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Several letters recently received suggest that the communion services really amount to quarterly desecration services. Of all services of the year these should be the most beautiful, the most inspiring, and the most carefully conducted. When handling the emblems of our Lord we are indeed dealing with holy things.

There are two extremes to avoid. On the one hand the ritual may be so well organized and executed as to appear rigid and formal. The deacons will march in goose step with all the finesse of the military. All they lack are uniforms, braid, and combat boots. The elements are served with such proficiency as to cause members and visitors alike to be thoroughly impressed. Needless to say, the attention is on the performers, not on the elements designed to proclaim “the Lord’s death till he come.”

The other extreme is much more common in our churches. In such instances there is little if any preparation at all. Neither the deacons nor the elders know until the last minute what part, if any, they are to have. This usually upsets those who are concerned about doing their best for the Lord, and so the spirit that should characterize the service is marred from the start. Up front the pastor and elders fumble and hesitate, not knowing exactly what routine to follow.

So also the deacons. At the last minute, perhaps when they are already at the front receiving the bread, it is realized that no decision has been made as to who will serve the pianist, or the choir. There is no thought-out plan as to how the trays are to be received, how the emblems are to be served, or how the trays are to be returned.

We recognize that these are extreme situations. Still, the importance of the communion service seems to warrant our bringing it to the attention of all. Even in small congregations, the communion service should be well planned and inspiringly carried out. This being so, the following suggestions may be helpful.

1. Rehearse periodically, preferably before each quarterly service.
2. Each person participating should be informed well in advance as to exactly what his or her function will be.
3. Dress appropriately.
4. The trays should always be carried with both hands. (This should be true also of the offering plates whenever offerings are received.)
5. Have a feedback session in the meeting of the board of elders or church board after each service to discuss how the next one can be better still.
6. Announce, and publicize through the church newsletter, if the church has one, at least two Sabbaths in advance when the service will be held, emphasizing its importance and urging all to plan to be present and to prepare their hearts for the blessings to be received.

As for the emblems used in the communion service, there should be no question but that the bread is prepared without leaven and the wine is unfermented. Having commented on the unleavened bread and the unfermented wine, Ellen White states clearly, “These emblems Christ employs to represent His own unblemished sacrifice. Nothing corrupted by fermentation, the symbol of sin and death, could represent the Lamb without blemish and without spot.”—The Desire of Ages, p. 653.

We must also keep in mind that the communion service should always be preceded by the ordinance of foot washing, except, of course, in those instances where it is administered to the sick in a private service. Again, the counsel is clear. “This ordinance is Christ’s appointed preparation for the sacramental service. While pride, variance, and strife for supremacy are cherished, the heart cannot enter into fellowship with Christ. We are not prepared to receive the communion of His body and His blood. Therefore it was that Jesus appointed the memorial of His humiliation to be first observed.”—Ibid., p. 650.

Great care should also be given to the manner in which the foot-washing service is conducted. The deacons and deaconesses need to understand clearly how they are to serve. Careful instruction should be given so that embarrassing or uncouth situations will be avoided such as took place in one service I attended. Immediately following the service the leftover water was thrown out the open window. I was aghast, and then I met my wife who informed me that the water used by the women was thrown out the front door of the church toward the nearby main street.

Wherever they exist, let our desecration services be changed into the spiritual services they are intended to be. Rightly conducted, these precious occasions will do much to elevate the spirituality of our members. They will also be the best attended of all the services of the year.

O. M. B.

The Ministry/October, 1976/3
Begin the Millennium During This Quinquennium

THE CHALLENGE electrified us at Annual Council '75. It has since been passed on to those in attendance at division, union, and conference year-end committee and workers' meetings. It is the challenge to a finished work in this quinquennium. This challenge must reach every member of the Seventh-day Adventist Church in all the world if it is to be more than a mere slogan. "Finishing the work" can easily become just a worn-out, hackneyed cliché or an empty shibboleth of Adventist parlance, which we bandy about when we gather in various meetings. Or it can become much more than that.

During this quinquennium, under God, "finishing the work" must become the motivating force of our activities, the raison d'être of our existence, the sine qua non of our ministry. If we really believe that the Lord is coming soon, then as workers together with God, isn't it time for us to be deeply in earnest about this business of a finished work?

The challenge that comes to us is to confront every man, woman, boy, and girl on Planet Earth with some aspect of the Seventh-day Adventist witness during this five-year period. That's, of course, an impossible task for man. But with God all things are possible. If every member of this church could be really involved in a witnessing program for Christ and His message, what tremendous results would be seen all over the world! What an army of evangelistic workers this would be! They must be led, directed, and motivated. This presents a challenge to us as leaders.

Besides the millions who have never heard of this blessed message—the commandments of God and the faith of Jesus—are many millions more who have had some contact with Adventism but have never been followed up.

Probably one of the most neglected areas in our soul winning is that of follow-up. We have the interests created by our evangelistic literature, media programs, Bible school enrollments, chaplains' contacts in hospitals, health programs, and thousands of Ingathering contacts, as well as other interests created by our multifaceted church program. Hasn't the time come for us as a church to zero in on this neglected area of our evangelistic approach? I believe that we could easily double our soul-winning results if we concentrated more on following up the interests.

No one pastor can ever, of course, do all of this. But then again, he is not expected to. The whole church working together on a detailed plan for the community can do it. In many places the Sabbath school class is becoming the basic unit in soul-winning outreach. The community is divided up into various sections, and a systematic plan of approach is put into operation.

In this plan for finishing the work all departments of the church must be involved and work together. This is inter-departmental, coordinated, every-member evangelism. Not everyone can stand in the pulpit and preach a sermon, but everyone is preaching a sermon daily as he or she comes in contact with people everywhere. Everyone can and must do something.

This challenge of a finished work necessitates complete dedication on the part of every Seventh-day Adventist. There is both inreach and outreach. The work must be "finished" in my own heart and life before I attempt to "finish" it in somebody else's. We must practice what we preach. We must possess what we profess. We can't share what we don't know.

If every one of us as workers and church members would really live this truth what tremendous results would be seen both in the church and in the world! The impact of nearly 3 million Adventists, whose sins have been forgiven and covered by the precious blood of Jesus Christ, and who are walking daily in close communion with the Lord, would be irresistible.

Our Heaven-directed, Spirit-filled witness would result in a fantastic evangelistic explosion all over the world, for the world will be convinced not so much by what the church says, but by how the church lives.

When there is no longer a credibility gap between our proclamation and our practice, the challenge of a finished work will become not just a figment of the imagination, not just an impossible dream, not just an exercise in futility, but a glorious and thrilling reality through the power of the indwelling Christ. Let's begin the millennium during this quinquennium.
Q. When you were a boy you saw Ellen White personally, didn’t you? Can you tell me a little bit about her?

A. Yes, when my brother and I were little boys she came to Denver and talked with Father and Mother. My brother sat on one side of her and I on the other, and she talked to us, too. I don’t remember much about what she said, but when I was about 16 we had a camp meeting in Boulder, Colorado, where the campus of the University of Colorado is now. There was a big octagon building with an iron roof that seated about 1,000 people. The Adventist population of Colorado then was only about 500, and there were probably about 250 there at that meeting. But that day the building was packed. People of all faiths were interested in seeing the Adventist prophet.

Q. What year was that?

A. It was 1909. She died in 1915. I don’t remember her subject, but I was one of the boys who put the furniture in the tents.

She wore a long, black silk dress. She wore good material, very plain—a little white around her wrists and around her throat. On her head was a little motherly cap over her gray hair. I remember her as a sweet, old motherlike woman. She had a big floppy Bible, and just as she began to talk, it began to rain. You can imagine the noise it made on that iron roof. She had no amplifier, but she did have a tremendous preaching voice. It was just like a silver bell. You could hear it right through all that rain on the iron roof. She talked for about thirty minutes, using more than one hundred texts. She’d turn to the texts in her Bible, but she didn’t stop to look and read. She knew and quoted every text she used. One text just after another. It just came as natural as part of her speech.

After about thirty minutes, Willie White came up behind her and said, “Now, Mother, we’ve got a long journey ahead.” That was their first stop from California, you see. “You’ve got meeting, after meeting, after meeting—dozens of towns and long journeys, and we don’t want you to overdo and get tired.” She replied, “I don’t want to stop yet. I haven’t prayed yet; I want to pray first.” So she talked for about three minutes more and then knelt down on the platform and began to pray. Her first words were, “Oh, my Father.” She didn’t say “Our Father”; it was “my Father.” Within two minutes there was a mighty power that came over that whole place—a great power. I was afraid to look up for fear I’d see that God was standing right there. She was talking to Him. She’d forgotten all about us. She only prayed about five or six minutes at the most, but as she prayed there were sobs all over that audience—people weeping over their sins. She wasn’t even looking at them. She was down on her knees with her eyes closed while praying, and Heaven came down and touched the earth, and God honored her as His prophet.

Q. That personal experience convinced you that she was a prophet?

A. Yes. I know all the arguments why there should be a prophet, and I believe them. But if we didn’t have a single one of them, I’d still believe that she was God’s prophet because of what I saw. It was one of the turning points in my life. I’ve never doubted her since. A revival broke out. Those Baptists, Methodists, Catholics, and Adventists were all weeping over their sins. You know she was a great revivalist, but she didn’t get up and harangue the crowd. She prayed, and men took their stand and some of them became preachers. She was a humble woman. She kept her...
place as a mother in Israel. She was like the prophetesses Deborah and Huldah in the Bible.

Q. What you have just said is really quite impressive because today there are so many attacks on Ellen White and questions about her. You know, for instance, she is accused of plagiarism, of absorbing or selecting the ideas and concepts of others.

A. Well, what if she did?

Q. Such charges do bother some people. How do you deal with those who raise these kind of questions?

A. I tell them just what Willie White said to me, that just like any person who was quite sensitive, she could remember much of what she felt and heard as she listened to or read what others had to say. So Ellen couldn't help using many of the things she was exposed to. She's accused of using some of the material from a book on the life of Paul, and, of course, she did. But she asked her editors to put in the quotes for her. They neglected to do so, and she's been blamed. Actually, what we call copyright wasn't very closely monitored in those days. People didn't think so much about it. After all, you find things written by some of the Bible writers that were just like others, don't you?

Q. Tell us what the Spirit of Prophecy has meant to you in your life and in your preaching?

A. I've preached all my life under the wonderful conviction that this movement was predicted in the prophecies. Part of those predictions is that the last church should have the Spirit of Prophecy, and I'm a part of the last church, and we have the Spirit of Prophecy. It gives me great confidence. In fact, I wouldn't want to belong to a church that didn't have the Spirit of Prophecy.

Now what has it really done for me? One man who constantly fought and picked at the Spirit of Prophecy was talking to my father once, and my father couldn't seem to help him. He wouldn't listen to anything but his own loud mouth. Finally, my father said to him, "Well, I guess we can't agree, but before you go, would you please tell me one thing and really be honest with me. When you read these books that you've found fault with, what's the general tendency of them? Is it to make you a better man or a worse man?" "Oh," he said, "a better man, of course." "Well, that's all I wanted to know. That's all I care about," my father said. You get the point.
read that. It may cast light on it or guide you into other scriptures or make some point clearer. When you go to the people, however, preach to them out of the Bible.”

Q. What books or passages on the Spirit of Prophecy have meant the most to you?

A. It’s very hard for me to choose between The Desire of Ages and Steps to Christ. To my mind, The Desire of Ages is one of the greatest books ever written. You can’t read it without weeping at times—I can’t. Of course, Steps to Christ is wonderful. She wrote it long before the majority of our preachers really understood righteousness by faith. My father was a young intern at that time. That was about 1888-1890. When some say that the church didn’t receive that message, I know that’s not true. Some didn’t, of course. But the church as a whole did not reject it. There were some leaders that were actively against it. Pastor Morrison, the only Ph.D. in the denomination then, I believe, was my father’s president. At first he didn’t accept it. He thought it was something like the Holy Rollers. But when he understood what it was really all about a year or two later he wanted all his ministers who could possibly go to attend the school for ministers being held that winter at Battle Creek. There wasn’t room in the college so they used the Tabernacle. And who were the teachers? Jones, Waggoner, Prescott, Uriah Smith, and Sister White.

My father said he wanted to go, so Pastor Morrison gave him $50 and said, “When that’s up, I’ll send you some more. I want you to go if you can.” My father lived on apples and oatmeal all winter and attended those meetings. He said they had no textbook but the Bible. Right in the middle of class sometimes a revival would break out and might last anywhere from forty-five minutes to four hours. Students and teachers both confessed their sins. They had wonderful revivals. My father knew Romans backward and forward, and Galatians, too, because he’d been through those classes. Sister White capped it off and placed her approval on the whole thing. These men went back to their conferences and carried that message back to the ones who couldn’t go.

Q. Now let me ask you this. Have there ever been any doubts whatever in your mind about the authenticity of the gift of prophecy?

A. No, there haven’t. Not since that meeting when I heard her pray. That isn’t to say there aren’t things that I don’t understand. There are, of course, but there are also things in the Bible I don’t understand. You know, when Paul found that Timothy was having difficulty understanding him, he counseled, “Consider what I say.”

I heard Brother Andreasen tell how, when he was studying the Bible and the Spirit of Prophecy one day, he read in The Desire of Ages that when Jesus came near the city of Jericho, Zacchaeus climbed up a fig tree. A fig tree, Sister White says. “Why,” he said, “there’s a contradiction. The Bible says that he climbed up a sycamore tree. Now,” he said, “it looks like I’ll have to give up the second coming of Christ, the state of the dead, and the Spirit of Prophecy because Zacchaeus climbed the wrong tree.”

Then one day he was reading the book of Amos, chapter 7, verse 14. There Amos says, “I was no prophet, neither was I a prophet’s son, but... a gatherer of sycamore fruit.” The margin says “wild figs.” “Oh, now,” Andreasen said, “they are both right. So I don’t have to give up the faith. It’s the same kind of tree!”

Here’s what I base my advice on to fellows who find things in the Spirit of Prophecy that they can’t understand. I’ve had a number of them that have been cleared up for me. There are some that I don’t understand yet. But I believe in the gift enough to believe that it’s just like the Bible. I believe the Bible is God’s word, but I must confess that there are things that Paul said that I don’t understand. Even Peter said that there were some things hard to understand in Paul’s writings that the unlearned twist to their own destruction. So I don’t want to twist things to my own destruction.

Q. Brother Richards, thank you for sharing the inspiration of your own strong faith with thousands of our ministers around the world field. Do you have a final word for these workers?

A. It’s only through God that we have the strength to accomplish God’s work. Ellen White demonstrated that in her life. We should, as preachers, not try to make big things of ourselves. But we can say with the famous poet Charles Kingsley: “Be good, . . . and let who will be clever. Do noble things, not dream them, all day long: And so make life, death, and that vast forever, one grand, sweet song.”

The Ministry/October, 1976/7
"AND SAMUEL said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" (1 Sam. 15:14).

The words are familiar to us. God told Saul to destroy everything—people and livestock, everything that pertained to the Amalekites. He was to spare nothing. But Saul reasoned that it was all right to spare Agag the king and some of the best of the cattle.

