p. 452.

The reason why God's people are not more spiritually minded and have not more faith, I have been shown, is because they are narrowed up with selfishness. The prophet is addressing Sabbathkeepers, not sinners, not unbelievers, but those who make great pretensions to godliness.—Testimonies, vol. 2, p. 36. (Italics supplied.)

God's prescription for solving this problem of neglect, formalism, and selfishness is spelled out clearly in eight lines of person-to-person ministry:

**Isa. 58:6, 7**
1. To loose the bands of wickedness
2. To undo the heavy burdens
3. To let the oppressed go free
4. That ye break every yoke
5. To deal thy bread to the hungry
6. That thou bring the poor that are cast out to thy house
7. When thou seest the naked, that thou cover him
8. That thou hide not thyself from thine own flesh

The remedy for formalism and selfishness is that the church and its members are to go, give, and gain. They are to become actively engaged in personal ministry with heartfelt concern for fellow humans in every walk of life. Not only to care, but to share the precious knowledge of eternal riches.

The true fast is no mere formal service. The Scripture describes that fast that God has chosen . . . (Isa. 58:6, 10). Here is set forth the very spirit and character of the work of Christ. His whole life was a sacrifice of Himself for the saving of the world.—The Design of Ages, p. 278. (Italics supplied.)

He designs that the medical missionary work shall prepare the way for the presentation of the saving truth for this time, the proclamation of the third angel's message. This design is met, the message will not be eclipsed nor its progress hindered.—Testimonies, vol. 6, p. 293. (Italics supplied.)

Do medical missionary work. Thus you will gain access to the hearts of the people. The way will be prepared for more decided proclamation of the truth.—Evangelism, p. 514. (Italics supplied.)

A close look at Isaiah 58 makes it clear that this chapter is the outstanding authority for medical missionary work. In this chapter is found a message of special urgency for the spiritual benefit of God's people, and it contains practical instruction on personal ministry to meet the needs of the world. "The whole of the fifty-eighth chapter of Isaiah is to be regarded as a message for this time."—Welfare Ministry, p. 29. (Italics supplied.)

In this setting medical missionary work:
* Is of divine origin. Combined with the gospel it is person-to-person ministry and makes possible complete ministry for the complete restoration of man.
* Is complete in every detail to meet human need in any emergency and is God's chosen method of approach for church members to minister personally in the neighborhood of their home or church.
* Is a ministry of kindness, sympathy, understanding, and love.
* Overcomes prejudice as nothing else can. Creates a favorable climate for better relationships with those for whom we are to labor.
* Is basic to all phases of evangelistic endeavor; it is the right arm of the gospel. "God desires His people to bind medical missionary work up with the work of the third angel's message. This is the work that will restore the moral image of God in man."—Medical Ministry, p. 160.
* Ministered with Christlike love, will reach human need on all levels of society.
* Provides a cure for selfishness. Overcomes cold formalism and superficial religion in the church.
* Will give prominence to God's message of salvation and speed the advancement of the work.
* Will be the only work done along ministerial lines in the closing days. And, if carried out in harmony with Scripture and the Spirit of Prophecy instruction, will broaden and deepen at every point of its progress.

What will happen to church members when the church really begins to put God's plan to work? The next verses unfold the personal benefits of caring and sharing:

**Isa. 58:8** Thine health shall spring forth speedily
**Isa. 58:9** Thou shalt call and the Lord will answer
**Isa. 58:11** The Lord shall guide thee continually

The pleasure of doing good to others imparts a glow to the feelings which flashes through the nerves, quickens the circulation of the blood, and induces mental and physi-
Good deeds are twice a blessing, benefiting both the giver and the receiver of the kindness. The consciousness of rightdoing is one of the best medicines for diseased bodies and minds. When the mind is free and happy from a sense of duty well done and the satisfaction of giving happiness to others, the cheering, uplifting influence brings new life to the whole being.—The Ministry of Healing, p. 257.

All who consecrate body, soul, and spirit to God’s service will be constantly receiving a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind. —Testimonies, vol. 6, 306.

What will be the effect in regard to the impact of the church on the world when God’s plan is carried out? Note how truth becomes prominent through caring and sharing:

Isa. 58:8 Thy light shall break forth as the morning Thy righteousness shall go before thee; the glory of the Lord shall be thy rereward

Isa. 58:10 Then shall thy light rise in obscurity, thy darkness be as noon-day

It is said that there are more references in the Spirit of Prophecy to Isaiah 58 than to any other complete chapter in the Bible. A glance at the Index shows 23 for Isaiah 58 compared to two for Exodus 20, one for Psalm 23, seven for Matthew 5, and three for Revelation 14. At any rate, it is clear that this chapter is of special urgency and importance to God’s people today as it contains practical instruction on how to meet the world’s needs in the finishing of God’s work.

What are the lessons of the closing verses of Isaiah 58? The seventh-day Sabbath is a memorial of Creation. It is a sign between God and His people. It is a sign of sanctification. By the Sabbath God’s people are distinguished from all other people. Because like Him they have one common purpose. They are concerned with human need to the degree that the whole life is dedicated to the service of God and humanity. Their professions, their business, their occupations, their trades, whatever it may be, is secondary to the one great purpose of seeking and saving the lost. Their training is but a means to serve more purposefully and efficiently in the cause of God.

True Sabbathkeeping is not merely the cessation from the pursuit of business and physical labor every seventh day of the week. True Sabbathkeeping is synonymous with a Christlike character and is revealed every day of the week in thought and word and deed—this is the teaching of Isaiah 58.

This medical missionary chapter highlights the hollowness of formal religious and Sabbath worship—the spiritual emptiness that results from a life fully absorbed in the daily pursuit of satisfying self—with the consequent lack of vital contact with the living God. This according to Isaiah is sin—soul-destroying sin.

The proposition then is simple—where does the professor Seventh-day Adventist Christian stand in the light of Isaiah 58 as it brings sharply into focus the true condition of God’s people? A formal Sabbathkeeping Christian, serving self in a way that ultimately will lead to destruction—or a Christian at one with God, sealed with His seal and serving Him with meaningful purpose. True Sabbathkeeping cares and shares. The two are inseparable.

Upon those who keep the Sabbath of the Lord is laid the responsibility of doing a work of mercy and benevolence. Medical missionary work is to be bound up with the message, and sealed with the seal of God.—Evangelism, p. 517.

What is medical missionary work? According to Counsels on Health, page 533, it is “the gospel of healing and blessing and strengthening.” This is what Isaiah 58 is all about. But often this chapter has been misunderstood. The concept that Sabbathkeeping alone gives us the right to be called “repairers of the breach,” and “restorers of paths to dwell in” is completely exploded when the whole of the teaching of Isaiah is explored and particularly when the extensive counsels on this chapter are studied in the Spirit of Prophecy teachings. We can only be genuine repairers and restorers when we apply the whole of the teachings of this scripture, and follow in the steps of the Christ—the true Medical Missionary—and bring to needy humanity ministry to the whole man—to reform, heal, and restore.

Inquiry

Is There Lard in Ice Cream?

A health-minded minister, who in the past has eaten huge quantities of ice cream, asks: I’ve been hearing lately that commercially made ice cream has lard in it. Is this true?

“The ingredients in commercial ice cream are strictly controlled by the food laws in each state. The only kind of fat permitted in ice cream and ice milk is butterfat that is derived solely from milk, cream, butter or a combination of these. If any fat other than milk fat is used the product cannot be called ‘ice cream’ or ‘Ice milk’; therefore you will never find lard as an ingredient in ice cream or ice milk.

“Laws concerning the butterfat content vary somewhat from state to state, but most states stipulate a minimum of 2% and a maximum of 7% butterfat in ice milk and a minimum of 10% butterfat in ice cream. Most ice cream contains 10% to 12% butterfat although some of the premium brands run up into the 14% to 16% butterfat range.

“Imitation ice creams (which are given various names, but never ice cream or ice milk) are permitted to contain non-dairy fats. Coconut fat is the preferred fat because of its flavor, but other vegetable fats are also widely used. Although its use is not prohibited by law, it is very unlikely that lard would be used as an ingredient in imitation ice creams.”*

We should keep in mind, however, that although there may not be lard in ice cream, there are other things to consider regarding the eating of this item. We have the following counsel from Mrs. White:

“I do not approve of eating much cold food, for the reason that the vitality must be drawn from the system to warm the food until it becomes of the same temperature as the stomach before the work of digestion can be carried on.”—Ibid., p. 603.

“Far too much sugar is ordinarily used in food. Cakes, sweet puddings, pastries, jellies, jams, are active causes of indigestion. Especially harmful are the custards and puddings in which milk, eggs, and sugar are the chief in-
gredients. The free use of milk and sugar taken together should be avoided."—The Ministry of Healing, pp. 301, 302.

The term "free use" should be understood in the light of the statement found in Testimonies, volume 2, page 384, in which Ellen White counseled one individual that it would be all right to use a "moderate amount of milk and sugar."

* Information from Malcolm C. Bourne, Ph.D., associate professor, Cornell University, printed in the Autumn, 1972, issue of Today's Food, p. 10.

