The Tyranny of Things

THE disappointment that results from sacrificing our lives to the gods of materialism has been termed by one keen observer, "the tyranny of things." It takes more "things" than ever before to satisfy the average American today. Soon he's busy holding a garage sale to get rid of things he doesn't know what to do with so that he may have more room for new things, which as soon as he gets he doesn't know what to do with either.

Here is seen the enslavement of man to matter. It's illustrated by the man whose wife had a desperate desire for things. There was always something she kept pester ing him to get for her—new coats, a new car, pearls, furs, baubles without end. Her husband was a top businessman, so was able to gratify her every wish. Being a man of foresight, he also bought burial plots for both himself and his wife against the eventual day of their passing. He even selected their tombstones and ordered the inscriptions. "On my wife's," he instructed the engraver, "put 'She Died of Things.' And on mine write 'He Died Providing Them for Her'!"

It's ridiculous. But so many are caught up in the great rat race, which consists of fighting and trampling everyone else in order to get more and more of that which doesn't satisfy. More possessions, more clothes, more luxurious cars, more "super-duper, electro-magic, self-defrosting, miracle-tuning," mar vel-making gadgets and contraptions to take the place, for a small down-payment, of last year's models of the very same things," as one sociologist puts it.

Could it be that Seventh-day Adventists, even Adventist workers, have accepted the false promises of the so-called "better life"? Is the tyranny of things keeping us from being about our Father's business? And what about our work and our institutions? Are we overlooking the real objectives of our work and movement while we childishly tinker with our gadget toys? Will a look back over the past year bring us joy because we put Him first, not "things"? I hope so. If not, we have a new year ahead to seek first the kingdom of God. That's a hopeful thought, isn't it? J. R. S.

Dare to Study Daniel

Dare to study Daniel. Dare to study alone. Dare to search for something new. Then dare to make it known.

The first three lines of the above parody are challenge enough. We really get daring, however, when we are willing to accept the challenge of the last line. Someone who comes up with a position that may be a little different from that of the majority takes a chance of being clobbered with the label "heretic."

Yet Adventist ministers dare not neglect to take a new look at this book, which assumes more and more significance as we approach the end of time. We cannot escape our responsibility so clearly set forth in passages such as the following:

"As we near the close of this world's history, the prophecies recorded by Daniel demand our special attention, as they relate to the very time in which we are living."—Prophets and Kings, p. 547.

"When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience. They will be given such glimpses of the open gates of heaven that heart
and mind will be impressed with the character that all must develop in order to realize the blessedness which is to be the reward of the pure in heart."—Testimonies to Ministers and Gospel Workers, p. 114.

With the sense of urgency in mind that comes from careful reading of such statements as these, we plan to run a series of twelve studies on Daniel by Dr. Desmond Ford. To these we will append study guides for the book of Daniel that are designed to encourage Adventist ministers to take a fresh look at this prophetic book. The emphasis in this series will not be so much on the traditional interpretation with which we assume you are already very familiar, but on ideas and suggestions that may lead you to discover new significance and meaning in these much-studied passages.

For those who are members of the Academy of Adventist Ministers, or who may be attracted by this study program into joining the organization, arrangements have been made to send your responses to the academy for evaluation and comments. Upon completion of this series, if you have sent in your response to the study guide for each lesson to the academy for evaluation, you will be allowed two hours credit, which is the equivalent of a year's study requirement for membership (50 hours).

Of course, you don't have to join the academy to follow this series on your own, although we suggest such a procedure if you wish evaluation of your responses and academy credit. We'll attempt to make the study guides specific and clear enough so that anyone who will spend a little time may be led to discover new significance in the prophecies of Daniel. Our hope is that this series might stimulate a renewed interest in the study of a portion of the Scriptures that is taking an added significance as we approach the end of time. So we dare you to really study Daniel, then dare to share the results of your study with your members, thus stimulating them to restudy this message for today.

L. R. V. D.

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IN THIS ISSUE

Harry Baerg's cover is intended to dramatize the inclusion of two articles in this issue that have a bearing on our understanding of the prophecy of Revelation 13. Rorick's lead article and Wade's centerspread discussion both sharpen our understanding of the eventful and serious time in which we live. We are also pleased to be able to include by permission from Eternity magazine the interview with Francis Schaeffer entitled "How to Speak for the God Who Is There." The editors were impressed that Adventist ministers needed to understand his viewpoint. As Duffie points out, depression has been known as a clinical syndrome for more than 2,000 years, but it is still not fully understood by modern science. With so many today troubled by this problem, even in the Christian church, Duffie's three-part series on "Ministry to the Depressed" is an important one for the minister to study carefully.

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CITIZENS of the United States have realized some distinct and unique advantages in living and participating in a country that has enjoyed a special relationship with the great God of heaven and earth. It must be admitted, of course, that this relationship has been unbalanced and one-sided, but in spite of national coldness and unresponsiveness to the divine wooings, the blessings and providences of Heaven have been signal and abundant.

This gracious watchcare was especially evident during those early turbulent years of the Republic when so many discordant and vested-interest factions struggled to overcome natural inclinations and to forge themselves into a viable federation. Indeed, the Founding Fathers were reminded repeatedly that they were caught up in an endeavor that bore the superscription of none other than God Himself. In his First Inaugural Address, delivered on April 30, 1789, President Washington gave characteristic expression of this heavenly mission.

"It would be particularly improper to omit, in this official act, my fervent supplication to that Almighty Being, who rules over the universe. . . . No people can be bound to acknowledge the invisible hand, that conducts the affairs of men, more than the American people of the United States. Every step by which they have advanced to the character of an independent nation, seems to have been distinguished by some token of providential agency."

Adventist founders and pioneers, as well, were convinced that God had an energetic interest in the affairs of the
that has been under the special "shield of the Omnipotent One."—Ellen G. White Comments, on Rev. 13:11, p. 975.

Unfortunately, like Israel before her, the American people have appeared bent on walking by sight and not by faith. Even though Christ has declared unequivocally that His kingdom is not of this world, Herculean efforts have been made and will continue to be made to establish just such a kingdom here upon the earth. America will yet wrest herself wholly free of the divine embrace and will assume prerogatives that God has denied even to Himself.

Revelation 13 indicates that, while evincing the character of a lamb in the years of her juvenescence, and guaranteeing to all men life, liberty, and the pursuit of happiness, she will yet speak with the dreadful voice of the dragon. Total and absolute economic control will be exercised over the very populace that have combined their talents and strength to bring the Republic to heretofore unscaled heights of national prosperity and prestige. No man will be able to buy or sell unless he violates his precise conception of rightness, and submits to the conscienceless mechanism of the majority.

The transition from lamb to dragon is a tragic spectacle, and becomes even more lamentable when one considers what might have been had the country followed on to know the purpose of divine Providence. One cannot help but visualize the Saviour weeping over the American nation, even as He wept over Jerusalem. How oft would He have gathered the people together, but they would not.

The church has been warned, "... our country shall repudiate every principle of its Constitution as a Protestant and republican government."—Testimonies, vol. 5, p. 451. This repudiation constitutes a final rejection of all that is unique to the American experience and endeavor. It is an ultimate disavowal of the nation's manifest destiny. "Republicanism and Protestantism became the fundamental principles of the nation. These principles are the secret of its power and prosperity."—The Great Controversy, p. 441. When the very principles that underlie national greatness and prosperity are cast aside as obsolete and as belonging to an older isolationist and agrarian age, "national apostasy will be followed by national ruin" (The SDA Bible Commentary, Ellen G. White Comments, on Rev. 14:9-12, p. 977).

What does all this have to do with the observance of the true Sabbath? Much in every way. It is easy to see that this repudiation of basic principles holds tremendous consequence for the American people. It holds, however, even greater significance for the true church of God and its appointed ministry. As the judgments of God fall in increasing severity upon this once-favored nation, and as natural, social, political, and economic catastrophes and upheavals convulse the once-proud Republic, it will be declared that all of these calamities are a manifestation of God's displeasure with the nation for countenancing in its midst those who uphold the seventh day as the one true Sabbath and thereby holy unto the Lord. It will be asserted that the nation will be returned to divine favor and economic prosperity only when the Sabbath is trodden underfoot and Sunday is exalted in its place. (See The Great Controversy, p. 590.)

This assertion is most arresting when one considers that just the opposite is the truth. It is the acceptance of the Sabbath and all that it signifies that could have preserved both national greatness and individual liberty. More than any other institution, the Sabbath is designed to promote the general welfare and to ensure domestic tranquility. The Sabbath points men to the source of their inalienable rights.

The Source of Human Rights

Realizing that America's Founding Fathers were not necessarily entirely altruistic in their motives, they did think long and seek far in their efforts to es-

American people. Ellen White gave credence to this conviction: "The United States is a land that has been under the special shield of the Omnipotent One."—The SDA Bible Commentary, Ellen G. White Comments, on Rev. 13:11, p. 975.

It would certainly appear that God wanted to use the fledgling nation, which, unlike others, had risen up "out of the earth," in much the way that He had longed and purposed to use Israel of old. Protestant America was to be a national showcase where the treasured jewels of divine favor could be magnificently displayed. God was to work in a "marvelous manner" and "spread the shield of Om-
tablish a system of government that was equal to the grand design they treasured in their hearts and would avoid the pitfalls into which all the others had fallen. They were pledged to securing a government that would be characterized by permanence and stability, as well as tolerance. They did not want it to become an oppressor of the governed. They knew full well that the answer to this great problem lay in locating the source of human rights. It was precisely here that nearly all the others had failed.

After searching the political philosophies of Greece and Rome, as well as those of the Enlightenment, with its great emphasis on natural law, they became convinced that the true source of man’s rights is found in his creaturehood. That is, they were given to him by his Creator. Therefore, human rights cannot be denied. They can only be recognized and protected.

This precious understanding eventually found expression in what Sister White has so fittingly described as “that grand old document . . . the Declaration of Independence” (The Great Controversy, p. 295). There, set forth in glorious terms, is found the truth that rights are not privileges to be extended to the human family at the whim of rulers, governments, or even the popular majority. Rather, “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness . . . .” (Italics supplied.)

“The framers of the Constitution recognized the eternal principle that man’s relation with his God is above human legislation, and his rights of conscience inalienable.”—Ibid. The fact that man is endowed by his Creator with inalienable rights requires neither proof nor defense. We need not resort to logic or sustained reasoning to substantiate this self-authenticating principle. “We are conscious of it in our bosoms.”—Ibid. Human rights are inextricably bound up with a sense and appreciation of Creation. Liberty results when men become conscious of their creaturehood and come thereby to acknowledge the love, worship, and obedience they now owe to their God and Maker. Liberty and freedom are spiritual in their essence. “Satan’s methods tend to one end—to make men the slaves of men.”—Testimonies to Ministers, p. 361. In his Epistle to the Christians at Rome, the apostle Paul sets forth the principle that the refusal to serve and worship the Creator results in man’s worship of and subjection to his fellow men (see Rom. 1:25).

Rights and the Three Angels’ Messages

It is more than interesting or coincidental that around the year 1844 urgent messages of heavenly origin were dispatched to the earth. These communications called attention to issues of vital importance such as the judgment, the collapse of human religion and planning, and the need to keep holy the seventh day of the week as a memorial of God’s creative power and activity. All of the messages were designed to put man on his guard and to direct his mind to his Creator—the source of his liberty. The true fountain of freedom was about to be concealed, and man’s only hope was to return to the observance of the true Sabbath and gain thereby a deep abiding Creator-consciousness.

It has now become strikingly evident that the continued preservation of individual rights and liberty were contingent upon acceptance of those messages. Refusal to accept them would place the American people in a position similar to that of the Jewish nation after the glory had departed from the Temple and they knew it not. Because they loved not the truth, they would soon be overcome with a strong, overwhelming delusion.

The three angels’ messages—and especially the truth of the seventh-day Sabbath—were not arbitrary injunctions to be executed at the whim of some remote, unconcerned deity. There was no reason for them to be considered at best as irrelevant or outlandishly sectarian. The Creator had sent the messages in love and concern, for they were desperately needed right at that time if the great American experiment in liberty was not to collapse in disastrous ruin. The Sabbath would have stood as an impregnable fortress in which the young nation could have found shelter from the relentless forces of evolution and naturalistic humanism that were preparing at that very moment to take the world by storm.

Wherever they marched, they would leave behind in their wake loss of liberty and irreparable damage to the human spirit. Nothing human would be safe from the ubiquitous onslaught.

Dressed in garments of light, evolution and naturalistic humanism would gain access to the strongest and oldest of earthly institutions. While they promised liberty, they could not grant it, for they themselves were the servants of corruption. Evolution would hide from view the glorious truth of man’s divine origin and thereby the source of his freedom and rights. Naturalistic humanism would convince men that with enough time and effort (and money) a brave new world could be established right here upon the earth. Mankind was being taught to look to himself for the source of his liberty. He would enslave himself in the process and actually destroy all that he was attempting to establish.

In what has been known as
free America, the government will of necessity move from the position of protector of man's Creator-endowed inalienable rights to that of assuming control of nearly every phase of life under the guise of social plans, "deals," and "phases." This is brought about by a baffling array of problems and conditions for which there seem to be no answers, let alone easy ones.

Isn't this what Ellen White was talking about when she wrote: "There are not many, even among educators and statesmen, who comprehend the causes that underlie the present state of society. Those who hold the reins of government are not able to solve the problem of moral corruption, poverty, pauperism, and increasing crime. They are struggling in vain to place business operations on a more secure basis."—Testimonies, vol. 9, p. 13.

As in the future it becomes more and more apparent that the country is failing economically, more stringent measures and controls will have to be implemented. The man on the street will not be able to fathom what is taking place and undoubtedly, in his panic, will demand that the government assume ever broader prerogatives, little realizing that increased economic controls result in loss of personal freedom. Increased controls will only result in further collapse. Won't this be the time suggested in The Great Controversy when it will finally be declared that the country's real problem is not economic or social, but spiritual? It will be emphasized that a return to God is the nation's only hope for survival.

Predicted Loss of Rights

The outcome of all this will be that as man forgets the source of his own rights, it will be easy for him to trample with impunity upon the rights of others. Pragmatism will be the rule of the day. Nothing must be allowed to stand in the way of preserving the nation. Sabbathkeepers will be denied the foundational right of exercising freedom of conscience.

"Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. Their conscientious scruples will be denounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the government. . . . In legislative halls and courts of justice, commandment keepers will be misrepresented and condemned.

"A false coloring will be given to their words; the worst construction will be put upon their motives. . . . Political corruption is destroying love of justice and regard for truth; and even in free America, rulers and legislators, in order to secure public favor, will yield to the popular demand for a law enforcing Sunday observance. Liberty of conscience, which has cost so great a sacrifice, will no longer be respected."—The Great Controversy, p. 592.

What are we to do? Are we to thank God that He has been pleased to extend to us this insight into our country's progressive failure, and then quietly fold our hands in calm expectation? Not for a moment! We are told to place ourselves in a proper light before the people before the emergency arises. We are to show our love of country and our concern for its well-being. When rights are being infringed upon with ever greater impunity, it is our God-given responsibility to point our fellow men to the source of their rights. We are to show that it is the Creator who endows men with inalienable rights. Let us demonstrate that in keeping holy the Sabbath as a memorial of Creation we are helping to preserve all men's inalienable rights. Indeed, Sabbathkeeping is the highest form of patriotism. It is putting the same effort into preserving freedom that the Founding Fathers put into establishing it. How very applicable and appropriate are those moving words of James 1:25: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."
THE DEVIL has devised a clever diabolical scheme to subvert the people of our time. This scheme involves what might be termed reverse psychology. This generation, because of its educational background, is largely a Godless generation. In fact, most of those who compose it are completely ignorant of God and His Word. They hold it in revulsion. There is, however, a swing toward religion. But this swing is to an intangible, mystical belief, a vague belief in an airy, indefinite, all-pervading, mystical entity that exists everywhere and in all things and beings—this they conceive of as God.

Under these circumstances the younger generation, viewing the mess the world is in, has laid the blame squarely at the foot of the establishment—the "system" as they call it. They see greed, corruption, injustice, and from their viewpoint have formed a supposed judgment of the cause in their minds. They are antigovernment to varying degrees because they view it as unapproachable and unreachable and feel helpless and frustrated. Because of this they have struck out blindly and in desperation in recent years, either protesting or acting apathetically toward authority. They view government as a monstrosity, a machine out of hand and so the inward cry is, shut it off, or get rid of it. This of course is the extreme view. Nevertheless, it is the thread that runs through the whole element.

Many young people view the corporate system, or structure, as the enemy of mankind. They see it as a giant beyond anyone's control, a robot type of business structure that is preprogrammed to grab and grab and grow and grow until it is the master of all the human race. They see it as impersonal, unfeeling, unjust, crooked, yes, corrupt. Against the corporate structure there is intense hatred and there is a rejection of the American or, as some call it, the Protestant work ethic. Now remember that churches are also corporate structures and so some of this feeling exists against the church, even among the youth within its walls. The feeling is—We cannot correct it. No one will listen, We cannot do anything about it. Let's shut it down, stop the machine, or at least get along without it.