You remember how Saul rationalized his deviation from the direct command of God. He was sure the Lord would not object to his saving some of the animals for sacrifice—this was part of worship. Having Agag around, Saul reasoned, would be a constant testimony to the living God and His power to deliver His people.

The reasoning—humanly speaking—was fine. The problem was, Saul was not doing what the Lord told him plainly and specifically to do. He was rationalizing!

According to the dictionary, to rationalize is "to produce plausible but untrue reasons for conduct . . . to substitute a natural for a supernatural explanation."

It is too easy to "explain away" what God says if we want to do something different, or if another way appears to be easier and does not rock the boat too much and the consequences are not too dire. The rationalizing person who does not wish to follow exactly the counsel God gives and yet wishes to "do what God wants him to do" does not deny that God has given the counsel—he just attempts to explain away that counsel. He convinces himself that a way short of God's explicit direction is acceptable to the Lord and is really all right to follow.

Saul wanted to keep the sheep and cattle, so he rationalized himself into believing there was really nothing wrong in doing so. Do we do the same in making some of our decisions?

We speak of "de-emphasis" today instead of rationalization and compromise. We didn't hear much of the word until recent years. When we don't like "rationalize" or "compromise"—shady implications of deviation—we talk about "de-emphasizing" certain things. When we wish to gain favor with those not of our faith, we begin to de-emphasize our differences. "Let's get closer together." Let's play down our differences. After all, maybe some of these points aren't so important. We don't change—we just de-emphasize the sanctuary, the judgment, and some of our distinctive truths.

From a source I can no longer identify I read these words on rationalizing: "While addressing the World Council of Churches in New Delhi in 1961, the late Prime Minister Nehru said: 'The politician is constantly inclined to compromise. Sometimes this might be all right for him, but once you begin to compromise it is a slippery path. Every step seems a small step, and yet it takes you further away from your basic position. By contrast, the true man of religion will stick to the truth as he sees it regardless of the consequences.'"

What sobering words for us to ponder prayerfully. Dare we hold a lower standard than a non-Christian politician?

There are some gray areas where the issues are not altogether clear cut. It is agonizing to make some decisions. How much we need the wisdom of the Lord to help us at such times.

But let's face it—sometimes it is more comfortable to follow the path of least resistance. Any other course will bring on disagreement, opposition, frustration, unpleasantness, or we may be suspected of fanaticism. How we fear that label in this sophisticated age!

Then that insidious little demon of rationalization commences his hellish work—"Perhaps the servant of the Lord didn't mean what she said. Perhaps there were time and setting factors that influenced her. If she were living today, possibly she would look at things differently. It is better to have peace and harmony than to have everything upset in disunity. The time hasn't come yet for us to get excited about these things."

So we hang another harp on our willow tree. We write another "Ichabod" over the lintel of God's glorious house of truth and righteousness.

Instead of the bleating of sheep in our ears, let us make His Word and the Spirit of Prophecy our court of final appeal. "Whatsoever he saith unto you, do it" (John 2:5).
THE PRESIDENTIAL election has once more made politics a topic of absorbing interest in the United States. It seems appropriate to take another look at Ellen White's statements about political activity among Seventh-day Adventists.

One of these statements, "Special Testimony Relating to Politics," published in Fundamentals of Christian Education, pages 475-484, contains the words, "The Lord would have His people bury political questions. On these themes silence is eloquence."—Page 475.

This particular testimony is found in a compilation on education and begins with the salutation, "To the Teachers and Managers of Our Schools." Internal evidence indicates, however, that it was intended for a wider audience than educators. The sentence just quoted refers to "His people." Other phrases like these occur: "Those who are Christians indeed . .. will not wear political badges, but the badge of Christ" (page 476); "All who bear the message for these last days . .." (page 482); and "All who have received Christ, ministers and lay members . .." (page 483).

The evidence appears to be that this special testimony was not intended for ministers and teachers alone, or for the church "as a whole," but for every consecrated church member. The teachers and administrators to whom it was addressed were to pass the word along to all Seventh-day Adventists.

What reasons are given? Basically, the article emphasizes that God wants Adventists to eschew politics in order to spare themselves avoidable controversy and improper worldly alliances and to keep themselves free to proclaim the third angel's message.

Was this type of counsel applicable only to a temporary situation or is it to be taken as representing enduring principle?

Numerous expressions in the document have at least the semblance of permanence. For example: "God calls to His people, saying, 'Come out from among them, and be ye separate.' He asks that the love which He has shown for them may be reciprocated and revealed by willing obedience to His commandments. His children are to separate themselves from politics, from any alliance with unbelievers."—Ibid., p. 483. Again: "The Lord speaks of those who claim to believe the truth for this time, yet see nothing inconsistent in their taking part in politics, mingling with the contending elements of these last days, as the circumcised who mingle with the uncircumcised, and He declares that He will destroy both classes together without distinction. They are doing a work that God has not set them to do."—Ibid., p. 482. And again: "His people are to possess the...
elements of reconciliation. Is it their work to make enemies in the political world?—No, no. . . . They are to carry the burden of a special work, a special message. . . . God does not call upon us to enlarge our influence by mingling with society, by linking up with men on political questions, but by standing as individual parts of His great whole, with Christ as our head.”—Ibid., p. 479.

The testimony under consideration was written in 1899. *The Desire of Ages* was published in 1898, one year earlier. A famous passage therein (page 509) seems to lay down “enduring principle” in the area of politics:

“The government under which Jesus lived was corrupt and oppressive; on every hand were crying abuses—extortion, intolerance, and grinding cruelty. Yet the Saviour attempted no civil reforms. He attacked no national abuses, nor condemned the national enemies. He did not interfere with the authority or administration of those in power. He who was our example kept aloof from earthly governments. Not because He was indifferent to the woes of men, but because the remedy did not lie in merely human and external measures. To be efficient, the cure must reach men individually, and must regenerate the heart.

“Not by the decisions of courts or councils or legislative assemblies, not by the patronage of worldly great men, is the kingdom of Christ established, but by the implanting of Christ’s nature in humanity through the work of the Holy Spirit.”

In 1899, the same year in which the *Fundamentals* testimony appeared, a testimony to the Battle Creek church exclaimed, “Christianity—how many there are who do not know what it is! It is not something put on the outside. It is a life inwrought with the life of Jesus. It means that we are wearing the robe of Christ’s righteousness. In regard to the world, Christians will say, We will not dabble in politics. They will say decidedly, We are pilgrims and strangers; our citizenship is above.”—*Testimonies to Ministers*, p. 131.

Historical perspective may help. When Mrs. White was writing the materials quoted here the industrial revolution was giving birth to America’s urban explosion. Monopolistic enterprises sought cheap labor by luring unskilled workers to the United States with promises of high-paying jobs. The Poles, Italians, Czechoslovakians, and others who responded found higher wages all right, but they also found startlingly higher living costs and almost unbelievable working conditions. Even children were compelled by economic necessity to work twelve-hour days, seven days a week in dangerous factories. If a worker missed a day for any reason he was liable to be fired.

Injustice bred violence, as in the bloody 1886 Haymarket Riot in Chicago, the Homestead strike of 1892 (marked by a pitched battle), the Pullman strike of 1894 (when the railroads from New York to Chicago were illumined by burning boxcars), and the Cripple Creek war in the Colorado gold fields.

Leaders in the major denominations lost confidence in the effectiveness of the gospel. Seminaries were depopulated as ministerial students quit theology to study for social-welfare degrees. Almost every sophisticated pulpit in the country demanded legislation to improve working and living conditions. It is said that any book became a best seller if its title contained the word “social.”

Rural poverty at the same time often resembled urban poverty, leading to Free Silver agitation. Racial injustice against poor blacks also provoked excitement. American preachers voiced their convictions in these areas also, demanding politically based reforms.

American Seventh-day Adventists.
conservative in theology and overwhelmingly Republican in political sympathies, saw the capital-labor, rich man-poor man scene through their interpretation of James 5 and vigorously opposed many of the positions taken by the liberal churchmen of the day. Nonetheless, or perhaps, therefore, they too caught the political fever—and it was this that led to the testimonies cited here.

**Not to Proclaim Political Views**

Ellen White encouraged voting under certain circumstances (see *Selected Messages*, book 2, page 337), and she did not advise Adventists to ignore political issues entirely. But she warned them to keep their political views to themselves and not to proclaim them "by pen or voice" (*ibid.*, pp. 336, 337).

Does this mean that Adventists should stand by and do nothing to relieve the conditions of the poor? On the contrary, it seems to mean that God calls them to clear the decks for action in the one area that really matters. "They are to carry the burden of a special work, a special message. . . . God does not call upon us to enlarge our influence by mingling with society, by linking up with men on political questions, but by standing as individual parts of His great whole, with Christ as our head."—*Fundamentals of Christian Education*, p. 479.

The downtrodden of every nation desperately need better living and working conditions. Adventists are to manifest the highest degree of social concern through medical missionary work, broadly interpreted, and, supremely, by preparing everyone possible for life in the new world where injustice and poverty will never appear. Adventists don't need to get involved directly in ordinary politically based reforms, because there are people even now working to bring about appropriate legislation. (We are told that already God has His agents at work in government to help Him pass good laws. See *Testimonies*, volume 1, page 203.) Adventists ought not to get involved in ordinary politics, because (a.) party affiliation can block their Christian influence over persons of other political parties, (b.) party differences within the church needlessly mute its witness to the unifying power of the gospel, (c.) party affiliation presupposes unlawful (2 Cor. 6) unity between believers and unbelievers, and (d.) political activity, which provides only superficial remedies at best, sidetracks the believer from his more effective potential.

Ellen White seems to be saying that if Adventists stay out of politics they can be assured that the dim torch of social advancement through legislation will be carried by other men and women; but, she appears to ask, if Adventists fail to proclaim the third angel's message with all possible tact and energy who will perform this grand service for the world?

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**Seminary Doctor of Ministry Program Fully Accredited**

The Theological Seminary at Andrews has received full accreditation for its Doctor of Ministry program.

Joseph G. Smoot, president of the university, was present at the meeting of the Association of Theological Schools (A.T.S.) in Boston when the action of the Commission on Accrediting was confirmed. This action makes Andrews' Doctor of Ministry program one of 16 such programs that are fully accredited by the A.T.S. in the United States, and one of only seven accredited by A.T.S. without any reservations. Official confirmation of the accreditation was received in June at the university.

"This is an historical moment for Adventist education," said Arnold Kurtz, director of the Doctor of Ministry program, "in that it represents the first full accreditation of a doctoral program outside our medical school."

The program, in existence for three years, has had 10 graduates. Three more will be graduated this summer. It requires a minimum of 48 hours of course work, and includes a doctoral research project. It is designed to facilitate a high level of competence in the practice of ministry.

Plans are underway at Andrews to introduce more flexibility into the Doctor of Ministry program. The alternative will make it unnecessary for a minister to leave his church for a full year's residency at Andrews. A three-week intensive workshop session will cover one of the six core areas for the Doctor of Ministry. The first session will be held at Andrews November 1 to 18.

For further information, contact Dr. Arnold Kurtz, Seventh-day Adventist Theological Seminary, Andrews University, Berrien Springs, Michigan 49104.
THREE STATEMENTS often made or implied concerning church music need clarification:
1. Our professional musicians can never succeed in educating the masses to like that which musicians call good, worshipful music.
2. The words of sacred music are more effective than the music.
3. Good hymnody is impractical where there are no persons of sufficient skill to perform it.

The first statement implies that education in worship music is bound not to succeed. Does that mean that we should all accept the status quo as the best that can be accomplished in this important area of worship? It is inaccurate to declare that the professional musician is the one who makes his choice of music good and worshipful. It is not the musician who makes the music good or bad. He simply is able by his training and insight to point out music of superior value for worship.

We depend on experts in various fields to guide us. We trust the opinion of the doctor of medicine because he knows more than we do about the matter of health. No one is sufficiently knowledgeable in all fields to depend on his own judgment. So the professional musician (in the area of church music) naturally is a safer guide for us in matters of good hymnody than an individual with no technical training. Maybe we like our own judgment so well that we do not want to change, even to something better.

The second statement that word appeal takes precedence over tune appeal is true in only some cases. In evangelism the words carry a personal message that is most important. If the words are associated with inferior music, for some the message of the words may be nullified by the effect of the music. In the majority of individuals the music reaches the emotions before the words reach the mind. Some are not aware of the words being sung, because the pleasure of the music appeals most.

A flagrant example of this conflict is found in Hymn 538 (Church Hymnal). The words are serious, calling attention to "how shall we stand in the judgment."

The tune is gay and cheerful, even trivial or flippant. Very few, if any, are led to think seriously of the judgment and their relation to it when their emotions are delighted by the gay music. The solution, of course, is to have both words and music convey the same meaning. The music should carry the same kind of mood or feeling that is expressed by the words. This is true in Hymn 1, "Before Jehovah's Awful Throne," and Hymn 81, "O God, Our Help." There is no conflict in either of these hymns between words and music.

In the third statement cited, the impracticability of teaching hymnody to a few educated in Adventist schools implies that these courses do not take into consideration the practical aspects as found in our churches. If this is true it is unfortunate. Good hymns and good church music are not so because of their difficulty, complexity, or simplicity. There are excellent hymns from the simplest to the most complex. Difficulty and complexity are not the necessary characteristics of excellent hymns. There are many examples of great hymns that are simple and within the reach of all.

The solution to this problem is for the minister to know his hymnal thoroughly. He then can lead his congregation in unaccompanied singing if necessary. For example, a most beautiful hymn is No. 15, "All Glory, Laud, and Honor." The melody is simple. If the minister knows the hymn there will be no problem in getting a congregation to sing it. There are many hymns of similar quality within the reach of the most humble congregation. May the difficulty be in a lack of knowledge of the contents of the hymnal? Or maybe there is an unwillingness to learn new hymns?

A congregation is at liberty to sing any song in the hymnal. There is no prohibition against the use of any hymn. Of course, they are not all of equal musical value. A wise congregation will not be satisfied to stay by a few familiar songs, but will want to increase the number of hymns it uses. There should be an advance in knowledge of new and better hymns just as there is advance in all other Christian experiences.

We should avoid the defeatist attitude, that our congregations cannot learn better hymns, or that we should be satisfied with things as they are. The professional musician skilled in church music can be a great blessing to the church.

HAROLD B. HANNUM
Hannum is professor of music at Loma Linda University.
MODERN SCIENCE has accomplished marvels that seemed like impossible dreams a few decades ago. Albert Einstein determined that matter could be converted into energy, and the atomic scientists did it. It now seems commonplace to have nuclear power plants producing electricity. Science has come up with the knowledge and technology that made it possible to send men to the moon and back, to transplant hearts from one person to another, and to cure diseases that have plagued mankind for thousands of years.

With a record like this can we help but wonder how it is possible for scientists to be successful in so many lines of research, and yet be wrong in their belief in evolution? How can a few creationists be right and all the rest of the scientists wrong? In spite of the problem evident in these questions there are simple and logical reasons why we can believe that the Bible teaching of Special Creation is intellectually reasonable.

