"We Still Believe"

... is the title of a brand-new book written by the president of our General Conference, Robert H. Pierson. It is refreshing to the soul to know that our world leader has no misgivings or questions regarding our basic doctrines. We place such a high estimate on this book that we are reviewing it in the editorial section.

The backbone of the book is the statement on "fundamental beliefs of Seventh-day Adventists." Using these beliefs as a skeleton outline the author proceeds to put flesh on the bones. By the time you finish the book you get an unmistakable picture of our whole body of truth. There is nothing dim, faded, or obscure about that picture, either!

The language is simple and straightforward. No gobbledygook. No theorizing. No guessing as to what the author means. No double talk. It is written pointedly without being harsh. It pricks the conscience without bringing discouragement. When you finish reading this volume you are proud to be a Seventh-day Adventist. On the other hand, however, you don't feel like a saint patting himself on the back. You know that in your own heart changes need to be made. And best of all, those changes are possible through Christ. The latter point is the heart of almost every chapter.

I admire the president's courage as he points out certain trends in which the church is clearly straying from the blueprint. For instance, when discussing the 6,000-year period since the Creation week, the author declares, "The Bible and the Spirit of Prophecy are not on trial!"

On Sabbathkeeping the author points out that we should not be surprised to see the church becoming more Laodicean in its behavior. He identifies current rationalization such as, "Eating out at restaurants is justified because it saves the wife and mother of the home from working on her rest day after a week of toil." Bicycling, going to the beach, as well as other Sabbath afternoon diversions, are, by many, not considered a violation of God's fourth commandment. But Pierson raises the thought-provoking question, "How do these square with inspired counsel?"

Chapter 14 deals with the problem, "Does a leavening process threaten God's remnant?" The subjects of jewelry and music are thoughtfully discussed. Included in this chapter's appeal are these words: "If the love of the world is in our hearts, the love of the Father can't be there too."

"Ellen G. White Was Indeed God's Messenger to the Remnant." The chapter bearing this title contains no hesitancy on the part of our president in declaring that the gift of prophecy was given to Ellen White. Furthermore, her messages have not become outdated. "In this very critical period in our church history we need the Bible and the Spirit of Prophecy more than ever before to hold us on course for the kingdom," he states, and adds, "Little wonder, I say again, that the dragon is wroth with the church and goes to make war on the remnant because they have the Spirit of Prophecy! And, brethren and sisters, never forget it—this is war! This is no picnic or playing of games!"

Perhaps the supreme warning in this chapter is that built upon the exposition of the statement, "The very last deception of Satan will be to make of none effect the testimony of the Spirit of God."—Selected Messages, book 1, p. 48. (Italics supplied.)

Chapter 22 entitled, "God Is No Respecter of Persons," gives revealing insights on the church's posture relative to slavery and race relations. A section in this chapter titled "A Black Prophet in the Adventist Church?" reveals certain information that this writer at least had never read before. The chapter is summed up with the words, "Seventh-day Adventists, of all people, should be a church bound together by the love of Christ and love for one another. That love, like the love of Christ, should rise above the national, racial, and cultural barriers that so divide and harass the world about us. God calls us to be truly one in Christ Jesus—not only in word but in all walks of our church life. May the love of Christ pull us together!"

The book's largest section deals with salvation through Christ alone. The proper relationship between law and grace is spelled out beautifully. The reader can detect quickly that the author is not writing one thing and living another. The flow of thought comes from a heart that has had an experience with the Subject of the book—Christ crucified, risen, ascended, and soon to return.

Why is this brief book review placed in our editorial section? Simply this. We believe that every Adventist who understands English, no matter where he lives, should secure and read this special volume carefully. I know of no other book, outside the Bible and Spirit of Prophecy, which will help clarify our thinking and strengthen our commitment to Christ and His church as much as this one. Pastors, please set up a special plan to get this book into the hands of all your members. In these treacherous days our people need their confidence strengthened in the doctrines of the Advent Movement. Our second plea is that you will place this work in the hands of every person preparing for church membership. They will be stronger members and certainly will have a firmer grasp of our entire message if you do.

Pierson tells the story of the Roman orator, Cicero, whose speeches caused his hearers to say, "How well you speak." In contrast with this, when Democritus, the great Greek leader, finished his oration, the people cried out, "Let us march." Drawing a lesson from this, our president-author says, "I do not want
anyone to come to me and say, ‘How well you wrote’; but I pray that God by His Holy Spirit will light a spark that will kindle a fire in the hearts of our workers all around the world and that it will compel every member to cry out, ‘Let us march!’

‘Let us march first to the foot of the cross, and there in sincere repentance and in deep contrition yield ourselves to the Man of Calvary. Then let us march to the upper room, where in quiet confidence we may be filled with Pentecostal power.

“Oh, brethren, sisters, leaders, and members of God’s remnant church everywhere, let us respond to the voice of God—the call of the Holy Spirit. It is a call to primitive godliness, to Pentecostal living. It is a call to renewed latter-rain action. Then will be fulfilled the precious assurance that when divine power is combined with human effort, the work will spread like fire in the stubble. May God hasten that day!”

J. R. S.

Cover Close-up

“Don’t let the world around you squeeze you into its own mold, but let God remold your minds from within” (Rom. 12:2, Phillips).*

The literal Greek translation of this text is “Don’t be fashioned (or conformed) to this age.”

There is an alternative, as our text suggests—“Let God remold your minds.”

The Phillips translation puts this concept in a picturesque idiom that is illustrated on this month’s cover.

“The transforming power of Christ’s grace molds the one who gives himself to God’s service. Imbued with the Spirit of the Redeemer, he is ready to deny self, ready to take up the cross, ready to make any sacrifice for the Master.”—Testimonies, vol. 7, p. 9.

Music in the Adventist Church and Home

The use of music among Adventists is an issue that should receive much attention on the part of church leaders. Basic principles are set forth in the writings of Ellen G. White that can be accepted and effectively applied today. These embody the role and qualities of music; the impact of music for good or for evil; the effective use of music in the services of the church, and some counsel that may be of interest to those who arrange for and lead music. The Ellen White answers are taken from a compilation prepared and released by the White Estate in 1972, and from a more recent manuscript release, No. 312.

Mrs. White, what is the benefit and place of music in the life and ministry of the Christian?

"The history of the songs of the Bible is full of suggestions as to the uses and benefits of music and song. Music is often perverted to serve purposes of evil, and it thus becomes one of the most alluring agencies of temptation. But, rightly employed, it is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul. . . . There are few means more effective for fixing His words in the memory than repeating them in song. And such song has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought and awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort.

"It is one of the most effective means of impressing the heart with spiritual truth. How often to the soul hard-pressed and ready to despair, memory recalls some word of God’s,—the long-forgotten burden of a childhood song,—and temptations lose their power, life takes on new meaning and new purpose, and courage and gladness are imparted to other souls!”

Was music taught in the schools of the prophets, and if so, why?

In the schools of the prophets “the art of sacred melody was diligently cultivated. No frivolous waltz was heard, nor flippant song that should extol man and divert the attention from God; but sacred, solemn psalms of praise to the Creator, exalting His name and recounting His wondrous works.”

“In both the school and the home much of the teaching was oral; but the youth also learned to read the Hebrew writings, and the parchment rolls of the Old Testament Scriptures were open to their study. The chief subjects of study in these schools were the law of God, with the instruction given to Moses, sacred history, sacred music, and poetry.”

“Sanctified intellects brought forth from the treasure house of God things new and old, and the Spirit of God was manifested in prophecy and sacred song.

“Music was made to serve a holy purpose, to lift the thoughts to that which is pure, noble, and elevating, and to awaken in the soul devotion and gratitude to God. What a contrast between the ancient custom and the uses to which music is now too often devoted! How many employ this gift to exalt self, instead of using it to glorify God!”

We have been charmed by what you have had to say about Jesus’ life during His youth. What part did music play in His experience and how did He use it to overcome temptation?

“When Christ was a child . . . He was tempted to sin, but He did not yield to temptation. As He grew older He was tempted, but the songs His mother had taught Him to sing came into His mind,
and He would lift His voice in praise. And before His companions were aware of it, they would be singing with Him. God wants us to use every facility which Heaven has provided for resisting the enemy.”

“The early morning often found Him in some secluded place, meditating, searching the Scriptures, or in prayer. With the voice of singing He welcomed the morning light. With songs of thanksgiving He cheered His hours of labor and brought heaven’s gladness to the toilworn and disheartened.”

“Often He expressed the gladness of His heart by singing psalms and heavenly songs. Often the dwellers in Nazareth heard His voice raised in praise and thanksgiving to God. He held communion with heaven in song; and as His companions complained of weariness from labor, they were cheered by the sweet melody from His lips. His praise seemed to banish the evil angels, and, like incense, fill the place with fragrance. The minds of His hearers were carried away from their earthly exile, to the heavenly home.”

You suggested that music can also be a power for evil. Would you please explain this point further?

“There has been a class of social gatherings . . . [or] parties of pleasure that have been a disgrace to our institutions and to the church. They encourage pride of dress, pride of appearance, self-gratification, hilarity, and trifling. Satan is entertained as an honored guest, and takes possession of those who patronize these gatherings.

“A view of one such company was presented to me, where were assembled those who profess to believe the truth. One was seated at the instrument of music, and such songs were poured forth as made the watching angels weep. There was mirth, there was coarse laughter, there was abundance of enthusiasm, and a kind of inspiration; but the joy was such as Satan only is able to create. This is an enthusiasm and infatuation of which all who love God will be ashamed. It prepares the participants for unholy thought and action. I have reason to think that some who were engaged in that scene heartily repented of the shameful performance.”

In your day sophisticated automatic record players, transistor radios, juke boxes, and televisions were nonexistent. I wonder what you would say about the barrage of music that is belching forth from every nook and cranny today?

“I feel alarmed as I witness everywhere the frivolity of young men and young women who profess to believe the truth. God does not seem to be in their thoughts. Their minds are filled with nonsense. Their conversation is only empty, vain talk. They have a keen ear for music, and Satan knows what organs to excite to animate, engross, and charm the mind so that Christ is not desired. The spiritual longings of the soul for divine knowledge, for a growth in grace, are wanting.

“I was shown that the youth must take a higher stand and make the word of God the man of their counsel and their guide. Solemn responsibilities rest upon the young, which they lightly regard. The introduction of music into their homes, instead of inciting to holiness and spirituality, has been the means of diverting their minds from the truth. Frivolous songs and the popular sheet music of the day seem congenial to their taste. The instruments of music have taken time which should have been devoted to prayer.

“Music, when not abused, is a great blessing; but when put to a wrong use, it is a terrible curse. It excites, but does not impart that strength and courage which the Christian can find only at the throne of grace while humbly making known his wants and with strong cries and tears pleading for heavenly strength to be fortified against the powerful temptations of the evil one. Satan is leading the young captive. Oh, what can I say to lead them to break his power of infatuation! He is a skillful charmer, luring them on to perdition.”

How do you think God and the angels feel about most of our music?

“Eternal things have little weight with the youth. Angels of God are in tears as they write in the roll the words and acts of professed Christians. Angels are hovering around yonder dwelling. The young are there assembled; there is a sound of vocal and instrumental music. Christians are gathered there, but what is that you hear? It is a song, a frivolous ditty, fit for the dance hall. Behold the pure angels gather their light closer around them, and darkness envelops those in that dwelling. The angels are moving from the scene. Sadness is upon their countenances. Behold, they are weeping. This I saw repeated a number of times all through the ranks of Sabbathkeepers . . .

“Music has occupied the hours which should have been devoted to prayer. Music is the idol which many professed Sabbathkeeping Christians worship.”

Do you have any thoughts on Satan’s attitude on this subject?

“Satan has no objection to music if he can make that a channel through which to gain access to the minds of the youth.

“Anything will suit his purpose that will divert the mind from God and engage the time which should be devoted to His service. He works through the means which will exert the strongest influence to hold the largest numbers in a pleasing infatuation, while they are paralyzed by his power. When turned to good account, music is a blessing; but it is often made one of Satan’s most attractive agencies to ensnare souls. When abused, it leads the unconsecrated to pride, vanity, and folly. When allowed to take the place of devotion and prayer, it is a terrible curse.”

Today we have rock ‘n’ roll performances that not only involve music but also body movement. Then we have music associated with theatrical performances. What counsel do you have on this sort of thing?

“Among the most dangerous resorts for pleasure is the theater. Instead of being a school of morality and virtue, as is so often claimed, it is the very hotbed of immorality. Vicious habits and sinful propensities are strengthened and confirmed by these entertainments. Low songs, lewd gestures, expressions, and atti-
tudes, deprave the imagination and debase the morals.

"Every youth who habitually attends such exhibitions will be corrupted in principle. There is no influence in our land more powerful to poison the imagination, to destroy religious impressions, and to blunt the relish for the tranquil pleasures and sober realities of life than theatrical amusements. The love for these scenes increases with every indulgence, as the desire for intoxicating drink strengthens with its use." 13

"Balaam knew that the prosperity of Israel depended upon their observance of the law of God, and that there was no way to bring a curse upon them but by seducing them to transgression. He decided to secure to himself Balak's reward, and the promotion he desired, by advising the Moabites what course to pursue to bring the curse upon Israel. He counseled Balak to proclaim an idolatrous feast in honor of their idol gods, and he would persuade the Israelites to attend, that they might be delighted with the music, and the most beautiful Midianitish women should entice the Israelites to transgress the law of God, and corrupt themselves, and also influence them to offer sacrifice to idols. This Satanic counsel succeeded too well." 14

"Beguiled with music and dancing, and allured by the beauty of heathen vestals, they cast off their fealty to Jehovah." 15

What about Christians taking part in worldly musical programs and entertainments?

"It is not safe for the Lord's workers to take part in worldly entertainments. Association with worldliness in musical lines is looked upon as harmless by some Sabbath-keepers. But such ones are on dangerous ground. Thus Satan seeks to lead men and women astray, and thus he has gained control of souls. So smooth, so plausible is the working of the enemy that his wiles are not suspected, and many church members become lovers of pleasure more than lovers of God.

"There is a right way and a wrong way. Ever since Adam yielded his mind to Satan's device, the conflict has raged between right and wrong, between God and Satan. Connected with the doing of right there is a power that Satan cannot overcome. Righteousness has a vitality that is divine. Truth will triumph at last over falsehood, and God will vanquish the enemy.

"Good and evil never harmonize. Between light and darkness there can be no compromise. Truth is light revealed; error is darkness. Light has no fellowship with darkness, righteousness no fellowship with unrighteousness. The safety of Christ's soldiers is assured only when they work and sleep with their armor on." 16

Tell us frankly, Mrs. White, have you ever enjoyed any type of secular music, and if so, where?

"[I remember a time when we were traveling by ship and were delayed by fog.] For about one hour the fog did not lift and the sun did not penetrate it. Then the musicians who were to leave the boat at this place entertained the impatient passengers with music, well selected and well rendered. It did not jar upon the senses as [did the music they played] the previous evening, but was soft and really grateful to the senses because it was musical." 17

For our last question, what would you suggest specifically as contributing to desirable quality in church music?

"As a part of religious service, singing is as much an act of worship as is prayer. Indeed, many a song is prayer." 18

"No words can properly set forth the deep blessedness of genuine worship. When human beings sing with the spirit and the understanding, heavenly musicians take up the strain and join in the song of thanksgiving. He who has bestowed upon us all the gifts that enable us to be workers together with God, expects His servants to cultivate their voices so that they can speak and sing in a way that all can understand.

"It is not loud singing that is needed, but clear intonation, correct pronunciation, and distinct utterance. Let all take time to cultivate the voice so that God's praise can be sung in clear, soft tones, not with harshness and shrillness that offend the ear. The ability to sing is the gift of God; let it be used to His glory." 19

"Music can be a great power for good; yet we do not make the most of this branch of worship. . . . Music should have beauty, pathos, and power. Let the voices be lifted in songs of praise and devotion. Call to your aid, if practicable, instrumental music, and let the glorious harmony ascend to God, an acceptable offering.

"But it is sometimes more difficult to discipline the singers and keep them in working order, than to improve the habits of praying and exhorting. Many want to do things after their own style; they object to consultation, and are impatient under leadership. Well-matured plans are needed in the service of God. Common sense is an excellent thing in the worship of the Lord." 20

"Good singing is like the music of the birds—subdued and melodious. In some of our churches I have heard solos that were altogether unsuitable for the service of the Lord's house. The long-drawn-out notes and the peculiar sounds common in operatic singing are not pleasing to the angels. They delight to hear the simple songs of praise sung in a natural tone. The songs in which every word is uttered clearly, in a musical tone, are the songs that join us in singing. They take up the refrain that is sung from the heart with the spirit and the understanding." 21

Thank you for making the effects and power of music upon our lives so clear and plain.

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1 Education, pp. 167, 168.
2 Ibid., p. 39.
4 Education, p. 47.
5 Patriarchs and Prophets, p. 594.
6 Evangelism, p. 498.
7 The Ministry of Healing, p. 52.
8 The Desire of Ages, pp. 73, 74.
9 Counsels to Parents and Teachers, p. 339.
10 Testimonies, vol. 1, pp. 496, 497.
11 Ibid., pp. 505, 506.
12 Ibid.
13 Ibid., vol. 4, pp. 652, 653.
14 Spiritual Gifts, vol. 4a, p. 49.
15 Patriarchs and Prophets, p. 454.
16 Manuscript 82, 1900.
17 Letter 6b, 1893, p. 3. (Written of the landing in New Zealand in February, 1893.)
18 Education, p. 168.
19 Testimonies, vol. 9, pp. 143, 144.
20 Evangelism, p. 505.
21 Ibid., p. 510.
Evangelicals in Critical Discussion With WCC

B. B. BEACH

IT IS A FACT of recent church history that the churches controlled by conservative evangelicals have generally not joined the World Council of Churches. This abstention is because they do not believe that the WCC legitimately represents the church's given unity in Christ. Furthermore, they have serious reservations regarding the deployment of the limited energies and means of the WCC and the churches it represents in dubious and, at times, divisive socio-political activities.

In actuality, the WCC, during the past twenty-five years of its existence, has not conducted many formal theological discussions with nonmember churches. From the WCC's viewpoint, the discussions with the Roman Catholic Church have, no doubt, been the most important. There have been some discussions, but no formalized conversations, with the Southern Baptists. Discussions have also taken place with representatives of the Lutheran Church—Missouri Synod, but these have not been structured or progressed over a period of time.

Of special significance, within the broad confines of a WCC Conservative Evangelical dialogue, have been the discussions with the Reformed Ecumenical Synod and with representatives of the Seventh-day Adventist Church. WCC representatives have met twice with the Moderamen of the Reformed Ecumenical Synod. From 1965 to 1972 regular yearly conversations were carried on between a small group of Adventist scholars and representatives of the Faith and Order Commission of the World Council of Churches, which led to a clearer understanding on the part of these officials concerning Seventh-day Adventist doctrine, belief, and practice. Papers produced as a result of these discussions were jointly published under the title So Much in Common.

