"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

-Philippians 4:8.
P. R. E. A. C. H. Project Goes Nationwide
Will Reach Circulation of Nearly 300,000

The most important step in the history of the magazine is about to be taken. Beginning with the January, 1978, issue, the P.R.E.A.C.H. project is being expanded to make THE MINISTRY available to the majority of Protestant, Catholic, and Jewish religious-thought leaders in the United States and Canada. Plans are also underway to place our journal in the homes of English-reading non-Adventist clergy in other parts of the world.

Our pilot project of sending THE MINISTRY magazine on an every-other-month basis, for a two-year period, to 25,000 non-Adventist clergymen in the Columbia Union will be completed with the July issue. In order to be of further service to clergymen of all faiths, we will be conducting Ministers’ Monday Seminars. A report of our first one in Kettering, Ohio, appears in this issue. These seminars will now be conducted on a nationwide basis, and will deal with important subjects, such as inspiration and revelation, righteousness by faith, Creationism, and the minister's health.

In our initial editorial introducing the P.R.E.A.C.H. project nearly two years ago, we admitted our neglect as Adventist ministers in becoming involved with ministers of other denominations. It is our desire to share with clergymen around the world a journal that contains a blend of helpful ideas and important scriptural truths.

Above all, we feel that there should be a clear voice in the world declaring the magnificent truth of righteousness by faith alone in Jesus Christ. Believing what we believe, we are compelled by love for Christ and for our fellow man, not to enter into controversy, but rather to do our utmost to proclaim the marvelous truths of the incarnation, the life, the unparalleled sacrifice, the resurrection, the ascension, and the soon return of our Lord in power and glory in the clouds of heaven. It is also our determination to bring humbly and positively to the forefront the foundations of the historical interpretations of prophecy that have been sadly abandoned by many, if not most, Bible expositors.

A twofold purpose is involved in the P.R.E.A.C.H. project. We wish to do everything within our power to befriend our fellow ministers of all faiths and to help them to become more efficient in their ministry. Second, and probably primarily, we need to publish articles on the great themes of the Scriptures, which will help prepare us all for the soon coming of our Lord and Saviour. It is our fervent prayer that we will not put one sentence that is chaff in this journal, but will instead present only the pure wheat of the gospel in a positive and helpful way.

Compelled by the love of our Saviour, we will do our best to build up the old waste places, raising up the foundations of many generations. As Jeremiah of old, it is our determined purpose to stand as repairers of the breach and restorers of paths to dwell in.

J. R. S.
Since it is impossible to purchase an up-to-date list of clergymen's names and addresses, we are totally dependent upon our Adventist pastors to provide these names and addresses. In order to make our needs clear and to avoid any confusion, we will list the steps we wish you to take:

1. Do not send names and addresses to our editorial offices. All names and addresses must go through your local conference office. Send them to your Ministerial secretary or your president.

2. Use the forms provided by your conference for the listing of names and addresses, and follow the instructions explicitly. Careful, exact work will avoid untold hours of duplicate effort and will save us thousands of dollars. (The building of a list of several hundred thousand names is not only a gargantuan task but an expensive one.)

3. Use the list of clergymen found in the yellow pages of the phone book, and/or clergymen lists in city directories, and/or current lists from local ministerial associations. What is most important is to make sure that you secure the names of every active Protestant clergyman, Catholic priest, and Jewish rabbi in your territory. This territory includes areas where there may be towns and villages with no Adventist church or representative. This can prove to be one of the finest outreach projects that your church can organize and promote, and deserves putting the heart and hand of your whole church to work on its accomplishment.

4. If at all possible, contact each name by telephone, and check to make sure that the individual has not moved and that the address you have is correct. In contacting ministers of other faiths by telephone, simply tell them that it is your desire to send them complimentary copies of a ministerial journal that you have found to be helpful in your ministry.

5. This item is so important we are listing it separately. Be sure to include zip codes, along with the correct name and address. Telephone numbers are not necessary.

6. The time factor is of utmost importance. We need these names yesterday! July 1 is the deadline for your list to reach your conference office. Most of you have already received word about this project through your local conference headquarters. This is an urgent reminder to get these lists to us immediately.
I CAN VIVIDLY remember the time some thirty years ago at about age 6 when I incurred my parents' wrath for sneaking into a bar. I had huddled in the back to catch a glimpse of the incomparable new invention—the television set, at that time a small round screen within a very big box—and the bar had the only set anyone knew about.

Equally strong in my memory is the time, at about age 10, when my parents took me to one of their friends' house on a Friday night so I could see the Red Sox play the Yankees on television, an experience to me of such ecstasy and marvel I lay awake all night replaying the game in my mind.

That first introduction to television and the sense of fascination, suspense—indeed, almost a suspicion that one was approaching the edge of the supernatural—could only be found today in a pretwentieth-century remote culture. The television set is no longer a novelty or luxury or wonder; it has become a standard piece in the furnishing of the American home (replacing the dining table as the center of the family), and is regarded as a foremost necessity, with more homes in our country now having television sets than have flush toilets. But though the sense of supernatural awe has disappeared, television has swept and changed our lives as surely as a revival.

For the past fifteen years I have enjoyed the opportunity to relate to this medium in various ways. I have been a program producer, a talk-show host, a researcher, and a seller to the industry of feature films. I have done my doctoral dissertation on the study of television and its commercials, and I am a teacher of media at both the graduate and undergraduate levels—not to mention a consumer and parent of young consumers. This intimate exposure has brought me to the passionate conclusion that television has assumed a far greater role in our lives than we may think, that it is a momentous and unprecedented force in shaping our future, and that as Christian believers we have an urgent obligation to understand and respond to it in the light of Scripture.

We need to be aware, of course, that every society inevitably develops cultural institutions. These serve a primary role in defining reality, shaping values, influencing attitudes and guiding lifestyles. In our society the cultural institutions that have performed these functions have primarily been the home, the church, and the school. Television must now be reckoned as a cultural institution, as well. It has become, in many ways, a parent, a teacher, and a priest, and it has reoriented and changed the formative roles of the home, school, and church.

Some have gone so far as to claim that television has now assumed the role of a new religion for the North American people. For example, George Gerbner, a prominent communications researcher, says, "It is a religion beyond the dreams of emperors and priests because its ministrations are subsidized by a levy on the price of all goods and are invited to entertain in every home in the land."

Jeffrey Schrank, a media educator, picks up the same theme in a lighter vein, claiming that television has replaced religion as the opiate of the masses, and that "celebrities are its priests, the network its denominations, the ratings its morality, TV sets and antennae its shrines, regular viewing its worship, and programs its rituals. This theory would explain the practice of so much repetition on TV in commercials, series, and reruns—we have a need for ritualistic repetition."

I have often thought of the key days of
the television year as High Holy Days of a religious calendar: the start of the new season, the holiday specials, the Super Bowl, the quadrennial political conventions, and the soap opera mythology.

We all suspect that television has assumed a critical role in our lives, but research is still too primitive to determine what that role is and what effects it ultimately will have.

We do know that television has brought the powerful benefits of worldwide communication, especially with satellite technology. Medical advice can be given from a thousand miles away. The globe has become a village—some feel the Vietnam war was briefer because of the public awareness of it through television. And, of course, we are daily conscious of its entertainment and education. This is where Christian discernment is most needed, and I will return to that aspect shortly.

But, first, let us review a few facts about television.

In its short life span of say, twenty-five years, television has achieved almost total penetration of U.S. homes. In 1950 less than 10 per cent had sets; by 1966 94 per cent had them, and today over 99 per cent of American homes have one or more television sets.

This almost-universal penetration of the nation has captured viewer interest and time involvement to such an extent that television has become the primary source of leisure- and recreational-time activity. The average household TV usage per day has climbed steadily over the past decade. The set is now turned on an average of six hours and fourteen minutes per day in the typical American household.

With this kind of viewer commitment, top-rated national shows draw audiences in excess of 40 million people. Indeed, if a prime-time network show draws less than 20 million viewers, its future is in jeopardy. TV Guide has the largest circulation of any United States magazine, with some 19 million. Jesus fed and spoke to gatherings, the Gospels tell us, of five thousand. Today's television programmer, who feeds the mind and imagination, could not be bothered with so small an audience.

Unlike the print revolution, almost everyone can partake of television to some degree. There is no video illiteracy.

The social functions of television suggest, again, its religious character. They extend and perhaps intensify the influence of all the mass media. In a classic study (Lazarfeld and Merton) these social functions include:

Status conferral. The media bestow prestige, enhance authority, and confer status on issues, people, organizations, and movements. What would it mean for a TV crew to show up at a meeting you are attending?

The enforcement of social norms. What society deems acceptable is reaffirmed; the deviant is put down. As Harvey Cox says, "The media culture becomes a kind of touchstone for one's own worth and even one's own perceptions. . . . People begin to distrust their own ideas and impulses if they are not corroborated by the media. The signals begin to prescribe not only what is good and true but what is real."

Narcotizing dysfunction. A vast supply of media output, rather than energizing and producing action, tends to cause passivity and inertia, or as suggested earlier, television may be the new opiate, or narcotic, of the masses.

We cannot understand television in our country if we overlook that it reflects the priorities of its ownership by a small and concentrated group. These broadcasters will claim they are chiefly devoted to using the public airwaves for our best interests, but the overriding criterion of profit actually informs all decisions and policies. Any broadcasting executive who lapses in his grasp of this reality is easily and quickly replaced, for the stakes are high. The television industry's profit this year, on a gross of $6 billion, will be close to $1 billion.

Television's source of income, namely commercial advertising, has a determining influence on programming pol-
icy and planning, and it exercises an irresistible "informal" control over the medium. He who pays the piper still has something to say about the tune.

What effect does television have on its viewers? A person's life consists of many interests, inputs, and relationships, all of which are to some degree stored in the conscious and unconscious. We do not have the means to measure accurately the effects of TV, though we might draw conclusions from the $6 billion investment by TV advertising this year.

In an experiment in West Germany, where people were deprived of television, something similar to withdrawal symptoms was observed. In another instance, the anthropologist Edmund Carpenter reports that an Army base deprived of imported U.S. programming witnessed a dramatic rise in the divorce rate among married servicemen.

Of course, we may think television is entertainment or distraction, but all communication is purposeful. Television is education. The process of selection of what is presented, the many subtle nuances—all combine to give an impression of what life is like, what is important, what behavior is worthy of copying, what attitudes are desirable, how problems are solved, and how people interact. Television is an incessant, effective, and ever-present teacher about life.

If this is true, alert Christians must ask, "What is the TV curriculum?"

Let's look at one area as a primary example, the commercials. To the commercials are given the loudest, most far-reaching voice ever enjoyed by a communicator. They are based and designed on the most thorough and sophisticated research into the motivation of the human personality that has been conducted anywhere under scientific procedures, and they are produced with the most capable, expert talent available. They have the luxury of often repeating themselves over long periods of time.

After two years of detailed research into their content, I have concluded the commercials represent an insidious assault on the Christian view of life.

Jesus taught us that our life does not consist of the abundance of things possessed. The commercials, when taken as a whole and seen cumulatively, reply that one's life consists precisely in the abundance of things we possess.

The Scriptures exhort that what is within us counts, that God looks on the heart. The commercials instruct us that what is "without" is the key to meaning. They go so far, if we look at them carefully, as to tell us what it means to be human, masculine, feminine, happy, lovable, and successful. In short, they define for a mass audience what is the "good life," but it may be closer to what the Bible calls the "broad way."

Even Biblical images turn up and are exploited in commercials. "Datsun saves." "You're in good hands with Allstate." Coke is "the real thing," and it "adds life" with overtones of a sacramental meal as the basis of fellowship. And consider how the meanings of "miracle," "love," and "divine" have been trivialized by the commercial copywriters. In the Middle Ages, evil was dramatized as the seven deadly sins. Today the Alka-Seltzer commercials have practically elevated one of the former deadly sins, gluttony, to the level of a social grace.

And, finally, we should be aware of how the commercials depict reality. Women are still stereotyped; the aged, obscured and underrepresented; the poor, nonexistent. For the setting of a product, the ad agencies most often picture "noticeable affluence." We all think it is normal to be rich. The Kerner Report Concerning Civil Disorders in the late sixties credited television with provoking discontent, inflaming the material appetites of the urban poor.

The drug companies invested $313 million in a recent year in television advertising. Their ads cultivate the idea that distress, discomfort, or anxiety in various forms are solved by substances. The formula is: problem plus pill equals instantaneous solution.

Where is there an equally compelling and powerful voice in our society that
urges us to deal with problems in terms of the way we live, our habits, diet, attitudes, and spiritual relationship?

In all of these examples, I am not suggesting that advertisers are anti-Christian conspirators. They are merely trying to survive in a fiercely competitive arena and sell a product. But in the process they are selling a view of life, and they do it in our homes, where people are relaxed, nondefensive, and receptive.

Seeing that the television culture allures us with an outlook in conflict with the Christian one reminds us of a permanent conflict. Paul exhorted believers of all ages not to be conformed to the world, but to identify what is deceptive and not of God. We face nothing new as we deal with the ubiquitous television image and its commercial substructure. But we do face the old confrontations in a particularly beguiling contemporary guise. What shall be our response?

It would be presumptuous to offer easy answers. The television medium is here to stay. I can think of some basic approaches.

**Demythologizing Television**

First of all, we must see what television is. We must "demythologize" it. Television has assumed a more authoritative and believable role than print, even in its brief life span. But what is on television got there only because someone or a group of people decided it should be there, choosing among many other options. These man-made choices and creations need to be continually scrutinized. We need to ask:

What is really being said and shown here?

Where are these ideas coming from?

Why is the material presented as it is?

How shall I respond to this material in terms of my basic beliefs?

When such critical evaluation becomes a natural and instinctive part of our viewing, we will be in the position to watch TV independently, less susceptible to the subtle conditioning the medium is capable of producing.

Second, we have an obligation within

the Christian community to influence what other people bring to their viewing experience. Studies have demonstrated that what people bring to their TV viewing affects what they perceive and how they translate it into their behavior. Here the church is uniquely capable by virtue of its gospel message to make people feel worthwhile; God's love provides the best inner resources to meet the deadening, dehumanizing blasts of the saturated communications environment.

Then we may need to take direct steps in our own home to regulate our viewing. A physician friend became aware of the hold television had on him and his family, and he physically "cut the cord"—he took scissors and cut the power off. A few weeks later he allowed each member of the family to select an hour and a half a week; each one could watch his own choices and another's in addition. This rationing limited the diet of the family, and they found a new world of conversation, reading, and other family activities.

Families should discuss and evaluate in their homes the message television is sending. This will be an active response, instead of a passive one.

Finally, let's not underestimate our influence as citizens and consumers. If we give our opinion, the FCC, the networks, the advertisers, and the stations will listen to us. We have legal rights under the broadcasting statutes. Let's use them.

The view of life that the Scriptures give us is fully adequate for a technological age. In fact the symbols, images, and vision of reality we find in the Bible are far more satisfying than the empty symbols, images, and visions of reality that come through the electronic religion. Our challenge now is to be faithful stewards of the living Word—not escaping from the media, but influencing it. As they say in advertising jargon, "The market is there. Now where are we going to 'position' ourselves?"
A FEW months ago one of our health-care leaders asked for suggestions that could be used to identify our hospitals as truly Seventh-day Adventist institutions. This was a welcome request, for I join our committed administrators in desiring to see our hospitals and other health-care units truly representative of the remnant church. There should be some things that are very distinctive, that will impress the visitor that here is not just another hospital—here is a Seventh-day Adventist hospital! It is a Christian hospital. It is different. It majors in tender loving care, rendered with professional excellence.

Although I have never been a hospital administrator, my close association with our hospitals in various countries over many years has impressed some things upon my mind that may prove helpful. My readers who are health-care workers, board chairmen, board members, or friends of our institutions will have more suggestions, I am sure.

First, I like to see all Seventh-day Adventist health-care institutions identified as such. A visitor or a passer-by should know when he is close enough to read that here is a hospital, a medical center, or a nursing home that is operated by the Seventh-day Adventist Church. The Seventh-day Adventist Church is making its service available to the community. Personally, I like to see the full name Seventh-day Adventist appear on the sign in front of the institution. The “Beautycity” Adventist Hospital is good, but I like to see someplace on the sign a statement that includes “Seventh-day Adventist Church.” There are other Adventists who are not Seventh-day Adventists. We are justifiably proud of our health-care institutions. Let us not hesitate to proclaim to all who pass by, those who step inside to visit or to patronize our hospitals and medical centers, that here, indeed, is a Seventh-day Adventist institution.