First, it is necessary to understand how the scientific process works. All of the various phases of scientific research can be grouped under two headings: (1) collecting data and (2) interpreting data. The conclusion that a scientist reaches from his research is based on the data, which is the more objective part of research, and on his interpretation of what the data means. Scientific research always involve data and interpretation; either one is useless without the other. To help us visualize how this works we will consider the relationship between data and interpretation in a specific research project. An example from the field of archeology illustrates important principles common to all fields of science.

Let us imagine a hypothetical archeologist named William. He is uncovering the ruins of an ancient city built by a people whose culture has long since ceased to exist. As he digs he finds several pieces of glass, which look as though they might be part of a broken vase (Fig. 1). There are no intact vases of this type available for comparison, so if William wants to know what the vase looked like he will have to do his best to reconstruct it from the pieces that he has. These pieces of broken glass are his data—they are the only facts he has about the vase. As long as they are isolated pieces of glass they are of little value, but William can now start to work on the second phase of his research—interpreting the data. He can study the shape of each piece, and try to picture how the pieces could be positioned in relationship to each other to form part of a vase. In his attempt to reconstruct the original shape of the vase he must use his imagination and creativity, combined with all he knows about other vases. If all of the pieces fit the finished reconstruction (Fig. 2) it can be accepted as a theory of how the vase looked. This is William's best estimate of the correct relationship between the isolated pieces of data.

The degree of accuracy of this theory will depend on the skill and creativity of William, and also on how much of the data is missing, as William must use his judgment to fill in the gaps.

Margaret Disagrees

William publishes the results of his research in a scientific journal so that his fellow scientists can benefit from the work he has done. Another archeologist, whom we will call Margaret, reads his publication and doesn't agree with his interpretation. How can she disagree? Wasn't his work based on scientific facts? The pieces of glass are the only facts, and she does not disagree with the facts, or data, but only with William's interpretation of those facts. If we had all of the pieces of the vase they would only fit together one way, like a jigsaw puzzle. However, when most of the data is missing, there will be uncertainty as to the correct interpretation, and the more of the data that is missing, the more room there will be for various interpretations of the data by different scientists.

Margaret thinks the vase should be taller, with two ridges around it instead of one. She successfully develops a reconstruction that fits her idea, and also fits all of the data that is available (Fig. 3). We now have two interpretations that fit the same data, and the only way
to determine which is more correct is to find more data. William and Margaret both do more research and are able to find more pieces. Each one will then compare the new pieces to their theory, to see if it fits. One of the pieces fits Margaret's theory, but not William's. The other piece does not fit either theory, so both theories must be revised. A new theory is developed that fits all of the data that is now available (Fig. 4).

This theory fits all of the original data plus the new data, so can we assume that it is correct? No, we cannot, because there is still much missing data. If Margaret and William had access to the original they would see that it actually was different from their attempted reconstructions. Actually, it was shaped as illustrated in Figure 5. As we compare it with the reconstructions we can see that there are some similarities in all of them. We can also see that the first reconstructions were incorrect in many respects, and that finding more data helped to correct some of the errors, and bring the theory closer to the correct picture.

This same process is involved in all scientific research. The scientist must first collect data. The data are the more objective part of research, illustrated in our example by the pieces of glass. Other examples of data in various fields would include a set of fossil bones (palaeontology), measurement of blood pressure under various conditions (physiology), or measurements of the speed of falling objects (physics).

**Data Must Be Interpreted**

The scientist must then interpret the data, or figure out what it means. Why are the fossil bones found where they are. Why is the blood pressure different under different conditions. And why are the objects falling at varying speeds? Scientific data almost never dictate the conclusion directly, but must be interpreted by the researcher. The interpretation is an attempt to reconstruct the true relationship between separate pieces of data.

Scientists never do their interpreting in an unbiased vacuum. When they were being trained to be scientists they learned various theories and “laws” that were considered to be true. In the creative and individualistic process of interpreting data, the scientist considers everything that he has learned about previous studies in his field, and decides how he thinks his data best fits into the existing body of information and theory.
on that subject. The development of this body of theory has also involved the process of interpretation, and consequently it may have errors in it. The interpretation of research data is affected to some degree by the personal opinions and bias of the researcher. In fact, in some cases two competent scientists may reach opposite conclusions from the same research data. Science indeed is a very human enterprise.

In spite of human weakness, science does make progress. It tends to be self-correcting, because doing more research and comparing the new research data with existing theory often reveals errors in the theory.

Can science correct all errors in its theories by this self-correction process? Not necessarily, because there is another factor that affects scientific research—time. If William had lived at a time when these vases were still being made he could have observed them directly, and thus his theories about the vase would have been accurate because all the data was there. After the civilization disappeared there were still a few intact vases to be observed, but now all that is left is a few pieces of broken glass—most of the data is lost forever. The same is true in studying earth's history. If a scientist had been living when the earth, and life on earth, began, he could be sure of reaching a correct conclusion. If he had lived all through earth's history and had watched the formation of the rocks and fossils he would know just how it happened. However, a scientist who is living today and is studying earth's history is at a great disadvantage, because most of the important data is lost forever (note Figure 6). All that is left is a few rocks and bones—only limited, circumstantial evidence. Any theory of origins involves the study of events that happened in the past, are not happening now, and thus cannot be experimentally tested.

**Must Recognize the Difference**

It is important to recognize this difference between experimental science and the study of past events. The great successes of science have been in the study of ongoing physical and biological processes. These processes are happening now, and a scientist can study them experimentally. He can do his experiments over and over until he has enough data. Because scientists have been so successful in fields such as physiology, physics, and space exploration, many people will also believe

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**Fig. 3.** A second reconstruction, based on the same data as the first one.

**Fig. 4.** A third reconstruction, based on the original data plus two additional pieces of glass.

**Fig. 5.** The vase as it looked before it was broken.
whatever scientists say when they talk about untestable theories of origins (e.g., evolution), and consequently many are losing faith in the book of Genesis. Even theologians of many churches are accepting evolutionary concepts of origins, and uniformitarian geology, partly because they do not understand the difference between what science can do and what science cannot do. Christians must be more alert than that!

Science, being a human activity, is not all good or all bad. Scientific theories vary all the way from well-established, thoroughly tested concepts to theories that are merely shaky speculation. That brings us back to the question that we asked at the beginning of this article—How do creationists dare think that they are right and all the other scientists are wrong? The answer is simply that the most important disagreements between science and the Bible are in highly speculative fields that involve the study of events that happened in the past, and cannot be experimentally tested. Since Creation is as much in harmony with the evidence as is evolution, or more so, and since neither one can be scientifically proved, it is just as reasonable to have faith in Creation as it is to have faith in evolution.

"In true science there can be nothing contrary to the teaching of the word of God, for both have the same Author. A correct understanding of both will always prove them to be in harmony."—*Testimonies*, vol. 8, p. 258. If we have a correct understanding of how science operates—what its limitations are, as well as its strengths—we can have increased confidence that harmony really does exist between true science and true religion.

Ellen White was "shown that without Bible history, geology can prove nothing. Relics found in the earth do give evidence of a state of things differing in many respects from the present. But the time of their existence and how long a period these things have been in the earth are only to be understood by Bible history* (Spiritual Gifts, vol. 3, p. 93). "The greatest minds, if not guided by the word of God, become bewildered in their attempts to investigate the relations of science and revelation. The Creator and His works are beyond their comprehension; and because these cannot be explained by natural laws, Bible

*It is all a question of whom we are going to trust.*

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**Fig. 6.** A scientist who lived at A and/or B would have more data available to him, and thus could reach more accurate conclusions than one who lived at C.
history is pronounced unreliable."—Testimonies, vol. 8, p. 258.

The history of the earth, and of life on earth, may be represented as a picture that is hidden from view. Science tries to reconstruct the picture from the scattered bits and pieces that it is able to uncover. The creationist believes, however, that the Bible gives the Creator's own sketch of the whole picture, and the scattered discoveries of science can be fitted into this sketch. It is all a question of whom we are going to trust. Will our confidence primarily be in scientists whose conclusions are based only on the few pieces of the picture they have uncovered? Or do we know the God of the Bible well enough to have confidence that the Genesis record was inspired by One who not only sees the whole picture but actually painted it?

D. A. Skoretz Joins GC Ministerial Association Staff

COMING FROM a background rich in pastoral, departmental, and educational experience, Daniel A. Skoretz has been appointed as a member of the General Conference Ministerial Association staff. Skoretz, a Canadian by birth, has assumed the directorship of the Academy of Adventist Ministers.

Approximately two years ago Dan was asked to develop and direct what is now known as the Loma Linda University School of Health Off-Campus Degree Teaching Program. Sixty-five physicians, dentists, ministers, teachers, nurses, and hospital administrators attended the first such program, held in Alberta, Canada. In the fall of 1975 the North Pacific Union adopted the same program, and plans are being made for the Southern Union also to become involved in offering these classes, which lead to the M.P.H. or M.S.P.H. degrees.

The new Academy director served as a pastor-evangelist in Canada for eight years and for additional years as lay activities, Sabbath school, PR and radio and TV secretary in the Alberta Conference and for four years in the Ontario-Quebec Conference. He also served as teacher and chairman in the theology department of Canadian Union College and as associate professor in the Loma Linda University School of Health. The period of service involved in this last-listed responsibility was 1973 to 1976. He has both a Master of Arts degree in education and Master of Science in Public Health degree from Loma Linda University.

Dan is married to the former Elaine Gimbel. They have four children, Donna Lee Lehmann, Sherilynne Will, Randall, and Robert. Donna is a registered occupational therapist whose husband teaches at Canadian Union College, and Sherilynne just received her M.P.H. degree at Loma Linda. Her husband is a second-year medical student.

As the newly appointed director of the Academy of Adventist Ministers, Dan plans to foster special classes utilizing Andrews University and Loma Linda teachers, seminars, workshops, research, and other activities that will provide and inspire an interest in continuing education for Seventh-day Adventist ministers around the world field.
Architecture of Participation

THE WRITINGS of Dr. Gottfried Oosterwal have emphasized the role of the laity and the importance of each church member's recognizing individual mission responsibility.

In parallel with mission activity is the renewing experience of fellowship or a sharing friendship. Everyone has his calling, his gift of the Spirit to develop for the good of the community (mission), the group (fellowship), and, last, for his own good.

This aim for the members could be facilitated by the design of the church building, which may be more than a place of assembly for a few hours each week. It may become a place in which the individual church member actually finds himself or herself participating in mission and fellowship activities.

An opportunity was recently given the writer to develop a concept for a church building along the lines suggested. The client was the building committee of the Gold Coast Seventh-day Adventist church, the geographic location a center for tourism in the temperate climate of southeastern Queensland, Australia.

An architectural design process must bring together locational and climatic data of a particular site with analyses of human activities. It is important therefore to have an awareness of these inputs in the design concept that follows. Architectural design is essentially a synthesis of all available information built upon the perceptive base of creativity.

In discussing the type of building envisioned by the church building committee, we learned that the public would be invited to come to the building to view exhibitions of the worldwide work and mission of the Seventh-day Adventist Church and other exhibitions of general interest. Operating in conjunction with the exhibition would be a film theaterette with a wide range of short-duration films on health, welfare, religion, and general information.

The particular gifts of the Spirit granted to the individual members of the local church dictated evangelistic emphases and methods, and it would be necessary therefore to have adequate facilities planned into the building complex to enable the effective promotion of the range of generally accepted evangelistic activities (including lectures, demonstrations, and the Five-Day Plan to Stop Smoking) and evangelistic methods directly appropriate to the members in their geographic location.

The church wanted to participate in community-sponsored projects and, depending upon resources available, there could be involvement by members in the counseling services of community organizations.

A worship space was to be designed that would promote fellowship and participation. It would be available for meditation at all times that the building complex is open on each day of the week.

The importance of the Sabbath school was to be planned into the complex as a whole.

The building committee's design implied the need for careful planning so that the programs outlined above would be capable of being operated by members of the church in cooperation with the pastor. Additional full-time staff might be needed as the work increased, but the accent would be on involvement of members in church and community as a meaningful service for God. The basic requirements for this church building would be:

1. The building(s) should express the belief that Christ is the answer to all problems.
2. The building(s) should reflect the challenge presented in the mission outreach of the Seventh-day Adventist Church.
3. In view of the fact that Adventist churches generally present closed doors to the world for the major portion of the week, conventional church solutions...
needed to be modified to emphasize the willingness of members to witness to the world on the one hand, and to enjoy fellowship as a group of worshipers on the other.

4. The building(s) should create an atmosphere that attracts the world, not repels.

5. Design must relate to the climate of the specific geographic location.

6. Where compatibility of activities is evident, economies of space would be expected.

The activities proposed by the church were summarized in tabular form and then charted as follows:

<table>
<thead>
<tr>
<th>Activities Brief</th>
<th>Architectural Implications of the Brief</th>
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<th>Architectural Implications of the Brief</th>
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<tbody>
<tr>
<td>Witnessing in the world</td>
<td>Street, agora: individuals and groups from the world to identify with a sense of place that is compatible with their conditioning. Meeting—physical proximity of persons Convincing—the exchange of greetings and ideas Viewing displays in an open-air setting Listening—to music and speech All the above implies a slowing-down space.</td>
<td>Purchasing health foods</td>
<td>Commercial space, closed on Sabbath as a witness</td>
</tr>
<tr>
<td>Displaying the church as Christ's chosen vehicle for witnessing</td>
<td>Enclosed space for: Viewing—exhibitions of general interest and specifically of the good news of Christ's love to all the world Meeting Convincing Listening</td>
<td>Worship and fellowship of church members: Initial provision for 200 persons, capacity of 300</td>
<td>A space for worshiping, including: Fellowship environment Prayer or meditation Singing Preaching and instructing Discussing Participating in the communion service Baptismal activities</td>
</tr>
<tr>
<td>Viewing of films</td>
<td>Individuals and small groups to be comfortably seated in a space readily darkened for projection</td>
<td>Auxiliary activities relating to church and Sabbath school services</td>
<td>Pastor's study for counseling and meeting with elders Deacons' room Sabbath school evangelistic activities for all ages</td>
</tr>
<tr>
<td>Participating in healthful living</td>
<td>Involved in cooking demonstrations Listening to health discussions Participating in Five-Day Plans</td>
<td>Recreational</td>
<td>Multipurpose space for social, cultural, and Pathfinder craft activities</td>
</tr>
</tbody>
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Development of the Design

An "agora" precinct could be developed in a natural way toward an existing pedestrian approach to the site. While this public entry would be paved, the approach of worshipers to their separate entry precinct could be across a small grassed and landscaped park.

In this particular feasibility study, concurrent with an analysis of the site, three-dimensional spaces were allocated to the activities specified and study models prepared to explore relationships of these activities. Plan 2 indicates an openness to the world to invite participation, via a pleasant external space, into a large interior public space. Plan 1 illustrates an entry to a more enclosed church precinct, provided for persons who identify themselves with the worship and fellowship activities of the church.