Three Feet of Sugar Cane Equals . . . ?

I have appreciated the excellent material presented by some of our doctors and ministers on the principles of healthful living. I know that appetite is problem No. 1 with most of us, including me, and Mrs. White encourages us to cut down on the sweets we eat. I question, however, the statement I've heard that a three-foot piece of sugar cane yields only one teaspoon of refined sugar. I would guess that it would contain about twenty-five teaspoons or more of granulated sugar. Do you know which is correct?

A Conference President in the Midwest

A number of our physicians, ministers, and health educators have made the statement that we would have to eat a three-foot piece of sugar cane in order to obtain one teaspoon of sugar. Probably the use of this example came about as the result of reading the following in Nutrition and Physical Fitness, Fifth Edition, by L. Jean Bogert, Ph.D., (Philadelphia & London: W. B. Saunders Company, 1949, p. 21): "One lump of sugar contains the amount obtained from about three feet of sugar cane." (Later editions of the book apparently omit this statement.)

From H. C. Strecker, chief chemist-quality control of the California and Hawaiian Sugar Company in Crockett, California, we learn that "three feet of average sugar cane weighs about 33 ounces and contains about 11.2 per cent or 3.7 ounces of sugar."

Mrs. Edythe Cottrell, associate research worker in the Department of Nutrition at Loma Linda University's School of Health, informs us that one teaspoon of sugar weighs four grams, or one seventh of an ounce. Thus, it would take seven teaspoons of sugar to equal one ounce.

Three feet of sugar cane, which contains about 3.7 ounces of sugar, would, therefore, contain about 25.9 teaspoons of sugar. So our inquirer hit it pretty close. Since many are using this illustration in health-education programs, we appreciate very much having this discrepancy called to our attention.

Send your inquiries to: MINISTRY, 6840 Eastern Ave., NW., Washington, D.C. 20012. Please enclose a stamped, self-addressed envelope for your reply. Names will be withheld on request.

No Noises—Only Sounds

MARJORIE BALDWIN, M.D.

THERE are no noises in the country, there are only sounds."

So wrote an enraptured little girl to her daddy during her first stay in the country. What a perceptive little miss! Her distinction might not pass Webster, but her spirit had caught the beauty, meaning, and music of the country, and in contrast, the discordant raucousness of city noise was repulsive.

This is perhaps the choicest of dividends my husband and I have enjoyed from our decision to live in the country although we are employed in the city. During our ten-mile drive home each evening—even though it is sometimes unavoidably late—we sense tension, anxiety, and frustration slipping away, as the quiet, vibrant
spaciousness invites us to calm rest and trust. There is melody in the
whinny of the neighbors' horses, the lowing of a cow to her
newborn calf, the background chirping of the crickets, and later,
under the stars the distant barking of the coyotes. There is an invi-
tation to let goals and problems, success and failure alike, find their
proportion and place in God’s plan. This sucscease from the hus-
tle and bustle of the city is par-
proportion and place in Cod’s
horses, the lowing of a cow to her
from professional responsibilities.

But equally delightful is the op-
portunity for productive exertion.
Our six-plus acres of orchard,
garden, lawn, and virgin untilled
land provide more than enough
challenge to equalization of
physical and mental powers;
ranges of hills with attractive val-
leys beckon to recreational hiking,
and our winding country road pro-
vides an ideal setting for the
morning prayer-walk, without
which none of my days can reach
its maximum potential.

Our well furnishes an abun-
dance of relatively soft water, and
we have a wealth of unsprayed
peaches, apricots, grapes, plums,
ammonds, and other goodies to
carry us through the year and to
share with many guests and
friends.

Especially during my former
years of solo medical practice in a
country location in the Southern
States did I come to value the wis-
dom and love of the divine counsel
that a home located among the
hills "would be a welcome retreat
for our workers, where they may
be away from the bustle and con-
fusion of the city. The exercise
called for in climbing hills is often
a great benefit to our ministers,
physicians, or other workers who
are in danger of failing to take suf-
ficient exercise."—Medical Min-
istry, p. 308.

In the early morning I could
tramp unmolested for miles in the
beauty of trees, wildflowers, and
lake, and gather strength for my
day from these and their Maker.
Even during the rush of noon I
could slip away for a few minutes
of recreation on my way to and
from a delicious home-cooked
dinner. Evening release from the
office, be it early or late, usually
permitted a twilight or starlight
tryst, with refreshing of body and
soul.

But back to noise.* That this
factor is of much greater impor-
tance than we usually ascribe to it
may be indicated in such couns-
els as these:

"Do not erect buildings in the
noisy cities."—Ibid., p. 309.

"It is not God’s will that His peo-
ple shall settle in the cities, where
there is constant turmoil and con-
fusion. Their children should be
spared this; for the whole system
is demoralized by the hurry and
rush and noise."—Ibid., pp. 310,
311.

Regarding the location of a
home for those who should do
inner-city work in New York City
we read, “It would be well to se-
cure a place as a home for our
mission workers outside of the
city. It is of great importance that
they have the advantages of pure
water, free from all contamina-
tion. For this reason, it is often
well to consider the advantages of
locations among the hills. And
there should be some land, where
fruit and vegetables might be
raised for the benefit of the work-
ers.”—Ibid., p. 308.

And what about children? "Par-
ents can secure small homes in
the country, with land for cultiva-
tion where they can have orchards
and where they can raise vege-
tables and small fruits to take the
place of flesh meat, which is so
corrupting to the lifeblood cours-
ing through the veins. On such
places the children will not be sur-
rounded with the corrupting influ-
cences of city life. God will
help His people to find such
homes outside of the cities.”—
Ibid., p. 310.

"The Lord desires His people to
move into the country, where they
can settle on the land, and raise
their own fruit and vegetables,
and where their children can be
brought in direct contact with the
works of God in nature. Take your
families away from the cities, is
my message.”—Ibid., p. 311.

I wonder if, really, enough at-
tention has been given to the per-
nicious influences of our city
areas, especially in light of the
current blatant exhibitions of ob-
scenity and violence. Listen to
this:

“He wants us to live where we
can have elbow room. His people
are not to crowd into the cities. He
wants them to take their families
out of the cities, that they may
better prepare for eternal life. In
a little while they will have to leave
the cities.

"These cities are filled with
wickedness of every kind—with
strikes and murders and suicides.
Satan is in them, controlling men
in their work of destruction. Un-
der his influence they kill for the
sake of killing, and this they will
do more and more. . . .

"If we place ourselves under ob-
jectionable influences, can we
expect God to work a miracle to
undo the results of our wrong
course?—No, indeed. Get out of
the cities as soon as possible, and
purchase a little piece of land,
where you can have a garden,
where your children can watch the
flowers growing, and learn from
them lessons of simplicity and
purity.”—Selected Messages, book
2, p. 356.

And this:

"Conditions are arising in the
cities that will make it very hard
for those of our faith to remain in
them.”—Ibid., p. 357.

Yes, we love country living. And
we look forward to the time when
we may live “the Eden life, in gar-
den and field.” And meanwhile,
recognizing the enormous needs
in the city, we'll contribute our ut-
most there as God directs us, but
do so from our country base, so
we may have the most to contrib-
ute. After all, that was Enoch’s
way.

Marjorie Baldwin is an assistant pro-
tessor in the Department of Physiology
at Loma Linda University School of
Medicine, and an assistant professor
in the Department of Preventive Care,
School of Health, Loma Linda Univer-
sity. A graduate of Pacific Union Col-
lege, she received her M.D. degree
from Loma Linda University.

Dr. Baldwin suggested that it
might add interest and significance
to her article if we were able to se-
cure impressions from others who
were attempting to follow the
Spirit of Prophecy instruction she cites. Following her suggestion, we wrote to several doctors and ministers who are putting into practice the “country living” recommendations. At the time our publishing deadline was reached we had only received a few replies among which the following excerpts were typical. Editors

* * *

What a challenge to think of attempting to work the great cities of today’s America from “outpost centers”! The Lord counseled us, “We must make wise plans to warn the cities, and at the same time live where we can shield our children and ourselves from the contaminating and demoralizing influences so prevalent in these places.”—Life Sketches, p. 410.

I have been greatly challenged by the dedication of three fine families at the institution where I have served as chaplain for several years. They have pooled their worldly belongings and ambitions, and enlisted the help of others to secure a country base in southern New York State. They hope to develop it into a retreat center, and eventually into a base from which to engage more actively in lay evangelism in New York City.

We believe it is the Lord who has impressed us to respond to this challenge by accepting a call to serve as a district representative for the Christian Record Braille Foundation. My territory is southern New York State, down to and including Manhattan Island. The objective is one-to-one evangelism with both blind people and the businessmen from whom we solicit funds for our work. Our mobile home is now parked in a lovely rural location, one hundred miles north of downtown New York City.