What do we mean by the use of the words "critical discussion with the WCC" in the title? Certainly not that faultfinding has been the main theme of the conversations. Nor do we mean that these conversations have always been an exercise in high level theological criticism. Furthermore, the discussions have not been critical to the extent that they have already led to a crisis that will decide their favorable or unfavorable outcome. Critical in the context of this article simply means that the discussions between the WCC and conservative evangelicals involve careful judgment regarding truth, and are, therefore, of decisive, even crucial, importance with respect to their outcome.

Scriptural Concept of Unity

A first basic problem is the WCC's way of dealing with the scriptural concept of the "given unity in Christ." In the New Testament this unity is presented as a qualified unity-in-truth characterized by holiness, faithfulness, and obedience to the apostolic word and the commandments of God. The NT indicates, however, that the given and visible unity in Christ is threatened by anti-Christian penetration.

The establishment someday of complete organic unity of the churches is taken for granted in WCC documents (e.g., "Common Witness and Proselytism"). How-

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Dialog with men of “living faiths” increases the danger of syncretism eating the heart out of Christianity.

ever, the NT speaks about final apostasy, about a “falling away.” It envisions anti-Christian elements within organized Christianity, “in the temple of God” (2 Thess. 2:4, N.E.B.). The NT apocalyptic and eschatological picture of the people of God prior to the parousia is not one of a “jumbo-church” gathering all churches in organic union and drawing all mankind together, but of a comparatively small “remnant” keeping the “commandments of God and [having] the testimony of Jesus” (Rev. 12:17).

WCC pronouncements often present the given unity without qualification (e.g., the 1950 Toronto statement on the church). The predicament in which unity-minded conservative evangelicals find themselves is how to join the WCC and lift up Christ the Divine Saviour before men by manifesting the given unity of the church, without at the same time denying that Saviour and unity by “fellowship” with the false, humanistic gospel that apparently has a wide berth in not a few World Council member churches.

Authority of Scriptures

The ecumenical majority stance vis-à-vis the Bible, its authority and interpretation, is another critical problem that must be faced. Conservative evangelicals feel that the trend in ecumenical circles (as in contemporary church life in general) is toward devaluation of the normative authority of the Bible. The Bible by itself is not understood as inspired, normative, and authoritative. For many non-member churches, however, the Bible is not only a normative record of God’s revelation and dealings with men but it is a unity.

While emphasis on Biblical harmony and unity can be found in the early days of the WCC’s the evolutionary ecumenical trend in Faith and Order, on the contrary, has been toward inspiration as experience, Biblical diversity, and even contradiction. Conservative evangelicals express concern regarding the current approach to the Bible in many ecumenical circles, based on such airy and elastic concepts as relativity, flexibility, fluidity, ongoing interpretation, contemporary situation, inspiration in immediate existential involvement. They fear that where the Bible is not accepted as normative in its direct meaning, the very basis of Biblical reliability and authority has been destroyed. This would tend to give the individual interpreter a theological carte blanche to select from the Biblical witness those aspects he wants to present as relevant for his own community.

On the other hand, WCC participants in the discussions have pointed out that an “authoritative” or “proof text” use of the Scriptures may reveal a simplistic mind and alienates thinking people. The question addressed to conservative evangelicals is how to avoid the misuse of Biblical authority in an oppressive sense.

A third issue that needs further ecumenical consideration and clarification is the problem of division. “Division is sin,” and the “scandal of our divisions” have become popular shibboleths in WCC circles. The WCC discussions with nonmember churches indicate that qualification and greater discrimination are needed in the use of such terminology. It should be clear that not all church unity is scriptural, nor all separation sinful. After all, separation in order to protect the purity of the gospel and the clear testimony of the Word of God, is a much lesser evil than unity in error and perversion.

Is there, perhaps, not the danger of the ecumenical movement stifling spiritual awakening and reform, because these could bring the so-called “sin of division”? In fact, a feature of dynamic spiritual awakenings, such as the Reformation, the Evangelical Awakening (including Methodism and the Réveil in Switzerland) has been a tendency to create new denominations.

Of course, denominationalism has been rife with self-deception and absurd excesses, but it has also been the fruit of vivid religious experience and renewal. It has played a role in support of human freedom and religious liberty. Ecumenists cannot overlook the fact that some of the most vital and dynamic elements of Christian history have resulted from uneasy dissidence rather than from comfortable agreement and status quo.

Religious syncretism is a fourth issue that must be squarely faced. Some ecumenists appear to project the view that the various Christian traditions present distorted versions of Christianity and that the churches should be brought together in a sort of “cocktail” mixture, in order to offer the authentic and balanced flavor.

The present dialog desired by the WCC with men of “living faiths” increases the danger of syncretism eating the heart out of Christianity, because religions like Hinduism and Buddhism are essentially syncretistic. Indeed, conservative evangelicals see syncretistic shoals ahead in what is now called “wider ecumenism,” that is, an ecumenical outreach to the radically different religions that exist today.

The ecumenical movement began years ago by calling in question the age-old concept of heresy. Today it would seem that the term “paganism” is being brought into question. Does not the danger of syncretism lurk in the shadows of a dialog that implies a unifying parity between religions? The question that future discussion could usefully explore is whether or not, under these circumstances, dialog and world community risk becoming another savior, and ecumenism the syncretistic whirlpool of a general secularized mixing process.

Mission and Evangelism

A fifth important area that needs to be examined and discussed at greater length is mission and evangelism. Some ecumenists talk about evangelizing the impersonal structures of society. Conservative evangelicals fear that a major retreat from concentration on the proclamation of the gospel in or-
order to carry out its unfinished mandate is being sounded in missionary strategy. It is becoming rather fashionable to label public evangelistic efforts as "ecclesiastical imperialism." True, arrogant and sectarian insensitiveness has characterized some evangelistic campaigns. But there is a more serious problem today; the risk is that the world will not hear the good news, because the church either does not proclaim or else is busy with all kinds of other demanding tasks.

Must Grow to Live

Church growth as an explicit aim of mission is rather out of style in WCC circles. We are told that "adding men to the church" is not really the important question. Viewed from one angle, this is true, but in another vital sense "adding" is a sine qua non for the life of the church. A church that is not "adding" is destined to wither and vanish like old soldiers who "never die" but "only fade away." It can be affirmed, as a general rule, that the nonmember churches are more missionary-minded than are WCC member churches.

Catholic Missiologist Adrian Hastings has recently written: "Unity schemes are in fact often more favorably received in churches which are declining rather than vigorously missionary." 2 The serious question that arises in this connection is whether WCC member churches find it more in their element to reach out for the lateral growth of ecumenism than to achieve the frontal growth of evangelism.

In 1911 about 30 per cent of Protestant missionaries came from North America. In 1968 the corresponding figure was around 70 per cent. Almost three quarters of this last number came from churches or societies that are not members of the WCC. There appears to be little doubt that the center of gravity of Protestant missionary outreach is shifting away from the WCC bodies to churches of a more conservative evangelical stamp. Are unity and mission pulling in opposite directions? It is doubtful whether the ecumenical movement can long endure without missionary urgency to actively spread the gospel message far and near.

A final issue that has come to the fore is the socio-political responsibility of the church. That Christians and the church have a responsibility in this domain, few would deny. Conservative evangelicals fear, however, that the concept of redemption is being stretched to the breaking point by applying it to current politico-economic structures of society. There are signs pointing to the church's becoming a mere sociological organization exerting a Red Crosslike more-or-less influence for good.

The WCC seems to view "new structures" as an essential part of salvation today. Those ecumenists, preoccupied with ethical action programs in the world, seem to view conservative evangelical emphasis on the new birth as a pietistic vestige of old-time revivalism. There is a widening hiatus between the traditional view of salvation as personal reconciliation to God in Christ and salvation seen largely as liberation from oppressive evils of society. A useful bridging concept presented at the WCC's recent Bangkok Conference, is that salvation from sin must somehow involve salvation for action to meet the world's crying needs.

Certainly, the church is both called out and sent into the world. However, when the overbearing stress is on the movement into the world, the danger is that the church will not only become this-worldly but actually worldly. The question conservative evangelicals ask the WCC, is whether in endeavoring to go out to the world it has not brought the secular world inside the ecumenical movement, to the extent that social ecumenism has now evolved toward secular ecumenism.

Love has social significance and the gospel a political fallout. Having said this, we must insist, however, that the church is commissioned first and above all to prepare men for the heavenly city, not for the secular city. The church should set before society reference points and goals. The first reference point must surely be that man was created in the image of God.

The central reference point is the cross, which makes possible through Christ the restoration in man of the image of His Creator. The final reference point is the parousia of Christ, which will mark the doom of Babylon and herald the establishment of the eternal kingdom of God on the earth made new.

Man must cooperate with the transforming Spirit of God. If man remains unchanged, the world will remain unchanged and continue to totter between Hiroshima and Armageddon.

The central problem in discussions between the WCC and conservative evangelicals is not so much one regarding ecumenicity or even WCC membership. "The Church is ecumenical when it is busy doing what the Church is called to do. . . . Genuine ecu-

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WCC's recent Bangkok Conference, is that salvation from sin must somehow involve salvation for action to meet the world's crying needs.

Certainly, the church is both called out and sent into the world. However, when the overbearing stress is on the movement into the world, the danger is that the church will not only become this-worldly but actually worldly. The question conservative evangelicals ask the WCC, is whether in endeavoring to go out to the world it has not brought the secular world inside the ecumenical movement, to the extent that social ecumenism has now evolved toward secular ecumenism.

Love has social significance and the gospel a political fallout. Having said this, we must insist, how-

1 A. Richardson and W. Schweitzer, Biblical Authority for Today.
2 One in Christ, No. 1, Mission and Unity From Edinburgh to Uppsala, 1972, p. 23.

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What Does Adventist Architecture Say?

CARL H. DROPPERS

The Seventh-Day Adventist Church speaks. It speaks of the seventh day, Saturday, as the Sabbath. It speaks in its community by the open door of the church, the groups in the entry or courtyard; it speaks through sound, color, and movement; it speaks when others are busy shopping, conducting business, or the like. It speaks in nonverbal language that might be called church English because it is similar to body English in expressing what the church believes. How carefully this nonverbal language is nurtured and sustained by the church in the face of difficulties created by a world that does not recognize this day.

How strange then that Seventh-day Adventists do not speak nonverbally of the Advent. Is it not also in the name of the church? The words Seventh-day are incomplete without the word Adventist. Is the Advent of lesser importance than the seventh day? Surely this is not the case. If the Advent is of importance, then why is it not proclaimed? Maybe the seventh day is a very visible thing and therefore easy to communicate to others. The people are set apart and therefore record the day with every act, meeting, greeting, and contact they make. Such is not the case with the Advent.

This event needs careful thought and the contribution of many in order to articulate this concept in physical form. However, the expectation, the watching and waiting, the direction of the lives of the people, should give nonverbal form to this miraculous event. The Advent is an important event in the lives of Adventists and therefore should be an important event in their buildings and architecture.

Physical expression of the Advent in the church building should proclaim this event to the community in clear and vigorous nonverbal language. What an opportunity to bring such a message in three-dimensional words! The words suddenly become physical, a sermon in wood, metal, or masonry, speaking consistently and persistently to the adherent and the passer-by. Whether the pedestrian or motorist goes into the church building or not, he is told of the Advent and reminded of its promise by the mere recognition of the form. Like the seventh day, the Advent has become part of the understanding of both the adherent and the passer-by.

Nonverbal Communication

Sometimes speech is thought of as the only form of communication. However, consider the thoughts and reactions to the sight of various materials, items, and colors. Here are some examples: Does the uncomfortable pew or folding chair speak of the length of the sermon or the ability of the teacher? Does the tile floor say, “Do not lie down, I’m cold,” whereas the carpeted and wood floor say the opposite? Does the wood paneling say, “Do not touch,” whereas the unpainted block wall says, “This is a place for roughhouse”? Does the tacked board say, “Thumbtack me,” as opposed to the plasterboard that says, “No holes please”? Does a dull gray color discourage the viewer, whereas a bright, sunny red or golden color lifts the spirits?

Yes, inanimate objects speak in a very real way; they speak in nonverbal language. Now if brick appears on the front of a church building, and block appears on the sides and back, what does this church building say? It clearly states that this church has placed a veneer or mask on the front of its building—a thin veneer to hide a so-called lesser material and to hide its inner being. How much better to use either brick or block for the wall and accept the material just as it is, an expression of the ingredients from which it was made. An honest brick wall speaks correctly, just as an honest block wall speaks correctly. They are both sincere materials without masks, false faces, outer shells, or veneers.

A Seventh-day Adventist said in jest, “If you want to find the Adventist church in a community, look for the poorest, shabbiest building and you will have found it.” However, there is a grain of truth in the statement. There is nothing wrong in having an economical building, since an inexpensive building can speak just as truthfully as an expensive building. Certainly an adobe or concrete block building can speak of the very best efforts of the congregation. Adobe can be an honest architectural statement of the money spent for the purpose, and the adobe building will do it just as well as the stone building. A shabby building says something else, however. It speaks of indifference, lack of concern, and like an unempt building it speaks of other interests.

A church building of another denomination has a great chimney mass punching through the roof of the church. At the other end of the church building is seen a tiny cross vainly trying to compete with the massive chimney. It seems that this church is clearly saying that creature com-
forts come before salvation. The church building with a series of noncompatible additions reads of growth, but it also tells of a lack of direction. Buildings do speak; they speak without the use of words. How very important then that they speak the same message as that heard inside the church building.

Where Is the Basin?

Consider one of the mighty acts that the Adventists have participated in—foot washing. The idea is so great that the person looking for the utensils that express this mighty act might miss the Sabbath message. A search in the sanctuary for this great expression of love and humility is usually fruitless. Someone no doubt removes these items. Questions concerning these utensils finally produce answers. It seems many adherents are reluctant to speak of this wonderful act, this wonderful act of foot washing.

Basins and towels are closeted in some back cupboard. They are not permitted to speak of the act of Christ, nor permitted to tell the people of their churches of that act. But they could speak symbolically and nonverbally every day. True, foot washing and its placement needs careful consideration, but an appropriate place can be found for its placement.

Adventists have an opportunity to make a strong statement at the entries of their churches—why not a great basin and towel and the foyer of each of their churches, visible from the outside, that would speak of the love and humility of her members? What an impact! The greatest become the least, and the least become great in this act. The basin with lively water spilling out, and the gathering of the people to touch one another, to simply say by touch that there is concern for the other person, and that his presence is acknowledged. The person is equal, the person is humble, the person is loved. The greatest of insults is to ignore the other person, to avoid the outstretched hand, to pass in silence without touching.

People show the greatest compassion at death when they reach out and comfort the bereaved by holding the hand or placing the arm around the shoulder or around the person. The pat on the back is an approval and encouragement to others. The stroke of the child’s head is approval, for a child without love, touch, and approval becomes sick. Touch can break through the outer shell (veneer) of indifference. The greatest thing the church can give is love, concern, and caring. This is the basis of roots and identity.

Roots and identity may be related to a town or house, but they are really an outgrowth of warmth and concern of the people of the town, the family in the home, the individuals in the church. The task of the church member therefore is to establish identity and roots with love and concern. It is more than just that essential handshake on a Sabbath morning. It is the specific inquiry about the sickness, the kind of problem, the kind of operation; the specific notice of needs and requirements that make identity and roots in the church—and always have. Being there, “rejoicing with those who rejoice, weeping with those who weep.” So why not touch? Why not touch, and at the same time use the cleansing power of water to reunite in love?

Look at the Baptists

The very mention of water makes the Christian relate to baptism. And, of course, the word baptist immediately suggests a denomination that has taken that name, just as the Seventh-day Adventists have taken their name. The name specifies an act. Since it is easier to look at another denomination and evaluate them, take a look at the Baptists. Certainly the name indicates a strong position that this denomination has taken.

There is no doubt that Baptists believe in baptism. Verbally they can defend their position with great eloquence and facts. There is no doubt about the need for immersion. However, does a walk along the street past a Baptist church ever communicate nonverbally about baptism? Is the Baptist church recognized as being any different from any other church on the street, in the city, or even the whole world? True, the sign declares in nonverbal symbols that it is a Baptist church, but to the nonmember this means nothing, to the motorist doing 55 m.p.h. it seldom can be read. How much better to declare nonverbally the statement of baptism. Here is a sacrament worth proclaiming, worth visualizing to the community.

What about the Adventist Church? Does the Seventh-day Adventist Church believe in baptism? The physical evidence is lacking or often hard to see. Nonverbally the church is not speaking. A search of the sanctuary reveals that the Adventists believe in pews, walls, ceilings, maybe a balcony, and some sort of lectern at one end of the building. Believe in pews? How absurd. They may be necessary, but certainly no belief is attached to them.

However, church buildings do speak on the inside and on the outside of the beliefs of the people, and what is seen speaks to the understanding. If baptism is a part of that belief, then the statement should be made physically, and as a continuing message throughout the year. Is baptism in the midst of the congregation, at the entry, or off to the side? In some churches it is set aside and immediately the baptistry becomes nonverbal. It is clear from the name and placement that the baptistry is where baptism takes place. Adventists need to be clearer in their nonverbal statement on baptism.

The church does educate the mind, but it should also educate the senses as well. The eye, nose, ear, and hand have received less education than the mind from the church. The eye sees veneer but does not understand the conflict involved. The hand does not reach out to make contact and the greatest of opportunities is lost. The nose smells the stale and musty odor of the church closed throughout the week and does not sense vitality. The ear does not hear the sound of water and is not reminded of baptism. The mind has been taught exactly, the senses very carelessly. Conflict is created in the individual for the mind records one thing, but the senses see, hear, smell, and touch, and in so doing record another.
GOD'S TRUE PEOPLE are found within every church. They try as best they can to be as pleasing as possible to their heavenly Father, and many of them firmly believe that the church to which they belong is the true church founded by Jesus.

A good Catholic, of course, can certainly be among the people of God. He believes that his church is the original church founded by Christ, subsisting throughout the ages, and that it will last until the end of time, as Jesus promised it would when He said, "Lo, I am with you alway, even unto the end of the world" (Matt. 28:20).

Approaching a Catholic is a very delicate and risky endeavor. It is necessary to address him in such a manner that there is not the least suspicion aroused in him of a threat. He must be able to trust, to feel confident that his privacy, his freedom, especially in the area of his religious faith, is respected and secure from any attack.

The best way to influence a good Catholic is by being a very good Adventist. This means being as genuine a Christian as possible. If a Catholic can see in an Adventist the beautiful character of Jesus, this perception can arouse his interest in the other's religious beliefs and life better than can any argument on doctrines or beliefs. A sincere Catholic yearns for holiness of life and for Christlikeness. When he sees that someone is holy even though he is not a member of the Catholic Church, it could start him thinking and questioning as he has never done before.

Psychological Aspect

It would be well to have a comprehension of the psychological make-up of a Catholic so that one can be understanding and sympathetic in his associations with him. The more one knows of what a Catholic believes, what proceeds from this belief, and how a Catholic feels and acts, the better one can win his friendship and confidence and be able to help him. The situation is much like that of a physician when he undertakes to cure his patient. He first obtains a knowledge of the condition and all of the circumstances affecting it. In this way the doctor prudently advises and prescribes. The confidence and trust aroused in the patient make him amenable, cooperative, and compliant.

Catholics are taught that Christ founded the church upon Peter, whom He made His vicar when He said, "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). Several other scriptures support the Catholic dogma that the church speaks in Christ's name and binds with His authority:

"And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16:19).