The particular study model placed a visual importance on the witnessing activities of the church and, for this reason, the concept was accepted as a basis for development. It is recognized that the building differs from a conventional church building with visually dominant sanctuary and often lower level or adjacent hall. Attempts to comply with the basic requirements of the brief have led to the preference of presenting the worship and fellowship activities within the over-all mission activities, rather than providing a traditional church façade that would be sought only by, and relevant to, individuals from the world already cognizant of a need to identify with the followers of Jesus Christ.

The activity areas are detailed in the plans. The sequence of worshipers from the park setting, via the entry precinct to the foyer, is illustrated in Plan 1. The enclosed "protecting" boundaries to this precinct are provided by low planting. Generally the planting form is low ground cover toward the park, rising to small shrubs adjacent to either the paved area or the building. Planting heightens the emphasis on the entry precinct to encourage worshipers to meet together in this space before and after worship services.

A light-weight folding partition between the foyer and worship space is accommodated in brick storage walls.
when not in use. Open planning gives a flexibility to the space, the seating arrangement indicated being one of several possibilities. Pulpit, organ, choir, and seats are designed for ease of movement so that a range of seating plans would emphasize either preaching (as is indicated, with a diffused light entering the worship space above the pulpit area), communion, discussion, or baptismal activities. The space could be used for meditation at other times.

The main stair adjacent to the foyer leads to Plan 2.

The "agora" public precinct is paved beneath trees selected to provide shade, and provided with outdoor permanent seating. The paving rises slightly as it narrows toward the building. An outdoor paved platform is a little higher and can provide a focal point for music and speech. It is envisaged that certain exhibitions could be set up on particular days beneath the trees of the pedestrian approach.

The enclosed space for viewing exhibitions, listening to music, meeting and conversing, is a natural extension from the exterior space. Around the central activity space the separate lecture, devotional, youth, and commercial activities are plugged in, ready for operation. These activities are enclosed, rather than being part of an open plan, for reasons of sound isolation. The kitchen is linked with the "coffee shop" for combined access to a food store and loading bay.

The commercial interests of the project are contained in one area, to be closed on Sabbath. Some flexibility of use is provided for at other times. It is planned that one person serving in the "coffee shop" could control the sale of books, health foods, and health drinks at times of low public commercial use. Seating associated with the "coffee shop" is provided in both an enclosed location and extend into the exhibition hall.

In all activities the provision of seating to facilitate discussions is a natural consequence of Christ's followers' being the "salt" to permeate and influence the world. The building provides a venue for individual contact, the initial contact stemming from the single or collective activities as briefed. A quieter area of private discussions is located adjacent to the stairs leading to the worship space, again emphasizing the activity of two individuals, one a church member, leading his friend gradually to worship and fellowship activities.

At the time of the Sabbath school program, children and youth would meet in rooms allocated concurrent with the public use of the building. The evangelistic avenue of the Sabbath school is then facilitated.

The multipurpose youth space is designed to accommodate Pathfinders, Vacation Bible School programs, meetings, film and social functions, at the same time that lectures, cooking demonstrations, Five-Day Plans, or other public activities may be held in the lecture space adjacent to the entry. The primary Sabbath school room may be used as a foyer to the multipurpose youth hall for special occasions, such as a registration area for a Vacation Bible School beginning in the youth hall.

The foregoing is one example of a means by which, within the types of activities included, the building complex can be planned to be sufficiently adaptive so that newer evangelistic methods and experimentation can be reasonably provided for. This adaptability, together with the various individual gifts of the Spirit granted to a group of worshipers at any given time, enables worship and witnessing to be integrated to a greater degree.
Ron Wisbey is youth director of the North Pacific Union.

"I HAD so much fun at camp! Everybody was so nice and Christlike to me. I remember the first of the week when you said Jesus is your best friend. Please don't get mad at me, but I thought that he wouldn't be much fun; but now I think he is fun, and he is my best friend too. (Your my second-best friend. You don't mind not being first, do you?)"

"I liked everything, but I liked campfire best, and then when in our cabin you turned off the lights and told a story. "I was going to talk all night—the first night—but after we had prayed and you said alright girls, goodnight, let's go to sleep, I just couldn't."

"Well, I got to go. I love you so much, "Yours truly, "Gina.

"P.S. I am going to be a Christian too."

How would you like to get that kind of an enthusiastic response to your ministry as a pastor or evangelist after only one week of meetings? This letter was written to a college-age counselor at one of our conference summer camps and is typical of the hundreds of such responses that come in each year.

This past summer we celebrated fifty years of Adventist youth camping. It all began during the summer of 1926 at Townline Lake in Montcalm County, Michigan. Eighteen boys under the direction of Elder Gordon Smith were present for this first camp. A. W. Spalding helped pioneer this new phase of the youth ministry and later gave this clas-
sic definition of a junior youth camp:

"The Junior Summer Training Camp was, and is, in effect the denomination's camp meeting expressed in terms of Junior psychology. Too long the active child and adolescent had been confined to adult forms of religious expression. Now he was given an interpretation of life in active physical recreation and vocational pursuits, mingled and infused with spiritual objectives and exercises. This made the camp thoroughly spiritual in all its activities and service, and joy in religion was the keynote. No boy or girl will ever lose the sense of the sacredness of the day that began with the Morning Watch on the hilltop and ended at night with the beautiful awe of the campfire, a time of song and storytelling and the orders of the day, with final prayer."—The MV Story, p. 56.

This same basic philosophy still rings loud and clear throughout Adventist camping. With 366 camps and a 1975 (most recent statistics available) enrollment of 30,222 and more than 7,500 youth making first-time decisions for Christ, we begin to see the scope of influence that our summer camping programs have on our youth.

**Evangelism, the Key Word**

Evangelism is the key word in Adventist camping, and, in fact, is the only legitimate reason for the church to spend literally millions of dollars on facilities that provide sanctuaries in quiet areas for our youth to become acquainted with nature, themselves, and God.

A young Christian is no different from others in our machine, push-button, computer-run society. Our schools, homes, and even churches tend to pigeonhole or box up a young person until self-identity is lost. Summer camping offers an alternative to all of this and in the process assists a camper in making life decisions in a lasting way.

The following are goals toward which most camp activities are directed:

1. Learning to live outdoors and becoming acquainted with the outdoor environment.
2. Experiencing individual growth and development.
3. Learning to live and work together.
4. Practicing health and safety.
5. Developing new skills and interests and perfecting old ones.
6. Enjoying a recreational experience.
7. Developing spiritual meanings and values.

Number 7 in the list is the very core of the Adventist camping mission. To accomplish the objective of reaching these thousands of campers who annually attend our camps, the modern camp is normally staffed by scholarship or volunteer, mature college-age youth who are able in a very beautiful and wholesome way to express through daily living the abundant life, and in the process to assist their cabin campers to make decisions, or firm up previous decisions, to serve Jesus.

The average Adventist camp annually has many non-SDA youth in attendance. They attend at the invitation of an Adventist friend or because SDA camps have an excellent reputation for quality programming and responsible leadership. A large number of the North American Adventist camps are also member camps in the American Camping Association, which provides substantial advertising to the general public. Many friends for the church and decisions for Jesus are made from this group each year.

**Need for Adequate Follow-up**

Baptisms would be numerous during summer camp if the average director and camp pastor would allow such. However, these interested youth are normally referred to their home church and pastor for further study. Your conference youth ministry team strongly urges your continued follow-up in a spiritual way of these interests gained during the week or two at camp. You will probably be amazed at the positive feelings these young people express about their time at camp.

The average denominational campsite is used today for far more than just six to twelve weeks during the summer. It also serves year round as a spiritual retreat center for church and other groups.

The conference-owned camp, a committed director and staff, are another means to assist the pastoral ministry in our mutual goal of presenting Jesus Christ as a total answer to all of life. As we enter the fifty-first year of SDA camping, your influence and help is solicited to see that the members of your congregation are made totally aware of the mission of your conference camp. After all, don't the youth of your church deserve this kind of an evangelistic experience during the summer of 1977?
LAST YEAR at camp meeting Diane was a brand-new convert, aglow with the first-love experience. Providentially, our paths crossed and she expressed her desire to become a Bible instructor.

This year at camp meeting we met again. Diane was still bubbling with love for Christ, but well-meaning advisers had dampened her ardor for becoming a Bible instructor. "Better choose a profession that will afford you security and a future," they told her. "You can be a missionary wherever you go and whatever you do." Certainly we would not argue the latter point. But why must we persist in discouraging young women from accepting the most important calling any woman can have?

Ask any of our college Bible teachers and they will likely tell you that it is because those who do train for Bible work are often not hired. Therefore college teachers do not feel it is fair to encourage young women to train for this work if their chances for employment are slim.

Why are we not hiring more Bible instructors, either young college graduates or older persons? Is it because pastors are not interested in having Bible instructors work with them? Is there no demand for their services on the soul-winning team, either pastoral or evangelistic? Has the Bible instructor profession outlived its usefulness? Has God suddenly given us a new and better way than that outlined in the blueprint? (One might think so by listening to some of the discussions currently in vogue.)

Perhaps the name "Bible instructor" has outlived its usefulness and we need to think in terms of adopting a new name that would better describe this work. Regardless of name, the role of the woman in the ministry has been clearly and distinctly outlined in the inspired counsel and leaves no room for confusion as to women's role in the ministry:

"The Lord has a work for women as well as for men. They may take their places in His work at this crisis, and He will work through them. . . . They can do in families a work that men cannot do, a work that reaches the inner life. They can come close to the hearts of those whom men cannot reach. Their labor is needed."—Evangelism, pp. 464, 465.

"There are women who are especially adapted for the work of giving Bible readings, and they are very successful in presenting the Word of God. . . . This is a sacred work, and those engaged in it should receive encouragement."—Ibid., p. 469.

"When it is possible, let the minister and his wife go forth together. The wife can often labor by the side of her husband, accomplishing a noble work. She can visit the homes of the people and help the women in these families in a way that her husband cannot."—Ibid., p. 491.

But what about the pastors in the field? How do they feel about this work? We decided to find out for ourselves, so we polled the ministers of one of our larger conferences. Of the 100 pastors polled, 76 responded to the questionnaire. Forty-two of these (55 per cent) never had the experience of working with a Bible instructor. The other 34 had at some time worked with one for at least an evangelistic campaign. Twelve men had worked with a Bible instructor for periods of less than one year, 11 men had worked with one for periods of from one to five years, and only three men had been blessed with the services of a Bible instructor for periods of more than five years.

How did these men feel about having Bible instructors on their team? First, let us look at the 45 per cent who had at some time worked with one: Only one of the thirty-four men in this group felt the help of a Bible instructor was not valuable, and that one was qualified by a specific problem situation.

To the question, "Would you desire or request the help of a Bible instructor if one were available?" nearly all responded in the affirmative, some adding comments such as "Most assuredly!" "Most definitely!" and "Absolutely!"

Of the group of forty-two men who never worked with a Bible instructor the
question was asked, "How would you feel about having a Bible instructor on your staff?" The responses from this group were unanimously in favor of the idea and were expressed in enthusiastic and positive terms.

"Do you feel her work would be an asset to your program?" To this question the men again responded with affirmative adjectives.

If these pastors represent a cross section of pastors in North America, and if they are typical of hundreds of other pastors in the great Advent Movement, we would have to admit that their answers significantly support the idea that pastors do believe in the effectiveness of the Bible instructor on the soul-winning team.

Why Isn't There a Demand?

Why then do pastors not demand their services? Perhaps it is because they know that so few are available. Perhaps it is because they have been led to believe, as one man commented on the survey, "Bible instructors are nice if the conference can afford them." (It was one of the only two or three negative responses in the survey.)

But if Bible instructors are as effective in soul winning as these pastors seemed to indicate, how can we afford not to have them? Are our soul-winning budgets so tight that we cannot afford soul winners? "This question is not for men to settle. The Lord has settled it. You are to do your duty to the women who labor in the gospel."—Ibid., p. 493.

"The conference should have wisdom to understand the justice of her receiving wages."—Ibid.

How did these pastors envision the role of the Bible instructor? All agreed that this work should consist primarily in giving Bible studies, in visitation, and in leading out in training of laymen. Some saw the role of the Bible instructor as including teaching Sabbath school and pastor's classes, leading out in lay activities in the local church, occasionally conducting prayer meetings, and counseling. Some saw the Bible instructor as an associate or assistant minister.

What qualifications did these pastors feel were most important to a good Bible instructor? They were named in the frequency of the order listed below:

1. Spiritual qualities: dedication, commitment, humility, love for Christ.
2. Grasp of Bible truth and ability to teach it.
3. Pleasing personality.
4. Soul-winning expertise and efficiency in work.
5. Ability to relate to other people.
6. Deep love for souls.
7. Representative in standards, especially in dress and appearance.
8. Professional training (college or Seminary if possible.)
10. A call from God to the work.

Diane is attending college this year. We have reason to believe that she will be encouraged in her desire to become a Bible instructor by at least some of her teachers. We believe that she has and can develop the above-mentioned qualifications. We trust that there are pastors in at least one conference who would be happy to have her services when she completes her education.

But the question is, Will Diane receive a call to become a Bible instructor, or will her talents and abilities of necessity be channeled into some other profession, while deep in her heart she would like to be devoting all her energies to the great work of soul winning?

Whatever our reasonings and rationalizations may have been in the past for not training and hiring women workers, isn't it time for us to awake to the needs of a dying world, and the need of the personal touch in winning men and women to Christ? Isn't it time for us to see the potential in our young people who want to become involved in helping to finish the work? Isn't it time for us to encourage the Dianes in our midst to answer the call of God to the woman's part of the gospel ministry?

"Again and again the Lord has shown me that women teachers are just as greatly needed to do the work to which He has appointed them as are men."—Ibid., p. 493.

The Ministry/October, 1976/25
HEALTH PROGRAMS have been used with tremendous success as an entering wedge in underdeveloped areas. Our hospitals, clinics, and such programs as Five-Day Plan, Heart Beat, and vegetarian cooking demonstrations have also been used to leave impressions for the truth in the home field and brought Seventh-day Adventists into favorable light in the community. A number of those who have been favorably impressed later developed a deep interest in the message we proclaim.

Our health approach has had, and ever will have, great public relations potential as well as demonstrating in its many phases Adventist concern for the well-being of others.

Health also is to be an integral part of public evangelism (Medical Ministry, p. 289). But it will not in itself be the answer to all successful soul winning. In the Australasian Division concrete results in baptisms from the health approach have not been as large as those obtained from the more successful archeological approach. But there is a place for it, a definite place. It has proved quite successful in reaching those types and classes of people in the community who do not respond to conventional evangelistic methods.

All of us in Australia give time in a public program to the health message—some take one Bible lecture on it during the series, while others give two or three addresses and a couple of cooking demonstrations. Some go a little farther and have a special segment for a few weeks, with the use of films, slides and tapes, and cooking demonstrations. I think we should pursue this a little further and introduce our health message in its many phases all through the evangelistic series—perhaps as a fifteen-minute segment from night to night.

I believe there is room also for a straight-out health-oriented approach in a public outreach to the community. This is most effective when we team up with qualified medical men, devoted Christians, who can be encouraged to join us in such an outreach to the community. Many of these men are able speakers and can well take their place alongside of us on the public platform.