Pastor Paul Felt

* * *

Ever since I finished medicine in 1935 my wife and I have attempted country living. At that time my work was at Loma Linda, and living there was then quite like living in the country. When my main activities were shifted to Los Angeles we again sought the country, living first in the less settled part of San Gabriel and later right against the mountains in La Crescenta. Now, since my activities have been again transferred to Loma Linda, we have really moved out in the country, six miles north of Banning. There we have the benefit of relatively moderate temperature, gardening, fruit trees, bird study, study of astronomy, beautiful scenery, no smog, and the sound of coyotes. We have just a little over one acre of land.

Living in the country this way may be considered to have the disadvantage of the distance to work (32 miles in my case), but this I believe is outweighed by the advantages. Of course, one could live much closer and be in the country, but this may be at the expense of heat and smog. One could also go much higher in altitude, but this would have a disadvantage of quite lower temperatures with more difficulty in gardening. The winter snows might be a handicap in travel.

Our children are now married and living away, but one of the chief advantages in country living is that of the environment for training children. Thus there is opportunity for many activities that could not be had in the city.

Above all, country living produces an environment much more suitable for spiritual development, with the absence of the humdrum and the many undesirable influences of the city. As in my case, although commuting is quite long, it is in itself a pleasure, especially since I travel through sparsely inhabited country.

Clarence W. Dail, M.D.

* * *

The call of the peace; the opportunity for contented industry, and the escape of hurry, rush, and noise of the city pulled us from urban to rural living. To hear a distant dog barking or cow lowing or train whistle away off in the distance gives one the feeling of the vastness of the creation. For the first time in many years we are able to sit out in the darkness at night and see myriads of stars. The lights of the city largely obscure this wonderful sight.

We have enjoyed settling on the land. We feel responsible to make it produce loveliness, unlock its treasures, show us its Creator by direct contact with His works. We learn the lesson of dependence upon Him. Every contact with nature speaks to our hearts of God’s peace and love.

There are healing aspects in country living. In nature we see the healing, life-giving power of God. The unhurried routine teaches us to be thorough and industrious, which brings a train of physical and mental benefits—purposeful physical labor, deep breathing, good posture, sweet sleep through an entire night, all the benefits of sunshine, and a clear mind.

The greatest pleasure in country living is to spend a Sabbath with the family, revisiting the work that has been done during the week, walking along wooded trails and country roads, studying ants or trees. Sometimes we take a book along and sit on a fallen log or grassy bank, each one reading his selection. Sweet companionship. We recognize a gradual deepening in the spirituality of our children and ourselves.

There are mistakes to be avoided. The family will be happier if you do not move the city to the country. Take advantage of every possible simplicity that you can work into your plan. Heat your house principally by wood if you have clearing, pruning, and landscaping that will yield limbs and firewood. Make your house extremely simple and humble and your land and garden the great object of your attention. It is helpful to visit someone who has successfully lived off the land for some years to see how to do it.

While it is possible to live more economically and support oneself entirely from the land, there are certain expenses that are sometimes greater than in city living. Be prepared to provide your own water and repairs. Until you are established, these items can be more expensive in the country.

Try it. You will agree that you could never be completely happy in the city again.

Agatha M. Thrash, M.D.

* * *

We would be interested in hearing more from our readers about their experiences, feelings, and impressions of country living. Write to Country Living, THE MINISTRY, 6840 Eastern Avenue NW., Washington, D.C. 20012.
LOSING WITH LEO

LEO R. VAN DOLSON

IF YOU think that the basic cause of overweight is some psychological problem such as overeating as a way of compensating for feelings of inferiority or a form of repressed hostility, you may be only half right. This month’s Life and Health reviews a book by Frank J. Bruno entitled Think Yourself Thin. The reviewer indicates that the author lays at least equal stress upon the power of habit in perpetuating an overweight state. Again it is emphasized that the basic cause of obesity is really just eating too much.

Even in those rare cases where the fault lies with the “glands” or with metabolism, the treatment of the overweight condition is still to eat less. Bruno frowns on fad diets, crash programs, total fasts, diet pills, and the concept that “calories don’t count.” The results of such programs are rarely permanent.

It is for this reason that we are suggesting a program that involves losing about one pound per week. By going on such a gradual program we can develop a way of life that will enable us not only to lose pounds but to keep them off—permanently.

Dr. Bruno’s title is an intriguing one. How wonderful it would be if we could just sit down and think ourselves thin. It would be no trick at all to decide “I’m going to lose five pounds off my legs, ten pounds off my hips, and none at all off my face,” and then sit down, close your eyes, concentrate on your thinking, and—Presto! It’s done. But, unfortunately, that’s not what Dr. Bruno teaches us to do.

The “thinking” he describes that will make us thin is probably the hardest kind of all, for it involves will power. He tells us that man is more than just an animal and can therefore think intelligently and choose to control his instincts and form more healthful habits. If you do this kind of thinking, then you can really “think yourself thin”!

Fortunately, we have a Creator who understands our weakness and knows how to help us bolster our will power so that what Dr. Bruno is suggesting won’t be all that impossible after all. The servant of God clearly testifies: “The necessity for the men of this generation to call to their aid the power of the will, strengthened by the grace of God, in order to withstand the temptations of Satan, and resist the least indulgence of perverted appetite, is far greater than it was several generations ago. But the present generation have less power of self-control than had those who lived then.” —Counsels on Diet and Foods, p. 167. (Italics supplied.)

In order to think ourselves thin, then, we have to depend on a stronger will than our own. “In our own strength it is impossible for us to deny the clamors of our fallen nature,” we are told. But the way out is clearly described. Christ makes it possible. “By passing over the ground which man must travel, our Lord has prepared the way for us to overcome. It is not His will that we should be placed at a disadvantage in the conflict with Satan. . . . The prince of this world cometh,’ said Jesus, ‘and hath nothing in Me.’ There was in Him nothing that responded to Satan’s sophistry. He did not consent to sin. Not even by a thought did He yield to temptation. So it may be with us. Christ’s humanity was united with divinity; He was fitted for the conflict by the indwelling of the Holy Spirit. And He came to make us partakers of the divine nature.” —The Desire of Ages, pp. 122, 123. The point of all this, it seems to me, is that it really is not impossible to “think ourselves thin” as long as our wills are strengthened by the power of God through the Holy Spirit.

This month, I’m happy to report, I’m right on schedule. That is, I have lost one pound per week for the past four weeks, which means that I’ve lost a total of eight pounds over the past two months. Not spectacular, it’s true. But that’s what’s nice about the plan we Losing With Leo club members are following. It doesn’t have to be spectacular—just sure and steady.

If you’re having any problems that you’d like us to discuss with our experts here at Loma Linda, just drop us a note and we’ll see what we can do about finding the best answer available. If you’re thinking about joining the club and losing one pound a week until you’ve accomplished your goal, just drop us a card telling of your decision and we’ll send you a chart that will help you keep record plus some material we have on hand on weight control. Remember that it’s important to make your doctor your partner and to have him help you diagnose your particular situation and help you outline your solution.

Our watch-your-weight-words for this month is “Think!” Think yourself thin by exercising your will power, strengthened by the grace of God.
The Exercise Routine

There are at least three parts to any exercise routine properly performed: (1) the warm-up, (2) the actual endurance training, (3) cooling down. We would remind you again that before embarking upon an exercise program you should get your physician's approval.

Warm-up. A person should never leap out of bed, throw on his exercise clothes, and begin a mile run as he leaves the back door of his house! A young man may get away with this without apparent ill effect, but such a course is not in harmony with the physiology of the body. It creates a hazardous condition that someday could be disabling. The body needs time to adjust its circulation, its blood pressure, its temperature, and its chemistry. The muscles must stretch and the ligaments need to limber up. Therefore, during the five-minute (or more) warm-up period, one can do stretching exercises; light, limbering calisthenics; and walking. This is a good time to do some posture-correcting exercises if a need is indicated. The brevity with which the warm-up phase is treated in this discussion is not in proportion to its importance. Warming up is very important!

Endurance activity (interval training). To most people in the United States over 30 years of age, the concept of "interval training" is new and will be a welcomed technique for physical conditioning. One of its major features is to obtain the greatest possible work load during a period of time with the smallest physiological strain (fatigue). This is the system used by the great runners of today.

Interval training employs alternate work and rest periods of short duration that can be varied to meet your own personal program. An example might be, after the warm-up phase, 30 seconds of running, 30 seconds of walking; or 10 seconds of running, 10 seconds walking; or 1 minute running, 30 seconds walking; or 1 minute running, 2 minutes walking; or walking 200 feet and jogging 100 feet and walking again 200 feet, and so on. This type of training is the key to cardiovascular endurance. By its use the individual can increase his tolerance for exercise over a period of time. The 30-second-work and 30-second-modified-rest alternation is recommended from laboratory experiments as the best intervals for the average person.

It is important that you individualize this portion of your physical training rather than to compare yourself with another person. You should adopt that program which does not place a strain upon you, one that you can enjoy and which meets your physical condition.

For example, let's assume you've chosen brisk walking (approximately 3.5 mph) as your form of activity and that your maximal exercise heart rate has been calculated to be 130 beats per minute. Your interval of brisk walking should be just vigorous enough and long enough to make your heart beat 130 beats per minute. A bit of experimenting will be necessary to find the right level of intensity and time essential for this to happen. Use care not to be too vigorous while establishing how much you should do.