When visitors enter our health-care institutions they should be impressed with its truly Christian atmosphere, as well as its professional and efficient operations. Some hospitals achieve this by strategically placed pictures of Christ healing the sick, giving sight to the blind, cleansing the leper, or some other appropriate pictures. These should be representative works of art and should be so placed as to fit naturally into the lobby décor.

In at least two hospitals I have visited recently I was pleased to see attractively prepared world maps with lighted bulbs locating health-care institutions operated by Seventh-day Adventists in many lands. Appropriate wording explains the maps. I noticed that visitors were interested in these displays. All who entered these lobbies knew immediately that they were in a Seventh-day Adventist institution.

Representative Receptionists

Of prime import, in my thinking, is to have representative receptionists meeting the public. Many visitors will judge Seventh-day Adventists by the people whom they first meet in a Seventh-day Adventist setting. It is preferable to have committed Seventh-day Adventists serving in this capacity—members who truly represent the basics of our faith, both in appearance and in attitude. If the receptionists are not Seventh-day Adventists, they should be persons with attractive Christian personalities and demeanor—well acquainted with the standards of our church and willing to uphold these standards.

When I speak of receptionists I have reference to their attitudes and their behavior, as well as their Christian dress and adornment. They should be
warm, outgoing Christians. A smile, the assurance of a desire to be helpful—that they are there to serve and not just to fill a job—is of utmost importance. Your institution will be judged to some extent by the person or persons with whom the public comes in contact. Be certain they don't let you down.

If there are chairs, divans, or other seating arrangements in the lobbies, I like to see appropriate well-tended literature racks with carefully selected books and papers for waiting visitors to read. In some lobbies and offices I find popular news journals and other literature, quite acceptable in themselves for secular offices and even acceptable in our Seventh-day Adventist offices, but they should not be the exclusive option of the visitor. We need to have message literature available. Seventh-day Adventists publish some of the most attractive literature in the world. We need not be ashamed of it. Let us make it available to all who enter our health-care buildings.

Throughout the various departments of your institution may be appropriate reminders that a Seventh-day Adventist hospital is different, that it is an institution operated by Christian personnel on Christian principles.

"I like to have appropriate pictures placed in strategic points in the hospital," the administrator of one of our fine health-care plants explained recently as he showed me through the various departments. "Friends and former patients have donated these pictures you see in different areas."

I was pleased. He had not overdone the picture project, making the institution an art gallery, but he had well-chosen pictures in appropriate places.

In one of our large hospitals where I was spending the weekend recently, I noticed a little card on my first meal tray. It was standing up on the tray, so my first sight revealed a silhouette of Jesus and these lines by Matheson:

"O Joy that seekest me through pain,
I cannot close my heart to Thee;
I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tearless be."

On the reverse side of the card I found the following helpful lines:

"As a Seventh-day Adventist hospital, the San embraces the healing ministry of Christ, caring for the whole man by ministering to his spiritual, physical, and mental needs. Playing a vital role in meeting these objectives is the chaplaincy department, with the following abbreviated list of organized services:

"For each of our patients we place an inspirational book *Steps to Christ* in the drawer of the bedside table. This is your own personal copy for you to read and take home with you. In addition, you will also find a Bible in the same drawer, and other religious and devotional reading material in the lounges throughout the hospital.

"The chaplain is always available for personal counseling and prayer. Either call him directly at extension 466 or ask a nurse to call him for you. He will also be happy to contact your personal pastor, who is welcome to visit at any time.

"Provided for our patients is a tape recorder and cassettes on religious topics. If you would like these items brought to your room, please call the chaplain’s department at extension 466 or ask one of the nurses to make the call for you.

"Morning worship services are held each day at 7:40 A.M. for patients, on the first floor of the hospital building, and special Saturday morning worship services on both the second and third floors.

"We would like to invite you and your family and friends to worship on Saturday morning at the Seventh-day Adventist Tabernacle, located on the corner of Washington and Van Buren Streets. Bible study classes meet between 9:30 and 10:40 A.M., and the worship service between 11 A.M. and noon."

It seems to me these lines sum up very well what we are seeking to convey to our friends and patients who visit our health-care institutions.

I like this little tray card—it reminded me the first thing. Here is a hospital that is different. Here is an institution that is operated by Christians who care. Without being offensive they have offered a spiritual ministry for all who wish some help. I hope many more of our institutions will try the tray cards if they are not already using them.

No doubt, there are many other suggestions that could be made that would be helpful in identifying our fine Seventh-day Adventist health institutions as places where the best in Christian service abounds. Nothing, of course, will take the place of committed Christlike workers in every department to impress patients and visitors with the fact that here is a Seventh-day Adventist institution and that our health-care service is, indeed, different.
Census reports indicate that in America "singles," including those rearing children, now account for one out of every three households. This is bringing about changes that affect every part of the country, and single people are beginning to make their voices heard on both governmental and social levels. Singles today are more career-oriented, more affluent, and more influential than in the past, when so often being single was looked upon as an awkward period during which people were just waiting for marriage to happen.

In the light of all this, the church cannot overlook its responsibility to minister to single adults—both those anticipating marriage and those who have chosen not to marry but to follow careers. Particularly does this responsibility fall upon the local church pastor, who must daily minister to the needs of single persons in his church.

To assist those of you involved in such ministry, and that's really nearly every one of our readers in one way or another, the editors recently interviewed three people who not only have a burden for adult singles but who are attempting to do something about it. Charles D. Martin is associate youth director of the General Conference; Floyd Miller is fourth-term president of the International PHILOSDA Club, as well as director/manager of Amazing Facts, Inc. We also conducted an interview with the developer/director of Adventist Contact, who prefers to remain anonymous.

Here we seek not so much to present final solutions as to present what is being done and to put forward the challenge of what yet remains to be done in the ministry to Adventist single adults. We are also attempting to acquaint our readers with the services indicated, so that you may be better informed of how these two organizations can help you meet the needs of single persons who come to you for counsel.

**Q. Do you gentlemen feel that singles are a neglected group in the Seventh-day Adventist Church? If so, to what extent?**

**CM:** From the viewpoint of the Youth Department endeavoring to minister to the various segments of our church from the junior age on up, we can report an active program for our Pathfinder groups and a rather neglected area among teen-agers that we are hoping to strengthen. But, really, up to this point there has been very little done for the single adult. This is one reason why we have been interested in the goals, the ideals, and the program of the International PHILOSDA Club, as well as Adventist Contact.

**FM:** To me, it seems that everything in the church is primarily geared to the family level. Consequently, the majority of single adults feel out of place at most social gatherings conducted in our churches. In our organization, at last count, we have 205 single adults, 189 widowed, and 289 divorced. And we've barely scratched the surface of reaching those who need to be reached, because, admittedly, there are stigmas involved in becoming a member of PHILOSDA.

**Q. Floyd, if your membership is around 700, then what is the total number of singles in our church?**

**FM:** It is estimated that there are 160,000 single adult Adventists in North America.
Q. What do you mean by "a stigma" being attached to membership in your organization?

FM: People belonging to our organization are often afraid of being termed "misfits" or "lonely hearts" or something similar. We don't like to be thought of as a "date match club." Actually, our purpose is to provide spiritual and social fellowship to bring lonely people together.

When our members go back home to their churches after one of our get-togethers, they obviously don't like it when people confront them and say, "Oh, you were out looking for a mate." It is not our major objective to get people married off. But by bringing singles together they have an opportunity of getting to know each other. As a result, in the last two years, 105 of our members have been married.

Q. Charles, do you have a reaction to that?

CM: One reason why the Youth Department is interested in this program is because of what we have observed in the way of this group's high spiritual goals, focused on fellowship and outreach in evangelism. We feel that an approach of this nature is a positive one and gives a solid foundation to building a program for single adults. Recently a letter came from a girl who attended one of these events for the first time. She said, "Let me tell you how excited I am about PHILOSDA. The day I got home from the camp where the meeting was I was up till midnight writing letters telling of my experience there. One of those was to my older brother who was recently divorced. He's a beautiful person and I love him dearly. I feel if he could come to one of these outings, he'd be interested. Please remember him in your prayers. My only regret is that I heard of PHILOSDA only six weeks ago. I really feel that if I'd been a member years ago I wouldn't have been out of the church so long. I pray I'll be able to keep someone else from making the same mistake."

Q. Let's pursue this idea of evangelism a little more. According to your published report, you have raised more than $32,000 for public evangelism during the past three years. How is this used?

FM: It is divided in three different ways. Recently we received a request from the Youth Department for a Polish-evangelism project. They needed $2,000 for evangelistic equipment. We made an appeal at one of our summit conferences—our yearly get-together when we elect officers—and raised most of that money in one weekend. One third of what we raise for evangelism goes to The Voice of Prophecy and two thirds to Amazing Facts for maintaining programs on the air in unentered territories.

CM: I would like to add this: I've attended a number of these gatherings, and one thing that has impressed me is that at several of these PHILOSDA events those attending have gone out personally in door-to-door witnessing.

Q. You mentioned, Charles, that there is some official recognition of the PHILOSDA Club on the part of the Youth Department. Can you tell us specifically what is involved as far as departmental recognition and support is concerned?

CM: Since we've seen this group in operation we have felt that this is one avenue that we could support and identify as far as ministry in our churches for the single adult is concerned. Consequently, the department has voted to act as a sponsor for the PHILOSDA Club.

FM: Ellen G. White tells us in Steps to Christ, pages 101 and 102, that when people take themselves out of social life, away from the sphere of Christian duty and cross bearing, when they cease to work earnestly for the Master who worked earnestly for them, they lose the subject matter of prayer and have no incentive to devotion. She also tells us that we sustain a loss when we neglect the privilege of associating together to strengthen and encourage one another in the service of God. Because we have taken this as our major priority the Youth Department has been happy to give us their blessing.

Q. In your list of objectives you mention providing a spiritual and educational atmosphere for the single adult geared to his or her particular need. What do you specifically mean by this?

FM: Many people who attend our events are not only despondent, but, to be very blunt, are in a sad spiritual state. We find that, because we gear our spiritual activities and sermons and programs to help nurture them along, it helps their particular need.

Q. Let's zero in specifically on the educational atmosphere. What kinds of adult-education programs do you run?
FM: Personality development. Principles of good mental health. For the women, how to become a more beautiful Christian woman. For the men, how to be more courteous and how to communicate to your children. This is particularly an area that a lot of our divorced people or one-parent families want help with. We study Bible topics such as last-day events and how to become more victorious Christians. In a practical way we teach how to lead out in meetings so that people, when they are called upon in their local churches, can contribute to the church program. For those with weight problems, we even conduct a Wa-rite program.

Q. Let’s focus now on your particular audience. What should the pastor know about this organization?

CM: Actually, the key to the success of the PHILOSDA program is the church pastor. I say this because the leaders are extremely desirous of having the right type of people in the club. Every person applying for membership in the PHILOSDA Club must be approved by the local church pastor. In case there is no pastor available, the head elder or the church board is looked to for guidance in these matters. We feel that the local pastor is essential in order to maintain the quality of membership that is so important to our organization. The pastor also serves the extremely important role of informing his members about the club, its purposes and goals, and how singles in the church can join the club.

Q. Charles, we’ll direct this to you because you are so thoroughly acquainted with all the departmental and organizational pressures on the minister today. Some of our readers will undoubtedly react by saying, “Well, here’s just another job on top of what I’m already doing and another organization for me to support. How can I get involved in this?”

CM: I look back on my own pastoral experience and certainly can relate to that question. Pastors, of course, have to set up their own priorities. But it seems to me in our shepherding program we must not overlook the single adult. Some of these folks have, for the sake of truth itself, become single—not by their own choice, but by the choice of someone else who may have left them. By taking time to minister to single church members, the pastor also has a real opportunity of developing individuals who can be an integral part of the church and can be some of his strongest helpers in the church. The pastor in choosing what he is going to do in a very busy program, of course, must make this decision. But it seems to me that if some time can be spent for the single adult, it can be very rewarding for the pastor in terms of response seen and support given him in his own ministry in the church.

Q. Is there anything else about the organization and its details of operation that the pastor should know in order to be better acquainted with it?

FM: We have our code of honor that is available, plus bylaws. We insist that our members abide by the standards of the church, respect personal and property rights, obey and sustain civil law, observe high standards of taste and decency, and even observe standards of dress and grooming. These are available to our ministers by writing to the Amazing Facts office: P.O. Box 3194, Baltimore, Maryland 21228.

What we’re able to do in PHILOSDA is to provide an opportunity for singles of the same faith to associate together. This in itself keeps them from drifting from the church. Our theme song is “I’m So Glad I’m Part of the Family of God.” After our meetings are over, the members have a sense of belonging to a unique family within God’s great church family.

In conclusion, may I share one testimony. One of our women members said, “I met a man in PHILOSDA. Others told me that they hoped to meet a man in PHILOSDA. Well, I did. I met Jesus Christ.” I think this sums up what we’re trying to do—help single Adventists become better acquainted with the Lord.
Q. We understand that you are directing an organization called Adventist Contact. Tell us about this organization and what it can do for the single Adventist.

A. Adventist Contact is a computer dating service. By means of a computer-processed questionnaire, CONTACT is able to put SDA singles in touch with other singles who have a highly probable compatibility rating. The questionnaire deals with the major areas where harmony is desirable in a Christian marriage—religion, money, sex, and other vital areas. It also has a spiritual dimension geared especially to the Seventh-day Adventist.

Q. How did you happen to get interested in this type of work?

A. For a long time I've been impressed that there was a tremendous need for such a service. Many of our single members are isolated in small churches, and even in our larger centers they are often hemmed in by circumstances and do not have the opportunity to meet the very ones whose companionship and friendship they might enjoy most. This was my personal experience, and I decided to do something to help Adventists in the same situation.

So I began researching, and before the program matured we had about twenty people involved—specialists in various fields, such as sociology, marriage counseling, testing, and the ministry. The questionnaire went through several stages of revision before it was tried out on a group. It was finally launched in 1974, and revised again in early 1976. We now believe that we have a questionnaire that is doing a thorough job of selecting people, on a spiritual and scientific basis, who have a high compatibility potential in interests and attitudes.

Q. What are some of the reasons that single people become interested in CONTACT?

A. I'd say there are about three reasons. Some, particularly the younger ones, are interested in widening their circle of friends, dating around, and making life more interesting. Others, lonely and isolated, perhaps settling down into jobs, but who do not have the social outreach that they need, find themselves in need of association with other Adventists of their own age group, and this is not possible in many of our small local churches. Still others want to give themselves every possible advantage in building a truly Christian life with a suitable partner and decide that Adventist Contact is just the thing to help them find the one right person.

Q. We understand that the real strength of your program is in the area of compatibility. How does this work?

A. Obviously, a computer cannot do everything where human beings are concerned. You can be ever so compatible by means of a questionnaire, but if you meet and are not attracted it is of no avail. So instead of just compatibility we use the expression potential compatibility. You see, the computer is just the first step. When people begin corresponding or meet in person, they themselves decide whether they are actually attracted. If so, then the fact of their being computer-matched on principles and interests and attitudes becomes a strong foundation upon which to build a healthy relationship. But beyond all this, we urge them to rely heavily upon God's guidance, for He alone knows hearts. This fact should not be overlooked just because the people have been computer-matched.

Q. How many do you have enrolled and what type of people are they?

A. At this time (March, 1977) we have more than 1,000 actively enrolled,

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**Adventist Contact**

Illustrated below is the Contact referral sheet for Ellen Clark, who is to be married this June to Pastor Gerald Christian, whom she met through Adventist Contact.

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**Adventist Contact Referral**

P.O. Box 4250, Takoma Park, Maryland 20912

It gives ADVENTIST CONTACT a great deal of pleasure to introduce you to

Ellen

Considers this an introduction, why not make an effort to get acquainted? DO IT TODAY!

INTERESTS:

- Camping
- Hiking
- Piano
- Painting
- Dancing
- Sewing

NAME: Ellen Marie Clark

SEX: F

ADDRESS: 1416 61st Avenue

CITY: Pensacola

COUNTRY: USA

STATE: Florida

ZIP: 32506

OCCUPATION: Elementary Teacher

HOME PHONE: (904) 455-3023

BUSINESS PHONE: (904) 455-1777

BIRTH DATE: November 6, 1951

HEIGHT: 5' 4"

HAIR COLOR: Brown

EYE COLOR: Brown

The Ministry/June, 1977/13
plus a large number who have requested their membership to be suspended because they are presently concentrating their interests on one special person. People from all walks of life are among the members. We have the full spectrum of educational range represented. One out of three has completed four or more years of college, and many have master's or doctor's degrees. Yes, there are even ministers enrolled! An applicant must:

1. Be a member of the Seventh-day Adventist Church.
2. Be 18 years of age or older.
3. Be legally unmarried (widowed, divorced, or never married).
4. Be able to read, write, and speak English fluently.
5. Live in the U.S. or Canada (the service is not able at present to expand beyond these geographical limits).

