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# THE MINISTRY

the voice of the  
seventh-day adventist  
ministry

# THE MINISTRY

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2 AUGUST, 1972

# AFRICA'S CHALLENGE

ANDREW FEARING

*Associate Secretary, Ministerial Association  
General Conference*

**T**HE continent of Africa, home of one of the most ancient civilizations to flourish beside the Egyptian Nile, today contains many of the world's youngest nations. About forty of them have been born since the year 1950. Before that year there were only four independent countries in this, the world's second largest continent. A three-month safari through these newly born nations lifts the curtain on a vista of challenge and opportunity for a missionary movement of dimensions that matches Africa's huge land mass. Africa is more than three times as large as the United States of America. It is five thousand miles from the Mediterranean seaboard to the Cape of Good Hope, 4,700 miles from east to west. The impression of vastness constantly forces itself upon

the traveler. Africa has the world's largest desert and longest river, the Sahara and the Nile.

One of the greatest surprises awaiting a visitor is the temperate nature of the climate in tropical Africa. Even on the equator the temperatures are modified by the altitude of the African tableland, which averages approximately four thousand feet. The city of Johannesburg is about six thousand feet above sea level and our Rwese Mission station is approximately seven thousand five hundred feet above sea level, therefore quite cool even though standing on the equator. Except for some areas, the population is sparse. Southern, eastern, and central Africa is kind to her people. The rainfall is adequate, the soil is rich, and the country

**The institutes were always climaxed with a strong call to total commitment to the pastor's task.**



surprisingly fruitful and most beautiful.

It was interesting upon landing in the city of Blantyre, Malawi, to see a sign in many languages informing incoming passengers that no miniskirts are allowed, by order of the president of Malawi. And there are persons assigned to watch passengers deplaning. If a woman is wearing a short dress, she is taken into a room where she has an opportunity to change to a longer dress. If she does not have one, she may purchase cloth to be sewn around the bottom of the short dress before she is allowed to enter the country.

### **A Complex Task**

One soon becomes aware of the delicacy and complexity of the task the church faces in Africa today. For instance, at one workers' gathering ten separate language groups were represented. But after a day's drive to the north not one of these tongues was spoken or understood. Africa has about eight hundred languages and dialects. In one training institute we had men from twenty-one tribes. In the ex-British territories English seems to be fairly well known by our ministers. Translation was unnecessary in Malawi, Rhodesia, South Africa, and Zambia. The understanding of English opens the door for ministers to a wealth of denominational literature denied to hundreds of workers in other language areas.

My host and traveling companion was Alvin E. Cook, Ministerial secretary of the Trans-Africa Division. An Australian by birth, Cook has spent his ministerial life in evangelism. He has been in Africa more than ten years. During his first four years he conducted public evangelistic campaigns in the leading cities of South Africa. Six years ago he joined the division staff; his intimate acquaintance with the territory of the division added much interest to our safari. Together we covered nineteen thousand kilometers (11,855 miles), about fourteen thousand (8,750 miles) of them by car, conducted twelve institutes with more than eight hundred Adventist preachers and workers in attendance from the Cape Conference at the southern tip of the continent to a lonely Zaïre mission station that straddles the equator in the mountains of central Africa.

### **Planning for MISSION '73**

Pastor Cook stresses that soul-winning

methods for Africa must be geared to meet actual existing situations. The task is to Christianize, not westernize. How beautifully the teachings of the Sacred Scriptures suit all classes and conditions of men in all parts of the world! For the MISSION '73 thrust in the African unions, he has adapted the MISSION '72 sermons to be given by Africans with African illustrations. I was interested in the endeavor to put this philosophy into action and have no doubt that titles and materials such as "Africa in the Bible," "Why Is Africa Changing So Rapidly?" (signs), "Africa's Best Friend Today" (Christ in prophecy), "How Did Philip Baptize the Man From Africa?" and "A Day for Africa to Remember" (Sabbath), "Three Steps From Africa to Heaven" (conversion), et cetera will be effective. There are twenty-five titles in this set. Pastor Cook plans to provide other sets of sermons at regular intervals in the future for evangelistic and church presentations.

In like manner Pastor R. H. Kent, the Ministerial secretary of the South African Union Conference, has taken the sermons that were written in the United States and has adapted them for use in his union, substituting English or Afrikaner concepts rather than American illustrations or ideas. Pastor Cook is also working on an in-service training syllabus for preachers who have had little or no seminary training.

How difficult it must be for workers to prepare sermons without access to such research aids as Spirit of Prophecy volumes, a Bible concordance, the *Seventh-day Adventist Bible Commentary* set, and other religious books and magazines. In these rapidly developing countries, it becomes more and more imperative that such study materials need to be available to satisfy the increasing thirst for higher standards in personal and public ministry. The men here are truly dedicated in their love for the Saviour and are determined to witness to the power of the gospel despite difficulties and limitations.

### **Ministerial Training**

Our leaders recognize the urgent need of furnishing an opportunity for training qualified evangelists and pastors to challenge the masses of the great cities rising rapidly in all nations. They have a burden to enlarge ministerial training plans and are giving study at the present time to



**Pastor Fearing and his interpreter, Elizaphani Ntakirutimana who is administrative secretary and stewardship secretary of the Central African Union. They are speaking to a group of ministers at Gitwe, Rwanda.**

suitable seminary training facilities for the French-speaking unions. They are also cognizant of the need for a large variety of message literature in the vernaculars.

In Rhodesia, in our Lower Gwelo College of 650 students, a unique integrated program for the blind is operated—the only plan of its kind in Africa. The blind children learn the alphabet in Braille, just as the sighted children their ABC's. Then they attend the same classes as the other children, but their textbooks are in Braille instead of print. The government is watching this program very closely and the idea is gaining favorable attention.

Our Matandani Training School has something to offer besides the regular schoolwork—an industrial approach. The unions of the division furnish tools and equipment for the students and send men to this school to learn how to do such maintenance work as bricklaying, electrical skills, plastering, carpentry, cement work, plumbing, and all the practical things that are needed to maintain our hospitals, schools, and mission stations in good order.

### **Approaching 100,000 Members**

Traveling through Rwanda and Burundi of the Central African Union, one would think he was in a combination of Switzerland and Colorado. The scenery there is breathtaking in beauty. But the most beautiful part is that they expect to have one hundred thousand members by the end of 1972. In these two countries alone last year 13,917 persons were

brought into the church, and on one day, September 18, more than three thousand were baptized. This means that there is about one Seventh-day Adventist for every 36 people in that area, and when the Sabbath school enrollment is considered, there is about one Sabbathkeeper to every 16 citizens. Church officials expect to have more than two thousand evangelistic campaigns in that union for MISSION '73. A Seventh-day Adventist church can be seen on the hills on an average of every thirty miles surrounding the Rwankeri section.

Way back in the mountains of East Zaire is an area called Nyanitabu. Our work there is under African leadership; Pastor Ruhaya is president. There are 41,000 Sabbath school members, 16,000 baptized members. Their training school enrolls 470 students. Everything was well organized and operated. Most of the workers came to our institute here "by foot," some from as far as eighty miles. In this place I watched boys carrying a large block of solid clay on their heads. It took two boys to put the block in place on the heads of these young men. They then carried the blocks up the mountain where a dormitory is being constructed. And how they need it, for their old dormitory is just a one-room thatched-roof "building" where many individual groups do their cooking and sleeping, crowded one against another. Now their faces shine in anticipation of new living quarters.

I am confident that the consecrated workers of the Trans-Africa Division have an earnest longing to be more skilled, more efficient, and more productive in their evangelism for the Master. They desire and pray to be possessed of the Holy Spirit that they may preach the gospel so as to attract and win souls for the kingdom. They covenant with God to minister in such a way as to convert, encourage, and lead many to decisions for a higher and a holier life and to inspire and divert others in a fruitful service for the Lord.

This is true not only of the national workers but also of the dedication of the overseas missionaries and of their parents and families. One mother wrote in answer to a letter telling about the service of her daughter: "May I say that whatever sacrifice this has been, it is a willing sacrifice. Gladly would we give all of our five children to mission service. Of fourteen grandchildren, we would give all." □



**W. J. CANNON**

*Associate Secretary  
Department of Education  
General Conference*

**6 AUGUST, 1972**

**WE** ARE living in serious times. World conditions unmistakably declare that time is fast running out! The cup of iniquity is almost full. The desperate need of helpless, hopeless men and women leads them to grasp at straws. The whole creation groans. MISSION '72 has called for world revival to prepare for the latter rain of the Holy Spirit. The night is far spent, and the day is at hand. We can no longer delay. God requires us to repent and be sanctified. We need to be channels of God's love and mercy to a perishing world.

A recent study by Dr. Ross Matthews, of Harvard, was reported to the American College of Physicians. The report stated that in one year 100,000 college students in North America threatened suicide. Ten thousand actually tried it, and one thousand succeeded. The report stated that critical factors were human isolation and withdrawal. It could be reasonably assumed that pressure of school requirements and home problems would be high on the list of causative factors.

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#### **An Alarming Situation**

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The February, 1972, issue of a respected national journal ran an article "Love Me, Love My Wife." It was a report on group sex activities in one of our most important cities. The writer quotes from a book on "swinging" just published, which says that an estimate of three thousand swinging couples in this one city would be conservative. A woman reputed to have experience in this field says the figure would be nearer five thousand.

A recent issue of a swingers' magazine, it is reported, carried fifty advertisements from couples who wanted to swing and several hundred from single men and women who wanted to meet other swingers. Large parties for swinging are said to be held periodically at city area motels.

One hundred attended a recent "social." Someone stated that five to fifteen parties are held each week in the city area referred to with attendance around fifty persons. It is said that of these persons there are those "whose sexual appetites have taken them far beyond what used to be known as 'wife swapping' and code words are used to identify the desires of the advertiser in the swing magazines. "French" stands for fellatio and cunnilingus; "versatile" means the wife enjoys Lesbianism; "nothing way out" means that they are not eager to meet sado-masochists, transvestites, male homosexuals, pederasts, onanists, pedophiles, et cetera.

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### Being Frank

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To spell this out is being very frank indeed, but, brethren, we must be aware of what really is going on. There is a very interesting side light. Swinging parents resent the thought that their children would follow them in the path. The researcher stated, "I ask Susan if she would want her children to grow up to be swingers. The question seems to shock her." 'No, I certainly don't. I mean, there are certain things you don't have control over, and it may happen, but I'd never encourage it. We've tried to give them a pretty conventional upbringing.' "

One can expect that with such a sordid picture of moral collapse VD is running rampant. One authority suggests that it has reached pandemic proportions. An article in a recent national magazine presents it as a critical and threatening issue. Because of unreported cases of VD, no one knows the true extent of this serious health threat to our North American population. One thing we do know: VD affects a highly significant proportion of the population. Those who have to do with both morality and health are justly

alarmed. It is true that some controls are available with antibiotics, et cetera, but the tragic results are still all too evident with the heartbreak that accompanies them.

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### Save That Home!

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When we turn to home situations, the story is just as arresting. No one anywhere will doubt the serious deterioration in domestic stability. The enemy of souls is aware that "the heart of the community, of the church, and of the nation is the household" and that "the success of the church . . . depend[s] upon home influences."—*The Adventist Home*, p. 15. He knows all too well that "the greatest evidence of the power of Christianity that can be presented to the world is a well-ordered, well-disciplined family. This will recommend the truth as nothing else can, for it is a living witness of its practical power upon the heart."—*Ibid.*, p. 32.

Therefore, he is marshaling his forces to destroy our homes. We need to reorganize our resources to do all within our power not only to resist his attacks but to fortify our home defenses. We need a revival of family worship. There needs to be time for togetherness. There must be a conscious effort to let God's Word and the Holy Spirit rule in our homes. There must be time for discussion of the right things. We must place the interest of our homes above all lesser claims upon us. We need to study together as workers how best we can work for our homes. We need a revival of the Elijah message. The strength of any movement is related to the stability of its homes. MISSION '72 is a time for serious revival of godliness in our homes. □

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EDITORIAL NOTE: This journal welcomes a discussion of ways and means of helping our homes and dealing with the current problems involved.

# WHICH VERSION

**A** TEEN-AGE girl came up to me after the service.

"What were you reading from?" she asked. She seemed completely puzzled.

"Genesis," I replied.

"But it wasn't from the Bible was it? I mean, I could understand it!"

This girl was a regular church attender and an A student in school. Yet for the first time she felt that the modern version I had used really made Genesis clear.

We all know that the KJV was old-fashioned 300 years ago, and that the RSV is a revision of the KJV. Although it has been widely used by evangelicals over the last 15 years or so, we tend to for-

*\* Richard France lectures in Biblical studies at the University of Ife, Nigeria. This article is reprinted from Voice Magazine, 1971. Used by permission.*

get that it, too, is a staid attempt to modernize the KJV. Because it belongs neither to the seventeenth century nor the twentieth, the language barrier stands.

But what about *The New English Bible*? It gives us an entirely fresh translation from the original Greek and Hebrew texts. Doesn't that solve the language problem?

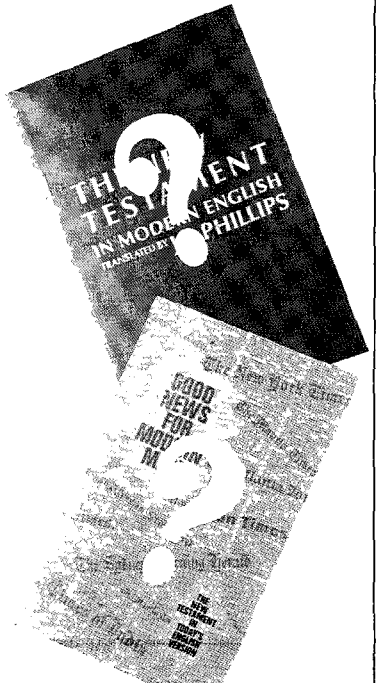
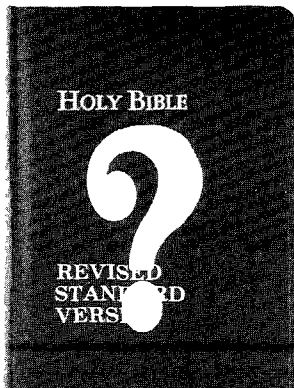
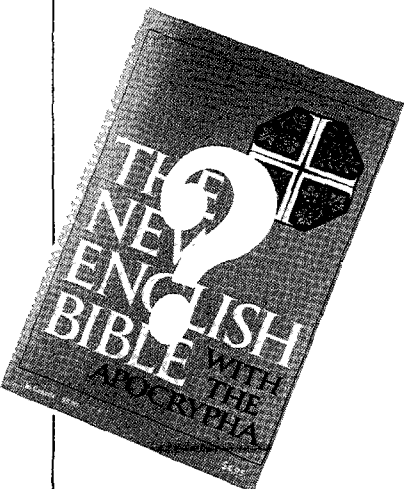
No, not necessarily.

Soon after the above incident we started a Bible study for teen-age Christians. Most didn't reach the educational standard of the girl mentioned above. They were down-to-earth types with more practical skill than book-learning—but they were by no means illiterate. We launched our study with the NEB New Testament. Then came the disillusionment. It was not only that I had to keep pointing out that various NEB phrases were not quite what the Greek said, and that sometimes the translation gave a very one-sided interpretation; but that we had not yet

destroyed the language barrier. This was not the language of ordinary folk, but of the professor, the lawyer, and the *Times Literary Supplement*. I was constantly appealed to with questions like, "What does 'truckle' mean? . . ." (Mark 12:14). Sometimes I was stumped, too: what does "bedizened" mean? (Rev. 17:4).

When you are dealing with a book written in another age and another culture, what is a "good" translation? No two languages are the same; word-for-word translation of the original Bible texts would only produce nonsense, certainly not English.

The translator is faced with two ideals, each very





# IS BEST?

\*RICHARD T. FRANCE

desirable, indeed essential, but frequently in conflict with each other. On the one hand, he wants to be accurate, to translate as nearly as possible exactly what the Hebrew or Greek says, in words which allow the minimum of misunderstanding or distortion of the original sense. Ideally, he would like to use the same English word for every use of a given Hebrew or Greek word—but languages don't work that way.

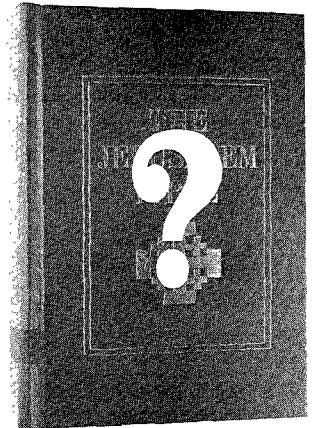
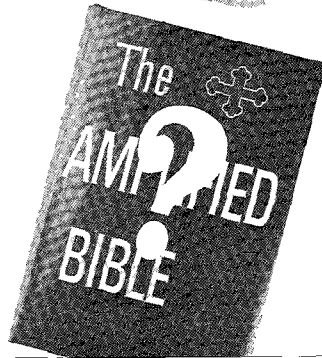
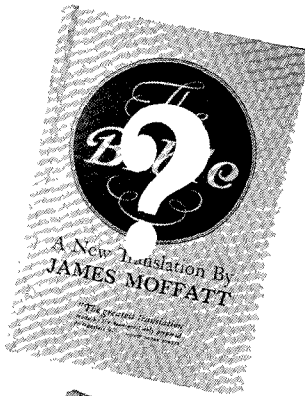
He also wants to be readable, to produce good English, as vivid and powerful as the original, not "translationese." This means paraphrasing, substituting English idioms for unfamiliar Greek ones, letting the literal word-equivalents go, provided that the translation conveys what the original really means in the sort of language a modern English-speaking person would understand.