When you have attained 130 beats per minute you should go into the modified rest (really lesser activity or slow walking) for a short interval of time until your heart rate has returned to at least 110 to 120 beats per minute. Then you are ready to begin the work phase again and walk briskly. As an individual uses interval training in this way for 30 to 60 minutes at a time and regularly (at least four times per week), his body adapts and endurance is increased.

After a few weeks one can warm up and then may be able to walk briskly for a full 30 minutes or longer without undue fatigue and without his heart rate exceeding 130 beats per minute. After eight to ten weeks of a brisk-slow walking program, one might choose to combine jogging-walking, again using the interval-training approach.

This interval-training method can be continued for quite a long time, but should never be carried to exhaustion or lasting discomfort. If you are fatigued an hour to two hours following exercise, you are overdoing it. Cut down and gradually build over the weeks and months.

With interval training, more work can actually be accomplished by the body with much less strain. Research has shown that a work load that leads to ex-
haustion in nine minutes when performed continuously can be done for an hour when performed intermittently. A comparison of heart rates revealed the following: continuous work—204 beats per minute; 3-minute intervals of work and rest—188 beats/minute; and 30-second work-rest intervals—150 beats/minute. The interval-training method uses the same principle God has employed in the operation of the heart: work-rest, work-rest, work-rest.

Endurance is developed by gradually and progressively increasing the intensity and duration of exercise. After the first few weeks of a regular exercise program, the work period should be no less than 15 minutes continuously to produce positive functional changes in the heart and lungs. This improvement is then maintained with a regular exercise program.

Exercise should continue until a noticeable change of body temperature is experienced. This is usually manifested by sweating. It is at this point that the peripheral capillary system begins to open (vasodilation). This is the body’s “radiator effect” to maintain temperature control. At this point training effect begins and circulatory improvement is obtained; it usually happens sometime after four to six minutes of an endurance activity.

It bears repeating over and over again that the severity of exertion is not the key to developing good physical fitness. The key is moderate exercise carried over a long period of time at each exercise session and over a period of many weeks.

Cooling down. Following the endurance activity, a gradual slowing down is a must. Two things must be kept in mind.

1. Do not stop performing a vigorous cardiovascular exercise all of a sudden. The return of blood to the heart is dependent upon the muscular pumping movements of the muscles of the legs forcing the blood through the veins back to the heart. A sudden stop can create a blood debt to the heart and brain, precipitating fainting. This is because the circulatory system hasn’t had time to adjust.

2. “NEVER SPRINT THE LAST PORTION!” Young men can get away with this practice for a while, but it is unwise. Sprinting is an anaerobic activity creating an oxygen debt. An anaerobic activity uses oxygen from the blood and muscle tissues faster than it can be replenished through the lungs, as in sprinting or lifting heavy weights that may produce localized fatigue or pain. The body’s metabolic needs for oxygen during the sprint, especially when it’s following a long endurance activity, may signal the heart and lungs for additional oxygen with such violence that the heart cannot meet the demand.

   In both of the above-mentioned unwise practices, the runner will experience what seems to be more rapid and labored breathing at cessation of exercise than he experienced during it. This hyperventilation is the body’s effort to restore tissue-oxygen levels that were reduced below normal during the anaerobic activity.

   If this cooling out is not done, venous return to the heart—which has been largely supported by the muscle pump—drops too abruptly, and blood pooling may occur in the extremities. This, in turn, may result in shock, or at least in hyperventilation, which causes lower levels of CO₂ and muscle cramps.

Five to ten minutes should be spent in walking, stretching exercises, or calisthenics, to loosen up those muscles that have become tight during the endurance activity and to allow the body’s circulatory and respiratory systems to return to near-normal levels of operation.

While still perspiring from a vigorous workout, one should not immediately take a HOT shower or bath. The heat of the water will stimulate the body to dilate the peripheral vessels of the body in an effort to cool it, creating a blood demand and blood dispersal through the body that may decrease the blood supply to the brain, which may cause one to get dizzy or faint. Wait until after the cooling-down process and then take a moderate to cold shower directly from the tap—unless you live in Alaska.

In summarizing the points that we have attempted to present in this series of articles, I’d like particularly to note the following:

1. Initiating a physical-fitness program without an adequate physical evaluation is poor judgment. A physical-fitness evaluation should include especially a blood pressure and stress test, i.e., electrocardiogram during exercise.

2. The type of exercise for optimum health and longevity is one that develops endurance, an exercise of low intensity conducted over a long period of time. Such exercises as running, cycling, swimming, and so on, qualify, but walking can accomplish just as much for the average person.

3. The purpose of an exercise program for the minister is not one of developing a competitive musculo-skeletal physique, but rather a strengthening of the central systems of heart, circulation, respiration, and related metabolic processes so as to provide a long life of efficient service.

4. An exercise program should be such that it can be enjoyed and conducted on a daily basis. The level of exercise of each day’s routine is determined primarily from the physical evaluation and should progress from a general adaptation of the body to exercise to a level that is producing training effect. Interval training is recommended as a means of performing more physical work with less strain on the system.

5. Each exercise routine should include a period of warm-up, an endurance activity by means of interval training, and a cooling down.

The above principles of exercise carefully followed in combination with other principles of health, such as dietary discretion, adequate rest, and a firm reliance on the buoyant hope of Christ’s coming, will provide a tone to the system that will yield a spring in the step, an erect carriage, and a reserve of strength that characterizes the “patience of the saints.”

FOOTNOTES

5 De Vries, op. cit., p. 335.
6 Kasch, op. cit., p. 27.
7 De Vries, op. cit., p. 103.
RECENTLY I read an article that made a number of observations in regard to humanity's need of better nutrition. It said in part: "As many as a billion human beings are suffering significant impairment in the quality of their lives for want of the intelligent application of existing knowledge of nutrition."

Many people are aware of the poor quality of much of today's food and are seeking high-quality foods. They are reaping the benefits of improved health. However, the great majority of people are apathetic, accepting any foods on the market at any price without question. As a result, the health of the nation is poorer than it should be and is getting worse with each survey of the situation.

Exciting things are happening in the field of nutrition. Scientific research is showing the way to better health through current nutritional finds. It has always been considered so, but now is proved beyond a doubt that there are two groups of foods—one group enhancing health, and the other group containing factors that tend to destroy health.

"The public needs more education to be able to identify which foods are in each group. To learn how to select the first group, it is necessary to read, study, and attend nutrition classes and lectures."—Cancer News Journal, May-June, 1972.

Through the revelation of God, Ellen G. White has expressed this need many times and in many ways.

Cooking schools are to be established in many places. This work may begin in a humble way, but as intelligent cooks do their best to enlighten others, the Lord will give them skill and understanding.—Ibid., p. 471. (Emphasis supplied.)

But who is to do this work of enlightenment? I say, "Who better than the pastor's wife?" It is not necessary that she be a graduate in the field of nutrition. Of course it is important that she know the basic components of good nutrition, but this knowledge can be obtained in many ways, and is available to anyone who desires it. The Home Nutrition Instructor's Course is one good way to begin.

Aside from this basic knowledge, the most important factor needed to begin this educational process is a desire to help people become acquainted with God's health message.

And don't forget that our personal example in this area is invaluable. We should restudy the health message and determine to make it a part of our lives. When those about us see healthfulness, happiness, and cheerfulness emanating from us and our families they will want to know what is responsible. And we will then have the opportunity of presenting the Lord's prescription for health.

In my opinion there is no better way to broach this subject than through cooking schools. But you might begin by inviting a few folks into your home once a week or now and then at your convenience and talk with them about nutrition. Teach them how to shop. Discuss foods that produce good health. Show them how to replace foods that are detrimental to health. Teach them how to bake a good loaf of bread. Conduct a study class using Counsels on Diet and Foods as your textbook. (Use the study guide supplement.)

As your interest, experience, and training develop launch out and hold classes in nutrition at your church or school for your members. Then reach out to the public. Invite them to attend a class. There is much interest today in health foods and in a better way of living and eating. Take advantage of this opportunity. The Lord will certainly bless your efforts and reward you with a happier, healthier church and community.

The following guides and aids list recommendations and suggestions of health-education material that may be obtained to help you develop your program, plus additional valuable materials.

Home Nutrition Instructor's Guide. Medical Department, General Conference.

Instructor Aids, for use in nutrition and cooking classes, by Mrs. H. W. Vollmer, Medical Department, General Conference.

Food, Health, and Efficiency, Mrs. Marion Vollmer. Ohio Book and Bible House.

Supplement to Food, Health, and Efficiency, compiled by H. W. Vollmer, M.D., Ada May Bunch, and Kingsley H. Minifu. Medical Department, General Conference.
Dear Shepherdesses,

The winter weather we have had makes me remember a trip my husband and I took a few years ago. As we drove east from the beautiful State of Washington the scenery was restful. It was early spring. There were many shades of green in the tall trees on the hillsides. Fast-flowing water cascaded over rocks in the rivers and streams. We felt relaxed. I was away from dishes and housework, and my husband was away from committee meetings, the telephone, and decision making.