Since government and the system are largely based upon the Judeo-Christian cultural heritage, its laws—in their minds the restrictions of the Ten Commandments and everything associated with religious taboos—are part of a Victorian, outmoded, preposterous, and hypocritical system commonly identified as the establishment. They don't seem to realize that, though the world truly is in a mess, the facts are that the world has always been in a mess and the grand mess that we see culminating in our time is only the final outward working of sin and rebellion against God. They fail to realize that there has always been injustice, corruption, and other things, that greed has always been the motivating force, and that history is but a repetition of times and degrees of betterment followed by periods of extreme tyranny. They fail to recognize that governments and systems are no better than their rulers and the people who live under them.

Well, this is the devil's plot. This is the scheme. And it has been swallowed by many of the earth's inhabitants to the place where the air is filled with the talk of revolution and upheaval. But what shall we do and how shall we view this—we who believe that this is the remnant church and that Christ is coming and that His principles and laws are eternal and that we are recipients of a last warning message for the world?

I wonder whether we are really thinking, whether we really understand what is occurring—that Satan has first discredited the Scriptures in the minds of men generally and has done this largely through education. He began several generations ago. He undermined God's law, took away all standards, and has made integrity a rare commodity. Then when the obvious results occur he tries to pin the blame on the very source that if it had been followed, would have prevented the mess we see today. The law of God was given for the very purpose of keeping men from the very anarchy that they attribute to such law today.

There are those who say, "The system must go." They contend, "We must have a new basis." They talk of new moral freedoms, yet are willing to consider the rights of the individual as foolishness, if, as they see it, the individual's rights stand in the way of the "good" of society as a whole. Then those who do turn to religion (and that is the reverse trend) think of it as an emotional, ecstatic experience based upon feeling. Those who only so lately espoused cold, hard science and
It's logic now become extremely credulous and lean upon feeling and the spectacular. They study the mystical Eastern beliefs, parapsychology, psychic phenomena, witchcraft, and all the rest. In this way the world is certainly preparing for one grand delusion of spiritualism. Do we have something vastly superior to this? I think we do. We have the information that can set these things in proper perspective. But this we are not doing. We are not meeting the issues head on. We are even hazy about the issues ourselves. We allow ourselves to be affected by these forces. We have even borrowed from them.

I wonder about many of the terms we hear today such as "relevant," "confrontation," and phrases such as—"it must have meaning for me." "I must find myself." "I must have identity with my culture." Take the commonly used and supposedly harmless term "relevant." There is a legitimate use of the term. But as generally used and currently overworked its use gives a distorted picture. For example: We hear, "Make the church or gospel relevant to this culture or our times." What does this mean? Think about it a bit. How does one make God relevant? This implies God must change so He will be acceptable. Abandon the high standards, not mere man's standards but God's standards, bring in rock music, amusements, plays, and a thousand other things—all in the name of making the church relevant to the likes of the culture. This is no new idea at all. It occurred in the second and third centuries in the Christian church. They were using the same reasoning—'make the church relevant.' If you have forgotten, go back and read how the Christian church became the apostate church. We have it all wrong. God is not to become relevant or to change to our ways. We have fallen, we are to become relevant to Him. We are to change to His ways.

Another popular current term is "confrontation." Just what does this term mean? Has not confrontation occurred between the counterculture and the establishment? Has it been peaceful? Has it not been a bit angry in tone, even violent? Is this not the source of the current use of the term? Does one confront Christ in angry tones or does one demand? Does "confrontation" involve one humbly falling upon his knees, broken-hearted, full of repentance? Again, I believe this is a serious misuse and a distortion of the true situation between God and man. God has what we need. He has offered it to us. We can accept it on His terms and He is glad to give it to us. This is not confrontation.

We hear much discussion about the terminology "meaning." We often hear, "I don't want it unless it has meaning for me." This is just one step away from the counterculture phrase, "It's right for me if it has meaning for me." This reasoning makes an individual virtually a law unto himself. When we do something because God says that we should, we believe Him and trust Him, then it will have true meaning for us.

The identity longing is the saddest trap of all. It has done the most damage of all to the people of God in every age of history. It has pulled God's people at times completely away from Him into absolute apostacy. The record is that Israel desired to be like the nations around them. Satan has always wrapped up his rattlesnakes in pretty packages, but they still bite, and sting, and poison, and kill. If we copy and borrow, and our youth desire to look like, dress like, talk like, act like, if they even think and feel like the culture around them, then what does this tell us? Does it indicate that God's way is superior or inferior? Are we to be the head or the tail? Are we to be originators or copiers? Are we to be different, separate, a peculiar people, or not?

Why did God want Israel to be different and why were they not to take up the customs of others? Were they not to have their own unique culture? Why do not oil and water generally mix? "Because they are not compatible," you say. Well, God is not compatible with Satan either. He is not compatible with evil. He does not want those who follow Him to be compatible with those who follow Satan, for if they do they will become compatible with evil. They will cease to be His and follow the enemy instead.

"They [Christ's followers] are not to come down to the world's level, thinking that by doing this they will uplift it. In words, in dress, in spirit, in everything, there is to be a marked distinction between Christians and worldlings. This distinction has a convincing influence upon worldlings."—Ellen G. White, That I May Know Him, p. 305.
There is a longing, a hungering to be like, to imitate, to copy. Who? Not Christ as we claim, but the people around us, the fashions, the customs, the attitudes. Think a moment. Is this harmless? No, it is not. It is the very thing God has forbidden, the thing that got Israel into trouble. We are to be different, a peculiar people.

I am not saying that there is any virtue in status quo, but consider for a moment some of the idols of the current culture or counterculture. What do they expound? For one thing they hold up the so-called new freedoms, the freedom even within marriage for extra-marital sexual expression with whomever the fancy pleases. They condemn any rigid standard of moral codes. They repeat, “It’s right to me if it has meaning for me.” Most of them deny the existence of the Deity except as a possible intangible entity. They deny His authority. They deny the authority of parents. They are in rebellion against anything established. Their attitude toward music, looks, speech, dress, and manners are all symbolic of this rebellion. It is not done unconsciously, not at all. It is deliberate and planned. Is this something to copy? Is this basically anti-Christ? It isn’t, for example, that there is any fundamental merit in the length of a person’s hair. But long hair has become one symbol (among other things) of acceptance. It says that you are one of us—but we are not one of them! “But,” you say, “it is so common, everyone is doing it.” Yes, a lot of people are committing adultery too, but does that make it acceptable?

This is not to infer that there can be no change, but when our people, even ministers, run to copy every new fad, fashion, and custom, I ask you, What does this indicate? Remember, we are supposed to have something better. We are supposed to be originators—the head and not the tail. Are we not to pattern after the one and only One, Jesus Christ? Of course, this identity problem is not limited to the present generation. Nearly every generation of the church was characterized to some extent by a longing to copy the then-current culture, its customs, its language, and its fashions.

Satan has devised a very clever scheme of subversion and has had a lot of practice putting it to work. Sad to say, it has worked very well for him and continues to work well. Its spirit has spilled over into the church. Shall we let it continue?

Do we not have a last warning message? Young people would call this phrase a cliché, a pious-sounding platitude, and I would agree with them. That is, as we generally use it. But why are some of these phrases clichés? Only because we have used them glibly without comprehension and without action. We have used them as a vague blanket definition. But we do have a last warning message and it is to call a people out, not to copy, imitate, and be like, but to be different, as different from the world as God is from Satan. We are not to hunger and long to identify with this rebellious culture. “Love not the world,” the Scriptures say. We are to long and hunger for a better country.

Don’t you think it’s about time to stand up and set the record straight? Satan has laid the blame on the rigid moral code. He has labeled it outmoded ethics. He talks of new freedoms. He has wrapped all of these devilish philosophies up in pretty packages, but inside is a pit of hell. We are here to unmask him for what he is and his plans for what they are. He has sold a large portion of the world and even has some in the church interested. Is it not time for action?

Our youth are not entirely to blame. It is we who have failed to set the record straight, who have attempted to bribe and bait them into staying in the church. It is we who have tried to spoon feed them and sugarcoat the gospel. We shall sleep on as the Bible says, as “dumb dogs” that “can not bark.” We cannot continue to borrow and borrow and copy and copy. Go back to the Record and let the Record interpret the Record and let us hear the straight truth. Let it cut. Let us have it unadulterated, without philosophy.

Can God bless what He has cursed? I ask it in all sincerity, can He?

Education Advisory Committee Recommendation on Baptism of Children

The following action taken by the 1973 Education Advisory Committee demonstrates a real concern among the teachers about baptismal practices concerning Adventist boys and girls. Believing that our pastors everywhere need to be concerned with this problem, we present their recommendation in the form it came from this committee:

As educators we are vitally concerned with the spiritual growth of our students and endeavor to help them assume responsibility for choosing to express their commitment to the church through baptism. We recognize this as the joint responsibility of the home, church, and school. We are concerned, however, about tendency to baptize elementary school children before they are aware of the significance of this sacred rite. We, therefore, recommend the following:

1. That there be close cooperation between the pastors and teachers in encouraging, counseling, and preparing the students for baptism.

2. That plans to baptize the students be considered in counsel with parents and others who know the youth well enough to concen on their readiness.

3. That there be no undue influence in the decision of the students through the pressure of time and goals sometimes associated with evangelistic campaigns. Baptismal plans be a fully integrated part of an on-going program in the church and school.

4. That the students express a willing and observable response to the spiritual instruction guidance.

5. That the students give evidence through proper administration that they understand and interpret at their level of understanding the fundamentals of their faith.

6. That after Baptism definite plans be followed by the church and school which will encourage the continuous spiritual development of the students and which will integrate them into the activities of the church.
Evangelism is in the spotlight again; in churches and on college campuses alike Christians are asking how they can be more effective in winning men and women to Christ.

Few men in this generation have been as effective as Dr. Francis A. Schaeffer, well-known author and Christian apologist, noted for his ministry with youth in L'Abri, Switzerland.

We invite you to examine his answers to some very profound questions.

Dr. Schaeffer, what's really basic for doing an effective job of evangelism?

Well, it seems to me that the whole question of evangelism centers in God and the kind of a God we have. We must begin with the realization that God is a personal God, a phrase that I use so often: He is there—the God who is there. He must be objectively there. He cannot be a projection of our minds.

After we see that He is objectively there, then we must see that He has a character; He is holy. For example, He cannot be characterless like the Eastern gods who contain everything. Then cruelty would be equal to non-cruelty, morals as morals would be meaningless, and social justice would be meaningless. Evangelism would be meaningless too. It would be simple proselytizing.

The third key is our view of man. In order for evangelism to be meaningful we have to believe that man is worthwhile, great. The one thing that makes man really great is that he was made in the image of God. But then we must ask, where did the flaw in man come in? . . . There must have been a true space-time fall or evangelism becomes a piece of theater.

Because there is a God who is holy, man can be judged to have genuine guilt, not just sociological or psychological guilt feelings. Man's guilt is rooted not in some programmed flaw or in metaphysical smallness, but in a rebellion against the God who is there.

You talk about real guilt, an objective personal God, the Fall, the devil, holiness. These ideas are very foreign to most people today. How do we communicate this gospel to modern man?
Moody and Sankey, working shortly before 1900, could come right in on the subject of salvation because they were talking to people who at least had a memory of Christian content. Therefore they didn’t need to lay a groundwork of a personal God and a God with a character. They could use the word God and everyone knew they meant the Judeo-Christian God.

But we often function as if the consensus around us were still the same as it was in Moody’s day, and that is a mistake. With most people today I practically never start with how to be saved. I start with a God who is there. If God is not there, then salvation is just another trick, just another way to get high, like grass.

But surely people today realize their lostness. Why then should salvation be a meaningless word?

Moody was a wise man. Suppose that instead of preaching in Liverpool and London just before 1900, he had felt the call to go to Africa and preach to the pygmies. He never would have preached 45 minutes and given an invitation. There would not have been enough base. Most people in the twentieth century are much closer to the pygmies in their basic understanding of God than they are to the conceptions of the people of Liverpool in 1890. But evangelicals have not understood that. We have fallen so far behind intellectually that we do not understand how differently twentieth-century man thinks.

What do we say to non-Christians about incidents like Joshua’s slaughter of the Canaanites? In evangelizing modern men can we proclaim the judgment of God?

I think we must proclaim the judgment of God. What modern men don’t realize is that if God is going to be holy, He has to judge. God can’t be a holy God if His standard for a passing grade is low; the passing grade has to be 100 per cent. Otherwise we have no absolutes to evaluate anything by, everything is relative, and God is caught in the web of the relative. God judged by the Flood. He judged at Sodom and Gomorrah, He judged by Joshua’s sword. He will judge in the final judgment.

But, having said that, I think we must be very, very careful. God has two simultaneous facets to His character: holiness and love. I stress the fact that after we are Christians we have only one calling and not a dozen. I don’t care whether we are working in evangelism or race relations or social justice, our one calling is to proclaim and exhibit the existence and then the holiness and love of the God who is there.

One of the most touching and beautiful verses in the Bible, but yet one of the most terrifying, is the one in the book of Revelation where it speaks of the wrath of the Lamb. Every time I read that, I could cry. Here is the One who came so that no individual need know the wrath of God, and He is going to be the judge of the world.

So I see no antithesis between love and judgment, and I think we have to emphasize both.

How can we reconcile God’s love and justice in our proclamation?

A number of years ago it dawned on me that in the flesh you can proclaim the judgment of God and it comes out sounding only like hardness; and in the flesh you can proclaim the love of God and it sounds like compromise. But what you can’t do in the flesh is proclaim both simultaneously. It is a thing that we have to look to Christ to bring forth through us. When we open the Bible, it thunders at both of us—speaker as well as listener. That is the key to the whole thing.

Many people reject evangelicalism not really because of the concept of judgment, but because many of the proclaimers seem to be building themselves up by walking on others. Biblical orthodoxy without compassion is surely the ugliest thing in the world.

Are there other dangers we need to watch out for in evangelism?

Another danger would be seeing evangelism as isolated from all that follows true evangelism. In an awful lot of mission work and evangelism the only goal is to see the soul go to heaven—period. They never go any further than “soul saving” and a very narrow view of spirituality: so many hours spent in Bible reading or so many hours spent in prayer and observance of a list of taboos.

Of course evangelicals have taught that Christianity has implications for the present, but they have often acted as if they only cared about seeing the soul in heaven. Of course people have different callings, and we must not throw stones at each other just because we have different callings. Some people are called to put more emphasis on the gateway into salvation and others on sociological or cultural results. There is no question about the propriety of these diverse emphases, but everyone must have some of each.

Even in the presentation of Christianity to a nonbeliever we must integrate very carefully some concept of where it leads. If you invite a person to accept Christ as Saviour without giving him some idea of Christ’s warning of the man building the tower, I think there can easily be an element of dishonesty. (“Which of you, desiring to build a tower, does not first sit down and count the cost, whether he had enough to complete it?” Luke 14:28, R.S.V.). We talk a great deal about becoming a Christian but not much at all about what the work of Christ should mean in my present life.
after I am a Christian.

On the other hand, I do not think anyone ought to be so interested in the intellectual and cultural results of Christianity that he never feels and practices any compassion for lost souls.

What are the implications for social justice in a full understanding of the gospel?

In his book *The Plague*, Camus pictures rats bringing the plague into Oran. Camus himself is the man and the plague is the dilemma of humanity. As he sees it, he has either to unite with the doctor and fight the plague, in which case he will be fighting God; or, on the other hand, he has to join with the priest and not perform any humanitarian action, and thereby avoid fighting God.

The Christian position is contrasted with this. We understand that the plague is in the world not because God put it there but because of the Fall. When Jesus was standing in front of the tomb of Lazarus, He claimed to be God, and yet the Greek makes it very clear that He was angry as well as crying. Claiming to be God, He was not angry at Himself. His anger was directed at the plague of evil and death.

I put an emphasis on Camus because I think it is crucial in this generation for people to understand that Christians have a foundation for social justice. The existentialists do not.

Why then do evangelicals have such a poor record?

When thinking of our lack of activity in the area of social justice, I sometimes wonder if it is not engendered by the fact that we do not really believe in the abnormality of the present condition of the world. But if God did not make the world this way, then we have a basis for fighting social injustice that Camus, liberal theologians, and modern man do not have.

We must remember that we are the ones, and the only ones, who have a strong enough basis for belief in the unity of the human race. We would fight the liberal like mad who says that everyone does not come from Adam, yet our record on race relations isn't consistent with our belief.

Man is one kind, one flesh, one blood. Jesus stresses this tremendously in the Good Samaritan story. All men are my neighbors. I must stress my responsibility as a neighbor to all men or I am not stressing the love of God with the holiness of God.

I am increasingly moved by the stress in the Bible on the fact that the early church was a community which included everything, even material needs. I love the church at Antioch. There you had everything the church was meant to be. In the church was a man called Niger, who certainly must have been black. There were slaves, and on the other end of the social spectrum you had Herod's foster brother. This certainly was remarkable.

The phrase “Love is the final apologetic” is yours. Could you expand on that?

What I really said is that observable love towards all true Christians is the final apologetic. That is derived from two statements of Christ both of which really shake me. The first, from John 13, states that if the world does not see true love among Christians they have a right to conclude that we are not His disciples.

The second statement, from John 17, is that unless there is an observable oneness among Christians, the world has the right to conclude that the Father did not send the Son. This does not mean necessarily an organizational oneness, but it is talking about love which would be observable by the world.