"He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved beh-
cause he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things, thou knowest that I love thee. Jesus saith unto him, Feed my sheep’ (John 21:17).

Because of this belief that Jesus made Peter the visible head of the church, the Catholic is convinced that the successor of Peter, each duly elected pope, is invested with the authority Christ gave to Peter and is, just as surely, the head of the church during his pontificate.

This authority is inherent in the office of “Vicar of Christ” and not in the person. Therefore, when the Pope speaks ex cathedra, that is “from the chair,” meaning as the head of the church, he is inspired by the Holy Spirit and is protected by the same Person of the Godhead from making statements of error. This is what is known as the doctrine of infallibility. Thus, a Catholic accepts without doubt or question what the Pope speaks ex cathedra, that is “from the chair,” because he is obliged to do so on certain days; rather he is present at the “sacrifice of the altar” on any day, sometimes every day, because he loves the mass. To him the mass is the remembrance of the great sacrifice of Calvary, a re-presentation to the Father of the act of atonement. He sees the mass as a liturgical act that renders to God adoration and thanksgiving. It petitions for pardon and for God’s benefits and blessings—all through Jesus, the High Priest.

The mass developed as a prolongation of the Jewish rite of sacrifice. The words of Jesus at the Last Supper, “This is my body which is given for you. This do in remembrance of me” (Luke 22:19), became the foundation, they insist, for a rite of sacrifice. Therefore the Roman Catholic Church organized a ceremony of worship similar to that of the Jewish rite. The sacrifice of the Old Testament was a prefiguration of what was to come—of the real sacrifice of the Son of God for the redemption of the world.

The Catholic Church has taken Christ’s commission, repeated by Paul in 1 Corinthians 11:26, to perform a simple remembrance of love, humility, thanksgiving, and worship, and has made of it an elaborate and ostentatious ceremony. Especially was this so in the solemn high masses of previous years wherein heavy, ornate vestments were worn and candlelabra, incense, and formulas were used, accompanied by the music of the great composers. These pompous and solemn masses are quite appealing and stirring to the emotional nature. One who was unable to afford the cost of admission to a concert or opera or drama, could find in the mass a true artistic enjoyment, besides a religious experience.

Sacramental System

The sacramental system is most precious to Catholics, who regard these acts as having been instituted by Christ Himself for the reception of grace and the deepening of union with Him. These sacraments consist of a series of religious acts whereby one partakes of the merits of Christ and receives the graces (righteousness) God bestows in response.

Confessing to a duly authorized priest and receiving God’s forgiveness through that priest is called the sacrament of penance. It is, therefore, the sacrament in which sins committed after baptism are forgiven.

The first sacrament is baptism, whereby one is cleansed of original sin (alienation from God), becomes a child of God, and is given the right to heaven. This does not mean once justified, always justified. No. If one commits a mortal sin against God after baptism, and does not repent of it before death, then that one cannot enter heaven. On the other hand, if one is repentant, then he can express his guilt, his sorrow, and his intention never to sin again in confession.

There are five other sacraments or religious acts by which Jesus enters more deeply into relationship with a soul. These are: Holy eucharist (communion); confirmation, wherein the bishop lays his hands upon the head of the recipient, invokes the Holy Spirit to come and dwell within and become the soul’s guide and inspiration; holy orders—the sacrament that consecrates a man as a priest of Jesus Christ; matrimony, in which Christ joins a man and a woman in an indissoluble union of
love; and the final sacrament—
that of extreme unction, which
prepares a person to die. At this
time, if the person is conscious,
he confesses his sins and ex-
presses his sorrow for ever having
offended God. The priest, as he
administers this sacrament,
anoints the different human senses
with oil, praying God to forgive
those sins committed by the dying
person. This ceremony brings
quiet and peace to the believer
et cetera. This ceremony brings
those sins committed by the dying
with oil, praying God to forgive
offended God. The priest, as he
confesses his sins and ex-
presses his sorrow for ever having
abandoned these customs and events that wind around one’s
heart is a critical and painful op-
eration. The Catholic faith has so
much that is appealing and nour-
ishing to the emotional side of
human nature.

My Experience

It has been said that good Cath-
olics become the best Adventists.
This is probably because of the
good Catholic’s adherence to what
he believes to be true. He is seek-
ing truth, and through the work-
ing of the Spirit of Truth within
him he is attuned to truth from
wherever it comes. When, in
God’s providence, a new aware-
ness of truth came to me I was
alert to its meaning. Anyone deal-
ing with a Catholic with the in-
tention to convert him must wait
and watch. He must not go ahead
of God’s leading. He must gently,
patiently await that moment
when doubt enters the Catholic’s
mind. When doubts came to me
they were accompanied by a sinc-
erie desire to pursue truth no
matter what the cost.

At this point a very painful proc-
cess lies ahead. I had to be helped
to fully understand the great cos-
mic controversy that is the real is-
true. Once I saw that the core
problem is Satan’s deep jealousy

Communion of Saints

Another deeply imbedded atti-
uide of Catholics is their belief
that the souls of holy people who
have died are with God in heaven
and are making intercession be-
fore God for those on earth whom
they love or who implore their as-
sistance. Catholics do not believe
that the “saints” in themselves
have power of assistance, but be-
cause they are so close to God
they can have greater influence
with God and intercede for their
loved ones or clients. This dogma
is called “the communion of
saints.”

In honor of these saints certain
days are set aside as feast days—
days of joy and festivity. Different
nations have their particular saints,
as for instance: Ireland and St.
Patrick, France and St. Joan of Arc,
Italy and St. Francis of Assisi. Spe-
cial masses, decorations, celebra-
tions, accompany these occa-
sions, stimulating the emotions,
rejoicing the human spirit. The
recurrence of seasons renews an
ever-revolving cycle of feasts,
celebrations, and joy that make
life pleasant, and memories dear.
I know from personal experience
that to abandon these customs
and events that wind around one’s
heart is a critical and painful op-
eration. The Catholic faith has so
much that is appealing and nour-
ishing to the emotional side of
human nature.

The best way to
influence a good
Catholic is by being a
very good Adventist.

of Christ and what Satan is doing
to thwart goodness, then I was
able to accept the possibility that
my church had been deceived.
After Christ’s ascension into
heaven His church began its pe-
riod of development and Satan
began his work of corruption. In
the early stages it was not so ap-
parent that error was being incor-
porated into the truths of the

experience
Evangelistic “Guerrilla” Tactics

MELVIN K. ECKENROTH

This age has been called the Age of Aquarius, but it might also be labeled as the Age of the Anonymous. Society has demanded new systems of labeling of foods, drugs, clothing; in fact, almost everything one buys. Why? The answer lies in the anonymous marketing of almost everything. A natural suspicion has arisen. It has been proved to be justifiable time and again.

Sad!y, religionists likewise have fallen into this procedure like a guerrilla attack, “hit ‘em and run.” No longer can that technique in any sense be defended. In the past evangelical groups have argued vigorously over the words of Jesus, “Be ye therefore wise as serpents, and harmless as doves” (Matt. 10:16). However, what Jesus truly meant may be understood by the translation, “Be wary as serpents, innocent as doves” (Matt. 10:16, N.E.B.). It is one thing to be “wary” and “innocent.” It is quite another thing to act like a serpent.

One of the most effective springboards used against evangelists and evangelical Christians by those who would belittle evangelism is the charge of anonymity.

Frankly, connotations that are associated with this form of methodology should deter any respectable organization from being classified with movements engaged in such activity.

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It must be said, however, that in the past sincere men felt justification for exercising caution in identifying their sponsoring organizations. This, they felt, was necessary owing to the prejudices existing against the church they represented. The dangers facing the church from external foes have always been most formidable when there has been a climate of hate, suspicion, and distrust.

To obviate this feeling, today our foremost need is that of wise, sagacious public relations. Forthrightness, honesty, uprightness, and sincerity are the only Christian principles upon which good spiritual relationships can be established. That prejudice exists goes without saying. How best to deal with it and obviate it is the problem we are discussing here.

That the church has grown in influence throughout the earth is a patent truism. The establishment of medical, educational, and mission institutions at the cost of great sacrifice in blood and treasure cannot be without tremendous power and influence. Added to this, we have seen the heartening expanse of the worldwide radio and national television programs of many denominations. Supporting these larger programs are additional scores of local broadcasters in all parts of the world. The influence of the press has been felt in remarkable fashion with a greatly accelerated public relations emphasis. The ever-enlarging stream of gospel literature being placed in the homes of thousands of people daily by devoted, self-sacrificing colporteurs is of inestimable value to the Christian cause everywhere.

What we are arguing is that the church stands today in a singularly different light than at any previous time in history. The accumulated results of these ministries and public relations benefits are far greater today than those ever achieved in the past. For the church to labor today in a way fashioned according to the conditions extant before these benefits were possessed is not only unwise but defeats the very possibility of evangelical growth or the making of any impact upon the masses.

The cutting, slurring, insidious undermining of evangelical influence is never so clearly indicated as on this very question of the attempted prevention of disclosure or identification of the sponsoring people.

In one particular campaign an evangelist was asked a question by a group of boys. As the meeting place was being prepared they asked him about it. He told them they were going to see bears, lions, goats, leopards, and dragons at the meeting. They, of course, assumed it was to be a circus and gleefully told everyone they saw that it was. The evangelist referred, of course, to paintings of certain prophetic symbols pictured in the Bible. But the news quickly spread in the city that a circus was coming to town. Obligingly on the opening night the evangelist hung up all of his faded art work to prove that the boys were right. Perhaps it was only a circus after all!

The world expects of Christians the strictest conformity to the highest ethical principles, and rightly so. Caution and care must constantly be exercised, but not duplicity, deception, or deceit.

Spiritual Duplicity Repulsive

The essential principle that must characterize evangelical programming is the concept of world brotherhood and world responsibility. No man is an island unto himself. If there ever was a movement upon the earth raised up by God with an international concept it is the church. He came to estab-
lish. And yet, how little attention is paid many times to critical evangelistic methodologies.

Duplicity of conduct is reprehensible in even the most ordinary pursuits of life. Whether it be in the social, political, or moral strata, straightforwardness and basic honesty are praised and rewarded. What shall we say then of the religious and spiritual consistencies that are so absolutely necessary? How utterly and unspeakably repulsive must spiritual duplicity appear in God’s sight, to say nothing of the permanent deflections and the eternal loss of men and women who have been cruelly disillusioned by inconsistencies and deceptions. The evangelist must be transparently consistent.

The fear of the apostle is ever with us. He that is alerted to the grim possibilities likewise calls out in his longing, “But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway” (1 Cor. 9:27).

Indeed, guerrilla evangelists are entrapped in a small and self-destructive world of their own making. Thus they find their mission impossible.

Jesus Shows the Way

It is only in Christ that the world can be given a most beautiful portrayal of character and personality that will be positively arresting to the beholder! When did His desire for consistency ever lead Him to obstinacy? Remember His answer to the accusation of Sabbathbreaking when His disciples partook of grain:

“Have ye not read what David did, when he was an hungry, and they that were with him; how he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?” (Matt. 12:3-5).

Another glorious view of Jesus demonstrates how benevolence lent Him strength, not weakness. In Simon’s house He silenced the whisperings regarding the loving Mary with the stinging words, “Let her alone” (Mark 14:6). He was not ever accused of bigotry or austerity. Instead He was accused by His critics of fellowshiping with sinners—“Why eateth your Master with publicans and sinners?” (Matt. 9:11). Jesus didn’t hide behind the title Rabbi and seek to dissociate Himself from the world. Neither did He operate under false colors in an attempt to identify with sinful man. They knew exactly who and what He was, and loved Him for it.

The acquisition of large numbers without the satisfying experience of conversion is to be deplored. It is time to stop the wringing of the hands and to face the alternative; namely, less emphasis on numbers and a greater emphasis on thoroughness. The two inevitable questions asked of a man’s work and consequent evaluations are, “How many were baptized?” and “How much did he spend?” As though these were the norms whereby men are evaluated by God!

Evangelism is far too complex a science to be evaluated by such simple equations. Evangelism is comprised of far too many imponderables to be denominated by mere figures. Just as long as such ruinous evaluations continue to be made, we battle vainly against the terrible pressure of human businesslike evaluations of profit and loss.

This pressure has contributed also to anonymity so that numbers might be accumulated regardless of the long-range overview. We hear a great deal about the alarming rate of apostasies from the faith. The evangelist usually feels the first stinging rebukes. He is usually the first to suffer the attributive blame. He is charged with slipshod work, careless instruction, and undue haste. In this there is often much truth, but seldom is consideration given to the pressures to which he has been subjected. There must be brought together in this matter a complete blending of objectives on both the part of the evangelist and the supporting bodies. Neither one can carelessly throw charges and place the blame upon the other.

In all candor it must be noted that the matter of staying by a task until finished is not a quality that comes easily or even intuitively. It is far easier to siphon off the cream and then move on to new areas to repeat the same careless approach. Our evangelistic concepts must be broadened and the problem faced candidly. It is easy to succumb to the temptation of partial instruction in order to swell the records.

It is not enough to say, “I have fought a good fight.” The evangelist must also say, “I have finished my course.”

Five Point Summary

We can summarize the burden of this article in the following five points:

First, the evangelist should not close his eyes to the fact that prejudices are real. He can expect them. Because he expects them he will not be dismayed when he is confronted with them.

It is necessary to bear in mind many related facets of this complex psychological, moral, and social problem. Do not expect results too quickly. In other words, do not expect too much too soon. Pressure, tension, and insistence oftentimes result in mental blocks, suspicions, and distrust. Take time to establish fundamental basics that are necessary to bring about audience rapport.

Second, find the point of agreement. Discover the common denominator. Do not move from it until new agreements are formed. This is one of the most frequently violated laws of good evangelistic procedure.

Third, drive in the stakes of agreement solidly. Stay by long enough to be sure the things of first importance are given the primary place in the affection. The first thing to establish is the recognition of Jesus Christ as Lord and Saviour. Without this all subsequent preaching becomes a motivation of merely logical syntheses, impressive formulas and credos of conduct rather than any personal possession of Christ as Lord in life.

Fourth, establish the fact that you have come to know Christ as your Saviour. Win confidence.
Confidence is the first law for conquering prejudice.

The tremendous power of an experiential witness in the evangelistic processes cannot be emphasized too strongly. Until people believe in you, there is little they will trust you with in things spiritual. It is well enough to talk piously about the majesty of the gospel, but it must never be considered that the message of Christ can be separated from the divine plan that predicates that His men will proclaim it.

This necessity of a personal acquaintance with God is motivation enough to those who are treading uneasily along the road of life. Prejudice may grow out of a sense of insecurity or a fierce distaste for deception.

Fifth, keep poised. Do not lose your balance. What is the extent of the influence of one who is easily distracted, easily provoked, quickly unnerved, or led to swift retorts and sharp innuendoes when one indicates a lack of comprehension? Many a soul is lost to the church by an ill-advised word, a sharp reply, or a quick answer. Even the tone of the voice may betray a deeper emotion that may not be as well concealed as we might think.

The pleas for unity of mind and heart through the gospel provisions of the new birth are of apostolic origin. Our Lord wrestled in prayer on this matter with impassioned requests for us.

"As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (John 17:18-23).

This principle of sanctification of Himself so that others might likewise share in the glorious experience is most eloquently tested to by none other than our Lord Himself. Honestly, can the evangelist do less?

To be continued

Adapted from Principles and Methodologies of Christian Evangelism. Author's dissertation for Doctor of Sacred Ministry degree, May, 1974, Howard University.

feedback

Prayer Meeting More Than Doubled

We have been running our Charismatic Countdown series here beginning last January and our attendance at prayer meeting has more than doubled. We have a real interest in this where it meets current needs. Whoever developed this certainly needs our thanks and appreciation.

Art Hempel, Jr.
Fort Worth, Texas

Commendations

The Ministry is taking on a new look. You are to be commended for the work you are doing in upgrading this periodical. Every issue seems to get better.

Doug Bennett
Collegedale, Tennessee

One Sided?

In the lead article of the December, 1974, issue, emphasis was placed on a "one-sided" covenant, in which "we have only to accept." Some readers might gain the impression from this emphasis that Seventh-day Adventists concur with evangelicals in general that God expects nothing of those with whom He made the covenant.

While one recognizes the one-sidedness of the covenant in regard to the setting up of the terms and offering it to all, yet the term "covenant" loses its meaning entirely if one limits it to one participant only. The Ministry article compared it to a will. True, the testator makes the provisions, but it is common knowledge that the beneficiaries are recipients because of some specific reason—conditions they have met. At times children are cut off because they failed to meet the conditions.

The subject of the covenant must be understood in the light of the Spirit of Prophecy as well as Greek terms. The Index listings clarify any question one might have, as summarized by The SDA Bible Commentary, Ellen G. White Comments, on Hebrews 8:6, 7, page 932:

"The human agent enters into agreement with God to comply with the conditions specified in His Word. His conduct shows whether or not he respects these conditions. Man gains everything by obeying the covenant-keeping God."

In Patriarchs and Prophets, page 208, Ellen White said:

"Every soul is elected who will work out his own salvation with fear and trembling. He is elected who will put on the armor and fight the good fight of faith. He is elected who will watch unto prayer, who will search the Scriptures, and flee from temptation. He is elected who will have faith continually, and who will be obedient to every word that proceedeth out of the mouth of God. The provisions of redemption are free to all; the results of redemption will be enjoyed by those who have complied with the conditions."

No clearer teaching is given to God's people than His desire for our complete compliance with the "conditions" of His covenant. "Perfection of character is attainable by every one who strives for it. This is made the very foundation of the new covenant of the gospel. The law of Jehovah is the tree; the gospel is the fragrant blossoms and fruit which it bears."—Selected Messages, book 1, p. 212.

"The covenant that God made with His people at Sinai is to be our refuge and defense. . . . This covenant is of just as much force today as it was when the Lord made it with ancient Israel. . . . This is the pledge that God's people are to make in these last days. Their acceptance with God depends on a faithful fulfillment of the terms of their agreement with Him. God includes in His covenant all who will obey Him."—The SDA Bible Commentary, Ellen G. White Comments, on Ex. 19:3-8, p. 1103.

In these days when God is making up His elect, shall we not—by pen and voice and example—set forth with certainty, rather than minimize, the expressed conditions of His covenant, making them so clear and plain that he who runs may read?

A Retired Worker

JULY, 1975/THE MINISTRY 17
“THERE IS a special work to be done for our young people by those bearing responsibilities in local churches throughout the conferences.”—Testimonies, vol. 9, p. 77. What a tremendous challenge this presents before us all. The devil bids high for the souls of young people because if he can steal them away from the church he has destroyed a lifetime of service for Christ.

Often comments are made such as: “I don’t understand them,”

A Wise Youth Ministry

“I can’t communicate with them,”
“The generation gap is too wide,”
“I can’t stand their long hair, their weird approach to religion,”
“They don’t dress according to Christian standards.”

Some of these comments may have some validity but usually they are an exaggeration and an excuse to remove us from this all-important responsibility. Jesus died for the sinner. He came to minister to the weak and to lift up the fallen. It is for the youth He died as well as the old.