Day after day we drove. Then suddenly the calm gave way to fury. The skies grew angry, the clouds lowered. They swirled about us. The rain came in torrents. Hail pelted us like myriads of hammers on the roof of our car.

The gas tank registered empty. We drove on loath to stop, loath to ask any human being to service our car as the wind blew almost horizontally across the plains in howling fury. Finally realizing there was no alternative but to provide fuel for flight, we pulled in to the nearest service center. The attendant was well prepared, for he was covered from head to foot with water-repellent clothing. My husband asked him through a tiny cracked-open window to fill it up. Hardly had we regained Interstate 80 than our car hesitated, sputtered, and jerked. My husband coaxed it, and we went a few miles farther. Again it slowed, then stopped. More coaxing (and praying), pressing, and pumping the accelerator. On we went a few miles. Then that red light again. At last we sighted an exit and a gas station.

The young attendant who came to help us was puzzled, and suggested that my husband go in and ask the boss what he could do to remedy the situation. So father ran or, rather, was blown into the station. He was told to "put in a can of deicer. That should do the job." And it did!

As I sat beside my husband in the now smoothly running car I thought, Deicer? And then this analogy came to mind: When the going gets rough, when our trust and faith become diluted with trials and doubts, we should go to the "Boss." He'll know what to do. He'll know how to help us, and if we ask Him He will give us His Spirit, His Deicer, and send us on our way rejoicing. And it won't cost even sixty-five cents!

This month I would like you to read an article by Hazel Damazo. Her husband, Joseph, is pastor of our First Seventh-day Adventist church in Cincinnati, Ohio. Mrs. Damazo presented this material at the Ohio workers' retreat. There is a great need for someone to show people a better way of preparing food. Won't you accept the challenge?

With love,

Kay
children, we need to teach them that because of their father's position we must insist on certain conduct. But beyond this, our children should be taught to do right because it is right and not because they are preachers' kids. We are given standards in the Bible for rearing our children, and no matter what the church folks think, our first duty is to train our children by the Word. The lives of our children should be governed by the principles given for all Christian children. For further counsel read Gospel Workers, pages 204 to 206.

Parley

* The November Ministry commented on the use of "Reverend" as a minister's title, quoting Ps. 111:9: "Holy and reverend is his name."

May I suggest that we need not invoke the old proof text in the King James Version to make the point. The King James is less than accurate in this translation of the Hebrew yare, "Reverend" means about the same as "holy"—thus, you have a redundancy. Why not use a newer version? Berkeley translates it "awe-inspiring," and the RSV uses the word "terrible."

If we would lay aside the King James we would quickly solve the problem of ministers using this title. What pastor wants to be called terrible or awe-inspiring in a telephone book or anywhere else?

Most important, I believe, is not the word used, but the principle of the thing—an appropriate sense of humility before God's greatness and majesty. Does the text actually condemn only the use of the fancy title "Reverend," or could it apply to the mad SDA scramble after the title "Doctor?"

Perhaps we should have quoted The Desires of Ages, page 613, relative to the title "Reverend." "If Christ were on earth today, surrounded by those who bear the title of 'Reverend' or 'Right Reverend,' would He not repeat His saying, 'Neither be ye called masters: for One is your Master, even Christ?' The Scripture declares of God, 'Holy and reverend is His name,' Ps. 111:9. To what human being is such a title befitting? How little does man reveal of the wisdom and righteousness it indicates! How many of those who assume this title are misrepresenting the name and character of God! Alas, how often we ambition, despotic, and the basest sins been hidden under the broidered garments of a high and holy office!"

You have made a good point on the title "Doctor," but I think we were justified in connecting the title "Reverend" with Ps. 111:9, if the divine commentary does it.

* I just finished reading the article "The Role of the Adventist Woman" (Sept., 1972). Thank you so much for the time and effort you took to compile these wonderful statements from the inspired words of Ellen G. White. I have received new insights on what I might do for God as we begin another term of mission service in the Far East.

"Reverend," or could it apply to the mad SDA scramble after the title "Doctor?" Incidentally, Charles H. Spurgeon eschewed the title "Reverend," and in one of his lectures to his students humorously referred to the great New Testament apostle as "the Reverend Doctor Paul." Would the fancy titles add anything to the stature either to Spurgeon or to Paul? Or, for that matter, to you and me?

Richard H. Utt

* With great interest I read "The Universal Priesthood" (Aug., 1972) but I wonder whether Pastor Oliveira himself actually accepts the full implications of a universal priesthood. I agree with his assertions, but that leaves me perplexed, because I don't understand why our church chose to have a less-than-universal priesthood, or, to state it in another way, why we have degrees or levels of priesthood with the interior one being the universal one. Obviously, some functions of the gospel ministry that were reserved exclusively for the clergy during the Dark Ages are now shared with the laity, but just as obviously there are other functions that are still reserved for the ordained minister.

Let's apply the principle of this article to the great commission of Matthew 28:18-20. We now take the position that it was wrong in centuries past for the ordained clergy to reserve to itself the privilege of going to all the world with the good news of salvation. In fact, our ministers readily admit that they can't possibly do the job alone, and they urge the laymen to follow Christ's command to go. But then we divide Christ's command in mid-sentence and insist that the second part be reserved for the clergy. The man who brings a soul to Christ is not allowed to comply with the Lord's command to administer the sign that this soul has passed from death to life—unless the soul winner happens to be an ordained minister.

Why does our church reserve the function of baptizing for the ordained minister? Certainly Christ never said that a person had to be ordained in order to baptize.

As I observed when I was in foreign mission service, our position on baptism often leads to rather ridiculous situations. It is quite common for missions to have a shortage of ordained ministers, which means that the few there spend a great deal of time traveling around the field baptizing those souls that have been won by their laymen. (This makes many convictions!) And when ministers from the United States go to visit the mission field they are often invited to conduct a baptism for the sole reason that they have been ordained. They can't speak the local language so they must rely on an interpreter, a less-than-ideal means of communication. They are not familiar with local customs so they cannot question the candidates on their attitudes toward local vices. The layman who has worked with them undoubtedly could examine them and talents in the Lord's work, she ought to be paid for her efforts.
much more effectively than the visiting minister, and I can't conceive of anything more meaningful than for the man who has led a soul to Christ to bury that soul in baptism.

After seeing the high rate of rebaptisms in the field where I worked, I got the impression that baptism is really considered by many as of little value. The simple talk to be a sort of sacrament that earns them merit points to get them into heaven, and therefore it can only be conducted by the ordained "priest," for he is so exclusive that he must certainly have a closer contact with heaven than his simple lay brother who is merely a member of the exclusive "universal priesthood."

Monroe Duerksen

There are a number of significant implications in your letter regarding who shall administer the ordinance of baptism, but the church has considered some of these issues.

The Seventy-second Adventist Church Manual (revised 1971) makes provision on page 94 as follows: "In the absence of an ordained pastor, it is customary for the elder to arrange with the president of the conference or local mission before administering the rite of baptism to those desiring to unite with the church." While there may be a variation in the degree to which this provision is implemented from field to field and country to country, the provision is here for local elders, who presumably will often be laymen, to administer baptism.

The requirement of conferring with field leadership would tend to counteract the possibility that candidates be baptized and no record be retained or transmitted to the conference or mission. While the cynic sneers at the necessity for record-keeping, the born-again Spirit-filled Christian recognizes the body of Jesus Christ as an organized unity of many differing but interdependent parts.

We also have in this provision some accounting to the organized body for the administration of baptism. Without it there could be a tendency for a deterioration in the preparation of candidates. Such a tendency has to be resisted even now.

Another between-the-lines implication of the letter is that ministers get credit for baptisms that are generated by laymen. A true minister of Jesus Christ is going to be very much aware of his dependence upon loyal laymen. Conversely, it is one of the tragedies of organization that statistics sometimes become the primary measure of ministerial success. While in some parts of the world an ordained minister may labor for a score of years for his first convert, there are other parts of the world where the ordained minister can scarcely keep up with the baptisms prepared for him by laymen. What room there is for wise, discerning, and Spirit-directed administration to evaluate justly between these two extremes!

While what Jesus did and taught is normative for the Church today, it does not mean that the wisdom gained by the experience of the Church under the guidance of the Holy Spirit is to be ignored. The principles of unity, discipline, leadership, and responsibility are forcefully enunciated in the New Testament. The Church Manual is a distillation of this wisdom enhanced by the Spirit of Prophecy. If the Church needs to modify the policies based on the inspired counsel in order to meet changing needs, it has provision for doing so.

* Perhaps your readers might enjoy this picture through a young person's eyes: See! An auditorium packed with sleepy SDA's tuned in to the child in the next seat, the puppy pattering up the aisle, or the train surging by, to the background of the evangelist's voice: "Go ye into all the world, and preach the gospel" (Mark 16:15). This gospel of the kingdom shall be preached in all the world . . . ; and then shall the end come (Matt. 24:14).