But here, too, the problems are immense. What is "English idiom," that of Parliament or of an American busdriver? And there is no agreed interpretation of what the Bible "really means"; to enshrine your own interpretation in what purports to be a translation smacks of dishonesty.

Between these two ideals there is a vast range of possible approaches, and every translator must make up his mind which accusation he would rather face: that he is unreadable, or that he is unreliable. He will be lucky if he escapes criticisms from both directions at once. It is a thankless task.

Perhaps it may be fairer to class translations not so much as "good" and "bad" (although there will always be a place for such judgments), but in terms of their suitability for different purposes. One may be ideal for detailed study, where literal equivalence is at a premium, another may be suitable for reading in church, another for "devotional" study, another for children, another for those who seldom read more than the local paper. None will be ideal for *all* uses.

Fortunately, we now have a vast range of recent translations to choose from. I am going to attempt a "consumer's guide" to the strengths and weaknesses of some of the better-known versions. Its brevity may make it seem unfair at times; I can only plead the limita-



tions of space. The verdicts are my own, of course.

### Translations of the Whole Bible

*Revised Standard Version* (1952). The revisers aimed to keep as close as possible to the KJV, reproducing its cadences and its actual words except where either the Hebrew or Greek text used by the KJV had been found to be inaccurate, or the English words or constructions used were no longer current. The Beatitudes (Matt. 5:3-10) are identical with the KJV apart from the substitution of "those who" for "they that (which)," and the alteration of one word each in verses 6 and 9 ("satisfied" for "filled," "sons" for "children"). Hardly a radical or meaningful revision! Therefore, it is not surprising that the RSV has little appeal to those who have not been brought up on "KJV-English," and who do not normally refer to each other as "blessed."

On the other hand, the virtue of such close translation lies in its reluctance to paraphrase. It is as near to a literal translation as the English language allows, and is therefore unsurpassed for close study of individual words. As far as possible, the same English word is used for each occurrence of a given Hebrew or Greek word, which makes word-study a more practical proposition with the RSV than with any other modern version. Hence, it boasts remarkable popularity among evangelical Christians, who are often unnecessarily

suspicious of paraphrase, and sometimes also subconsciously feel on safer ground the closer they are to the KJV.

Another drawback of the RSV is a tendency to be rather free with conjectural emendations of the text in the Old Testament, which are not always admitted in the footnotes. (This tendency is not limited to the RSV; the NEB displays it much more blatantly.)

### The "Biblical Warehouse"

The *Amplified Bible* (1964) is not so much a translation as a Biblical storage warehouse, giving several alternative renderings for significant words and clauses, with interpretative paraphrases added in square brackets. Here, for instance, is Galatians 5:22, 23, 26: "But in fruit of the (Holy) Spirit, [the work which His presence within accomplishes]— is love, joy (gladness), peace, patience (an even temper, forbearance), kindness, goodness (benevolence), faithfulness; (meekness, humility) gentleness, self-control (self-restraint, continence). Against such things there is no law [that can bring a charge]. . . . Let us not become vain-glorious and self-conceited, competitive and challenging and provoking and irritating to one another, envying and being jealous of one another."

In the last sentence eight English translations are offered for three Greek words. The result is a document which cannot be read, but which may be a useful tool for study. However, the

danger is that it could become a happy hunting-ground for those seeking Biblical support for their own pet theory, rather than a guide to what the author really meant in a certain context: few authors use words with an eye to all their possible meanings at once!

*The Jerusalem Bible* (1966). This superb piece of work is astonishingly neglected. It is a recent Roman Catholic translation of the whole Bible (including the Apocrypha), backed by the weighty scholarship of the School of Biblical Studies in Jerusalem, in forceful though not colloquial modern English. "Thou" has completely disappeared. The most startling change is the use of the original name "Yahweh" in the Old Testament where other English versions used "the Lord," a change which makes for clarity and accuracy, and which most Hebraists are likely to welcome, but which will inevitably jar those brought up with the KJV.

The obvious standard of comparison is the NEB, as that translation also covers the Old Testament as well. I made the mistake of buying both on the same day, with the result that I have hardly looked at the NEB since. In the poetical passages especially, *The Jerusalem Bible* seems to me to win hands down: its word usage is vivid and economical, like the Hebrew it translates, and it avoids overly refined language. Take Psalm 2, for instance: Why this uproar among the nations?

Why this impotent muttering of pagans—  
kings on earth rising in revolt,  
princes plotting against  
Yahweh and his Anointed,  
“Now let us break their fetters!  
Now let us throw off their yoke!”  
The One whose throne is in heaven  
sits laughing,  
Yahweh derides them.  
Then angrily he addresses them,  
panic. . . .

There you have the force and vividness of the original conveyed in no less exciting English, yet with close accuracy of translation. It is not far from the ideal translation!

Another favorable feature is the system of section-headings, frequently inserted and boldly printed, which are invaluable for keeping your bearings among the varieties of sacrifice in Leviticus 1-7 or the lists of kings and cities in Joshua.

*The New English Bible* (1970). Criticisms of the New Testament section of the NEB have been voiced for some time. Some have been ironed out in the new edition; e.g. the very misleading “those who know that they are poor” for “the poor in spirit” (Matt. 5:3) has been changed to “those who know their need of God,” no less a paraphrase, but a much more probable one, indeed very helpful. But the stilted language referred to above still remains; do you greet your friends with “How blest are you!?”

The Old Testament translation is often illuminating, and is certainly much easier to read than the RSV. But its literary style deprives it of the force and appeal achieved by *The Jerusalem*

*Bible* at its best. Psalm 2 in the NEB reads as follows:

Why are the nations in turmoil?  
Why do the peoples hatch their futile plots?

The kings of the earth stand ready,  
and the rulers conspire together  
against the Lord and his anointed king.

“Let us break their fetters,” they cry,

“let us throw off their chains!”

The Lord who sits enthroned in heaven laughs them to scorn;  
then he rebukes them in anger, he threatens them in his wrath.

Furthermore, aside from its lack of vitality, the poetic language is often ruined by sheer pedantry. Ecclesiastes 12:5 is a classic example, where the fine symbolic description of old age contains the incredible clause, “The locust’s paunch is swollen and caper-buds have no more zest.”

On the other hand, obscure passages of prophetic poetry emerge as both beautiful and meaningful, for those accustomed to fine poetry. The traditional Christmas reading from Isaiah 9 makes excellent and moving sense in the NEB (even if “in battle God-like” is a quite unjustified watering down of “Mighty God”). The obscure language of the KJV in verses 3-5 lives in the NEB:

“Thou hast increased their joy and given them great gladness;

they rejoice in thy presence as men rejoice at harvest,

or as they are glad when they share out the spoil;

for thou hast shattered the yoke that burdened them,

the collar that lay heavy on their shoulders,

the driver’s goad, as on the day of Midian’s defeat.

All the boots of trampling soldiers and the garments fouled with blood shall become a burning mass, fuel for fire.”

But how much fine poetry means to the majority of English readers is still a serious question. The NEB has deliberately gone for a literary audience, and done it well. But was Isaiah understood only by the Hebrew intelligentsia?

## New Testament Translations

*J. B. Phillips* (1958). Phillips’ paraphrase is too popular to need much comment. It is a freer paraphrase than any of those considered so far, in vivid, even exuberant, English, which constantly shocks you out of your KJV-inspired torpor. For bringing an obscure (or too familiar!) passage to life, Phillips could hardly be bettered. He is excellent for reading to those with no knowledge of or interest in the Bible, though the occasional occurrence of words like “dissipation” and “denuouement” (Luke 21:34; Titus 2:13) restricts the audience. But never forget that this is a paraphrase, and one which interprets the original freely. The interpretation is fairly reliable in general, being inspired by a true grasp of the New Testament (as opposed to much modern theology); but for close language study something much nearer to the original is needed.

*Good News for Modern Man* (alias TEV, *Today’s English Version*; 1966). At funeral services I used to read the long passage from 1 Corinthians 15 in the Phillips version until I discovered TEV. If Phillips is lively and thought-provoking, TEV is simple, basic, and

drops all esoteric language. It speaks the language of the ordinary man.

The TEV is a Bible Society production, designed to be used by those who speak English as a second language. Consequently, it avoids obscure terms. It is not afraid to paraphrase where the Greek will not translate into simple English, but it aims always at accurate translation of the meaning of the original. It is not as exciting as Phillips, nor as elegant as the NEB, but it is reliable and easily intelligible, and these are virtues of great price. It was TEV that in the end proved to be the answer for our teen-age Bible study, and it is TEV that is unlocking the New Testament to thousands here in Africa. But let the educated not despise it: if it does not tickle the ear, it will present the real meaning of the Greek to him in as uncomplicated a structure as I can imagine.

What a relief, for instance, to find Paul's famous twelve-verse sentence (Eph. 1: 3-14) divided into fourteen short sentences! Or listen to Romans 3:21: "But now God's way of putting men right with himself has been revealed, and it has nothing to do with law. The Law and the prophets gave their witness to it: God puts men right through their faith in Jesus Christ. . . . God offered him so that by his death he should become the means by which men's sins are forgiven, through their faith in him."

And after all, Paul and the others wrote basic Greek, as near that of the market-

place as that of the philosophical schools. He talked of "common clay pots" (2 Cor. 4:7, TEV), not "earthen vessels." If the gospel is going to get across to people who read and speak ordinary English, there can hardly be a better tool than TEV. Helpful section-headings, and ingeniously simple line drawings, complete this remarkable step forward in Christian communication.

*The Living New Testament* (1969). Kenneth N. Taylor's paraphrase of the New Testament is a freer paraphrase even than Phillips. It aims to be thoroughly colloquial, and generally succeeds well—its language is vivid and arresting. Romans 2 begins, "'Well,' you may be saying, 'what terrible people you have been talking about!' But wait a minute! You are just as bad."

The element of interpretation is strong, of course, and it is consistently in a conservative direction. If not elegant, and seldom suitable for public reading, at least in a normal church setting, this paraphrase has much to contribute to our private study, and to our efforts to get the Bible into the hands and the hearts of those who think it is unintelligible or irrelevant.

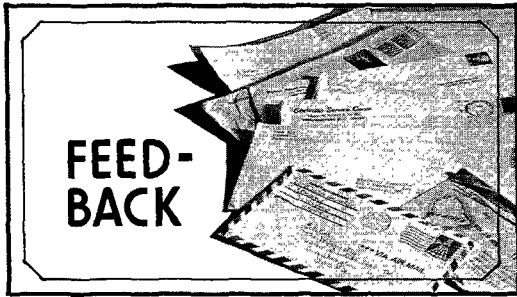
#### Shorter Translations

Perhaps this list is already too long, but nonetheless, I must mention one or two significant shorter attempts. For the Old Testament, you will find some helpful insights in *The Psalms: A New Translation*

(the "Gelineau Psalms"; 1963), and in J. B. Phillips' *Four Prophets* (Amos, Hosea, Isaiah 1-35, Micah; 1963).

At a quite different level, you will derive more than amusement (though you will certainly get plenty of that!) from *The Gospels in Scouse* (Dick Williams and Frank Shaw, 1967), a rollicking, carefree interpretation of some Gospel passages in the Liverpool vernacular, and from Carl Burke's *God Is For Real, Man* (1966), a similarly free treatment of selected Bible passages in American down-town slang by young people of the inner city. Don't regard either of these last two as a joke; they are serious, and generally highly successful, attempts at communication to persons that most of us prefer to forget about.

So what is my verdict? For detailed study, I use the RSV, though with an eye to anything that other versions can contribute on any point. For more "devotional" reading, I find it does me good to change versions from time to time. My staple diet is *Jerusalem Bible* for the Old Testament and TEV for the New. For work with children and young people, and those with little pretension to literary prowess, I would generally use TEV, or perhaps *The Living New Testament* for some passages. But for each separate occasion, I try to use the version which gets over the meaning most clearly and effectively for that particular group, and it will not always be the same version. □



# Colossians 2:14-17

Dear Editor:

D. E. Mansell's article on Colossians 2:14-17 (December, 1971) interested me. However, a growing number of Adventists, who also love Christ, His Word, and the Spirit of Prophecy, feel uncomfortable with our traditional interpretation of the passage because it appears *contextually, linguistically, grammatically, historically, and theologically* inadequate. Would you permit me to offer an alternative explanation. I shall review the weaknesses of the traditional view and reconstruct another possible interpretation.

*The Contextual Problem:* We usually start expounding with verse 14—the middle of Paul's sentence. Why? We cannot ascertain Paul's intent unless we begin reading where he began writing his sentence—in verse 13. He describes the dead-in-sin person whom God has made alive with Christ. Thus, God forgives all his trespasses. Paul refers to regeneration and justification, and verse 14 proceeds to describe God's method of justification.

In verse 15, Paul closely associates the

nailing of something hostile with the downfall of evil powers. If they had not been involved with the hostility, he would not have dragged them into the argument.

We usually say that Colossians 2:14 describes the *abolition* of the ceremonial law. But how is *that* involved in God's free gift of salvation? Yet the context of Colossians 2:13-17 is that of justification and the exposé of Satan.

*The Linguistical Problem:* Some have identified "handwriting" with "penmanship," concluding that it refers to Moses' handwritten book of laws in contradistinction to the Decalogue, which God spoke.

Such oversimplification ignores God's handwriting. Remember, Belshazzar's feast and the Decalogue written by God?

Reread Exodus 20ff. *Moses wrote the Decalogue in a book some forty days before God wrote it on stone.* In Exodus 20:1-17 God spoke the Decalogue. In 20:21 Moses drew nearer to God, who continued His oral instruction by laying down the civil laws. In chapter 24:1, 2 God invited Moses to come yet closer,

but before Moses accepted he recited God's previous words (chap. 24:3) and wrote *all* that God had thus far said in a book, which he read to Israel, calling it the Book of the Covenant—the Sinai covenant is the Decalogue (see Deut. 4:13; 5:2; 9:11; Ex. 24:4, 7). Moses had not yet received the stone tablets. The only place Israel could find the Decalogue was in Moses' Book of the Covenant.

*Handwriting* is a forensic term corresponding to an IOU, a bond of indebtedness as archeological evidence testifies.

"Blotting out"—Ancient IOUs were marked Paid in Full by marking over them with an X. *Blot out* meant "to receipt"—not "to destroy."

Although Christ did fulfill the ceremonial law—as He did *all* the law and the prophets (Matt. 5:17), Mansell uses strange words on page 29: "Having been fulfilled, they were abolished." *Fulfill* means "to add meaning to," and does not imply abolition. The *Anchor Bible—Matthew* by Albright and Mann likewise equates *fulfill* with "to clarify the true meaning of."

"Ordinances"—Allow Paul to identify them by reading a few lines further into his argument—Colossians 2:20-22. He identifies them as "the commandments and doctrines of men." Have we forgotten what *The Desire of Ages* over and over emphasizes—that the big issue both Christ and the early church faced was the halakah or oral law of the Jews?

We cannot use Hebrews 9:1 to help identify "ordinances," for whereas the English of the KJV is identical, the Greek is not. The word for "ordinances" in Hebrews 9:1 is not *dogma* as in Colossians 2:14.

"Against"—Mansell equates the "against" in Colossians 2:14 with that in Deuteronomy 31:26. The inseparable preposition *lamedh* accompanies the word for "witness" in Deuteronomy 31:26 and is rendered "against." Grammar books define its basic meaning as "to" or "for," and by extension it can mean "towards," "unto," "on account of," "because of," "in regard to," "according to," et cetera.

Moses does not imply inherent hos-

tility in the Book of the Law. He merely states it is an official record *regarding* Israel. It would become "against" them only should they break covenant.

Whatever the Book of the Law was—whether it was the Book of the Covenant mentioned in Exodus 2:4 or a separate book consisting of Deuteronomy—it contained the Decalogue, for, as I have already shown, the Book of the Covenant contained the Decalogue, and Deuteronomy does, also (Deut. 5:2ff). Hence, Mansell says too much when he equates the "against" of Colossians 2:14 with that of Deuteronomy 31:26, for the laws that were "against" Israel according to Deuteronomy 31 included the Decalogue. Thus, according to the line of reasoning in the MINISTRY article, God must have blotted out the Decalogue, also.

"Contrary"—violent adversary—intensified form of "against."

"Meat, or in drink"—The identification of *brosis* and *posis* with cultic offerings and libations rests on wishful thinking, not on exegesis. *Brosis kai posis* was a common expression in profane Greek from Homer's time. These words appear together three times in the NT: John 6:55; Romans 14:15, 17; and Colossians 2:16. If this were cultic language, surely we should exploit John 6:55 to mean that Jesus is the antitypical meat offering and libation, but contextually we have no right to do so. Likewise, who among us would construe the same words in Romans 15:15, 17 to mean offerings and libations?

Paul just is not using Jewish cultic jargon. He could have. His Bible—the LXX—had special words for meat offerings and libations—*thusian* and *sponden*. (See LXX of Exodus 29:41; Leviticus 2:1-7, 9, 10; 23:13, 18, 37; and Numbers 6:15.)

"Holyday, new moon, Sabbath days"—A common OT expression: 1 Chron. 23:31; 2 Chron. 2:4; 8:13; 31:3; Eze. 45:17; Hosea 2:11; cf. Isa. 1:13. These texts show a definite time progression: holyday—yearly; new moon—monthly; and Sabbath—weekly or vice versa. Paul is not tautological: yearly, monthly, weekly. He follows a well-established OT time sequence of religious days.

"Shadow"—Can we admit that the weekly Sabbath is a shadow? Adventists believe that the Sabbath is a sign—symbol?—of sanctification (Eze. 20:12, 20). Hebrews 4 implies that for millennia the weekly Sabbath spoke of a coming rest that Israel never experienced. However, Christ ushered in this rest to which the Sabbath had pointed.

*The Grammatical Problem:* We have no justification for claim that the "ordinances" of Colossians 2:14—whatever they might be—were nailed to the cross. And "it," not a "they," was taken away. What was the "it?" The *handwriting* to—not "of," Paul uses the dative not genitive—the "ordinances."