Blended Ministry Team at Work

On three occasions I have had the cooperation of Dr. Phil Cappe in this kind of a health-related evangelistic approach. At first he thought it might be just another "evangelistic gimmick" to get a crowd and felt he was just being used. However, he soon caught the spirit, and we worked extremely well together. Let me share with you the details of the approach that was developed.

From the outset we indicated that ours was a program presented by a doctor-minister team. In the first two campaigns in Sydney we followed the Five-Day Plan idea and announced a charge of $5 for the series. I feel this limited our audience. People will pay

David Lawson, formerly an evangelist in the Australasian Division, now serves as Ministerial Association secretary for the Northern Europe-West Africa Division.
$5 for a Five-Day Plan to be rid of a specific habit, but apparently they will not pay $5 to hear about Better Living. In our third series in Christchurch, we advertised the program as free, with an expense collection. Eight hundred came from 70,000 leaflets. We offered them material and a folder for $2 if they registered at the next meeting. Two hundred registered for this out of a return audience of 500. We received much more in the way of offerings and the $2 fee than if we had advertised a $5 charge at the outset, and we attracted a much larger audience.

We sent a few invitations to friends of church members and to Five-Day Plan and other health-program contacts. One surprising feature was that Five-Day Plan contacts brought a poor response. I thought they would flock to the meetings. It appears they wanted specific help when they came to us for the nonsmoking campaign, but want to leave it at that. Maybe they will be reached ultimately by some other method.

The Meeting Format

Our general format was varied. The atmosphere was relaxed. Usually we followed this type of program:

- First night was introductory and designed to get the audience "hooked" on the idea.
- Subsequent meetings followed this pattern:
  - Registration on arrival. Distribution of previous lecture material for their folders.
  - Welcome.
  - 15-minute world travel feature with slides.
  - 15- to 20-minute talk by Dr. Cappe.
  - 15-minute slide-tape feature (Loma Linda health materials).
  - 10-minute exercise-water-diet segment in which the minister led out (to show he was not there just to push the...
Bible), with the doctor handy; and one of the team members demonstrated exercises.

- 5- to 7-minute segment of answers to questions from the box. (Dr. Cappe answered medical questions, and I answered spiritual questions.)
- 20- to 30-minute spiritual talk—the spiritual segment.

The program was designed to develop the social, physical, mental, and spiritual aspects of life.

Outline of the Series

The purpose of this health-related evangelistic outreach was the same as any other evangelistic outreach—the winning of souls for Christ. Decisions were made for Christ and His truth in each of the three campaigns, for which Dr. Cappe and I praise the Lord.

In order to bring people to decision, the spiritual talks had to progress to embrace the truth, and this we endeavored to do.

Night 1 Doctor: “What Am I?”
Minister: “Who Am I?”

Night 2 Doctor: “Excuse Me, Your Posture Is Showing”
Minister: “Real Happiness Is”

Night 3 Doctor: “The Best Things in Life Are Free”
Minister: “Bridging the Greatest Generation Gap”

Night 4 Doctor: “Overcoming Fear, Worry, and Resentment”
Minister: “Power Mightier Than the Atom”

Night 5 Doctor: “How to Postpone a Heart Attack”
Minister: “God Is—I Know!”

Night 6 Doctor: “A Trip Through the Digestive Tract”
Minister: “The Greatest Thing in the World”

Night 7 Doctor: “Stop Poisoning Yourself”
Minister: “What a Hope”

Night 8 Doctor: “Stress and You”
Minister: “A Thousand Years Ahead”

Night 9 Doctor: “Nutrition Concerns You Too”
Minister: “Why Despair—You Can Make It”

Night 10 Doctor: “Nutrition and Weight Control”

“The gospel of health is to be firmly linked with the ministry of the word.”—Medical Ministry, p. 259.

Minister: “The Answer to Our Moral Mix-up”

Night 11 Minister only: Pointers to Health From the Creator

Night 12 Doctor: “The Outside Story”
Minister: “An Amazing Prediction”

Night 13 Doctor: “All About Rest”
Minister: “A Gift From God”

Night 14 Doctor: “The Fear of Cancer”
Minister: “Why I Am What I Am”

Night 15 Doctor: “I Choose Not to Smoke”
Minister: “Ending Your Financial Worries”

Night 16 Minister only: “The Great Memorial of Creation”

Night 17 Doctor: “Simple Solutions to Winter Ailments”
Minister: “Where Are the Dead?”

Night 18 Minister only: “God’s Final Call to Mankind”

Night 19 Minister only: “Baptism of Water and of the Spirit”

Night 20 Minister only: “Messages From Heaven”

Night 21 Doctor: “In Conclusion”
Minister: “Finding Truth Today”

(The doctor could not be present every night. On those occasions we had cooking demonstrations, health films, or slides and tapes, and guest speakers such as dentists. The first nine or ten nights it is vital that the doctor-minister team be there together to establish interest and confidence in the program. After that it is not quite so vital.)

A Few Suggestions

Be simple in the medical approach. Find a good Adventist doctor and sell him the idea.

It is vital that you both be relaxed on stage and use a bit of humor.

Make the program varied. Plenty of change is good, as people find it hard to listen to one speaker for a long time.

Be bright, breezy, and down to earth in what you both say.

Remember it is not the answer to all evangelistic outreach, but it is another effective method. Go out and give it a try. God will be with you and will give success.
Survey Shows High Schoolers' Use of Drugs on the Rise

A national study on drugs has revealed an "alarming" increase in the use of all types of drugs in the past two years, especially among young people.

Studies released by the National Institute on Drug Abuse revealed that experimentation with marijuana is beginning at an earlier age and its use among 14- and 15-year-olds has risen from 10 per cent to 22 per cent between 1972 and 1974.

The $2.2 million Federal study found that 6 per cent of the nation's 3 million high school seniors used marijuana on a daily basis last year and at least half had tried it.

The study found that one of every five 13-year-olds interviewed had used alcohol. Smoking among 12- to 17-year-olds increased from 17 to 24 per cent during 1972-1974. Marijuana use in the same age group rose from 14 to 17 per cent during the two-year period.

Leading Untreated Illness

"What's the leading untreated illness in the United States—cancer, heart disease, diabetes? No. It's depression," says Dr. Nathan S. Kline, director of the Rockland State Hospital Research Center at Orangeburg, New York. Citing a new government report that estimates 20 million adults suffer serious depressive symptoms each year, the psychiatrist charges that the lack of treatment for this disorder constitutes a major 'scandal.'

"Only a handful of family doctors even make an attempt to treat it, he says. And more often than not, their treatment is ineffective. Twenty-three per cent of the patients admitted to mental institutions—and 30 per cent of those admitted to the psychiatric units of general hospitals—are suffering from depression.

"Dr. Kline blames a large part of the problem on the average physician's inability to spot the true signs of depression. Such classic symptoms as lethargy and sadness are easily recognized. But symptoms of anhedonia—a total absence of any feeling of pleasure—are often overlooked. "The exhausted housewife, the bored adolescent, and the occupational underachiever are suffering from depression just as truly as the suicidal patient," says Dr. Kline." (Health Matters, Family Health, July, 1974, p. 9.)

"Nothing tends more to promote health of body and of soul than does a spirit of gratitude and praise. It is a positive duty to resist melancholy, discontented thoughts and feelings—as much a duty as it is to pray."—The Ministry of Healing, p. 251. (Emphasis supplied.)

Change Your Diet? Your Digestive Enzymes Will Show It

If a person abruptly changes from a given dietary pattern, the digestive enzymes that are found in his intestines will change too. After eating half their calories as sugar for five days, seven volunteer subjects switched to a carbohydrate-free diet for five days. A dramatic decrease in their sugar-digesting enzymes followed. No change was seen in intestinal cell structure. This indicates that we can adapt to an entirely new kind of diet within a few days. (H. L. Green, et al. Comparison of the adaptive changes in disaccharidase, glycolytic enzyme and fructose di-phosphatase activities after intravenous and oral glucose in normal men. Amer. J. Clin. Nutr., 28:1122-1125, October, 1975.)

Insecticides Cause Malformations in Chickens

A number of commonly used insect poisons have been observed to cause various kinds of birth defects in chickens and other animals. This should be a warning to humans, contact with organophosphorus and methyl carbamate insecticides. (N. H. Proctor and J. E. Casida. Organophosphorus and methyl carbamate insecticide teratogenesis: diminished NAD in chicken embryos. Science 190: 580, 581, 1975.)

Those Restless Legs

Have you ever noticed your legs involuntarily twitching at night? Do you get leg cramps while sleeping?

If you have, the reason for your condition may be no farther away than your favorite hot or cold beverage. According to Dr. Elmar G. Lutz, muscle restlessness, especially at night, is due to increased alertness of the nervous system caused by caffeine. Caffeine may also directly cause contraction of muscles. Any of the body muscles can be affected.

The condition is best treated by eliminating all caffeine-containing beverages and medications, and getting some exercise daily. (Medical World News, Dec. 15, 1975, p. 9.)

Less Saturated Fats, Less Cholesterol

A comparison of serum cholesterol levels of twenty-five young couples showed that polyunsaturated meats and dairy products (animals fed a special diet) reduced cholesterol an average of 10 per cent. Highest reductions were in those who had the highest cholesterol levels at the start of the study. When the subjects returned to the previous diet that was high in saturated fats their cholesterol levels rose significantly.

This demonstrates that even people who eat meat can lower their cholesterol some, and thus reduce correspondingly their risk of coronary heart disease, if the animals they eat are fed a polyunsaturated fat diet. But how much greater the reduction might be.

The Ministry/October, 1976/29
This Bologna Isn't Phony, But Is It Safe?

They didn't have freezers or canners, and meat then, as now, began to spoil as soon as slaughtered. What to do? Experience taught those ancient Romans that if they stuffed their meat into casings consisting of intestines, laced it liberally with spices and salt, and smoked it, they could preserve it for use when fresh meat wasn't available. And hence—the sausage.

Americans have caught on to this originally European phenomenon. Frankfurters are a staple of the diet, particularly for picnics and sporting events, and children eat bologna sandwiches in school lunches.

But what's in the bologna? Is it a nutritious food? Is it safe?

Consumer Reports wanted to know. They conducted an investigation and concluded that bologna is high in fat, salt, water, and additives—the same faults they found in an investigation of frankfurters four years previous. And they were particularly concerned with the additive sodium nitrite, employed to poison bacteria. It is converted to a recognized hazardous cancer-causing agent, nitrosamine.

Not that the United States Department of Agriculture hasn't set up certain standards for bologna. It has. But they aren't adequate. For instance:

1. Meat. Bologna labeled "beef" must contain only beef muscle, with no added byproducts. "Beef and pork" or "pork and beef" bologna must contain both meats, but not in the order of prominence that seems to be indicated. That is, the meat part of bologna could be 25 per cent beef and 75 per cent pork and yet be called "beef and pork." A third kind of bologna sometimes found in supermarkets is labeled "bologna with variety meats" or "bologna with by-products." It may be made of sheep, swine, cattle, or goat meat and the by-products may be lips, ears, and snouts!

2. Fat. Bologna may contain as much as 30 per cent fat, some of which is in the meat and some added. Consumer Reports found an average content of 27 per cent. Several slightly exceeded the limit.

3. Water. Water enters the bologna in the form of ice, which keeps the meat and fat cool during the chopping process. The Government allows ice up to 10 per cent of the combined weight of all ingredients. Added to the natural moisture of the meat, several of the brands had as much as 62 per cent water. To charge meat prices for something out of the tap obviously "inflates" the product.

4. Salt and other extras. The regulations make no mention of salt, so the manufacturers pour it on! Enough is added to increase the sodium content of the bologna some 15 times. Other additives include sodium erythorbate, which fixes color, corn syrup or dextrose, which sweetens and affects texture, and spices—pepper, garlic, paprika, cayenne, allspice, mace, nutmeg, cloves, and coriander.

Add to this such constituents as numerous bacteria, a low-quality source of protein, a high price, and a few essential nutrients in less than sufficient amounts, and you get today's popular lunchbox sandwich—bologna.

Over-all, the report didn't think much of the product and suggests that your child would be better off without all that nitrite, salt, and saturated fat. Recommendation? A peanut-butter sandwich!


Fair Trade

Death rate from lung cancer is beginning to slow down—the apparent result of a switch to low-tar filter-tipped cigarettes. This switch has also led to an increase in coronary heart disease among cigarette smokers.

This trade-off of health hazards was revealed in a study by Dr. Nicholas Wals at Oxford (England) University. The most likely reason for the shift is that although use of filter-tip cigarettes produces less nicotine and tar, less air is mixed with the smoke given off and more carbon monoxide is formed (an average of 28 per cent more). Carbon monoxide, with other gases in tobacco smoke, has been linked to coronary heart disease. ("With Filter-tips, Cancer Is Down, Heart Disease Up," Medical World News, Feb. 23, 1976, p. 80.)

Rocking Chair Is Good Medicine

The old-fashioned rocking chair encourages mild physical activity. Elderly people who use rocking chairs seem to be in better mental and physical health than those who do not. Remember how grandmother and grandfather used to sit and rock by the hour? The rocking chair enables everyone but the most feeble to exercise without regard to time or weather, and in a dignified manner. Use of the calf and forearm muscles encourages return of the blood to the heart and increases cardiac output. Possibility of lung congestion is decreased. Muscle tone is improved. The rhythmic motion of rocking is soothing and promotes sleep (McCleary News).
Long Livers Have Healthy Livers

NO WONDER the ancients called it the liver—so many of our life processes are involved in its activities. You could live only a few hours if it were removed.

Its three pounds of intricate cellular mechanisms serve as the primary depot, processing plant, and distribution center for almost everything that enters the body through the digestive tract. Products of digestion along with other substances are absorbed into the blood and carried into the liver, where they are slowly filtered among the liver cells. Here nutrients and other materials are removed, transformed by chemical reactions, sometimes stored, and then released into the general blood circulation. Glucose, for example, is converted into glycogen and stored, to be converted back into glucose as the body requires; amino acids are made into proteins and other nitrogen-containing compounds. And drugs and other toxic substances are detoxified.

Although its cells are merely microscopic dots in size, they do so many things at the same time that one can only gaze in awe. You might want to describe their abilities as incredible. Perhaps miraculous would be a better word.

Because of its diverse activities, a single cell could be described as (1) warehouse—it stores many valuable nutrients, such as glycogen (animal starch), iron, and certain vitamins; (2) factory—it manufactures many chemical compounds used by the body in resisting disease, coagulating the blood, and transporting fat; (3) power plant—it produces considerable heat as it converts and breaks down chemical compounds; (4) waste disposal plant—it excretes bile pigments, urea, and various detoxification products. It is this last function, that of altering the chemical make-up of toxic materials so that they are rendered harmless to body tissues, that we wish particularly to look at in this article.