"Friends, you can't all go away to the mission field, but you can do something. You can help a young person learn of our Lord. Reach into your pocket and speed the gospel work!"

The subconscious mind recognizes the time of the offering so thousands of sluggish hands dig in.

Tune in now to our Father: "Every beast of the forest is mine, and the cattle upon a thousand hills . . . If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof" (Ps. 50:10-12). "The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:2).

God needs people. He already has your money—He wants you. - Wilma Zalabak

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

LADIES' HOSE AND FOOT WASHING

Changing customs and situations often require adjustments in our thinking. Take, for instance, the introduction of pantyhose as it relates to the foot-washing service. What I would like to know is should the women remove their hose for foot washing, or is it proper to leave them on, especially if they are pantyhose?

Each woman will, of course, need to follow the course that she believes best pleases God and brings the blessing He intended, but in making her decision she may consider the following:

1. The Bible counsels us to do everything connected with our church services "decently and in order" (1 Cor. 14:40).
2. Which is more important during foot washing, whether you wash a bare foot or are willing to serve and be served? Is it not the symbolic willingness of the heart to be a servant that is more important?
3. Which way is more modest?
4. For those who insist that the foot be bare or the symbolic value is lost we would simply ask, "Did you have anything on when you were baptized? If so, did it destroy the sacredness or the meaning of the experience?"
5. Whichever way you decide, don't condemn those who go the other way. The mechanics of how you approach this service is far less important than the spirit.

(Answer taken from "Spencerville Church Newsletter," Spencerville, Maryland)

Mobile Unit Begins a 45-City Tour to Warn Against Dangers of Occultism

An antischismatic mobile unit sponsored by Evangelist Morris Cerullo has begun a 45-city tour designed to educate Americans, particularly young people, about the dangers of occultism. The trailer display contains more than 100 items associated with such occult arts as magic, sorcery, the black mass, and Satan worship. It displays potions, voodoo oils, a satanic altar, a goat's hoof, a human skull, and other paraphernalia. "It reveals the innocuous-looking instruments used to lure people into the sinister world of evil spirits," said Mr. Cerullo, founder and president of World Evangelism, Inc. "It shows what can ultimately happen to people involved in the occult—mental derangement, criminal tendencies, and self-destruction.

Mr. Cerullo has also announced the publication of a book on the occult entitled The Back Side of Satan. And he has reported the distribution of more than 173,000 copies of "What's Wrong With the Occult," a special edition of his organization's youth publication, Up-Look.

R.N.S.
Incarnation and the Latter Rain

Part 2 of Four Parts

A. LEROY MOORE

The latter rain will never fall upon the church except as members are prepared to receive it. Reception of the Spirit at any level of experience always represents relationships based upon personal decisions. Many talk “about the Holy Spirit, yet receive no benefit. They do not surrender the soul to be guided and controlled by the divine agencies. . . . They want to manage themselves. This is why they do not receive the heavenly gift.” 1 “Christ must have the entire management of will and action” 2 before He can pour His Spirit upon us. “Those who are distrustful of self, who are humiliating themselves before God . . . are receiving the heavenly mold and preparing for the seal of God in their foreheads.” 3 When this preparation is complete, “then the latter rain will fall upon us.” 4 God requires and waits to honor self-surrender based upon deep and genuine repentance. “The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God.” 5 But this experience demands a true knowledge of self. “We must have a knowledge of ourselves . . . that will result in contrition. . . . We must know our real condition. . . . We must feel the pain of our wounds, or we should not desire healing.” 6 But how can we achieve this degree of self-understanding? “In one way only can a true knowledge of self be obtained. We must behold Christ. It is ignorance of Him that makes men so uplifted in their own righteousness.” 7

Fallen man was held captive by the deceptive power of Satan, who from God sought to usurp His throne by instigating a rebellion against His benevolent rule, charging God with selfish authoritarianism and injustice. To secure the allegiance of the universe and to save man, the deceiver must be unmasked and God’s self-sacrificing character be revealed. For this purpose Christ, fully conscious of His divinity, stepped down from the coveted throne and exchanged His royal robes for the garb of humanity. Entering His earthly existence as a helpless infant, He grew up in the very domain claimed by His archenemy, refusing even that form and comeliness which commends itself to the honor of men, to be despised and rejected by the degraded race He came to save.

Three Steps in Humility

Two distinct steps in the pathway of humility are here noted. 8 God first became man and accepted the liabilities of a nature characterized for four thousand years by independence and self-centeredness. Then, as man, refusing to exercise the prerogatives and powers of innate divinity, Christ proceeded to condemn sin in that nature by dying utterly to its every self-assertive demand. 9 “And being recognized as truly human, He humbled Himself and even stooped to die.” 10 The wilderness temptation and Gethsemane bear silent testimony to the reality of the cross in every experience of His life and are symbols of an entire life of total dependence upon His Father to supply every need and to direct every decision.
Important insights are contained in Christ's statement, "No man taketh it [life] from me, but I lay it down of myself." First, since divinity cannot die, Christ must be speaking of the death of His human nature. Second, Calvary was but the final step in a lifelong death to the natural demands of an acquired nature. Finally, this expression represents absolute and willing dependence upon His Father, and subjection to His authority, for He concludes, "This commandment have I received of my Father." The anguished cry, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt," is but the climax of this cradle-to-calvary experience.

The Incarnation is calculated to produce a repentance that becomes deeper with every renewed contemplation of the sin that caused it and the love that motivated it. It also exemplifies the experience of death to self and dependence upon divine wisdom and power that Christ intends to demonstrate before the universe through the lives of reclaimed rebels. The second Adam, who Himself wrested the victory lost by the first Adam, designs, before concluding His priestly ministry, to re-enact that experience through His remnant people. This gives deep and inner significance to the latter rain. In speaking of the "full and final display" of His righteousness through His people, Ellen G. White comments, "Christ looks upon His people in their purity and perfection as . . . the supplement of His glory." 18

The Saviour was deeply anxious for His disciples to understand for what purpose His divinity was united to humanity. . . . God was manifested in Him that He might be manifested in them. Jesus revealed no qualitites, and exercised no powers, that men may not have through faith in Him. His perfect humanity is that which all His followers may possess, if they will be in subjection to God as He was. 14

Christ's seeming advantage in facing temptation without a single character defect was offset by the additional complexity of His temptations. Our problem in facing temptation is to realize and remember our inherent inability to overcome except as we depend fully upon Him. But He retained the very power that brought the worlds into existence, being capable of destroying the tempter himself with but a word. His great temptation was to exercise that power instead of relying totally and only upon the decision of His Father to release Him, in His own time and manner, from the torture of temptation. The significance and reality of His temptations are alluded to by the writer to the Hebrews, when he says, "For in that he himself hath suffered being tempted, he is able to succour them that are tempted." 18 He later reiterates, "Though he were a Son, yet learned he obedience by the things which he suffered." 18

So completely did Christ divest Himself of the exercise of His divine prerogatives that even upon His triumphant return to heaven He maintains His self-imposed submission and waits while the Father confers upon Him "a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, . . . and that every tongue should confess that Jesus Christ is Lord." 17 Final evidence of incarnate humility is the fact that He receives this universal adoration "to the glory of God the Father." 18

By reascending the throne in human form, Christ, in a final eternal act of humility, completes His revelation of Him whose universal demand of obedience springs from the depths of self-sacrificing love and demonstrates the only way in which a creature could be either independent or equal to God—He must also be the Creator. Only the self-existent One can experience independence without self-destruction. Dependent by nature, the creature is incapable of experiencing equality with the One upon whom He must depend for his very existence.

In the Laodicean message, however, we find an amazing sequel to this fantastic demonstration. Enthroned with His Father, the God-man now offers to share that throne with His adopted brothers, on the sole condition of willing renunciation of the spirit of independence and the desire for self-exaltation. Through Christ reclaimed man may become even closer to God than was Lucifer.

Before returning to grant man this blood-bought inheritance God intends to augment His glory by a final and full display of His character in the lives of those who once responded to the will of His archenemy. As soon as God's people are prepared for that demonstration the latter rain will fall, putting them in the spotlight of the world. Recognizing the Spirit's work, Christ's "other sheep" will join in this glorious exhibit. During the time of Jacob's trouble that follows, their loyalty and total dependence will be unmistakably proved. The remnant, who no longer have the external evidence of the Spirit, face the whole demonic world with only the evidence of faith to assure them of the presence and protection of God. This experience will stand as irrefutable evidence of God's unlimited power to save, and will form an argument justifying God's decision to receive the millions whose life span did not include the full end to which their faith was leading.