Now surely this has something to say about racial justice. As a church we have been very poor at this. If I do not show a practical oneness with a Christian of a different color or educational or social level, then I think Christ has told us what the world's conclusion will be. Either people will say we are not Christians, or they will come to the more horrible conclusion that Christianity is not true.

How can our life in the churches exemplify this love?

I don't think a church is a real church unless it is a practicing community. First, it has to be doctrinally right, and then there has to be community. Every Christian community ought to be a demonstration that the alienations among men, not just of color but of every kind, can be healed on the basis of our understanding: (1) that the infinite-personal God exists; (2) that He is both holiness and love; (3) that He has created us in His own image and that we come from one source; and (4) that once we are redeemed we are in one body and are brothers in Christ.

The alienation that the Christian can and must respond to is threefold. First, there is the alienation from God. This demands justification before God and then an experiential and existential living in the reality of God. The second alienation is psychological, the alienation from myself. Living together in a Christian community ought to be a therapeutic situation where we help each other. The alienations of society are the third category. The Christian community should show that because we come from one source and have one salvation, secondary things do not divide us whether in theory or in practice.

The world ought to be able to look at us and see something of the healing of all these alienations. Without this all forms of apologetics and evangelism are insufficient.
INCREASING emphasis is being placed upon prophecy in the current charismatic movement. Ecstatic "prophesying"—brief outbursts of praise or advice in a known language—is coming to be widely accepted as a manifestation of the New Testament gift of prophecy.

The New Testament church was a continuation of the religious community of Israel, and the concepts of "prophet" and "prophesying" carried over into the early church with little change, with the possible exception of increase in activity. In the intertestament period there had been no manifestation of the gift (1 Maccabees 4:46; 9:27; 14:41), but both the Baptist (Matt. 14:5; Luke 20:6) and Jesus (Matt. 21:11, 46; Luke 7:16; 24:19; John 7:52) were by a very large number of their hearers accepted as prophets, and beginning with Zacharias, Simeon, and Anna at the time of the birth of Christ, there are many, such as Agabus (Acts 11:27, 28), Barnabas, Simeon, Lucius, Manaen (Acts 13:1), Judas, Silas (Acts 15:32), Philip's daughters (Acts 21:9), and the apostles John (Rev. 10:10; 22:9) and Paul (2 Cor. 12:1-7; Eph. 3:3-6) who are specifically mentioned or recognized in the New Testament records as prophets.

The word "prophet" occurs about 150 times in the New Testament. As these words are applied equally and without distinction to gifted persons in both Old and New Testament times, before and after Pentecost, there appears to be no ground for considering them to refer to different activities. An examination of the actual evidence confirms this continuity of meaning, and makes it clear that Paul's tactful discussion of the irregularities in the Corinthian congregation has led some to a lower concept of prophesying in the same way as it has led some to a confused concept of the New Testament gift of tongues.

In the New Testament records the apostles are on more than one occasion bracketed with the Old Testament prophets (Eph. 2:20; 2 Peter 3:2). And they are similarly specially bracketed with the prophets of New Testament times (Eph. 3:5). The gift of prophecy was considered as second only to the gift of apostleship (1 Cor. 12:28, 29; Eph. 4:11), which often included prophesying (Acts 5:1-4; 2 Cor. 12:1-7; Rev. 10:10; 21:9). Bible prophesying was no minor activity, and deserves careful examination to determine its nature and mode of operation.

The Bible Prophet

The root meaning of נבון (prophet), "one who speaks for" another, is a natural basis for the classical meaning "an interpreter of the will of a god." While it is by no means true that classical Greek always provides precise expression for Hebrew meanings, in this instance it is excellent. Exodus 7:1, 2 illustrates this well: Aaron was Moses' "prophet" in the same way as Moses was the prophet of Jehovah. And Jesus of Nazareth was that "Prophet" foretold by Moses (Deut. 18:15; John 7:40) because like Moses He received instruction from God, which He relayed to the people and frequently repeated to them (Deut. 18:16-19; John 8:26-28).

Because the Hebrew prophets and the great New Testament writers were pre-eminently expositors of the will of God, it became popular two generations ago to define prophesying entirely by the accepted meaning of נבון (speaking for God, interpreting His will to others, publicly expounding or preaching His words) and tacitly to limit New Testament prophesying to mere "preaching."

On the other hand, in the Hebrew Old Testament the customary words for prophet and "prophesying" are נב and נבב, apparently from a root meaning "to flow forth." On this basis some Old Testament scholars have long tended to define the act of prophesying as a kind of frenzied speech similar to that found among heathen peoples.

In contemporary charismatic circles prophesying is more and more being considered as an immediate inspiration flowing out in
of stream of unpremeditated ideas and words.

But going beyond mere word study to consider the reported experience of the Bible prophets, it is evident that prophesying is an experience involving much more of the divine element than either expository preaching or ecstatic utterance. The exposition is usually not so much the result of study of the written Word as of apprehension of the directly revealed will of God.

In support of this it may be noted that although the prophet Daniel had carefully studied the word of the Lord given to Jeremiah, he was at a loss to understand the divine will until he had himself received a direct revelation (Dan. 9:1-3, 21-23; 10:1).

The apostle Paul similarly distinguishes between his knowledge due to application and that due to revelation (Gal. 1:14-16; Eph. 3:3-5). The utterance of prophecy is usually not so much the result of an overwhelming supernatural impulse as of the thoughtful digestion of ideas supernaturally conveyed to the intellect by means of visual or verbal symbols given some time previous to the utterance.

The rather detailed accounts of their experiences given by Jeremiah and Ezekiel make it clear that their "prophesying" consisted of measured utterances of their own words, describing what they had seen and heard in previous visions.

Jeremiah was told "to prophesy" at the eastern gate of the city (Jer. 19:2, 14). The message had been given him beforehand (verses 1-13). Later he summarized this message in the court of the Temple. This repetition is also called prophesying (verses 14, 15; chap. 20:1). Similar instances may be found by comparing Jeremiah 25:30 with verses 1-33 and Jeremiah 26:12 with verses 1-16.

Like the Old Testament Jeremiah who had prophesied the same things over and over for twenty-three years, the New Testament Paul indicates that he had been repeating certain truths for nineteen years, since they were first given him by revelation (Jer. 25:1-3; Eph. 3:1-5; 2 Cor. 12:1-7), allowing five years between the second letter to Corinth and the Ephesian Epistle.

In Ezekiel, where naba is used thirty times, the prophet says he was given his words beforehand. Note the repeated formula, "Son of man, prophesy, and say, Thus saith the Lord . . ." (Eze. 6:2, 3; 13:2, 3; 13:17, 18; 21:2, 3; 21:9; 21:28; 25:2, 3; 28:21, 22; 29:2, 3; 30:2; 34:2; 35:2, 3; 36:2, 3; 38:2, 3; 38:14; 39:1). In other words, the prophet is not usually inspired to pour out a flow of unpremeditated words, but thoughtfully presents, perhaps for years, the messages given him in vision.

All this gives point to the dictum of Amos, "The Lord God hath spoken, who can but prophesy?" (Amos 3:8), and also makes more full of meaning the words of the Lord concerning true prophets and false: "If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak to him in a dream" (Num. 12:6). "I am against them that prophesy false dreams" (Jer. 23:32). "I have not spoken to them, yet they prophesied" (verse 21).

Thus when Peter says the prediction of Joel finds fulfillment in the Christian church, we are led to conclude that when the Holy Spirit is truly poured out on His people in the gift of prophecy they will deliver messages based upon information given them in inspired visions, and not as a rule stand up and speak out something that comes to them on the spur of the moment (Acts 2:17, 18).

**Inspired Speech**

It is true that there is an immediate inspiration of the prophet at the moment of speech, for when "prophecy" came "holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21), but this is not the whole or even the chief part of their inspiration. Only in exceptional instances were the prophets ever moved to say things they had not previously come to understand from instruction given them.

The few examples of such immediate inspiration would include the Baptist, who had received previous information about the identity and mission of Christ and had been given a sign by which to recognize Him (John 1:26-34), but who apparently had never thought of Him as "the Lamb of God" until these words came to him as he spoke (The Desire of Ages, p. 112). In the same way the aged Simeon, who knew from previous revelations that he would live to see the Lord's Messiah, and had come to the Temple under the inward impression of the Spirit, may have prophesied under immediate inspiration when he spoke words of blessing to Joseph and Mary (Luke 2:25-35; The Desire of Ages, p. 55).

Zacharias, the father of the Baptist, may seem to be another instance, but he had long months of doubtfulness in which to ponder the revelation that had been made to him in the Temple. These thoughts were doubtless the basis of the inspired "prophecy" he made concerning his son's mission when his tongue was loosed and the Holy Spirit rested upon him (Luke 1:67-79; The Desire of Ages, p. 100). But the Hebrew couplets in which his "prophecy" was couched, like the song of Moses at the Red Sea, the benedictory curses of Balaam, and the Psalms of David, reveal the conscious care with which they moulded into suitable literary form the truths that had been revealed to them.

With Zacharias as with "the sweet psalmist of Israel" when he
said, "the Spirit of the Lord spake by me, and his word was in my tongue" (2 Sam. 23:1, 2), it must be true that God selected the topic and moved him to compose, but it must not be supposed that the vocabulary, sentence structure, and metrical variations were the work of the Holy Spirit. The blessings of Zacharias and the Psalms of David are the Word of God, but they are not the words of God.

Similarly, in the metrical parables of Balaam and in John's elaborately structured book of Revelation, the prophet "saw the vision of the Almighty" and "bare record of the word of God... and of all things that he saw" while "in the Spirit" (Num. 24:2, 4; Rev. 1:2, 10). Both of these prophets in part repeat the precise words given them to speak (Num. 23:5, 16; Rev. 2:1, 8, 12, 18), but they also passed on to us in their own words a great deal that had been shown to them of the history of God's people down to the close of time (Patriarchs and Prophets, p. 447; The Acts of the Apostles, p. 571).

In those few instances where not only the guidance to speak but also an actual revelation came at the very time of speaking, it seems usually to have come as an addition to or completion of revelations previously given. This may have been true of Balaam's third message. It was true of Simon's blessing, and of John the Baptist's designation of Jesus as "the Lamb of God." It seems also to have been the case when Lot's wife looked back and her eyes were turned to salt (Gen. 19:26). Often and anxiously he had thought of their future. . . . Now as his children waited to receive his last blessing, the Spirit of Inspiration rested upon him, and before him in prophetic vision the future of his descendants was unfolded."—Patriarchs and Prophets, p. 35.

Thus when Paul writes to the Corinthians and urges those who prophesy to keep their desire to speak under strict control, although he does seem to imply that a revelation might occur while the prophet is seated in meeting, his instructions make it very clear that he takes it for granted, as in his own experience (Eph. 3:3-6; 2 Cor. 12:1-8), that revelation and prophesying are not concomitant, arising and flowing out at once, but that the revelation comes first, and the prophesying is entirely under the control of the prophet and can be framed into words at such place and time as seems appropriate (1 Cor. 14:29-33).

**Singing in the Spirit**

According to both the Old and New Testaments, "prophesying" could also include singing in the Spirit. The song of Moses was not only composed in Hebrew poetic meter, it was sung. Many of the psalms of David were deliberately composed to be sung and accompanied by instrumental music. Twenty-four groups of singers and musicians came on duty at the Temple twice a year for one week each. And both the choir of singers and the orchestra of instrumentalists under the direction of Asaph, Heman, Jeduthun, and their successors "prophesied" (naba) when they gave these renderings of the inspired songs of David and Asaph (1 Chron. 25:1-3). A generation earlier in the schools established by Samuel "the Spirit of God was manifested in prophecy and sacred song."—Patriarchs and Prophets, p. 594. Among the earnest-minded students in these schools singing together was one of the ways they prophesied. It evidently had not previously been to the liking of Saul to join in the hymn singing of these more religious young men. But like young people converted today, the complete inward change of attitude produced by the Holy Spirit led him to join heartily in their songs of praise as well as to speak out his new sentiments (1 Sam. 10:5, 6, 10, 11; Patriarchs and Prophets, p. 610).

In the eager enthusiasm of the Corinthian congregation "every one" had "a psalm" or "a doctrine" or "a tongue" or "a revelation" (1 Cor. 14:26). What a Christian congregation to belong to! Apparently, everyone took as active a part as possible. They composed and sang psalms and prophesied in accordance with the revelations they had been given.

The situation in Corinth needed controlling, for obviously there was some exhibitionism, and some strange elements were creeping in, but amidst the childish and the counterfeit there seems to have been the genuine manifestation of the spirit of prophecy (1 Cor. 14:19-23; 12:1-3). The Holy Spirit was guiding them into all truth (John 16:13). The members had a living connection with heaven. They received revelations edifying to the church or helpful to individuals (1 Cor. 14:3, 4, 23, 24). But their words of knowledge were not expressed in mindless crooning or in impulsive outbursts. In poetry and prose these members prophesied one to another in speech and song.

Because in giving his counsel to the Corinthians, Paul mentions "singing with the spirit," some today have added to ecstatic tongues not only ecstatic prophesying but also ecstatic singing and even ecstatic laughter, the one a simultaneous congregational crooning without words, the other an uncontrolled fit of loud laughter that suddenly comes upon one. These exercises are called "singing in the spirit" and "laughing in the Spirit." But here again is a conscious modeling of experience after what is supposed to have happened at Corinth. Actually, there is no evidence at all to sustain their exercises, except that Paul, in seeking to persuade the Corinthians to conduct their meetings in an edifying way remarks that whether they speak or sing, pray, or praise, they should do it so as to be understood (verses 12-19).

How then shall we define or describe Bible prophesying? According to the large number of examples we have in the Sacred Word, prophesying is the solemn delivery to others of a message directly given by God. This message comes to the prophet by inward revelation, usually in a vision or divinely given dream, often in the form of scenes and symbols, sometimes in a specific verbal communication. And the prophet, as occasion offers, often on several occasions and in varied remarks, delivers his understanding of the revealed will of God in whatever literary form is suited to his own capability and the effective conveying of the message.
IN PART one of this series, it was pointed out that those who question the evolutionary account use the same tree figure to demonstrate the classification of plants and animals as evolutionists do. However, they call it a “taxonomic tree” rather than a “phylogenetic tree” and use it for displaying similarities, but not for demonstrating lines of development.

Recently it has been claimed that biochemical studies of living animals support the hypothesis of an evolutionary origin of the twigs on the tree. Protein sequences are especially used to support this concept. Generally speaking, protein sequence differences are greater between animals that are far apart on the tree of life than those that are relatively close together. This information by itself, however, does nothing more than merely confirm that the animals are different and that conditions under which their enzymes operate are different. It says nothing about how they became different. The facts are consistent with both the evolutionary and the creationist models.

**Evolutionary Pathways**

Examination of the way in which amino-acid sequences of particular proteins differ from one species to another had led some scientists to postulate the kind of sequences their ancestors may have had. It is possible to work out the number of mutations that convert the sequence of one protein into another. (It is rather like a word game in which one word is transformed into another by changing one letter at a time.)

Knowing the “minimum mutation distances” between a group of animals for some specified protein, it is straightforward to produce a diagram connecting these species together by lines whose lengths are proportional to the “mutation distances.” By assuming that the organisms evolved from a common ancestor, and that the mutations responsible occurred at a constant rate, the diagram becomes a phylogenetic tree, and the point in the middle of the longest line that can be drawn connecting any two species can be called the “point of earliest time.” Figure 1 is such a tree, postulated for the evolution of the hemoglobins. Biochemists have expressed satisfaction that the trees for these proteins and others are similar in pattern to those constructed from comparisons of fossils.¹

Enough has been said already to make it clear that such evidence would only be useful for confirming the evolutionary hypothesis if it were reasonably clear already that evolution had occurred. In fact, although protein sequences do indicate the nature of the changes that must have occurred if evolution took place, they still give no better answer to the question Did evolution occur? than information from comparisons of living animals (with their “missing ancestors”) or from sequences of fossils (with “missing links,” as well as “missing ancestors”).

**Differences Too Great**

Two further points remain for comment. What we now know about hemoglobins and other proteins whose amino-acid sequences have been compared in different species requires each of them to be viewed as a complex and delicate piece of machinery, responding to the constraints and restraints of the vast number of other enzymes and metabolites (and waste products and poisons!) simultaneously active in the cell. The amino acids in every part of the protein contribute in one way or another to the fitness of the organism, and there is every reason to believe that they have been acted upon by natural selection. But are proteins the key to the origin of species in the manner that evolutionists claim? The fact that a protein, made up as a protein should be, will evolve into another protein, just by the chance adding or subtracting one amino acid, cannot be taken as evidence that evolution has actually occurred. Evolutionary change is a much more complex and subtle process. ¹

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Eric A. Magnusson is president of Avondale College in Australia.
Differences in amino acid sequences of hemoglobins from various species permit the animals to be placed in a tree diagram above a hypothetical common ancestor. Interpretation of such diagrams as evidence for descent is based on the hypothesis that the pathways in the diagrams may actually be traversed by the natural selection of mutations, but biochemical evidence about protein function is against this.

or another to the diverse and detailed interplay of functions that it performs, and it is incredible that mutations affecting them could produce an actual advantage of the kind demanded by the mutation/selection theory of evolution. Each protein used by a species is finely adapted to its own way of life, internal and external, and the differences between the species are too great to be stepped by mutations without disaster for the species.