Keep Truth on High Level

As a minister’s wife and having been involved with youth for more than 20 years, I have increasingly felt a desire to convey to others some of my observations. My heart has been saddened by some of the concepts we use in attempting to reach our young people. How difficult it is to open the Word of God to young people after one-half hour of “hepped up gospel music,” with clapping of hands and all the rest.

“Do not divest the truth of its dignity and impressiveness by preliminaries that are more after the order of the world than after the order of heaven.”—Evangelism, p. 148.

Why do we feel we have to put on an entertainment in order to convey truth and the beautiful gospel Christ has to offer?

June Loor is the wife of John R. Loor, Ministerial secretary of the Michigan Conference.

“In their efforts to reach the people, the Lord’s messengers are not to follow the ways of the world. In the meetings that are held, they are not to depend on worldly singers and theatrical display to awaken an interest.”—Testimonies, vol. 9, p. 143.

“In my very first labors the message was given that all theatrical performances in connection with the preaching of present truth were to be discouraged and forbidden.”—Evangelism, p. 137.

Why do we feel we have to talk their language in order to communicate with them?

“Never bring the truth down to a low level in order to obtain converts, but seek to bring the sinful and corrupted up to the high standard of the law of God.”—Ibid.

Sermons

Prepare short sermons meeting needs of young people filled with the love and gospel of Christ.

Make the sermon Biblical in presentation. Let them bring their Bibles and give them an opportunity to use them during the discourse. The source of power is in the Word of God. The use of the Bible gives them something to do and holds their attention. They love to use their Bibles.

In any series always have some preaching of the Word, coupled with instruction and a witnessing program whenever the time or series may permit.

Don’t be afraid to hold high ideals. Lift the youth up. They want a better way.

In planning for a speaker—check him out first. Don’t allow any Tom, Dick, or Harry to come into your meetings who is supposed to “set the youth on fire.” You may really end up with a “hot time.” Remember, standing in the sacred desk is an important responsibility and even though some dear brother may have had a tremendous conversion experience, he may still not be qualified to take an entire service in any series, including a camp meeting series, where this seems to so often happen.

Choose a committee of young people before the meeting begins. Lay down some guidelines such as the kind of music to be used.
Instruct the pianist to play the right kind of music. Instruct them regarding proper dress. Even if they come in from work to meetings at camp meeting or Week of Prayer, tell those who are leading out they must dress appropriately. I have seen young people lead out in dirty jeans, young men sing or play instruments with open shirts and tanned chests exposed—girls with hip-huggers and short-waisted tops with bare midriff. Our young people need guidance. If told ahead of time they will be glad to cooperate, but surely if after the meetings have begun someone has to say, “Lower the boom,” it could hurt feelings and destroy enthusiasm. An ounce of planning is worth a pound of corrections.

Atmosphere

Set a spiritual atmosphere. Have every part of the program directed to setting the stage for preaching the Word.

Choose a spiritual soft-toned theme song to also create a reverent atmosphere.

Do not condescend to reach them. Let them know you mean business and will not tolerate total irreverence. In your discipline let them know you love them and have a burden for their souls, but a few rebellious intruders cannot be allowed to remain and disrupt the meeting. They will respect you in the long run.

Be consistent! Set the right example.

If using a tent, make it first class, not just a few sloppy pieces of board and canvass thrown together. Make it look special. A little paint and a few flowers and an exciting backdrop, all tend to create an impression that somebody really cares. This is true wherever the meeting is being held. I remember that for one of my husband’s meetings, one of our ministers painted a backdrop of two young people playing a game with the devil standing over them. My husband called this series, “The Game of Life.” How impressive this backdrop was! Have a theme and tie it all together with a backdrop.

Utilize youth participation, interviews, testimonies, ushers, usherettes, music.

Incorporate a discussion group in a camp meeting series. Divide into small groups—attempting a discussion in a large group defies the concepts of group dynamics.

Be careful not to be too casual, attempting to give a very informal attitude to meetings. If you do allow a casual approach you will have a difficult time playing sergeant-at-arms. A lack of reverence for spiritual things will be created. On the other hand, don’t saturate the meeting with adult formalizing. Find the God-given balance. There is one!

Steer away from a long dialog of someone’s experience with drugs or their wicked way of life before they were converted. Use these people to give a testimony but be very careful it doesn’t glamorize that side of life.

Have a little time together after the meeting for those who would like to stay for prayer bands.

Many of you know this period as “afterglow.” Sing choruses and then divide into groups of three or four for prayer. Have them pray for the meetings, for other youth, and for themselves. Many precious experiences and victories have been won in just such a time.

Prayer and Counsel

Spend time with them. Listen to them when they want to talk. Give godly, prayerful counsel.

Most of all pray and pray and pray—have others not directly connected with the meetings pray for the Holy Spirit to be poured out and everything done to the honor of Christ.

“God will do a great work for the youth, if they will by the aid of the Holy Spirit receive His word into the heart and obey it in the life. He is constantly seeking to attract them to Himself, the Source of all wisdom.”—Messages to Young People, p. 66.

The Man With Two Umbrellas

Dr. Gordon Torgerson, a distinguished Massachusetts minister, tells of an experience that took place on an Atlantic crossing.

Noticing a man sitting in a deck chair reading his Bible, he sat beside him and said, “Forgive my curiosity, but I’m a minister. I see you here every day reading your Bible. I assume you’re a Christian, and I’m interested to know how it came about.”

“Yes,” said the man, setting aside his Bible. “I’m glad to talk about that. I’m Filipino; I was born in a good home in the Philippines and some years ago I came to the United States to one of your fine universities to study law. My first night on the campus a student came to see me. He said, ‘I’ve come to welcome you to the campus, and to say that if there is anything I can do to help make your stay here more pleasant, I hope you’ll call on me.’ Then he asked me where I went to church, and I told him. He said, ‘Well I can tell you where that church is, but it’s not easy to find. It’s quite a distance away. Let me make a map.’ So he made an outline of the way to the church and left.

When I awakened Sunday morning it was raining. I thought to myself, I’ll just not go to church this morning. Surely I can be forgiven of this. It’s my first Sunday on the campus. It is raining hard and the church is hard to find. I’ll get some more sleep. Then there was a knock at the door, and when I opened it there stood that student. His raincoat was dripping wet and on one arm he had two umbrellas. He said, “I thought you might have a hard time finding your church, especially in the rain. I will walk along with you and show you where it is.” As I dressed to go, I thought: What kind of fellow is this? As we walked along in the rain under the two umbrellas, I said to myself, If this fellow really cares, I thought you might have a hard time finding your church, especially in the rain. I will walk along with you and show you where it is.”

“Oh,” he said, “my church is just around the corner.” I said, “Suppose we go to your church today, and we’ll go to mine next Sunday.” I went to his church, and I’ve never been back to my own. After four years it was not law for me but the ministry. I went to the seminary and was ordained a minister, and received an appointment to a church back in the Philippines.

—From a Church Newsletter
Nahum—When Cobwebs Become Cables

Leo R. Van Dolson

NEARLY TWO HUNDRED years after Jonah's spectacular revival campaign at Nineveh, the ax of judgment fell on the stiff neck of the rebellious Assyrians. The cobwebs of evil habit finally became strong cables that bound them so firmly to wrongdoing that God could do no more for them. Therefore, they were left to drain the cup of divine wrath.

Nahum's name comes from a Hebrew word meaning "comfort" or "consolation." Yet he was not assigned a ministry of compassion to Nineveh. There was no need for him to travel to and up and down the streets of the doomed city. It was only necessary for him to write out the message of doom as a permanent record of why the judgment of God fell on the haughty Assyrians. How Jonah would have envied Nahum's authority of His downtrodden law. Nahum tells us, "The Lord is slow to anger, and great in power, and will not at all acquit the wicked" (Nahum 1:3). It is interesting that our modern prophet quotes this verse more frequently than any other in this book. In one passage she informs us that, while God "does not delight in vengeance, He will execute judgment upon the transgressors of His law. He is forced to do this, to preserve the inhabitants of the earth from utter depravity and ruin. In order to save some He must cut off those who have become hardened in sin. . . . By terrible things in righteousness He will vindicate the authority of His downtrodden law. And the very fact of His reluctance to execute justice testifies to the enormity of the sins that call forth His judgments and to the severity of the retribution awaiting the transgressor."—Patriarchs and Prophets, p. 628.

Comparison of Jonah and Nahum

Both Jonah and Nahum, of course, direct their messages specifically to Nineveh. Jonah's book is almost entirely a narrative detailing his experience whereas Nahum's main thrust is God's message. Nahum carefully details Assyria's sins and wickedness as well as their resultant punishment. Jonah's message delivered in person led to repentance, while Nahum's Epistle merely informed of coming destruction and the reason for it. Unlike Jonah, Nahum did not specifically set a time for the destruction of the city.

Both these prophets, as might be expected of men with strong nationalistic ties, seem to delight in the prospects of Nineveh's fall. Yet their human reaction does not obscure God's mercy and long-suffering in dealing with sinners. Both prophets acknowledge the power of God and His righteousness as well as righteousness in the way He deals with erring men. Both also, of course, point out the justice of God.

Messianic parallels and applications are found in both books. Jonah's experience in the belly of the fish God prepared is a figure that points to Christ's death and resurrection. Christ is portrayed in Nahum as the Lord of hosts, the commander of the forces of heaven. Nahum 1:15 specifically reflects the Messianic prophecy of Isaiah 52:7.

Eschatological Applications

As might be expected of a book that stresses the judgment theme, Nahum is a rich mine for those searching for eschatological treasures. The awe-inspiring description of the manifestation of God's power and the outpouring of His wrath in chapter 1, verses 3-6, clearly points toward the upheavals in the earth at the time of Christ's second coming. (See Patriarchs and Prophets, p. 109.)

Nahum 1:9 unequivocally states that the Lord "will make an utter end: affliction shall not rise up the second time." Not only does this verse call attention to the certainty and permanency of Nineveh's destruction, but it ultimately points to the final fate of the wicked and assures us that sin will never again rear its ugly head to trouble God's universe. (See The Great Controversy, p. 504.)

The Great Controversy, page 641, applies Nahum 2:10 to the time when all faces turn pale at Christ's second coming. The Hebrew term translated "blackness" here and in Joel 2:6 can also
be interpreted as "paleness." The Revised Standard Version translates the last part of this verse "all faces grow pale."

**Outline of the Book**

Without giving the sources, Quimby refers to two possible outlines for Nahum:

"One writer has outlined the book as follows:

- Chapter 1—the verdict of vengeance.
- Chapter 2—the vision of vengeance.
- Chapter 3—the vindication of vengeance.

"Another author has presented the book as follows:

- Chapter 1—judgment on Nin- eveh declared.
- Chapter 2—judgment on Nin- eveh described.
- Chapter 3—judgment on Nin- eveh defended."

—P. E. Quimby, Messages of the Prophets, p. 1587.

For our purposes in developing the contents of this book we will use the outline suggested last.

**Judgment Declared**

The awful fate of those that must face the wrath of God is vividly described in chapter 1. First, we are given a picture of the power of God to punish wicked nations and people in verses 1-6. "Men are prone to abuse the long-suffering of God, and to presume on His forbearance. But there is a point in human iniquity when it is time for God to interfere; and terrible are the issues."—Selected Messages, book 2, p. 372.

These verses point forward to that time soon to come when "by terrible things in righteousness He [God] will vindicate the authority of His downtrodden law. The severity of the retribution awaiting the transgressor may be judged by the Lord's reluctance to execute justice."—The Great Controversy, p. 627.

Verse 7 counterbalances this terrifying picture of judgment with God's promise to His people that He will be a stronghold to them in the day of trouble. "He knoweth them that trust in him."

Ninveh was to be an object lesson to men for all time as to what will happen to those who exalt themselves above God. Verses 8 through 10 point out how God will make an "utter end" of the place. Assyria will be as thorns mowed down, heaped up to dry, and then set on fire.

The last part of the first chapter in the English version describes Israel's eventual deliverance from the Assyrian terror and promises good tidings of salvation, which are to be fulfilled through the Messiah.

**Judgment Described**

In chapter 2, Nahum clearly describes the fall of Nineveh. He graphically details the blood, confusion, distress, and plunder that is to take place when the proud city is destroyed. The last verse of the chapter reiterates God's reason for administering such terrible justice. Nineveh has used up her allotted time. There has been a brief attempt following the ministry of Jonah to repent and reform, but it was just superficial. Divine patience has run out and Nineveh's probation has ceased.

**Judgment Defended**

The rationale for destroying Nineveh is extended in chapter 3. This section can be outlined as follows:

- Verses 1-4—Crimes
- Verses 5-7—Consequences
- Verses 8-17—Certainty of Destruction
- Verses 18, 19—Clapping at Destruction

Verses 1-4 begin with a pronouncement of woe upon the doomed city. The vivid description of the conquest of the city is followed by an explanation that she is being judged for her harlotries, or idolatry.

The consequences of her crimes are set forth in verses 5-7. Nineveh will be shamed before the nations of the world. The ultimate in shame is expressed in the words, "I will throw filth at you" (R.S.V.). Not that God throws filth, but He allows Nineveh's abominations to become a universal gazingstock. Verge 7 indicates that those who gaze on her degradation will not feel sorry for her.

Verses 8-10 illustrate what will happen by referring to the fate of No, or Thebes, in Upper Egypt. Thebes was destroyed by the Assyrians in 663 B.C. Nineveh's destruction is just as certain no matter how well fortified the city may be (verses 11-17).

The conclusion of this section, in the last two verses of the book, stresses the fact that there can be no healing or no relief. It is too late for Nineveh. The nations are gleeful and clap their hands in joy at Assyria's downfall since they have all suffered under her tyranny.

The cobwebs of evil habit have developed into such strong, unbreakable bonds for this world power that God can do nothing more for Nineveh. However, Israel and God's people today can learn a much-needed lesson from what is happening and turn to the Lord of hosts while there is still opportunity.

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**AAM Study Guide—Nahum**

Members of the Academy of Adventist Ministers or readers who may wish to join this organization and receive academy credit should mail their response to the following questions to the AAM, General Conference Ministerial Association. Responses to all twelve study guides on the minor prophets fulfill one year's study requirements for AAM membership (fifty clock hours).

1. List all the attributes of God you are able to find in this book.
2. Discuss what you have learned from your study of Nahum concerning God's justice and how it blends with mercy.
3. Develop an expository sermon outline based on this book or some section of it.
4. Write a three- or four-sentence summary of your reaction to the message of the book of Nahum.

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*JULY, 1975/THE MINISTRY 21*
New Books on Biblical Archeology

EACH YEAR The Ministry provides its readers with a brief review of the most recent books in the field of Biblical archeology, history, and geography. The last such review appeared in the March, 1974, issue but covered only those books published in 1972. This review covers significant works published in the two years since that time—during 1973 and 1974.

Archeology and the Bible

A number of books have been concerned with the role archeology should play in the study of the Bible. A traditional approach to the subject, treated in a popular way by an archeologist who is a Methodist minister, is Henry O. Thompson's *Hidden and Revealed: a Study in Biblical Archaeology* (Amman: Catholic Printing Press, 1973; 119 pages).

A challenge to traditional views by the current director of the Albright Institute of Archeological Research in Jerusalem, William G. Dever, is found in the volume entitled *Archaeology and Biblical Studies: Retrospects and Prospects* (Evanston, Illinois: Seabury-Western Theological Seminary, 1974; 46 pages). In these Winslow Lectures for 1972, Dever argues for the separation of the discipline of Palestinian archeology from Biblical studies. The reviewer would agree that methods in the two disciplines are different but he would argue that it is vital for both that they develop together.

Shalom M. Paul and William C. Dever, eds., *Biblical Archaeology* (Jerusalem: Keter Publishing House, 1973; 290 pages, over 100 illustrations and maps) actually illustrates the value of archeological discovery for the better understanding of the Bible. It is an up-to-date review of the results of archeological research according to the type of find; thus there are chapters on cities, Israelite houses, cultic structures (especially Solomon's temple), fortifications, tombs, waterworks, various aspects of economic life, technology, and crafts.

General Biblical Interest

There are several new books that use archeological data to illuminate the Biblical text. One of the most usable is David and Patricia Alexander (editors), *Eerdmans' Handbook to the Bible* (Grand Rapids, Michigan: Eerdmans, 1973; 680 pages, 168 maps, hundreds of photographs—both color and black and white). Besides valuable introductory and reference material for the study of the Bible as a whole, there is a discussion of the contents of each Biblical book, and more than fifty brief essays on particular themes, problems, or issues by evangelical scholars.

More lavish, and planned as a family reference work under the supervision of the late dean of Biblical archeologists, G. Ernest Wright, is *Great People of the Bible and How They Lived* (Pleasantville, New York: Reader's Digest Association, 1974; 432 pages, 200 color photographs, 100 new drawings and maps). In it each historical period of the Bible from Abraham to Paul is introduced by a general description of the times; then as the Bible story is told, new archeological information is presented in a lucid text, magnificent photographs, and carefully researched maps and drawings designed to illuminate that story.

D. J. Wiseman, ed., *Peoples of Old Testament Times* (Oxford: Clarendon Press, 1973; 402 pages, 8 plates, 6 figures) by fourteen renowned contributors gives the general reader information that is both up to date and otherwise not

Claus Schedl, History of the Old Testament (New York: Alba House, 1973; 5 volumes with 2,052 pages), is an original but idiosyncratic history by a Catholic professor at the University of Graz in Austria. Based on the Biblical text, it uses archeological data, and is generally conservative, though its numerology is highly speculative.

A less comprehensive but standard treatment of the same subject is Charles F. Pfeiffer, Old Testament History (Grand Rapids: Baker Book House, 1973; 640 pages, more than 150 photographs, 17 maps). It was formerly published in a series of six fascicles under the titles: The Patriarchal Age, Egypt and the Exodus, The United Kingdom, The Divided Kingdom, Exile and Return, Between the Testaments. Though the new photographs and bibliography are helpful, it is unfortunate that the text of these fascicles was not brought up to date.

More restricted in scope is G. Herbert Livingston, The Pentateuch in Its Cultural Environment (Grand Rapids: Baker Book House, 1974; 296 pages, 95 photographs, maps, and charts). It is moderately successful in its aim to aid the general reader in understanding the Pentateuch by drawing together what scholars know about the world of the Pentateuch.

More useful in many ways, yet accomplishing the same purpose, is Moshe Pearlman, First Days of Israel: In the Footsteps of Moses (Jerusalem: Steimatzky's Agency, 1973; 230 pages, 123 photographs, most in color). Here the story of Moses’ life and the early history of Israel is retold with drama, insight, scholarship, and with the aid of superb photographs—though in a thirteenth century B.C. setting. It is meant to be a companion volume to W. E. Pax, In the Footsteps of Jesus (London: Weidenfeld and Nicolson, 1970; 231 pages plus photographs).

Special Geographical Areas

Most of the following books of general interest treat more restricted geographical areas, with the exception of LaMar C. Berrett, Discovering the World of the Bible (Provo, Utah: Young House, 1973; 701 pages, and numerous photographs, maps, and diagrams). It is a comprehensive tour itinerary or travel guide for the Christian tourist to all the Biblically significant countries of the modern Middle East and Southern Europe except Iran. In each case, the country’s history and religion are presented first, followed by a listing of cities and sites of Biblical significance with their contemporary points of interest and pertinent scriptural references. Its references to Mormon literature, as well, do not mar the book so much as the Mormon author’s dependence on (sometimes inaccurate or outdated) secondary sources for his information. It is still of unique value to the first-time traveler, however, and that value is enhanced by its index of place names.