Christ destroyed the hostile IOU resulting from the halakah. You recall that verse 15 closely associates the devil with the hostility. Satan was not responsible for the ceremonial law, but he was responsible for man's perversion of the Torah through the countless halakoth of Judaism (see *The Desire of Ages*, p. 284). Jesus took the heavy spiritual debt demanded by the halakah out of the way. No one need feel burdened to keep the halakah to be saved.

*The Historical Problem:* A chief issue facing the early church was a syncretism of legalistic and ascetic obligations. Paul dealt with the legalistic issues—which days to keep, et cetera, in Romans 14:5, 6 and Colossians 2:16. He confronted the ascetic issues—how and what to eat and drink in Romans 14:21, Colossians 2:16, 1 Timothy 4:3. The issue mushroomed until good Christians insulted other good Christians.

*The Theological Problem:* By our usual distinction between God's law and Moses' laws, we leave our Bible study interests assuming that God was responsible for the Decalogue and Moses for the other OT laws. However, in Exodus, Moses indicated that all the Pentateuchal laws originated with God. Moses invented none. God even spoke the ceremonial law—just as He had the Decalogue (see Lev. 1-7). "These are the commandments, which the Lord commanded Moses for the children of Israel in mount Sinai" (Lev. 27:34).

We must never lead anyone to think that God was responsible for the Decalogue but not for the rest of the Torah. It is bad theology.

Neither do the Bible writers seem to distinguish between God's law and Moses' law as we do. Nehemiah 8 and 9 uses "God's law" and "Moses' law" interchangeably. Jesus, in John 7:9, refers to the law that says "Thou shalt not kill" as Moses' law.

Furthermore, we cannot correctly assert that the ceremonial law was an enemy. How can that which revealed the way of salvation and pointed forward to Messiah and His saving ministry be misconstrued as hostile? God gave all the laws for our good always (Deut. 6:24; 10:13). We slap God in the face when we teach that the ceremonial law, which He graciously gave to instruct His people in salvation, was inconvenient and, worse yet, an enemy.

*Conclusion:* According to Colossians 2:13-17, God nailed the debt resulting from the halakah to Christ's cross. Jewish Christians worried about the oral law and thought Gentile Christians should, also. Paul asserted that the debt that had made the Jews spiritually bankrupt no longer existed. Christ marked the debt "Paid in Full." Not that God had considered the halakah binding. He had not. But these struggling Christians had, so Paul used a vigorous figure of speech to assure them that any debt to the halakah—no matter how imaginary that debt may have been in God's sight—did not exist this side of the cross. Man-made traditions regarding eating, drinking, and the observance of religious days—even the many halakoth regulations regarding the weekly Sabbath—need not restrict the Christian. Christ by His own example flaunted the halakoth regarding the Sabbath but observed the Sabbath instructions of the Torah. Salvation depends on Christ's life, death, and resurrection, not on human achievement—no matter how sincere and good that achievement may be. Man cannot earn salvation. It is God's free gift to undeserving man, remember?

Richard W. Coffen  
THE MINISTRY 15

## EDITORIAL

# Ministers and Politics

**E**LECTION time for the United States is right upon us. Political word battles are interspersed with a few bullets. The fire and smoke resulting from political elections are not reserved exclusively for the North American continent however, for the problem of politics involves every nation on earth to a greater or lesser degree.

On several occasions I have met workers who have been quite involved with their own national elections. One minister with whom I had several long discussions was so enthralled with the election scene in his country that had I not known he was a minister I would have declared him to be a politician!

How much should we as workers become involved in politics? Are we to be neutral or should we actively engage in supporting certain candidates?

As believers in divine revelation, let's start with the Word. First of all, we want to establish the fact that godly men have served in government positions with honor and dignity. Joseph, Daniel, Ezra, and Nehemiah are a few examples of men who served both God and government efficiently and effectively. There is nothing wrong with accepting a public office as long as God's claim on the individual's life is primary. Ellen White, speaking to Battle Creek College teachers and the student body said, "Dear youth, what is the aim and purpose of your life? Are you ambitious for education that you may have a name and position in the world? Have you thoughts that you dare not express, that you may one day stand upon the summit of intellectual greatness; that you may sit in deliberative and legislative councils, and

help to enact laws for the nation? There is nothing wrong in these aspirations. You may every one of you make your mark. You should be content with no mean attainments. Aim high, and spare no pains to reach the standard."<sup>1</sup>

The New Testament writings make it clear that public office is a solemn, sacred trust. In fact, Paul claims that a civil servant is God's servant for the good of the public. And those who resist the "powers that be" are resisting "the ordinance of God" (see Rom. 13:1-5). Christ approved of the proper jurisdiction of earthly governments and payment of taxes (Matt. 22:17-21), for a strong government operating on just laws is an absolute necessity for the peace and happiness of its citizens.

### Voting an Individual Concern

When it comes to church members voting in elections, our traditional position is that this is a decision of the individual. "But," as Arthur L. White puts it, "consistently through the years, the leaders of the church as well as Ellen G. White have again and again decried the danger of our people becoming involved in politics as such, or political controversy."

That danger still exists today. The Christian should understand that political issues, like fashions, come and go with the whims of people. In fact, as we near the end of time we know that political, social, and moral conditions will reach such a state that no matter who is put into positions of leadership, they will be powerless to bring order out of chaos. Add to this the fact that many who run for public office have characters and ideals that are anything but exemplary. It is for these reasons that the Christian voter should be extremely cautious as to whom he votes for. The task of voting becomes all the more difficult when there are no clear evidences of conflict between truth and error as it relates to the Christian.

Paul A. Gordon's two articles, "To Vote or Not to Vote," in the September 12 and 19, 1968, issues of the *Review and Herald*, contain excellent material as to the historical position of the church on voting. Three conclusions were listed in these articles that give good guidelines for those members who wish to vote: (1) We are always to vote "on the side of temperance and virtue." (2) The decision to vote for candidates is to be a personal decision, and if you vote, "keep your voting to your-



self. Do not feel it your duty to urge everyone to do as you do."<sup>2</sup> (3) We are to stand free from political strife and corruption.

### Guidelines for Workers

The main burden of this article is to appeal to our ministers to be careful as shepherds in any remarks or counsel given relative to voting in any type of political election. It would be well for us to study carefully the special testimony relating to politics in *Fundamentals of Christian Education*, beginning on page 475. This is a letter written June 16, 1899. A summarization of the salient points made in this address is surely worthy of our attention today. If the principles she states were applicable in 1899, they certainly have a double application now and until the end of time. Although addressed to "Teachers and Managers of our Schools," it also includes ministers. Note carefully the following points:

1. As leaders we are to be careful with our words lest the minds of some become engrossed with a favorite political theory.
2. Political questions engender strife and can lead to church division, which must be avoided.
3. There is much guesswork in voting for parties and individuals, since we do not know those for whom we are voting.
4. We are members of the Lord's army and the only badge to be worn is that of Christ, not one of any particular political party.
5. To become deeply involved in politics is a violation of the command to not be yoked unequally together with unbelievers.
6. Workers "who distinguish themselves by their zeal in politics, should be relieved of their work and responsibilities without delay; for the Lord will not cooperate with them" (p. 477).
7. Tithe is not to be used as salary for those who use their time speaking on political questions.
8. Those who are occupied with politics are either to be converted to the truth or they should give up their work and surrender their credentials.
9. Our message is one of preparation for the coming of Christ; to us is given the ministry of reconciliation.

Thus it is not our work to take sides and make enemies of those in the political world.

10. In our publications we are "not to exalt the work and characters of men in positions of influence, constantly keeping human beings before the people" (p. 480).
11. We are to keep in mind that "earthly kingdoms, nations, monarchs, statesmen, counselors, great armies, and all worldly magnificence and glory are as the dust of the balance" (p. 481).
12. The knowledge of God, not the knowledge and study of political questions is to be uppermost in our minds.
13. Our first work is to make Christ first, and our duty is to teach and to make the principles of His kingdom supreme.

We appeal to our ministers around the world to make the preaching of the gospel of Jesus Christ their first and only work! If a minister as an individual desires to vote in any particular election, this is his right. But let it be done quietly and without any attempt to influence others along political lines. "Would we know how we may best please the Saviour? It is not engaging in political speeches, either in or out of the pulpit."<sup>3</sup>

Again and again Christ had been asked to decide legal and political questions. But He refused to interfere in temporal matters. He knew that in the political world there were iniquitous proceedings and great tyranny. But His only exposure of these was the proclamation of Bible truth. To the great multitudes that thronged His steps He presented the pure, holy principles of the law of God and spoke of the blessing found in obeying these principles. With authority from on high He enforced the importance of justice and mercy.<sup>4</sup>

He who was our example kept aloof from earthly governments. Not because He was indifferent to the woes of men, but because the remedy did not lie in merely human and external measures. To be efficient, the cure must reach men individually, and must regenerate the heart.<sup>5</sup>

Let us get on with the greatest work ever entrusted to a human being—that of preaching the only remedy for man's social, political, economic, and moral ills—Jesus Christ! □

J.R.S.

<sup>1</sup> *Review and Herald*, August 19, 1884.

<sup>2</sup> *Selected Messages*, book 2, p. 337.

<sup>3</sup> *Testimonies to Ministers*, p. 331.

<sup>4</sup> *Testimonies for the Church*, vol. 9, p. 218.

<sup>5</sup> *The Desire of Ages*, p. 509.

# CHURCH THERAPY: MIDDLETOWN, U.S.A.

\*HAROLD H. ZIETLOW

**C**OULD you tell us about case studies of pastors who have found the interactions of people within groups successful in their parishes?" I asked Dr. Clyde Reid, author of the popular book, *Groups Alive—Church Alive*.

He turned to his large audience of pastors and asked, "Will those who have found group work helpful in your parish please raise your hands?"

One of those who responded was Tim Hepner, pastor of a mission congregation in a northwest suburb of Muncie, Indiana. His use of group techniques to bring the healing acceptance of love to his people becomes doubly significant for us when we remember that Muncie has been called "Middletown, U.S.A.," since 1929-1930, when sociologists found it representative of the whole country. In 1939-1940 sociologists published *Middletown Revisited* to indicate how the U.S. had changed. Is Muncie still representative of the U.S.? In 1969-1970 television coverage of Muncie on a series of NBC's prime time newscasts reaffirmed that all of the problems that weary the nation also erode Muncie.

How can a pastor reach the people in "Middletown, U.S.A.," which is being disintegrated by eroding secularism? Pastor Hepner discovered that he could get through to his people's needs with methods of group interaction that bring together the different kinds of people that make up his mission church. He brings together professional people,

truck drivers, janitors, waitresses, and all of the types that one would find in a cross section of suburban life. His varied application of group methods has helped his church grow during a period when most congregations find it difficult to keep from losing members.

What creative genius enables him to set the pace in this symbolic center of the country? Most basic in his training in psychology were the four quarters he spent as a resident chaplain at Lutheran General Hospital, Park Ridge, Illinois, before he went to serve the mission in Muncie.

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## Group Therapy at Work

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He recalls one dramatic incident of group therapy at Park Ridge, which he relates to show how a person can be healed when the group he is in accepts him. One patient, undergoing counseling with a psychiatrist, was introduced into a therapy group that Pastor Hepner was studying. This particular patient experienced irrational reactions whenever he saw a girl wearing boots or one having noticeable hair on her arms. A girl fitting both of these descriptions was introduced into the therapy group and seated across from him. In the context of the healing acceptance that he experienced in the group, he could now relate to her in a normal manner, overcoming his former abnormal reactions, which could be traced to his childhood.

"How do you interpret the dynamics that changed this young man?" I asked Pastor Hepner, who had been cotherapist in the group that had been meeting weekly for a year.

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"Not only was the therapy of the psychiatrist essential but also an essential part of his healing came through being accepted and understood by the group. They made themselves known to him as human beings who understood themselves as imperfect. They reached out toward him as a fellow imperfect human," said Pastor Hepner.

"What needs does the group method of ministry satisfy?" I asked.

He explained, "Nourishment of spiritual hunger that mere busyness in congregational life does not satisfy, comes first in my parish. My parishioners demand this enrichment."

One could add to his observation that if these spiritual needs are not satisfied, people turn away from the congregation and form their own groups. This occurred in Rochester, New York, where, in October, 1962, the Ekklesia movement was begun by a small group seeking redemptive fellowship. This small group, described in C. Loren Graham's chapter,

"Ekklesia" (in *The Church Creative: A Reader on the Renewal of the Church*, ed. by M. Clark, W. Malcomson, and W. Molton, Abingdon, Nashville, 1967, pp. 61-71), soon found the renewed conviction and strength to develop a mission to help others with housing, scholarship funds, and welfare. The constant source of redemptive strength that they experienced came through their group interchanges where families came together, studied the Bible and theology, shared experiences, and listened to one another. The Sunday meeting involved breaking down the larger assembly into smaller groups where families exchanged contributions on the topic and shared a mutual understanding that matured each one participating. A seventeen-year-old girl accounted for her winning a foreign exchange student award by the benefits of spiritual and intellectual maturity in communicating with adults, which she put into practice when meeting with the examining board.

**The pleasant and personal environment of lunch and conversation introduce a positive note to Pastor Hepner's groups.**



Testimonies such as this soon awaken us to the potential helpfulness of small group interaction in our parishes. We share the goal of the spiritual and intellectual maturity of our people. We want to help them mature in their interpersonal relations so that they progress creatively in productive lives.

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### What Preparation?

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How does one prepare himself to become a qualified leader in establishing groups in his parish? We have already noted the intense specialized training that Pastor Hepner undertook so that he could introduce the use of groups in a way that would have positive results.

He recommended five qualifications for a group leader:

1. *Self-awareness* of one's feelings in the presence of the group.
2. Awareness of the *needs* of those in the group.
3. *Sensitivity* to problems in the group such as the loner or domineering one.
4. Sense of the dynamic *development* of the group process in each situation.
5. *Knowledge* of the subject matter that the group discusses when study is one of its goals.

He concluded his list of qualifications of a leader of a group by saying, "Those leaders responsible for groups should have the continuous understanding of the dynamics that take place in group interaction, so that human beings will not be hurt but rather be creatively helped by the small group process within the church."

Once one has confidence that he knows enough about group process so that he can help his people with the method, what kinds of groups can he implement in his parish? Pastor Hepner describes four types of groups that he sees helpful in the parish setting:

1. *Ingroups* learning the "art of Christian relationships." He began with these groups, which had as their aim the mutual fulfillment of the spiritual and psychological needs of those participating. He credits much of his

confidence in group methods through his experience in these groups.

2. He uses the group process in *church membership* instruction. He explained, "One of my goals for this class is that it share in a group experience as a growing microcosm of the church."
  - a. We share with one another our past experiences at the first meeting.
  - b. We cover the teaching materials in the following seven sessions.
  - c. We prepare for the Lord's Supper at the last session, which points them to the larger group—the church."
3. We apply group methods to our regular *organizations* in the church, youth, women, and men. He uses the book, *Church Meetings That Matter*, by Anderson (Augsburg Publishing House, Minneapolis, Minn.), for training group leaders in these regular organizational procedures. While some pastors have given up on the fruitfulness of the old parish organizations, Pastor Hepner has revitalized the old structure and extended the effectiveness of his ministry through the application of group dynamics in them.
4. *Spontaneous groups* are created by Pastor Hepner for a better understanding of evangelism, stewardship, and the profound personal implications of the Christian faith. He describes how these are formed: "I select a couple of strong, mature families who are willing to assume leadership. They decide whom they will invite into a seven-month session group process. At their first meeting they decide on their agenda, goals, and commit themselves to the process of sharing. Eight to twelve comprise the group. Once they have gotten under way, meeting alternately in each other's homes, I need not attend."

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### What Are the Benefits?

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In response to the question, What advantage do you see in these groups? Pastor Hepner said, "Much of the healing, maturing help of God's grace is ministered from one person to another through the group interaction. They come out more mature, stronger Christians. The carefully planned group meetings accomplish more than I could in time-consuming one-to-one calling and counseling. The groups extend my ministry, enabling the parish to contribute more to the lives of the members than I could ever accomplish alone."

The spontaneous groups apply what I have called the ingroup, outgroup process, which Pastor Hepner applies when he says, "I select two strong fami-

lies, a couple of new members who have recently been baptized, and some who have not been in church."

"What really happens in these groups?" I asked.

"The families that are not connected with the congregation learn something about the Christian gospel without having to go through the church door. They learn and experience it in the presence of people who are committed to the Christian faith," he said.

He dramatized the function of the group process by telling of a young man who began coming to church for an unusual motive—he wanted to date the organist. The young man joined one of the groups.

"I'm interested in psychology. I enjoy this group experience," the young man said initially.

"Good, then you can make an effective contribution to the group," Pastor Hepner responded.

The young man became so involved in the religious growth of the group that he testified at the last of the thirteen sessions: "In no other time in my life have I experienced what the New Testament meant, as I have in this group."

Pastor Hepner interpreted this change in the young man to me saying: "For the first time in his life he was a fuller person than he had ever been. He experienced healing in Christian fellowship and participates in the worship of the congregation."

Oh, incidentally, he also made plans to be married. He grew in his ability to relate to his fiancée, a very important need for the socializing human psyche.

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### You Can't Solve Them All, But—

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Group experiences are not panaceas for everyone's personal problems. "Did you ever fail with your work with persons in groups?" I asked.

Pastor Hepner answered:

In one instance a lady demanded so much of my time and the group's patience that we had to confront her with what I call "the reality factor." She resisted this and we could not give her all of the time she demanded. She left our church, and found what she called "a pastor who had a true re-

lationship to God and really loved his people." But that didn't last either, and it was discovered that she had more serious problems than any of us could help her with, and she had to be hospitalized. She had a number of maladies, including a neurological disease that was worsening and causing her to lose muscular control.