A cursory description of the structure and function of hemoglobin is evidence in favor of the uniqueness of the form of the protein found in each important taxonomic group. The protein consists of four subunits of the kind illustrated in figure 2, and although the molecular weight of 64,000 seems large for the transport of only four molecules of oxygen (molecular weight 128) it is clear that every part of each of the four chains is intimately involved in the task. Widely separated portions of the chains have vital effects on the ability of the iron atom to attach oxygen and release it to the tissues without being oxidized itself. Oxygen release and uptake is finely controlled by the interaction between the four subunits and depends on subtle contacts among 380 different atoms from 106 different amino acids; the design makes the molecule a scavenger for oxygen in the lungs, but allows it to release oxygen easily to the tissues.

Other external amino acids in the molecule respond to excessive oxygen demand by a special kind of molecular “flip”; the design of the rest of the molecule allows this movement to produce concerted changes in position of a whole set of other amino acids and, ultimately, in the iron atom, facilitating the release of the oxygen molecule attached to it. Still other parts of the molecule are designed to attach carbon dioxide, the combustion product of active cells, and return it to the lungs for exhalation. Since every one of these functions must be...

FIGURE 1
Differences in amino acid sequences of hemoglobins from various species permit the animals to be placed in a tree diagram above a hypothetical common ancestor. Interpretation of such diagrams as evidence for descent is based on the hypothesis that the pathways in the diagrams may actually be traversed by the natural selection of mutations, but biochemical evidence about protein function is against this.

FIGURE 2
The sequence of 150-odd amino acids in each of the four chains of hemoglobin produces a folded protein capable of transporting oxygen from lungs and releasing it to the tissues. The exterior amino acids carry side chains that solubilize the protein in its aqueous environment; the interior hydrophobic groups maintain the folding and provide the ideal environment to prevent oxidation of the protein by oxygen during transport. Other groups hold the heme group (the iron atom of the heme is shown bold) in precise position, but the design of the protein permits it to be moved to release oxygen more easily when the acidity is high, when carbon dioxide is present, when oxygen is being rapidly used, and when certain other molecules are present. These responses depend on unique sequences of amino acids for each kind of animal.
properly adapted to the unique requirements of the internal and external environment of each species, it is quite difficult to envisage the step-by-step development of one hemoglobin from another without serious loss of function on the way.

The study of hemoglobin abnormalities is pertinent at this point. Improved methods of treatment for inherited blood diseases caused by mutations affecting hemoglobin allow people to survive who once would have died; sequence studies on their hemoglobins readily reveal the sites of the mutations in the protein chains. Over a hundred abnormal hemoglobins have now been identified, with "sickle cell anemia" the best known. The effects are less serious in the case of "conservative mutations," where substitution occurs between amino acids of very similar properties, but they are serious enough to indicate that every amino acid has a contribution to make to the critical function of the protein. If abnormal hemoglobins are any guide, it seems impossible to account for the hemoglobins of different species by means of mutations. The mutations produce disabilities, but no observable selective advantage.**

**Conclusion**

Protein-sequence studies confirm the long-standing observation of creationists that the evidence for evolution is restricted to minor modifications in structures and functions that have always existed. Whatever can be concluded about the differences between hemoglobins of different vertebrates, the molecule is readily recognized as hemoglobin in each case. No evidence from protein sequences about the origin of oxygen transport or of any of its elaborations has yet been found. The same is true of all other proteins studied. And the reason is clear. Unique sequences of amino acids capable of operating within such close tolerances could not possibly originate by the mechanism of mutation/selection have been published recently: F. B. Salisbury, Nature, 224:342, 343, 1969; L. M. Spetner, Nature, 226: 753, 754 (1970); B. Clarke, Science, 168: 1009 (1970).

The well-known "advantage" of resistance to malaria that accompanies the disadvantages of Hemoglobin S (sickle-cell hemoglobin) is no exception to this pronouncement. Mutations may well penetrate a population in accordance with the well-established theory of natural selection, but this is micro-evolution; real innovation is something different.

Rather technical discussions presenting the enormous odds against the evolution of proteins by the mechanism of mutation/selection have recently been strongly affirmed by scientists in controversy over a suggestion that most amino acids in proteins are selectively neutral. See: K. W. Lanks and F. D. Kitchin, Nature, 226: 754 (1970); B. Clarke, Science, 168: 1009 (1970).

1 The importance of each amino acid in a protein sequence, though not the implausibility of obtaining advantage by mutating them, has recently been strongly affirmed by scientists in controversy over a suggestion that most amino acids in proteins are selectively neutral. See: K. W. Lanks and F. D. Kitchin, Nature, 226: 754 (1970); B. Clarke, Science, 168: 1009 (1970).

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**Concluded**
THE notion that music has moral or spiritual significance is certainly not a late-nineteenth-century concept originating with radical revivalists or mystics. The power of music has been a source of interest and speculation by many kinds of people through the ages. Ancient philosophers and scientists such as Pythagoras and Plato were suspicious of and awed by its potential. It has been said, "Even music may be intoxicating, such apparently slight causes destroyed Greece and Rome and will destroy England and America." Seventh-day Adventists not only have been interested in and concerned about the power of music, but have the most compelling reason to investigate its influence—the possibility of eternal consequences.

In our last article we examined some of the scientific evidence of the mental and physical effects of music on the individual; now let us discuss the ethical, moral, and spiritual implications based on this information. There is another kind of evidence, which, though not tested in the science laboratory, has been clearly identified by historians, sociologists, psychiatrists, and musicians, which has been validated in the laboratory of life's experience.

Music and Morality

Does music, apart from textual content, contain a "message"? Is there more than the association with immorality that influences the attitudes and behavior of the participant? This question has been avoided by some, simplified by others, dismissed by many, but on the other hand has received serious consideration by many others.

There is widespread recognition that within music there is something symbolic of man's life experience. Indeed, there seems to be music to match any mood or activity in which one can be involved. The philosopher Susanne Langer states that in all cultures there is evidence that man has always valued aesthetic activity and has always sought to symbolize these experiences in some communicable form. Recognizing that man accomplished this through music, Soibelman concluded that "human behavior is related to the symbol inherent in musical sounds." 1 "The therapeutic principle of music," says Altshuler, "rests upon close affinity between the human organism and rhythm as well as upon symbolism inherent in musical sounds." 2

Created in the image of God, man was endowed with many divine attributes. He was created perfect, capable of the most lofty thoughts, aspirations, and emotions. But as a fallen being he has often behaved more like one of the four-footed beasts he was appointed to control. As man sought to symbolize his experiences he naturally included those inimical to the character of Christ. It is the symbolic musical representation of the sinful nature of man that we must recognize as having immoral content. Now sin in any form is often difficult to explain, because we are dealing with spiritual truth and this is spiritually discerned (1 Cor. 2:13, 14). How much more difficult it is to ex-

H. Lloyd Leno is presently an associate professor of music at Walla Walla College.

H. Lloyd Leno
plain or discuss truth and error in its most abstract form!

Sometimes answers to difficult questions are found in such obvious places we are apt to overlook them. Such is the case with music and morality. A great deal can and must be learned from observing not only the music in its natural habitat but also the performers and the consumers. Some would object to a consideration of association as evidence of musical meaning and influence, but we cannot ignore the fact that man tends to be very pragmatic in his behavior. He is inventive and selective. He uses that which best suits his purposes. This is a reason for the close affinity of certain kinds of music with certain activity. It cannot be mere coincidence.

Recently the Blue Cross Insurance Company issued a study of the youth scene in America entitled Adolescence for Adults. Believing that "public health education starts with understanding," Blue Cross commissioned a group of sociologists, psychologists, and writers from various educational institutions to make an in-depth study of the youth culture, its philosophy, mores, and morals. The analysis of the musical scene entitled "Songs of the Hang-Loose Ethic" begins with this provocative statement:

"Popular music has troubled Americans ever since the turn of the century when ragtime and jazz first began to evolve and be played in the off-limits of Southern and Eastern cities. From its inception, it was colored with some of the ill repute of the peoples from which it sprang . . . and ever since . . . many people have worried over the vulgarizing and immoralizing influences of the wild new music." 3

History bears out the accuracy of this statement with one exception, the dating of ragtime. According to the black music historian, Eileen Southern, piano ragtime developed during the years 1865 to 1875. Minstrel shows (vaudeville theater) also emerged at this time. Significantly, it was during these years that Ellen G. White first warned the church against theater and dance music that would excite certain organs of the body and would allow Satan to gain access to the mind. 4 Around 1896 she saw in vision a party and a keyboard performance that had an "abundance of enthusiasm, and a kind of inspiration; but the joy was such as Satan only is able to create." This enthusiasm she declared, "prepares the participants for unholy thought and action." 5

According to Southern, "the fusion of blues and ragtime with the brass-band and syncopated dance music resulted in the music called jazz." 6 Descriptive names for functional music are common and the etymology of the name jazz is doubtless significant. Many of the ingredients of jazz, as well as jazz itself, were so closely associated with the immoral subculture of which jazz was a part that it was only natural that a term with this connotation should be chosen.

Webster's New World Dictionary is more explicit. "Jazz [Creole patois jass, sexual term applied to Congo dances (New Orleans); present use from Chicago, c. 1914, but? from earlier similar use in the vice district of New Orleans]."

Borrough confirms that jass was a "four-letter word" common in New Orleans brothels.7 Later it became a common slang expression for sexual intercourse in many parts of the United States.

Some have attempted to equate the entire popular jazz-rock musical scene with folk music. Some folk-type elements such as the field hollers, work songs, and spirituals were among the elements that contributed to jazz, but the result was not more folk music. Jazz has no parallel anywhere in the world. It is a distinctive musical manifestation whose style and development bear no resemblance to any body of folk literature anywhere. This and its universality is affirmed by Southern. "The black musician has created an entirely new music—in a style peculiarly Afro-American—that today spreads its influence over the entire world." 8 The success of the many State Department tours of jazz groups to all parts of the world is convincing evidence of the universal appeal of jazz. The eminent music therapist Gaston recognized the influence of dance music when he observed, "During a dance, a man and woman who have just met put their arms around each other in an intimacy that would never be tolerated by the two, or the public, but is acceptable in the dance as long as the music continues." 9

Jazz (also known as Afro-American music) continued as an integral part of the entertainment world and was readily accepted in all economic levels of society. It evolved and changed with the social climate and created a lucrative industry largely financed and disseminated by the white business establishment. However, even though new styles emerged, the old ones continued to be used. A sequence of styles followed in this order: Dixieland jazz (New Orleans, then Chicago), boogie woogie, swing (various styles and tempos), be-bop, cool jazz, rhythm and blues, funky, soul, and then in the late 50's the emergence of rock and roll. Again, a new form of music needed an appropriate title. It was supplied by a flamboyant disc jockey, Allan Freed, who christened the new music "rock and roll," an expression for sexual intercourse he picked up from the ghetto. 10

It should not be surprising then that the Blue Cross report should analyze the meaning of rock and roll in this way:

"Taken as a whole, the new music embodies two messages: 'Come Swing with me.' The crooning invitation to romance that was the mainstay of popular music during the 30's and 40's and the essence of rock and roll in the 50's, has become more a direct invitation to dance the dance of life. This invitation—expressed in so many songs by the shout 'c'mon'—is sometimes aimed specifically at a possible sex partner and is a thinly disguised proposition.

"Many parents and others are concerned that the music may be
too suggestive, downright sexually arousing for young people listening and dancing to the sounds and lyrics. Many who are real believers in the new music would rather not defend themselves against such positions for, it is their feeling, the notes and words are accurate presentations of their attitudes and emotions. As for those who claim that the music replaces intimate sexual relations by providing mass scenes of rhythmic orgasms, they respond, 'Look again. . . And, while you're at it, look at your own generation's music and the inhibitions it covered up.'”

Many people, including psychiatrists and sociologists, recognize the sensual implication of the rhythm of rock music even if they are unconcerned about the moral values involved. “Most sociologists, who take this sort of thing seriously, agree that the sensuality of rock and roll is 'safe sex.' . . . These dances,” says Harvard Psychiatrist Philip Solomon, ‘are outlets for restlessness, for unexpressed and sublimated sex desires. This is quite healthy.’”

Others, however are concerned. “The highly sensual implications of big-beat dancing have some psychiatrists worried. Says one: 'It's sick sex turned into a spectator sport.'” Dr. Matterson, head of the Adolescent Out-Patient Clinic at Payne-Whitney Psychiatric Clinic, adds: “The music is not only a physical outlet, but, in a way, a kind of sexual expression. The beat has genuine sexual implications, and affords one means to work out their feelings.”

How does this music affect young people? David Wilkerson, author of The Cross and the Switchblade, recorded this interview with a young man who explained how rock music influenced him in his early and mid teens: “It's completely riotous and uninhibited and you can't help but let yourself go. Just a 'rock out,' so to speak. . . Sometimes I would dance in front of a mirror and work out all kinds of contortions and movements. I found myself getting deep into the music.”

Frank Garlock, chairman of the music theory department of Bob Jones University and director of brass ensembles, has lectured extensively in schools and clubs. He relates: “A young man who was noted for his many 'conquests' of teen-age girls told me that he found the best way 'to get the chicks turned on is to make love to the rhythm of rock 'n' roll. Any girl will go all the way under the right circumstances.'”

How do entertainers themselves regard their role? Morrison of the Doors: “Think of us as erotic politicians.” Marty Balin of the Jefferson Airplane: "We're not entertaining, we are making love.” Jagger of the Rolling Stones: “You can feel the adrenaline going through your body. It's sort of sexual.” Arthur Brown: "All soul music is sex.” Zappa of Mothers of Invention: "To deny rock was to deny sexuality.” "Hendrix' music is very interesting. The sound of his music is extremely symbolic: orgasmic grunts, tortured squeals, lascivious moans. . . . Boys will bring girls backstage for autographs. While signing their scraps of paper, shoulder blades, handbags and pants, Hendrix will frequently be asked: 'Do you think of any particular girl while you're playing, or do you just think of sex itself?' . . . The boys seem to enjoy the fact that their girl friends are turned on to Hendrix sexually.”

Bob Larsen's career as a rock musician gave him an unusual firsthand experience in observing the effects of rock music. His experiences led him to investigate possible physiological explanations for the behavior patterns he observed in young people.

In his book The Day Music Died, Mr. Larson theorizes that the low frequency of the electronic bass and the driving beat of music affects the pituitary gland and the cerebro-spinal fluid and thus alters the chemical balance of hormone secretion, particularly that of the sex glands. When one is aware of this kind of stimulation, Larson says, “It is not difficult to see why these [rock 'n' roll] dances involve such erotic movements.” His personal observation combined with medical counsel led him to conclude that the hysterical indecent behavior that some girls exhibit is a result of their “undergoing a sexually climactic condition.”

In the face of this evidence, it should be impossible to deny the sensual implication of certain music. Many consumers seem to understand its meaning; evidently they get the message the entertainers intend. Psychiatrists recognize it as do most disc jockeys. “Satan knows,” do we? (To be continued)
RE: "IS ROCK ROCKING THE CHURCH?"

With deep concern and heartfelt pain, I read Melvin Hill's letter "Is Rock Rocking the Church?"

The first four points emphasized were excellent. However, as I read the four examples cited in "Cases in Point" tears came to my eyes and I felt very distressed....

There came into my mind a picture of yesteryear's critic, a figure clad in long flowing robe with phylacteries on the sleeves and an enlarged hem on the bottom of the garment.

I recall also, in another of our schools some twenty years ago, a prominent musician who admittedly played highly classical music in the extreme, and very loudly, on the organ for the worship service on Sabbath. His explanation for such action: He felt this was the only way to make Adventists appreciate good music. Unfortunately, his enthusiastic rendering of such inappropriate music destroyed any hope of meditation or silent prayer. Many became disillusioned and lost a Sabbath blessing because of it.

Which is more important, saving a person's soul, or raising his music IQ?

A classic example of using something not exactly "kosher" was brought out in Christ's Object Lessons. Here Sister White states that Jesus used the example of Lazarus and the rich man, thus meeting His listeners on their own ground. Jesus did not believe in purgatory, but His audience did. He used their unscriptural belief to draw a lesson for them.

Apparently Dr. Hill doesn't care about the souls that are drawn to Christ through the music of the King's Heralds and the Heritage Singers. It is interesting to note that God uses men from the common walks of life, as well as those who have had the benefit of a higher education, to be His messengers. As each, in his own way, appeals to the masses, the opportunity is given to all to accept the truth. I believe the same is true in music. The classical that appeals to some, evokes no stirring emotion in others, when perhaps the music of the King's Heralds or the Heritage Singers could have a most profound effect on them....

Please! Let's not pattern our lives after the Pharisees in Christ's time who were more concerned with the letter of the law than with the saving of souls.

Richard M. Lainson, D.D.S.
St. Joseph, Michigan

"Rejoice in the Lord alway; and again I say, Rejoice." Music is a most powerful avenue of expression. One who has accepted the invitation to come into fellowship with the Creator and Redeemer of the world would want to express his confidence, joy, and hope in a most positive way. Moreover, he would want the structure of his message acceptable to God and its public expression understandable by man. Naturally he would want the focus of such expression to be upon the object of reverence and adoration and not upon himself. One must, therefore, support the concern of the editor over the direction and thrust of contemporary church music. One must endorse the thesis of Prof. Melvin Hill in his recent letter to Parley. Sentimentality and sensuality, that is, carnal knowledge, in any degree or make has no place in divine worship.