Only continual, heartsearching examination of the straight testimony of the True Witness in the light of His incarnation can prepare us for that wonderful exhibition that God has long waited to present. "Pride and self-worship cannot flourish in the soul that keeps fresh in memory the scenes of Calvary. He who beholds the Saviour's matchless love will be elevated in thought, purified in heart, transformed in character." 19 The Spirit now stands ready to guide us in a study of the Laodicean message, which is "designed to arouse the people of God, . . . lead to zealous repentance, that they might be favored with the presence of Jesus, and be fitted for the loud cry of the third angel." 20

FOOTNOTES
1 The Desire of Ages, p. 672.
2 Testimonies for the Church, vol. 5, p. 219.
3 ibid, p. 216.
4 ibid, p. 214.
5 ibid, p. 211.
6 Christ's Object Lessons, p. 158.
7 ibid, p. 159.
8 Phil. 2:6-8.
9 John 5:30.
10 Phil. 2:8 (Weymouth).
11 John 10:18.
13 Thoughts From the Mount of Blessing (1956), p. 89.
14 The Desire of Ages, p. 664.
15 Heb. 2:18.
16 Heb. 5:8.
17 Phil. 2:9-11.
18 Phil. 2:11 (last part).
19 The Desire of Ages, p. 661.
THE SILENT EVANGELIST

Do you have a burden to share your faith with your Jewish friends? Brother Samuel S. Jacobson, a converted Jew, has a keen desire to see more of his fellow Jews won to Christ and our message. For this reason he has prepared the following list of literature that can be used in working for these people:

* Flee the Captor, Herbert Ford. The story of an SDA man who was helpful in rescuing nearly a thousand Jewish people from the Nazis.
* Unto His Own, Jacob Gartenhaus. A handbook to aid Christians in their approach to the Jews. Published by Christian Literature Crusade, Fort Washington, Pennsylvania.
* God Sent a Man, Carlyle B. Haynes. The life of Joseph.
* Evolution or Special Creation? by F. L. Marsh, Ph.D.
* Records of the Past Illuminate the Bible, S. H. Horn.
* David Dare, E. A. Rowell. The Doctor Prescribes. I. DeWitt Fox, M.D.
* A Day to Remember, G. Vandeman.
* This Is the End! A. S. Maxwell. Israel's Heritage. A three-volume correspondence course for Jews.
* New Testament in English and Hebrew.
* Can Persecution Arise in America? S. A. Kaplan.

It is suggested that you order these from your local Adventist Book Center. They will be valuable if kept at your church as a lending library for members who have Jewish contacts. Very active lay members may desire to purchase a set for their personal library. If you are unable to get any of the above books from your Adventist Book Center, you may secure them by writing directly to Samuel S. Jacobson, Box 8, Wildwood, Georgia 30757.

THE BACK DOOR STILL SWINGS

The appalling rate of apostasies should shake us up. It should also awaken within us a desire to do something about it. There is one thing we can all do, and that is to be sure that every member of our church reads Why the Back Door Swings, a 48-page booklet by Marjorie Lewis Lloyd.


Here, in a nutshell, is the story. Every member, having read it, will be better prepared to live within the church and stay with it. Also, many who have left the church can be led back through reading this booklet.

You may order through your Adventist Book Center at fifty cents per copy or at discount rates when ordered in quantity.

HELP FOR PROSPECTIVE PIANISTS

How often in the churches we find the various Sabbath school departments crying out for pianists. And often there are church members and their children who wish for help in learning to play hymns. A series of five books has been prepared by one of our ministers' wives, an accomplished instructor, to meet this very need. By using these books the student progresses rapidly into hymn playing. For further information write to: Star Music Company, Box 1000, Collegedale, TN 37315, or to: Mrs. Paul Felt, Route 1, Box 371B, Rhinebeck, NY 12572.

VISUAL DYNAMICS

With this issue, Mack McClintock, until his recent death, media specialist, Loma Linda University School of Health, begins a series of practical articles on the use of visuals in communication. They are something every reader who engages in teaching in its various aspects will deeply appreciate.

May I ask you to pause a moment, close your eyes, and search your memory, recalling any special Sabbath school mission talk that had an exceptional impact on your congregation. Now that you have this program in mind, what was it that made it outstanding? Almost certainly it was something of a visual nature that made it unusually successful.

It could be that the speaker illustrated the talk with slides, or came dressed in native costume, or brought an interesting set of unusual mementos, or possibly prepared a map to enhance the understanding of his audience. In any event, it is quite likely that the means of enriching the presentation included some form of visual reinforcement.

Why do evangelists use films, slide programs, black light, and images of the Daniel 2 statue to illustrate their sermons? The obvious answer is that these assorted teaching tools add to the understanding, perception of abstract material, visual reinforcement, cognition of the whole, understanding of the interrelation of the various parts.

The purpose of a visual, then, is to help the viewer toward understanding and learning.

All ministers and teachers need constantly to re-evaluate their methods and their materials as they seek to strengthen and improve their ability to communicate —to teach.

A new treatment (probably visual) may be used as a motivational tool to stimulate interest as vital...
points of a sermon are revealed. Not only will your congregation be appreciative, but your effectiveness may be increased severalfold.

However, some points of caution deserve your attention. Visuals can distract, lead away, or trigger an emotional response that will interfere with or nullify the development of your original objective. How do you avoid this? A good visual is a very cohesive tool that represents an extension of what you are speaking about.

Let me illustrate that point this way. It is like the relationship between the Bible and the Spirit of Prophecy. There is absolute harmony between them, but the Spirit of Prophecy often sheds extra light and clarity on Scripture. One of the most common errors in the use of any visual medium combined with a lecture is that one visual is used as “all things to all points.” This is disastrous. If a single visual is to be utilized in making several points, it should be designed in such a way that revelation can be used. (Revelation is the revealing of only certain portions of the visual in a progressive way, until the whole is shown and a total, cohesive concept emerges.)

Another way to hold attention is to make several interestingly different visuals, each of which relates to a single concept of the theme. Variety in color, design, and method of presentation adds reinforcement and stimulates a new and continued interest.

What does it take to make good visuals? Is it an accident or is it by intent? May I answer that by asking, What makes a good sermon? Are not good sermons the product of extensive research, careful note-taking, and mental, if not actual, rehearsal? As with sermons, the preparation of effective visuals certainly is not accidental. Research for raw data is important, and then the actual design comes into play. A professional artist or trained communications person would undoubtedly have much to offer at this juncture, but this should in no way inhibit you, a trained, skilled professional in the area of communications, from putting your best talents to the challenge.

(Next month: Basic Keys to Good Visuals—Part 1)
Recommended reading


When in the middle of the twenties he burst into prominence with The Christ of the India Road, E. Stanley Jones became known not only as a gifted writer and Christian thinker but as a missionary par excellence and an ardent lover of the Lord Jesus Christ. Since then he has authored twenty-five books, ten of them devotional, some of them translated into more than thirty languages.

Selections is a thought-provoking compilation of "the best of Dr. Jones' writings," judiciously chosen and logically arranged by his daughter and son-in-law into twenty-eight topical chapters beginning with "Jesus Christ," the name which "shall be above every name, not through propaganda, or any trick of fate, not even through the heaven's proclamation, but because it is inscribed in the constitution of our universe and in the make-up of our own souls" and ending with "Love," the highest in God and the deepest in us...the most beautiful thing on our planet.

When Jones writes about "The Kingdom of God," "The Holy Spirit," "Christian," "The Cross," "Evangelism," "Conversion," "The Missionary Role," "Non-Christian Religions," "Prayer," "Life," "The Way" (some of the chapter titles), etcetera, he is penetrative in his analyses, captivating and positive in his presentation. He speaks with the finality of a conviction that only personal experience can engender. But then he began at the right beginning: "Conversion was the pivot on which everything turned in my life." He postulates that "everyone is made for conversion," and argues that "anyone who really desires to win others to conversion can do so." Then he shows how. Initially, his own experience as a soul winner was one of failure. He once said, "As a lawyer for God, putting his case, I was a failure. As a witness for God, telling what he had done for me, I was a success."

Jones's interest in ecumenicity is well known. Hence, a short chapter on Christian unity. While we do not see eye to eye with him in this area, we do agree that "a super church would be a danger to itself and...to...society." And we fully subscribe to this lofty philosophy: "Every mental and moral and spiritual attitude that upsets the health and rhythm of the body is unchristian. Not one single authentic Christian attitude interferes with or upsets the body...The truly natural is Christian. And the truly Christian is natural." About Christian giving he is as explicit: "Each [converted] one has a right to as much material as will make him physically, mentally, and spiritually fit for the purpose of the kingdom of God. All else belongs to the needs of others."

An artful touch of creative quality flows through Jones's pen. He is delightfully expressive, kind and considerate, as well as forthright and uncompromising in what he believes. Many of his crisp sayings have become classic aphorisms: "It costs little to be religious. There is no cross in it." "We Protestants have swept crucifixes from our churches and put in cushions." The unconverted church member is "spiritually anemic...noncontagious...with just enough religion to set up an irritation." "Charity without justice is an insult." Selections is not a biography. Yet it is a handsome portrait of a great man's life, his soul and service. It is a rich mine of precious ore from whence ministers and laymen can bring forth valuable material for many sermons. It is profitable reading for old and young alike.