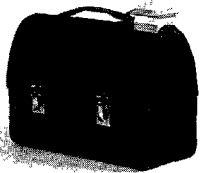
Then Pastor Hepner reflected further on this case, and added, "I wouldn't call this a failure. Our group gave her all they could. They simply could not meet all of her demands. It just simply was not humanly possible."

With this case he warned that we cannot solve all of the people's problems with groups. There are still those who have to be referred for professional medical and psychiatric care. The complexity of group work motivates Pastor Hepner to continue to read books on the subject, adding to the skills that he acquired in his advanced training.

The mounting needs that confront the pastor demand that he develop all of the skills available, including improved methods of group processes for therapy and spiritual fulfillment. Pastor Hepner's successful use of groups in his mission parish encourages us that not only does Middletown, U.S.A., have all of the problems that we have throughout the land, but it also has some of the answers.

*Christ and the Father Were of "One Substance":* "The Jews had never before heard such words from human lips, and a convicting influence attended them; for it seemed that divinity flashed through humanity as Jesus said, 'I and my Father are one' [John 10:30]. The words of Christ were full of deep meaning as He put forth the claim that He and the Father were of one substance, possessing the same attributes. The Jews understood His meaning, there was no reason why they should misunderstand, and they took up stones to stone Him."—Ellen G. White, "The True Sheep Respond to the Voice of the Shepherd," in the *Signs of the Times*, Nov. 27, 1893, p. 54.

THE  
LOCAL  
CHURCH  
ELDER



# The Baptismal Service

ORLEY M. BERG

**T**HE baptismal service should be a high experience for the church; everything possible should be done to make it inspiring and beautiful. Although the ordained minister ordinarily officiates at this service, provision is made in the *Church Manual* for the local elder to lead out when it cannot be otherwise arranged. This, however, should always be done with proper counsel. The *Manual* reads:

In the absence of an ordained pastor, it is customary for the elder to arrange with the president of the conference or local field before administering the rite of baptism to those desiring to unite with his church.—Page 84, (1967 ed.).

Even though the pastor is in charge, the local elder can do much in many ways to enhance this service. First of all, he should be eager, along with the officiating minister, to have every detail in the arrangements carefully planned. This has to do with the heating of the water, the physical arrangements of the dressing rooms, the baptistry, and the readiness and placement of the robes and towels. Also, he will want to see that all is properly cared for following the service.

Although these physical arrangements are the responsibility of the deacons and deaconesses, still everything should be checked carefully so that nothing is overlooked. The lack of communication at this time can result in some very embarrassing moments.

On these special occasions the minister should be as free as possible to concentrate on the spiritual aspects of the service. This being so, the elder may well make himself available to check these

matters with the deacons and deaconesses. A check list something like the following can be useful as a guide:

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## Baptismal Check List

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1. ( ) Be certain that the baptistry is in readiness, that it is clean, and that the heating unit is functioning properly. If any repair is necessary, do not risk its attention until the last week or two before the baptism.
2. ( ) Have a clear understanding with the candidates and the deacons and deaconesses as to just when in the course of the service the baptism is to be conducted and how it will proceed. This information should be communicated during the week preceding the baptism so that as far as possible, last-minute adjustments can be avoided.
3. ( ) Have the candidates properly informed as to the clothing to be worn and just what will be expected of them.
4. ( ) Have the head deacon and deaconess informed as to the number of candidates, how many men, women, boys, or girls, and their approximate size so that properly fitting robes may be assigned.
5. ( ) Have dressing rooms properly prepared, with the necessary robes hung and ready for use with names attached, along with a towel for each. These should be

supplied as far as possible, although it is recognized that there will be exceptions.

6. ( ) Arrange for the baptistry to be properly filled with water at a comfortable temperature. If necessary, have a trial filling before the baptism.
7. ( ) As candidates arrive for the service, have deacons and deaconesses show the candidates to their respective dressing rooms where they can then leave their baptismal attire.
8. ( ) Have deacons and deaconesses meet in the dressing rooms with the candidates to assist them in their preparations and in their entering and emerging from the baptistry.
9. ( ) Have the wet garments, floors, et cetera, properly cared for and the baptistry drained following the baptism.

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#### Don't Leave It to Chance

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Some of these details may seem very elementary, but they are at times overlooked. The greatest fault lies in the area of communication, or the lack of it. The deacons and deaconesses appreciate being properly notified well in advance when a baptism is scheduled. Do not depend on their getting the word through a general announcement or through the church newsletter or bulletin. Notify them personally and be sure that they understand what their responsibilities are.

Paradoxically, it often happens that the arrangements for the larger baptisms are more properly executed than for the smaller ones. This is partly because it is easily assumed that where just one or two are to be baptized the arrangements are so simple as to require little attention. But this is not so. There have been too many baptisms where the lone candidate has been left unattended before and after the baptism. The attendant may not be needed for the preparation as such, but far more important is the presence that indicates a personal interest and spirit of helpfulness. The expressions of friendliness and encouragement at this time can be extremely important, offering a feeling of security and real togetherness. If a layman has had an important part in leading the candidate to this ex-

perience, he or she may also wish to be close by at this time.

At the baptism it can be the little extras that set it apart and make it the special occasion it should be. Special flowers should be on hand. Also, a lovely flower is sometimes given to each of the candidates as they emerge from the water. What a beautiful expression of the love that the congregation should feel toward the new member.

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#### Friendliness

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The friendliness of the church at the time of baptism is crucial. For some of the new members there may already be a lengthy acquaintance, perhaps months and even years of church attendance. For these it should indeed be a great day when the baptism occurs, and usually the prevailing atmosphere is one of joy and happiness. For others, however, the baptism may come at the close of a series of evangelistic meetings, and the candidate's acquaintance with the members of the church may be quite limited. The meetings may have been conducted in a public hall or auditorium and the number of times they have met previously with the congregation in Sabbath worship have doubtless been very few. The tendency then may be for the congregation to be less demonstrative in their joy and welcome. On such occasions, amid strange circumstances and people, the baptism can become a very lonely experience. How important then that extra effort be put forth to literally envelope them in the atmosphere of love. They may be leaving a host of dear friends in the former church. How unnecessarily heartbreaking if the new church family shows little personal interest or care. This must not happen. On the other hand, let every officer and member of the church be on his best behavior, making the baptismal day a day of beauty and happiness, long to be remembered and cherished.

**MY PRAYER:** Dear Father, do help us to be especially mindful of the feelings of Thy children as they enter into the blessed experience of baptism. Help us to show the interest and concern that we should and do all that we can to make the baptismal day the high day that it ought to be, not only for those being baptized but for every member and friend of the church. Amen. □

# CHARLES E. WENIGER

## First of Two Parts

Editorial Note: This material is a slight condensation of the article "Techniques of Teaching Oral Interpretation to Ministers," appearing in **Preaching**, volume 5, number 4.

**A**LMOST from the dawn of the Christian church, clergymen have held ambivalent feelings toward the employment of techniques of delivery in reading and preaching from the Word of God. In antagonism to the sophisticated concept that "nothing," beautifully stated, is rhetorical accomplishment, theologians have frequently tended to neglect delivery for content. Occasionally great figures like Augustine arose, applying sound Ciceronian doctrine to preaching,<sup>1</sup> but they were far outnumbered by content-centered and delivery-neglected devotees. Thus, the very profession employing a maximum of delivery tends not only to neglect but even to oppose sound training in this area.

This paper presents a modern approach to this age-old enigma in a study of the techniques used by Charles Weniger in teaching oral interpretation to ministers. How did he go about it? What specific techniques did he use? What elements made him uniquely successful in this area?

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### Importance of the Study

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The historical antagonism between theology and delivery still seems to exist. One evidence of this is the meager speech requirement and offering of the average seminary. While the general public tends to think of the minister as a professionally trained speaker, in actuality he often has no more speech training than the average college graduate.

Any technique and philosophy that helps transcend this antagonism and offers practical help to incipient and practicing ministers is worthy of consideration.

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### Background and Unique Advantages

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Professor Weniger received his Bachelor of Arts degree from Pacific Union College. He subsequently earned the Master of Arts and Doctor of Philosophy degrees at the University of Southern California. An honorary Doctor of Letters degree was conferred upon him in August, 1964, by Andrews University.

Immediately upon receiving his Bachelor of Arts degree he joined the faculty of the speech department of Pacific Union College. He later also served as academic dean of this institution. At Columbia Union College in Washington, D.C., he served as chairman of the department of speech. He was for a time dean of the Seminary and chairman of the department of applied theology at the Seventh-day Adventist Theological Seminary. Next, he served as dean and vice-president at Andrews University.<sup>2</sup>

Because of his professional reputation and towering stature Professor Weniger was able to make a deep imprint upon his denomination. He made practical application of his basic speech theory in college, seminary, and university classroom, in ministerial workshops that he conducted all around the world, and by contributions to *The Ministry*.

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### Motivation

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A careful study of his articles appearing in *The Ministry*, plus reflection upon personal experience in classroom, workshop, and office has led me to conclude that the essence of Weniger's technique is motivation and extreme practicality.

He seemed very much aware that the values of his material and the great need of the ministry for those values were not enough in themselves to guarantee acceptance. Therefore, he provided motivation. This motivation was not from his perspective but rather from the perspective of his auditors. An ordained minister himself, he identified with the ministry.



# ON PREACHING

JERRY M. LIEN

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Washington

This identification is illustrated by the exhortation, "Brethren, let's polish the tools of our profession."<sup>3</sup>

Again, a person senses the motivation and identification as he urges:

Perhaps there is more than a modicum of truth in Mark Twain's comment: "The average clergyman could not fire into his congregation with a shotgun and hit a worse reader than himself, unless the weapon scattered shamefully. I am not meaning to be flippant or irreverent, I am only meaning to be truthful. The average clergyman, in all countries and of all denominations, is a very bad reader." How do you read? Are you accurate, intellectually awake, emotionally fired, keenly sensitive that you are communicating the Word of God to hungry minds and hearts? Or are you reading to yourself, oblivious to the people before you? The challenge to more acceptable reading looms high before the men who bear the vessels of the Lord's house.<sup>4</sup>

There is powerful motivational appeal in the use of authority to point out the needs and values. These authorities are drawn from those nearest the heart of a Seventh-day Adventist minister. They are the Bible, Jesus, great Bible characters, honored pioneers of the denomination, great saints of God down through the ages, and outstanding figures of history.

A very effective method of enabling a minister to recognize the value of analysis and efficacious oral interpretation is embodied in this quotation:

When Paul counseled Timothy to "give attention to reading" (1 Tim. 4:13), he did not mean the kind of reading matter that the young preacher should pay attention to, as many have misinterpreted the text. Rather, he meant the selection of the Scripture reading and its oral interpretation as a part of public worship. The word translated "reading" means primarily to read aloud.

Paul knew how much depended upon the oral communication of the Scripture in the public service of the church, and he wanted his young preacher-in-training to pay attention to his method of reading the Word of God as a part of that worship.

Perhaps he was thinking of the care with which Nehemiah and his co-workers communicated the Word to the Hebrews at the time of the rebuilding of Jerusalem in the reign of Artaxerxes. It is written: "So they read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading" (Neh. 8:8).<sup>5</sup>

Note how this quotation sets revered Biblical characters against the philosophy that attention to technique is unworthy of the ministry.

The technique of analysis is powerfully defended by the usage of Jesus Himself as noted in this observation concerning the Sermon on the Mount:

Note His realization of the phenomena attending sunrise, of the sharp outline of hillside towns as the shadows dispersed, of the peasant's one-room dwelling with its single lampstand, as He spoke the simple words recorded in just three verses of Matthew's record [Matt. 5:14-16]. The Master's expression not only portrayed the denotation of the words employed but also pictured the wealth of connotation, of suggestion, behind the simple words used. Rich and abundant was the galaxy of images that filled His mind, and out of this abundance His mouth spoke.<sup>6</sup>

To support the assertion that "your voice is probably your greatest single professional asset," one of the most honored denominational pioneers is cited.

"The power of speech is a talent that should be diligently cultivated. Of all the gifts we have received from God, none is capable of being a greater blessing than this. With the voice we convince and persuade; with it we offer prayer and praise to God, and with it we tell others of the Redeemer's love. How important, then, that it be so trained as to be most effective for good."—*Christ's Object Lessons*, p. 335.<sup>7</sup>

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## Practicality

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Associated with motivation is a realistic practicality. This practicality was evidence by his classroom criticism. After a Weniger analysis the student was conscious of his great need, of the long way he had yet to go; but he also sensed that he had made progress and had been given the tools for growth. Even clergymen antagonistic to speech training were disarmed by the obvious beneficial application of speech theory.

Dr. Renner verbalized this practical approach in a comment contained in a review of the book *Helping the Bible Speak*. "The ministry in general would profit by a down-to-earth study of the

principles of effective oral reading, with special attention to the reading of the Bible." 8

This practicality is evidence in simple, effectual, direct counsel such as:

"Thus saith the Lord." What a ring of divine authority the phrase gives to the text. But don't spoil the reading by saying "saith" in two syllables. Pronounce it like the name of Adam's son, Seth! Say "seth," not "say-eth." As *said* is pronounced "sed," so *saith* is pronounced "seth." The mispronunciation of "saith" is perhaps the most frequent fault in pulpit pronunciation.<sup>9</sup>

In kindly but very direct fashion, Weniger wrote:

The sooner a preacher comes to the point where he intelligently analyzes his own speech, the better preacher he becomes—provided, of course, that he sets about to strengthen his assets and to eliminate his liabilities. Self-diagnosis is one of his best teachers.<sup>10</sup>

Then, a self-rating scale is presented with the suggestion, "It would be a helpful procedure to ask a kind but honest friend to rate the effectiveness of your speech in a similar fashion."<sup>11</sup>

Even in philosophising, this practicality is apparent as illustrated by these words, "A sermon is not a plain, but a mountain slope, reaching to a climax. Have a high purpose, eliminate every idea that doesn't help to fulfill that purpose; work toward the climax, and when you reach the climax, stop!"<sup>12</sup>

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### Imagery

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Basic in Weniger's concept of interpretation is the factor of imagery. "Preach from a picture" was a constant classroom admonition. In one of his frequent comments upon Winan's concept of full realization of content at moment of utterance, he wrote:

The first law requires the speaker to visualize every idea presented, at the moment of delivery. Rolling hills told about must be seen with the mind's eye, a cool breeze mentioned must be imaginatively felt, the emotion of love must be recalled, the meaning of faith must be realized.<sup>13</sup>

Professor Weniger illustrated imagery in the very language that he used in concluding an article on poetry in the Old Testament:

Thus—in the language of poetry—Jacob blessed his sons and through them the twelve tribes of Israel. No one was omitted. And then the grandson of Abraham, the father of the faithful, gave his brief charge for his burial, and "gathered up his feet

into the bed, and yielded up the ghost, and was gathered unto his people."<sup>14</sup>

In the classroom and at workshops Dr. Weniger not only advocated the use of imagery but graphically demonstrated it. I recall an introduction to a unit on imagery in which the professor skillfully described a luscious, ripe peach. So vividly and clearly was the delicious juicy fruit pictured that the saliva flowed freely in the mouths of the auditors. After this striking demonstration of the transfer of an image from mind to mind, the teacher launched into a discussion of imagery with the admonition, "Go thou and do likewise."

Weniger continually urged his hearers to expand their horizons, to enrich their experiences, to add depth and meaning to their lives. Attendance at a Catholic high mass, a Jewish Yom Kippur service, a worship hour at a large Negro church, and a full military funeral at Arlington National Cemetery were all recommended as enriching experiences during one quarter of his teaching career.

An eloquent appeal to the expanding of life experiences is found in these words:

Too many of us go through life looking at everything through gray glasses. Violets and roses and lilies and pinks are just flowers to us. Mellow apples, steaming potato soup, vanilla ice cream, and luscious peaches are merely food. Satin and velvet, silk and linen are only cloth. Bird songs, train whistles, childhood's laughter, and the notes of the symphony are but sounds. Learn to observe, to appreciate, to discriminate. Having eyes, see; having ears, hear. Waken your senses to enjoy earth's ten thousand times ten thousand delights, and realize the growth in personality that attends such awakening and the expression of it.<sup>15</sup>

(To be continued)

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<sup>1</sup> Lester Thonssen and R. Craig Baird, *Speech Criticism* (New York: The Ronald Press Company, 1948), p. 110.

<sup>2</sup> "Noted Educator Dies," *Pacific Union Recorder*, Dec. 7, 1964, p. 1.

<sup>3</sup> Charles E. Weniger, "Needless and Faulty Repetition," *The Ministry*, Oct., 1949, p. 19.

<sup>4</sup> ———, *The Preacher and His Preparation* (Washington: The Review and Herald Pub. Assoc., n.d.), p. 25.

<sup>5</sup> ———, "A Note on the Oral Reading of the Scriptures," *The Ministry*, Jan., 1964, p. 28.

<sup>6</sup> ———, "The Personality of Your Radio Voice," *ibid.*, July, 1949, p. 10.

<sup>7</sup> ———, "Twelve Must Books for the Public Speaker," *ibid.*, Feb., 1955, p. 12.

<sup>8</sup> ———, *ibid.*, July, 1957, p. 36.

<sup>9</sup> ———, "Potpourri for Preachers," *ibid.*, July, 1964, p. 15.

<sup>10</sup> *ibid.*, June, 1943, p. 37.