However, one cannot help speculate on where we might be in musical development if our trained musical leaders had not become preoccupied with liturgical chants and tonal poems with dirgelike qualities. One is tempted to assign egotistical motive to such works, for while intricate in detail and requiring consummate skill to execute, they are neither participatory nor lifting in their thrust.

It was in an age of self-righteousness, of self-indulgence, and of paralyzing fear that Martin Luther wrote "A Mighty Fortress Is Our God." It was in an era of tawdry that Isaac Watts wrote "Before Jehovah's Awful Throne." It was in a world of vanity and pride that Charles Wesley wrote "O for a Heart to Praise My God." So in a day of self-righteousness, of self-indulgence, of self-aborption, of paralyzing fear, of tawdry tawdry, and full of vain pride, we need a sweet song in Israel, who can lead the rejoicing of God's people in the everlasting gospel and who can give voice to their allegiance to a universal divine King.

"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors." Thomas Zwemer, D.D.S.
Evans, Georgia

NO PLACE FOR HONEST EMOTION?

I have spread before me five issues (February-June, 1973) of the welcome "new" Ministry. They have two things in common. First, they radiate with the efforts being made toward journalistic excellence in Adventist publications. Praise God for this upgrading change. Second, they speak to probably the most controversial issue in our church today—that of "proper" music styles and trends.

It is to this second issue that I wish to speak. It seems that each time this issue is faced in Adventist publications, it is the "professional" musician (heads of departments in our colleges and universities) that speaks. So—let a common, ordinary "musician" be heard.

I seem puzzled by one point in all these articles. It is not the position of the necessary difference between the sacred and the secular. It is not the issue of "what is good music?" It is not even the controversy between what should be sung during the eleven-o'clock hour or what should not be played on a church organ. What really puzzles me is the references to such things as "the untrained vocal tone," "embellishments," "low music," and the list goes on.

Don't get me wrong. I know the difference between rock and the great masters. It took much education for me to learn. But who has the authority to tell me what is high and what is low as related to my experience in Jesus Christ?

To my uneducated parishioners (lacking in the degree—but much on knowledge) the issue IS serious, and involves love, and emotion, all wrapped up in Christ. When they experience a deeper love for the Lord by singing "It Takes a Lot of Love," "Joy By and By," or "Reach Out to Jesus," who am I to tell them they need to change to a "higher" form of music? Isn't that what music exists for—to produce a greater love for God and consistent living for Him? I am not ruling out the possibility of an expansion of one's musical horizons; but must we always be on this "high" intellectual level? Is there no place for an honest emotion?

May God help us, through a right choice of music, to rise to a high level of love and action.

Reed A. Quadeley
Fairbanks, Alaska
"No Man Might Buy or Sell"

T. E. WADE

THE beast with lamblike horns of Revelation 13 "was allowed to give breath to the image of the beast, so that it could speak, and could cause all who would not worship the image to be put to death. Moreover, it caused everyone, great and small, rich and poor, slave and free, to be branded with a mark in his right hand or forehead, and no one was allowed to buy or sell unless he bore this beast's mark, either name or number" (Rev. 13:15-17, N.E.B.).

We observe three significant points in this text: 1. This will be enforced worship, based not on love, but on fear. 2. All men will be classified, cataloged, and labeled. Freedom will be denied to one group of these individuals. The activity that is particularly restricted is buying and selling. This may include every variety of exchange, but the primary emphasis pertains to worship, which suggests restriction of the buying and selling of salvation.

Concerning this prophecy, Ellen White comments: "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. . . . In the last great conflict of the controversy with Satan those who are loyal to God will see every earthly support cut off. Because they refuse to break His law in obedience to earthly powers, they will be forbidden to buy or sell."—The Desire of Ages, pp. 121, 122.

However, the major thrust will be against the proclamation of the Word. Those who oppose it "will put forth almost superhuman efforts to shut away the light." "By every means at their command they will endeavor to suppress the discussion of these vital questions." Civil power will be invoked and commandment keepers will be "threatened with fines and imprisonment" (The Great Controversy, p. 607).

Until probation closes the "restraining influence of the Holy Spirit" is felt in the land. Satan "moves upon his servants to propose measures that would greatly impede the work of God." But the "angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory" and God counteracts Satan's moves by the outpouring of the Holy Spirit in the "latter rain" (ibid., pp. 610, 611).

The prophecies outlined above are familiar ones, but the religious implications of the phrase "buying and selling" have often been overlooked in our interpretation.

"Buying and selling" implies: (1) sellers, (2) buyers, (3) merchandise, and (4) the bargaining transaction. Let's take a closer look at what is involved in each.

1. Merchants include: The master merchantman who, when he had found one pearl of great price, sold all that he had and bought it (Matt. 13:45, 46). "He opens His treasures and cries, 'Buy of me gold tried in the fire. . . . 'Open your doors,' says the great Merchantman, the possessor of spiritual riches, 'and transact your business with me.'"—The SDA Bible Commentary, Ellen G. White Comments, on Rev. 3:18-20, pp. 965, 966.

The Master Merchantman employs men as His sales clerks. No salesman can succeed who is not thoroughly sold on his goods. Hence, we must buy for ourselves the gold, the white raiment, and the eyesalve that the heavenly Merchantman offers.

Scripture also mentions merchants of earth who became rich supplying the demands of the false church (Rev. 18:11-15).

2. Buyers, Purchasers of the heavenly treasures are represented by the man who found the treasure in the field and sold all to obtain it (Matt. 13:44). They are also represented in the parable of the virgins as awaiting the arrival of the bridegroom (Matt. 25:1-13). The foolish virgins were seeking oil from earthly merchants when the bridegroom came. As purchasers, the true and the false church may be compared and contrasted. The true church is presented as a chaste, loyal, and pure woman. The other is seen as the great whore and her daughters. The term "whore" implies divided loyalty—adulteration of teaching and practice. These contrasting symbols as applied to religious groups distinguish those who seek only to adhere to the teaching of Christ from those others who buy false religious philosophy mixed with the teachings of God's Word.

Each of these women who represent the church considers herself chosen of God, the "Bride" of Christ. Each feels secure. Both receive the same offer from the heavenly merchantman, since each claims to have and to respect the Scriptures. Both have access to the treasures of this world, if they choose. By contrast the false church, and the individuals of which she is composed, buy earthly treasure from the merchants of earth, whereas those composing the true church invest only in heavenly treasure.

Theodore E. Wade, Sr., is a physician in private practice in Liberal, Kansas. He received the M.D. degree from Loma Linda University.

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3. Heavenly merchandise is presented in the Scriptures by such figures as truth, bread, oil, gold, white clothing, and eyesalve. Earthly merchandise is presented as gold, silver, jewels, ornaments, fabric for making clothing and "that which is not bread" (Isa. 55:2), presumably an imitation or substitute for the living bread.

Souls are sold by merchants of earth to the church of divided loyalty, whereas men are bought but not offered for sale by the heavenly merchantman. Jesus "saw in lost humanity the pearl of price" (Christ's Object Lessons, p. 118).

4. The bargaining transaction. "Salvation is a free gift, and yet it is to be bought: and sold."—Ibid., p. 116. To obtain it we must trade or sell all that we have.

This transaction is not a passive one but requires vigorous activity. The master merchant who offers his treasure to us says, "If any man . . . open the door, I will come in," and adds, "To him that overcometh will I grant to sit with me" (Rev. 3:20, 21).

This is where faith enters the picture. Not a dead faith that merely admits that God is great and that Christ died for our sins, but a living faith that governs the entire life and firmly believes that God's plan is best, trusts His counsel, and follows His advice.

In the parable the man who obtained the treasure sold all that he had to obtain it. The idea that we can earn a place in heaven by doing many, many nice things and yet indulge in some degree of rebellion is wrong. We cannot bargain with the Lord and haggle over the price for His treasure. In order to purchase the heavenly treasure we must put everything we have into the program—those are the only terms on which it is offered.

When our hearts are fully in the program we will have made the purchase. We also will become effective salesmen.

Putting everything that we have, including ourselves, into the cause of Christ is like trading junk for precious treasure. The value difference is so great that the heavenly treasure is really a gift.

The power that attempts to put to death all who will not worship the image, thus hoping to establish a religious monopoly, will impose sanctions against those who do not accept its authority.

The divine prediction states, "No one was allowed to buy or sell unless he bore this beast's mark, either name or number" (Rev. 13:17, N.E.B.). This suggests religious and spiritual restriction. Could it be that an atmosphere of religious toleration is implied at least at first, which would permit men to worship as they please and as their conscience dictates but forbids them to spread, or sell, their belief?

Might it also imply that men who have been cataloged as of one certain religious persuasion will be forbidden to investigate, accept, or buy other teachings or to alter their allegiance?

Be that as it may, "The work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis, under most discouraging, forbidding circumstances . . . . The members of the church will individually be tested and proved. They will be placed in circumstances where they will be forced to bear witness for the truth."—Testimonies, vol. 5, p. 463.

Certainly, in the light of that which is just before us, now is the time to lay up treasure in heaven. This treasure is that which the heavenly merchantman is freely offering to all who respond to His invitation.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isa. 55:1).

Along with this comes Christ's challenge, which will achieve even greater significance in the last moments of man's probation, "Wherefore do ye spend money for that which is not bread?" (verse 2).

THE JANUARY, 1973, issue of The Ministry [which initiated the Health Evangelism section] was a joy for at least two Englishmen to read. Pastor Malcolm Taylor has been concerned with the wider approach to the conservative English people. My medical and theological studies have convinced me that the dual integrated role has not yet been achieved, and the development and experimentation of this approach has been a continuing and fascinating study.

Ellen White says, "If ministers and physicians will plan to unite in an effort to reach the honest-hearted ones in our cities, the physicians, as well as the ministers, will be placed on vantage ground. As they labor in humility, God will open the way before them, and many will receive a saving knowledge of truth."—Medical Ministry, p. 304.

Since we have worked as a minister-physician team, I have analyzed some of our experiences here in England and wish to share this evaluation with you, trusting that you might gain something that will be helpful in your ministry.

Is the weekly lecture the way for a doctor to most effectively accomplish medical missionary evangelism?

I think the answer is No. I followed a weekly series such as this immediately after a successful Five-Day Clinic to Stop Smoking in a densely populated area of London, and while it gave me excellent opportunities to prepare pictures of a series of health topics and also gave me valuable experience in preparing scripts, the results were nil. The attendance simply disappeared after the initial momentum of the Five-Day Clinic.

Is the Five-Day Clinic to Stop Smoking the best method of following the ideal of doctor-minister team effort?

Here again I think the answer is No. After having taken part in fifty of these clinics, I yield first place to no one in my enthusiasm for this most effective and powerful weapon for health truth. It is supreme in its public-relations and friend-winning potential, and there should be more and more of them, particularly in areas where we have no church witness.

If any are asking, "How many are baptized?"—as some folks do—then they must understand that they are asking the wrong question. In general, the follow-up of these wonderful friends reveals very little spiritual interest, and this in spite of their reading Good Health, and Why Not Smoke? and enrolling in health correspondence courses. I made a point of personally visiting all the ones...
who had attended previous clinics in Norwich, but only succeeded in getting one person to attend the mass evangelistic effort held in that city. But the function of the Five-Day Clinic is a must.

Should the doctor's ministry be concentrated in a "Health Spot" with the evangelist in an every-night-of-the-week evangelistic campaign?

My week's holiday experience with the team in Norwich gave me valuable experience in large-scale evangelism. In ten-minute talks illustrated with seven or eight pictures, we were able to deal with such subjects as "Three-Dimensional Living," "Medicine, Myth and Mystery," "Who's Pushing You Around?" "Heart Attacks and New Hearts for Old," "Color Blind for 5,000 Years," "Can You Believe What You See?" But we felt that they did not have an in-depth connection with the messages of the three angels, interested though the folk were in the medical topics.

Is success to be found in the blended presentation of health and doctrinal topics with an evangelist?

Traveling twice a week to a distant city, I was able to blend subjects with an evangelist every night in the church effort. Further subjects such as "Body, Mind and Spirit," "Dead Men Do Tell Tales" (this from a medical angle), "Suicide and Euthanasia" (this was a topic in the local press at the time), "Tithing and the Welfare State," and "Medical Science and the Spirit of Prophecy" were presented with firmer doctrinal emphasis because this was in one of our own churches.

With twenty to twenty-five minutes of an hour-and-a-half program allotted to the health presentation, this association seemed both more balanced and far ranging in its subject matter. It covered common ground with the minister, and we felt that the one subject preached came from a medical as well as from a ministerial voice. This was much more satisfying.

Following this I had the great privilege of opening a full-scale Sunday-evening program for three successive weeks with Pastor Taylor in Southend's fine Civic Centre on October 10, 1971. We expanded the splendid approach of Pastor Coltheart's picture-lecture into a seminar in medicine, history, and archeology. The first subject, "Dead Men Do Tell Tales," can be woven easily into a history-of-medicine approach.

Malcolm Taylor's "Tutankhamen" (live topic in England) gave me scope to talk on Egyptian medicine, myths, and mystery, as well as to introduce the superior medicine and preventive medicine of another prince of that same eighteenth dynasty, Moses. So we had a good dose of the health message in the second meeting of the series.

From Egypt we moved to Babylon, and here to match the evangelist I had not only Daniel's health teaching and example, but also the example of the judgment of the eternal God falling inexorably on a drunken, dissolve lot of a monarch in the shape of Belshazzar. What scope then in subsequent lectures—all illustrated—to unravel the causes in medical and social factors for the rise and fall of nations-Nebuchadnezzar's dream all over again from the medical angle.

The advantage and satisfaction here is that the health-medical phase gets equal emphasis from the beginning. It is balanced perfectly to the minister's requirement. If he wants to go to Rome, then Rome's fall is outlined even in Gibbon as precipitated by disobeying Gospel principles, and Rome's splendid sanitation system is under our noses in this country still. Most English people know of Pompeii, and they soon discover that we are preaching the same message that the first right-arm Christian pair—Paul and Dr. Luke—did in those early days.

With experience, we have shortened this series to twenty-six lectures.

I suggest for the doctor, in combination with a minister-evangelist, a SEMPAR approach—Seminar in Medicine, Psychology, Archeology, and Religion. Through basic psychological principles and medical psychology, we can enter immediately on the assaults on the mind which prevent the access of the Spirit and truths of God. The brain can be explained as a computer, electrical, vascular, and chemical. Evolution and Creation come in for first-class emphasis on the second evening, and the Sabbath holy rest comes in as a medical and psychological necessity for the sanity and stability of the soul.

The physician is in a powerful, prestigious position here, and he can explain that the same mixture of destructive elements (materialism, racialism, atheism, and alcoholism, according to Professor Arnold Toynbee), which destroyed nineteen out of twenty-one previous civilizations can also destroy individuals. Then he can elaborate on how apathy finally annihilates both individuals as well as nations, and so he upholds and cooperates dissolubly with the minister's proclamation of the three angels' messages of judgment. The two preachers are one. As Ellen G. White so firmly declared, the health message must be so closely identified with the third angel that some may think it is the third angel.

As there were two dreams given to Pharaoh in the time of Joseph, the message of God's servant at that time may be applicable today: "Pharaoh's dreams are one dream. God has told Pharaoh what he is going to do" (Gen. 41: 25, N.E.B.).* So this two-pronged evangelistic approach to modern Egypt and modern Babylon combines to present one united message. God is telling in a most effective way what He is about to do.


DECEMBER, 1973 / THE MINISTRY 27
Ministry to the Depressed

PART 1/DAVID DUFFIE

PROBABLY the most common serious mental disorder that clergymen are regularly called upon to help their parishioners cope with is the problem of depression. It has been estimated that it affects, in serious degree, at least one person in eight at some time in his life span.

The Old Testament describes this ancient malady, and it was also familiar to the early Greek writers. Hippocrates ascribed the condition to an accumulation in the body of excessive amounts of black bile, and from the Greek for “black bile” comes our term “melancholia.” Modern science has come a long way since then, although much remains to be done in the way of understanding and effectively treating the physical and psychological components of this complex condition.

The minister needs to understand something of the nature of depression, what factors predispose to it, and what factors tend to prevent its development. He needs to know the signs and symptoms that would lead him to suspect its presence in individual members of his congregation. He needs guidelines in deciding when to refer his parishioners to a physician. He needs to know what is reasonable to expect from medical treatment, and what is not reasonable to expect.

Above all, the pastor needs to know how to effectively mediate a truly Christian ministry to those depressed persons whom he does not refer. How can he know whether his religious attitude and approach will be truly healing, or whether his efforts will only make the person worse? Unfortunately, the latter often occurs. This makes it doubly important that the pastor know what not to do. The ancient injunction “Do no harm!” applies not only to the physician but also, and equally, to his co-worker, the minister.

Am I saying, then, that the minister’s role in depressed cases is merely to stand back out of harm’s way and let the physician or the psychiatrist take over? In a few cases, yes; but in the vast majority, no, by no means!