The way a given drug affects your body depends on its effectiveness in producing a response and the length of time it is present in sufficient concentration to be effective. This is determined to a great degree by the rate at which it is metabolized or broken down by the body tissues. If nothing happened to a drug after it entered the body and reached the tissue or organ for which it was given (called the target organ of the drug) it might continue to act on the body indefinitely. This could easily be harmful. Fortunately, something does happen: most drugs are transformed into inert (inactive) substances and excreted through the kidneys. Some drugs are changed chemically in the intestine, some in the skin, kidney, or lung. But by far the greatest amount of these chemical changes (biotransformations) occur in the liver, which not only inactivates drugs but also most of the foreign chemicals to which the body is exposed.

Thus the liver is important not only in determining the effectiveness of a drug taken to assist the body in recovering from illness but also in defending the body against an array of potentially toxic chemicals in our environment—

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ical reactions). These organized enzyme groups can metabolize a wide variety of structurally unrelated chemicals. Drugs, toxic agents, and environmental pollutants gain entrance into the body primarily through the intestine, but also through the skin and lungs.

The enzyme systems are attached to membranes that fill the interior of the liver cells. This interconnected network of tube or bladderlike structures (collectively called the endoplasmic reticulum) are found in the fluid portion of most animal cells. There are two kinds of endoplasmic reticulum, smooth and rough, and they differ in function as well as in appearance. The rough membranes are covered with small granule-like attachments called ribosomes, which are the sites at which amino acids are joined together in unique sequences to form the particular proteins required by the human (or animal) for normal function. The smooth membranes lack these ribosomes. In the liver a major function of both kinds of membranes is to assemble the groups of enzymes required to chemically change drugs and other foreign substances, and then to provide the site where such reactions are carried out.

There are relatively few kinds of chemical reactions carried out by the liver cells on drugs and foreign compounds. However, the effect of each is essentially the same: substances that are soluble only in fat (lypophilic) are changed into water soluble (hydrophilic) compounds. Water soluble substances are more readily removed from the blood by the kidneys and excreted in the urine.

The basic function of these liver cell enzyme systems is to chemically change substances normally produced in the body that might build up to concentrations potentially harmful if unchecked. Such substances include cholesterol, various hormones, blood pigments, and fatty acids. However, in our Creator's foresight these same protective systems are capable of coping with drugs and toxic pollutants.

It is commonly known that a newborn infant is far more sensitive than an adult to many drugs. This is why physicians must exert caution in administering drugs to an expectant mother. Morphine (a narcotic) or barbiturates (seconal, nembutal, phenobarbital, etcetera) given to a woman during childbirth can be stored in the baby's tissues and result, after birth, in slowed breath-

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**Nature's Detoxification Plant**

"Some grow corpulent because the system is clogged; others become thin and feeble because their vital powers are exhausted in disposing of an excess of food. The liver is burdened in its effort to cleanse the blood of impurities, and illness is the result."—*The Ministry of Healing*, p. 240.

"All that is taken into the stomach above what the system can use to convert into good blood, clogs the machinery; for it cannot be made into either flesh or blood, and its presence burdens the liver and produces a morbid condition of the system."—*Testimonies*, vol. 2, pp. 412, 413.

"Every poisonous preparation in the vegetable and mineral kingdoms, taken into the system, will leave its wretched influence, affecting the liver and lungs, and deranging the system generally."—*Selected Messages*, book 2, p. 281.

"The liver, heart, and brain, are frequently affected by drugs. ... These organs, which should be in a healthy condition, are enfeebled, the blood becomes impure."—*Selected Messages*, book 2, p. 452.
Adventist Hospital could more...ing. As a result, the health evan...completely aid an already strong...tobarbital was decreased.

Excuse the pun, but "long livers have healthy livers," and as we provide our...serve us faithfully.

Liver cell enzymes acting on hydrocarbons in tobacco actually make some of them more toxic.

Penang Implements Health Evangelism

"The conversion of souls is the one great object to be sought for in our medical institutions. It is for this that these institutions are established."—Evangelism, p. 537.

The implications of this statement by Ellen White led to a rethinking of how the Penang Adventist Hospital could more completely aid an already strong chaplain's program in soul winning. As a result, the health evangelism committee was established under the chairmanship of John Lai, chaplain.

After preliminary brainstorming, three areas of effort were proposed: 1. Staff education in health principles, 2. Patient health education, and 3. Community outreach.

Karen Koh, dietitian, has started presenting weekly lessons from the Marvels of Life course to Chinese-speaking kitchen and grounds workers. The same course...is offered to English and Bahasa Malaysia-speaking patients on the recommendation of the attending physician. Also a monthly series of health talks is being made available to interested community people along with ambulatory inpatients. These talks are advertised on bulletin boards.

Physician Volunteers Service to the Indigent

Since the arrival of Dr. and Mrs. Roy Day in the Philippines, hundreds of patients with eye defects have been treated without charge. He has performed major as well as minor eye surgeries at the Calbayog Clinic on the Island of Samar.

Dr. Day makes field trips to various places in the Philippines where he brings sight for the curable blind. He keeps regular appointments in Santiago, at our Cagayan Valley Sanitarium and Hospital there. He has also made medical safaris to Borongan, Eastern Samar; to Tacloban City and Ormoc City on Leyte; and to the island of Palawan, where he saw hundreds of patients.

Stop Smoking Sparked in Hong Kong

The Hong Kong Government has blanketed the colony with anti-smoking posters and is even considering introducing smoking restrictions in theaters, on public transportation, and possibly in restaurants. With this emphasis by the government, the Hong Kong Adventist Hospital has received a boost to its stop-smoking programs. Although the hospital has been conducting Five-Day Plans on a regular basis, the government's recent campaign has given publicity to the hospital. The Hong Kong Standard focused one of its editorials on the stop-smoking programs of the Adventist hospital—the Five-Day Plan and Smoker's Dial, which is recorded in both English and Chinese.
**“New Dimensions of Living Seminar”**

SALZBURG, AUSTRIA, is a collage of castles, cathedrals, and quaint dwellings artistically set between a variety of hills and mountains with a beautiful river flowing through the center. The city of Mozart is famous for its “sound of music,” its classical concerts and traditional festivities. Would a city such as this be responsive to evangelism?

Salzburg was the scene of the first series of evangelistic meetings in Europe conducted by Roland Lehnhoff, evangelist on loan from the North American Division to the Euro-Africa Division.

The preliminary preparation conferences held by Pastors Otto Uebersax, president of the Austrian Union; Walter Shultschik, Ministerial secretary; and Edgar Herrnstein, pastor of the Salzburg Adventist church, met with Roland Lehnhoff and decided that effective plans for preparation must include a week of revival for the local believers.

“Preparation for the Team” was the title of the programs for this week. Roland Lehnhoff pointed out that the members of the church comprised the evangelistic team and that he was simply there to assist them in their endeavor to reach people for Christ.

A good response was evidenced night by night during this preparation week. People came to probe the realities of how to have a deeper experience of knowing Jesus Christ personally and how, through this personal relationship, to make Him known to others by the power of the Holy Spirit.

“Looking back upon what began this week and continued in the weeks after,” Pastor Herrnstein reports, “I can see that our ‘Preparation for the Team’ emphasis was the key to how and why the Holy Spirit was able to work in such a powerful way in the public series of meetings that began six weeks later.”

“New Dimensions of Living Seminar” was the title given to the public series. The church as an evangelistic team did much to personally invite many to come and gave out thousands of printed brochures. Five hundred posters placed throughout the city read: “Now Is the Time—To Discover the New Dimensions of Living!” Ten literature evangelists came together for two weeks in Salzburg working from door to door and inviting people to attend the seminar held in the Kongresshaus, convention center for Salzburg.

On the opening night there was a turn-away crowd. Excellent attendance continued on succeeding nights—many evenings with standing room only. After six weeks the director of the convention center said, “I never expected such a large attendance for religious meetings to continue for such a long period of time.”

Night by night it was emphasized that the Bible presents a practical, balanced message for optimum fulfillment in the spiritual, mental, physical, and social dimensions of life. And that a personal relationship of knowing Jesus is the basis of this fulfillment.

Many decisions were made during the seminar to accept Christ and His plan for day-to-day living. At the writing of this report twenty-five have been baptized and many others are attending the pastor’s Bible and baptismal class.
The Great Controversy Theme in Jesus’ Parables

THE THEME of the controversy between Christ and Satan is basic to Ellen White’s study of the parables of Jesus. This can be clearly demonstrated by examining her commentary on the parables in Matthew 13. In each parable she observes lessons relating to the conflict between the forces of truth and error.

Commenting on the parable of the sower, Ellen White explains how Satan works through human theories and speculations about the Bible to prevent individuals from receiving a saving revelation. Seeds of infidelity are sown by ministers of the gospel, she points out, who apply erroneous theories and faulty techniques in their Bible study; such tend to undermine confidence in the integrity of the Scriptures, and consequently destroy one’s faith in the Bible as God’s word (see Christ’s Object Lessons, pp. 37-39).

Satan, she observes, works through other avenues, as well. Textbooks employed in educational institutions contain “skeptical sentiments” which mislead students by misinterpreting and perverting scientific data. This is done, she states, to discredit the truth proclaimed in the Bible (ibid., p. 41).

Satan employs other tactics to counteract the seed of truth sown in the heart. In church he seeks to distract the worshiper from listening to the sermon. At home he inspires a critical analysis of the “minister’s character, motives, and actions,” in an effort to obscure or weaken the influence of the sermon. In this way the homes of professed Christians become training centers for infidelity (ibid., pp. 44-46).

Additional insights relating to the work of Satan are found in Ellen White’s treatment of the parables of the wheat and tares, the grain of mustard seed, the leaven, the hidden treasure, the pearl, and the dragnet. While some of these parables contain features that are clearly related to the theme of the great controversy, others reveal no explicit relation. The parable of the grain of mustard seed, for example, is a parable that treats the growth of the kingdom without any apparent reference to the conflict between good and evil. In her treatment of this parable, however, Ellen White directs our attention to the ever-present struggle between Christ and Satan in the arena of church history. On the one hand, she notes the work of John the Baptist, Paul and Silas, Martin Luther, and John Wesley, whose efforts to advance the cause of truth appeared at the time somewhat small and insignificant, but, under the guidance of God, developed into a mighty movement. On the other hand, she observes the attempts of religious institutions to counteract the work of reform. She ends this historical sketch with a reference to the last days: "As in earlier ages, the special truths for this time are found, not with the ecclesiastical authorities, but with men and women who are not too learned or too wise to believe the word of God.” —Ibid., p. 79.

The parable of the leaven illustrates the penetrating and permeating power of God’s kingdom in the world. Ellen White applies the teaching to the individual life and in this way reveals the relevance of this parable to the theme of the great controversy. The evidence of conversion, she points out, is found in “a reformation in words, in spirit, and in character.” The leavening process of truth, she observes, works “secretly, silently, steadily, to transform the soul.” The parable, in a way, provides the setting for a discourse on character transformation. In this setting Ellen White explains the difference between a profession of faith and the possession of truth. The proof of conversion is found in the development of one’s character, eventually leading to perfection (ibid., pp. 97-102).

Clearly Seen in Parable of Hidden Treasure

The importance of the great controversy theme in Ellen White’s treatment of the parables is clearly seen in her study of the parable of the hidden treasure. The field in which the treasure is hidden, she explains, is the Bible. The search for the treasure is understood to be the study of the Bible under the guidance of the Holy Spirit. The treasure is the revelation of God’s saving knowledge in the Scriptures (ibid., pp. 79-82).
The theme of the great controversy emerges in connection with her emphasis on the value of Bible study. Satan, she points out, attempts to lead individuals away from Bible study by directing their attention to other fields of knowledge. The same deceptive reasoning and sophistry that he employed in Eden, she notes, is advanced today.

Mentioning specifically the practice of some teachers of mingling “the sentiments of infidel authors” with their own views, she states that as a consequence they “plant in the minds of youth thoughts that will lead to distrust of God and transgression of His law.” Once the authority of God’s law is disregarded, she observes, the student acquires wrong habits, loses self-control, fails to reason correctly about ultimate issues, and becomes reckless and irrational about the care of his mind and body. Gradually he is led to self-destruction (ibid., pp. 106-109).

Similarly, in the parable of the pearl, Ellen White calls attention to the human heart as “the battleground of the conflict with Satan.” Whereas in the parable of the hidden treasure she stresses the need for diligent and prayerful Bible study, in the parable of the pearl she emphasizes the necessity of surrendering evil habits as the price one must pay for eternal life in Christ. The way to Christ is the way of sacrifice and self-denial. “Unholy ambitions” and “worldly attractions” will eventually lead one to moral bankruptcy and spiritual ruin. Therefore, she concludes, the Christian’s only ambition must be to reveal to the world “the likeness of Christ’s character, and to labor for the enlargement of His kingdom” (ibid., pp. 118-121).

In Other Parables, As Well

The great controversy theme in Ellen White’s study of the parables is not confined to her treatment of Matthew 13, but can be observed throughout her interpretation of other parables, as well. In her commentary on the parable of the unforgiving servant (Matthew 18:23-35) she advances insights into the nature of sin, forgiveness, mercy, and compassion. The thrust of the parable is found in the striking contrast between God’s tender mercy and man’s callousness. This contrast forms the basis for Ellen White’s appeal for concern and compassion for the penitent. The ultimate objective of our forgiveness, she points out, is to help secure the “fainting, perplexed soul” against the “attacks of Satan” (ibid., pp. 246-250).

Additional insights into the theme of the great controversy appear in Ellen White’s study of the parables of the two sons, the wicked tenants, and the marriage feast (Matthew 21, 22). Common to these parables is the theme of the response of Judaism to Christ’s person and work and the consequences stemming from that response. Throughout her interpretation of these parables Ellen White emphasizes the privileges and responsibilities of the people of God. In the parable of the two sons she calls attention to two types of individuals.

On the one hand, there are those represented by the Pharisees, whom she describes as cunningly sophisticated, self-righteous, and hypocritical. These persons are in a position to lead others to a knowledge of God’s saving grace but because of their “listless, sleepy indolence” fail to do so. Through their failure, she notes, Satan succeeds in gaining control of individuals who might otherwise have been led to Christ (ibid., p. 280).

On the other hand, there are persons who frankly admit their disregard for the law. Their admission, Ellen White makes clear, is not at all commendable, but “insulting and defiant, and approaches to blasphemy.” In connection with this point she stresses the danger of spiritual procrastination by focusing on the harmful effects of cherished sins. By cherishing sin one weakens his character, strengthens his wrong habits, and thus permits Satan to gain an advantage. The world is divided into two classes—those who keep the commandments of God and those who do not. Such obedience, she points out, proceeds from a love relationship with God, and constitutes the distinguishing feature of those who will be saved at the time of Christ’s coming (ibid., pp. 278-281, 283).

The parable of the wicked tenants is clearly a parable of salvation history. Israel’s history is depicted by Ellen White in connection with her study of the parable. It is portrayed as a history of failure. Such failure is described as the result of the nation’s persistent refusal to represent God’s character in the world. Her summary of Israel’s history is followed by a sermon on the privileges and responsibilities of the church.
Once again the theme of the great controversy comes to the surface: the people of God are on trial before the universe. The particular question is whether or not they will be faithful in fulfilling their divine calling. Their mission is twofold. First, they are to represent God’s character in the world by producing the fruitage of obedience, namely, love, humility, and self-sacrificing service. In this way they will repudiate the charges of Satan. Second, they are to proclaim to the world the “last merciful message of warning” and thus participate in God’s plan to counteract the evil work of the devil. Her study ends with a general appeal to exemplify God’s character as transcribed in His law (ibid., pp. 291, 292, 296-299, 302, 304, 305).