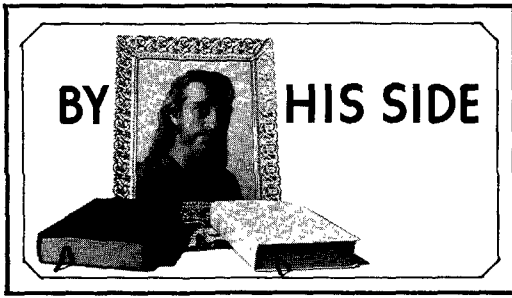
<sup>11</sup> *ibid.*

<sup>12</sup> *ibid.*, July, 1964, p. 15.

<sup>13</sup> ———, "The Ministerial Tone," *ibid.*, July, 1937, p. 15.

<sup>14</sup> ———, "The Personality of Your Radio Voice," *ibid.*, July, 1960, p. 11.

<sup>15</sup> *ibid.*, June, 1949, p. 26.



A Shepherdess Feature Conducted by Dollis M. Pierson

# Preachers Are Human

**FLORENCE DOSS**

*Pastor's Wife, Kansas City, Kansas*

**F**OR the moment let's forget about the high calling, the divine responsibilities of our husbands' work, and think about our husbands as just regular guys—one hundred per cent human beings living in a very real world along with the rest of us. I never cease to wonder about this wonderful creation of God—husbands! They are special, you know.

It is easy for us with soapsuds to our elbows, the clothes dryer buzzing, and the telephone ringing to feel that we are overworked. Has the thought ever entered your mind that you are doing more than your share when you go to Bible studies and visit the little old ladies with him? Have you ever wondered where women's lib fits in with your life?

## **My Idea of Women's Lib**

You know, even if you didn't have this big, marvelous man for your very own, you'd still be washing those dishes. The

clothes dryer would still buzz. You'd still be cooking, and when it comes right down to it—well, I like cooking for two better than just for one! Don't you?

To me women's lib means something far different from what today's blaring news media describe. I am liberated from the bread-and-butter responsibilities of life. My husband provides all the food and clothes, and he pays the rent and utilities. All I have to do is turn the groceries into meals.

Oh, yes, I work some too. I nurse a couple of shifts at the hospital each week to help with college bills. But I can quit anytime those bills are paid, or even before if I really need or want to.

## **Lifelong Responsibility**

My husband can never quit! We have to live. Bills have to be paid. When he took me for his wife he shouldered a lifelong responsibility. I often wonder what thoughts go through a man's mind when his paycheck evaporates and there is nothing left in his pocket that is not assigned and that he can feel is his very own to spend the way he would like. Maybe husbands never think of this. God did give them big generous hearts. But the fact remains, they have a lifetime responsibility. They must go out and work, and they come home tired each day.

## **Our Own Minister Husbands**

Ministers are men. They are human husbands. But more than this, they have a divine calling with a responsibility that supersedes bringing home the groceries. Yet their divine calling does not replace their role as provider for their families. They carry a double load.

You know their program. They can visit, give studies, preach, build churches, and attend church board meetings fourteen hours a day and still have a long list of people who "just must be visited." Somehow they must find time to study and prepare a stimulating sermon for Sabbath. Have you ever tried to prepare a talk when you were tired? Have you cut your morning sleep short to get up and polish a sermon and pray? My husband tiptoes out of the room so that I can

sleep a little longer, and when I get up his eyes light up as he gives me a morning kiss. No grudges there because I got to sleep longer.

Husbands will always have to fix leaky faucets and mow lawns, but should they be expected to wash dishes or vacuum the rugs just because you spent the day visiting members with him? Why not put him in the big chair with his feet up for a few minutes of relaxation? Maybe as he sits there he'll even get an idea for the sermon that's awaiting completion in the study. Dishwater isn't particularly conducive to sermon development.

When God combined preachers and husbands He planned for the compassionate mother-heart in every woman to understand their human limitations. Our culture frowns on men crying, so they bottle up their emotions. They aren't supposed to complain, either, and they must always give the appearance of having every problem under control. Minister husbands must do even more. They are to listen to everyone's woes and solve their problems. They must always exude an aura of spiritual calm and love that is supposed to rub off somehow and leave everyone in their wake feeling just a bit closer to God.

Minister husbands really need us human wives. They need us more than any man needs a wife. They need to feel a great calm and security not only in our arms but in the house that we turn into a home. They need to know we are first of all a companion and then mother of their children. It is a lonely life being a minister, for he is a friend to all, yet close to none. We must always let them know that they are the most important people in the world. If you, their wives, feel this way, the children will also.

### **Father's Place at Home**

Fathers don't have to be the TV's odd-balls. Dad gets the big chair because "he's the patriarch of the family." Dad gets the new gold-colored toothbrush "because he brings home the gold." Dad gets the biggest piece at the table "because he brought the food home." There are many ways to instill respect for

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Dad, and teach appreciation for this wonderful man in the hearts and minds of the children. While you are doing it, even though he pretends not to notice, inside Dad is a warm and happy feeling.

You see, statistics aren't very encouraging; the more stress our husbands have the longer widowhood we can expect. Why not remove a little of the stress and keep that wonderful fellow around a little longer?

But back to us—don't we wives count? Must we always be thinking of him? We spend so many hours helping him! Well, so what? The farmer's wife feeds all the hired help, cares for the chickens, and sometimes helps with the plowing. The doctor's wife answers the telephone and waits up to serve a warm supper. The mechanic's wife does more than her share of laundry and has to take her turn collecting for the Crippled Children's Fund.

None of us lives for himself. When we do we are miserable and begin fighting for our "women's lib" rights. The real women's lib has always been the lot of women in God's original plan for the home. He wants women free from earn-the-living jobs so they can be waiting for the tired spouse at set of sun with more than love—with understanding and compassion.

This is Monday. We got home late from a meeting last night, but my husband sneaked out of bed quietly this morning to work on a church building plan. As he closed the door ever so quietly, he felt good about being able to let me sleep longer. I felt contented and loved knowing he wanted me to have that rest. His big, loving heart did not begrudge my rest. Should my dishwater hands begrudge him time in the big chair?

He's my husband. What is more, he is God's preacher! I accepted both as my way of life when I accepted his name. As his wife, God has placed within my power part of the responsibility of determining how long he will minister to others—and to me! □

Editorial Note: We are sorry that this article did not appear in the June issue in time for Father's Day.

## My Lord, So Lovely

My Lord is very special, never like my fellow men—  
He is timeless, tireless, fearless, day by day.  
He who counts not time by moments, nor by eons, nor by years  
Is more wondrous than a single word we say.

For I believe the angels take my feeble, stumbling prayers—  
And with finesse make them sweet as seraph's song;  
Then, how can I take rude sentences, addressed as to a man,  
And approach the audience chamber of my King?

From my coffers, love selecting, I will choose the sweetest words;  
Words I seldom use in ordinary speech;  
With a tender tone inweaving, fraught with holy awe and love,  
Through His grace, my Saviour's hand I'll reach.

Blessed Jesus, how I love Thee! Thou art Wonderful, my Lord!  
What a great and mighty Counselor Thou art!  
Take my feeble, clumsy efforts, clad in feeble words at best,  
And enrich me, Lord, enfold me to Thy heart.

JOSEPHINE C. EDWARDS

## By His Side Brings Response

Have you read the book *By His Side*? Jeanette Bryson, missionary wife in Ghana, had not read it until a few months ago. When she did she sat down immediately and wrote the following letter:

Dear Mrs. Pierson:

It is late and I am writing by candlelight for tomorrow is a busy day and if I write, it must be tonight. The book *By His Side* was posted to me in September and should have arrived in October, but because of the dock strike it has taken five months to come. It just arrived today along with our periodicals and other mail.

After worship this evening there was a few minutes for leafing through some of the periodicals. Then I turned to typing the material for my husband's evangelistic handbills and posters. Just as I finished these, the lights began to blink signaling the end of another day—or was it? (Electric lights usually go out at ten o'clock on mission stations.)

I lit a candle and put it on the table. Its beams reached out to a little blue book with gold letters—the book *By His Side*. I began to read. Four chapters and four authors later I'm typing these words to thank you for this most encouraging, stimulating, and hope-filled book.

I began jotting down notes as I read, just thinking as I wrote how I would like to write a chapter on the missionary wife. Then I discovered the chapter "The Missionary Wife," by Betty Holbrook. As I read I felt like laughing when she wrote of her experience learning the language. I too have been guilty of mixing consonants and vowels. I felt like crying when she described her feeling of longing for the mission field—the foreign country not so foreign. Every word she wrote put into writing the thoughts of my heart.

Thank you all for this lovely book.

A missionary's wife,  
Jeanette Bryson

# The Universal Priesthood

ENOCH DE OLIVEIRA

*Secretary, South American Division*

**I**N THE old Hebrew system, the high priest was the only person who could enter the Most Holy Place. In his white garments, protected by the curtain of incense smoke, and trembling, he approached the divine throne and returned from that encounter with God to announce to the people that the atonement work had been accomplished. When Jesus died on the cross, "behold, the veil of the temple was rent in twain from the top to the bottom" (Matt. 27:51). In that historic, prophetic moment the ministerial monopoly ceased. The curtain that prevented the free entrance of the ordinary believer to the Most Holy Place was torn in a supernatural way. The establishment of the "universal priesthood" was inaugurated. Now, thanks to the conciliatory work of Christ, the most humble believer can confidently appear in the presence of God and return from that magnificent encounter with the Most High bringing the world the benefits of redemption.

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## Real Priesthood

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The priesthood of all believers is not a Protestant invention. It originates in the New Testament. Peter wrote to "the strangers scattered throughout" the following: "Ye . . . are built up a spiritual house, an holy priesthood, to offer up spiritual

sacrifices. . . . Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people" (1 Peter 1:1; 2:5-9).

This text leads us to the inevitable conclusion that the holy and real priesthood mentioned by the apostle is a corporative priesthood. In the whole New Testament there is no reference to a priesthood of individuals, except in the case of our Lord Jesus Christ.

Consequently, the difference between ministers and laymen should be considered as a difference of function and not of dignity. Emphasis on the role of the ministry can be made only with full consciousness of the equal status of all Christians before God. Ministers and laymen form a "holy nation, a peculiar people." Any tendency to convert the minister into a priest according to the model of the ancient Hebrew dispensation and to make of the layman a passive individual falsifies and contradicts the teaching of the New Testament.

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## The New Testament Church

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The early Christian church understood in all fullness the doctrine of "universal priesthood." Because of this, in just three centuries of life it became a well-known religious institution in the great Roman Empire. Indeed, the church experienced a

remarkable success. In spite of intolerance on the part of the Jews, who were deeply attached to the discipline of their empty traditions, and in spite of the hate of the Gentiles, narcotized with the polytheist philosophy, the church grew, thanks to the zeal and dedication of its members—legitimate members of the “royal priesthood.”

Gibbon, the famous historian of the Roman Empire, explained the rapid expansion of Christianity of those days as the result of “the zeal and enthusiasm of the people for a cause. They were earnest messengers and unwearied workers.”—Quoted in F. P. Corson, *Your Church and You*, p. 15.

Among those early Christians there was amazing evangelistic zeal. As they were reached by persecution they scattered throughout the Mediterranean world taking the good news of the gospel everywhere. Who were these scattered ones that so earnestly announced the inscrutable riches of Christ? They were lay members, who, taking part in the missionary program of the church, proclaimed to the world the redeeming power of the gospel. This is the model that the church needs to imitate.

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### Clergymen and Laymen

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With remarkable finesse and recognized ability, Satan made his plan to obstruct the triumphs of the gospel. He divided the church into two groups: clergymen and laymen. Later on, he persuaded the leaders that the laymen should be kept in silence because they are “second class citizens, passive hearers of the Word.” The missionary dialog with the world came to be the exclusive responsibility of the ministry. This was the triumph of clericalism.

With the apostasy of the Middle Ages, the ministry and the lay members were separated still more, not only because of the distinction of their spiritual responsibilities but also because of personal hierarchical position. Belarmino, “compared the Pope with the sun, the emperor with the moon, the bishops with the stars, the clergy with the day, and the laymen with the night.”—David S. Schaff, *Our Fathers Faith and Ours*, p. 287. The catechism of the Trent Council confirms this classification of values establishing that the “priests of the New Testament considerably exceed all other persons as far as honor is concerned, thus making it impossible to compare priesthood or make it similar to any other class on earth.”—*Ibid.*

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### Restoration and Decline

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The Reformation in its rebellion against castes and ecclesiastical hierarchies restored the New Testament principle of universal priesthood of all believers, offering again to lay members the opportunity to work in various activities of the church, and it urged them to labor with a sense of responsibility.

Luther's successors slowly lost sight of the importance of the lay ministry. Once again the responsibilities of a valuable and fruitful testimony before the world came to be an exclusive obligation of pastors and evangelists. As a result, the evangelical churches were transformed into traditionalistic, ecclesiastical institutions, destitute of missionary zeal and evangelistic passion.

Some years ago the *Watchman-Examiner* published the following data regarding Protestant churches of the twentieth century: “5% of our church members do not exist; 10% cannot be

found; 25% never attend church; 50% do not make contributions; 75% never attend prayer meetings; 90% do not have family worship and 95% never won a soul for Christ."—A. E. Prince, *Cristo e Tudo*, p. 50. This is the unfortunate result of abandoning the doctrine of universal priesthood.

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### Laymen and the Message of the Three Angels

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The Advent Movement was born by divine inspiration and grew because of the zeal and enthusiasm of outstanding volunteer preachers. The proclamation of the Adventist hope, wrote Mrs. White, "was largely committed to humble laymen. Farmers left their fields, mechanics their tools, traders their merchandise, professional men their positions; and yet the number of workers was small in comparison with the work to be accomplished. The condition of an ungodly church and a world lying in wickedness, burdened the souls of the true watchmen, and they willingly endured toil, privation, and suffering, that they might call men to repentance unto salvation. Though opposed by Satan, the work went steadily forward, and the advent truth was accepted by many thousands.

"Everywhere the searching testimony was heard, warning sinners, both worldlings and church members, to flee from the wrath to come. Like John the Baptist, the forerunner of Christ, the preachers laid the ax at the root of the tree and urged all to bring forth fruit meet for repentance. Their stirring appeals were in marked contrast to the assurances of peace and safety that were heard from popular pulpits; and wherever the message was given, it moved the people. The simple, direct testimony of the Scriptures, set home by the power of

the Holy Spirit, brought a weight of conviction which few were able wholly to resist."—*The Great Controversy*, pp. 368, 369.

Once again the evangelical principle of the priesthood of all believers was restored. In almost every country of the world the history of the Adventist Church is filled with inspiring incidents describing the dedication of its members to evangelistic work.

Now, when we are nearing the end of the world, this zeal must be intensified. We must, as ministers, work closely with the laymen. They are to be a vital force in the church and also a positive and fruitful influence in a world affected by uncertainty, confusion, and terror. □

### On Our Knees and On Our Toes!

**I**N SO-CALLED Christian circles there is much unbelief. Faith is being eroded—faith in the Bible, faith in the Christ of the Bible, faith in the miracles of the Bible. In fact, there isn't much left to the gospel in some Christian circles today.

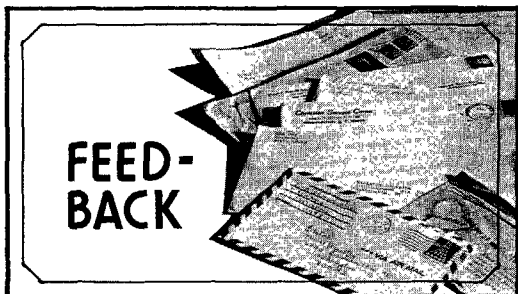
The Lord's messenger warns that the time will come when the pillars of our own message will be undermined. The points of truth that have made us a people will come under attack.

"The old truths, given us at the beginning, are to be heralded far and near. The lapse of time has not lessened their value. It is the constant effort of the enemy to remove these truths from their setting, and to put in their place spurious theories. But the Lord will raise up men of keen perception, who with clear vision will discern the intrigues of Satan, and will give these truths their proper place in the plan of God."—*Review and Herald*, Aug. 20, 1903.

Unless you and I are on our knees and on our toes at the same time we may be caught napping. May the Lord keep us on the alert!

Robert H. Pierson  
President, General Conference





DEAR EDITOR:

As a young district pastor I would just like to express my appreciation to the wonderful support that has been given by the General Conference to those who are holding MISSION '72 Reach Out for Life meetings. The district I pastor is located in what one might say to be a remote rural area with few service facilities. Yet, despite late order and locality, all the materials and supplies ordered arrived in very good shape and on time.

Having just taken over the district and begun MISSION '72 planning, I am overwhelmed at the amount of planning, organization, and effort that has gone into ensuring the success of our men in the field. With limited manpower, facilities, and finance, racing against an accelerated schedule, the men and women of the MISSION '72 supply center justifiably deserve our recognition and thanks. Hats off to them for a job well done!

GARY R. COUNCELL

DEAR EDITOR:

Just a line to say "thank you" for the article in the October, 1971, issue by LaVon Ray regarding the Christian dress of women. Warning of the danger of following fashion is also given by Mrs. White in *Testimonies*, volume 4, pages 628 to 648.

Some of us, lay members of the church, are appalled at the display of fashion and human form in our sanctuaries by ministers' wives and families, leaders who are followed by other members in dress.

MRS. ZELDA PARRIS

DEAR EDITOR:

I am an eighteen-year-old college freshman. I have read and reread the article by W. Farag, "Is There a Way to Control Costs and Morals in Denominational Schools?" (December, 1971). There must be many who would like to attend a school such as described in that article. Surely it would be possible to have one school denominationally supported and run by the blueprint as given in Mrs. White's books.

Sometimes a person wonders whether our colleges have any standards left; if so, they aren't upheld. I am concerned about the dress, sticky love affairs, enter-

tainment, literature, competition in sports, music, and many other standards. If we, as Christians, lived up to the light God has given there would be a distinct difference between us and the world.

Surely it would not be hard to find five hundred or more students who would attend a school with high standards, and a qualified faculty and administration to operate it. Why not try?