Medical and spiritual treatment for the depressed person is seldom an either/or situation. Depression is a malady of the whole man. The more severe grades of depression will call for attention to physical and psychological and spiritual factors. Although I shall stress the importance of the pastor’s knowing when to refer and what to expect from medical treatment so that he can intelligently cooperate with that treatment, I hope to make plain, none the less, my conviction that the keys for liberating the depression-bound person from the deepest levels of his dungeon of despair lie in the hands, not primarily of the doctor, but of the Christian minister.

Symptoms of Depression

Many severely depressed persons will be easily recognized as being depressed. Others will carefully conceal their disease. Some may not even be aware that they are depressed, for acknowledgment, even to themselves, is simply too painful. To a careful observer, and often also to the person himself, certain changes will be evident in one or more areas of the personality. Characteristic are changes in the emotional sphere. Most often there is a pervading sense of sadness and gloom. There may be frequent crying spells. The person may not be conscious of any reason for such crying.

Most normal people commonly experience mild mood swings. The truly depressed person, however, is not down one minute and up the next, nor even down one day and up the next day. There is an ongoing current of depressed mood that is but little affected by what normally would be bright spots in the day. To the depressed person there are no bright spots—everything is gray, blue, or black.

Usually these changes in the emotional sphere are accompanied by a corresponding alteration in motivation. The person finds himself dropping off those activities that formerly he enjoyed doing. His spontaneity and enthusiasm wane. Nothing really interests him. It is hard for him to get up in the morning. He has to drive himself to keep going. In severer cases he may develop what amounts to a paralysis of the will—he cannot even force himself to do things.

This depressed motivational state is probably the commonest cause of generalized fatigue. The person wonders, “Why am I so dreadfully tired all of the time?” Often he concludes that there must be something physically wrong with him; so off he goes to visit his physician. His doctor will feel obliged to perform a battery of costly and more-or-less necessary tests. Exceptionally, a genuine “physical”
cause will be found. (Or will be present and not be found!) But in the great majority of such cases the real cause of the weariness is psychological. The person is tired of his burden of depression. Often he is tired of life itself. He may or may not realize that, in a sense, he is longing for some escape—into sleep, or into oblivion.

In addition to these changes in the emotional and the motivational spheres, the depressed person often begins to show subtle, or not so subtle, changes in the intellectual sphere. His thinking, in certain areas, tends to be distorted. It may become frankly delusional. His self-esteem is unrealistically low. His shortcomings and failures become magnified in his mind to where they completely overshadow and obscure anything of a positive nature. Characteristically he berates himself by thinking or saying, "I’m no good. I’m bad. I’m hopeless."

Often this distorted thinking takes on religious coloring, and in such cases the person may become obsessed with the idea that he has sinned against the Holy Spirit. He may cling tightly to such delusions as "God doesn’t love me anymore. I’m beyond pardon." He views his fall from grace with such finality that "all the king’s horses and all the king’s men" could not convince him otherwise.

In areas other than those touching on his own fancied badness and hopelessness, the depressed person’s thinking may be quite rational and undistorted, although in all areas his thinking may be slowed down. The severely depressed person characteristically thinks slowly, talks slowly, and moves slowly. Technically, this triad is termed psychomotor retardation, i.e., a slowing down of mind and body. In extreme cases he may scarcely be able to speak at all.

Last in our grouping of the common symptoms of depression are changes in bodily functions. Although mentioned last, they are often the first clues to an early recognition of depression. The person may develop various bodily aches and pains, which tend to reinforce his suspicion that he must be suffering from some physical disease. Often there are changes in appetite and body weight, usually downward, but sometimes only upward. There may be a dwindling interest and ability in sexual matters, or contrariwise, there may be a heightened lust for irregular activities.

What is probably the most important and the most frequently present early sign of depression is alteration in the person’s normal sleep pattern. Sometimes there seems to be an increased requirement. Much more characteristic, however, is insomnia, especially of the early-awakening variety. Often the depressed person will awaken at two, three, or four o’clock in the morning and lie awake for hours, unable to get back to sleep, perhaps until just before getting-up time. Less often, there is difficulty in falling asleep, or simply fitful slumber, frequently disturbed by bad dreams. There are, of course, many causes for insomnia other than depression; i.e., by no means everyone who suffers from insomnia has depression; but the fact remains that most severely depressed persons will have insomnia. Often it is the very earliest sign.

The presence of depression, then, can be suspected from the above changes in the emotional, the motivational, and the thinking spheres, or in the bodily functions. We have not directly mentioned suicidal thoughts, statements, or attempts, any of which naturally conveys the probability that the person is depressed. It should be remembered, however, that not all suicidal persons are depressed, although most of them are. Neither are all depressed persons suicidal, fortunately.

Not only should a minister be knowledgeable in how to suspect the presence of depression, but also he should know something about what to expect as to the natural course of the disease. The following points should be helpful.

Barring suicide, almost all depressed persons eventually will recover from any given episode of depression, even without receiving any treatment at all. The catch is that this “eventually” is usually a long time, seldom less than a few months, often up to a year or more, and it may be even longer. Again, this is without treatment. With the benefit of moderate treatment, on the other hand, even severe episodes of depression can usually be terminated within approximately six weeks, instead of an average of eight to ten months without treatment.

A person who has had one attack of depression is more vulnerable to having another attack at some future time than if he had never experienced a depression. Many, however, experience only one episode in a long lifetime.

The great majority of depression-prone people function quite normally, and even at a superior level, during the long periods of their lives when they are not depressed. A few of them will also at times deviate from normal in the opposite direction, and will experience a high, instead of a low, mood. They will become elated and overactive. They may become so speeded up that they exhaust themselves and everyone around them. Their judgment is impaired and they may recklessly launch into grandiose enterprises. This upward mood swing is called mania. It is felt to be merely a different manifestation of the same manic-depressive condition that most often produces in its victims only recurring episodes of depression, rather than alternating attacks of depression and mania. The latter more regularly requires management by a psychiatrist.

What Causes Depression?

No one single cause for depression has been isolated and probably never will be, for depression is the end result of complex interplay of many different factors. One such factor is heredity, about which little can be done. A tendency toward a manic-depressive condition seems to be inherited by some people, but it is only a tendency that is inherited and not the condition itself.

Much more important as predisposing and causal factors in depression are untoward environmental influences in the earliest months and years of life, especially those pertaining to the quality and consistency of parental care. The foundations of security, proper self-esteem, and satisfying interpersonal
relationships are all laid down in infancy and early childhood. Psychological disturbances in these areas at this time of life, more than any other factor, set the stage for the development of serious depressions in adult life.

Before beginning a study of these psychological and spiritual factors, which are so crucial to the pastor’s understanding and management of depression, and which will engage our exclusive attention next month, let us first look at the physical, or non-psychological, components of the picture, for they, too, are important. Knowledge here can help the pastor know what to expect from the more medical aspects of treatment for the depressed.

A basic fact is that certain biochemical changes occur in the brain of a depressed person that tend to prolong his depression and make it worse. These changes have been extensively studied, yet they are but partially understood. It is believed that they are largely responsible for the insomnia and certain other physical symptoms in depression. Most psychiatrists do not believe that these biochemical or metabolic changes in themselves constitute the root cause of depression (reserving this dishonor to psychological factors), but rather that they are the accompaniments of depression, and that via the mechanism of a vicious circle operate to keep the depression going.

Medical treatment then aims at correcting those changes and thus breaking the cycle and allowing more natural restorative forces (e.g., rest, attention to psychological and spiritual factors, etc.) to return the person to a normal mental state.

Two treatment methods are available for effecting these changes back toward normal brain functioning; one is electric shock treatment, and the other is the use of antidepressant medication. Although obviously they are very different methods, the pattern of favorable response in each is so similar that it is probable that the way in which they act to normalize disturbed brain function is very similar, if not identical.

**What About Shock Treatment?**

Shock treatment is the most prompt and effective means presently available for terminating a given episode of severe depression, although it does nothing to lessen the tendency to future attacks. It is especially indicated in the severely depressed patient, who at the time is scarcely reachable for any psychotherapy because of withdrawal and impaired ability to communicate. It is also especially indicated in the acutely suicidal person, where often it proves to be literally lifesaving.

Certain facts about shock treatment should be useful for the minister to know.

Although it is still not known exactly how shock therapy works—and there have been scores of theories propounded—it is known that no benefit is obtained unless an actual convulsion is produced in the brain. This fact rules out psychological theories, such as those attributing the results to suggestion or to guilt reduction through punishment. In fact, it does not matter how the convulsion is produced. Instead of electric current one can use certain injected drugs or even inhaled gases. As a matter of fact, shock treatment was first discovered by an astute observer noticing that depressed epileptic patients tended to get over their depression following their spontaneously occurring convulsions!

Although usually shock treatment produces some temporary impairment of memory, the forgetfulness is an unwanted side effect, and in no way is it an explanation of what makes the treatment effective. It does not work by making a person forget his troubles.

In competent hands, the method is safer than most other forms of treatment. With modern refinements it is now a gentle, nonviolent treatment. Typically an intravenous sedative causes the patient to fall asleep. A muscle relaxant is then injected; as a result, only a barely perceptible stiffening of the body occurs when the convulsing current is momentarily applied. The patient reawakens a few moments later. Most patients are treated three times a week for a series of approximately six treatments.

There are little or no permanent harmful effects from shock treatment. This has been carefully documented over the past thirty years of very extensive use. There is little or no permanent impairment of remembering ability or of any other mental faculty.

One of the first gratifying signs seen in persons responding favorably to shock therapy (not all depressed persons are helped by shock) is the disappearance of insomnia, and the return of natural, refreshing sleep. This effect is often seen after only one or two treatments. Relief from other depressive symptoms usually follows within a week or two. Follow-up attention to psychological factors then becomes increasingly important.

**Antidepressant Medication Often Helpful**

The other medical method of treating depression is with the use of antidepressant medications (e.g., Tofranil, Elavil, Norpramine, or Aventyl). They are commonly used in less severe cases, since their effects, although similar, are generally milder, less predictable, and slower in taking effect than shock treatment. Their use may be complicated by annoying, but rarely dangerous, side effects.

When seen to be effective in any particular case, it is very important that use of these medications be regularly continued for several months, even after the depression has lifted. Although in no sense are they habit forming, relapse is liable to occur if the person prematurely stops taking them. This he is very prone to do for a number of “reasons”: he now feels fine, spurns any “crutch,” begrudges the bother and expense, and very often—especially if he is a devout Adventist—he has a very understandable bias against taking “drugs.”

Here is an example of where an intelligent minister can be a very helpful member of the healing team by encouraging the person to continue taking his antidepressant medication faithfully until his doctor advises him to stop. Meanwhile, the pastor can be giving his attention to those psychological and spiritual factors that are basically responsible for the man’s depression, which we shall consider in the next two articles.

To be continued
FDA SUED ON NUTRIENT LABELING

The United Fresh Fruit and Vegetable Association, and Sunkist Growers, have filed suit in Federal court to block enforcement of the nutrition labeling regulations of the Food and Drug Administration published March 14, 1973.

The plaintiffs charge that FDA, in effect, would prevent them from truthfully advertising the nutritional value of their products. This is so, they declare, because the regulations are framed solely to fit manufactured foods and do not take into account the wide variability in composition of natural, completely unprocessed fruits and vegetables.

They assert it is completely impossible for growers and distributors of fresh fruits and vegetables to comply with the regulations. Their only alternative, if the regulations stand, would be to say nothing at all on packages or in advertising about the dietary value of their products. This, they claim, would be a disservice to consumers. 1

WHAT IS THE REAL CAUSE OF MALNUTRITION?


It is standard to blame poverty for malnutrition. Certainly, lack of money has something to do with it, but according to Dr. George V. Mann, of the Nutrition Division, Vanderbilt University, "There are more persons in the U.S. malnourished because of nutritional ignorance than because of poverty."

He argues that many malnourished people make bad food choices, a judgment supported by a number of studies. One reason, according to Dr. Mann, is the wide availability of highly promoted prepared foods. Another reason he cites is the widely accepted concept that body weight and shape can be controlled by consuming low-calorie foods, thus persuading a child who needs a glass of milk to fill up on artificially sweetened cola.

Another object of Dr. Mann’s wrath is the excessive promotion of vitamins, which he calls “a miscarriage of nutritional science.” He is not optimistic about the possibility of educating the public about the basic facts of nutrition except over a long period. (Food and Nutrition News of the National Livestock and Meat Board, Nov. 1969.)

Education alone apparently is not the answer; perhaps, as Dr. Mann indicates, long-term education is the key. It would seem obvious that poor people would get a lot more nutrition for their beverage dollar out of fruit juices than out of soft drinks. But the experience of managers of the Martin Luther King food co-ops in Washington, D.C., is that after attempts to educate poor people as to relative nutritive values and prices, they still choose soda and so-called “fruit” drinks that contain very little fruit.

Says Laura Blowe, of MLK No. 2: “Poor people should be more interested in consumer education than anyone else, but they’re not.”

This might indicate that nutritionists need the help of communications and advertising experts. Mere facts appear to have little impact. (CNI [Community Nutrition Institute] Weekly Report, Nov. 2, 1972.)

VALUE OF VITAMIN A AFFECTED

A few reports in the literature tell of adverse effects of large doses of ascorbic acid, but vitamin E is generally considered harmless even in gram doses. Several reports, however, now indicate that large doses of ascorbic acid and vitamin E may have an antagonistic effect on the nutritional status of vitamin A. Experience suggests caution in excessive consumption of any nutrient. (American Journal of Clinical Nutrition, 26:382, 1973.)

HYPOGLYCEMIA

Recently, the public has been led to believe that a widespread and unrecognized occurrence of hypoglycemia exists in the U.S. Since these claims are not supported by medical evidence, three organizations—the American Diabetes Association, the Endocrine Society, and the American Medical Association—have issued a statement concerning the diagnosis and treatment of hypoglycemia. They point out that many patients with anxiety reactions have symptoms similar to those of hypoglycemia (sweating, weakness, trembling, fast heart action, headache, hunger sensations, and so on). A temporary, low-blood-sugar level after a meal, occurring on a day-to-day basis, is the most common pattern of hypoglycemia. Treatment is usually dietary—a low-carbohydrate, high-protein diet, often with multiple feedings. (Archives of Internal Medicine, 121:591, 1973.)

1 From “Nutrition Notes,” June, 1973, United Fresh Fruit and Vegetable Association.
A FUNNY thing happened on the way to Utopia; somewhere between 1950 and 1970 the great American melting pot broke. Whether it was the wars and their residues, the growth of knowledge, the shrinking of the globe, the loss of belief in the American dream, all of these and many more—who knows? But the dream was shattered, and to a degree is gone.

No longer is there one America nurtured on the McGuffey Reader, plunging upward towards its manifest destiny. Now we have a polarized society, and the polarization drive continues to split and fragment our country.

In our society today it is often easier to find the areas of disagreement than the areas of agreement. We almost seem to revel in these antagonisms and gleefully choose up sides. But the attaching of labels to people can produce some very real problems.

Why must we attach labels, anyway? Isn't every one a precious person for whom Christ died?

Can't we listen to or watch out for another point of view without becoming so disturbed and threatened that we must lash out in reply? Do we really care about people enough to attempt to reach out and help them regardless of the labels society may have imposed upon them?

Of course, it's far simpler to retreat into comfortable and conventional stereotypes and take a simplistic view when we consider the spreading of the gospel to all the world. After all, the gospel is "the good news for all," and if we move into a segment of society and they do not receive us as we think they should, we can shake the dust of their villages off our feet, adjust our halos and move on, or better yet—we can get up in a meeting and bewail the awfulness of sin. We can indulge ourselves in criticizing the younger generation. Or we can blame all the tragedies in the world on the Communists, or the drug pushers, or any other people or devices that can keep us from either caring for people or having a real witness for Christ.

In the Gospels, you recall, the sharpest criticism of Jesus came from the Pharisees, and they said (in modern English), "He would rather go with all those drunks and gluttons than with us righteous people."
"They spoke truly, for out of a great love and compassion, He reached to all in real need. And with it goes the companion truth—Jesus strongly condemned those who lived rigid and legalistic lives while having no real sensitivity to the needs of people around them nor a recognition of the emptiness of their own "shell-shackled" lives.

Do you suppose Jesus knew something we don’t when He said, “I send you forth as sheep among wolves”? Do you suppose there is more safety in being a sheep among wolves where we must look to God only for support? As sheep among sheep, we tend to stagnate; our lives become bland; we lose a sense of the need for God and, if we’re not careful, our sense of mission.

I wonder whether Jesus knew this? I wonder whether He knew that not only would we be stronger as sheep among wolves, but that we would get more satisfaction in being sheep among wolves. Do you suppose that God has placed in us a hunger to live dangerously? That only out there where the real battles of life are being fought can our souls find real peace? Is there not a spirit of adventure in every man, and ought that adventure not be used to spread the gospel?

In my temperance work I’ve spent a great deal of time studying alcoholism around the world. It is my privilege to have many friends who are recovering alcoholics, and to have spent a little time in working with those who were still suffering from addiction to alcohol. I have had ample opportunity to understand Alcoholics Anonymous, that wonderful, missionary organization that has helped hundreds of thousands of people around the world to recover from their dependency upon alcohol. Alcoholics Anonymous has a twelve-step program for recovery from alcoholism. Its first step is “I admitted I was powerless over alcohol,” and the twelfth step states that Alcoholics Anonymous members will go to the aid of anyone in need who is in trouble with alcohol.