Q. Do you have any special safeguards?
A. Yes, we require an applicant to give, as reference, the name of a minister who is well acquainted with him or her, from whom we can verify such items as church membership and marital status. It takes the pastor about three minutes to check the appropriate squares on the recommendation blank. Incidentally, our ministers have given excellent cooperation to these requests, and many seem eager to help.

One further safeguard. We are reluctant to take any enrollee with a history of mental illness, even though the condition may be improved. The future is always unpredictable, and we would rather not be involved in something really beyond our control.

Q. How much information from the questionnaire is made available to the prospective partner?
A. The prospective date receives a "referral sheet," which has two pictures of the individual, plus address and telephone number, age, height, occupation, etc. All other information is up to the people involved to share with each other as they wish. They do know that they have been matched by computer on the basis of their mutual specifications, and that they have a minimum of 60 percent potential compatibility rating (usually much higher) on interests and attitudes.

Q. How much service does the member get for his $45 fee?
A. The fee entitles the enrollee to eighteen months' service or twenty referrals, whichever comes first. This fee does not even cover our cost, and were it not for sacrifice on the part of those who provide materials and services, the fee would be much higher.

Q. You mentioned that you already have a measure of success. How do you measure your success?
A. Most people think of success in terms of marriages. It takes a while for friendships to mature, and while some of our couples have married successfully within a few months of meeting, others take several months or even years before getting married. We cannot be sure just how many married "alumni" we have at a given time because they do not always let us know right away. But, as an example, during the past six weeks we have received word of six marriages and/or engagements. This is our best record so far, for such a short period of time. The main thing is that when we do hear from them, invariably they tell us that without Adventist Contact they never would have met. Of course, marriages are not our only success story. Many Adventist couples are dating who might otherwise be dating out of the church, or not dating at all, if it weren't for Adventist Contact.

Unfortunately, there are more than twice as many females enrolled in Contact as males, and this fact does give the computer a problem in finding a "match" for everybody every time. As a result, the men get more of a selection of referrals to choose from than do the women. As some women say, this is the way it is anyway in real life, so we have to accept it. In the older age groups the scarcity of men is more acute, and many lovely older women often have to wait a long time for referrals. Nevertheless there have been a few marriages in this age group, and from what they write, they are happy.

Q. What can the ministers do for Adventist Contact?
A. As we see it, our pastors' contribution is twofold in relation to Adventist Contact. (1) The pastor can continue to give his hearty cooperation in returning the pastoral recommendation blanks, which take but a moment of his time to check the squares. (2) Pastors in the U.S. and Canada can also write for enough free brochures ("What Is Adventist Contact?") to give to each single person (18 or over) in their congregation. Address: ADVENTIST CONTACT, P.O. Box 4250, Takoma Park, Maryland 20012.
A MINISTER who serves as chaplain in an Adventist hospital is privileged in being able to combine healing, teaching, and preaching skills to carry out the great commission of Christ to the church. Though not serving as physician or psychiatrist, the chaplain, in ministering to the spiritual needs of patients, may touch on factors as vital to their healing as any medicine or surgery.

Chaplain Ed Bryan, in a research report entitled “A Concept of Chaplaincy,” has observed: “The modern approach in medicine is uniting to treat man as a whole being. The holistic concept of the treatment of medicine is becoming more and more meaningful. The voice of illness is being understood in terms of therapy, as an expression of a total organism and not just a problem of one of its parts. . . . Simply conceived, illness is a breakdown in the unity of the individual both intrapersonal and interpersonal. . . . One cannot separate medical factors and spiritual factors in terms of wholeness. As the healing powers take place, and sympathy is shown to the individual, he reacts in response and is thus conditioned for healing.”

The chaplain’s work is thus complementary to that of others in the hospital, and is an integral part of the healing team’s effort “to make man whole.”

Kenneth R. Mitchell adds, “A chaplain is a person with a foot in two worlds; the world of faith and the world of modern medicine. Not a doctor, but often asked to ‘explain’ an operation; not a social worker, but often a family counselor; not a professor, but on and off a teacher of young doctors; not a pastor, but usually a pastoral counselor.”—*Hospital Chaplain*, 1972.

Chaplains in Adventist health-care institutions are chosen from the ranks of ordained ministers. Those taking up this work do not leave the ministry, but are assigned as ministers of the gospel, an extension and integral part of the ministry. This harmonizes with Ellen White’s statement, “No line is to be drawn between the genuine medical missionary work and the gospel ministry. These two must blend. . . . They are to be joined in an inseparable union, even as the hand is joined to the body.”—*Medical Ministry*, p. 250.

The minister thus assigned to a hospital is first of all to be a spiritual leader in example and precept, in empathy and concern. The chaplain serves as spiritual counselor lending an understanding ear to patients, as pastor to the employees, and as spiritual consultant and team member to the physician. To the clergy of other faiths who visit their parishioners, the chaplain becomes a co-worker and sometimes even a teacher. Finally, the chaplain is the spiritual representative of the hospital in the community. In no way, however, should this work interfere with his responsibility for the spiritual well-being of patients, administrators, or employees.

Chaplain Gordon T. Hewlett, of Boulder Memorial Hospital, says, “We meet more non-Adventists in our regular day-to-day tasks than many a minister in our churches. We meet people at their time of need.”

Though they may spend many hours in direct contact with patients, chaplains can multiply their effectiveness by helping other hospital personnel to develop and maintain a spiritual atmosphere in the Seventh-day Adventist institution. Thus chaplains may spend as much, if not more, time with employees and the medical staff as they do with patients.

At the Orlando Hospital, Florida, the chaplains’ department provides a program called “The Positive Way,” in which employees are taught the methods by which Christ ministered to the sick and are encouraged to represent Christ in their every act. In orientation classes conducted for nurses and nursing students, the chaplains emphasize the importance of the spiritual dimensions of nursing care. These include such things as how to pray with patients, how to become sensitive to the spiritual and emotional needs of patients, and how to notice a ray of interest that can be further developed.

Chaplain Albert E. Brendel, Jr., of the Kettering Medical Center, reports: “I
think our chaplain’s program is making a significant contribution to the healing of employees. One of the very important parts of a chaplain’s work is to help the hurting employee as well as to provide for him or her a high standard of excellence, where the patient is not a number and where spiritual values are a part of the healing ministry."

The chaplain has a responsibility to work closely as a consultant with the physician. Whether or not invited to go on the hospital rounds, the chaplain should convey to each patient’s physician the spiritual concerns that may be affecting the patient’s physical condition.

Those appointed to this ministry also have responsibility as spiritual leaders in the community, and serve to coordinate the visits of clergy of all faiths. In this way the religious rights of each patient are respected. Patients should be able to communicate their needs to the ministers, priests, and rabbis of their respective faiths. This also gives the chaplain an unusual opportunity to meet many other clergy.

Community Outreach

Educational programs for community residents are carried on by many hospitals. Hinsdale Sanitarium and Hospital has recently conducted two "Full Life Seminars," another in "Hospital Medicine for the Clergy," another in "Cancer Residency for the Clergy," and a program designed to awaken a spirit of inquiry among community people and patients. This last program was followed up with a Bible-study group led every Tuesday evening by staff physicians.

Relatives of patients often ask chaplains to conduct funeral services for those who have spent their final days in our hospitals.

One of the major problems that many chaplains are attempting to solve is that of trying to follow up the interests created in our health-care institutions. Chaplain Walter Kloss, of the New England Memorial Hospital, recently wrote, "We feel that the impact made upon the patient in the hospital . . . opens wide the door to his heart. Recently a chaplain has been hired to do follow-up work. When patients are discharged we send them a letter expressing our happiness that they are getting better and inviting them to consider expanding their spiritual life with the Focus on Living Bible Course." He adds,"

"Eleven Bible studies a week are being given by the field chaplain alone. The chaplain’s office also conducts an Outpatient Life Group for people in the community and a Loss Group for people who have lost loved ones." The physicians at this hospital also finance a chaplain specifically to work with their outpatients.

Other media for bringing spiritual help to inpatients are the radio and TV. Patients can listen to the Voice of Prophecy, the Quiet Hour, and many of our other radio programs over speakers provided by the hospitals. It Is Written, Breath of Life, Faith for Today, and health-education films are often available to patients through closed-circuit television. Bibles, books, pamphlets, and magazines are usually provided in waiting rooms or put in patients’ rooms.

A Challenge to the Church

More than 5 million patients are treated in our health-care centers every year. All these pose a challenge to the church—how can we best use the moment when patients feel a threat to their physical life and comfort to help them gain an interest in their spiritual and eternal life? Though such opportunities may have been neglected at times in the past, there are prospects now of our hospitals around the world taking a greater concern for meeting the challenge. In several hospitals when the public-address system signals a code or alarm that a medical emergency for some patient is taking place somewhere in the building, employees stop for a moment of silent prayer for that patient. On one occasion, a nurse was willing to care for a baby in her own home while the mother recovered from mental illness. Needless to say, she made a great impression on many people.

When a physician, after a busy day, conducts a Bible study in his home with interested patients, he and others see results. In stimulating this kind of concern, chaplains must be considered an integral part of the ministry of the church. They should be paid from the same funds as are other ordained ministers. Chaplains are front-line evangelists, pastors, Bible workers, and spiritual counselors. They should not be isolated from other departments of the church organization. As part of the health-oriented team, chaplains are carrying out in their work the highest principles of the ministry.
TELL ME, why do Adventists place so much emphasis on the theories of Freud? I don't see how they can possibly accept these theories!” This question was raised by an eminent professor of psychology at a well-known American university. I had just arrived for an interview with him concerning some research I planned on doing.

In the course of the conversation, Dr. Young (not his real name) learned that I was a Seventh-day Adventist and was planning to teach at Andrews University. He seemed quite interested to learn that the Adventists were developing "a new university at Berrien Springs," indicating that he had had some previous contact with us. Then suddenly I was faced with this question, quite unexpectedly it seemed. I could only reply that I did not know why certain Adventists quote Freud and appear to adhere to his theories. I stated that I had not had much contact with Adventist psychologists nor with the professors in the Seminary. His evident earnestness and concern moved me deeply.

The substance of Dr. Young's argument seems to be this: Orthodox psychoanalysis as developed by Freud is an anti-Christian philosophy. Some parts of the theory have been subjected to research, but much of it is not subject to scientific investigation. The research does not support Freud's theory in many cases. Freud accepted by faith certain theories being widely discussed in the 1880's, primarily including those of Charles Darwin and organic evolution.

Freud taught that man is basically controlled by innate instincts, principally sex and aggression. He conceived of human nature as evil, fixed, and universal, and he reasoned that man, like a robot, was forced by his instincts to behave in certain ways. These instincts supposedly derive their energy from internal biological drives which literally goad him to perform certain sexual and aggressive acts. Because he possesses this fixed evil nature, man cannot be changed, and is, therefore, not ultimately answerable to any higher power for his sins and wrongdoings. To Freud, man was simply "a noble beast," not "the pilot of his soul" as Christianity teaches. Thus conversion of the soul is impossible and the cross of Christ is irrelevant. Freud charged that society's attempts to neutralize these fixed destructive impulses through a "cultural superego" or "the church" create repression and feelings of guilt. "This has become," he says, "man's most urgent and important problem," since the result has been neurosis and other forms of mental illness.

The instinct theory has existed since the days of antiquity. The Stoic School of Ancient Greece developed it in its fullest form. The Stoics believed that instincts were a major factor in the behavior of all animals, but not man. The instincts were inborn forms of behavior put there by the gods for the guidance of the creature. These "built-in" forms of behavior are essential to the animal in the attainment of ends necessary for survival, i.e., the finding of food, reproduction, et cetera. They were automatically transferred to the offspring from generation to generation by nature.

Man, however, was seen as a special creation without instincts. His activities were motivated by rational insight that flowed from a free will. He could choose to do the right thing if he came to a realization of the good. The theory was carried through the Christian Era and was accepted by Thomas Aquinas and Rene Descartes. It just so happens that...
it is very close to the view of most psychologists of our day, if we subtract the religious aspect.

However, in 1859, with the advent of Darwinism and the organic theory of evolution, the instinct theory was destined to undergo some changes. Darwin’s voyages about the world in the ship *Beagle* and his readings of the writings of Thomas Malthus contributed significantly to the development of his theory of origin of the species. He observed the wide dissemination of many species of the same plant or animal over the earth’s geographic areas and the changes that occurred in them as a result of continued separation and isolation. This led to the idea that differences in the specific environmental factors affecting plants and animals in different areas were the causes of this variation. He saw that some of the species were better adapted to their environment than others. Thus he came up with the idea that “survival of the fittest” was assured through a process of “natural selection.” The species that were less well adapted would eventually become extinct.

**Spontaneous Generation**

With this as his starting point, Darwin went on to develop the fantastic theory that all living things had evolved from a single living cell that somehow came into existence from dead matter by a principle called spontaneous generation. Man was the highest evolution from the process of natural selection and was, therefore, a “noble beast” rather than a “fallen saint.” If man ascended from the lower animals, then he could only possess their evil nature and was himself the victor in the permanent state of war that occurred between all species and the natural environment.

If the innate instincts controlled the lower animals, then it was logical to believe that the instincts also survived in man but in a more elaborate and complex manner. Man was now seen as a creature controlled and manipulated like a puppet on a string by his hundreds of instincts.

Scientists now set out to show that a continuity existed between the instincts found in the higher mammals and man. This would strongly support the theory of organic evolution, and forever banish the theories of Christianity regarding the nature and origin of man. And Darwin’s view of the nature of man would be thoroughly verified. As a consequence, Freud would be seen to have solved “man’s most urgent and important problem.” The overthrow of the “cultural superego” would then be quickly accomplished. No longer would man need to be bowed down with feelings of guilt. No longer need he be burdened with neurosis and mental illnesses.

It was from these roots of Darwinism as well as from the roots of Lamarckism and mesmerism that the theories of Sigmund Freud were fashioned in Vienna in the 1890’s. From Lamarckism sprang the notion that all the characteristics of animal and man, including the major patterns of behavior, had been acquired from the organism’s forebears. Since man’s ancestors were the lower animals, he had inherited their essential and unchangeable evil characteristics.

From mesmerism, Freud derived the concept of unconscious motivation. His writings are sprinkled with references to such concepts as a “racial unconsciousness.” Since he characterized the instincts as regressive, he believed that a phylogenetic regression was a factor to be reckoned with in the psychic life of the individual. These became known as the “death instincts,” the chief of which was aggression. This beastly urge to destroy and inflict pain upon others could sometimes only be relieved by a process he called psychoanalysis.

Freud reasoned thus. The anxieties generated by this constant clash between man’s unchangeable nature and demands of society and the church increase human unhappiness, and often lead to neurosis and mental illness. In the therapy for neurosis or mental illness, the psychoanalyst all too often tries to readjust the personality of the person by getting rid of this troublesome superego that had been forced upon him. One of the methods used is catharsis for sex and aggression. Freud taught that sex and aggression are “dammed up” inborn instincts that are incapable of being completely repressed. They must, therefore, be redirected, sublimated, etcetera. This could include such activities as theatergoing, card playing and gambling, sexual activity, dressing in indecent apparel, engaging actively or vicariously in competitive sports, and pursuing other dangerous and sinful activities.

In his last large book, *Civilization and Its Discontents* (1930), Freud left no
doubt about his views on the matter of religion, especially Christianity and its promise of a "soon returning Saviour" and its hope of salvation through "the new birth." In a pessimistic tone Freud wrote: "Psychoanalysis has concluded ... that the primitive, savage, and evil impulses of mankind have not vanished in any individual, but continue their existence, although in repressed state ... and ... they wait for opportunities to display their activity." After attacking society for defining for man what is "good" and what is "bad" and thereby creating "man's most urgent and important problem" (the feeling of guilt), Freud suggests that man is essentially doomed. He writes: "From this point of view, society, by its very nature, forces man to repress his inborn aggression more and more. The outlook for the future is that the more civilized he becomes, the more potentially destructive he becomes."