A STUDENT

DEAR EDITOR:

In your pointer in the November MINISTRY, you lump all critics together as unfaithful people, unconverted, disconnected from Christ. I'm sure there are people in this category, and some critics are properly classified thus. But your editorial also tends to condemn those devout ministers and laymen who wish progressive changes. And how could there be democratic governmental processes in the church without freedom to speak out for or against reform? You speak out against criticism, yet in your article you criticize, expose, and attempt to demolish the critic.

If the real problem, when anyone criticizes, is lack of spirituality, then how are we to have a prophetic voice in the church? Whose side are we on as Seventh-day Adventists—the prophet's or the priest's? Is the *status quo* always right? If so, what right did the prophets have to criticize in Israel? Amos was a critic, and if Amos were to suddenly stand up in a Seventh-day Adventist church today and point out some things not only in Tyre and Edom but also in Israel and Judah, wouldn't we say: "Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words"? And would we not appeal to him to quit criticizing, so that unity might be preserved?

Strangely, immediately following your pointer in MINISTRY, Martin Luther is quoted as a man of prayer! What other man in history did so much to divide Christendom as Martin Luther? Yet we honor him unstintingly. Why? Surely not for the unity he brought into the Christian church, but for being faithful to God and his conscience even when the results were divisive in the extreme! If we follow the example of Luther, we will pray *and* we will not hesitate to speak out.

As an example of a criticism, or at least questioning, that might properly be made, one SDA businessman says he is shocked at the callous indifference to basic good stewardship practices shown by some in SDA administrative positions. He is not so concerned with individual abuses as with the loose, unprofessional way things are organized so as to make these abuses possible. Of course, maybe this layman is entirely wrong.

In the past hundred years our church has grown from a poverty-stricken handful to a powerful world organization that cannot truthfully say "silver and gold have I none." And the universal human experience is that money means power, and power corrupts. Some of our laymen of undoubted consecration, recognized leaders in business and finance,

say that in places in our organization there is mismanagement, with bad investments, costly mistakes, loss of millions of dollars of funds sacred to the cause, with the auditors afraid to challenge the offenders. If this is true, should these practices be perpetuated in the name of unity? And should anyone who raises a question about them be lumped with those who do not pray, study God's Word, or work for other souls? Should none of us be concerned?

Please be assured that I pray, hold family worship, study God's Word, read Ellen G. White, and seek to witness for my Lord. So this letter is not written for the reasons you attribute to the critic in your pointer.

#### A CONCERNED ADVENTIST WORKER

[Ed. We agree! The pointer was aimed at "destructive critics" who do little or nothing to build up the church of God on earth. Furthermore, the methods used by some to effect changes are anything but Christian.]

DEAR EDITOR:

If it is true that one picture is worth a thousand words, then our leaders should be extremely careful with regard to the selection of pictures to be placed in our denominational publication.

It seems to me that an excellent article in *THE MINISTRY* (March, 1972) was marred by the picture of a group of students holding hands while in prayer.

Is there not a danger that our young people who adopt this custom might lose sight of the Lord who is stretching out His hand toward them, and fail to hear His voice saying to them, "I . . . will hold thy right hand" (Isa. 41:13)?

Should not the attitude of each one of the worshippers be "I will lift up my hands in thy name" (Ps. 63:4)? Little children with hands together while in prayer can teach their elders much.

With reference to unattached men and women, the ruling "Hands off" is as valid today as when the messenger of the Lord was alive.

#### A LAY WORKER

DEAR EDITOR:

The other day this "Dear Abby" letter caught my eye, and I think it is worth sharing with *MINISTRY* readers:

"Dear Abby: With regard to that minister who was tempted by other women because his marriage had grown cold: Following a family crisis, I took my problems to my pastor only to find that I left my heart with him. **DOUBLE TROUBLE.**

I feel there is a real need within the church for women counselors. It would give the ministers more time to be with their wives and families, instead of having to devote so much time to troubled (and in some cases, conniving) women. **NOT TALKING**

DEAR NOT: Your suggestion makes so much sense I'm surprised it has never been suggested before. (Or has it?)"

Although Bible instructors are not primarily counselors any more than gospel ministers should be, neither can either group avoid that role if they are to be effective workers.

Abby states in her answer that she is surprised that no one has suggested it before. The fact is that it was suggested many years ago by the servant of the Lord:

"If any woman, no matter who, casts herself upon your sympathy, are you to take her up and encourage her and receive letters from her and feel a special responsibility to help her? My brother, you should change your course with regard to such matters, and set a right example before your brother ministers. Keep your sympathy for the members of your own family, who need all that you can give them. *When a woman is in trouble, let her take her trouble to women.* If this woman who has come to you has cause of complaint against her husband, she should take her trouble to some other woman who can, if necessary, talk with you in regard to it, without any appearance of evil."—*Evangelism*, pp. 460, 461.

With this kind of counsel, why are we so slow to realize the value and necessity of training women Bible instructors for a broad ministry, which includes the role of counseling?

ROSALIE HAFFNER LEE

DEAR EDITOR:

This letter is in response to the article entitled "The Sanctuary and the Blotting Out of Sins" (April, 1972).

In the interest of historical accuracy, I should like to inquire what source the author can cite for his statement that in the 1893 General Conference session A. T. Jones overemphasized "the importance of faith to the point of near antinomianism, as well as being critical of the brethren who had not accepted the message of 1888."

I have a copy of the 1893 *General Conference Bulletin* and have read carefully the twenty-four studies presented by Jones at that meeting. I find frequent statements by Jones made at that session emphasizing the importance of works and obedience to the law as absolutely essential to genuine Christian experience.

Further, from reading his presentations it seems impossible to imagine how an honest man could have been any more gracious, tender, and kind than he was in dealing with the problem of opposition to the 1888 message.

It is true that Ellen G. White cautioned Jones against presenting an unbalanced view of faith and works in a letter dated April 9, 1893. A careful study of the testimony reveals that she was not referring to the 1893 presentations, which she very warmly endorsed. Apparently Jones accepted her counsel, because his later presentation in the 1895 *General Conference Bulletin* does demonstrate an excellent balance.

I am delighted that you have published these articles that recommend the restudy of the writings of Jones and Waggoner.

ROBERT J. WIELAND

# The Doctor and the Drug Question

## Part 2

HARRY J. WEBER, M.D.

Physician, Corvallis, Oregon

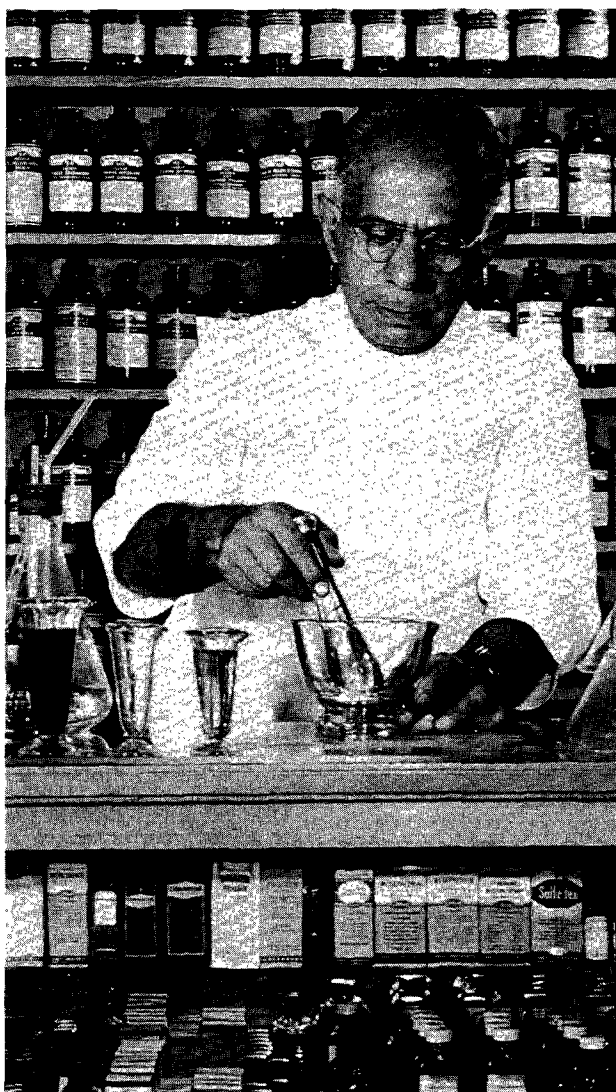
## A New, Careful Look Is Begun

**I**N 1938 a Federal law was passed requiring, for the first time, that before a drug could be approved for manufacture evidence had to be presented to show that the drug was safe to use. Not until 1962 was this law amended to require evidence that drugs are effective, as well as safe.

In 1966 the U.S. Food and Drug Administration asked the National Research Council of the National Academy of Sciences to help study the effectiveness of three thousand drugs that had only been tested for safety. A large number of scientists were organized into thirty panels to evaluate the efficacy of those drugs still on the market that had been introduced between 1938 and 1962. The panels were called "The President's Task Force on Prescription Drugs," and these experts combined their efforts to perform "The Drug Efficacy Study."

After finishing their task, each scientist was asked for his reaction to the drug problem. One man replied: "I could not help but be impressed by the very large number of drugs which have been on the

market for many years and which have been widely prescribed, for which there is no acceptable evidence of efficacy in any condition."<sup>1</sup> Another said: "What is needed most . . . is a massive educational program for the medical profession in regard to therapeutics. The abysmally bad state is best reflected in the ten most commonly prescribed drugs in the United States today. Seven of these lack evidence for efficacy or are second or third choices for their purpose. In regard to the remaining three, it is impossible to avoid the conclusion that they are vastly over-used."<sup>2</sup> The consensus of this whole group of experts was, "We believe the



objective of rational prescribing can be reached most effectively through improved medical education."<sup>3</sup>

Another scientist quoted both in the final Task Force report and in testimony before a committee of the U.S. Senate said, "It usually takes two or three years of clinical experience before the full potential for harm as well as the limits of utility is realized."<sup>4</sup> "The average life of a new drug is something like five years. Most of them do not live much longer. Only a few survive, because the others do not live up to their original promise."<sup>5</sup>

### **America's Most Popular Drug**

In 1970 twelve university medical centers, supervised by the National Institutes of Health, completed an eight-year study of the effectiveness of the most commonly prescribed medicine in the United States. In 1966 more than five million prescriptions were written for this drug alone. Results of the study suggested possible harm without any evidence of benefit from the use of this drug. A controversy is raging over the matter. In the *Journal of the American Medical Association*, January 4, 1971, a guest editorialist writing of this controversy remarked, "If traditional and highly regarded therapy for adult-onset diabetes has no scientific basis and results in no benefit to the patient, it will *not* be the first cherished therapy to be abandoned."

The conclusions of the thirty-panel Task Force were reported to the U.S. Commissioner of Food and Drugs, Dr. C. C. Edwards. In testimony before a committee of the U.S. Senate in January, 1971, he said, "Our goal is . . . excellence in drug quality, honesty in drug promotion, and rationality in drug use at the earliest possible time. . . . Drug misuse has become a major national problem, . . . the promotion, prescribing, and use of drugs of limited or no value, and consumption of too many drugs, often for no purpose or for the wrong purpose. Few things are more tragic than the prescribing or administration of a drug of no proven effectiveness followed by a serious and even fatal adverse reaction. . . . An adverse reaction or complication in drug therapy is found in roughly ten percent of all drug exposures and approximately five percent of patients admitted to the medical services of general hospitals are admitted because of serious,

occasionally life threatening, drug reactions."<sup>6</sup>

### **God's Solution**

Near the beginning of the twentieth century the medical profession undertook some much needed re-evaluation. Physicians were expanding the scientific background for their methods. Increased knowledge was making it possible for them to discard many unsound practices. At this time, it will be noted, the Lord's instructions to Mrs. White began to employ the term "rational" or reasonable, to describe the ideal method of treating disease.<sup>7</sup>

In the work of healing, let the physicians work intelligently, not with drugs, but by following rational methods.—*Medical Ministry*, p. 29.

The first thing to be done is to ascertain the true character of the sickness and then go to work intelligently to remove the cause.—*The Ministry of Healing*, p. 235.

Right . . . habits . . . will be removing the cause for disease, and the strong drugs need not be resorted to.—*Medical Ministry*, p. 222.

A person must remember to use "every facility, taking advantage of everything that, according to his intelligence, is beneficial, working in harmony with natural laws."—*Counsels on Health*, p. 382.

### **Science Is Catching Up**

The causes of illness must be dealt with by any effective means of rational treatment known to the therapist. Outdated, irrational methods, like prescribing the same cough syrup for every cough or the same medicine for every case of fever, are not taught in any medical school today. To a lesser extent than the Lord's plan, perhaps, the best of the world's physicians go deeper in their study of disease than the usual X-ray and laboratory examinations. In addition to locating tumors and identifying bacteria, they try, if possible, to determine why the body's defenses became so weak that infection or a tumor could have developed. They ask, for example, why the chemistry of life gets so fouled up that the arteries are clogged with cholesterol. Hardening of the arteries from deposits of cholesterol is the most common fatal disease in America. And it is known to be caused, at least in part, by a group of bad habits: improper diet, lack of exercise, and smoking cigarettes.

Top authorities of the medical world are now advising patients to exchange

their bad habits for simple remedies such as proper diet, exercise, and pure air. This advice brings to mind Mrs. White's last reference to the subject of drugs made in 1914: "Thousands need and would gladly receive instruction concerning the simple methods of treating the sick—methods that are taking the place of the use of poisonous drugs."—*Ibid.*, p. 389.

### Are Herbs the Answer?

Many of the Adventist folk who consult me from time to time seem confused about the Spirit of Prophecy instruction concerning the use of drugs. I get the impression that there is a feeling that medicines made from synthetic chemicals really should not be used, though frequently necessary. Medications vaguely related to some plant appear to occupy a middle ground. They seem to be preferred over synthetic drugs but still are not considered harmless like herbs. Herbs seem to be commonly regarded as perhaps less powerful than drugs, but probably safe. If only doctors knew how to use herbs it would be so comforting and helpful. This sort of thinking creates quite a dilemma for many conscientious people.

An extensive survey has shown that in 1966 there were more than 54 million prescriptions written for the twenty most commonly used drugs in America. Forty-two million of these called for purely synthetic drugs. The other twelve million prescribed either codeine, digitalis preparations, or reserpine.<sup>8</sup> Reserpine is used to treat high blood pressure and comes from an Indian herb called *rauwolfia*.

The herbs of which we speak are plants or parts of plants that are prepared in various ways to be used in treating sickness. Centuries ago it was observed that taking certain herbs seemed to help people with specific illnesses. Extracts of these plants were studied chemically and found to contain what are known as "active principles," meaning, effective ingredients.

The modern science known as pharmacology developed as the chemical differences between some of these active principles were studied and efforts were made to demonstrate the effect of each active principle upon each system of the body.

It was found that a single plant may con-

tain several active principles that may not all be appropriate to the same patient. The amount of active principle present in different samples of the same plant varies considerably. For these and other reasons it is difficult, impractical, or impossible to present an accurate dose of the active principle in the form of an herb or the crude extract of a plant, like an herb tea.

With such potent herbs as opium, digitalis, and *rauwolfia*, inaccurate dosing can be very dangerous. Therefore, the active principles that have been extracted from these herbs are refined to pure crystalline chemicals before they are used. Codeine is made from morphine, which is first extracted from the opium poppy, and then chemically changed into codeine.

So you see, these three drugs, although derived from the vegetable kingdom, are not herbs at all, and in no sense are they natural. They are used as pure chemicals that are in no real way different from synthetic drugs.

The medical profession is just as interested now in developing new remedies from plants as it ever was. In 1956 the University of Illinois opened a new \$285,000 greenhouse in which to grow plants they wanted to study for possible medicinal value. Instead of making herb teas or pills from powdered leaves, they will refine, and if possible synthesize, the active principles they find.

During Mrs. White's lifetime only one reference to herbs for treating disease was included in her published works. In 1860 she wrote, "My child grew feeble. We had used simple herbs, but they had no effect."—*Spiritual Gifts*, vol. 2, p. 104. This seems to indicate an insignificant place for herbs, as such, in God's plan for healing. Not because in this one case they had no effect, but because in the mass of material she published on the subject of healing—over a period of sixty years—only one sentence was published referring to herbs for healing.

Early in her writing Mrs. White warned of danger in the use of powerful medications generally. But she did not attempt to list the dangerous versus the harmless ones. In her personal experience she had found some simple remedies to be helpful and had mentioned these in various communications. Because of the interest of Adventists in these statements, and because some were inclined to give disproportionate importance to what she

may have written in these lines, a number of references to herbs were printed in *Selected Messages* in 1958, not as prescriptions, but to impart knowledge on Ellen G. White's use of remedial agencies. In these quotations simple herbs like hops and catnip were mentioned as safe. Such mild remedies are not powerful enough to interest modern drug manufacturers and are not to be compared with opium, digitalis, or rauwolfia.

In the nineteenth century almost no drugs could be used rationally because no one knew what they would do to the human body. At such a time Mrs. White pointed to simple herbs as a safe substitute for the irrational drug therapy then commonly used. Why did the Holy Spirit not direct her to emphasize herbs in her published writings? Ellen White was not a physician and she did not assume the responsibility of diagnosing disease and prescribing medication, except in a very few exceptional cases called to her attention by vision.

Today our question is: Has scientific knowledge of the action of some powerful drugs upon the body finally developed to the place that there is at least an occasional opportunity to use them rationally?

#### **Any Drug Can Be Harmful**

There is not much likelihood that medications in use today can properly be called nonpoisonous even though they have come from the vegetable kingdom. The active ingredients of the simplest remedies used in excess can poison the system. In 1964 the U.S. Commissioner of Food and Drugs said, "There is no such thing as an absolutely safe drug." A 1966 report quotes Dr. Wilbur, a recent president of the American Medical Association, as having said, "All drugs are potentially toxic. . . . Any drug can do harm as well as good."<sup>9</sup> To these men a drug is any active ingredient of any preparation used in treating disease.