The diligence with which members of AA go to the aid of their fellow men, beggars description and puts to shame most of us Christians who state that we are zealous in the cause of Jesus Christ. Do you suppose a member of AA receiving a telephone call at one o’clock in the morning and dressing hastily to go to the aid of a fellow alcoholic does so because of some altruistic drive to help another drunk? Or does he do it because he knows his own sobriety depends on helping someone else? And if the latter is the case, as I believe it to be, can we learn something from this?

The church sometimes seems so aware of “the evil” that lurks around it that it turns inward to protect itself and becomes increasingly vulnerable to the dry rot of a loveless life. We forget so easily that “greater is he that is in you, than he who is in the world.” In this fragmented society it’s easy to find those whose life styles are very different from our own. Eric Fromm has stated, “The real test of our love is when we can love those who have a different set of values than we do.” One quick glance at the society in which we live will show us an endless list of those living by different sets of values than ours. Hundreds of thousands of people around the world to recover from their dependency upon alcohol. Alcoholics Anonymous has a twelve-step program for recovery from alcoholism. Its first step is “I admitted I was powerless over alcohol,” and the twelfth step states that Alcoholics Anonymous members will go to the aid of anyone in need who is in trouble with alcohol.

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Let’s penetrate a little deeper into the real meaning of what we’re saying. I would assert categorically that if I must verbalize another man’s sin by labeling it, I have already rejected the man in-
ternally whether I am aware of it or not. On the contrary, shouldn’t we abhor the sin which so easily besets us? Shouldn’t we concentrate on finding ways to show we really love people? Not just to get from them nice behavior? To our shame, as the quality of living has gone up, the quality of loving has gone down. We have forgotten that if we would win some to the gospel, we must be winsome; and you don’t need to be very bright to see it, if you stop to look. Too long have we assumed that we could pass laws or regulations to solve problems. We’ve assumed it in our church. But laws don’t solve problems; people solve problems. We will not solve the problems of racism by hate and fear. We will not solve problems of racism by passing more laws. As necessary as it may be to pass laws, we can only solve those problems when we believe that God loves all people—red and yellow, black and white, and that in the words of the hymn, “All are precious in His sight.”

We can solve these problems only when a black man or a red man can sit comfortably in the same pew with me and vice versa, and neither of us recognizes our differences. We can solve these problems only when we are ready to be friendly on a one-to-one basis. It is my firm conviction that God works only through people. A new law, or a more stringent enforcement of the law, can become but another subterfuge, another way to delay, or another “gospel blimp.”

We won’t solve the problems of alienated youth by concentrating upon all the evil of the debauchery, the problems, the sins in which they may be involved. Don’t we know that “what we are for must be greater than what we are against”? Haven’t we learned that we don’t attack people’s crutches that support them without putting something better in their place lest we destroy them—something better, richer, finer, and more rewarding in their place?

Evangelical Christianity, to which we are related in its traditional Christian approaches, has not remotely touched the disease center of our society. It has not touched the inner city by its traditional methods. It does not reach the “cliff-dwelling” couples in the high-rise apartments that dot our landscape. It does not reach the alienated youth.

Yet, as we look around us, I’m sure you can see that never was the door so wide open to evangelism in all the history of America. The whole side of the house is down. The youth revolution of the sixties was more than just a sophistication of the usual intergenerational cleavage; more than just the time-honored changing of the guard. It was something akin to the nineteenth-century industrial revolution, which change became a permanent part of man’s everyday life. It has not been a calm evolution, but an immediate, radical upheaval on a vast scale. And while some of youth’s militancy has disappeared in the seventies, do not be deceived; the life style of the youth continues to permeate our society.

As a result, to spread the gospel today, our church needs a whole new life style in strategy of outreach. The fact that the actual content of the gospel is not registered in the minds of the youth today is the largest moral problem we face.

Christians ought to be more concerned for the education of black children than are the Black Muslims. Seventh-day Adventists ought to be more interested in peace than are the Legions of Students for a Democratic Society. Christians ought to be more interested in feeding hungry children than the Black Panthers are, and we ought to be more concerned for the poor than the Civil Rights workers have been. We ought to be more interested in the immigrants than are the labor unions. We need a simplification of our message and our mission; to be able to confront every man where he finds himself with the simple gospel of Jesus Christ.

Give us a Christlike spirit; not to spend all our energies in fighting the changes about us, but to relate helpfully, meaningfully, and lovingly to the needs of our fragmented society.

Adapted from an address given on December 28, 1971, at an employee seminar at St. Helena Hospital, Health Center, Deer Park, California.
WHILE eating in a sidewalk restaurant, I was amused as a brilliantly dressed young man came walking among the tables. With a wide smile on his face and a rhythmical swing of his head, he kept time with the intriguing music flowing from his accordion. He was a clever chap and he seemed to play with the greatest of ease. Sometimes in short, quick thrusts and again in long, slow, expansive draws, he brought out some of the most beautifully played melodies we had ever heard.

Life is very much like an accordion. You can stretch it out, or you can compress it as you choose.

This matter of choosing begins early in life. During our early years we lay the foundation of later life, putting in solid material that can withstand the rigors and stresses of fruitful living, or laying the groundwork that readily decays and deteriorates. The most appropriate time to prepare for retirement is in childhood and youth.

The aging process is currently being studied by many scientists. Investigation thus far indicates that longevity is related to a simple diet, adequate exercise, freedom from excessive stress, and trust in divine power.

Although many have attempted to develop an effective elixir of youth, to find a fountain of eternal youth, or to synthesize a serum to delay the aging process, astute scientists have suggested possible ways whereby man’s decline in physical and mental capacity can be controlled. The late Dr. Clive McKay, of Cornell University, demonstrated that the length of rats’ lives could be extended 33 per cent by reducing their total caloric intake. In some areas, people have been found to reach ages considerably greater than 100 years. These people were found to eat less, have diets comprised of less than 2 per cent dairy products, live in rural areas, and engage in physical labor all their lives without resorting to retirement.

It has been observed that few, if any, of those reaching 100 years are obese. Dr. Nathan Shock has said that the elimination of obesity while maintaining a balanced diet does more to lengthen life than any other single factor. As body weight increases, so does one’s tendency to develop heart disease, diabetes, and a number of other degenerative diseases.

Health and vigor can be measured to a great extent by the capacity of the body to transport oxygen. This facility is enhanced by regular exercise, which strengthens the heart, improves the elasticity of the blood vessels, and reduces nervous tension.

Modern civilization takes a heavy toll upon those who have contrived it. Men do not grow old in the way that animals do, for in animals all organs grow old together. Mankind’s stress and unnatural living cause individual organs to wear out at different times. Health and vigor follow the axiom “A chain is no stronger than its weakest link.” As organs weaken and tissue breaks down, disease and disability result.

Our problem is not to rejuvenate the oldsters or to bring new life to those who have lost it, but to help young people grow old gracefully, happily, and normally. Moses, one of the greatest military leaders this world has ever known, an outstanding administrator, and God’s mouthpiece as the father of preventive medicine, grew old in just this way. When he died at the age of 120 years “his eye was not dim, nor his natural force abated” (Deut. 34:7).

The ninetieth Psalm, which has been accredited to Moses, speaks of the frailty and brevity of life. It was not God’s plan that “the days of our years are threescore years and ten” (Ps. 90:10). Man has reduced his length of life through his habits of living.

It is not necessary for men and women to die of diseases of old age while still in their youth. Medical science has practically removed the threat of communicable diseases as destroyers of our children. Many of our infectious diseases have been eliminated as a result of enforcement of sanitary and health legislation. Habits of living require individual choice. Good living habits are the key to longevity, the answer to man’s quest for fullness of days, the preparation most needed for successful retirement.

The optimal time to plan for retirement is now. Plan ahead. Robert Browning penned, “Grow old along with me! The best is yet to be.” In order for the later years to be best—the greatest and the most meaningful of one’s entire experience—provisions must be made for them in advance.

Do not fear the prospects of loneliness, the uselessness of inactivity, or the futility of senility. Look forward to the future with optimism, plan for useful and satisfying activities, develop a schedule that allows time to pour out yourself for others. Include in your planning viable ties with family and friends, with time to perform the niceties your life’s work has not allowed.

Then your retirement years can truly be the golden years.
LOIS HANSEN

MARTHA DEAN wrestled with her problem all during the confusion that was the usual family breakfast.
As she toasted and stirred and fried to please each individual taste, she was only partly conscious of the family talk that rolled on about her.
At last the minor crises had all been solved. Her husband, Jim, had found his lost letter, Jimmie was assured that he really must wear his raincoat, and a stamp was magically produced for Jill. Jimmie was the last to go, and as the door banged shut behind his hurrying feet, Martha lifted Baby Petey into his highchair and began to spoon cereal into his open mouth.

Petey looked at his mother and chuckled as though it was all very funny.
Martha smiled back at her youngest son, but worriedly. "It's really no joke, son. I don't know what to do. The problem seems to get bigger all the time. If your big brother Larry hadn't married a girl who has always had everything, maybe I wouldn't take it so hard. But with all Fran has been used to, how can I ask her and Larry to come and visit in this old house? And yet, if Larry doesn't come home for Christmas—"

Martha paused. There was Jill too. Maybe it was a blessing in disguise that her boy friend Bob wanted 'her to come up to his folks' cabin for the skiing. He might fall out of love with her if he saw how her family lives.
Martha looked at the pile of breakfast dishes, and winced a little.
"Come on, Petey," she said with sudden decision. "Let's go on a tour of this monstrosity and see if anything can be done in the next few weeks to turn the place into a dream house, so I can feel up to inviting my sophisticated older children and their wealthy partners home for Christmas."
"Cwistmas," Petey gurgled as his mother buttoned him into a red sweater and went out into the fresh morning air.

Martha walked along the old-fashioned brick wall.
"I needn't be ashamed of my garden anyway," she thought.
"If we could just be like Adam and Eve and have gardens without houses," Martha thought.
She turned at the gate and tried to pretend that she was seeing the house through Fran's and Bob's eyes. They were, after all, the ones who would notice its shabby appearance most.
Martha's gray eyes traveled over the object of her concern. No. It would never do. The great sprawling mass was of no particular period. The upper story sat primly in the center of the roof like a spinster's best hat. The many windows were high and small. "Something like those old-fashioned glasses my Uncle George used to wear," she smiled in remembrance.

Just in time Petey was rescued from a puddle left by the recent rain. His hand nestled warmly into Martha's as she said, "Let's go upstairs, Pete, and see the ocean, and in the meantime try to discover some magic to turn those worn old bedrooms into something like they have in magazine pictures."

On the upstairs landing they paused for a moment, and Martha...
caught her breath at the wealth of beauty spread all about her. “This particular stretch of the Pacific Ocean must be the loveliest place in the whole world,” she said to herself.

Turning into the narrow hall, Martha opened each door in turn, and shut it again almost as quickly. Jim’s long sick spell and the trip East for Larry’s wedding, coming so close together, had taken all they had saved for remodeling these rooms.

Downstairs again, Martha tied on her old apron and mentally counted her blessings as she started the breakfast dishes at last. “I guess a person can’t have everything, and Jim’s being well is worth more than a whole tract of houses.”

In the weeks that followed, Christmas trees began to appear on the street corners. Lights began to glow in the store windows, parents went shopping with eager little boys and girls, and even the old house took on a festive air. Wreaths hung in the downstairs windows, and the big tree that Jim and Jimmie brought in from the hills glowed with lights and wore its ancient ornaments proudly.

The big kitchen began to come alive with the sounds and smells of Christmas. Everyone helped crack the nuts for the cookies and fruitcake Martha sent to Gran and Larry. Jars were filled with nuts and candies for gifts. The recipes Martha’s grandmother had used were used again.

The day before Christmas the gift came from Fran and Larry. Martha’s heart turned over as she took the wrappings off a magnificent picture of Jesus and His disciples on the way to Emmaus.

“Oh, Mother!” Jill gasped.

“Sa-a-ay! That’s all right,” Jim said, admiring the painting.

“Did you know about this, Jill?” Martha asked, with a knowing glance.

“No, I didn’t, Mother, but isn’t it beautiful?”

“It’s what I’ve always wanted,” Martha sighed happily. “Wasn’t it sweet of them. And yet,” her eyes were wistful, “I wish they could be here to enjoy it with us.”

“Hey!” Jim shouted, with a quick glance at the clock. “Was someone supposed to catch a train? Look at the time, Jill!”

“Oh, Dad, Bob would have a fit if I missed it. We had planned to stay with his folks tonight and go on to Tahoe with the crowd tomorrow.”

“Sounds like fun,” Martha said on the way to the station. “We’ll miss our girl on Christmas, but judging from the stars in your eyes, your Christmas will be a very happy one.”

The house was quiet after Jill had left. Martha and Jim read the old, loved Christmas stories to the little boys and helped them hang up the all-important Christmas stockings.

The sound of bells awakened them on Christmas morning. Martha lay quietly listening to their message, before a shout from the living room brought her to her feet. Jimmie had found his Erector set, and Petey was running his new wagon round and round, finding a few new places to scratch on the shabby furniture.

After breakfast Jim took the boys to the beach, and Martha cleared out mountains of tissue and tried not to feel sorry for herself. The activities involved in getting Christmas dinner for three people kept her mind off her loneliness.

The little boys returned from the beach, and tired from their play, took a nap before dinner. Jim sat in the sudden quiet, reading the new magazines he scarcely had time to see on work days. “Peace—it’s wonderful,” Jim grinned at Martha as she stole kisses from her cooking for a small rest on his lap and a Christmas kiss.

“Doesn’t the house look nice, dear? Christmas things hide a lot, and no one will ever see the scratches anymore. They won’t have eyes for anything but our beautiful picture.” Martha’s glance lingered possessively on the scene as she spoke.

The table was delightful with Jill’s centerpiece of a fat red candle and Christmas greens. The beautifully ironed linen cloth was an old one that had worn thin in the twenty-five years since Martha had been a bride. And Jimmie had polished the old silver until the satiny finish reflected the soft candle glow.

The crisp brown of the nut loaf flanked by the tiny creamed onions and a mound of fluffy mashed potatoes, along with home-canned pickles and Martha’s own special fruit salad, caused Jim to heave a great hungry sigh as he buckled Petey into his highchair and sat down at the head of the table.

“Enough food here for an army, dear. You are going to have to remember that your family is getting smaller all the time.”

Martha smiled, and glanced around the table to be sure everything was in order. She was glad that Jimmie had washed his hands and face without being told. The little boys bowed their heads, and their father’s deep voice asked God to “bless our food, and those who are not with us, and keep them safe today.”

And when the Amen was said, Petey’s ready smile broke through the moment of longing as he reached out both fat hands for the “tatoes, pease!”

“Jim, did that sound like a car to you?” Martha paused in the act of filling Petey’s plate.

“I didn’t hear anything,” Jim answered. “Jimmie, do you want to go and see?”

Jimmie’s eyes were like saucers in his round freckled face as he rushed back from his trip to the front door.

“Daddy! Mother! They’re all here!”

Martha had half risen from her place, but it was Jim who spoke. “Who, son?”

DECEMBER, 1973 / THE MINISTRY
Dear Shepherdesses,

The wondrous spell of the Christmas season will soon be upon us. I hope each of you and those you love will have a joyous holiday season.

My wish for each of you, wife, mother, or career woman in whatever profession you may be, who so faithfully stand shoulder to shoulder with the men who carry heavy responsibilities, is that you may have faith. In the words penned by my husband’s sister, Bertha Dower Martin,

“A faith unmoved by all the tears and doubt
That haunt and devastate the world about;
That sees beyond life’s parting, dark with gloom,
The shining portal of an empty tomb;
And knows that hate shall conquered be by love.
That all is well because God reigns above.”

Then we will truly be filled with peace and joy.

With love,
Kay

“Jill and Larry and Fran, and that guy Jill went to see.” But Martha was halfway to the front door, and Larry’s eager arms were around his mother’s waist, with Fran close beside.

As Martha turned to Jill, the girl said shyly, “This is Bob, around his mother’s waist, with Martha was halfway to the front there’s another mystery. I thought they were to be home.

The dinner was marvelous, the children said, and Fran seemed to enjoy it most of all. Jimmie and Bob found a common interest in model planes, and Jimmie had another hero besides Larry.

The big log crackled in the fireplace after the dishes were done, and then Martha and Jim heard the whole story.

“It all began with Jill,” Larry said. “She wrote us after Thanksgiving and told us why mother didn’t feel that she could ask us to come home Christmas.”

“Oh, Jill!” Martha said faintly, and blushed to the roots of her graying hair.

“Well, of course,” said Jill, “mother was embarrassed about the old house, but I just told Fran that when she saw the warmth and love pouring out of every crack of the old place, she wouldn’t even notice the shabbiness.”

“But the lovely picture!” Martha turned to Fran. “Why did you send it if you were coming?”

“Jill’s letter came the day we sent the gift,” Fran answered, “and Larry got plane reservations at once.” Fran looked at Larry. “It took a special kind of home to give me a husband as loving and thoughtful as Larry, and I’m so glad I belong to it too.”