Animals Have Instincts

While Freud and many other prominent scientists were making their lists of human instincts, Ellen G. White wrote thus:

"It is no light matter to sin against God, to set the perverse will of man in opposition to the will of His Maker. It is for the best interest of men, even in this world, to obey God's commandments. And it is surely for their eternal interest to submit to God, and to be at peace with Him. The beasts of the field obey their Creator's law in the instinct which governs them... Of all the creatures which God has made upon the earth, man alone is rebellious. Yet he possesses reasoning powers to understand the claims of the divine law and a conscience to feel the guilt of transgression and the peace and joy of obedience. God made him a free moral agent, to obey or disobey. The reward of everlasting life—an eternal weight of glory—is promised to those who do God's will, while the threatenings of His wrath hang over all who defy His law."—The Sanctified Life, p. 76. (Italics supplied.)

Clearly Ellen White taught that the animals had instincts that regulate their behavior, while man was created with few if any instincts, if we use the scientific definition of instinct. As of this moment all psychological research supports these statements regarding the natures of man and animal. Since this statement was made before the research was done, it is another instance where the writings of Ellen White demonstrate inspiration.

Freud was doomed to be disappointed by the research on the instinct theory. Time after time theorists compiled lists of man's instincts. Time after time when they put them under the "searchlight of research" they discovered that these so-called instincts were merely the result of insight or experience, and, therefore, attributable to learning. Like John Locke, many modern psychologists came to think of man as entering earthly existence with a mind like a tabula rasa (a blank sheet or tablet) on which experience is then impressed, molding the form and content of his personality.

This extreme opposite view of man was likewise anti-Christian. Tabula rasa merely makes man another type of puppet who is not responsible for his sins. Man is seen as a passive creature with no real will of his own. He is entirely "a prisoner of his culture," behaving in the way he has been taught. In the judgment he could say: "Lord, how can you blame me! It was the way I was reared."

The Christian must see man as possessing from birth a free will and a predisposition to behave in ways that alienate him from God. This predisposition is the result of the curse and those mental impressions that arise from Satan and his angels. The good in man results directly from the influence of the Holy Spirit or those agencies associated with Him. After conversion the nature of man is changed by the "indwelling Christ."

The most beautiful as well as the most wicked of man's inclinations, then, are not the result of a fixed, biological human nature, but are the result of attitudes arising from the social process. By the social process, we mean the interaction that results from the individual's experiences with the world, the environment, the church, and supernatural spiritual forces. Man is ever a free moral agent; he can choose to do good or to do evil, to keep God's commandments or reject them, to allow himself to be saved through the grace of Christ or to be lost for eternity.

A quite different picture has emerged as a result of the research on animal instincts. Their behavior is largely controlled by elaborate built-in patterns of behavior that occur spontaneously without previous opportunity to learn. For example, a certain wasp makes an elaborate nest from wood by a compli-
cated chemical process without having had the opportunity to learn, and warblers seem to have a remarkable hereditary mechanism for orienting themselves by the stars.

Psychological research on the instinct question has cast doubt upon the teachings of Darwinism and psychoanalysis. This fact seems to be totally unrecognized by the great proportion of scientists. To some, the whole theory of organic evolution seems to be coming apart at the seams. In a recent speech to a professional audience, a professor from Michigan State University referred to organic evolution as "that incomprehensible religion." Another eminent scientist, speaking before a professional convention in Philadelphia, stated that it is no longer possible to be scientific and hold to the theory of organic evolution. There are the impossible missing links and the instinct problem, to mention only two reasons. He proposed a new theory in which he within the basic kinds would be considered as a special creation, distinct and separate from the other independent evolutions from blind forces. This is only a step away from admitting creation by a divine being.

As I walked homeward from my conference with Dr. Young, I reflected upon what had been said. Seventh-day Adventists are becoming a spectacle to the whole world. Persons in high places are indeed watching them and observing what they say. They must be foremost not only in the knowledge of Bible doctrines but also in psychology and the other sciences. In effect, Dr. Young was saying to Adventists: "Shape up! Know what you believe, then say it!"

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Bibliography


"WHAT ELSE did Ellen White say that might be important to me?" As a college student, Ronald Ruskjer pondered this question. He had read in some of her books things that were practical, useful, and vital to his Christian growth. Yet he began to learn that there were more books that he hadn't touched, with multiplied thousands of pages. Was even one lifetime long enough to read them all? If Ellen White's writings were indeed God's voice to His church, how could anyone really hear Him out?

Most Adventist church members had resolved the problem by buying sets of her books to keep on their shelves and reading snatches from various books. Yet that approach left the reader with a poor grasp of the context of what he was reading, and perhaps a false confidence that he knew the scope of her messages.

Ruskjer resolved to examine this problem and see if there were not a better way. He discovered that the White Estate had attempted a partial solution by preparing compilations of her writings on specific areas of concern, drawing statements from many of her books and manuscripts and putting them into single volumes. However, to anyone wanting to read all of her writings, this only compounded the task. It added more pages than ever.

After some research Ruskjer discovered that Ellen White's published writings totaled some thirty thousand pages, almost half of which were of the nature of reprinted materials. Therefore, if some way were devised to locate those seventeen thousand pages of "original" writings, and then work at a plan to study those systematically, a person could expect to have a reasonably complete knowledge of Ellen White's messages to the church. But how long would it take the average person to digest that much reading?

The average college textbook may have from three hundred to five hundred pages, and students may read through several of these every semester,
A Systematic Guide to Ellen White’s Writings

a chapter at a time. In a year’s time a student may read through six thousand to ten thousand pages of fairly concentrated text. Why couldn’t a reading plan be worked out for the writings of Ellen White and be spread out over several years? Thus, one might examine all the writings, even if he did it a little at a time.

With this goal in mind Ruskjer began to examine the nature of the White writings. He resolved to arrange them in a sequence that would reflect her approach to complex Christian doctrines, beginning with the simplest and most fundamental (Steps to Christ), and would also take into account the chronological features of her writing since her publications cover a span of sixty years. He tried also to get what he called basic books early in the list, and to arrange the different kinds of books in an order that would provide variety and change for the reader. In this he was aided by representatives from the White Estate.

Ruskjer also sought to list these publications in a form that would allow the reader to pace himself with a few pages at a sitting, for which he set a minimum of six. If one were to read only six pages a day, he could cover the 17,000 pages in eight years. Of course, if one read more each time or each day, he would cover the total more quickly. He ultimately completed a “Systematic Reading Guide,” with lists of Ellen White’s books and detailed six-page assignments, which the reader can check as he completes them. These passages coincide with what Ruskjer calls natural sections in the train of thought.

This project was completed while Ruskjer was still a student at Andrews University Theological Seminary, and the editor of the college paper published it for the students. The students responded enthusiastically to the idea, and Ruskjer decided to seek a publisher for it. Pacific Press has now brought it out in a booklet entitled Ellen G. White.

James H. Stirling, Ph.D., is currently on leave as professor of anthropology, Loma Linda University.

Prophet of the Last Days, With Guide for Systematic Reading. Accompanying the Guide are twenty-two articles by various writers, including Ruskjer, which explain the use of the Guide and discuss the significance of Ellen White’s life and writings. (The articles total fifty-five pages, which at six pages a day could be read in nine more days.)

In a testimonial to Ellen White, Richard Hammill, former president of Andrews University, declares, “I know [of] nothing else students can do that will have such a far-reaching influence for good as a program of daily reading of the Bible and the books of Ellen G. White.”

This inexpensive booklet provides church members with a practical, concrete guide to these inspired writings. Ellen White’s counsel is often held up for their admiration, but too often neither members of the congregation nor their leaders have a real basis for understanding that counsel. To be familiar with an important piece of writing as a result of reading it through is far more helpful to one’s full comprehension of its meaning than to know it by title alone, or to take someone else’s word for it.

Ruskjer does not, of course, discourage people following his plan from seeking additional knowledge about the life and times of Ellen White. He recommends that one attend courses at college or church in which her writings are discussed. The new Testimony Countdown series would complement and amplify this personal reading plan. Church pastors might promote this systematic reading plan as part of their prayer-meeting programs.

In thus confronting the problem church members face in assimilating the manifold writings of their prophet, Ruskjer has done the denomination a great service. By breaking down the task to small, easily-digested units, he has moved the mountain. Now all God’s children in the church can better hear His voice through His messenger.

The Ministry/June, 1977/21
PICKING UP his telephone a few weeks ago, an Adventist pastor in Ohio recognized the voice of a non-Adventist clergyman on the line, but he could hardly believe what he was hearing. "That was the most moving spiritual experience of my whole life in the ministry," the clergyman enthused. "I've had you Adventists all wrong. Please let me apologize for the critical attitude I've shown toward your theology. I understand you much better now.”

The "moving spiritual experience" the clergyman-caller referred to involved the P.R.E.A.C.H. pilot project's first Ministers' Monday Seminar held in the Adventist church at Kettering, Ohio, on March 21. The experience alluded to was no accident, but came to him as a result of months of preparation by Donald G. Reynolds, Ohio Conference president, and his staff, along with the editorial staff of THE MINISTRY. The prayerful, detailed planning, aided by the very evident blessing and presence of the Holy Spirit, accomplished all that the planners had hoped for. Typical of the reaction at the meeting itself was the statement of one clergyman who, in expressing his appreciation for the program, added, “I never realized before that Adventists fully believe in the teaching of righteousness by faith.”

Sixty-six clergymen of other faiths joined sixty-five Adventist pastors from the Ohio Conference and other workers, including the three MINISTRY editors, for a session that lasted from ten in the morning until five in the afternoon. The Kettering Medical Center staff outdid themselves in preparing a noon buffet luncheon served in the Fellowship Hall of the Kettering church. Many of the attending clergymen who had never before sampled a vegetarian meal returned for second and third helpings.
Raoul Dederen, of the Seventh-day Adventist Theological Seminary, set the tone for the day with his presentation on the basic underlying issues behind the current evangelical dispute on the inspiration of the Bible. A lively discussion followed, under the skillful moderating of Donald Reynolds. Other major presentations during the day included Herald Habenicht’s pointed lecture on the clergyman and his health and Stuart Nevins’ slide presentation on “Fossils, Sedimentary Rocks, and Noah’s Flood.” A spirited discussion led by Robert H. Brown of the Geoscience Research Institute followed. Oliver Jacques and Winton H. Beaven of the Kettering Medical Center and Kettering College of Medical Arts welcomed the clergymen and presented a vignette of the purpose and mission of the Kettering Center.

The Ministers’ Monday Seminar grew out of our conviction that sending THE MINISTRY magazine every other month over a two-year period to twenty-five thousand non-Adventist ministers is not enough. Something more was needed to establish a personal contact with those who had been reading the journal.

One major benefit from the follow-up program is the fact that many Adventist pastors participated in inviting hundreds of non-Adventist ministers to attend the seminar. Although in many cases this contact was brief, it made an impression on those who were invited, and those extending the invitations caught the vision of reaching out to these shepherds of the “other sheep” not in the Adventist fold.

For too long Seventh-day Adventist ministers have kept to themselves, often associating only with their own kind, and through preoccupation or timidity have neglected to contact ministers of other faiths. If as Seventh-day Adventists we have a unique message for the world, as we believe we do, we ought to be willing to share it with leaders of other faiths. Simply attending community ministerial association meetings is not enough. These leaders should be confronted with the message in the most attractive and most direct way possible. In no way should this appear to be an effort on our part to force our peculiar and particular beliefs upon anyone, but rather an honest and forthright way to call their attention to the points of belief which they actually hold in common with us. It is from this vantage point that we can then further introduce them to God’s special truths for these last days.

We are firmly convinced that in this pilot seminar a positive impact was made on a majority of the non-Adventist ministers who attended. We made friends with these men as we talked with them. There was a freedom throughout the entire session that we think was an evidence of the blessing of God. One of our ministers who traveled a long distance with two of his non-Adventist clergymen friends reported that on their return trip he had “the best time in his life” talking with them. Communication, openness, and frankness are absolutely essential among people who have many common goals and responsibilities, and we believe that these seminars are one important way of bringing this openness about.

Nearly all the non-Adventist clergymen who attended the seminar were favorably impressed with the Adventist approach, and their response might be summed up in the words of a Lutheran pastor who wrote the editors a few days after the seminar: "Dear Christian Friends: The Seminar at Kettering was most meaningful and worthwhile for me. I thank you for the kind invitation and hospitality. I must say it was an unusual experience to share so much in a Seminar sponsored by another denomination. It has made me appreciate His church even more.”

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The Ministry/June, 1977/23
"Kitty Hardy" is a familiar name around the Ministerial Association office and to anyone who has corresponded with us in regard to ASPIRE Tape of the Month orders. She is the one who processes and handles orders, accounts, subscription-renewal notices, and deals with special problems that need attention. With the growing number of subscribers, this has become almost a full-time job for her. Yet—and this is what affects you—she does not receive a single cent of remuneration. If you have ever wondered why our tape club offers the most at the lowest price in the world, now you know! Without her labor of love our price of only $45.00 a year for twenty-four 90-minute recorded cassettes would be substantially increased.

For the past five and one-half years, Kitty has been prodigal in giving her time and energy to this project by working quietly and effectively behind the scenes. Her husband, Cyril Hardy, is a psychiatrist and vice-president of the Washington Adventist Hospital medical staff. He is also deeply involved in church work. Besides being the health secretary for the Silver Spring, Maryland, church, Dr. Hardy is the discussion leader of a Sunday program on Columbia Union College's radio station, WGTS. At his own expense he has traveled to many places across the country and joined with ministers for the purpose of giving lectures on mental health.

Although both were born in England, the Hardys have lived in Washington, D.C., for the past twenty-four years. Two of their four children are involved in church work. Peter is a ministerial intern in the Potomac Conference; their daughter, Carolyn, and her husband, David Zimmerman, are missionaries to Panama. Glenn is a student at Walla Walla, and Kelvin is a masonry contractor.

The Hardys' home in Adelphi, Maryland, has its entire recreation room in the basement converted into the ASPIRE Tape Club office, workroom, and storage facility.

When asked why she so willingly and faithfully performs this work, she replied, "If I worked for salary, I would donate to the church part of my income, and much of the balance would be paid out in taxes. In this way, there is no money exchanged, and I feel that my life is being used more efficiently and effectively for the Lord's service."

From left to right clockwise: (1) N. R. Dower observes Kitty answers are answered and numerous details cared for. (2) Orley Berg watch record is kept on every subscriber or order. (3) Not only time but in the purchase of equipment such as the new plate embossing ma...
During a letter of inquiry. Scores of letters assure Kitty check the file in which a careful scrutiny has been donated by the Hardys for machine.

The Club
The Month Club

...demonstrates for Earl Cleveland and Orley Berg how cassettes checked out for quality. (5) Our club offers reel-to-reel tapes which are fully checked. (6) A steady stream of special orders are handled while the regular monthly ASPIRE releases are duplicated, labeled, and shipped directly from Audio-Visual Services, Thousand California. (7) Thirty hours per week of donated time helps explain why ASPIRE Tape Club is so popular and economical. (8) Bob Bar, Orley Berg, and Leo Van Dolson discuss with Kitty the tape listing all the offerings since the founding of this service in 1968.
TARGET 80 is the slogan that has united workers and laymen throughout the Far East. We are now about midway between the beginning of the program and the date set to reach the target, 1980.

Basically, TARGET 80 is a determined effort for TOTAL INVOLVEMENT of ministry and laity alike in evangelism. It envisions the harnessing of every department, institution, worker, and layman for the work of the Lord.

TARGET 80 started with union-wide meetings conducted by the officers and departmental leaders from the division. The next step was mission-wide meetings and church elders' meetings. This was followed by church-level lay training and involvement throughout every mission in the division. "Church Planting" was instituted, and every church was encouraged to divide—to go to an unentered territory, and begin a new congregation. As a result, there are now about 1,600 companies and 4,200 branch Sabbath schools. These companies, new churches, and branch Sabbath schools are from the area where the most outstanding growth is taking place. In a large church it is easy to allow others to do the Lord's work, but in small groups every person is pressed into service.

One of the major aspects of the TARGET 80 program has been setting the goals of each mission and union, along with the division itself, set goals that they hoped to achieve year by year until 1980. Some missions and unions have reached these goals, others have not; however, the total division goal in baptisms has been reached. The chart in the center column on page 27 shows the goals that have been set since 1973 and on through 1980, with the actual baptisms through 1976.

Our division membership stands at 324,215 at the end of 1976. We are hoping that in the months ahead we will be able to increase our efficiency, and with the Lord's blessing far exceed each of the goals set.

Public evangelism continues to be one of the most effective means of bringing interests to decision and in helping members remain firm and strong in the message. The Far Eastern Division each year sets aside a large percentage of its funds for public evangelism. In the 1977 budget, 44.3 per cent of the appropriations are designated for evangelism. When added to the union and local mission funds, this will make a total of approximately US$1,303,379 designated for public evangelism in the Far Eastern Division during the twelve months of 1977.