Israel and Jerusalem

George A. Turner, Historical Geography of the Holy Land (Grand Rapids: Baker Book House, 1973; 368 pages, 41 maps, more than 150 photographs) is designed as a textbook on the history and geography of the territory within the present-day boundaries of Israel, from earliest times to the contemporary period. Taking the country section by section, the author discusses the sequence and Biblical significance of its historical events. Though there are minor inaccuracies, it, too, would be useful to a traveler.

Kathleen M. Kenyon, Digging Up Jerusalem (New York: Praeger, 1974; 288 pages, 122 photographs, 22 drawings, 21 maps and plans) is the latest book by Britain’s leading Biblical archeologist on a city which has been more intensively excavated than most. It includes the most complete report of her excavation in the 1960’s that has so far appeared.

Also important for those with an interest in Jerusalem is Dan Bahat, Carta’s Historical Atlas of Jerusalem (Jerusalem: Carta, 1973; 46 pages, 37 maps and drawings, and many photographs). This useful little work surveys the growth and development of Jerusalem in each of its important phases from the Canaanite through the Turkish periods.

Jordan Valley and Qumran

A book summarizing in popular form the progress of archeology along the entire rift valley separating Israel from Jordan, i.e., from the Béqa’ Valley of Lebanon to the Gulf of Aqaba, is Elmer B. Smick, Archaeology of the Jordan Valley (Grand Rapids: Baker Book House, 1972; 193 pages, numerous photographs, sketches, and maps). It closes with a very useful bibliography.

Among the several books on the Dead Sea scrolls, the most authoritative is Roland De Vaux, Archaeology and the Dead Sea Scrolls (London: Oxford University Press, 1973; 142 pages, 42 plates). By the late excavator of Qumran, the home of the community to which the famous scrolls belonged, and the organizer of the international team who are editing the manuscripts, this book is a revised edition in English translation of the 1959 Schweich Lectures, which were originally published in French in 1961. Containing much new material, it applies the evidence from the excavation to an interpretation of the documents.

Those interested in the possibility of New Testament manuscripts at Qumran will be interested—if they read Spanish—in José O’Callaghan, Los papiros griegos de la cueva 7 de Qumrán (Madrid: Editorial Católica, 1974; 100 pages, 6 plates). It presents in full the Spanish papyrologist’s identification of scroll fragments from Cave 7 as coming from the New Testament, together with discussions of various views and reactions to his earlier articles. This question was discussed in The Ministry, January, 1973, pages 20-22.

To be continued
THE CHURCH and the world both stand under impending judgment, but before judgment falls, God in love and justice sends warning.

"The Lord God of heaven will not send ... His judgments for disobedience and transgression until He has sent His watchmen to give the warning."—Testimonies, vol. 6, p. 19.

But before God can give the final warning to the world, He must have a purified, holy people through whom to speak. Thus He first warns His church in the Laodicean message, which you recognize is God's final, ardent appeal to His people—a call to repentance, to godly living, a call to exchange formalism and spiritual apathy with godly zeal, a challenge to finish the work and sit down with Him in His kingdom.

The church is spiritually sick, lukewarm in devotion and zeal. Death is inevitable unless she responds to the warning of Jesus, yet she feels no need. She is spiritually bereft but does not realize it. Her condition is alarming and an alarming message is necessary to meet the situation.

But we who are God's messengers are not simply to give the warning to the churches under our care. The Laodicean message is in a special sense addressed to us as ministers. It is to the "angel"—the ministers of the Adventist Church (Rev. 1:16, 20; Gospel Workers, p. 13), as well as members—that the True Witness declares: "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, miserable, and poor, and blind, and naked." (Rev. 3:17).

It is not hard to recognize the inroads that worldliness and cold formalism have made in the remnant church. What is so difficult for human nature—yes, even for us to whom has come the sacred calling of the ministry—is to see how this severe rebuke applies to us personally. But Christ's message of rebuke and entreaty must first do its work in our own hearts before it can reach the hearts of His people through us.

Robert H. Pierson challenges the Adventist ministry to apply the Laodicean message personally.

Can God use us to finish His work and prepare His church for translation if we ourselves are conforming to the culture around us in what we do, where we go, what we read and hear? A lukewarm, spiritually indifferent condition will neutralize the message we give.

If we are seeking popularity with the world instead of with God, if we make light of God's instruction regarding healthful living, if we feel no sense of our own need, if faith and love and repentance are not a part of our daily experience, we can bear no fruit.

Christ warns those who are indifferent to these things "that He cannot offer up your prayers or your expressions of love to God. He cannot endorse your teaching of His word or your spiritual work in anywise. He cannot present your religious exercises with the request that grace be given you."—Testimonies, vol. 6, p. 406.

Must Be Overcomers

We must be men in whom is found the gold of true faith and love—men who have experienced godly repentance, who have ourselves forsaken sin, men whose eyes have been anointed with heavenly eyesalve to discern sin, men who recognize our own spiritual bereftment without Christ. We must ourselves be covered with the robe of Christ's righteousness, overcomers expectantly awaiting our Lord's return.

When this is our experience, God will be able to trust us with the awesome responsibility of being His watchmen, carrying out His command: "Cry aloud, spare not; lift up thy voice like a trumpet, and shew mine people their transgression, and the house of Jacob their sins." (Isa. 58:1).

Eighty-five years ago the servant of the Lord wrote: "I have waited anxiously, hoping that God would put His Spirit upon some and use them as instruments of righteousness to awaken and set in order His church. I have almost despaired as I have seen, year after year, a greater departure from that simplicity which God has shown me should characterize the life of His followers."—Ibid., vol. 5, p. 663.

Not a Popular Message

The message God bids us to bear is not a popular message. "The ministers preach smooth things to suit carnal professors. They dare not preach Jesus and the cutting truths of the Bible; for if they should, these carnal professors would not remain in the church. . . . The religion of Jesus is made to appear popular and honorable in the eyes of the world. The people are told that those who profess religion will be more honored by the world. Such teachings differ very widely from the teachings of Christ. His doctrine and the world could not be at peace. Those who followed Him had to renounce the world. These smooth things originated with Satan and his angels."—Early Writings, p. 228.

Robert H. Pierson is president of the General Conference.
"It Mean Me?"

There is a close parallel between the condition of God's people in Jeremiah's time and today. "They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace," declared the prophet (Jer. 6:14).

His warning is repeated in an earnest appeal that fills forty pages of the Testimonies. We can only quote a few brief sentences here.

"The message to be borne to His people by ministers whom He has called to warn the people is not a peace-and-safety message. It is not merely theoretical, but practical in every particular."—Testimonies, vol. 3, p. 252. "The testimony of the True Witness is not a smooth message. The Lord does not say to them, You are about right."—Ibid., p. 257.

In our day "some will not bear this straight testimony. They will rise up against it, and this will cause a shaking among God's people."—Ibid., vol. 1, p. 181.

Nevertheless, we cannot evade our solemn responsibility for the church: "But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and he is taken away in his iniquity; but his blood will I require at the watchman's hand" (Eze. 33:6).

Again and again God has spoken to His ministers through Ellen White in urgent summons:

"There is need of the voice of stern rebuke; for grievous sins have separated the people from God. . . . The smooth sermons so often preached make no lasting impression; the trumpet does not give a certain sound."—Prophets and Kings, p. 140.

Love—Part of Message

But while we are faithful in preaching the messages of rebuke God has commanded us to bear, we must never forget that faith and love and invitation are just as much a part of the message.

"Those whom I [dearly and tenderly] love, I tell their faults and convict and convince and reprove and chasten—[that is], I discipline and instruct them. . . . Behold, I stand at the door and knock; if anyone hears and listens to and heeds My voice and opens the door, I will come in to him and will eat with him, and he [shall eat] with me" (Rev. 3:19, 20, Amplified).*

Despite their imperfections and failures, their immorality and idolatry, God did not quickly cast aside the people of Israel. He tenderly bore with them and sought to woo them back. Even His rebukes were evidence of His love. So with His weak, needy, imperfect church today.

"Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard. It is the theater of His grace, in which He delights to reveal His power to transform hearts."—The Acts of the Apostles, p. 12.

Where Reformers Make Mistake

Here is where some reformers and offshoots make their mistake. They dwell only upon the first part of the Laodicean message. They direct their invective against the church in a hail of destructive criticism without preaching the whole message. They have overlooked the clear picture given of God's plans for His defective church:

"I know that the Lord loves His church. It is not to be disorganized or broken up into independent atoms. There is not the least consistency in this; there is not the least evidence that such a thing will be."—Selected Messages, book 2, pp. 68, 69.

We must fill our message of rebuke with love and offers of mercy. Otherwise, we will discourage our people. Every agency of heaven is at work on our behalf—Father, Son, Holy Spirit, angels. We must portray it so vividly that people will respond with faith and courage.

"Nothing is apparently more helpless, yet really more invincible, than the soul that feels its nothingness, and relies wholly on the merits of the Saviour. God would send every angel in heaven to the aid of such an one, rather than allow him to be overcome."—Messages to Young People, p. 94.

This is just as much a part of the message as are scathing rebukes. God is seeking to prepare people for the kingdom, not to break up churches. Such a commission of rebuke and love demands a ministry of prayer, a ministry of tears.

"Could the curtain be rolled back, could you discern the purposes of God and the judgments that are about to fall upon a doomed world, could you see your own attitude, you would fear and tremble for your own souls and for the souls of your fellow men. Earnest prayers of heartrending anguish would go up to heaven. You would weep between the porch and the altar, confessing your spiritual blindness and backsliding."—Testimonies, vol. 6, p. 408.

What a precious message of encouragement Jesus has given His ministers in revealing Himself to John as holding in His right hand seven stars, which are the angels of the seven churches—His ministers. To us as to His whole church He sends both rebuke and encouragement. May the Holy Spirit give us a new and deeper sense of our solemn responsibility in this hour of desperate danger to the church.

Caffeine is a tasteless substance and a natural constituent of a number of plants including coffee, tea, kola nuts, and maté. Caffeine is also found in products made from these plants, such as cola and pepper-type drinks.

The amount of caffeine normally present in a cup of coffee is about 90 milligrams. The standard of identity for soft drinks provides for the presence of caffeine in cola drinks in the amount of from 20 milligrams to 36 milligrams per six-ounce serving.

Various “stay awake” preparations on the market contain caffeine as the active ingredient. Food and Drug Administration examinations of these products show that each tablet contains about 110 milligrams of caffeine. The caffeine content of each tablet thus approximates that of a cup of coffee or tea, and the stimulating effect is essentially the same.

The PDA believes that when a person is tired he should rest rather than rely on a stimulant for carrying on physical activities. The FDA has strong reservations about the use of stimulant-type preparations while driving, since such stimulants temporarily mask mental or physical fatigue. The consequences may be dangerous.

The PDA also suggests to the manufacturer of these products that their label claims be limited to indicate use for the temporary relief of drowsiness, and that the label bear a warning that the use of caffeine is not a substitute for normal rest or sleep.

Information to this effect was given us long ago: “The use of tea and coffee is also injurious to the system. . . . Tea is poisonous to the system. Christians should let it alone. The influence of coffee is in a degree the same as tea, but the effect upon the system is still worse. Its influence is exciting, and just in the degree that it elevates above par it will exhaust and bring prostration below par. . . . The second effect of tea drinking is headache, wakefulness, palpita-
Dental Abstracts as attributing low-grade fever and insomnia in some patients to a large caffeine intake. He says that in two different cases of seemingly reasonless insomnia and fever, all symptoms were stopped and patients restored to normal after caffeine intake was reduced in the diet.

Dr. Dale G. Friend of the Massachusetts Medical Society is quoted in the Signs of the Times as saying that a person who drinks eight to twelve cups of coffee a day is a potential driving hazard because of his nervous reaction to the caffeine. He says: “Excessive use of coffee tends to make many people jumpy, jittery, and dizzy, and can become a factor in highway accidents.” Two references in the Spirit of Prophecy support the validity of these discoveries. “Under the influence of these poisons [tea and coffee] the nervous system is excited; and in some cases, for the time being, the intellect seems to be invigorated, and imagination more vivid.

“Coffee is a hurtful indulgence. It temporarily excites the mind to unwonted action, but the after effect is sad—prostration and exhaustion of the physical, mental, and moral forces. The mind becomes enervated, and unless through determined effort the habit is overcome, the activity of the brain is greatly lessened.

“In some cases it is as difficult to break up this tea-and-coffee habit as it is for the inebriate to discontinue the use of liquor.”

Genetic Damage

According to Dr. Wolfram Stover, a German geneticist, coffee, tea, and certain soft drinks that contain caffeine may cause miscarriages and also may be passed to the unborn baby, causing mutations in its cells. Dr. Stover says that the possibility exists that caffeine is one of the most dangerous mutation-causing agents in man “since it is known that caffeine penetrates to the human germinal tissue and through the placental barrier to the human fetus.”

Prof. Henry Eyring and Dr. Betsy Stover of the University of Utah propose the idea that caffeine damages the chromosomes also. Their statement is a bit more frightening to the normal man because it is a threat not to the unborn, but to the living. They tell us that this chromosome breakage may actually cause the body to degenerate and grow older sooner.

Stress and Coronary Disease

Dr. Samuel Bellet, of the Philadelphia General Hospital, has studied stress, its causes and its effects on the human body, for nearly thirty years. It is his belief that heavy caffeine consumption is inadvisable because of its stress-causing factors.

In recent years, a correlation between excessive coffee drinking and coronary disease has been reported. One study made in 1963 by Dr. Oglesby Paul and associates at the University of Illinois College of Medicine in Chicago involved Western Electric Company employees between the ages of 40 and 55. Of the 1,106 men involved, 54 suffered coronary attacks during the four-year period studied. Nineteen per cent of the coronary victims were heavy coffee drinkers who consumed more than 200 cups of coffee a month. Of those who stayed healthy, only 7 per cent were heavy coffee drinkers.

It has not been stated by any scientist that coffee or caffeine causes heart disease, but Dr. Samuel Bellet has found that caffeine is an extremely stressful substance. Dr. Bellet did some studies on this and found that caffeine, particularly when consumed in black coffee, is associated with an increase of “free fatty acids” in the human body. The liver turns these freed fatty acids into another form of fat—triglycerides—and sends them back into the bloodstream. Triglycerides, like cholesterol, are thought to increase one’s susceptibility to coronary attack.

Ulers

Dr. J. L. A. Roth, of the Graduate School of Medicine, University of Pennsylvania, says: “Caffeine is a potent and prolonged stimulant of hydrochloric acid in the duodenal patient and it also potentiates free acid response to all other known stimuli.”

According to Dr. Roth, two small cups of coffee (10 1/2 ounces) will cause an increase of hydrochloric acid in the system of a normal individual for an hour, and in a person with a duodenal ulcer this effect may continue for more than two hours. Dr. Roth and his associates believe that coffee can be an aid to ulcer production, aggravation of an existing ulcer, and an interference to an ulcer under treatment.

Dr. M. I. Grossman, of the Veterans Administration Center, Los Angeles, says that caffeine is capable of producing high levels of gastric secretion without the buffering action of food. For this reason, he counsels all ulcer patients to permanently ban all caffeine-containing beverages from their diets.

“In relation to tea, coffee, tobacco, and alcoholic drinks, the only safe course is to touch not, taste not, handle not. The tendency of tea, coffee, and similar drinks is in the same direction as that of alcoholic liquor and tobacco, and in some cases the habit is as difficult to break as it is for the drunkard to give up intoxicants.”
Why Nobody Came

JOYCE GRIFFITH

The auditorium was spotless and clean. Three hundred metal folding chairs were arranged in rows of twelve across the room. The speaker's stand was occupying its position of prominence and dignity at the center of the stage. The clock on the wall pointed to ten minutes of eight.

But the crowd, the public, the people the church wanted so badly to reach—where were they? The parking lot was practically empty. At eight o'clock the situation had not improved. The technician started up the film. The lights went out and the program began. Fifty Adventists spent the evening listening to a program that was intended for the general public that wasn't there.

What went wrong? Why did this exercise in futility happen?

Why This Lack of Response?

Possibly the church board picked the wrong night. Holidays or days when big community events are planned are always poor choices. Or perhaps the weather was so bad nobody wanted to brave the elements to come.

Another very real possibility is

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that the program itself was poorly conceived in terms of its public appeal. Adventists may be concerned about the mark of the beast or the testing truth of the seventh day, but chances are that the average nonmember is turned off by any mention of these unique doctrines.

This lack of response shouldn't happen in health programs. People want to know how to live healthfully. They recognize their need to find out how to bake bread, prepare low-cholesterol foods, stop smoking, or lose weight. Nowadays, even vegetarianism and sugar-free diets are becoming popular. If we appeal to "felt needs" we should be able to attract the non-Adventist public.

Yet sometimes even these do fail. Why? The factor that is responsible more than any other, I believe, for poor turnout at Adventist-sponsored community programs is the almost total lack of a communications plan to reach the potential audience.

Sometimes this may be because we are afraid to let people know who we are, owing to poor community image. If so, you need to get your church involved in the community. Every church should have an ongoing program of community relations, and the health work ought to be in the forefront of that program.

Communications Plan

But if community relations are what they should be, how do we best communicate to the public that we are offering a program designed to meet that "felt need"? Here are some suggestions:

1. Think thousands, not dozens. Our Lord was able to speak effectively to thousands at one time. Our message is not to be limited to only a few people who will fit comfortably into a small corner of our church. Spread the word, plant the seed, let as many people know about your program as you possibly can.

2. Use the press. It's the cheapest way to reach the public because it's absolutely free. Don't buy space and advertise your program that way. If it's not compelling enough on its own merits to interest the editor of the local papers, it's certainly not going to have much appeal for the general public.

3. Put your communications secretary to work. Involve this person as early as you can in the planning for your next health program. Don't ask the communications secretary to "do publicity" for you. Get that person involved on the planning team, helping set dates and locations. Motivate him or her to believe that your program is important, and he or she will find time to get a fact sheet down to the press in time.

4. Prepare a brochure, if at all possible. Make it as attractive as you possibly can, using a commercial artist for the cover design if you have any budget at all. If you must design it yourself, keep it simple and uncluttered, and print twice as many as you think you'll use. This little tool will open doors, seal commitments to attend, give pertinent information, and keep repeating its message over and over and over. You need it at least thirty days before your program, which means your planning has to be on time.

5. If nobody in your church can write a feature story or take a great news picture, get acquainted with the fact sheet. Go through the church press manual, which is distributed to all church communications secretaries. Then decide with your communications secretary how you can use the sample stories and tips there. Be sure it centers around the need you are fulfilling.

6. Assign people to make contacts with all the groups you can think of. If you have your brochure and your fact sheet, you've made it easy for others to make that group contact with the service club, the ministerial association, the church down the street, the PTA, the Chamber of Commerce, the factory or bank.