A similar concern appears in her treatment of the parable of the marriage feast, namely, one that stresses the necessity of character transformation in the followers of Christ. The perfection of character, in the thinking of Ellen White, is the result of one’s obedience to the demands of God. Such obedience is possible only when it is an outgrowth of faith. That is, apart from God’s saving grace, which is accessible to the believer in Christ, it is impossible to satisfy the righteous requirements of the law. Faith in God’s saving grace is, at the same time, a belief that God can and will deliver one from the power of sin. Such faith, moreover, is an admission that one stands in need of God’s transforming power and a confession that he desires to have this power effectuate a change in his life (ibid., pp. 315, 316).

Perfection—a Basic Feature

The perfection of character, as was shown, is a basic feature in the theme of the great controversy. Foremost among Satan’s charges, Ellen White points out, is the one directed against the law as an expression of divine love and justice. In attacking the law, she notes, Satan attempts to malign God’s character. In order to discredit God’s justice and defeat His redemptive plan, Satan reasons that the law is impossible for men to keep. In her commentary on the parable of the marriage feast Ellen White calls attention to Satan’s tactics and then explains Christ’s tactics as one designed to counteract Satan’s work. Christ’s life on earth is described as a “perfect expression of God’s law” (ibid., p. 315).

Apart from God’s saving grace it is impossible to satisfy the righteous requirements of the law.

The interest in character perfection appears again in her commentary on the parables of the ten virgins and the talents (Matthew 25). The parable of the virgins is about the church awaiting the coming of Christ. The waiting period, she explains, is the period of probation that the church experiences before the end time. During this period the church is to present the spirit and character of Christ to the world by demonstrating the evidence of God’s transforming grace (ibid., pp. 418, 419).

The parable of the talents serves as a warning to the church that at the time of Christ’s return each will have to give an account for his use or abuse of the gifts entrusted to him. In the thinking of Ellen White, the talents represent opportunities for character development leading ultimately to perfection. The whole matter of character development turns on the right exercise of the will—an exercise that will determine one’s destiny. Thus, she so aptly points out, the controversy between Christ and Satan is decisively settled in the domain of each individual life. In the courtroom of human experience the issues in the great conflict are revealed and resolved (ibid., p. 331).

Our study of Ellen White’s interpretation of the parables, then, has shown that the controversy between Christ and Satan is the central and most important theme in Christ’s Object Lessons. We also note a fundamental conviction regarding the practical nature and value of Bible study. Bible study, to her way of thinking, is not simply a matter of becoming informed with facts—as important as this may be—but a matter of being transformed by saving truth. There is an inseparable relation between Bible study and character development. An earnest study of the Scriptures—a study generating from an attitude of prayer, faith, and humility—will lead to a dynamic change in the thinking and behavior of the student. The tendency to draw attention to the controversy between Christ and Satan, particularly as it relates to the individual, clearly demonstrates Ellen White’s own understanding of the practical significance of Bible study and, at the same time, offers insights into the uniqueness of her prophetic ministry. Through her inspired writings we gain a better understanding of the role of Seventh-day Adventists, collectively and individually, in the closing stage of the great controversy.

The Ministry/October, 1976/37
Dear Shepherdess: Our green Chevy has really traveled many miles this summer as we attended several camp meetings. I have felt especially blessed in visiting with the Shepherdess groups in the different conferences. To see our ministers and their wives in their Christ-honoring labors has been an inspiration. It is thrilling to hear Christ presented by the camp meeting speakers as the only secure foundation in this creaking, tottering old world.

Our lives have been enriched as we make new friends and renew old friendships with those we have known before. At the Nebraska camp meeting, at the very lovely Platte Valley Academy, we met Miss Ruth Whitfield, who has been a food service director in our schools for many years. We talked of communion bread, as that subject has been on my mind for several months. I had received a letter that raised the question. The writer states, "I have accepted the position of head deaconess at the College church. The students here have asked for communion bread in loaves rather than the tiny wafers usually used in church. I have been asked whether I had a good recipe for such a bread and as yet have not found one I felt I could recommend. Do you have any? Any help you could give me on what ingredients are suitable to use and how to use them would be greatly appreciated."

Another writer asks, "What kind of bread should be used in the communion service? What type of table arrangements?"

There seems to be a modern trend to make the sacred communion service rather commonplace. Our young people seem to want to return to primitive forms in their services. Perhaps this makes some feel more at ease. It would be good to use your influence to help our people to conform to the conventional and convenient type of communion bread the church has found acceptable.

We are not against change or allowing the use of ingenuity or self-expression as long as the service is reverent, the atmosphere sacred, and the symbolism God has given us is not destroyed.

We penitent believers, by partaking in the communion service, find purification and forgiveness in Jesus. Let us come in humility and obedience so we may be ready for His appearance.

Read the chapters in The Desire of Ages entitled "A Servant of Servants" and "In Remembrance of Me." Christ, while "still at the table on which the paschal supper has been spread," was instituting a religious service.

Someone wrote that in one church a checkered red and white oilcloth was used to replace the pure white cloth usually used to symbolize the spotless character of our Saviour. The beautiful white, well-laundered cloth seemed, also, to be dignified, as if offering the King of kings our best.

Would you seat such an honored Guest at an oilcloth tablecloth if you had a lovely white one in the linen closet?

The type of emblems we are to serve in this service are explicit. These emblems typify the broken body of our Lord and His spilled blood, but nowhere, apparently, does our prophet tell how these emblems should be served.

"The unleavened cakes [and may we stress the word unleavened] used at the Passover season are before Him. The Passover wine, untouched by fermentation, is on the table. These emblems Christ employs to represent His own unblemished sacrifice. Nothing [bread or wine] corrupted by fermentation, the symbol of sin and death, could represent the 'Lamb without blemish and without spot.'"—The Desire of Ages, p. 653.

The bread the Lord broke and served in the upper room was a round, flat bread, unleavened, with no yeast or leavening agent added. We should not present anything other than this as we partake at the table.

May we, in imagination, join our Saviour at the scene of communion in the upper chamber. It is a real sacrament, sober, holy, happy, dedicated, with no disturbing influence to dilute the spiritual strength God intended us to receive.

Why shouldn't we conform to the standards and procedures that have been adopted by our church, designed to help us become really fulfilled Christians who "[behold] the Saviour's matchless love" and who are "elevated in thought, purified in heart, transformed in character"?—Ibid., p. 661.

At my request Miss Whitfield has
shared a recipe for loaf-type communion bread which she has perfected. This is the recipe:

1 c. sifted 100% whole-wheat pastry flour
1/2 tsp. salt
1/3 c. cooking oil
3 tbsp. ice water

Place sifted flour and salt in a bowl. Combine oil and water in a blender and blend until mixture is white and creamy. (This process is called emulsifying and makes the product more flaky. One may beat the oil and water with a fork to emulsify if a blender is not available.) Then pour the water and oil mixture, all at once, into the flour and salt. Lightly cut the moisture into the flour with the edge of a mixing spoon. Do not stir or handle too much.

Take 1/3 of the dough in the hands and shape it into an oval loaf 5 inches long by 2 1/2 inches wide. Prick the top of the entire length of the loaf. This recipe makes three loaflike cakes such as baked in Arab countries, and which probably was much like the flat loaf Jesus broke with His disciples in the Upper Room.

To serve these loaves each participant could break off a piece, or the presiding elder might break the loaves into bite-size pieces.

This dough may be rolled thin for the wafer-type communion bread, also, scoring it into squares before baking.

Bake the loaves for 45 minutes at 350°. The thin waferlike bread takes 10 to 12 minutes to bake.

Please remember that flours differ. I made this bread with regular whole-wheat flour, as I could not find the pastry flour, which is a softer spring wheat type of flour. I found I needed to use a temperature of 325° for 30 minuutes for the loaves and also 325° for the wafers, baking 10 to 12 minutes.

Another friend and deaconess has been experimenting with making an acceptable bread. This is Mrs. Martha Losey's recipe:

3 c. whole-wheat pastry flour
1 1/4 tsp. salt
3/4 c. oil
1/2 c. ice water

Blend oil and water in blender until creamy and cut gently into the flour and salt mixture. Roll out on a teflon baking sheet, using wax paper on top. Mark into small squares and prick. Bake at 350° for 20 minutes.

This dough may be placed into an eight-inch cake pan. It makes two large loaves. Bake at 350° for 45 minutes.

I would appreciate hearing from those who may have other good recipes.

Let us, as leaders, do our best to help our people accept the conventional communion service adopted by the church, while doing all we can to make it a beautiful, meaningful service of communing with Jesus.

With love, Kay.

SURROUNDED AS we are in this Bi-centennial year with reminders of our country's past, I asked myself, "What does being an American really mean to me?"

For some reason my mind went instantly to a Thanksgiving greeting card that my husband, Don, received years ago from a business acquaintance. Instead of picturing the usual harvest feasting, it showed a small group of Pilgrims on a windswept beach, the Mayflower at anchor in the bay. Some of the new arrivals were kneeling in the snow; others stood, heads bowed in prayer. Water lapped, cold and green, against the rocks. Perhaps the artist would be pleased to know we use the card every Thanksgiving as a table centerpiece.

I believe we need to think now and then of those men and women who first placed their feet on the Massachusetts shore, armed with the courage to face unknown dangers for the sake of freedom. I hope a bit of their blood still tingles in our veins.

Next, I think of a friend who spent many months in a concentration camp during World War II. Life was reduced to fear, dysentery, starvation, and loss of hope. There came that day, however, when American planes filled the skies and jeeps pulled into the compound. Almost too ill to respond, my friend huddled listlessly in a corner of the yard. A shadow fell across the dust at her feet, and she looked up at an American GI towering over like some mythical god in his bronzed good health. He grinned, and she found a small answering smile flickering deep within, struggling to find its way to her parched lips.

Our Door Remains Open

JUNE STRONG


The Ministry/October, 1976/39
When he lifted her in his arms as easily as if she were a child, the tears of her joy fell unchecked upon his green fatigues.

Very softly, his own eyes glistening, he said, "Don't cry, lady. You made it, and we're going home."

"Never had I understood before what it meant to be an American," she told me simply, years later.

Sometimes when I look about our own table, I am reminded of another facet of America. The faces of our assembled family are not all Caucasian. Some of our six sons and daughters have come out of sorrow and war to these friendly shores. Though they bear the beauty of the Orient, they are now American. May the sounds of battle and dying never again be a part of their experience. I'm glad the lady with the torch in the New York harbor has never locked her gates against a troubled world.

I hear individuals chuckling about the clever ideas they have for evading their income tax. I hear other Americans lamenting the fact that we are "suckers" to help foreign nations, when we have grave financial problems of our own.

While I'll readily admit that some areas of government may well be corrupt, that our tax dollars may not always be handled wisely, and perhaps we really cannot afford to come to the aid of all the unfortunate around the globe, I'm still glad to pay my taxes as an American. I'd rather live frugally in this land than luxuriously in any other.

I'm proud we move in with clothing, food, and medical supplies wherever disaster strikes, even among our enemies. I'm glad we help countries shattered by war to struggle once more to their feet. I cannot be concerned with their appreciation or lack of it. There is a principle involved, a principle that Jesus Christ lifted to its ultimate clarity.

The day America hugs her riches to herself, closes her doors to the unfortunate, and looks with cool, indifferent eyes upon the problems of her fellow nations, I shall know we have betrayed those men and women kneeling on the cold New England shore. Until then, I shall fly the Stars and Stripes with a grateful heart.

In the K.J.V. this passage reads:

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel; whose goings forth have been from of old, from everlasting [margin "days of eternity"]').

"Therefore will he give them up, until the time that she which travaileth hath brought forth."

As with other Messianic texts, there have been in Jewish ranks varied interpretations of this text, but we shall confine our excerpts to those that support the Messianic viewpoint.

In Dr. A. Cohen, the title to this section is given as "Prophecy of the Messianic King" (p. 174).

Israel's "present suffering will come to an end when the Messiah is born" (on verse 2).

"Messiah's power will extend to the ends of the earth" (verse 3).

"It is possible that this phase gave rise to the later Jewish doctrine that the Messiah existed in the mind of God from time immemorial. In the Talmud the name of the Messiah is included among the seven things created before the world was created, before the world was brought into being."—Page 175, columns 1 and 2.

Messianic Mileposts-Micah 5:2, 3

W. E. READ

On verse 3, the Talmud reads slightly differently—instead of "she which travaileth" we read: "The son of David will not come until the wicked kingdom of Rome will have spread (its sway) over the whole world." "Therefore will he give them up, until the time that she which travaileth hath brought forth." (See Tractate Yoma 10a, p. 44, and Tractate Sanhedrin 98b, p. 665.)

"Thou didst not make David, the Messiah." Footnote reads (No. 7): "Their [the nations around them] final defeat ushers in the halcyon days of the Messiah." (See Tractate Sanhedrin 94a, p. 630.)
THERE ARE a number of "departments" in the organizational structure of the local church. At election time we call them "church offices," and tend to keep them separate, letting the leaders in each office or department carry out their own obligations. This is good in itself, and actually is necessary if each is to do effective work for the church. No one can do everything. And a meddler is unnecessary, to be sure.

But when it comes to soul winning, departmental lines break down. The leaders and teachers of the children's Sabbath schools are to be soul winners; also the Community Services department, the deacons, the youth groups, the elders—everyone in the church, office or no office. Have we to some degree separated departments when it comes to soul winning, and deposited the responsibility on the lay activities leaders, who in turn must appeal to all other officers and members to join them in soul winning? As soon as we have said this, it savors of something that isn't quite correct in terms of who is to finish the spreading of the gospel message.

To put it in another way, the church elder has his work to do—on the platform, in the board meeting, in visitation of members, in assistance with church problems—the list is long. And thus he could feel justified in permitting the soul-winning call of the lay activities leader to go unanswered, since his own office demands too much of him and his time. There is, however, great danger in this attitude.

Why? Because "witness" in its Biblical sense, does not necessarily take place when I give out fifteen truth-filled tracts in my neighborhood. I could do that simply in order to feel no longer guilty for not doing it. Actually, the process of getting it done could be very painful to me. But I feel better afterward! If I go out and give Bible studies for the same reason—and many do—that, too, might be nothing more than the fulfilling of an obligation rather than witness.

As elders we may fulfill our office by visiting a newly baptized family and inviting them home for dinner, thus strengthening them in their new-found faith. Or we may visit a backslidden person and attempt to reclaim him and restore him to the fold. Or we may visit some sick member in the hospital, and leave an encouraging tract with someone in the next bed. So many good things are done to which we attach the word witness, but we may have done these acts only to fulfill an obligation placed upon us, which we have taken to be a part of our official duties.