Major campaigns are held every year in many of the main cities of the Orient. Guest evangelists from the United States have been invited repeatedly to come and join in the evangelistic thrust. In addition to these campaigns, national evangelists in every union and mission have held thousands of campaigns. Lay efforts have played a major role in the baptisms taking place in the Far Eastern Division. During the year 1976 alone, 2,385 lay efforts were held, and laymen have had a part in winning 20,694 souls to Christ.

The Sabbath school and child evangelism department of the Far Eastern Division has had some dramatic changes in the operation of Sabbath schools and children's outreach in recent years. Up to this date, approximately 550 lamb shelters, jungle chapels, and village chapels have been constructed. In harmony with the basic concept of TARGET 80 in harnessing every institution for evangelism, the schools of the Far Eastern Division have been extremely active in soul-winning endeavors. Mountain View College in the southern Philippines has been the model that other institutions have endeavored to emulate. During the past four years, Mountain View College has won approximately 1,000 souls each year through its student-and-teacher-evangelism program. Mount Klabat College in East Indonesia has won about 200 converts during the past twelve
months. There are student-missionary programs modeled after the programs on most of our senior-college campuses in the United States. The schools in the division include nine senior colleges, 94 senior and junior academies, nearly 500 elementary schools, and a score of mission schools, with a total enrollment of nearly 50,000 students. Baptisms at some of these schools are higher than that of some missions.

The publishing department is playing a major role in the achievement of the TARGET 80 goals. The nearly 3,500 literature evangelists in the Far Eastern Division delivered US$4,632,000 worth of literature during 1976. But most important of all, they were responsible for 4,130 baptisms. In addition to their daily contacts with thousands of people, these literature evangelists have led in planting new church companies, conducting lay efforts, and in helping with the general leadership of many of the churches where we do not have pastors.

Through twenty-two hospitals and numerous clinics we are touching the lives of more than a half-million persons in the countries of Asia. In addition to our medical personnel, laymen are giving help to approximately 3,400 individuals daily. It is through these many contacts that prejudice is broken down and hearts are warmed and made ready to receive the truths of the Bible.

**Remarkable Increase in Giving**

A good test of the health of the church is always the faithfulness of its members in terms of tithes and offerings. Using this as a thermometer of health, the Far Eastern Division shows vigorous growth. The tithe in 1972 was US$2,832,740 and in 1976 it was US$6,589,041. This remarkable increase is the result of church growth and major emphasis on stewardship. As membership has risen, the tithe has also risen proportionately.

English-language schools have made a contribution in contacting thousands of persons in recent years in the Far Eastern Division. There are now nineteen English-language schools in the countries of Japan, Korea, Thailand, and Indonesia. Approximately 120 student missionaries and volunteers from the United States and Canada are presently teaching English and Bible in these evangelistic centers. Thousands of the best-educated people in the Far East have attended these English-language institutes, and hundreds have already been baptized. Many of these individuals are now in the organized work. The faithfulness of numerous volunteers has made this missionary outreach possible.

Radio, television, and Bible correspondence schools continue to play a large role in the evangelistic outreach. On February 1, 1977, a new Chinese radio program opened with a broadcast from Macao, beamed into the People's Republic of China. In some areas we are not allowed to broadcast, but we do have Bible correspondence schools. By personal contact of faithful members, we are able to enroll thousands of people in the Voice of Prophecy Bible correspondence courses. One such correspondence school is located in Singapore, where we have 26,000 active names at the present time.

As we look to the future we feel we must give our attention to a number of special needs. Number one on our list is our burden for the massive cities of the Orient. We have not yet learned the secret of reaching the millions there. Second, the non-Christian religions have never opened to the power of the gospel. Third, most of the converts that we have are young and have special needs. They need schooling, and our schools are bulging with students. They need jobs and job training so that they may be free from Sabbath problems and persecution. These students need our schools also as a relief from the alienation that they often suffer at their homes and places of employment. Fourth, we have an acute need for churches. Thousands of congregations are meeting in homes. Some are meeting in the most dilapidated structures imaginable. Fifth, we feel we must put a new emphasis on training, especially for the new converts. Training for witnessing will help avoid apostasies. The Acts of the Apostles, page 206, states, "Truth that is not lived, that is not imparted, loses its life-giving power, its healing virtue."

At one of the Vietnam workers' meetings a poster hung behind the podium read, "While Time Remains." How prophetic those words were for Vietnam, Cambodia, and Laos; and we could say that it is true, also, for all Southeast Asia, the Orient, and the world. While time remains, we in the Far Eastern Division pledge ourselves to make the very best use that we possibly can of each day that the Lord has given to us to prepare the people of the Orient for the coming of our Lord.

**Mountain View College has won close to 1,000 souls each year through its student-and-teacher-evangelism program.**

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<thead>
<tr>
<th>Year</th>
<th>Goal</th>
<th>Actual</th>
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<td>1973</td>
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<td>21,979</td>
</tr>
<tr>
<td>1974</td>
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<tr>
<td>1980</td>
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The Ministry/June, 1977/27
A New Idea for Health Ministry

Visiting Nurse-Bible Instructor

IT WAS a late summer evening in 1950. A lady's voice asked for the pastor of the Seventh-day Adventist church. When Don, my husband, took over, she asked that he come to her home, because she wanted to become a Seventh-day Adventist. Pastors don't often receive calls like that, and of course Don made an appointment for the next evening.

When Don arrived at the home, he was greeted by the husband and ushered into the living room. There, on a hospital bed, was Jill, evidently a very ill woman.

"Tell me," Don asked, "why do you want to become a Seventh-day Adventist?"

Jill replied, "Because of a little Canadian student nurse who took care of me at the Portland Sanitarium."

Then the thrilling story began to unfold. After her discharge from the Army, she had married and moved into our community, where her husband was in business.

When she became ill she was referred to Dr. Holden, a surgeon at the Portland Sanitarium. Exploratory surgery revealed that the cancer was too extensive for any remedial action. The surgeons could only close the incision.

As soon as Jill recovered from anesthesia, she became very demanding and abusive. Her language was crude and obscene.

But there was one little student nurse who seemed oblivious to all the mistreatment and obscene language. Every evening she would care for Jill tenderly and patiently. Before she left her room in the evening, she would fluff her pillows and say kindly, "I know what terrible pain you must be in and what a difficult day you have had. I'd love to just ask God to give you relief from this pain and give you a good night's rest."

Then she would bow her head and make that simple request.

Day after miserable day that little student nurse patiently and lovingly cared for this hardened, unkind, former Army officer. And Jill never forgot it. She told Don, "Not once did that little nurse become impatient or unkind with me through all that abuse that I gave her." And she added, "You know, Pastor, that did something to me inside. I couldn't get it out of my mind. I thought, If that is what a Seventh-day Adventist is, then I want to be one!"

Don studied with Jill and her husband and spent many hours teaching them God's truth for this hour. It was not long until they were both baptized, though for Jill her bathtub had to be her baptistry.

And then on a clear, cold day—October 29, 1950—Don conducted her funeral. I was chilled by the thought of what a sad day it would have been except for that student nurse!

How It Came About

Jill's story was still fresh in my mind twenty years later when I was approached, in December of 1970, by George Pifer, business manager of the East Rose Medical Clinic. Would I be willing to terminate my present nursing job and connect with the clinic as a combination of visiting nurse and Bible instructor?

The clinic is located in the southeast section of Portland, Oregon, and five doctors practice there. Even the five doctors can scarcely care for their large practice. Waiting rooms and parking lots are nearly always overflowing.

At that time the doctors were increasingly burdened about the spiritual needs of their patients. They felt the need for someone to spend time unhurriedly with those who had asked questions and with those who were going through traumatic experiences.

I had been a minister's wife for twenty-three years and had visited along with my husband and helped in his evangelistic meetings. But I felt I had only been helping Don to witness—not witnessing myself. I had never worked on a one-to-one basis and felt...
the joy and satisfaction of personally leading souls to Christ. I felt this need in my life.

So that is how it came about. I began my work at the clinic on January 4, 1971.

As far as we know, this was an untried facet of evangelism in the medical field. There were no materials prepared specifically for such a program. We could only experiment. The methods that proved suitable and brought results, we kept. The ideas that proved impractical or worthless, we discarded. During the first two months we used the trial-and-error method and sought counsel from God continually.

At the beginning I was given the names of all the patients the doctors felt were interested in the Bible or in our beliefs. I recorded these names on four-by-six cards and slipped them into a six-by-nine notebook in alphabetical order. Then I went to the patients' charts for their addresses, phone numbers, religious background, diagnosis, and prognosis. This information enabled me to visit with the patients intelligently.

Next I arranged the names in a notebook according to districts in the city. This gave me a system whereby I could go quickly from home to home within the one area.

From the doctors' reading rack I made up a box of small booklets on subjects that were devotional or inspirational in character. These I kept in the car, with always a few in my purse, ready for immediate use. Later, of course, when I began actually studying with the patients, my box of books covered all our doctrines and beliefs.

The doctors supplied me with a sphygmomanometer, stethoscope, a thermometer, and supplies for injections—even balloons for the children!

I prayed a long time before I left home that morning. And I don't think I ever quit praying all day. I learned what it meant to 'pray without ceasing.'

While I was in the homes I kept praying silently for openings to witness and for words—just the right words—to say. The Lord never failed me!

Time after time God answered my prayer and made an opening in the conversation. It was not difficult or awkward at all to ask people if they had ever studied the Bible systematically. If not, would they enjoy doing it? I would tell them that we had study guides and Bibles at the clinic if they were interested.

The people were simply delighted that their doctor thought enough of them to send his visiting nurse to call and find out how they were doing and if there were any problems I could help with. Hearts were softened, and barriers broke down.

Every week I called on all those who displayed any sign of interest in religion or in the literature I was leaving. If I found no interest at all, I would space the calls farther apart and concentrate on those who showed some interest.

I worked the same way with patients from the clinic who were hospitalized. The doctors usually gave me the names of those who were to have surgery, those who were critically ill, those who had attempted suicide, or those who were having family problems or some other difficulty. I tried to visit these patients at a time when they were alone, avoiding the visiting hours. I told them that I was the visiting nurse and that their doctor had asked me to come by and see how they were getting along and if there was any way we could help.

Before leaving these hospital patients I would casually say, "I have to run, but I'd love to have just a word of prayer with you before I leave. I want to ask the Lord to give you a good night and help you get well soon." The prayer was usually only a sentence or two. Then I would leave a little booklet on prayer or faith or Christ's love. The calls were usually only three or four minutes.

In the back of each booklet on the rack we placed a return post card so that the reader could mail it back to request Bible studies and a free Bible. It was about five weeks before we got any response. But then the cards began to come in, one or two each week. Several of these patients were baptized while I was at the clinic.

Response to Bible Studies

During the first two months I had very few actual Bible studies in progress. We searched then for some way to augment our requests. We printed a letter on clinic stationary, giving the patients the opportunity to request a free Bible and study guides if they desired.

We intended to send this letter to every patient in our files. But we never got past the first hundred. The response was overwhelming. With the requests coming back from this letter, and from the bookrack, I was soon studying with sixty people.
Not being a Bible instructor, and not having too good a memory for texts when under pressure, I devised a method that worked very well for me and enabled me to find texts on almost any subject quickly and easily. It also made it possible for me to give a study on any of our beliefs without any advance notice.

I purchased a six-by-nine notebook and then secured several sets of Bible lessons—"The Bible Speaks," regular; "The Bible Speaks," advanced; "Revelation"; "Daniel and Revelation"; "The Bible Speaks," youth set; "Christ Speaks to Modern Man"; et cetera. I also purchased a set of Bible lessons authored by Mary Walsh and titled "Doctrinal Bible Studies for the Layman."

Then I took a copy of Bible Readings and went over each subject that was covered in the lessons, writing in the answers on my lesson sheets, with additional texts or thoughts between the questions or on the back. I punched the lessons and inserted them in the notebook. I finally ended up with two notebooks of lessons, with the "Revelation" lessons and the "Daniel and Revelation" lessons in a separate notebook.

If, while studying with a patient, I was asked for a text that I could not quickly find, I would say that I would look it up and bring it the next week. At home I would look it up and write it into the lesson so that I would have it the next time. The advantage of being a visiting nurse rather than a Bible instructor was that people didn't expect me to know all the answers. I was doing the lessons and learning along with them. And the patients liked that.

I always carried a small Bible in my purse. On the flyleaf I listed texts for special needs—forgiveness, heaven, the love of God, help for the bereaved, texts for those having financial problems or other difficulties, et cetera. These proved very helpful.

Literature was used freely in my visiting and along with my Bible studies. If I felt the student did not really comprehend a subject, I would leave a booklet for additional reading. However, I did find several people who did not enjoy reading. With these I had to spend much more time in going over each detail of the lesson to be sure it was understood.

When I arrived at a patient's home, I found it helpful to give the patient time to talk about anything that might be of concern. In this way I was able to avoid the interruptions that would otherwise come during the study. Once we start the study, I try to keep on the subject. If patients bring up some other topic, I tell them we will soon be having a lesson on that and that they will understand it better if they wait.

Since those with whom I studied were all patients at the clinic, I was especially careful not to antagonize or offend anyone by pressing a controversial belief too soon.

We have to give the Holy Spirit time to work. When we go bulldozing ahead of Him, we lose interests and ruin our chances of winning people for the kingdom. We should be careful not to press for an answer on a controversial belief until we are quite certain the answer will be Yes. When the heart has been softened by the Holy Spirit, these other things will fall into place. As people continue to study, the Holy Spirit continues to work. So I always tried to keep them studying. Some individuals had finished seven or eight sets of lessons before they found Christ and were willing to let Him have His way in their lives.

**When Time Runs Out**

Trying to help the dying was probably the most difficult task I faced in my work with the clinic. The responsibility seemed too much for me. It is a solemn thought that a person's final destiny could be influenced by what you say or don't say. And sometimes we don't know in this life whether we have succeeded or not. But the Lord's servant wrote, "This is not a question for us to settle. We are to do our work, and leave the results with God."—Christ's Object Lessons, p. 65. (Italics supplied.)

For several months I had visited a lady with terminal cancer. When she was admitted to the hospital for the last time, I felt I must try somehow to help her accept Christ. I had left literature with her on many occasions. She said she had read some of the booklets, but not many. She asked for studies, but then she had many excuses and never would follow through. She seemed to want to do what was right, but there was some barrier. She said she knew that our teachings were right and that if she ever joined a church it would be the Adventist Church. But something was holding her back.

Now, as I watched her getting weaker and thinner, I felt I couldn't wait longer. I had to try to reach her. I asked God for
wisdom. Then as I walked into her room, I was impressed to take out my little Bible and read to her. I said, "Phyllis, would you like me to read a little from the Bible?"

She responded, "Oh, yes, I'd love that."

So I read about heaven. All the beauties—no sickness—no sorrow—no crying—no death. Then I said, "Phyllis, wouldn't you like to have Jesus reserve you one of those mansions in heaven?"

"Yes, that would be wonderful. But I can't make it."

"Why do you say that?"

"He wouldn't want me. I've done too many things—too many. I've been too awful!"

Here was the answer. She wanted to come to Christ. But when she tried to find Him, the enemy piled all her sins up before her, and she became discouraged. She felt it was hopeless.

I pointed out that many of God's children in Bible times committed terrible sins. But when they confessed their sins and repented, God forgave and even forgot those sins. "I will remember their sin no more." I told her these things were in the Bible to give us hope and courage so that we could know that He would freely forgive us, too.

I said "Wouldn't you like to ask Jesus right now to forgive all those sins of the past?"

Tears were streaming down her face as she whispered, "Yes."

She prayed silently. And then she said, "You know, I'm not a member of a church."

"Would you like for me to have one of our ministers come and talk with you about that?"

"Oh, yes, I'd love that."

She joined the church by profession of faith on Sabbath and died on Sunday.

Let the sufferer be pointed to the One who is willing to save all that come to Him in faith. Earnestly, tenderly strive to help the soul that is hovering between life and death."—The Ministry of Healing, p. 120.

And Then the Harvest

It was difficult, when Don was transferred to Southern California, to terminate my work with the East Rose Medical Clinic.

During those fifteen months at the clinic, we saw twenty-five people make a decision for Christ. Twenty-three of these were either baptized or taken into the church on profession of faith. These were the ones I had worked with personally. Twenty-one other requests for studies came in from people in other conferences as a response to bookrack literature that had somehow reached them. We mailed these back to the fields from which they came so that they could receive personal attention. I don't know the results of those contacts, of course.