#### **Most Knowledge Is New**

The ten West Coast pharmacology professors surveyed generally agreed that, with few exceptions, scientific knowledge of the action of drugs on the body began to become available in the 1930's. But it was not until after World War II that enough of this information

had been gathered to make rational prescribing of drugs possible to any great extent.

#### **Changes in Man's Knowledge but Not in God's Plan**

Since Mrs. White's time there have been numerous changes. Today researchers who find a plant with healing properties do not suggest using it as an herb tea. Instead they try to identify its active principles and synthesize them. In this way any beneficial properties the herb may possess can be employed in known quantities with much greater safety. The number of medicines available has increased, their quality has improved, and some of the older drugs are no longer used. But the meaning of these words is the same. The dangers in drug treatment and the overuse of drugs deplored in the Spirit of Prophecy are still with us today, according to the report of the Drug Efficacy Study.

This study shows that all medicines, drugs, and plants used in the modern pharmacy are due for careful scrutiny. They can all be dangerous and warrant judicious, rational use. Today, after the development of some knowledge, the reform needed is rational use of fewer drugs.

It is not a matter of whether the substances used to treat disease are taken from the vegetable, mineral, or animal kingdom. Rational or reasonable treatment depends upon knowledge regarding the mode of the proposed remedies and the precise situation in which they will be acting.

#### **Re-aiming the Emphasis**

As we spread the message of better health we must take care to emphasize the most important points. Recommending vegetable remedies as superior to chemical ones emphasizes the wrong thing from the viewpoint of God's plan for healing. The elimination of drugs or the superiority of one class of medications over another is of minor importance compared with our major obligation to follow the Lord's instructions on health reform in order to either prevent or cure disease. "Jesus Christ is the Great Healer, but He desires that by living in conformity with His laws, we may cooperate with Him in the recovery and maintenance of health."—*Medical Min-*

istry, p. 13. "Health reform is the Lord's means for lessening suffering in our world."—*Counsels on Health*, p. 443.

### To Every Man an Accountability

The patient and his doctor share responsibility for rational use of drugs. The least an intelligent patient should be expected to know would be whether the prescription is intended to help nature rectify the causes of his sickness or only alleviate the symptoms.<sup>10</sup>

Consider the case of an overweight patient with diabetes. He now requires daily injections of insulin. But if he follows his diet and attains a normal weight the diabetes may improve until he no longer needs insulin. If the patient is unwilling to diet and continues in his overweight, the insulin continues to be necessary in one sense, but God's plan has been rejected. Our goal is to "patiently, kindly, tenderly, but decidedly," work out God's program with all who will accept it.

### The Fundamental Problem

It is curative therapy for the basic, underlying, or fundamental cause of sickness that is most likely to be neglected. But here Seventh-day Adventists should shine as they teach health principles and set a right example in following the program of healthful living. It is God's way to help the patient recover resistance to disease so that he will not fall ill again.

Nature must restore herself under the direction of God's laws and by His power. Our part is to obey the laws of health, utilize the true remedies. This is essential either to maintain or regain health. These simple agencies are a part of the life of every person.

On the other hand, medicine is not intended to be used unless a patient has something wrong with him. Only after transgression has destroyed health can drugs become useful. And all they can be expected to do is merely assist nature in her efforts at self-repair. The most up-to-date physician will not be able to suggest a medicine that will actually do even this in anywhere near every case.

### Adding Wisely

God's power provides self-repair and His rational methods permit the addition of any kind of remedy when the nature of the particular disease is under-

stood and the manner in which the remedy will assist nature is also understood. All rational medical and surgical treatment is in this realm of addition, and as scientific knowledge accumulates, such therapy is more frequently possible.

Appropriately applied, the true remedies are a part of every man's life, but in sickness even these must be applied with understanding. Brisk outdoor exercise is good, but not for a man on the day after a heart attack. The key to all acceptable therapy is understanding the nature of the disease being treated, its fundamental cause, and what effect the proposed treatment will have upon the sacred process of self-repair.

### Avoiding Ingratitude

Without requiring us either to ask for it or thank Him, the Lord constantly provides self-healing power to both saints and sinners. Only this power can ever heal the wounds the surgeons make. Physicians prescribe all medications with the hope of hastening recovery. But it is only God's power working through the divine process of self-repair that makes recovery possible. And pills are too often given credit for the result of its work. If treatment aids recovery, it is only by cooperating with this power—the Power that presents a love we cannot understand. It is an illogical, ungrateful half-measure to take any treatment designed to aid recovery while neglecting God's true remedies. □

(To be continued)

<sup>1</sup> Division of Medical Sciences, National Research Council, *Drug Efficacy Study*, Final Report to the Commissioner, Food and Drug Administration (1969), pp. 62, 63.

<sup>2</sup> *Ibid.*, p. 101.

<sup>3</sup> *Ibid.*, p. 22.

<sup>4</sup> Walter Modell, director, Clinical Pharmacology, Cornell University, *The Drug Prescribers*, Dec. 4, 1968.

<sup>5</sup> Modell, "Competitive Problems in the Drug Industry," Part 1, Testimony to Subcommittee on Monopoly of the Select Committee on Small Business, United States Senate, 1967, p. 298.

<sup>6</sup> Statement by C. C. Edwards, Commissioner of Food and Drugs, U.S. Dept. HEW, before Subcommittee on Monopoly of Select Committee on Small Business, United States Senate, Jan. 18, 1971, pp. 1-4.

<sup>7</sup> See *Medical Ministry*, pp. 29, 227, 228; *Counsels on Diet and Foods*, p. 303; *Evangelism*, p. 535; *Selected Messages*, book 2, p. 346.

<sup>8</sup> Task Force on Prescription Drugs, *The Drug Users* (U.S. Department of Health, Education, and Welfare, 1968), p. 32.

<sup>9</sup> U.S. Dept. Health, Education, & Welfare, *The Drug Prescribers* (1968), p. 6.

<sup>10</sup> See *Medical Ministry*, pp. 224, 235, 260; *The Ministry of Healing*, pp. 126, 267; *Counsels on Health*, p. 456; *Selected Messages*, book 2, pp. 290, 452.

## The Two Islams

**A**S STUDY on my Master's program at our theological seminary neared completion in the spring of 1957, I entered into correspondence with authorities at the University of the Panjab at Lahore about continuing my graduate studies there since I would be teaching in Pakistan. This school, third oldest in the sub-continent, is also one of the larger and better. I hoped that studies there would offer me the opportunity to continue my academic work in the theology of a re-

the more simple faith of Mohammed. Most Muslims and Islamists think differently. Yet history and the present existence of reformers show that there has been serious change.

Those Muslims who insist that there is only one Islam contend that contemporary Islam finds its roots in the Islam of Mohammed. This is similar to apostolic succession in Christendom. Others, with equal erudition, make a strong case for their Islamic faith premised upon Islamic apostasy and change. There is some truth in both contentions. For though out of the simple grew the complex (as the

# THE CHALLENGE OF ISLAM

Part 3

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**E. ROBERT REYNOLDS**

*Former Evangelist and Teacher, Pakistan;  
Islamic Historian*

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ligion I knew little about—the Muslim faith.

After my return to Pakistan I learned with disappointment that because of my lack of skill in Persian and Arabic the university would not permit me to study in my chosen field. Instead, I would have to switch from theology to history. But with God's help, in the courses pursued I became acquainted not only with the social, political, and military history of Islam from its inception until the present but also had opportunity to study its theological growth, and, as a sideline, as much of its theology as I felt essential.

During this study I became aware of the existence of two Islams. These are not the Sunnis and Shiis, the two large segments that divide Islam today, as Protestantism and Catholicism cleave Christianity. They are rather the new and the old—the developed Islam of the theologians and

one group maintains), yet those same influences that contributed to apostasy in Christianity—gnosticism, Neo-platonic and other Hellenistic philosophies, mysticism, and anti-Judaism, much of which resulted from contact with an already corrupting Christianity—brought great change to Islam (re-enforcing the arguments of the second group).

Limited space makes it impossible to trace the development of Islam through centuries that brought it to its present state. Actually, Islamic theology did not begin serious formation for nearly two centuries after its inception. W. Montgomery Watt declares: "They were in fact following the ninth century's conception of the example of Muhammad, and therefore the early ninth century's values."<sup>1</sup> Although Watts may not have had this point in mind, the statement does illustrate the changed and changing



conditions within Islam then and later.

Seventh-day Adventist evangelists who work among Muslims should become familiar with Islam's theological history, particularly to understand its tenacious hold upon people. Duncan Black Macdonald's book, *Development of Muslim Theology, Jurisprudence, and Constitutional Theory*, is excellent. The book was first written in 1903 and reprinted in Lahore, West Pakistan, in 1960. Its distribution has been banished in some places. All English-reading Adventist ministers could peruse with profit his account of the free will-predeterminism controversy in Islam<sup>2</sup> and the arguments regarding the created versus the uncreated Quran as the eternal Word of God. A smaller, much newer book is Watt's *Islamic Philosophy and Theology*. While it highlights movements, it does not detail theology as does the other.

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### Tradition in Muslim Theology

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Tradition has always played a prominent role in determining Muslim theology. While the omnipotence of God and His eternal oneness occasioned theological and philosophical discussion—and is central to Islamic thought—when disputants could not agree on the Quranic interpretation, they appealed to the *ahadith* (Traditions) for the answer.<sup>3</sup> As politics influenced the discussions, leaders felt the need of vindicating policy or buttressing dogma. Where such support was lacking in the genuine Traditions of their prophet's behavior or sayings, they often made their own additions.

Serious scholars, alarmed, tried to remedy this ill by creating an *isnad* (chain list of reliable Tradition transmitters). Although this led to the rejection of thousands of spurious Traditions, emphasis was on the trustworthiness of the transmitters rather than on the truth of a Tradition's content. Thus, as Watt stated in the above quotation, the final authority for a Tradition's relevance was based upon personal interpretation of those Traditions in the context of the time the *isnad* was made. This allowed for that theological mutation that created the climate for the two Islams. Yet in fairness it must be stated that many purists also appeal to Tradition in support of their position. The differences then arise on the matter of interpretation.

After the acceptance of *isnad* as a principle for establishing the sound Tradition, a process tantamount to giving it canonicity, little new was added to Islam. During the next several hundred years Islam remained a cold, intellectual, legalistic formalism. The life had departed. It might suit the lawyers, philosophers, and hairsplitters, but although the common people held it as a culture and a social ethic, it failed miserably in meeting their spiritual needs. Islam could appeal to the mind, but not to the heart.

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### The Contribution of al-Ghazali

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The greatest Muslim after Mohammed, al-Ghazali,<sup>4</sup> an Aristotelian logician and philosopher, sensed this lack and united the schoolmen and the mystic Sufis in himself. This union brought life back to Islam. Now those seeking a deeper emotional or ecstatic experience could have it while still remaining Muslims. But also by this fusion the dual character of Islam was guaranteed permanence.

Johannes Damascenus (John of Damascus) has sometimes been called the last of the Greek Church Fathers. He lived near the close of the first century of Islam. During the time the Umayyids ruled the new Muslim empire from Damascus he rose to prime minister,<sup>5</sup> even though he was a Christian. Later, he retired from public life to enter a more contemplative one. It was during this period that he authored the book *History of the Heresies* (sometimes known by other titles). One of the last three heresies or heterodoxies discussed is Islam.<sup>6</sup> John was in a unique position to know and understand Islam.<sup>7</sup> This volume raises for us today an interesting academic question, Was the Islam of his day classed as some kind of Christian sect?

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### Islam and Christianity

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Islam today is never so classified, nor to my knowledge has it ever been since Islam's theological developments under men like al-Bukhari, al-Ashari, and al-Ghazali. There is insufficient historical data to decide whether or not Islam, under the Umayyid caliphs, was so regarded. But if so, a course of theological development away from Christianity is a likely answer to the change in classification. Again, did Mohammed himself

really reject Christianity at the same time he rejected Judaism? And need that necessarily make him a false prophet during his earlier prophethood? The intent here is not to support any classification, but to note the implications regarding an old and a new Islam and the significance of the idea for Adventist evangelism.

There exists among Muslims a view that the course of Islamic theological development and the pressures of political, economic, and social changes produced a departure from a purer, simpler faith. The fact that Tradition brought change tells the same story. Also, interpreters of the Quran recognize variants in the text. Some hold with Moulvi Cheragh Ali (who wrote nearly a century ago) that pristine Islam has fallen. "Islam, by which I mean that pure Islam taught by the Arabian Prophet, Mohammed . . . and the Mohammedans in general have much fallen from the precepts of their Prophet."<sup>8</sup> In this setting, does the second angel's message have relevance?

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### Mohammed and Christianity

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No Arabic Old or New Testaments are known to have existed in Mohammed's time, so he could not have copied his religion from that source. Christian Arabs did exist even among his close relatives, but to charge Mohammed with using ideas taken from them does not explain the existence of stories in the Quran of persons known to Christians and Jews from the Bible, nor fully account for the inclusion of Biblically based religious truths. The accession of Christians to the Islamic state and/or Muslim-Christian dialog resulted indirectly in passing Christian concepts to Islam. It is not to be supposed, however, that any direct copying for the sake of copying took place.<sup>9</sup>

What significance could all this, and much more, have for Seventh-day Adventist evangelists? A re-interpretation of Quranic doctrine along Bible lines could give more common ground with modern Muslims and make a great alteration in methods of approach. It is not likely that such an exposition will eliminate Islamic objections to Adventist evangelistic theology. However, this approach to Islam seems worthy of careful consideration.

Jesus Christ wants a heart response today from people. He wanted their hearts also in Mohammed's time. Was

Mohammed so adverse to Jesus as Saviour as is so commonly thought?<sup>10</sup> Perhaps not. Also, in many respects, one finds that the Quran parallels the Bible more than a cursory glance might indicate. Adventist evangelists to Muslims might do well to re-appraise their methods in the light of these thoughts. □

(To be continued)

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<sup>1</sup> W. Montgomery Watt, *Islamic Philosophy and Theology*, p. 75.

<sup>2</sup> For example, Macdonald says that some pre-determinists argued that if a man wore a finger ring, and moved that ring finger, the ring also moved; in doing so, the ring acted according to God's pre-determined plan. Duncan B. Macdonald, *Development of Muslim Theology, Jurisprudence, and Constitutional Theory* (1960 ed., Lahore), p. 142.

<sup>3</sup> *Ahadith and Sunnah* are almost identical. "Hadith is thus the vehicle of the *sunna*, and the whole corpus of the *sunna* recorded and transmitted in the form of hadiths is itself generally called 'the hadith.'" H. A. R. Gibb, *Mohammedanism*, pp. 74, 75. See the second article of this series for the paragraph on Islamic priorities for authority.

<sup>4</sup> Watt, *op. cit.*, p. 114.

<sup>5</sup> Macdonald, *op. cit.*, p. 131. Some say rather, he was put in charge of the civil rulership of all Christians, as the *logothete*. Cf. Berthold Altaner, *Patrology*, tr. by Hilda C. Graef., p. 635. Whatever is the case, he was held in high respect by both Christians and Muslims, and the government gave him great responsibility.

<sup>6</sup> Some say that there is evidence that these last three heresies were added later by another author. Altaner, *ibid.*, p. 636. Such a situation only makes the argument for two Islams stronger.

<sup>7</sup> For John's attitude regarding Islam, see his book *De Haeresibus Liber* in J. P. Migne's *Patrologiae Graecae*, vol. 94, cols. 764-773. For a competent English translation of John of Damascus, see Frederic H. Chase, Jr. (translator), "On Heresies," *The Fount of Knowledge* (1958 ed.), pp. 153-160, esp. p. 153.

<sup>8</sup> Cheragh Ali, *The Proposed Political, Legal, and Social Reforms in the Ottoman Empire and other Mohammedan States*, p. 183.

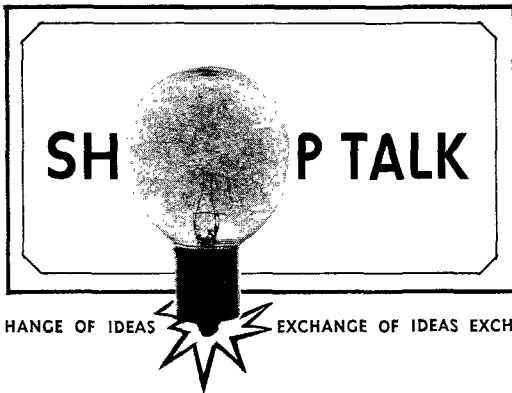
<sup>9</sup> Watt, *op. cit.*, p. 66.

<sup>10</sup> Dr. J. W. Sweetman suggests that whatever may have been Mohammed's Christology, his understanding of the man Jesus is central to his knowledge about the Christian Scriptures. (See *The Bible in Islam*, pp. 14, 15.) It is interesting to note, however, that while the Christology of Mohammed may be open to interpretation, and though Muslims today observe certain strictures reminiscent of the Old Testament and the sanctuary—such as animal sacrifices and abstinence from food with blood in it—there seems to be no reference of any kind to redemption from sin. The truth or falsity of Mohammed also may be determined by his doctrine of the nature of man in death and the punishment of the wicked. For example, there are only seven references to "sleep" in the Quran, and all of them refer to a night's repose, so that none of them describe a condition in death. This fact should not prevent the evangelist from being as courteous as possible, or from seeking to find points of common ground.

# When to pull out of The Ministry.

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**Pull out for people.  
Mission 73.**



Shop Talk is for the sharing of ideas for a more effective ministry. Please make contributions or queries brief—but do make them. Materials printed privately or offered through personal addresses are not endorsed by the church.