7. Build in your response. Don't just describe a program. Tell people what you want them to do—and how. Some papers won't print telephone numbers but most will, and this is the best tool for measuring crowds before the event. We find that about twice as many people come as call, unless we specify that appointments must be made in advance.

8. Keep communicating. 

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LIFE BEGINS with a single cell that, when fertilized, begins to divide and redivide. The chromatin in the cell is the substance of heredity. This is the material from which genes and chromosomes are made. Each chromosome contains thousands of genes that are systematically distributed within the chromosomes, each gene being a control element of a specific characteristic. Each gene has a particular function and faithfully plays that part in making the end-product in accordance with instructions it receives. Human egg cells contain 48 chromosomes, each of which has thousands of genes. From the moment conception takes place until maturity is reached, body cells continue dividing and redividing, thus multiplying their number.

Growth continues for many years. Man continues to grow even after the age of twenty-five. In later life he shrinks by one centimeter (0.4 in.) in each decade. This shrinkage results primarily from a thinning out of the cartilage in the joints and the spinal column. One who is obliged to remain in bed for several months may actually gain in height due to a rounding out of the intervertebral disks. However, after standing and being on his feet for a while the cartilages become compressed to their former thickness and he settles down to his previous height. Growth varies with the seasons.

Children grow more rapidly during the summertime than during winter.

In contemplating the human body David was led to exclaim, “I will praise thee; for I am fearfully and wonderfully made” (Ps. 139:14). God made the human body to be admired for its grace, its beauty, and its amazing complexity. He made it to serve as the temple of His Holy Spirit. But mind you, He turned its development over to you and to me. Our bodies have grown, developed, and blossomed forth under our direction. In this respect we are the captains of our ships.

Activity Means Life

Man is a being of activity, and activity means life. When an expectant mother first feels her un-
The mind as well as the bodies of children grow at a rapid rate; yet as they reach manhood and womanhood the activity slows markedly. The mind ceases to expand to the same extent and the muscles become flabby and inefficient.

Since exercise is so essential to youth in order to develop, to attain, and to accomplish, it is even more important for adults in order to keep, to improve, and to enjoy life. When exercise is neglected, body function is affected. We read in The Ministry of Healing, page 238, "Inactivity is a fruitful cause of disease." Science and inspiration have warned that many more people rust out than wear out. Exercise is vital and absolutely essential if your body and mind are to reveal the glory of God.

Physical inactivity produces deterioration of body functions. The lungs become inefficient, the heart grows weaker, the blood vessels become hardened, the whole system for delivering oxygen shrivels up. Inactivity will cause yawning at your desk, feeling drowsy all day, being "too tired" to play with your children. Just too tired to breathe.

We sometimes hear the slogan "Wake up, shape up!" Perhaps it should be reversed—shape up in order to wake up. We are counseled in the book Education, page 209, "Physical inaction lessens not only mental but moral power." Exercise is as vital to man as sun is to plants. Without it we cannot have abundant health, and without health we cannot reach the level of moral and spiritual vigor God would have us achieve.

Four Types of Exercise

Let's consider briefly this matter of exercise. Actually there are four different types of exercise. Isometric exercises contract individual or groups of muscles with very little movement, and therefore they demand but little oxygen. Isometric exercising is done by pitting one set of muscles against another, or exerting force against an immovable object. This type of exercising can eventually produce muscles such as those seen in the so-called muscle-men, but it has no effect on the pulmonary and vascular systems, and no appreciable effect on the general health.

The second type is known as isotonics. This variety contracts muscles and produces movement. Good examples of these are calisthenics, weight lifting, and some of the milder sports such as shuffleboard, horseshoes, and croquet. This type of exercise is good as far as it goes. It provides exercise for a wider range of muscles. Some of you may say, "I get plenty of good out of my calisthenics—I can do twenty-five situps, twenty-five pushups, and can lean over and touch my toes forty times." But the question is, How long does it take you to do it? This is the problem.

Now let's take a look at the third variety, anaerobics. This type of exercise is obtained in one or two ways. Either the exercise demands a moderate amount of oxygen but is cut short voluntarily, such as running up a flight of stairs, or it demands an excessive amount of oxygen but is cut short involuntarily, since the body just can't take it. An example of the latter may be the all-out effort required to make a one-hundred-yard dash in minimal time, ending in exhaustion.

A few months ago while in Helsinki, Finland, I visited a magnificent monument erected to honor the world's fastest human runner. While training for foot races he discovered that he was able to develop greater endurance by running at top speed for a while and then slowing down to an easier pace to rest and then resuming his speed again. His competitors were running to the point of exhaustion and then in a few hours repeated the process. His technique brings us to the fourth type, aerobics. Aerobics means with oxygen.

We have heard much of aerobics since it has been popularized by our friend Kenneth Cooper. Aerobics is the ideal type of exercise since it demands oxygen without producing an intolerable oxygen debt ending in exhaustion and a cessation of activity.

As the body becomes accustomed to this type of exercise, the lungs develop the capacity for taking in more oxygen and putting out more carbon dioxide with less effort. The heart grows stronger, pumps more blood with less strokes. Blood vessels dilate and contract, thus providing better circulation to the muscles and organs of the body. Facilities are improved to purify blood and to deliver it to the cells of the body where its oxygen combines with foodstuffs to produce energy.
PRINCIPLES OF EXERCISE

Ellen White


2. VARIETY A variety of exercise will call into use all the muscles. See Testimonies, vol. 3, pp. 77, 78.

3. OUTDOORS Outdoor exercise is the best. See The Ministry of Healing, p. 239.


5. REGULAR Regular exercise in the open air and sunlight. See Counsels on Diet and Foods, p. 444; Education, p. 298.


Some activities include all four types of exercise. Take golf, for instance. As you stand there and line up your shot, you grip the driver and tense your arms. This is isometric. Then you swing, bringing the club down on the ball, pushing your shoulders through an arc and pulling your hips. That's isotonic. As you start walking for the ball, holding your breath, fearful you'll not find it, that's anaerobic. But then after the third hole, if you're still keeping at it, taking aim, driving, walking and breathing, that is aerobic.

Benefits of Exercise

Meaningful physical activity strengthens our voluntary skeletal muscles, bones, and our hundred joints. Exercise increases our general efficiency, and also stimulates our entire system, our internal organs, and our senses to function better. As we breathe deeply, oxygen goes into all parts of the lungs, even up into the apices. Remember, it is the apices where tuberculosis frequently starts, and tuberculosis germs do not thrive in the presence of oxygen. Vigorous exercise increases our oxygen intake sixteenfold.

The heart's efficiency is improved by exercise. All muscles require exercise to maintain health; the heart muscle is not an exception. The average person has a resting pulse rate of around 72 beats per minute. With exercise this rate may go to 180. The well-conditioned heart while resting will beat 50-60 times per minute, will speed up to 130 or so with exercise, and then drop back to normal within two or three minutes. Through exercise it is possible to reduce the heart rate by at least 20 beats per minute, 1200 beats per hour, or 28,000 beats per day. This amounts to more than ten million beats a year. And besides this, the heart is able to function more efficiently and carry more food and oxygen to the tissues of the body, thus providing increased stamina, endurance, and strength.

The relationship between exercise and digestion is pointed out as follows: "Exercise will aid the work of digestion."—Testimonies, vol. 2, p. 530. Good digestion requires good circulation of blood. Good bowel action requires strong abdominal muscles. Keep active and be regular. "Exercise aids the dyspeptic by giving the digestive organs a healthy tone. . . . A short walk after a meal, with the head erect and the shoulders back, is a great benefit."—The Ministry of Healing, p. 240.

Dr. Mervyn Hardinge, dean of the School of Health, Loma Linda University, unequivocally states, "Walking is the best exercise." Brisk walking can accomplish about as much as jogging without the attendant dangers. Jogging, of course, is very popular. Karl Shiflet is reported to have quipped, "Jogging keeps the spring in your step from becoming rusty."—Reader's Digest, October, 1971, p. 83.

Fourfold Blessing

One of the most neglected means of health insurance is exercise, even though it is the most reliable of all. Exercise provides a fourfold blessing that may be yours for the asking. Exercise faithfully as you follow other rational health habits and you will find:

1. Your mind will expand.
2. Your body will become stronger.
3. You will get along better with your fellow men.
4. Your character will be enriched and your spiritual concepts strengthened.

If you have been negligent in exercising, turn over a new leaf and start today. Walk briskly for ten minutes, the first thing in the morning. In ten minutes you should be able to walk approximately one mile—maybe not the first time you try, but work up to it. Return home, bathe, eat a good breakfast, including fruit and foods prepared from whole grains. Take another walk in the evening, and you will find you will sleep better, you will feel better, and you can think better. Walk faster, then jog awhile, if you're sure your heart can take it. Your strength will build as you continue your program. Do not overdo at first. Remember you are to train, not strain. Go easily, but keep going.

Through better living, some of the joys of heaven can begin now. Heaven will be a place of health and activity. In preparing for that heavenly home and eternal life, we are charged to maintain our body temples in good condition; and remember, exercise is one of the essential means of attaining optimal health.
If you are like most people, you don't inquire too much about the drugs your doctor prescribes for you—you have the prescription filled and take the medication without question. FDA recommends that you start asking questions. Doctors prescribe the drugs they believe are needed, but since it is your health that is at stake, you should discuss with your doctor the benefits and the risks of medicines he prescribes for your use.

You should learn from your doctor what the drug is supposed to do for you; possible undesirable effects you might watch for, and how to handle them if they happen. You should ask him the name of the drug he is prescribing, and write it down so you can keep it for reference. You should get his specific instructions for taking the drug. Brief instructions will be on the label, but it's a good idea to be sure you understand his directions completely.

One mistaken idea many people have is that they must receive a prescription every time they visit the doctor. Medicine is not the answer to every health problem, and since all drugs have a potential harm as well as benefit, they should be taken only when needed. (We Want You to Know What We Know About Prescription Drugs, DHEW Publication No. (FDA) 73-3011.)

"Let physicians teach the people that restorative power is not in drugs, but in nature. Disease is an effort of nature to free the system from conditions that result from a violation of the laws of health."
— The Ministry of Healing, p. 127.

This year may be the beginning of the end for all those soaps and sprays that are supposed to kill bacteria on our skin so we'll smell better, longer. A special panel reporting to the Food and Drug Administration (FDA) has recommended that the sale and advertising of these preparations be limited or eliminated. It's been rough on the sellers of soap ever since hexachlorophene was banned as a bacteria killer because it was considered hazardous. Now, the FDA panel says the ingredient that replaced hexachlorophene in many antibacteria products—tribromosalan (TBS)—should be eliminated from the marketplace because it, too, could be dangerous. Finally, the FDA panel challenged the whole concept of using antibacteria soaps and other products on a regular basis. The effectiveness of these products was questioned and even their safety on a long-term basis was held suspect. Apparently, the safest, most effective method of cleansing and eliminating odors is the tried and true use of plenty of plain old soap and water. (Today's Health, January, 1975, p. 8.)

Those hair sprays, insecticides, deodorants, and paints you use may be changing the world's climate and building up serious health problems for future generations. Reports from several groups of scientists say that aerosol propellants are accumulating in the atmosphere and destroying the ozone "envelope" which shields the earth from the sun's lethal ultraviolet rays. One result of such destruction could be that more of the sun's heat would reach the lower atmosphere, changing wind patterns and world weather. Another could be a sharp rise in skin cancer, which is caused by ultraviolet rays. (Today's Health, January, 1975, p. 7.)

Is this one of the ways that Satan "is poisoning the atmosphere"? (See Selected Messages, book 2, p. 52.)
Is Your Steering Wheel Safe?

National Highway Traffic Safety Administration warns owners of certain 1969 and 1970 General Motors Corp. cars of the possibility of a break in the steering wheel which, of course, might cause loss of car control. NHTSA's warning cites 1969 Camaros and 1969 and 1970 Novas, Chevelles and full-sized Chevrolets. The break can occur when the steering wheel's spokes separate from the steering wheel hub. Most breaks happen after 55,000 to 60,000 miles of highway driving. ("Consumer News," Dept. of Health, Education, and Welfare, Office of Consumer Affairs.)

Ulcers Linked With Smoking

Add another medical problem to the long list already linked to smoking—peptic ulcers. The researchers who uncovered the relationship still do not know how or why cigarettes affect the disorder, but the statistical evidence is convincing. The research, conducted by a team from Harvard University and the Kaiser-Permanente Medical Care Program in San Francisco, covered nearly 37,000 adults over a four-year period of time. The team reports that more than 12 per cent of the male smokers had ulcer problems, compared with fewer than 6 per cent of nonsmokers. Women, on the whole, had fewer ulcers than men, but again the correlation between cigarettes and the disorder held true: 6 per cent of female smokers suffered from ulcers of one type or another, compared to only 4 per cent of the non-smokers. (Family Health, June, 1974, p. 11.)

Another confirmation of the statement made long ago that "those who acquire and indulge the unnatural appetite for tobacco, do this at the expense of health" (Temperance, p. 64).

Walk Away Worries

Tense? Upset? Nerves on edge? Don't just stand there—take a walk! So urges Dr. Herbert de Vries, a physiologist at the University of Southern California.

Dr. de Vries believes that 15 minutes of moderate exercise is better than a tranquilizer for alleviating sudden or short-term stress as well as long-term nervous tension. "And besides, exercise has other beneficial side effects, not the least of which is improving one's figure," he adds. Author of a new book, Vigor Regained, Dr. de Vries recommends walking as the best exercise for older persons, swimming and bicycling for the younger set. "But don't overdo it, especially at first," he warns. "That could have just the opposite effect." (Family Health, September, 1974, p. 16.)

Note: "A constant strain upon the brain while the muscles are inactive, enfeebles the nerves" (Testimonies, vol. 3, p. 155); "There is no exercise that can take the place of walking" (ibid., p. 78).

Spitballs: A Health Hazard?

Take some mischievous boys, a few scraps of paper, and invariably you'll have spitballs flying. But according to Drs. Morris M. Joselow and John D. Bogden, you may also have a serious health hazard. The two doctors, from the College of Medicine and Dentistry of New Jersey, warn of a hidden danger—lead poisoning. Many kinds of printed paper contain extremely high amounts of lead, and excessive intake of this substance can cause severe brain damage. The lead comes from printing inks, and, according to the researchers, some densely printed pages contain as much as 4,000 parts lead per million. (Family Health, June, 1974, p. 9.)
The role of exercise gets a further boost from Dr. Stare, the nutritionist. "Recent studies of obesity at Harvard's School of Public Health," he notes, "clearly indicate that the most people who are overweight are not that way simply because they consume too many calories, but rather because of lethargy and the lack of exercise."

More and more, specialists are pushing the exercise message, particularly for desk-bound businessmen. The theory is that businessmen, especially executives overexposed to business lunches, are going to violate their doctor's diet rules anyway. Exercise, they say, is the necessary antidote.

Even simple, everyday forms of exercise can help. Says Stare: "The sedentary businessman especially should make exercise a part of his daily life. He ought to get into the habit, for instance, of walking instead of taking cabs for short rides. He ought to walk up a flight or two of stairs at the office, instead of always taking the elevator."

Ten Pounds Lost

Such a plan has worked, for instance, for Eugene J. Sullivan, new president of Borden, Inc. He says he lost ten pounds in a year simply by briskly walking 20 blocks to his office each day. John Connor, chairman of Allied Chemical Corp., stays at a trim 175 pounds with 15 minutes of in-place jogging and exercises morning and night. "I also avoid sweets," he adds.

The proexercise specialists agree that diet cannot be ignored. Dr. Sidney P. Mitchell, head of the executive health program at the Palo Alto (Calif.) Clinic, speaks for a medical majority on this score. "Most businessmen," he says, "have got to do both."

Indeed, a specialist in preventive medicine at the Mayo Clinic has a stern warning for the overweight when it comes to exercise. Available data, he says, strongly show "that exercise, in fact, increases the probability of a heart attack" among some overweight unconditioned people.

Tailor-made

The medical consensus is that any exercise routine should be tailored to the man, whether it be a weekly regimen of jogging, brisk walking, tennis, handball, swimming, or hard bicycling. Four to six outings a week, of at least 30 minutes each, is a reasonable level of activity to be attained and continued by an over-40 executive, the specialists say. A gradual build-up, of course, is mandatory.

Harvard's Dr. Guild, for instance, has even developed a four-point snow-shoveling program for the under-fit: "Use a small shovel. Take the snow in three-inch bites. Pace yourself. Rest if you begin to strain." And Dr. Willibald Nagler, at Cornell's College of Medicine in New York, warns that jogging too much too soon can be particularly dangerous. Sharply cold weather, when rapid oxygen intake can be somewhat restricted by the icy air, can be especially hazardous for all but the experienced jogger.

Dr. Nagler warns that "it takes at least six months for a sedentary man to become a good jogger." A beginner, he says, should start with five to ten minutes a day, and work up slowly to thirty minutes. "Just don't make any sudden changes in your exercise routine," he adds.

For the most part, the medical advocates of exercise look upon mechanical contraptions, indoor cycling machines, rowing machines, and the like as helpful but unnecessary. "You don't need equipment," says Dr. Nagler, for instance. "Fast walking or jogging is enough for anybody."

ENTROPY

Natural Events Follow the Laws of Probability

Part 1/William M. Overn

Because of the importance of arguments based on the Second Law of Thermodynamics in discussions of the case for creation versus evolution, the World of Science feature selected for this month is a discussion of this law that was presented at the Creation Convention II in Milwaukee, Wisconsin, August 18-21, 1974, and published in the report of that convention, "A Challenge to Education II." It is reprinted by permission of W. M. Overn and Walter Lang, Executive Director of the Bible-Science Association, P.O. Box 1016, Caldwell, ID 83605, which sponsored the convention.

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THIS ARTICLE attempts to remove some of the mystery about entropy and the second law of thermodynamics, so that the layman may understand how this law legislatates against evolution. It also legislates against man's making perfect use of his energy supply, and has a great deal to say about the orderly decay and degeneration of living substances.

For this reason many creation scientists have gone so far as to suggest that entropy is God's curse upon a sinful world and that the second law of thermodynamics was not in existence when man lived in Eden.

This statement has unnecessarily alienated some scientists from the creation viewpoint. One is also appalled to consider an environment without the second law. This author has concluded that entropy and the second law of thermodynamics must be considered another one of the wonderful consistencies of God's creation.

What is entropy? Entropy is a concept that was developed along with other theories of thermodynamics during the emergence of practical steam engines. It became common knowledge that a good engine was one that made efficient use of energy, but that often large quantities of energy become useless. Entropy was discovered as a measure of the uselessness of this energy, and therefore became a powerful factor for studying means of improving the efficiency of an engine.

The scientific definition of energy is the ability to do work. Work is also precisely defined, and since it is a product of energy (and can be converted back into energy), it is measured in the same units (or dimensions) of energy. One of many such dimensions or units is the foot-pound. This is the work expended in raising a one-pound object one foot. If I lift a one-pound weight to a three-foot table, I must expend three foot-pounds of energy to do three foot-pounds of work on the weight. Now the weight, sitting on the table, possesses this three foot-pounds of energy. If I now push it off the table, it will expend this energy by doing three foot-pounds of work on the floor, perhaps by denting the floor.