Many of the patients I studied with are still studying, and some are now preparing for baptism. The clinic presently has a nurse and a part-time Bible instructor to help with the interest.

I don't take any personal credit for the decisions that were made. Only the Holy Spirit can bring about conviction and conversion. The results are His, not mine.

Another reason I can take no personal credit is that this was definitely a team project. Doctors, nurses, and office personnel all worked together, and we were mutually interested in the progress of each patient. We can only thank the Lord for letting us be a channel—and give Him all the glory!


Soul-winning Help Available for Doctors

Physicians and dentists desiring the kind of assistance portrayed in Marjorie Gray's article should be aware of a good source of such help. A new curriculum at the Loma Linda School of Health is preparing Health educator-Bible instructors specifically for this kind of service. Through practical church-community experience these students are taught how to combine health principles with the unique doctrines of the Seventh-day Adventist Church and how to follow up health interests with Bible study. They also learn how to bring people to decisions without exerting undue pressure or making them feel uncomfortable in the process. Because the program is new, the number of graduates now available is limited. For further information write to: Reuben Hubbard, Health Education Department, School of Health, Loma Linda University, Loma Linda, California 92354.
More Than Caffeine—And Worse!

Before the wealth of medical research that we have as evidence today, Mrs. White said of coffee and tea: "Men and women ... by using stimulating drinks, as tea and coffee, create unnatural appetites. The system becomes fevered, the organs of digestion become injured."—Selected Messages, book 2, p. 420.

"The habit of drinking tea and coffee is a greater evil than is often suspected.

Many who have accustomed themselves to the use of stimulating drinks, suffer from headache and nervous prostration, and lose much time on account of sickness... What makes it the more dangerous is, that its evil effects are so often attributed to other causes."—Counsels on Diet and Foods, p. 422. Emphasis supplied.

"Tea, coffee, and tobacco are all stimulating, and contain poisons"—Counsels on Diet and Foods, pp. 420, 421. Emphasis supplied.

For some time now caffeine has been known to stimulate the secretion of acid in the stomach, thus promoting the development of ulcers. Realizing this, physicians have advised persons suffering from peptic ulcer disease to avoid caffeine-containing beverages such as tea and coffee. In addition, caffeine causes a drop in the pressure exerted by the lower muscles of the esophagus so that stomach acid can push upward into the "food tube" and cause ulcerations.

But now there is strong evidence that there are other active chemicals (drugs) in coffee, besides caffeine, which are also injurious to the system and in similar ways. In fact, decaffeinated coffee was as potent as instant coffee in stimulating secretion of stomach acid.

It is no longer scientifically sound to think of coffee only in terms of caffeine. Other drugs, also present, appear to enhance the effect of caffeine, as well as carry out the stimulation of acid secretion and the weakening of the esophagus muscles at a rate equal to that of caffeine. (Coffee Drinking and Peptic Ulcer Disease, Nutrition Review, 34:167-169, 1976.)

Birth Malformations and Tranquilizers

Although conclusive evidence is not yet available, recent studies do suggest an association between the use of minor tranquilizers, such as meprobamate, chloridazepoxide, diazepam (Valium), and salicylates (aspirin), during early pregnancy (first three months) and the birth of abnormal children.

Since the use of these drugs during early pregnancy is rarely a matter of urgency, the potential risk to the health of the baby suggests they be avoided. ("Teratogenicity of minor tranquilizers," FDA Drug Bulletin 5:14, 15, Sept.-Nov., 1975.)

Eat Less—Live Longer!

Dr. Roy Walford of the University of California School of Medicine, in experiments on cats, mice and fish, found that sharply cutting their normal food intake not only resulted in longer lives, but also made them less susceptible to cancer.

Asked if the same might apply to humans, Dr. Walford says, "Yes, it does, but you should start when you are very young. The effect is less pronounced when you start in maturity. We overfeed children," he continues, "especially with so-called 'energy-foods' including ice cream, chocolate and sugary breakfast cereals." A nutrition-wise person could live on one-third and maybe even one-half less than the average American diet. (Today's Health, December, 1971, p. 8, published by the American Medical Association.)

"[Even health reformers]... can eat immoderately of a healthful quality of food... They are injuring their systems in this way."—Counsels on Diet and Foods, p. 244.
Strange, isn't it? Some things we need a lot of—almost as much as we can get—such as water, fresh air, and exercise. Other things we need in more moderate amounts, such as food. And then there are some things we need in such minute amounts that it wasn't even known until recently that we need them at all. But we can't function properly without them, and some are absolutely essential for life to continue.

Vitamins are like this, and so are trace minerals—"trace" because such tiny amounts are involved. Take, for instance, the laboratory rats of Drs. Schwarz and Mertz, back in 1955. The doctors were studying the effect of deficient diets on the livers of rats and found that their rats could survive only approximately forty-five days after weaning on the inadequate diet they were given. Practically all of the rats had liver degeneration, all of them died of severe hypoglycemia (low blood sugar), and it became apparent that their bodies could not use glucose normally. Normal rats could remove excess glucose from their blood at a rate of about four per cent per minute, but the rats fed the deficient diet for thirty days could remove only about 2.8 per cent each minute, which indicated significant impairment of their ability to utilize sugar.

Further experiments over a period of the next four years, in which Schwarz and Mertz studied forty-seven different elements, proved without doubt that the defect in blood-sugar use was a result of a deficiency, of all things, of the element chromium! And so minute was the necessary amount that Schwarz and Mertz had to boil their glassware in detergent and then wash it with special care. If they used the ordinary dichromate-sulfuric acid cleaning solution, enough chromium stuck onto the surface to contaminate their experiment and confound the results.

So the rats could not remove excess sugar from their blood at the normal rate. What difference did that make? For one thing, delay in removing excess glucose from the blood is the earliest and most sensitive symptom of diabetes in humans. Some of Schwarz and Mertz's rats developed diabetes. Dr. Schroeder also learned that old, chromium-deficient rats developed spots on their corneas that won't let light through. And then, there's the effect of chromium on atherosclerosis. For another, growth was deficient without chromium in the diet. Dr. Schroeder gave 104 rats small supplements of chromium and let them live until they died naturally. Four years later the last "died, somewhat of a record for longevity. They grew faster, survived longer, and at death, surprisingly enough, had no atherosclerotic plaques [cholesterol deposits] in their aortas [the large artery carrying blood from the heart to branches that supply the entire body]."

One out of every five rats that did not have the chromium supplement had plaques in their aortas.

And that's not all. These, plus others of Dr. Schroeder's rats—totaling about seven hundred—had higher blood cholesterol and sugar when their diet and environment were low in chromium; when chromium was added, both blood cholesterol and blood sugar came down to lower levels. And the lower the experimental diet was in chromium, the more pronounced the effect of adding the element to the diet. Chromium-deficient diets also tend to be associated with high blood fats. Of additional interest, protein deficiency aggravates the low chromium state in anemias.

Can this be related to human atherosclerosis? Dr. Schroeder examined tissues from Americans of all ages who died from various causes in ten cities. Almost without exception he found no chromium in the aortas of those who died from coronary-artery disease, which is one manifestation of atherosclerosis, while chromium was present in the aortas of those who died accidentally. Could it be that the element protected these people from atherosclerosis and thus from dying of a heart attack?

How would people respond to additions of chromium to their diet? Results are not dramatic and for several reasons. For one, not all forms of chromium can be absorbed. The exact nature of the active kind is not known, but it is known that forms occurring naturally in food...
are much better absorbed. But even with low-potency forms, several scientists have noticed improvement in their patients. Studies of many diabetic persons or those with impaired glucose use found improvement in about half with chromium supplementation.

Why did not all of the patients respond? The use of sugar in the body is a function resulting from many factors. Obviously, only an abnormality caused by chromium deficiency could be improved by chromium supplementation.

Now, most important—how much do we need? What foods are rich sources of chromium? There are sizable amounts in fruits and fruit juices and relatively large amounts in nuts and oily seeds.

There is a considerable amount in fats, and, as a rule, the more unsaturated the fat, the more chromium it has. It is also significantly present in sugars, natural sugars, and most grains except rye and corn. It is largely removed in refining of flour and sugar. Consider the following figures:

<table>
<thead>
<tr>
<th>Food</th>
<th>Parts per million (ppm)</th>
<th>Honey contains five to twenty times as much chromium as refined white cane or beet sugar.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wheat</td>
<td>1.75</td>
<td>Patent flour 0.23</td>
</tr>
<tr>
<td>Patent flour</td>
<td>0.23</td>
<td>First-class flour 0.60</td>
</tr>
<tr>
<td>Gluten</td>
<td></td>
<td>Low-grade flour 2.19</td>
</tr>
<tr>
<td>Rice</td>
<td>0.16</td>
<td>Germ 1.27</td>
</tr>
<tr>
<td>Polished rice</td>
<td>0.04</td>
<td>Red dog 0.15</td>
</tr>
<tr>
<td>Corn</td>
<td>0.05</td>
<td>Shorts 2.22</td>
</tr>
<tr>
<td>Homogenized milk</td>
<td></td>
<td>Bran 2.18</td>
</tr>
<tr>
<td>Butter</td>
<td>0.17</td>
<td>Bread, white 0.14</td>
</tr>
<tr>
<td>Egg</td>
<td>0.16</td>
<td>Bread, whole-wheat 0.49</td>
</tr>
<tr>
<td>Beef</td>
<td>0.09</td>
<td></td>
</tr>
<tr>
<td>Fat</td>
<td>0.23</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sugar</th>
<th>*μg./100 calories</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Raw sugar, Philippines</td>
<td>6.0</td>
<td>Honey contains five to twenty times as much chromium as refined white cane or beet sugar.</td>
</tr>
<tr>
<td>Raw sugar, Colombia</td>
<td>8.8</td>
<td></td>
</tr>
<tr>
<td>White sugar</td>
<td>2.0</td>
<td></td>
</tr>
<tr>
<td>White sugar, superfine</td>
<td>0.5</td>
<td></td>
</tr>
<tr>
<td>Brown sugar, dark</td>
<td>3.0</td>
<td></td>
</tr>
<tr>
<td>Brown sugar, light</td>
<td>1.5</td>
<td></td>
</tr>
<tr>
<td>Fructose (fruit sugar)</td>
<td>4.5</td>
<td></td>
</tr>
<tr>
<td>Glucose</td>
<td>0.8</td>
<td></td>
</tr>
<tr>
<td>Lactose (milk sugar)</td>
<td>4.3</td>
<td></td>
</tr>
<tr>
<td>Molasses, household</td>
<td>4.3</td>
<td></td>
</tr>
<tr>
<td>Molasses, black strap</td>
<td>8.6</td>
<td></td>
</tr>
<tr>
<td>Molasses, refinery</td>
<td>10.5</td>
<td></td>
</tr>
<tr>
<td>Molasses, final</td>
<td>47.0</td>
<td></td>
</tr>
<tr>
<td>Honey, purified</td>
<td>10.0</td>
<td></td>
</tr>
<tr>
<td>Maple syrup</td>
<td>6.0</td>
<td></td>
</tr>
<tr>
<td>Corn syrup</td>
<td>5.0</td>
<td></td>
</tr>
<tr>
<td>Orange juice</td>
<td>34.0</td>
<td></td>
</tr>
<tr>
<td>Grape juice</td>
<td>94.0</td>
<td></td>
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</table>

<table>
<thead>
<tr>
<th>Wheat</th>
<th>ppm</th>
<th></th>
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<tbody>
<tr>
<td>Whole wheat</td>
<td>1.75</td>
<td></td>
</tr>
<tr>
<td>Farina</td>
<td>0.58</td>
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</tr>
</tbody>
</table>

Perhaps even more graphically:

a. 207 g. (grams) of whole-wheat flour contains 362 μg. chromium. 207 g. of refined flour contains 48 μg. chromium. This means that white flour has only 13 per cent as much chromium as has whole-wheat flour. And it’s worse than that, really. Refined white flour has lost practically all of 13 and probably 18, micronutrients, of which four are restored by enrichment!

b. 120 g. raw sugar has 36.0 μg. 120 g. refined white sugar has 3.6 μg. More than 90 per cent of the chromium naturally present in sugar is removed by refining.

How wise to avoid refined flours and all sugar-containing foods, and to use whole wheat, brown rice, and dark-brown and natural sugars! True, the sugar present in honey, for example, is identical to refined white cane or beet sugar. But the honey has five to twenty times as much chromium! And maybe some other trace nutrient we haven’t yet discovered.

How does chromium work in the body? Scientists are still working on this one. But the current evidence is that it acts in conjunction with insulin to help get blood sugar and fat into body cells where they can be used for immediate energy or stored. In fact, Drs. Schwarz and Mertz found small amounts of chromium in all samples of insulin tested. On the other hand, chromium alone, without any insulin, did not increase the body’s capacity to use glucose.

How much do we need? It appears at present that humans need 0.2 milligrams (200 μg.) daily, but that we can tolerate up to fifty times that much without harm.

This amount would be present in just under one-half pound of dry whole wheat, which indicates that a diet of reasonable amounts of grains, fruits, and nuts would have plenty of this element.

And this is Dr. Schroeder’s conclusion, too. He suggests that we may prevent further depletion, and hope to build up our stores of chromium, by avoiding re-
fined white sugar and all foods containing it, avoiding white flour, substituting whole wheat and other whole grains whenever possible, and avoiding saturated fats as much as possible, substituting unsaturated vegetable oils.

We will need, too, to keep in mind Dr. Mertz’s balancing caution, “Chromium is only one of many factors influencing carbohydrate metabolism, and it can be expected to correct only that part . . . which is caused by chromium deficiency. Thus, chromium is not considered a hypoglycemic agent, a substitute for insulin, nor a cure for diabetes.” Its main benefit may be in prevention of disturbances of carbohydrate (sugar and starch) metabolism and other chronic diseases that are related to low-chromium states.

This is probably part of the reason for the counsel given many years ago, but never more up to date:

“Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect that are not afforded by a more complex and stimulating diet.”—The Ministry of Healing, p. 296.

“Sugar clogs the system. It hinders the working of the living machine.”—Counsels on Diet and Foods, p. 327.

“Fine-flour [refined] bread cannot impart to the system the nourishment that you will find in the unbolted-wheat bread. The common use of bolted-wheat bread cannot keep the system in a healthy condition.”—Ibid., p. 320.

“The simple grains, fruits of the trees, vegetables, have all the nutritive properties necessary to make good blood.”—Ibid., p. 322.

“If ye know these things, happy are ye if ye do them” (John 13:17).

REFERENCES FOR FURTHER READING
—. A glucose tolerance factor and its differentiation from Factor 3. Ibid. 72:515-518, 1957.
IN THESE days of choking fumes on congested freeways, billowing clouds of smoke from factories churning out countless products for man's needs and amusement, and accumulations of various odors from many sources around the house, it is good to know that modern man has an ally in his battle to obtain fresh air—the green plant.

Plants are a vital link in the myriad of living things that surround and affect our lives each day. Even though we may solve the problem of air pollution and find new energy sources to fuel our technological cauldrons, we are fighting a losing battle unless we can build up and maintain rejuvenating powers of the green plant.

Before God brought the animal world into existence He covered the earth with verdure that would not only be food for man and beast but serve esthetic and utilitarian purposes, as well. And important, too, it would maintain the quality of the environment. Without plants our planet would be as barren as the moon.

Here are some of the ways plants make living on this planet possible for humans:

Plants help maintain our water supply. In a short time thousands of gallons of water pass through the roots, trunk, branches, and leaves of a large tree. This consumption may seem excessive; yet it's not wasted. The water in the tree is in storage, being slowly released to the atmosphere to maintain the humidity of the air.

The roots of plants penetrate deeply into the soil, providing many fine channels for moisture to flow into the ground. The leaves and branches of plants slow the descent of falling rain, thus preventing soil erosion and the formation of impenetrable hardpan that would prevent water from feeding our vital Underground streams.

Poor land management results in reduced or lost water supplies. These days, no one needs to be reminded how important ample water is to health and well-being.

Plants purify air. When something burns, oxygen from the air is removed by the fire and carbon dioxide is produced. Energy production by our bodies requires oxygen and creates carbon dioxide. If more oxygen were not continually available we would soon suffocate in our own waste. Realizing that this would be so, God created the green plant. Its leaves absorb carbon dioxide for its growth and produce oxygen from water. The process is called photosynthesis, and ultraviolet light from the sun supplies the necessary energy.