### OUR NAME TO THE FRONT

"The Seventh-day Adventist Churches Welcome You." This friendly greeting can be seen on the front of thousands of Seventh-day Adventist-owned cars in the Florida Conference. Since in this State the license plate appears only on the rear of the car, lay activities secretary S. L. Dombrosky saw great possibilities in using the front position of the car for this bit of public relations for the church.

The metal plates with the message have found an enthusiastic response among the members who see in this another way of sharing their faith. Ellen White states, "The name Seventh-day Adventist carries the true features of our faith in front, and will convict the inquiring mind."—*Testimonies*, vol. 1, p. 224.



44 AUGUST, 1972

### PREPARATION FOR THE LATTER RAIN

The pocket-sized booklet, *Preparation for the Latter Rain*, by B. E. Wagner, is having a very deep influence on our workers in various parts of the world. I am so happy that tens of thousands of these have been circulated, and I hope the circulation will vastly exceed its present number. How wonderful it would be if all our people, the church members as well as workers, could secure it, and not only secure it but experience such a preparation. We all need this preparation in its fullness; no other need is greater.

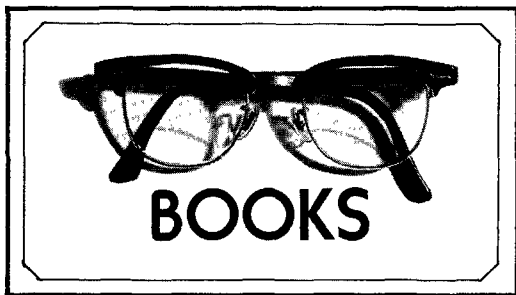
H. M. S. RICHARDS, SR.

### GOD'S EVERLASTING SIGN

Ministers and evangelists will find the new publication *God's Everlasting Sign* by J. L. Shuler especially helpful in their soul-winning work. Focusing on the Sabbath as God's sign of Christ, our Creator and Redeemer, it is an approach that brings new freshness into this important Bible truth.

In addition to portraying the Sabbath as our link of love with God, Pastor Shuler tactfully but frankly discusses frequent objections to Sabbath observance and explains difficult passages of Scripture.





***Why the Back Door Swings*, Marjorie Lewis Lloyd,  
Review and Herald Publishing Association,  
Washington, D.C., 1972, 48 pages, 50 cents.**

People become Seventh-day Adventists through a deep conviction. The message accepted is beautiful, logical, reasonable, comforting—the truth. Scriptures upon scriptures have been studied and believed to be the Word of God. The quiet voice of the Spirit of God has said, “My child, give me your life and through My power be a living witness to what you know is truth embodied in this church.”

Yet the enemy of the church has placed some stumbling blocks within the aisles surrounding the pulpit to trip the newly adopted brothers and sisters. What could be the reasons found within the church experience that would cause some to grow discouraged and walk on through the swinging back door? “This may not be—this ought not be—the cycle of your personal experience in the church, but if it is—a fabulous discovery awaits you!” This is a revealing, practical, human book. The chapters are short, about a page and a half, as the author points to the perils along the way to a door that is too often swinging wide open. Best of all, she ably suggests a way to close the back door so it will swing no more.

ANDREW FEARING

***Why Conservative Churches Are Growing*, Dean M. Kelley, Harper & Row, Publishers, Inc., New York, N.Y., 1972, \$6.95.**

Dean M. Kelley, a United Methodist minister, is Director for Civil and Religious Liberty, National Council of Churches. Though an active leader in the National Council of Churches for many years, Dr. Kelley has advanced a view that argues against the usefulness of the National Council as a viable religious force.

A strong, growing church is characterized by traits of strictness, and a weak, dying church is characterized by traits of leniency. The evidences of a strong group are: (1) commitment, (2) discipline, (3) missionary zeal, (4) absolution, (5) conformity, and (6) fanaticism.

(1) Commitment is “willingness to sacrifice status, possessions, life itself, for the cause or the company of the faithful;—a total response to a total demand;—group solidarity;—a total identification of [an] individual's goals with [the] group.”

(2) Discipline is “willingness to obey the commands of [charismatic] leadership without question;—to suffer sanctions for infractions rather than leave the group.”

(3) Missionary zeal: “Eagerness to tell the good news of one's experience of salvation to others;—refusal to be silenced.”

(4) Absolution: “belief that ‘we have the Truth and all others are in error.’”

(5) Conformity: “intolerance of deviance or dissent.”

(6) Fanaticism: “Keep yourselves unspotted from the world;” communications are predominantly outgoing (the member is not interested in what others have to teach but is primarily interested in communicating his ideas. The greater the dominance of outgoing messages over incoming, the greater will be the accession of members).

The traits of leniency are: (1) relativism; (2) diversity; (3) dialog; (4) lukewarmness; (5) individualism; (6) reserve.

(1) Relativism: belief that no one has a monopoly on truth;—attachment to many values (not just the religious;—a critical and circumspect outlook).

(2) Diversity: everyone should do his thing;—no heresy trials; no excommunications.

(3) Dialog: an exchange of differing insights;—appreciative of outsiders rather than judgmental.

(4) Lukewarmness: reluctance to sacrifice all for any single set of values;—“If you have some truth and I have some truth, why should either of us die for his portion?”

(5) Individualism: individuality prized above conformity;—unwillingness to give unquestioning obedience to anyone.

(6) Reserve: reluctance to expose one's personal beliefs or to impose them on others;—consequent decay of the missionary enterprise.

Statistics show that the churches possessing the traits of strictness tend to increase in membership; those possessing the traits of leniency are decreasing in numbers.

Dr. Kelley refers to the Old Testament tradition of what he calls a “saving remnant.” This saving remnant is visibly going somewhere, “its members obviously devoted to their cause, strengthened rather than discouraged by hardship or persecution. It is going to attract adherents as honey does flies.”

“The plans for the amalgamation of the chief ecumenical churches into one body—the ‘Church of Christ Uniting’—and hopes for a really inclusive National Conference of Churches or a worldwide parliament of all religions, all are symptoms and confirmations of the process of relaxation described in this book. Such ecumenical endeavors may be conducive to brotherhood, peace, justice, freedom, and compassion, but they are not conducive to conserving or increasing the social strength of the religious groups involved or—more important—the efficacy of the ultimate meanings which they bear.”—Page 175.

Every Seventh-day Adventist minister who reads this book will benefit from the analysis of the causes of the growth and vitality of a church or the causes of its death.

M. E. LOEWEN



[Unless otherwise credited, the following news items are taken from Religious News Service.]

### U.S. Report on Alcoholism: Our Greatest Drug Problem

A new Government report has labeled alcoholism the nation's greatest drug problem, afflicting some 9.6 million Americans and draining the economy of \$15 billion a year. Dr. Morris Chafetz, director of the National Institute on Alcohol Abuse and Alcoholism, which prepared the report, said, "Alcoholism is America's largest untreated but treatable disease." He said the alcohol-abuse problem dwarfs that of heroin or any other drug, but "American society and most of the health professions consciously push alcohol problems under the rug. Alcoholism is mistakenly looked upon as a character deficiency instead of as a treatable illness."

### Vatican Reported Active in Mid-East Talks

The Washington *Post* said in Washington, D.C., that behind-the-scenes mediation of the Arab-Israeli Suez Canal impasse by high Vatican officials—including Papal Secretary of State Cardinal Jean Villot—was taking place at the urging of U.N. Secretary General Kurt Waldheim. According to the *Post*, the "well-informed" Italian weekly *Panorama* quoted a high Vatican source as stating that secret talks have obtained "satisfactory results . . . which may lead to some conclusion soon."

### Three Catholic Dioceses Join "Key '73" Evangelism Drive

Three Roman Catholic dioceses have become officially associated with Key '73, a massive evangelism effort originated by evangelical Protestants. Fully participating in the year-long emphasis will be the Archdiocese of St. Louis, the Diocese of Cape Girardeau (Missouri), and the Diocese of Gallup, which is taking part through the New Mexico Inter-Faith Agency. The Reverend George Outen, a United Methodist evangelism official, said that other Catholic dioceses are discussing participation. "We understand the matter of full . . . participation is to be discussed at a forthcoming meeting of the Amer-

ican Roman Catholic bishops." To date, 130 denominations, regional groups, or Christian organizations have agreed to take part. The widely diversified evangelism thrust emerged in the 1960's, primarily through the leadership of Dr. Carl F. H. Henry, editor-at-large of *Christianity Today* magazine. The program calendar calls for a period of "Advent Repentance and Prayer" in late 1972. On January 6, 1973, Key '73 will be formally launched with a Faith-in-Action network television special. A series of witness surveys, mission and Bible study, lay witnessing, youth outreach, State-fair missions, impact weeks, and other celebrations follow through the year 1973.

### Science, Religion Are Sisters Von Braun Tells Graduates

Science and religion are not incompatible, but "sisters," the nation's top rocket scientist told the graduating class of a Roman Catholic college in Belmont, North Carolina. "While science tries to learn more about the creation, religion tries to learn more about the Creator," said Dr. Wernher von Braun. The deputy associate administrator of the U.S. National Aeronautics and Space Administration spoke before the 135 graduating students of Belmont Abbey College, their parents, and friends. If direct, scientific knowledge of God is unobtainable, it is not really necessary, said the German-born space engineer. He criticized scientists who can believe in the existence of electrons they cannot see but reject an unseen deity. "One cannot be exposed to the order and beauty of the universe without conceding there must be a divine intent behind it," he said. "Must we light a candle to see the sun? The more we understand the universe and the intricacies of its operation, the more sense we have to marvel at its Creator," said Von Braun.

### 1,000 Attend Catholic Charismatic Movement Conference in New Jersey

More than 1,000 leaders in the fast-growing Catholic charismatic renewal movement in Washington Township, N.J., were called on to "build up the House of God" through a manifestation of true Christian brotherhood and offset the isolation, through fear and sin, that weakens the church. The three-day conference, held Feb. 25-27 at Immaculate Heart Academy in this North Jersey community, drew leaders in the predominantly Catholic movement—sometimes called Catholic Pentecostalism—from the Eastern part of the U.S. and Canada, from Nova Scotia to Florida and westward. It was the third regional conference held this winter, all of which drew more than 1,000 leaders. Ignatius House Community at Fairleigh Dickinson University, Rutherford, N.J., was the local sponsor. The movement, begun in 1967 at Duquesne University, Pittsburgh, and the University of Notre Dame, has no national or regional structure as such, but its conferences are coordinated by a service committee

organized in 1969. During a news conference Steven Clark, of the Ann Arbor, Michigan, community, said the movement was growing so rapidly throughout the country and elsewhere that officials had little idea of how many groups are now active. They said the 1971 estimate of 20,000 was "way under." They agreed that the charismatic renewal movement is "rapidly reaching the point of becoming an acceptable part of Catholic church life."

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### **World Scripture Distribution Topped 170 Million in 1971**

More than 170 million copies of the Scriptures were distributed around the world in 1971 by the United Bible Societies, according to a report of the American Bible Society's board of managers. The report noted that the total—171,116,543 copies—constitutes a slight decrease from the number distributed in 1970. Three areas showed increases. The Americas (outside the U.S.) showed an increase of 3.5 million over the 1970 total of 24,172,343. Increases were also shown in the Asia-Pacific area and in Europe. The U.S. distribution figures marked the first decline in eleven years. The board of managers' report said the decline reflected the 1970 success of several State-wide distribution efforts that were not repeated in 1971.

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### **13,450 Priests Left Ministry in Six Years, Vatican Reports**

A total of 13,450 Roman Catholic priests left the active ministry from 1964 to 1969, according to an official Vatican report. The report said that the number who left—averaging 2,241 in each of the six years—was almost equally divided between diocesan (secular) priests and members of religious orders.

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### **Gamblers Anonymous: The Compulsive Gambler Will Increase as "Chance" Replaces Taxation**

There's hardly a legislature in the country that doesn't have a bill proposing off-track betting or some other legalized gambling vehicle to get the politicians out from under heavier and heavier tax programs. For that reason, it might be well to add to your address and telephone directory the following: Gamblers Anonymous (national), Post Office Box 17173, Los Angeles, California. And New York area Gamblers Anonymous (GA), Code 212 MU9-7500. Gambling is becoming legal. Some say "lethal." "In the world today, compulsive gambling has become a problem of menacing proportions," Gamblers Anonymous (GA) said in a recent national bulletin.

Gamblers Anonymous was founded in California in 1956, based on the spiritual recovery program used by Alcoholics Anonymous. There are now about 150 groups around the world with a total

membership of about 5,000. In the New York area there are some 750 members in 24 GA groups. The GA handbook notes, "the idea that somehow, someday, he will control his gambling is the great obsession of every compulsive gambler. The persistence of this illusion is astonishing. Many pursue it into the gates of insanity or death." A report from a Veterans Administration hospital in Cleveland revealed that there are more suicides among compulsive gamblers than among any other category of people.

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### **Bibles Now Available From Vending Machine**

A vending machine that once dispensed candy and cigarettes in Brussels now drops copies of the four Gospels when a Belgian 10-franc coin (about 20 cents) is inserted. Just as it once provided customers with a choice of candies, the converted machine now provides a choice in languages. The books are available in French and Dutch.

The director of the Belgian Bible Society placed the machine outside a Bible Society office near a major bus and trolley stop. He reports that about 100 Gospels a month are dispensed through the vending machine.

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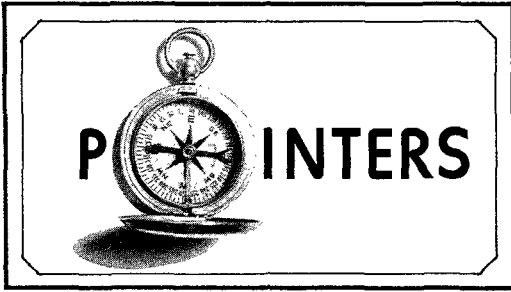
### **Gallup Poll: More Than Half of College Students Used Pot**

The Gallup Poll has found that the percentage of U.S. college students who have used marijuana continues to rise, with 51 per cent now saying they have used the drug at least once. Only 5 per cent of all college students said they had tried marijuana when the Gallup college drug survey was started in 1967. By 1969 the figure had climbed to 22 per cent. Between 1969 and 1970 percentage almost doubled, from 22 to 42 per cent. The survey results are based on personal interviews conducted in November and December with 1,063 college and university students on 57 campuses.

## **CLASSIFIED ADVERTISEMENTS**

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**CATALOG** of used religious and theological books free upon request. Pastors' libraries purchased. Write Kregel's Bookstore, P.O. Box 2607, Grand Rapids, Michigan 49501.



**THE SECRET** AN ELDERLY minister who had faithfully served his Master for more than half a century told of the influence that his mother had upon his life. When he was just a little lad of six, and his sister about four, they would play on the front lawn. The rest of the family would go out to work on the farm. Many times he would notice that his mother was in tears. He would say, "Mother, what makes you cry?" And she would pat his little head and answer, "You are too young, my boy, to understand. Never mind, don't worry about mother. She will be all right." Then after breakfast when the morning chores were done, she would talk to the children a few moments and tell them to stay close to the house while she went off through the orchard. She would go away with her face suffused with tears, but she came back singing, a smile on her face.

One day this little boy said to his sister, "What happens to mother? She goes away crying and comes back singing. Let's follow and find out." They found her at the other end of the orchard kneeling in communion with God. She was praying: "Dear Father, I need help this morning. So many problems have arisen, and I cannot rear this household of boys and girls as I should without Thee. I will make many mistakes. I cannot be the wife to my husband that I should be without Thee. I need guidance, counsel, and help. Heavenly Father, help me to be a good mother, the right influence to my family, and a loving wife. Give me wisdom, understanding, and tact. I commit my life to Thee today for Thy Spirit to guide me." She prayed for the children, mentioning each one by name, telling of their needs and how she wanted to help them, and asked for God's blessings to be upon her in doing this. Then she arose at peace and began to sing. Her face was radiant with the sunlight of heaven.

The elderly minister went on to say that as he grew older he understood the problems in his mother's heart, and added, "The greatest Christian, the most winsome, the most beautiful, consistent life that I have ever known was that of my mother."

Mother and shepherdess, do your husband and children feel that way about you? Pastor, do your church members and the people with whom you do business perceive that you are a man of God? Do your children feel that way?

The secret is in treading the pathway of secret prayer; taking time for communion, unburdening the heart, and committing the life afresh each morning into the hands of the Master.

48 AUGUST, 1972

"Let mothers come to Jesus with their perplexities. They will find grace sufficient to aid them in the care of their children. The gates are open for every mother who would lay her burdens at the Saviour's feet. He who said, 'Suffer the little children to come unto me, and forbid them not' (Mark 10:14), still invites mothers to bring their little ones to be blest by Him."—*The Ministry of Healing*, p. 42.

A. C. F.

**PHASE II** MISSION '72 is born. Let men and angels peel their anthems. The laity has never seen evangelism on this scale. It just hasn't happened this way before. Throughout North America and Canada preachers pitched their voices against the apostasy of this age. Brothers, it was something to watch.

Fall will bring more of the same. Scores of cities will echo to the preaching of the Word during the months ahead. But this will only be a fall edition of phase I. What about phase II? Our laymen must be inspired with the previous efforts being conducted by our ministry. For many it was a spiritual bonanza; for some, a difficult enterprise; for all, a refreshing experience.

Phase II calls for an every-member canvass of our laity with reference to soul winning. Before the end of 1972, we could field an army. But this is slow, tedious work. It is like annual church elections, board meetings, business meetings, and laying the groundwork. The canvass visit is as crucial as a Bible instructor's appeal in the home. It is, in fact, a new conversion appeal, the activation of the saint. It is phase II that will make phase I blossom as a rose.

E. E. C.

### CHANGE OF ADDRESS

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