

the MINISTRY

JULY 1974



CARROT, STICK, OR . . . ?

A RECENT report in *Time* magazine revealed that various prison systems are attempting to modify behavior through a variety of programs. One facility gives inmates who commit infractions, such as lying or swearing, a shot of apomorphine, which brings on violent vomiting for fifteen minutes or so. It is rather significant that those inmates who do not volunteer for the various behavior modification programs have a "very low record of success." (See *Time*, March 11, 1974, p. 74.) As Adventist Christians, we do not accept the thesis that behavior is determined by conditioning from without, rather than from within. It is crucial for a person to choose to be changed.

Basically, behavior modification is the prime goal of a significant segment of society. In fact, it includes about everybody. Whether it be a mother trying to motivate Johnny to clean his teeth, or an Adventist minister attempting to help Mrs. Smith give up cigarettes, the element of motivation and behavior change is involved.

The importance of motivation is recognized in numerous areas such as industry, sports, education, and law. Why do people work? Why do they seek social acceptance? From an Adventist minister's viewpoint, why do members get their Ingathering goal? Why do they give to build a new church? Why do we work to gain new converts? Why do we build a hospital or run a school? The standard Christian answer in all probability would be, "Love for Christ."

This answer reveals the only and greatest possible motivation that can permanently modify a person's behavior. A most remarkable inspired statement supports this concept:

"It is not the fear of punishment [stick], or the hope of everlasting reward [carrot], that leads the disciples of Christ to follow Him. They behold the Saviour's matchless love, revealed throughout His pilgrimage on earth, from the manger of Bethlehem to Calvary's cross, and the sight of Him at-

tracts, it softens and subdues the soul. Love awakens in the heart of the beholders. They hear His voice, and they follow Him."—*The Desire of Ages*, p. 480.

But what about us? Do we as shepherds of the flock operate a program in harmony with this exalted truth?

Satan's Salesmanship

Perhaps the reason Satan is so successful in persuading men to remain loyal citizens of his kingdom is the fact that he can appeal to any and every motive in the carnal heart of man. Whether it be a desire for supremacy, appetite, love of display, or insecurity and fear—it makes no difference as long as he gets results. He incessantly bombards the world with his powerful propaganda. The mass media work hand in hand with his communications program. Television, stage and screen, magazines, newspapers, radio, billboards, even the common supermarket, all include programs and advertisements dedicated to one purpose—that of persuading people to do what he wants them to do without much, or any, conscious thought. One would have to be deaf, dumb, and blind to escape his high pressure salesmanship that is evident everywhere.

Should the church, however, use these same motives and methods to achieve its objectives? Certainly there is nothing wrong with using modern techniques in the raising of funds, production and distribution of literature, or even the winning of souls, as long as the methods and motives are right.

A beautifully printed brochure portraying what a new church building will look like when it is finished is quite appropriate and valuable. The organization of the church, so that the annual Ingathering campaign can be a blessing, is also in order. A finely executed evangelistic program is a must. But any of these good church programs can be fostered in such a way as to put them in a class with bingo parties, raffles, circuses, or

the promotion of a boxing match.

It is so easy to rationalize and throw a religious garment over church endeavors, fostered purely from a statistical viewpoint. But when we do so, our motives come under the scrutiny of our Lord. Any element in a church program that appeals to man's selfish, sinful nature constitutes an offense to the holy God whom we serve.

What Ellen White said of motivating students in our schools is true of other church programs: "More harm than good results from the practice of offering prizes and rewards."—*Counsels to Parents and Teachers*, p. 270. Alfred Adler, in his book, *What Life Should Mean to You*, characterizes the effects of competition in schooling as disastrous to the individual, whether or not he is the loser or the winner. William Glasser, a psychiatrist who is devoting himself more and more to education, lists love and self-worth as the two pathways man has discovered that lead to the development of successful identity, which is the single basic need that people require. He commented that schooling presently emphasizes isolation rather than cooperation and involvement.

Objectives reached by tawdry competition are degrading to both pastor and people. Liberality of time, energy, and funds on the part of any member that stems from the desire to receive pins, plaques, ribbons, or even the lavish praise of the pastor, is entirely out of the realm of Christian principle. For a spiritual leader to manipulate any type of church campaign by use of competitive, embarrassing, coercive, or flattering methods, is not only unscriptural, but an outrage to the God who has called us to worship Him in sincerity and truth.