The mathematics of this process are amazing. An average acre of vigorously growing young trees consumes five to six tons of carbon dioxide a year, gives off four tons of fresh oxygen, and produces four tons of new wood. That makes it a better antipollution device than anything man has yet come up with.

Plants are nature's air conditioners. Walk into a wooded glen on a hot day and you'll immediately become aware of the drop in temperature. The leaves of the trees shade you from the sun's rays and moisture being released helps to cool the air. The net cooling effect of a young, healthy tree is equivalent to ten room-sized air conditioners operating twenty hours a day. Air may be as much as 20 degrees cooler under a canopy of green branches.

Plants build up soil. It follows that unless the topsoil remains in place plants have a difficult time surviving. Fortunately, green plants anchor the soil firmly and prevent most erosion. When man alters the natural plant cover through poor agricultural practices, such as subdividing land for houses, destructive erosion frequently occurs. Forest fires take their toll too. Currently some places in the American

"There are life-giving properties in the balsam of the pine, in the fragrance of the cedar and the fir. And there are other trees, that are health-promoting. Let no such trees be ruthlessly cut down. Cherish them where they are abundant, and plant more where there are but few."—Counsels on Health, p. 170.
Midwest remind us of the dust bowl of the 1930's. Seeing what is happening there or viewing a muddy river after a rain impresses us that some nutrient-rich topsoil has been lost forever.

**Plants dispose of wastes.** Modern sewage-treatment plants have failed to accomplish what we thought they would. Our rivers and lakes are aging, and ground water is contaminated. However, when animal and human wastes are spread on ground where green plants are growing the nutrients are reused by nature's own recycling system. This completes the cycle of life. Plants are the ultimate waste-disposal system.

**Plants are the most economical source of nutrients.** Converting the sun's energy, carbon dioxide, water, and minerals into useful chemicals that meet man's nutritional requirements is the most important function of plants in God's grand scheme of life on this planet. Plants produce a delectable variety of shapes, colors, and tastes of fruits and vegetables. On the other hand, nutrients such as milk and meat, obtained from animals that have fed on green plants, come in a poor second. A cow has to eat many calories of plant food in order to offer us a single calorie in the form of meat or milk. This waste places an unreasonable burden on our green-plant community.

**Plants make people happy.** Only man can appreciate the majesty and beauty of a stately tree. Or stoop to explore the exquisite beauty of a tiny flower that has pushed its way through rocky soil.

"The training of plants and flowers tends to the improvement of taste and judgment."—Testimonies, vol. 4, p. 136.

"The glory of God is displayed in His handiwork. Here are mysteries that the mind will become strong in searching out... All may find themes for study in the simple leaf of the forest tree, the spires of grass covering the earth with their green velvet carpet, the plants and flowers, the stately trees of the forest."—Ibid., p. 581.

We are dependent on the products of the soil and thus should not forget the great contribution plants make to life.

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The Ministry/June, 1977/37
Ancient Seals and the Bible

WHEN LETTERS or documents were written in antiquity, they were often recorded upon papyrus, a paperlike material made from the stalk and fibers of an Egyptian reed, possibly growing at that time also in the marshes of Palestine.

After the letter had been written, the papyrus rolled up, a string tied around the roll, and a ball of clay sealed over the knot, the writer would impress his seal upon the clay, ensuring the virgin nature of the contents when received (1 Kings 21:8). These seals usually carried the name of the owner and his father's name or, more rarely, his station in life, if impressive.

In my work with this material I have been able to find about 500 seals from the Biblical period that have been discovered either in excavations or by individuals who have sold the seals on the antiquities market. Most of the seals were made of semiprecious stones that were dangled from the owner's neck or wrist so as to be readily available. Though it occurred about 1,000 years before the period we are dealing with here, the story of Judah's signet (seal) in Genesis 38:18 illustrates the inseparability between man and seal.

The importance of sealed documents is attested to in the record of Jeremiah's purchase of property (Jer. 32:9-15). After the purchase was made, Jeremiah placed the sealed deed into a jar in the presence of witnesses for safekeeping. Such caches have been found where only the seal remains, the papyrus document having disintegrated long ago, though the imprint of the rough papyrus is still present on the clay back of the sealing. Interestingly enough, three different seals have been found containing the name of Jeremiah, all dating from different periods, though it is possible that the latest one, from the end of the seventh century B.C., belonged to Jeremiah the prophet. Other Biblical names have been found, though they usually date from a time other than the period of the Biblical character's existence, such as a Jezebel from an eighth-century seal, much too late to be Ahab's wife. Ancient people reused names, too.

How Seals Are Dated

How can these seals be dated? If you were to dig into the letters that your grandparents wrote, you would possibly have a difficult time reading what they wrote, not because of poor penmanship, but because styles in writing have changed. Likewise, there are differences between the way Americans write and the way Europeans form their letters, though the same alphabet is used. If you were to study carefully such discrepancies in writing style, you could, after a while, tell the general date of documents, as well as the part of the world from which the writer came.

It is this same process by which I approach my work on the ancient seals. Most of the seals have been purchased on the antiquities market, and as a result their provenance is not known. However, F. M. Cross, of Harvard University, initiated the work that helps define the forms of writing for the national groups that follow: Hebrews, Ammonites, Moabites, Edomites, Phil-

Larry G. Herr received his Ph.D. from Harvard University in June in the field of Near Eastern languages and literatures.
istines, Arameans, and Phoenicians. My contribution has been the application of this type of study to the seals that include examples from all of these nationalities.

Similarly, once the national script type is known, it is possible to date the seal within a third of a century or so on the basis of the development of the written letters (before the advent of printing, script changes developed more rapidly than they do today). In this way we can tell that the Jezebel seal did not belong to Queen Jezebel, the wife of Ahab, since people wrote differently in her day.

In fact, not one of the 500 seals discovered so far belonged to royalty. Some have the names of sons of kings, but even these do not seem to have been crown princes, since none of them later became king. Most of the seal owners were probably wealthy landowners or merchants doing business with others in which formal documents were needed.

Two-century Fad

The idea of having a seal seems to have been almost a fad during the eighth and seventh centuries B.C., since they do not yet occur in Palestine before and only rarely later than those two centuries. Furthermore, they seem to have flourished at periods when the national group was most independent politically and economically. For instance, most of the Hebrew seals come from the time of Josiah or Hezekiah, with distinctly few during the early part of the long reign of Manasseh when the Assyrians loomed large on the horizon.

One of the most interesting titles of nobility on the seals is that of "servant." One would think that such a title is less noble than almost any other, but the fact is that the person in question, in all twenty-one occurrences, is the "servant" of a king. In six cases, the title is simply "servant of the king," but in the rest of the cases the names of the kings are given, most of whom we already know from other sources. Six are written in the Aramaic script, all dating to the eighth century, prior to the Assyrian destruction of those kingdoms. Three are Edomite, and three more are Ammonite, two of the last three being officials of King Amminadab, known from texts found in ancient Ammon.

The rest are all Hebrew, officials of such well-known kings as Jeroboam II, of North Israel, Ahaz, Uzziah (two of these), and Hezekiah. The script of all these seals dates within the time span of their rule, and thus represent personalities in the Judean governmental bureaucracy of those kings.

Just how high in the bureaucracy these officials were is not known, but it is certain that they carried their title with pride. Most scholars believe that the "servant of the king" was something like the prime minister in today's governments.

If so, a new dimension is added to the "servant" idea in the Bible. Certainly there were class servants whose lowly level on the social scale is not to be argued, but in other contexts, such as the servant songs of Isaiah, where the servant is a national figure at the head of his people, the idea would seem to be that of nobility. Perhaps this is a dimension of "servant" that we can now entertain when thinking of the Messianic "servant" passages.

The "servant" in Matthew 18:23-35 must also be understood in the light of the concept outlined above. No ordinary house servant could be millions of dollars in debt to his master. It is fascinating that even the lowly seal can tell us more than just people's names.
Dear Shepherdess: I recently visited the new Smithsonian Air and Space Museum. A most beautiful building is filled with exciting memorabilia from yesterday as well as the marvelous new space capsules and equipment used by the astronauts. We were able to actually touch a moon rock! Courteous attendants directed us to the escalator that took us to the upper floor, where we quickly joined a line that was forming to enter the Spacearium. We sat in cushioned seats under a huge dome, and as the room was darkened we saw the heavens come alive as stars, constellations, and galaxies passed before our wondering eyes. There was Orion, containing one of the most conspicuous and beautiful nebula in the heavens. The constellation is pictured in the form of a warrior wearing a girdle of three stars, dressed in a lion's skin and carrying a shield and sword. Job speaks of Orion as does the ancient prophet Amos. An inspired writer tells us that a day is coming when the voice of God and the Holy City come through the open space in Orion. I sat and marveled, realizing that the most exalted language fails to describe the glory of heaven or God's love for us. I felt like singing out, right in that star-studded auditorium, the words of Marjorie Lewis Lloyd's song, 'I'm watching, I'm waiting for Jesus to come; I'm longing His face to see, I stand in the evening and look toward Orion and pray. 'Lord, come back soon for me!'”

Let us each—as Juanita Kretschmar is doing in New York City, as Joni, the young paraplegic, witnesses, as Del Delker, the sweet gospel singer, sings—live God's love so that others may be drawn to Him, and God's work finished. With love, Kay.

SOME TIME ago the woman who produces some of the ABC-TV morning programs in New York City invited us to participate in a half-hour TV interview about Seventh-day Adventists. The program entitled "Accent on Seventh-day Adventists" was telecast on WABC-TV (channel 7). In his interview with Merlin Kretschmar and Leo Van Dolson, of the General Conference Ministerial Association, Bob Lapis, moderator of the "Accent on . . ." telecasts, covered most of the major beliefs of Seventh-day Adventists, strongly emphasizing our health and disaster-relief ministries. In our contacts with New Yorkers through our van program we have discovered that very few people, if any, know who Seventh-day Adventists are. What a thrilling opportunity this telecast presented to help us acquaint New Yorkers with Seventh-day Adventist beliefs and works.

The response to our community-van hypertension-screening program in New York City is exciting. Walter Szoboszlai, one of our van drivers, tells us that each time he goes out in the van he is greeted by the children in the place where he parks, with the statement, "I saw your van on TV. You're going to take peoples' blood pressures!" Our spots are being shown free of charge on every major TV channel in New York. Our thirty-second spot shows our friend John Lyons (who was science editor at WNEW and is now, with his wife, feature writer and broadcaster with Newsweek) just finishing getting his pressure taken. Then he steps outside and invites the viewing audience to take advantage of the free service offered by the Seventh-day Adventist Church. As he speaks he is walking alongside the van where in big billboardlike letters "SEVENTH-DAY ADVENTIST COMMUNITY SERVICES" is printed on its side. Then he invites folk to telephone in to find out where and when the van will be located next so that they can take advantage of the program.

Walter said that one day, when he parked the van in Manhattan, a well-dressed man came in and said he wanted to know what Seventh-day Adventist Community Services meant. He was a Baptist minister from Long Island, with a church in Manhattan. He saw the TV spot about our work, then saw the van parked on the street. He stopped his car, determined to find out what it was all about. The man refused to have his blood pressure taken, but asked Walter...
to come to his home and study with him so that he could find out what we understand from the Bible.

Another young man had his blood pressure taken, then came back after twenty minutes with his Bible under his arm. He spent the next two or three hours in discussing the fact that even though he is active in his Christian-Jewish organization, he felt a certain emptiness in his heart that kept him still searching.

Our good friend James Anderson is a printer for the Red Cross in Rochester. He received special permission from them to do printing for us in his free time. The stock of lessons we brought with us from the West Coast was being used up fast. We had to have more. He would have to make the plates, buy the paper, print the lessons, staple them, and ship them to us. He estimated the bare cost of a thousand sets of lessons to come to around four hundred dollars. We didn’t have the money, but we knew God did, so we told James to go ahead and print them for us. Knowing we couldn’t expect him to pay the cost, we told God about our need and left the problem with Him. On the same day that we received his bill, which came to exactly $425.00, we also received a check from a woman in California who had never sent us any help before, but had been impressed by God that perhaps she should help us “a little.”

Now God knew something else we didn’t know—that the weather would be so bitterly cold that we would need to buy a heater so we could work on the van motors, and that we’d be needing jump cables and other items, so He sent us an extra $75.00. He keeps us supplied with money for Bibles we deliver (they cost us $2.75), and just today we arranged for a follow-up series of Bible lessons, which will cost us $246.00. We are not sure where the funds will come from, but we are certain they will come. Merlin has dreams of further advertising—subways, buses, radio, and newspaper—and we want to establish a nutrition center in this city—so we’re watching for God’s timetable on that as well.

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Prayers From the Parsonage

CHERRY B. HABENICHFT

Dear God:

How I envied the people arriving this afternoon! They take a suitcase to a dormitory room or park a travel trailer and are set up for the week within minutes. To them camp meeting is like a vacation; for me it’s hard work.

You’ve seen me working in the primary department day and night, sandwiching in time to do my stint in the kitchen for the workers’ meals.

Tomorrow that decorated primary room will be bursting with eager children. I keep wondering about my program. Will it be long enough? Will the kids be interested? Will the star chart stay up?

How can I keep my mind on this opening night sermon when I have to remind my assistant to bring name tags and I must think up some harder questions for the Bible quiz?

I’d hoped to be calm and organized by tonight, not fluttery and full of last-minute ideas. May Your Spirit bring order to my heaped-up thoughts, and may this meeting bring the spiritual refreshment I need.

The Ministry/June, 1977/41
The Lending Library—a Program That Doubled My Baptisms

A SIMPLE, yet effective, plan that experience has demonstrated helps the pastor or evangelist win more souls is outlined in Testimonies, volume 9, page 35: "Lend your neighbors some of our smaller books. If their interest is awakened, take some of the larger books."

Through the years I have attempted to follow this plan as a pastor and evangelist, and can testify that it has doubled my baptisms. Let me share with you this approach. First of all, never give a book, but loan it for one week only. During the first contact in the home you might begin by saying something like this: "I know you folks like to read, don't you?" The answer is usually in the affirmative. Then show them the first book, usually That Book in the Attic, presuming they have heard the sermon on the Sabbath.

Then you can explain: "This book is the story of a young lady who attended a series of meetings such as you are now attending. It is a most thrilling story of this girl's determination to stand faithful to Bible truth regardless of the opposition she received from her parents. I can loan this book to you for one week. Would you like to read it?" Again the answer is usually in the affirmative. After handing them the book remind them that you will be back "one week from today" to pick it up.

Loaning a book in this way provides an open-door invitation for a visit to that home one week later. It also gives you a built-in thermometer by which you can measure the person's spiritual interest. If when you come back a week later you find that the book was read, you can be sure that there is some degree of spiritual interest.

At that time you can offer a second book. This also is to be loaned for only one week. On your third visit you again pick up the last book loaned if it has been read, and loan a third book. Continue weekly visitation until they have read six or eight small books. With every visit, ask the person or family if they have any questions on the Bible or about the books they have just read.

I have noticed that with every book people read the spiritual level of that person or family is raised. After they have read six or eight small books, then suggest that they read the book The Great Controversy. Most often they will accept and read it. This larger book can be loaned to them for three or possibly four weeks. I have found that returning every week to see how they are progressing and to answer further Bible questions provides motivation for them to complete it within the allotted amount of time.

If I can get the person to follow this reading program, about 85 per cent of the time the contact will result in a baptism. With such a high potential for baptisms, this simple program cannot be ignored.

What small books are most effective in this lending library plan? I use three books before I present the Sabbath. They are: (1) David Dare—proving the historical accuracy of Bible prophecy; (2) Three Hours to Live—Bible conversion; (3) Look, No Doomsday—current events.

After the Sabbath is presented I use the following books, usually in the order listed: (1) That Book in the Attic—conflict, victory in Sabbathkeeping; (2) Lydia, Seller of Purple—conflict and victory in Sabbathkeeping; (3) Into the Blizzard—a Catholic becoming a Seventh-day Adventist, illustrates excellent answers to prayer; (4) Stranger in My Home—Lutheran preacher's wife becomes an Adventist, clarifies questions on Ellen G. White; (5) Repairing of Sam Brown—use only if people have questions on law and grace, two laws, etc.; (6) Maria—answers the question of spiritualism and the state of the dead; (7) That Tent By the Sawdust Pile—story of a young girl taking stand for Advent faith against the bitter opposition of her parents.

You will notice that, for the most part, these books are stories of people's conversion to the Adventist faith.