“We’re glad too,” Martha said. Then she turned to Bob. “But there’s another mystery. I thought you and Jill were going to Tahoe for the skiing. How do you happen to be so far from there?”

“Simple as anything. When Jill told me she had heard from Fran, and that they were coming, well, I knew she wanted to be with her family. So here we are.” Bob smiled. “There will be skiing till May, but only one Christmas all year.”

“Will you play for us, Mother, while we sing the carols?” Larry suggested.

“Oh, no! I can’t, Larry. I don’t practice anymore and I make so many mistakes. In fact, Jill told me the other day that I’m the only person she knows who can play each hand in a different key.” Everybody laughed.

“But we want you to do it just like the old days,” Larry begged. Martha played them all, from “We Three Kings” to “Jingle Bells.” The old house seemed to fold them close as the young voices rose and fell in the Christmas melodies. Even Petey’s baby voice shrilled out bravely in “Silent Night, Holy Night.”

At last the fire in the fireplace burned low, and evening prayers brought the little group close together.

Fran and Larry went up the stairs to Larry’s old room, and Bob was given a room where he could hear the waves breaking on the shore and dream of the time when he and Jill would know the same happiness as Jill’s parents.

Two o’clock in the morning. The old house was quiet again. Jim woke with a start. Martha was not beside him. He sat up. Where could she be? For twenty-five years he had always been able to reach out and touch her at night. Then he remembered, and sank back again on his pillows. The children were all home, and Martha was probably up to her old tricks, roaming around to see if they were all right.

Upstairs Martha stood for a moment outside the room of her son and the girl he loved. Their even breathing told her all was well.

The old bed in Bob’s room creaked restlessly. “Dreaming of Jill, no doubt,” Martha thought. “It would be nice to have the wedding in June.”

Downstairs Jill’s dark head was turned slightly on her pillow, the hand with the watch from Bob tucked under her cheek.

Jimmy would never stay covered up, and Martha smoothed the tumbled blankets and kissed him lightly.

In his crib Petey slept like a Christmas angel, the moonlight forming a halo about his golden head.

Martha crept quietly back to bed.

“They’re almost all grown up, Mommie,” Jim teased her gently. “You needn’t cover them up all the rest of their lives.”

Martha sighed happily. “Oh, Jim, was there ever such a lovely, lovely family? Houses don’t really matter. It’s the love in them that counts.”
LAST year, 1972, the Holy Spirit ignited a spiritual evangelistic revolution in Inter-America. This fire was first kindled at Atlantic City when our division committee set a goal of 200,000 baptisms and a membership of 400,000 by 1975.

With the prophet Isaiah we declared: For Zion’s sake we will not keep silence or hold our peace. For Jerusalem’s sake we will preach as never before. We will not rest until the righteousness thereof go forth as brightness, and salvation thereof as a lamp or torch that burneth (see Isa. 62:1).

A fire was lighted that would unite ministers, all workers, and laity in a great evangelistic thrust that would shake the division—a fire that would bring down the walls of coldness, indifference, and mediocrity.

A fire that would send us forth to attack and take the towns and cities for Christ. A fire that would impress each church member, each young person, that he was saved to save. A fire that would always burn in Inter-America, that would become a way of life.

A fire that would remind each minister and each leader that he was ordained first of all to preach salvation to the lost and that every worker is to be a soul winner.

Everyone knew what was expected of him. We decided to test the dedication and faith of the division personnel.

We set the following goal for EVANGELISM ’72: 39,000 baptisms, 10,000 more than were baptized the best former year, which was 1971; 20,000 baptisms for the first six months.

We began to take seriously what Sister White said in Evangelism, page 694: “The work is years behind. While men [preachers] have slept, Satan has stolen a march upon us.”

B. L. Archbold is president of the Inter-American Division.

Previous years seemed to have been characterized by a minimum, normal amount of evangelistic activity. We felt that 1972 in particular should see the Holy Spirit work in a marvelous way. We set 1972 as the Year of the Great Leap Forward.

What happened as a result of the EVANGELISM ’72 “great leap forward”?

Closed doors were opened. The Holy Spirit began to pull honest hearts out of the Catholic, Baptist, Presbyterian, Jehovah’s Witnesses, Pentecostal churches, et cetera. One pastor wrote that an entire village in his district accepted the third angel’s message and all were baptized. Eighteen ministers and preachers from popular churches, including one Catholic priest, joined the commandment-keeping people of God. Now some of them are preaching the message of Revelation 14.

In Puerto Rico, workers and members caught fire, and went all out in soul-winning evangelism. As a result, an average of two new churches were organized each month of the year.

Total division baptisms for EVANGELISM ’72 numbered 42,973—a church of nearly 118 members every day of the year 1972. Such was the spirit of EVANGELISM ’72 in the Inter-American Division.

The picture accompanying this article shows those present at our recent double-centurion retreat at Camp Kulaqua in Florida. Every pastor-evangelist and departmental secretary present, and some presidents, have won and baptized at least 200 souls during 1971 and 1972.

3 baptized between 800 and 1,000
4 baptized between 500 and 799
8 baptized between 400 and 499
24 baptized between 300 and 399
91 baptized between 199 and 299

We are seeing the climax of the ages. We are seeing the day of power in Inter-America. We are seeing the miracles of God’s redeeming grace. A most glorious day lies just ahead for the church. What an hour of glory, of wonder, and of power awaits us.
CLARITY in preaching is not only a matter of central theme, precise word usage, and sentence structure, and illustrations that illustrate. All of this may be in perfect order, but if the speech cannot be heard or understood little has been gained. Adequate attention must be given to proper speech production. In *Gospel Workers*, Ellen G. White has written:

“In all our ministerial work, more attention should be given to the culture of the voice. We may have knowledge, but unless we know how to use the voice correctly, our work will be a failure.”—Page 86.

“Ministers of the gospel should know how to speak with power and expression, making the words of eternal life so expressive and impressive that the hearers cannot but feel their weight. I am pained as I hear the defective voices of many of our ministers.”—Page 87.

“Ministers and teachers should discipline themselves to articulate clearly and distinctly, allowing the full sound to every word. Those who talk rapidly, from the throat, jumbling the words together, and raising the voice to an unnaturally high pitch, soon become hoarse, and the words spoken lose half the force which they would have if spoken slowly, distinctly, and not so loud.”—Page 91.

Fortunately, much excellent help is available to us in this area. Under the general heading of speech, a number of books may be found in almost any public library on the subject of voice and articulation. The following three sources are worthy of consideration:


In an article such as this, it is, of course, impossible to treat the subject in much depth. Some basic guidelines, however, may be helpful. These will be considered under three headings: (1) Proper Breathing, (2) Pitch, and (3) Articulation.

**Proper Breathing**

Since the sounds of speech are produced by air passing over the vocal chords or bands in the larynx, attention must be given to proper breathing. But too often, when a conscious effort is made to “breathe deeply” the shoulders are thrown back and raised in an effort to enlarge the rib cage and expand the lungs. This practice is unnatural and ineffective and should therefore be discarded. Breathing from the diaphragm is natural and much more effective because it allows for control in breathing, which is essential to proper voice production. How to breathe properly is often a matter of learning good habits through practice and discipline. Virgil Anderson suggests the following helpful exercises:

1. Lie flat on your back in a relaxed condition and note the activity in the middle portion of your body as you breathe quietly. Place a book on your stomach and watch it rise and fall as you inhale and exhale. Get the “feel” of this method of breathing.

2. Stand in an easy position with your back flat against the wall and with the edge of a book pressed against your stomach three or four inches below the end of the sternum. Exhale fully, forcing as much air as possible out of the body. If necessary, help this process along by pressing in on the book. When as much air as possible has been expelled, begin to inhale slowly, pushing the book away from you in the process by expanding that portion of the body against which it rests. Feel the action of the diaphragm pressing the upper viscera out against the book. This exercise should be continued at intervals...
breathing has become easy and under perfect control.

3. Assume an easy standing position, but not against the wall this time, weight on the balls of the feet, chin in, chest up though not held rigid. Place the hands across the stomach with the finger tips touching at the position where the book was placed before. Breathe easily and quietly, feeling the expansion in front and at the sides. Take care to see that the upper portion of the chest remains passive and relaxed.—Training the Speaking Voice, pp. 40, 41.

On the subject of breath control, Anderson says: “One of the most serious faults in the management of the breath for voice production is that of allowing a portion of it to escape before vocalization has begun. A person may take a good, full breath, but if he loses half of it before beginning to speak, he may find that he must replenish the supply in the middle of a thought-group or finish the phrase under strain by squeezing out the last bit of air within the lungs. The breath should not be wasted; it should be retained and used only as it is needed to sustain phonation. Since even a passive exhalation resulting merely from relaxation causes the breath to be expelled with considerable force, ... the process of controlling exhalation for speech becomes to a certain extent a control of relaxation of the diaphragm and other muscles involved. Control thus involves a process of gradually parceling out the breath as it is needed to maintain speech.”—Ibid., p. 42.

A person cannot be heard clearly unless he speaks with sufficient force. Unfortunately, when an attempt is made to speak more loudly, the tendency is to raise the pitch rather than increase the force. Force in speech is a matter of breath control. As the air passes over the vocal bands with greater force, the volume of sound is increased. It naturally follows, then, that deeper breathing and greater volume go together. While it may be observed that a change in pitch takes place as the volume increases, it must be remembered that the change in pitch alone does not produce the change in volume. This is not to say, however, that the pitch of the voice is not important. It is intended, rather, to clarify the relationship between pitch and force.

Pitch

Speaking with the voice at an abnormal pitch accomplishes two things. First, it annoys the hearer, which affects clarity adversely, and second, it tires the speaker by placing him under unnecessary strain. It is important that the preacher learn to speak at what is known as ‘optimum pitch.’

With respect to vocal pitch, Anderson writes as follows: “While there is no general basic level of pitch that is best for all voices, there is within the range of each one a pitch at which that voice performs with maximum loudness being attained with a minimum of effort, and the tone at that point being most rich, full, and resonant. This level, which is often referred to as the ‘optimum pitch,’ will be found to vary in different individuals because, it is believed, it results from a number of anatomical factors, one of them being the structure of the larynx itself, which, ... is instrumental in determining the pitch possibilities of the individual voice. It is probable that optimum pitch is also importantly related to resonance, being the pitch at which the resonators of the voice function with maximum effectiveness.”—Ibid., p. 79.

To find your optimum pitch, Anderson recommends: “Using a piano if possible, sing down the musical scale with a sustained [a] (father) or [o], beginning with a tone that is easy for you, until you reach the lowest note that you can sing comfortably and with some degree of true quality. ... This can be accepted as the lowest limit of your range. Now, beginning with this lowest note, sing back up the scale until you reach a point some three or four full steps (whole notes) above this lowest limit. This should be close to your optimum pitch.

“As an example, if you are a man and find that the lowest note you can sustain effectively is F below low C, then your theoretical optimum pitch would be at about B or C—three to four notes above your lowest note.”—Ibid., p. 84.

To a local elder all this about breathing and pitch, et cetera, may seem too technical and bothersome. But in the light of the guidance given by Ellen G. White, can such matters be ignored? When called upon to stand in the pulpit and speak for God, or let God speak, can we afford to do less than our very best? Do people sit and suffer while you preach? They need not. A little practice and application of the suggestions made in this article can do much to help increase your effectiveness. Preaching is a privilege. It is also hard work. Your ordination to serve the church is God’s promise that He will use you to His glory if you will but give Him your best.

Up to this point we have given consideration to proper breathing and pitch. In the next article, we will discuss articulation as it concerns clarity in preaching.
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| | Losing With Leo. Lee R. Van Dolson Jan-June | | |
| | No Noises—Only Sounds. Marjorie Baldwin Mar 44 | | |
| | Physician to Pastor: Golf Isn't Enough (reprint). A. D. Dennison, Jr. Sept 32 | | |
| | Strategy for Stress Control Jan 36 | | |
| | Ten Commandments of the Coronary Club. Harold P. Googe (adapted by) Sept 36 | | |
| | “Who, Me? . . . Become a Vegetarian?” Grant Frazier Oct 33 | | |

DECEMBER, 1973 / THE MINISTRY 45
Shop talk

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The Ministerial Association has made special arrangements with Institutional Services—ESDA for the purchase of the Craig tape recorders at a special quantity price. Model 2623 that lists for $59.95 can be purchased for $37.98 (a little cheaper in quantity lots of 12 or more). This is a quality recorder that can serve very well in expanding the ministry of the local church. The church would do well to have several of them for use by shut-ins who are unable to attend the regular services or for carrying evangelistic messages to those who cannot attend.

Also available at a good saving is either the Buhl or Bell and Howell 600-watt overhead projector, which can be purchased for $77 and $69 respectively. Fifty-foot acetate rolls and attachments are available at $12.95 for the Bell and Howell and $11.30 for the Buhl projector.

The recorders and projectors are available at either the Eastern or West Coast offices of Institutional Services—ESDA. Prices quoted do not include shipping costs. Also, due to present fluctuating costs, they are subject to change. ABOVE PRICES ARE CONFIDENTIAL DEALER PRICES.

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Quaker Says Church Colleges Must Tighten, Not Relax, Their Standards

Dr. D. Elton Trueblood, a Quaker author, told Southern Baptist educators in Nashville that Christian colleges must tighten their standards in such areas as chapel attendance and personal morality. Addressing the annual meeting of the Association of Southern Baptist Colleges and Schools, Dr. Trueblood, who was professor of philosophy and religion at Earlham College, Richmond, Indiana, from 1946 to 1966, declared that "complete freedom, if it is empty freedom, always leads to decay. Freedom must not be empty; it must be controlled by an ultimate purpose."

Although voluntary chapel is theoretically better than compulsory attendance, he said, it doesn't work. Voluntary chapel attendance leads to declining attendance, failure to attract quality speakers, and the eventual death of the chapel program, he asserted. Dr. Trueblood decried permissiveness on campuses in such areas as sex, academic standards, and English grammar. "At some colleges there is more drug pushing than there is in the world," he commented.

Bill Would Recognize Religious Right to Refuse Membership in Union

Under a bill introduced in Washington, D.C., by five Senators, a person whose religious beliefs proscribe his membership in a labor organization would not be denied employment for his refusal to join a union. The measure, which would amend the National Labor Relations Act to make it an unfair labor practice to require a person to join a labor organization as a condition of employment where such a person's religious beliefs oppose labor organization membership, was submitted by Senator Peter H. Dominick (R-Colo.), chief sponsor.

"There are people in the United States today who are inadvertingly being denied their freedom of religion," he said. "These are the people who belong to religious denominations that believe that membership in or support of a labor organization is wrong. Members of these denominations are forced to violate their religious conscience and join labor unions or suffer the economic consequences. My bill would protect the religious freedom of these people by allowing them to work for an employer without being required to join or financially support a union organization," he said. Such persons would be able, in lieu of paying dues, to contribute a like amount to any nonreligious charitable tax-exempt fund.

Joining Senator Dominick as co-sponsors of the bill are Senators P. J. Fennin (R-Ariz.), John Tower (R-Tex.), Wallace F. Bennett (R-Utah), and Clifford P. Hansen (R-Wyo.).

Motivation in Giving to the Church Detailed by NCC Executive

What motivates Christians to give to their churches? Commitment is the key, according to Dr. Nordan C. Murphy, stewardship director of the National Council of Churches—"commitment to a person named Jesus and all that He stands for."

Dr. Murphy reported on findings of an international study on church giving sponsored by 15 Protestant bodies of the U.S. and Canada in a multimedia presentation before the annual meeting of the National Association of Church Business Administrators. He said the study found that the six most important motivating forces for giving through the church are—"gratitude to God," "an expression of worship," "the privilege of sharing," "an obligation," "love for others," and "the need of the church for money." The amount of money given, the survey found, is controlled by "income," "church needs," "Biblical teachings," "amount left after meeting family obligations," "frequency of participation in church activities," and "guidelines given by the church."

"Any Day" Might Be Made "Day of Rest"

Baptists could agree with "secularists" that a state-enforced day of rest is needed for all people "without violating Baptist principles," according to a Baptist official in Washington, D.C. John W. Baker, associate director in charge of research services for the Baptist Joint Committee on Public Affairs, added that "any day, including—but not restricted to—Sun-
day, could be set aside" as a day of rest. "But it should be understood that such agreement is based on secular rather than religious priorities and is made by Baptists acting as individuals rather than by religious institutions," he explained in the committee's monthly magazine, Report From the Capital.

Arguing for Sunday closing laws on the religious grounds that God has commanded that the Sabbath day be kept holy, would leave Baptists open to the "opposition's" charges that this would constitute the State favoring one religion over others or over ir-religion and, therefore, be a State establishment of religion, he said. Baptists could accept the argument of Associate Justice William O. Douglas in the 1961 U.S. Supreme Court case, McGowan v. Maryland, that "No matter how much is written, no matter what is said, the parentage of these laws is the fourth Commandment: and they serve and satisfy the religious predispositions of our Christian community..." Baptists agreeing with Justice Douglas, according to Mr. Baker, "might need to reconsider any inclination to force their beliefs on others. Other segments of organized religion have used the state to force people outside their faith to abide by their religious beliefs. Are Baptists prepared to do so after centuries of struggle for religious liberty?"