First Law of Thermodynamics

It is useful to note that we have started an endless chain of events where the energy is transformed into work, back into energy, back into work, and so on. The most fundamental of all physical laws is hereby illustrated, the so-called First Law of Thermodynamics, or the law of the conservation of energy, that says energy cannot be either created or destroyed, but is rather transformed into other forms, the net quantity remaining constant.

A nuclear explosion illustrates that matter can also be considered another form of energy. However, it takes very special conditions to convert between matter and energy. Most special energy transformations require very special devices or conditions. You press the starter button, for example, and unless the carburetor and choke give the right mixture, unless the battery delivers the right voltage, unless the points, plugs, and coil are in the right condition to spark, the raw gas passes through into the exhaust pipe without doing anything. I can't think of a more universal example to illustrate the point that specialized energy transformations require very special conditions to cause the reaction.

Sunlight energy falling on green leaves causes them to pick up carbon dioxide from the air and water from the ground, and combine into sugar, providing, of course, that this highly complex leaf mechanism is working properly. This energy can be released later if the sugar is burned, the energy leaving in the form of heat as the sugar is converted by the burning process back into carbon dioxide and water vapor.

A device for transforming from one type of energy to another is called an engine. You recognized the automobile engine in the example above. Dr. A. E. Wilder Smith has called the leaf mechanism a metabolic engine, because it uses the living metabolic process to operate.1

Serves a Useful Purpose

The concept of entropy serves another useful purpose when one is attempting to devise a new complex engine that performs a useful function through the interchange...
of energy. An example might be the gaseous diffusion process developed for the isolation of fissionable uranium in the production of atomic power. In developing such a new process, the process engineer suggests a possible reaction, then attempts to determine the change in entropy of the subject material during the proposed process.

Then he will apply the Second Law of Thermodynamics, which states that the entropy of any system must rise in any natural process. If for his proposed reaction the entropy is found to increase, he knows that the proposed process can be expected to operate. If he can find the process in which the entropy rises the most, it will normally be the preferred process, which will take place most rapidly and efficiently.

The last statement makes the job of developing a process seem simple. However, determining the entropy of a system is not easy, and often is impossible. In such instances an approximation must suffice. In aiding one in making such approximations, many general relationships between entropy and other physical concepts have been found. We have noted that entropy measures uselessness of energy, or its inability to perform useful work.

The term degenerate energy has been applied to energy in this condition, although unavailable or irretrievable may be more descriptive terms. Unfortunately, the philosophers have read into the term degenerate a connotation of evil, or at least of decay. From this the second law has been accused of having no part in God's original perfect physical universe, has been called the law of degeneration and decay, and has been described as a part of the curse of sin or as the physical implementation of the curse itself. The second law deserves much better than that. The second law must be given a place of honor in God's original perfect creation, as physical perfection would demand the universal second law as well as many of the other fundamental laws.

Reason for Confusion

The reason for the confusion is that in its original classical form, the physical meaning of entropy was very obscure, really only defined mathematically. The change in entropy in a reaction could only be calculated by theoretically restoring the original state in a fictitious perfect or lossless process (the so-called thermodynamically reversible process). Since real substances depart so drastically from the ideal substances of these theoretical processes, the finding of a suitable ideal model for making the calculation is not easy.

The second law of thermodynamics is therefore obscure, and a masterly understanding of its meaning is only possessed by a relatively few specialists. (The author of this article is not among those masters.) However, it is possible for the layman to obtain a rather keen insight into the basic meaning of entropy and the second law without a working knowledge of the science of thermodynamics by noting some more recent discoveries about entropy.

Thermodynamics is normally taught in the same sequence in which it was discovered. Since the more basic knowledge was discovered later, the subject is taught backwards and appears much more confusing than is necessary.

Key to Understanding

Boltzmann, who died in 1906, gave us the key to understanding entropy and the second law. In the derivation of the laws of thermodynamics by the method of statistical mechanics, entropy was discovered to be equivalent to the logarithm of the probability! We can then in a qualitative way equate entropy and probability. Now we may state the second law in a simple but truly fundamental way. Natural events follow the laws of probability.

We have not suddenly found a way to help the process engineer. He has known this all along and still has the formidable task of determining what is probable. The laws of probability are simple, reasonable, and supported by myriads of human observations. These must be recog-
nized as a necessary adjunct to the second law, and the source from which it derives its authority.

The classical second law should not be the one commonly learned, but should be relegated to the museum and replaced with the universal statement: "All processes proceed naturally to a state of higher probability." If such were done, the reduction in confusion would be considerable. The classical statement refers to natural processes and leaves an open question as to processes other than natural, whatever they may be.

Does the second law hold for living organisms? Cannot the second law be broken in an isolated point but compensated elsewhere in the system? The universal second law applies to all systems at all points and at all times! It is probable for a fertilized human cell in the environment of the womb to grow into a human baby, and so under the second law it does. It is improbable for it to grow into a rabbit, and so it does not. It is also probable for it to age and die, and under the same second law it does so. The probability is not 100 per cent for the egg to live to term and birth, so less than 100 per cent do so. The probability is 100 per cent that it will eventually die, and all do so.

An iron object exposed to the elements will rust—at least on earth. This may not be so on some other planet having a small amount of water and a hydrogen atmosphere. On that planet, because the probability is for rust to change to bright iron, the second law will require bright iron from rust, just as under the same law in the refinery the iron is reduced from ore (rust) to metal, since the same conditions and probabilities exist.

Complex protein molecules, the building blocks of life, are produced in test tubes. Through careful contrivance and through a sequence of many steps, the scientist produces the environment in which each stage of the molecule development becomes probable, and it happens. The second law demands it.

Without the trained scientist and his contrivances, the probability that the first step may happen is great enough so that under the second law it occurs on occasion. The probability that the second step may occur before the first has decayed is so small that it cannot be expected within any proposed time frame. The next one hundred steps? Impossible!

An engine is a device that makes a certain reaction probable. It could be a test tube containing certain reagents and a catalyst and produced in test tubes. Through care

**The Second Law of Thermodynamics must be given a place of honor in God's original perfect creation.**

raised to a certain temperature, or it may be a steam engine or a diesel engine. In every case, it must be precisely implemented in order to function, i.e., it must have a degree of complexity sufficient to the task. Recall that special energy transformations require very special devices to make them occur. A few gallons of diesel fuel spilled on the ground and ignited will flame and give off heat. However, poured into a nearby truck it could have done several ton-miles of work.

It is not probable that fuel oil, simply ignited, will convert its energy to mechanical work. But when burned in a diesel engine, it is highly probable that a certain amount of the energy will be so converted. The same second law holds in both cases and the probable will happen.

So the second law demands the probable, and the probability is determined by the relationship between a substance and its environment, i.e., whether or not a specific engine exists.

**Basic Ingredient Is Information**

A most valuable insight is achieved by noting that the basic ingredient of an engine is *information*. The configuration of the engine bears the information of the desired result and contains information on the properties of the working substances, the fuel or the product. The working parts transmit information, such as the cam and points which signal the spark plug that the height of the compression stroke has occurred, or the float ball in the tank of a flush toilet which conveys information to the water valve that the reservoir is full.

In some engines the information can be changed. A hi-fi is designed to feed music to the speakers, but the record contains the specific information as to the music content. The womb contains within its configuration the information that a placenta and umbilical cord are required, and how to construct them; but the information that the infant should have his father’s nose and quick temper is contained in the genetic codes of the genes supplied by the father.

Please note carefully the relationship between entropy, probability, information, and the second law of thermodynamics. With these concepts clearly in mind, it is safe for us amateurs in thermodynamics to recall the more commonly made statements on entropy without causing confusion.

In summary, entropy is a measure of the unavailability of energy to do useful work. The second law says that this will increase in any reaction. If one measures the entropy change in an oil refinery, one notes that a great deal of energy is consumed and made unavailable even though some highly specialized fuel (gasoline) is produced, which is more energy-capable (low entropy) than the raw petroleum. This low-entropy gasoline is collected in a small vessel, whereas elsewhere heavy oils, asphalt, and other waste is collected. Thus, the total entropy change for the system is an increase.

As we better come to understand entropy and the second law of thermodynamics, we can readily recognize the complete scientific impossibility of either generation of life or evolution in the light of what we learn about this universal law.


THE AIR had a brilliant clarity that cold Friday morning last March as I stepped out of the house. I was still not feeling well after a week’s siege with the flu and I shivered despite my heavy wool pants suit, coat and scarf.

My husband, Gunnar, had left for work and I was now leaving for an 8:15 A.M. hairdresser’s appointment. We live in a St. Paul, Minnesota, suburb and our house is somewhat secluded. I was scraping ice off the car windshield when I heard noises. Startled, I turned to face two men in ski masks. One pointed a nickel-plated revolver at me. I screamed. They lunged at me and wrestled me into my car.

“Do what we tell you and you won’t get hurt,” one commanded. I was paralyzed with fright. They blindfolded me, tied my hands and shoved me down in the back seat.

“What do you want?” I gasped as the car surged out of the driveway.

“We’ll tell you later!”

The horror of my situation swept over me. There was no one at home. Our children are grown and live elsewhere. Gunnar didn’t expect to hear from me until two o’clock. I found myself praying, “Father, I trust You to watch over me.”

After about an hour of twisting and turning, then being transferred to another car for more driving, we entered a garage. I was led up stairs into a room. Peeking under my blindfold, I could see a white shag rug. “Sit down here,” a voice ordered.

“Please, what do you want?”

“Money—from your husband.”

Of course, Gunnar is president of the Drovers State Bank in South St. Paul.
"Where can we reach him?"

After I told him, he said grimly, "If everyone cooperates, it shouldn't take but a few hours."

One of the men left and my other captor sat down beside me. Even though I couldn't see him, I could sense his tension. Thoughts of recent kidnappings in which desperate men killed their captives chilled me. I tried to blot them out, and as I did, Bible verses came into my mind.

two verses from Isaiah kept coming to me: "Fear thou not; for I am with thee. Be not dismayed; for I am thy God. I will strengthen thee" (Isaiah 41:10). And, "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee" (Isaiah 26:3).

As my fear subsided, my senses seemed to sharpen. As a nurse who teaches classes in mental health, I decided the best thing was to talk to him, to try to keep things calm.

Trembling inwardly, I tried to sound light-hearted. "Well, I don't want to talk to the wall. So I'll call you Bill. O.K."

Silence: then a muttered, "O.K."

"How much will you ask for?"

"Half a million."

Half a million dollars! My heart sank. "I don't know how my husband can get that."

"He'd better!" The voice was ugly.

I prayed inwardly for Gunnar, then started rubbing my wrists where they had been tied. My captor shifted toward me. My nostrils picked up his rough scent. "You're a cool one. How come you're so relaxed?"

"God gives me strength to endure," I answered, trying to keep my voice from trembling. "I believe in His protection. Do you want me to tell you about it?"

He jumped to his feet and walked away. "No," he snapped.

The slow minutes ticked away. Evening had come; Bill returned. "Have you reached my husband?" I asked. He mumbled something about being double-crossed. "You'll have to spend the night here," he said.

Here? Tears welled up. But again reassurance: "God is our refuge and strength, a very present help in trouble" (Psalm 46:1).

Now hunger pained me. I had had no food since breakfast. Jerry gave me a tiny bit of a sandwich, saying it was all he had.

I spent a fitful night on the rug. By Saturday morning every bone in my body ached. Both men seemed grim. Apparently the ransom arrangements weren't going as expected.

Still nothing to eat or drink. At noon one man handed me a can of soda.

Late Saturday Bill said, "We'll have to move you." They took me to the garage. The icy air bit into me. I heard the car trunk open.

"Please!" I cried. "Not the trunk!"

"It's the only way," Bill retorted. They thrust me in, then slammed the lid. I lay hunched around the spare tire as we bumped over rough roads. Hours passed. I cried in pain from cramps and the cold.

Finally we stopped, and, still blindfolded, I was led into a small room.

I was handed a stale wiener bun. I ate one half and saved the other. Two days had passed. Would I ever see Gunnar again? But again that comfort: "He that keepeth Israel shall neither slumber nor sleep" (Psalm 121:4).

Sunday morning Jerry guarded...
Wedding Rings

First of all, I have for some time now fully intended to write to you in order to express my deep appreciation of The Ministry. It is so comprehensive and quite detailed, that the articles make it altogether different from other magazines. Its appearance, print, and setup are very pleasing. I do appreciate its monthly visit, as does my wife. I am a lay preacher and elder of the Glasgow church.

However, there is a letter in the November edition, 1974, written by a "Young minister's wife" to "Dear Kay," wherein she deprecates the wearing of a wedding ring, and says that "this practice is not in keeping with our beliefs.

The reply is that given in Testimonies, volume 3, page 630, concerning the display of jewelry, etcetera: "That ring encircling your finger . . . is useless," etcetera.

I feel that it would be good for this young minister's wife to know that this practice is in keeping in Britain. Then again, a wedding ring is not "useless," but is given to all married women in this country, and is recognized by law. A married woman without a wedding ring is considered immoral. I feel that this young minister's wife should have had a more comprehensive reply, one not merely applying to America, but stating that Adventist women in other lands who do wear wedding rings are fulfilling the custom and law of their lands, and this is in keeping with our beliefs.

Andrew L. Barr
Langbank, Scotland

me while Bill left. I was coughing from the flu. Jerry snapped on the radio. "Can you get KTIS?" I pleaded. KTIS is a religious station and soon a familiar hymn from the First Baptist Church came over it. My heart lifted. I knew the minister, Bill Malam, and his wife, Rita.

Then came a special announcement. "We ask all listeners to pray for the safe return of Eunice Kronholm." Suddenly I felt much better.

My Sunday dinner was a can of soda. Later that day, letting me lift my blindfold for the time it took, Bill and Jerry made me write Gunnar instructions on delivering the ransom.

That night they tied me up, then both left to pick up the ransom. I lay there sick with fear. My fears came flooding back. Then abruptly Bill returned and said, "We've got to move." We got into the car again.

"Maybe I'm going home!" I thought. But after driving awhile, we parked and I was led into a strangely familiar room. Under my mask I could see the white shag rug. It was starting all over again!

Jerry came in and Bill left. "When am I going to go home?" I pleaded.

"I don't know." Jerry seemed sullen. From my black world I couldn't see him, but I sensed something ominous.

Then a thought came to me. I had prayed for protection and been given it. But maybe I should ask God for a specific time of release—not just sometime, but a definite hour. The hour of six p.m. came into my mind. "O God," I prayed, "take me home by six o'clock tonight."

I relaxed. "Jerry," I said, "I don't know what you think, but I feel that God is going to get me home by six o'clock tonight."

He didn't reply. The radio music was interrupted by a special news report: "A suspect in the Kronholm case has just been arrested."

Jerry became very agitated. Fear again clutched me as he paced the floor muttering. "Is this when it will happen? I thought. A quick explosion behind my head? My body buried in the woods?"

I trembled, then decided to refuse to think about ugliness or death, but rather, as the Bible says, "Think about things that are pure and lovely, and dwell on the fine, good things in others" (Philippians 4:8).

Now I tried to convince Jerry to let me go. "I'll get some money for you," I pleaded.

"No," he said, "it won't work." He kept pacing the floor. It was now after five, according to the radio.

"Why don't you let me go now?" "Well," he said, looking out the window, "wait until dark."

Until dark? I was too weak to walk in the dark. I talked to him a little longer, then said, "I think I'll put my coat on."

"O.K.," he said, sighing wearily, "you might as well take off your mask, too." It seemed as if something was beginning to crumble within him.

As I stood to leave, my smarting eyes blinking in the harsh light, I could see that he looked pathetic and mournful. "You know," he said, "I've never met a woman like you. You don't seem to feel bitterness or anything."

I looked into his tormented eyes. "I have no bitterness toward you, really," I touched his shoulder. "I forgive you; God loves you."

I turned and stepped out into the dusk. As I started down the wooded road I heard him following me. A cold wind tore at my coat as I plodded on. I reached a highway, looked back and couldn't see Jerry.

"Oh, Father, a car, please."
Soon one approached and I stepped out into the road, waving my arms. The driver took me to a nearby grocery store.

My fingers shook as I dialed home. One of our sons answered. Our three children were at the house waiting and praying.

The FBI men came quickly and took me to Gunnar. We fell into each other's arms. A few minutes later I looked at my watch. It was 6:10 P.M.
The Counselor: Qualifications and Attitudes

DONNA J. HABENICHT

PRESENT use of the word counselor generally involves a relationship between two people in which one of them is endeavoring to help the other to understand and find his way through adjustment problems. Dictionary definitions generally stress advice-giving and mental-exchange ideas.

At the time when Ellen G. White produced the many volumes accredited to her, the science of psychology was yet in its infancy, largely unknown. The meaning of the word counselor as it is used in professional terminology today was not known then.

However, in her writings Ellen White does make reference to counselors in regard to their personal qualifications and attitudes toward their work. It would seem that in most of these cases she was referring to the advice-giving facet of the word. However, at times her applications of the word could be made to modern-day counselors.

Mrs. White does have a great deal to say about the personal characteristics and general attitudes of those who deal with the minds of others: physicians, ministers, teachers, parents, administrators, and other workers for God. In all of these cases she specifically mentions that their work involves dealing with the minds of others, in addition to whatever technical aspects the work might have.

The physician is to work as a "healer of bodily infirmities" and as a "physician of the souls for whom Christ died" (Testimonies, vol. 6, p. 248).

He should give as much physical relief as possible and should also relieve the "burdened soul"; if he is to work as the guardian of the health of the body, he should also have the tact necessary to work for the salvation of the soul (Medical Ministry, p. 31). Teachers are to do more than merely instruct from books. They are to mold the mind and character of their students (Counsels to Teachers, p. 65). The minister's work is defined as taking care of people right where they are, whatever their position, whatever their condition, and helping them in every way possible (Medical Ministry, p. 238).

Parents have the responsibility of preparing their children for a place of usefulness in this world and also preparing them for eternal life (Temperance, p. 270).

Though the inexperienced do need wise counselors and guidance when in difficulty, the responsibility of rightly using his influence rests heavily on the counselor for "the influence of mind on mind, so strong a power for good when sanctified, is equally strong for evil in the hands of those opposed to God" (The SDA Bible Commentary, Ellen G. White Comments, on Rev. 12:7, p. 973). This work is not to be undertaken lightly because "dealing with human minds is the most delicate work ever entrusted to mortals" (Counsels to Parents and Teachers, p. 264).

Talent Must Be Developed

God requires a faithful accounting of the gifts entrusted to men. The possession of a gift for counseling is not enough; God requires a faithful stewardship of that talent, study to improve its use, and a growing understanding of the
Only the love that flows from the heart of Christ can heal.”

laws of the mind. This is basic to any attempt to help others. “In order to lead souls to Jesus there must be a knowledge of human nature and a study of the human mind” (Testimonies, vol. 4, p. 67).

Counselors must study “character and manner” in order that they “may know how to deal judiciously with different minds” (Testimonies, vol. 4, p. 69). Often teachers and parents do not realize the importance of this study. “There are very few who realize the most essential wants of the mind, and how to direct the developing intellect, the growing thoughts and feelings of youth.”—Review and Herald, July 14, 1885.

In the work of the counselor, Jesus is grieved to see “such a want... of wisdom to reach human hearts and enter into the feelings of others” (Testimonies, vol. 5, p. 420).