E. W. Pedersen


In the preface, written by the authors, is one of the most pregnant sentences of the whole book: "The purpose of management is neither to tend nor to tame men; its purpose is to release the power of men." First words, a lofty platitude, but pretty hard to reach by men in leadership positions who are less than gifted in charisma. Nevertheless, the staff of Rohrer, Hibler & Replogle (a group of industrial psychologists) has put it all together in these fewer than three hundred pages. Here, at last, is hope for the man who is scared to death to set up an irritation. "Charity without justice is an insult."..."We Protestants have swept crucifixes from our churches and put in cushions." The unconverted church member is "spiritually anemic...noncontagious...with just enough religion to set up an irritation." "Charity without justice is an insult." Selections is not a biography. Yet it is a handsome portrait of a great man's life, his soul and service. It is a rich mine of precious ore from whence ministers and laymen can bring forth valuable material for many sermons. It is profitable reading for old and young alike.

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A unique and refreshing philosophy, which doesn't let you down halfway through, stimulates and prods your thinking and keeps you wanting to reread and underline while at the same time you want to hurry through to get the whole picture. The authors achieved their goal of trying to "be provocative rather than remedial or palliative" with a clarity of thought and a forcefulness of presentation that appeals.

Who is a manager, anyway, and what really is his role? What are his motives and his potential? How does the process of management work? How does a manager know what to do, when to act, and why? How can he improve communication and use it as a developmental force? What are his responsibilities, and how can he best attend to them? What is his real purpose? How can he lead his working force to survive and grow in a continually changing world? These are just a few of the questions that find real and workable answers in this "bible for the business executive."

The key concept is Human Value, and it runs like a thread from beginning to end. "People-centered management" is an idea that many people like to think doesn't exist in the "establishment" these days, but Rohrer, Hibler & Replogle has provided a refreshing and encouraging look at what can be and is being done in many businesses across the country.

Common sense dominates the thoughts and actions. Take for example this sentence on morale: "We treat an industrial organism much as we would a human organism with the measles, by applying the remedy internally where it will flow throughout the system and guard against complications of the disease, instead of attempting to deal with each spot on the surface as it appears."

 Somehow, as you read Managers for Tomorrow it is impossible to keep your thoughts from running a constant comparison of two imaginary check lists, one under the title of Industrial Management, for which the book was written; the other under the title of Church Management, to which the philosophy expressed can and should be vigorously applied.

To read the book is to run a self-analysis of one's own concepts of leadership. The Wall Street Journal said that "anyone starting up the management ladder, halfway up, or at the top could find it interesting and useful." It should be required reading for every pastor, departmental secretary, and conference executive. It might even help those who have charisma.

Loren L. Fenton

The Power of Positive Preaching to the Lost, John R. Bisagno, Broadman Press, Nashville, $3.50.

This is one of the most appealing,
BOOKS I TREASURE MOST

ROGER W. COON

Roger W. Coon is associate professor of religion and communication at Pacific Union College where he has taught since 1967. He holds the B.A. degree from La Sierra College, the M.A. from Andrews University, and the Ph.D. from Michigan State University.

Following nearly five years of chaplaincy and pastoral work in the Southern California Conference, he spent some 12 years as a missionary in Nigeria, where he was a co-founder of the Adventist College of West Africa at Ilishan-Remo.

He is a member of the Phi Kappa Phi national honor society and the Speech Communication Association. In June, 1972, Pacific Union College awarded him one of its two annual Distinguished Teacher Merit Awards.

The following are a few reference works that are an invaluable part of my personal library:


This set is designed primarily for children. But for quick reference in connection with historical incidents and anecdotes (in which it is particularly rich) for sermonic illustration, it is a valuable tool.

The contributors are top-level professionals who are acknowledged authorities in their respective fields. It will not replace the Britannica or Americana for scholarly research, but for quick reference in certain areas while preparing sermons, *World Book* has a very useful place.


I discovered this excellent one-volume reference work as a student in the seminary. It contains well-written, concise sketches of individuals, movements, and philosophical/theological concepts that figure prominently in Christian church history.

Beginning ministers on limited book budgets may prefer a splendid paperback to meet this early need: Van A. Harvey's *A Handbook of Theological Terms* (New York: Macmillan, 1964, 253 pages), but the serious student in the ministry will ultimately wish to possess a copy of the ODCC.


For more than 100 years this volume has been one of the major sources for speakers and writers who seek to authenticate "passages, phrases, and proverbs." The last third of the book is devoted to a concordance-like index. If you know one or two key words of a quotation, you can find the statement in a matter of seconds.

Unfortunately, Bartlett's has no thematic index. If, instead, you have a particular topic for which you seek supportive materials, you will need recourse to some other compilation such as *The New Dictionary of Thoughts,* New York: Standard Book Co., 1957, 794 pages, or *The Great Quotations,* New York: Pocket Books, 1967.


According to the preface, the object of this volume is "to bring together in cyclopedic form under familiar headings all that the Bible contains on particular subjects." Under almost any conceivable topic heading one will find listed (in chronological order, from Genesis to Revelation) not only the text reference but the passage itself in full (in the KJV) of every statement in the Bible on that topic.

(Before purchasing this item, check prices at the Religious Book Discount House, Grand Rapids, MI. They have a new edition of Nave's at a fraction of the going price in regular bookstores.)

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D. W. Hunter

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HAS YOUR CONGREGATION seen the one-hour sound-color film *Prepare for the Storm!* depicting family survival in the forest and general information on wilderness living? For rental or purchase price, information on memberships and equipment, write: International Wilderness Club, Box 1464, College Station, Madison, TN 37115.
Cassettes on Judaism Distributed by UAHC

"The Jewish Audio Theatre," a series of 12 cassettes on Judaism in the modern world, is being made available to individuals and groups for educational purposes by the Union of American Hebrew Congregations (UAHC). Rabbi Ballour Brickner, who is featured on several of the cassettes produced by the Reform Jewish organization, said the programs are particularly aimed at the non-Jew who "today, more than ever before, yearns for a knowledge about Jewish life, customs, and thought." The series was produced from the UAHC's award-winning network radio series, Adventures in Judaism, produced by Paul Kresh. It includes religious dramas, Hasidic legends, and contemporary discussions on God, drugs, and the nature of faith. Such personalities as Isaac Bashevis Singer, Zero Mostel, Molly Picon, Arnold Moss, and the late Albert Dekker are featured.

"Book of a Thousand Tongues" Cites Bible Translation Growth

Samples of 1,339 languages and dialects spoken by more than 97 per cent of the world's people are contained in The Book of a Thousand Tongues just released by the United Bible Societies. The 536-page volume, which is an updated version of a book published for the American Bible Society in 1938, contains all the languages of the world in which at least one complete Bible book had been published as of 1968.

Rabbi Calls for Complete Jewish Education to Prevent Intermarriage, Protect Heritage

A conservative rabbi said in Detroit that Jewish parents must give their children a "complete Jewish education" if they wish their children to marry within the faith and preserve the Judaic heritage. American Jewish youth today tend to see the whole question of intermarriage as an "irrelevancy." Rabbi Israel Jacobs of Bayshore, N.Y., said at the twenty-fifth annual Book Fair in Detroit, the rabbi dismissed the common criticisms against intermarriage usually put forth by parents: that the marriage will "not work," that there will be "psychological problems." He noted that some mixed marriages have worked out well, but that this is not the point.

Religious Study on Secular Campuses Booms in the Philadelphia Area

Religious studies on secular campuses are enjoying an unprecedented growth in the Philadelphia area. Such colleges and universities as Temple, Penn State, Swarthmore, Haverford, and Bryn Mawr, have all increased their course offerings in religious studies as students have shown an increased interest in the field. At Bryn Mawr, religion offerings have increased eightfold in the past five years as student enrollment in religion courses has jumped from 17 to 129 per semester, out of a total student body of 1,267. At Temple University, the undergraduate religion program has grown from one teacher giving three courses in 1960 to 22 teachers giving 44 courses in 1972. During the past ten years the University of Pennsylvania has increased its religious studies offerings from 18 courses taken by 100 students to 40 courses taken by about 800 students, out of the total undergraduate population of 8,000.

Religious Belief Should Not Get Equal Weight With Darwin on Creation

A religious belief concerning the creation of the universe should not be given equal weight with Darwin's theory of evolution in public school science textbooks, the National Academy of Science declared at its annual meeting in Washington, D.C. The academy, whose membership of 940 persons includes many of the top scientists in the country, adopted a resolution based on a report that the California State Board of Education is considering a requirement that all public school science texts give "parallel treatment to the theory of evolution and to special (divine) creation."

Its resolution stated that the "essential procedural foundations of science exclude appeal to supernatural causes as a concept not susceptible to verification by objective criteria," and "religion and science are, therefore, separate and mutually exclusive realms of human thought whose presentation in the same context leads to misunderstanding of both scientific theory and religious belief."

Congregationalists, Presbyterians Merge as United Reformed Church

Britain's first ecclesiastical union came into being in London when Assemblies of Congregationalists and English Presbyterians officially merged into one United Reformed Church with nearly 250,000 members. The historic event occurred when the two assemblies—of the Congregational Church in England and Wales and the Presbyterian Church of England—met at Central Hall, British Methodism's headquarters and conference center at Westminster. It brought to a climax unity conversations that began in 1945.