You ask, Are not the items just mentioned—tract distribution, Bible studies, visitation of new members, backsliders, the sick—all witness? They may be or they may not be! We have already hinted at the difference. If we do them because our intense love for God must be shared—they are witness. But if we do them only because we feel obligated to our office, or because we are members of the church and should do such things, they are not witness at all. They are then probably being done as an attempt to gain the acceptance of God by our own works.

Actually, a church member who has not yet formed a personal love relationship with Christ cannot witness. He can do missionary work and fill out his report blank, but such is not witness. When we accept Christ genuinely, the very act necessitates that we become witnesses for Him. We do not then witness to gain acceptance or reward. We genuinely witness about the Lord who loves all men as He loves us. Christ in us spills over, just like a glass sitting under the running water faucet. It is not difficult to tell others about the One we love. So many try to witness without a lifelong "first love" to tell about. In doing so they find only a trying and painful obligation.

One of the clearest Bible examples of real witness can be found in Christ's counsel to the demoniac. "Go home to thy friends," Christ said, "and tell them how great things the Lord hath done for thee" (Mark 5:19). Luke adds this: "And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him" (Luke 8:40). That man had something, Someone, to talk about. He went everywhere telling it, and with great results.

Ellen White makes the same truth clear: "Strive to arouse men and women from their spiritual insensibility. Tell..."
them how you found Jesus, and how blessed you have been since you gained an experience in His service. Tell them what blessing comes to you as you sit at the feet of Jesus, and learn precious lessons from His Word.”—Evangelism, p. 486. (Italics supplied.)

You may now be asking, Is witness confined to the act of talking to others about Christ and our love for Him? Does not one witness when telling others about the commandments, the Sabbath, the nature of man, healthful living, the remnant, and the three angels’ messages? Are we not diminishing our emphasis on the great doctrinal truths today in favor of just talking about Christ?

Yes, witness is confined to the act of talking to others about Christ! But that includes presenting Christ in all of the great Bible teachings as we show others what the Christ life is all about. Think this through carefully—if we show that the commandments reveal love relationships, that the Sabbath is to be devoted to further learning about Christ, that healthful living serves to give us clearer minds in order that we might more fully understand God and His love and way so that we might grow more like Him, that the three angels teach us how to truly worship Him and escape deceptions about Him—we then are witnessing to Christ as we should, regardless of the particular phase of the Christian life that is being discussed. Sadly, many have never learned this vital point about genuine witness as they should have done, in spite of the abundant counsel given us.

Of course, the church must have departments, and specialists in each. And the church elder should be a specialist in his work. But departments cannot be compartments, locked off and separated from one another when it comes to soul winning. The lay activities leader is not to be the only one who speaks out for help in the soul-winning program of the church. Rather, it is his work to specialize in organizing a church full of soul winners, made so by rebirth, into the most effective team possible. The church elder must be the one who leads the way.

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**To Show Which Side I'm On**

A little old man was seen every Sunday morning walking to the church of his choice. He was deaf, so he could not hear a word of the sermon, or the music by the choir, or the hymns sung by the congregation. A scoffer asked, "Why do you spend your Sundays in that church when you can't hear a word?" He replied, "I want my neighbors to know which side I'm on."—Gloria Pitzer, *Quote.*

**Quotes**

"If you want to soar with the eagles in the morning you can't hoot with the owls at night."—Selected.

"It is not hard work that breaks down ministers, but the toil of working without power."—Dwight L. Moody.

"The world has many religions; it has but one gospel."—George Owen.

"Salvation may come quietly, but we cannot remain quiet about it."—Glen Whuler.

"The most valuable end of government is the liberty of the inhabitants. No possible advantages can compensate for loss of this privilege."—Patrick Henry.

"Those who in everything make God first and last and best, are the happiest people in the world."—Messages to Young People, p. 38.

**A Trouble Tree**

A very wise businessman we know has what he calls his "Trouble Tree." It is located about a block away from his house, where he has to pass it every evening on his way home.

"When I reach that tall poplar in the evening," he explains, "I leave all the troubles and worries of the day right there. 'Let them hang on the branches if they want to,' I say to myself, 'I'm through with them for the day.' And I throw back my shoulders and stir up a grin and get ready for a fine evening with my family. I used to take my troubles home to my wife, and often they would stay with me all night, and I'd get up the next morning with a grouch. "But no more! I hang them on the 'Trouble Tree,' and five nights out of six they have all blown away by morning."—*Quote* Magazine.

**Perfect Health**

"Love for God is essential for life and health. In order to have perfect health our hearts must be filled with hope, and love, and joy."—Counsels on Health, p. 587.

**A World of Communication**

"We are living in a world saturated with communication, on the verge of perishing for lack of it; a world smothered with words, hungry for one meaningful word; a world bombarded with data, rarely capable of sorting out the truth; and a world in which we can flash messages across the ocean by way of space, but one in which we find it difficult to get through to each other face to face."—Roger Schinn, as quoted by *Footnotes to the Future,* a publication of Futuremics, Inc., 2850 Connecticut Avenue NW., Washington, D.C. 20008. Used by permission.

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The Ministry/October, 1976/43
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This offer expires August 31, 1977.
Useful Health Compilation Available

A neatly bound 140-page compilation entitled Scientific Abstracts that illustrates healthful living, produced by Dr. Charles S. Thomas and his students at Loma Linda University School of Health, is now available. The seven chapters of this syllabus deal with exercise and physiological effects; optimum health and spiritual effects; stress; the heart, blood pressure, and exercise; physical fitness for children; physical-fitness education and training programs; and rodent, fowl, and animal experiments.

It is designed to aid those involved in putting on health programs who do not have time to do background reading and pick out illustrations that can be used in lectures and talks on healthful living. A handy table of contents at the beginning of each chapter makes it easy to find materials needed on the topics covered. The syllabus can be ordered through the School of Health, Loma Linda University, Loma Linda, CA 92354.

The $6.00 price includes postage and handling.

Preaching From Pictures

This is the title of quite an old book that has some intriguing ideas, which if used may make you a more effective preacher. This particular minister, along with others, has used pictures as the center theme of sermons. He has small pictures, such as our Sabbath school picture cards, that he passes out to the people and preaches his entire sermon on the pictures. He points out the various details of the picture, thus riveting the concepts in the minds of his listeners.

Summary suggestions are as follows:
1. Occasionally use two or three pictures instead of one, which will vary the program.
2. Try different ways of providing the pictures for changes in program. A slide or slides on the screen, plus miniature prints given out during the service, will enhance the program.
3. Use an illustrated hymn or scripture during the worship.
4. Have a specially-designed responsive reading prepared for some service. The texts of scripture selected can center on a picture.
5. Have a service that is entirely musically built around the picture.
6. The writer suggests the second coming of Christ picture available from the General Conference Ministerial Association can be used for a special sermon. I used this with great effect at a recent camp meeting. A printed key goes with the picture, giving the details of the various events taking place at Christ's second coming. Developing the theme with these details, and each person holding the picture in front of him, makes a profound impression upon the mind.

J. R. S.

Four Books of Beauty

In the June, 1976, issue of MINISTRY, mention is made of four booklets of selected passages from the writings of Ellen G. White, beautifully illustrated with outstanding photography, which are ideal for use as attractive gifts in one's evangelistic outreach. Unfortunately, no mention was made as to price or how they may be secured. The four booklets, Evidences, God's Physician, Nature's Ten Thousand Voices, and These Things of Beauty, sell for 90 cents each and are available through our Adventist Book Centers.

Back Issues of MINISTRY

A number of our schools and other institutions are interested in obtaining complete sets of back issues of MINISTRY. If you have such a set and would be willing to offer it for such a purpose at a modest cost, please pass this information on to MINISTRY.

Five Questions You Need to Ask Yourself

1. In an average week, where do I spend most of my time?
2. How do I view my role based on the above emphasis?
3. What should my role be?
4. Where should I devote more of my time to fulfill this role?
5. To what activities do I need to devote less time to fulfill my role?
(From Campus Crusade for Christ—course in Church Management)

Day of Fasting and Prayer
November 6, 1976

There are unentered areas everywhere that must be reached if we are to take seriously our challenge to finish the work. The last Sabbath of the Week of Prayer (November 6) has been set aside as a day of fasting and prayer, when the Adventist family around the world will unite in especially remembering the urgent challenge presented by the unentered areas.

The Ministry/October, 1976/45
recommended reading


The readers of THE MINISTRY have from time to time had opportunity to read about W. F. Albright, the most famous Biblical archeologist of recent times. An article on him appeared in THE MINISTRY, September, 1975, written by the first listed author of the book under review. Running and Freedman are eminently qualified to write the biography of the late Professor Albright, since both were his students and friends. Leona Running was also, for longer and shorter periods, his scholarly assistant during the last years of his life.

This book, based on his voluminous published works, on numerous interviews, and on the rich private correspondence to which the authors had access, contains a full and reliable picture of the man. Born of poor missionary parents in Chile and being physically handicapped, he worked himself up from an elementary school teacher to a professor in a prestigious university on whom eventually honors were showered like confetti—among others, 30 honorary Doctor’s degrees, several medals of merit, Festschriften (=works written in honor of him at several of his birthdays), and honorary citizenship of Jerusalem. For a decade Professor Albright lived in Jerusalem, and it was there that as a result of his archeological work he changed from an ultra-liberal Biblical scholar to a relatively conservative believer and a defender of the historical parts of the Bible.

Many eulogies of W. F. Albright have been published during the last three or four decades, but in order to obtain a clear and complete picture of his life and accomplishments it is necessary to read the book under review, which can be heartily recommended.

Siegfried H. Horn


Almost 2,000 years ago Jesus exclaimed to His disciples that the fields were white and ready for the harvest. Now, two millennia later, the harvest is not yet finished.

“What’s Gone Wrong With the Harvest?” is the question asked and answered by two Wheaton College professors in this book that outlines a communication strategy for the church and world evangelism.

What has gone wrong, they say, is that the cutting blades are missing from the magnificent harvesting machinery the evangelical churches have acquired. The cutting blades are people; the harvesting machinery is the programs of the church.

Engel and Norton define the problem as the desire of churchmen to implement programs rather than to seek to work with the needs and talents of people. Their solution is to research and analyze the needs and abilities of church workers, church members, and the nonchurched.

One of the most useful ideas Engel and Norton suggest is the distinction of three classes of audiences to be reached with the gospel message. Those who do not yet recognize their need of a saviour; those who recognize their need of a saviour and want to change their condition; those who have accepted the message of a saviour from sin but who still need growth in grace and perfection.

This trio of communication needs of audiences, identified by Engel and Norton as proclamation, persuasion, and cultivation, provides the main thesis of their book.

They say that too often evaluation of a minister’s success has been based upon his meeting the communication needs of the second group only.

The book provides thoughtful emphasis for Seventh-day Adventists. We have been very successful in meeting the needs of the second group and quite successful in meeting the needs of the third group. But only recently have we begun meeting the needs of the first group—those to whom Christ and the Bible are not important authority symbols.

The book should prove a useful addition to any minister’s library if only to serve as a catalyst in thinking about the differing needs of unique individuals within his district, both baptized members and nonmembers. The Bibliography at the end of the book, containing some fifty entries, is also useful for anyone wishing to do further study in this area.

Kermit Netteburg


This is a reprint of an old, but cherished, book. Christ’s parables have intrigued Bible scholars and laymen ever since they were first given. It has been said that there are more books dealing with His parables than with any other portion of Christ’s teaching. Although this book was first published in 1886, it is of lasting value to the pastor who is ever searching for means of making practical applications of the teachings of Scripture.

J. R. Spangler
Phyllis Bailey has spent many years gathering Biblical information for her pastor-teacher husband.

Two new books chock full of material she has collected are ready now so you too can benefit from her study.

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60 cents

Order from your local Adventist Book Center or ABC Mailing Service, P.O. Box 31776, Omaha, Nebraska 68131. Please include State sales tax where necessary, and add 5 per cent or a minimum charge of 40 cents for mailing.
Mormons Accept Two Revelations

SALT LAKE CITY—Members of the Mormon Church have accepted as part of their scriptures two "revelations" involving former Mormon presidents.

The vote by the church membership accepting the revelations came at the 146th annual general conference of the Church of Jesus Christ of Latter-day Saints (Mormon) here. Both visions relate to the afterlife.

The new scriptures will be arranged in verses as part of the "Pearl of Great Price," one of the authorized holy texts of the Mormon Church. Other authorized scriptures are the Bible, the Book of Mormon, and the Doctrine and Covenants.

One of the revelations is the vision of the Celestial Kingdom, reportedly received by Mormon Church founder Joseph Smith on January 21, 1836, and the other is a vision of the redemption of the dead, received by his grandson, President Joseph F. Smith, October 3, 1918. Presidents of the Mormon Church are considered prophets and revelators, who may receive revelations from God.

Greek Orthodox Primate Sees Pope Challenging All Christians to Unity

NEW YORK—The primate of the Greek Orthodox Archdiocese in North and South America says Pope Paul’s kissing of the foot of an Orthodox metropolitan is a "challenge addressed to all Christians."

Archbishop Iakovos said the "unprecedented gesture should not only be seen as a saint’s action or symbolic of his humility ... but as a step forward, for I don’t see how else he could ever justify his prostration."

"I consider it an official challenge addressed to all Christians, who in their search for unity, should bow out of the trenches, confessional and otherwise, and declare as openly as they could their obedience to the Lord, Who is inviting us to restore the unity and oneness of His Church," he added.

In his statement, Archbishop Iakovos said, "The period of 'ecumenical romanticism' as well as that of 'informal discussion' have come to an end. A 'dialogue' with a specific aim: the reconciliation of the Church ... must be initiated at once."

Church Study of Parapsychology Produces No "Positive" Results

EDINBURGH—A two-year study by a national Church of Scotland (Presbyterian) committee investigating the phenomenon of parapsychology has failed to produce any positive results, according to a report published here for presentation to the church's General Assembly.

The committee admitted failure, it said, despite careful examination of some promising evidence, including internationally acclaimed card-guessing experiments; well known reports on emotions in plants; and the claims of Uri Geller, who claims he can bend such things as spoons merely by thought.

In its report the committee complained of a scarcity of data on the subject—defined as including ESP (extrasensory perception) and PK (the ability to produce physical effect other than through muscular means; for instance, influencing the fall of dice).

"Sadly, we have to report," said the committee, "that as long as we restricted our reading to popular accounts presented by journalists our hopes remained high, but when it was possible to go behind the popular literature, to the original papers to examine the allegedly assured results more closely, we found that, one by one, they have tended to disappear."

Members of the committee warned against the danger of fraud, saying there may be a "special temptation to individuals who have psychic power to make them seem greater than they are for the sake of gain or prestige."

Senator Urges Military to Act on Big Rise in Alcoholism

WASHINGTON, D.C.—A news report indicates that 20 per cent of its officers and 32 per cent of its enlisted men are either heavy drinkers or binge drinkers, and in 1973 duty time (productivity) lost because of drinking totaled $17 million in pay and allowances.

These are among statistics cited by Senator Abraham Ribicoff (D-Conn.), who says heavy drinking among American military personnel is more of a problem than illicit-drug use, "yet the armed forces spend six times more money combatting narcotics than they do to prevent the spread of alcoholism."

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

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