EDWIN G. BROWN

Edwin G. Brown is an evangelist for the Oregon Conference.
When people attend our meetings and read the sermon for the week, plus reading a lending library book or more each week, about 90 per cent of the usual resistance is removed as far as getting a decision for baptism. As they read these books most of their questions have already been answered.

During our series in Medford, Oregon, a lovely family was coming to the meetings, having been invited by their Adventist neighbor across the street. They came to every meeting for over two weeks. One Sunday I visited the family and found the whole family emotionally upset. The mother burst into tears and said, "I can’t stand the pressure!"

"What pressure?" I asked. She explained they had had a visit from the pastor and ten other members from her former church, all on one day, warning her to stay away from the Adventist meetings. In addition, one of her relatives in northern California was in the hospital as a result of an accident and had asked for her nursing services for ten days. She was leaving in a couple of hours.

I was afraid that we had lost this very interested family, but loaned them several of our smaller books to read while in California, such as *The Marked Bible* and *A Day to Remember*. When this woman returned I visited her again. As I met her at the door of her home she enthusiastically exclaimed, "I have read all the little books you loaned me, and I believe it all. We want to be baptized into the Adventist Church!" Since their baptism this family has become very active in lay evangelism.

In another city a Jewish woman, whose husband and grown sons owned a large construction company, attended most of the meetings and read about eight or ten small books about conversions to the Adventist faith. The series was almost over, and she had yet to make her decision. As the pastor and I visited her she threw up her hands and said, "No more books, no more books!" I knew she was under conviction but was not ready to make a decision. The pastor followed up the interest and started loaning her the Conflict of the Ages books. Within a year the woman was baptized.

When a person spends several hours a week reading stories of the conversion of others to the Adventist faith plus going to the meetings at night, it has an impact on the spiritual life. It’s like corn growing while you are asleep!

Recently before the song service at one of our meetings, I counted eighteen adults reading the small books loaned to them by the evangelistic team.

While pastoring a church in Oregon we were able to get our membership of five hundred to take eight hundred gift Bibles and lessons to use among their friends. Our members loaned one of the above-mentioned small books after every few lessons. Two evangelists came in to reap the harvest. During their series the church of eight hundred seats was packed to capacity every night. In a year and a half we baptized 164 people. I attribute this success not only to the evangelists but to the Gift Bible Plan plus the strong lending library emphasis.

Many times persons who have completed eight or ten of the small books will, without any prompting on my part, ask how they can become members of the Adventist Church.

Paul admonishes, "Give attendance to reading" (1 Tim. 4:13), and the Spirit of Prophecy counsels us to scatter our literature "like the leaves of autumn." You, of course, may want to select other books than those listed, that through this simple plan we may help many who now sit in darkness to be able to say, "We have seen a great light."
shop talk
Sponsored by Ralph Martin, Coordinator of Pastoral Ministries for the Oregon Conference.

The Board of Absentees Report

The "board of absentees" will meet at the time of the church services to discuss ways and means of keeping the attendance low. This board will also discuss ways to decrease offerings, to weaken the preaching of the word of God, and to cripple evangelistic and spiritual efforts in the church.

Your board of absentees is composed of the following members: Mr. Real Unconcern, Mrs. Sleep Late, Mr. Take It Easy, Mr. Rule or Ruin, Mrs. I. M. Lazy, Mr. and Mrs. Do Little, Mr. and Mrs. Don't Like the Preacher, and Mr. Don't Come at All.

It is our desire to kill the church. If you need an excuse for nonparticipation, ask us! We have all the answers!—Taken from the Escondido, California, "Seventh-day Adventist Newsletter."

Attention, School Libraries

A layman is offering complete sets of THE MINISTRY for the years 1974 and 1975. If interested, please correspond directly with: A. L. Davidson, 2355 Brommer Street, Santa Cruz, California 95060.

Prayer Meetings Triple

Every good pastor is constantly in search of ways to improve the attendance at the weekly prayer meeting. Many have taken the traditional attitude that prayer meetings can never be more than a service for those "faithful few." Pastor Dave Snyder, of the Hazel Dell and Orchards, Washington, churches, has used one method that consistently triples the attendance. He calls it the "MGS plan." MGS stands for multi-group study. Here is how it works:

First a survey is taken among the members (a bulletin insert is best) with a list of subjects that could be studied. The list can include subjects such as "How to Be a Victorious Christian," "Adventist Home," and "Preparation for the Final Crisis." The people are asked to mark the class they would faithfully attend. When the response is totaled the classes are advertised and books and study guides are made available. Laymen are asked to help teach the classes.

A children's program can be provided, and this has been a great help to the program and the people. Also, on the first night the people are encouraged to bring someone with them the next week. This will also build the attendance.

On the first evening all the class members are asked to meet in the sanctuary for prayer and a short talk by the pastor. The talk is designed to motivate and inspire the people to stay with the class to the finish. After this the people are dismissed to their classes, and the teacher shares some thoughts on the subject to be studied and gives out the assignment for the week.

Each time this program has been promoted it has brought great rewards. It can be successful in a small or large church. God's people need to be taught to study and to see the rewards that come from prayerful searching of new and established insights. The MGS idea can help.

Planning the Vacation

Don't forget that for some people June is vacation time. Post in a conspicuous place a United States SDA Church Directory. Urge, via newsletters and bulletins, the need for church attendance while on vacation and for stewardship loyalty to the home church while away.

A Gift for New Members

Looking for something modern but inexpensive to give to your baptismal candidates? Kenneth Mittleider was, so he produced a set of short Bible lessons and a concise orientation guide for new Adventists. After using Your Church and You in his own evangelistic endeavors, he is now sharing it with the church at large through Southern Publishing Association.

Your Church and You reviews the church's fundamental doctrines (steps in conversion, inspiration, the Trinity, righteousness by faith, the Sabbath, the nature of man, the millennium, the Spirit's gift of prophecy, et cetera) and introduces the new Adventists to the privileges, opportunities, and responsibilities of church membership.

This 64-page introduction to Adventism has a contemporary four-color cover design that makes it a joy to share. You can purchase it for 75 cents at Adventist Book Centers. Check with them for available discounts on larger orders.

June Graduates

The end of the school year is an opportune time to feature the graduating seniors from the grade school, academy, and colleges who are members of your church. This can be done in the church bulletin or by some other special means.

Some churches have found it advantageous to obtain pictures of all the graduates, listing them according to the grouping where they would fit, and to publish this as a special insert in either a church newsletter or a church bulletin, giving special congratulations to these seniors. Some churches have even gone so far as to make a special graduation gift of a small book appropriate
to the age of the graduate and to make a presentation on a special Sabbath honoring the graduates.

Other churches have a baccalaureate Sabbath for their church school or academy seniors. In the pictorial bulletin, a little pen sketch, with some of his goals in life, can be given of each graduate, particularly those who are graduating from the academy and from college.

If you have not given thought to this, be sure to utilize this season of the year to feature these fine young people within your church. They will appreciate it and their parents will appreciate it, and your members will be glad that you were so thoughtful.

Visual Aids Needed

From our Ministerial secretary of the Indian Ocean Union Mission comes an appeal that we are pleased to pass on. They have a number of workers who are poorly equipped for their evangelistic work, especially in regard to visual aids. Many have small projectors but often cannot afford to purchase filmstrips or slides. That’s where we can help. He suggests that there may be retired or active ministers who may have used prophetic charts, slides, or filmstrips that they no longer need. The pastors there are eager to win souls and would be most grateful if such aids could be sent to them.

If you can help fill this need, please correspond directly with: Sam Appave, Ministerial Secretary, Indian Ocean Union Mission, Boite Postale 700, Tananarive, Madagascar.

Can You Spare The Ministry?

Somehow the October, 1952, issue of THE MINISTRY has been completely exhausted from our MINISTRY surplus file. If you have a copy that you would be willing to part with, we would be most happy to receive it.

Interested in Buying a Home?

One of the basic problems facing most of us at one time or another is the purchase of that first home. It is always hard to get started. Kurt Johnson suggests one possible way that we pastors could purchase our first home.

The program he shares is offered by the Federal Government and is called the Farmers Home Administration. Most county seats have a base office. Look in the telephone book under U.S. Government or your local county for the listing.

Requirements:
A. Must have been a resident of the area for one year.
B. Must have good credit.
C. Must have had a steady job for one year.
D. Income must not exceed $12,900 per year.
1. As pastors, our income would be based on the amount on which we paid Social Security tax during the past tax year.
2. Also—5 per cent of our gross salary and $300 per family member is allowed to be subtracted from the gross salary in determining the eligible income.

Down Payment:
A. There is no down payment required.
B. The buyer pays closing costs of $300.

Mortgage Payments:
The mortgage payment is based on family income. The average payment, including fire insurance, is about $250 per month.

Program Limitations:
A. You are limited to a three-bedroom home, unless your family is extra large.
B. No double garages are allowed; only a garage and a half.
C. Fireplaces and dishwashers must be installed after construction and at the owner’s expense.
D. Maximum square footage allowed in the home is 1300 square feet.
E. Your land purchase cannot exceed two acres. The home must be located in a community of 10,000 or less or in a rural area.

If you are interested, call the Farmers Home Office in your area.

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We Kept the Favorites of Yesterday and Added the Melodies of Today

ADVENT YOUTH SING is one new songbook everyone in the church can enjoy. In these 215 old favorites and popular new melodies (several published here for the first time) you will find the songs today’s Adventist young people love to sing. The titles include “Alleluia,” “A Quiet Place,” “Let Us Break Bread Together,” “Love Was When,” and “Side by Side.” In addition to the usual four-part musical arrangements, all songs are chored for guitar.

Order from your local Adventist Book Center or ABC Mailing Service, P.O. Box 37485, Omaha, Nebraska 68137. In Canada, Box 398, Oshawa, Ontario, L1H 7L5. Please include State sales tax where necessary, and add 6 per cent or a minimum charge of 50 cents for mailing. Prices slightly higher in Canada.
recommended reading


This is a chapter-by-chapter study of Jonah's message—both to Nineveh and to today's church. It is written for the layman in the form of a devotional commentary and explores the relationship between the end-time of the Assyrian kingdom in Jonah's day and the end-time of the world in our day.

The author, Gerhard F. Hasel, Ph.D., is professor of Old Testament and Biblical theology at the Seminary of Andrews University.


Developments in the past two decades have made the Papacy, in some form or other, a talking point for millions of Catholics, Protestants, and Orthodox. During the same period the role and teaching authority of the pope have come up for serious reconsideration by Roman Catholic scholars. Karl-Heinz Ohlig, a German Catholic theologian, professor of Catholic theology at Saarbrücken University, is one of those who recently have tried to define more precisely the question of primacy and infallibility.

The first part of his book treats the historical development of the Papacy; the second is a doctrinal analysis. The historical research, both Biblical and ecclesiastical, though brief, is accurate and well expressed. The last three chapters attempt to interpret the statements of Vatican I on papal primacy and infallibility against the background of their history.

Ohlig's conclusion attributes much of the contemporary forms of papal primacy to political and historical factors. As they are not "dogmas" in the proper sense, he regards them as genuinely reformable, and considers it conceivable that an effective model for a future institution of unity might be a "World Council of Churches" whose "permanent chairman" would be the bishop of Rome, acting as "first among peers."

Raoul Dederen


Robinson's book fills a long-standing need. Most Adventists know something about James White, but mainly as the husband of Ellen White. This biography reveals White as an outstanding leader, preacher, and writer in his own right.

The life story of this New England farmer's boy is a story of movement. From his youth James is a man always on the go for the Lord. His early evangelistic ride as "Heaven's horseman" in the Millerite movement, preaching the soon coming of Christ to thousands, proves to be but the beginning of a lifelong crusade for the Advent cause.

He is willing to do anything for his Lord. Hauling stone, cutting wood, mowing hay, writing, publishing, organizing, teaching, preaching, and singing. All this and much more is vividly portrayed by Robinson.

One thing James finds difficult to do—stand still and let the Lord fight the battle. Stricken with a severe paralytic stroke when only 44 years old, James is forced to come to a halt. The long struggle back to health and the restoration to full activity, with the help of a deeply committed wife and the mercy of a loving Saviour, who will not let him go, is the throbbing theme of the second half of the book.

This latter part of White's life is written with great empathy and a clear perception of his strengths and weaknesses. One of the outstanding characteristics of the book is its frank description of the personal interrelationship in the White family, where love and faith always keep the upper hand, but not without being tested severely.

Starting to read this book means to finish it. And having finished it, this writer could not escape the conviction that James White, despite his human failings, was a chosen man of God.

P. M. van Bemmelen


In his eighty-ninth year when he wrote this book, Bishop Wand demonstrated that his wisdom, wit, and writing are as trenchant now as fifty years ago.

Written in letter form to "Robert," a young man about to enter the ministry, this book speaks helpfully and challengingly to all who would offer Christ to men and women.

No part of the preacher's life and work are outside the scope of these letters. It is a tribute to Bishop Wand that he condenses and expresses an immense amount of his erudition in bold and challenging prose. The only irrelevant parts of this book for some are those that relate to the liturgical aspects of the Anglican ministry, and they are forgivable.

If you want a stimulating recharge to preach, and practical help and guidance on how to do it, then you will find this book worthwhile reading. For a young man starting out in the ministry it could tune him into the right wave length at the proper time.

Patrick Boyle

The Ministry/June, 1977/47
State, U.S. Prison Population Increases by 13 Per Cent in a Year

NEW YORK—The state and federal prison population in the U.S. reached a record 283,268 as of January 1—an increase of 13 per cent over the record 250,042 population on January 1, 1976, according to an annual survey.

The compilation by Corrections magazine, published by the non-profit Correctional Information Services, did not include city- or county-jail prisoners. However, the figures included 7,690 persons sentenced to state prisons in 8 states but held in county facilities, because of lack of space in state facilities.

Increases in the prison population were reported by 44 states, and prison administrators in 40 states said their facilities had become overcrowded because of the influx of prisoners.

Center of Gravity of Christianity Seen Shifting to "the Third Church"

NEW YORK—The 500-year-old era of Western missions spreading the gospel to the far corners of the earth is ending as the center of gravity of Christianity shifts to the Third World.

And the local churches of that world—in nations loosed from colonial bridles and heady with independence—are stepping to the fore, ready or not, to assume responsibility as full-fledged partners in the Christian family.

No longer culturally captive, this "Third Church" will set its own course and throw off Western patterns of worship, liturgy, building, and custom. Foreign evangelists who insist on remaining ignorant of local mores and who exhibit paternalistic attitudes will be sent packing.

Such is the thesis of an influential Roman Catholic "missiologist," Father Walter Buhlmann, O.F.M. Cap, secretary-general of the Capuchin missions throughout the world and teacher at Rome's Gregorian University, which historically has graduated many of the Church's future leading bishops and even popes.


He projects that within 25 years 58 per cent of all Christians will be living in Asia, Africa, Oceania, and South America. The Third Church accounted for only 15 per cent of Christians in 1900, and 37 per cent in 1965.

Lutheran World Federation Official Believes Ecumenism at Turning Point

UPPSALA—The general secretary of the Lutheran World Federation says Christians in general and Lutherans in particular are "at a significant turning point in the ecumenical movement."

In a report to the LWF executive committee meeting here, Dr. Carl Mau cited the impact of the Second Vatican Council and years of dialog with Roman Catholics now "bearing fruit" among the reasons for his evaluation.

He also said that the Fifth Assembly of the World Council of Churches in Nairobi last fall provided "new openings for creative cooperation," and that world events "accentuating dehumanizing and unjust conditions for a large majority of the world's population have underlined the urgency for credible Christian witness and service."

The Lutheran leader said these factors present opportunities for a "more flexible and open approach" to Christian unity.

He reported that a special committee is evaluating the ecumenical strategy of bilateral dialogs between Lutherans and Roman Catholics, Anglicans, Orthodox, and Reformed, among others, which the LWF has pursued.

1.8 Million Children (7 to 13) Unattended After School Hours

WASHINGTON, D.C.—An estimated 1.8 million U.S. children, aged 7 through 13, are unattended—by parents, relatives or agencies—from the moment they leave school until a parent returns from work, the U.S. Census Bureau reports.

It noted that 8 million children lack parental care during daytime hours. Some 2.1 million are cared for in the home of a relative; 1.8 million—the 7-13 group—are unattended; and the remainder have some care through other arrangements.

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

Change of Address

MINISTRY

Attach label here, or print old address:

Name:
Adress:
City:
State:
Zip:

According to issue for change of address, circle all changes that apply.

New: Give me your new address here, and I will mail your subscription to that address.

Stop: Notify me in writing when you want to cancel your subscription.

Change of Address

Mailing label or address label here or print old address here.