Love Is Necessary Qualification

After a knowledge of the laws of the mind, Christian love is perhaps mentioned the most as a necessary qualification for those who would help others. This is not a sentimental love, but love as a principle and a result of the work of God. Only those individuals who possess this kind of love can project a genuine helping relationship to others.

“Only the love that flows from the heart of Christ can heal. Only he in whom that love flows, even as the sap in the tree or as the blood in the body, can restore the wounded soul.”—Education, p. 114.

“The love of Christ, manifested in word and act, will win its way to the soul, when the reiteration of precept or argument would accomplish nothing.”—The Ministry of Healing, pp. 163, 164.

Christian love manifested in the words and actions of the counselor helps the person in need to feel accepted; that love shows itself in genuine concern for the counselee and opens the way for a relationship that can provide a channel through which the love of Christ can flow to the one in need.

Tact and Courtesy Essential

Since dealing with people’s minds is indeed difficult work, the counselor is admonished to use “the most delicate tact, the finest susceptibility” (Education, p. 292), “gentleness” (Testimonies, vol. 4, p. 546), “courtesy, delicacy, and politeness” (Medical Ministry, p. 149).

“The work that bears the divine credentials is that which manifests the spirit of Jesus, which reveals His love, His carefulness, His tenderness in dealing with the minds of men.”—Testimonies to Ministers, p. 184.

There will be many annoyances when dealing with people. The medical workers and counselors will oftentimes be strongly tempted to use harsh tones and mannerisms with their patients and clients. These methods will not bring the best results. The counsels given to physicians can be applied to all: “There will ever be things arising to annoy, perplex, and try the patience of physicians and helpers. They must be prepared for this, and not become excited or unbalanced. They must be calm and kind, whatever may occur. ... They should ever consider that they are dealing with men and women of diseased minds, who frequently view things in a perverted light, and yet are confident that they understand matters perfectly.”—Counsels on Health, p. 350.

The counselor can greatly aid the healing relationship by showing a kind, considerate, and patient manner toward those in distress. “Under the influence of meekness, kindness, and gentleness, an atmosphere is created that will heal and not destroy.”—My Life Today, p. 152.

Dealing With Different Backgrounds

The counselor—be he minister, physician, or teacher—will come in contact with varied mind sets. Sometimes these backgrounds are difficult to understand; their reactions are not what one would anticipate. The counselor must exercise patience and wise understanding in order to deal effectively with the different backgrounds he will encounter.

“They [ministers] should be patient and wise in dealing with minds, remembering how manifold are the circumstances that have developed such different traits in individuals.”—Gospel Workers, p. 381.

The counselor will find it much easier to be patient and gentle if he is wise in the care of his health. Poor health habits are detrimental to the work he is trying to do for others.

“If we are sad and depressed, and in trouble, you could, if in a right condition of health, have a clear brain to show us the way out and speak a comforting word to us. But if your brain is so benumbed by your wrong course of living that you cannot give us the right counsel, do we not meet with a loss?”—Testimonies, vol. 2, pp. 356, 357.
The counselor should possess patience, love, and tact.

“The imprudent eater does not realize that he is disqualifying himself for giving wise counsel, disqualifying himself for laying plans for the best advancement of the work of God... Impatient words are spoken and unkind deeds are done, dishonest practices are followed and passion is manifested, and all because the nerves of the brain are diseased by the abuse heaped upon the stomach.”—Counsels on Diet and Foods, p. 53.

The counselor is in a position where his actions are often taken as models by those he is trying to help. Although he does not try to cultivate this, it naturally evolves when he is working with young people. They need good models at that period in their life. The counselor who is aware of this tendency will endeavor to present the best model possible to those students around him.

“Those who undertake this work should possess well-balanced, symmetrical characters. They should be refined in manner, neat in dress, careful in all their habits; and they should have that true Christian courtesy that wins confidence and respect. The teacher should be himself what he wishes his students to become.”—Counsels to Parents and Teachers, p. 65.

When a crisis comes in the life of any soul, and you attempt to give counsel or admonition, your words will have only the weight of influence for good that your own example and spirit have gained for you. You must be good before you can do good. You cannot exert an influence that will transform others until your own heart has been humbled and refined and made tender by the grace of Christ. When this change has been wrought in you, it will be as natural for you to live to bless others as it is for the rosebush to yield its fragrant bloom or the vine its purple clusters.”—Thoughts From the Mount of Blessing, pp. 127, 128.

Be Divested of Self

So long as the counselor is full of self he will find it difficult to help others with their problems. He must become humble through the realization of his own inadequacies before he can begin to help others. “Every worker who deals with souls successfully must come to the work divested of self.”—Testimonies to Ministers, p. 168.

The realization of his own inadequacies does not, of course, excuse a lack of effort toward self-improvement. The counselor should become all that it is possible for him to be through the grace of Christ.

“To know oneself is a great knowledge... Self-knowledge leads to humility, and to trust in God; but it does not take the place of efforts for self-improvement. He who realizes his own deficiencies will spare no pains to reach the highest possible standard of physical, mental, and moral excellence. No one should have a part in the training of youth who is satisfied with a lower standard.”—Counsels to Parents and Teachers, p. 67.

Sound Judgment

Patience, understanding, love, sympathy, kindness, and tact are all qualities the counselor should possess. However, they do not take the place of the sound judgment that comes about through experience, maturity, and a walk with the Lord.

Such a counselor will depend heavily on the Lord for his strength. He will be a person of prayer. “Those in the position of counselors should be men of prayer... who will not dare to rely on their own human wisdom” (Testimonies, vol. 5, p. 561).

“Neglect of prayer leads men to rely on their own strength, and opens the door to temptation. In many cases the imagination is captivated by scientific research, and men are flattered through the consciousness of their own powers. The sciences which treat of the human mind are very much exalted. They are good in their place; but they are seized upon by Satan as his powerful agents to deceive and destroy souls. His arts are accepted as from heaven, and he thus receives the worship which suits him well.”—Selected Messages, book 2, p. 352.

After all, there “is no power in any man to remedy the defective character” (Testimonies, vol. 9, p. 280). The power comes through Christ, not the human agent.

Although the counselor many times will not be aware of the extent of his influence, he can and does have an unconscious influence for good on those who surround him. Encouragement will shine through him to others.

The Christian counselor is willing to “work and watch and wait” (Education, p. 292) because he has “the resources of heaven and earth at his command, and he can work with a wisdom, an unerring precision, that the godless man cannot possess” (Testimonies, vol. 5, p. 448).
Public Prayer

CARL COFFMAN

THE ACT of praying in public is quite an awesome responsibility. The fact that we actually are permitted to enter into the presence of God as we privately engage in prayer fills our hearts with gratitude. But to seek the Creator of the universe on behalf of an entire congregation—such seems almost presumptuous for a human being to undertake. Add to this an understanding of what comprises true “worship” as we defined it in the last article—the bringing together of God and man in a living, conscious, spiritual fellowship—and the responsibility of praying in the church service becomes awesome indeed.

Four prayers are usually included in the eleven o'clock service: The invocation, the offertory prayer, the pastoral prayer, and the benediction. All of these are customarily offered by a church elder, with the exception of the invocation in some churches. Often the pastor, or the visiting speaker, offers this opening prayer.

Invocation

What about the invocation? What is its purpose at the beginning of the worship service? One dictionary says that the word implies a prayer or solemn entreaty, especially for a blessing, aid, or intercession (see Webster's Collegiate Dictionary, fifth edition, 1947). This is quite helpful. It is a brief entreaty near the opening of the service, which, if made clearly and meaningfully, can serve to unite every person present in the sincere desire to receive the aid of the great Teacher of truth, the Holy Spirit, in order that God's richest blessings may be gained throughout the service. It also helps us to understand the critical need that every worshiper has for the continual intercession of his Lord with the Father.

There is one point in connection with this prayer of invocation that both minister and elder should understand. Let us not pray for the presence of the Holy Spirit in the worship service. That has already been promised in Matthew 18:20. Rather, let us pray that we will be aware of His presence, and open our minds fully to His teaching and prompting. We need also to be reminded that both the Father and Son are present with us by virtue of the fact that the Holy Spirit is present.

Offertory Prayer

What about the prayer that is offered in connection with the offering? Is it a prayer that can become an appeal for the worshiper to give a larger amount for the offering? Is it a prayer of thanks for what has been or will be given? Have we brought guilt to the minimum giver or the nongiver as the result of this prayer? If giving is a real part of true worship, a response of love to a loving God, if our heart is to be given before and with our gifts, how would this affect what we say in the offertory prayer?

A correct understanding of Biblical stewardship demands that the giver whose gifts are acceptable to God must previously have formed, and daily continues, a right relationship with Him. Some who attend church have this relationship, some do not. All who have it will give as they have means to give, those who do not have such a relationship may or may not give.

In light of this fact, a meaningful offeratory prayer might move in this direction: "Our generous Father, Thou hast given each of us life, and salvation, and continued strength to labor to supply our daily needs and the needs of Thy church on earth. Help us, in this worship service, to see our need for making a total dedication or rededication to Thee. As dedicated sons and daughters, and witnesses, cause us willingly to place the needs of Thy cause first, knowing that thou wilt also help us to meet all of our personal needs as we exercise the good judgment of faithful stewards in the use of what we earn from day to day. Help us to accept again God's great Gift, Jesus, and let these gifts express our love for all that Thou hast done for us. In Jesus' name, Amen." The point is to pray in terms of the motivating factor, not just in terms of church needs. Then gifts will increase.

Pastoral Prayer

The pastoral prayer is considered to be the central and major prayer of the service. First, invite the congregation to kneel. In light of what has been said about the prayer for the offering, let your objective be to lead the congregation to bow their hearts in submission to the will and ways of God. Bowed knees alone are Pharisaism. Bowed knees and hearts reveal a devoted Christian.

Prepare for your pastoral prayer ahead of time. Attempt to lead the congregation to express gratitude for all that Heaven has done for them. Then petition God for the special needs of those who are present. Lead the congregation to supplicate God for their neighbors, for straying members of their families, for unconverted friends, for those leading the great worldwide work of God. Include a prayer for the speaker, that the Holy Spirit will help him and every person present to really see the main point of the sermon. Ask the pastor for that main point earlier in the week. Conclude earnestly, "In Jesus' name, Amen." We omit that quite often these days, forgetting that it is the only avenue through which any prayer from the lips of any mortal can ever be acceptable to God.

Benediction

The benediction should be brief, and should never be a summary or an attempt to clarify some part of the sermon. Rather, let it be a simple entreaty that the message of the sermon and the spirit of the worship service—the hour when God and man have met—might remain with us and serve to move us one step nearer the kingdom.

The elder who is much in prayer privately can be used of God to bring a congregation and its Lord very close together during and following the worship service.
Telephone Answering Service for the Pastor

William Jenson, busy pastor of the Renton and Seward Park churches in the Seattle, Washington, area, finds that an answering device for his telephone helps him keep in touch with his members.

For some time his wife handled the telephone duties at home, but when she planned to attend school to complete a nursing degree, the pastor decided he needed some means of maintaining contact with his parishioners. The telephone recorder seemed to provide the answer, and the church liked the idea.

One question did arise, "What happens to the phone device when you are transferred from the district?" they asked.

"I plan to take it with me," the pastor replied. The church board decided to buy the unit for the Renton congregation, so it could be kept in the church.

"I spend Tuesday mornings in the Seward Park church and the next two mornings in the Renton church office," the pastor explained. "The rest of each day is used in visiting and in giving Bible studies. This method has vastly improved my contact with my members."

Baptismal Day—Day to Remember

The day of one's baptism should be a special day—a day to remember. Although details as to procedure may vary, it should always be a happy, joyous occasion. One of our local church elders, Stephen Cinzio of Alawa, N.T., Australia, having witnessed various baptismal services, suggests the following as being very impressive.

1. The deaconesses and the deacons are advised that the following Sabbath there will be a baptism. The font is then prepared and beautiful flowers are gathered and tastefully arranged to make the font and the front of the church as much as possible like a miniature Garden of Eden.

2. After the pastoral prayer and the preliminaries are over on the baptismal Sabbath, the minister preaches an appropriate message of about twenty to thirty minutes. The candidates are already prepared and sitting robed in the front seats of the church with the deacons and deaconesses.

3. Following the sermon the minister descends into the font and the candidates are called one by one. A brief history of the candidate's conversion is given and the candidate immersed. Deacons or deaconesses assist each member out of the font. The congregation or a soloist sings while the candidate descends into the font, and again as the person is immersed and leaves the water.

4. When all the candidates have been baptized, the minister makes an appeal for others who desire baptism to stand. Then, while still in the font, he offers a special prayer.

5. The minister then changes and returns to the pulpit. The candidates, in the meantime, have also changed and are again seated in the front pews of the church. Now they are voted into church membership, after which the ministers and elders welcome them into fellowship by shaking their hands.

6. While the closing hymn is sung the candidates file out singly and stand by the front door of the church where their fellow believers may welcome them and wish them God's special blessing as they leave the sanctuary. At this time some members may offer personal messages and bouquets of flowers.

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This recent publication summarizes some of the patterns of leadership that those who hold the highest positions in leadership have formed as they have climbed to success. Many of the leadership patterns that make for success in business also make for success in the lives of ministers.

What is included in what Frank Goble identifies as patterns of leadership? The author divides leadership, knowledge, and ability into three general categories:

1. Technical—The ability to grasp an understanding of the organization’s function and a knowledge of the nuts and bolts of the operation.
2. Organizational—The understanding of social functions of the organization, the people that comprise it in their interrelationships.
3. Psychological—The executive’s personal style and attitudes in his understanding of himself and others.

Those who find success in a business world are goal-oriented. They spend time planning. “An Hour of Planning Will Save Hours in Execution.”

The successful leader understands human nature and places people in positions that take advantage of their strengths. To the successful pastor, the nominating committee is not a drudgery, it is an opportunity to place round pegs in round holes and develop a smoothly operating church.

Communication ability is the mark of the successful businessman, and even though the main function of the ministry is communication, many of us have much to learn about this art.

In business, an active research and development department spells success or failure. Mr. Goble says, “There are still too many organizations, particularly in the nonprofit sector—schools, colleges, hospitals, churches, and even government itself—that do little or no research to improve their own activities.” Much research must go into methods, procedures, policies, and services to find the most effective ways for an organization to function today.

The author discusses the new trends toward people-oriented management as compared to product-oriented management. The chapter on motivation theory is very helpful. A variety of motivational techniques is discussed.

The chapter on the qualities of leadership is especially useful. The author quotes Ralph Cordiner, former president of General Electric, as saying that worry and being hurried are two evidences of mismanagement. The minister who worries and “never has time” is the one who can learn from this chapter.

The final chapter deals specifically with nonprofit organizations and some of the problems found there that effective leadership can alleviate. The author uses a study done by the Friends Church in Oregon and Washington to indicate the differences in leadership styles and techniques that make for success or the lack of success in a church setting. The study said, “goal setting without exception is a vital factor in each of the growing churches studied.”

There is much material that is being learned in the field of modern management that can be applied to the leadership of the pastor in the context of the congregation.

Gordon Bietz


In this volume the author, editor of the Signs Publishing Company in Australia, examines sixteen basic doctrines of the Christian church in the light of the writings of Paul. The chapters are concise and very readable. They are also informative and inspirational. Although drawing basically from the Bible, the author quotes also from several prominent theologians.

The book develops what Paul believed about the Scriptures, Jesus Christ, the Holy Spirit, faith, man’s salvation, everyday living, spiritual gifts, prayer, suffering, Christian liberty, grace and law, the Sabbath, death and the resurrection, baptism, the last days, and Christ’s second coming.

Written with scholastic insight but in a free-running, informal style, this book will be treasured by ministers and laymen alike. It will also serve as a useful missionary volume.

O. M. Berg
THOMAS A. DAVIS

Many Seventh-day Adventists are more and more frequently asking the question “How may I find and maintain a more meaningful relationship with God?”

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Coupon Must Be Returned With Order
Church school teacher, president, evangelist, pastor, departmental secretary, editor, and for the past seventeen years associate secretary of the General Conference Ministerial Association. That’s just a part of the forty-three-year denominational service record of Andrew Fearing.

He with his capable, faithful wife, Bertha, began their ministry in the Blue Ridge Mountains of Virginia. With no electricity, no gas, no telephone (what a blessing!), and postal service once a week, Bertha taught the first three grades of school while Andrew handled grades four to eight. As a pastor-teacher he conducted evangelistic meetings four times each week for a period of three months, with no results. Perhaps the fact that he used or misused up to sixty-five texts in a sermon had something to do with this unenviable record!

After much prayer and heart searching, Andrew concluded that he was not making profound truths clear and simple as his Master did. So he approached Brother Henderson, local elder, and declared, “Brother Henderson, I would like to hold another meeting.”

Dear Brother Henderson hung his head and finally looked up and said, “Brother Fearing, don’t you think we have had enough?”

“Yes, Brother Henderson, we have had enough of what we had, but we are going to have something different this time,” replied Brother Andrew.

The next campaign yielded sixteen souls.

The one that followed reached a total of thirty-six. This fine response crystallized Andrew’s recognition of his call to evangelism.

After a summer with Wayne Hill in a tent campaign in Staunton, Virginia, and another session with the school and preaching assignment, Andrew was given an internship. Now he was ready for full-time preaching, or was he? When the time came for the school to open, the conference could find no one to take it. So Bertha and Andrew, like good soldiers, volunteered to go back. The president told Andrew that since he was a preacher now he did not have to go back. But the Fearings felt the burden for their sheep, and after all, they could preach down there just as well as any other place! It was a fruitful soul-winning experience.

At the close of that third year he emerged from the mountains and became, believe it or not, the interim pastor of the Sligo church. He constituted the entire pastoral staff of Sligo! But his heart was in evangelism, and, after eight months of Andrew’s begging and pestering, the president gave him permission to begin his evangelistic career. That was in 1936.

In 1939 he became the lay activities and youth director of the West Pennsylvania Conference. Two years later found him back in evangelism in the same conference. From 1944 to 1948 he was evangelist in New Jersey. Following this he became the pastor-evangelist of the large Glendale church in California. Here he conducted a full program of evangelistic meetings with outstanding success not only in Glendale but in other areas of the southern part of the State.

In 1951 Andrew became president of the Nevada-Utah Conference. During this time he set the example by conducting evangelistic meetings throughout his field. The years of 1956-1957 found him serving as conference president in Georgia-Cumberland.

Then in 1958 he was elected to the post of associate secretary of the General Conference Ministerial Association where he has since served. During these years of General Conference service Andrew has lectured and held evangelistic meetings in eighty-two countries on five continents. From London to Los Angeles, from Toronto to Tokyo, and from Sydney to Singapore he has inspired workers through his training institutes, seminary extension schools and classes, and workers’ meetings. As a means of encouraging the development of preaching and pastoral skills, he has assisted pastors and evangelists in planning and conducting church and public meetings.

It is difficult to pack into a few paragraphs forty-three years of service such as Andrew and Bertha have given their church. A host of friends around the world will affectionately remember them as they retire from the General Conference Ministerial Association. Of course, they are not really retiring from the ministry. Our thanks and prayers go with them in their continued work of heralding the soon coming of Jesus.

M. R. Doxer