To gain some religious financial objective by appealing to a man's appetite, pride, or sense of shame is a violation of true Christian ethics. It is recognized that the "few" carry the burden of the church program. This is a deplorable fact. But are we to use this as

an excuse for obtaining our goals by questionable methods and motives?

Ecclesiastical Merchandising

Our coffers may increase and our budgets bulge as the result of wrong methods, but this is no sign of true success. The rich merchandising of the ecclesiastical power described in Revelation 18 is an indication of her wickedness, not her success. The number of patients treated, the number of baptisms, the enormous sums of money raised for church purposes, the amount of acreage, the membership figures, the number of lessons graded, the circulation statistics, the number of pieces of clothing given to the poor, the quantity of food baskets distributed at Thanksgiving and Christmas, the size of the attendance, does not necessarily mean a project or program is a success in God's sight.

Perhaps some of the Old Testament priests boasted of the number of lambs they slaughtered each year. Others may have advertised the number of times they offered incense to God. Could it be that even some of the Israelites bragged of their repeated sacrifices for sin? To these and other insensitive souls the Lord cries out:

"What to me is the multitude of your sacrifices? . . . I have had enough of burnt offerings of rams and the fat of fed beasts; I do not delight in the blood of bulls, or of lambs, or of he-goats. . . . Bring no more vain offerings; incense is an abomination to me" (Isa. 1:11-13, R.S.V.).

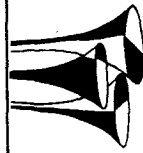
Again, through Amos the Lord declared: "I hate, I despise your feasts, and I take no delight in your solemn assemblies. Even though you offer me your burnt offerings and cereal offerings, I will not accept them" (Amos 5:21, 22, R.S.V.).

Why did the Lord speak this way through His prophets? Acceptable motivation was lacking. The whole system decayed into a routine and, perhaps, competitive ceremony.

The Flourish of Trumpets

Jesus protested against wrong motivations when He admonished

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the MINISTRY

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IN THIS ISSUE

Competition has become so much a way of life with many of us that we're hardly aware of the role it plays in our ministry. The editorial and articles by Graybill and Farag challenge us to more carefully scrutinize our use of competitive activities in the light of Christian responsibility. Dederen shares another insight into what is happening on the ecumenical scene from his rich background of expertise in this field. Oaklands' centerspread presents extra-Biblical evidence confirming an Ellen G. White position. Cosmic bang or bidding is discussed by Correia, and Habenicht begins a two-part series on the vegetarian's advantage. If you haven't sent in your response card to our poll on the health evangelism section, please do so as soon as possible.

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Battle Creek Baseball Club—Season of 1892.

Ellen G. White and Competitive Sports

RON GRAYBILL

WE DON'T have any record of the wins and losses of the Battle Creek College Bruisers—or whatever they called their football team. Neither do we know who won the boxing matches in the basement of the college building. But Ellen G. White's statements in relation to exercise and recreational activity are clear enough without these backgrounds. As she viewed it, the worst possible situation would be for students, or anyone else, to be without exercise. This basic point was stressed in her initial statement on education written in 1872. She expanded on this in *Education*: "Vigorous exercise the pupils must have. Few evils are more to be dreaded than indolence and aimlessness."—Page 210.

What will be the results of physical inaction? Three things: "The whole system is enervated and diseased" (*ibid.*, p. 208); "the mind often becomes unbalanced" (*ibid.*, p. 209); and the moral power is lessened and the "door is opened to impurity" (*ibid.*).

But these are only the general categories. Checking quickly in the *Index* under "Exercise (physical)—Lack of" we discover a whole catalog of disasters. Blood circulation is depressed by lack of exercise, and the blood made impure. Mental powers are enfeebled and restricted, even mental breakdown is fostered by the lack of exercise. Ministers suffer and deteriorate as a result of this lack, and their poor health is often due to this cause. Muscles become flabby and enfeebled, the nervous system unbalanced; the skin, the veins, the bowels are all ill-affected, in short the "entire system suffers" from lack of exercise.

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"The will goes with the labor of the hands," Ellen White says, "and when the will power is dormant, the imagination becomes abnormal, so that it is impossible for the sufferer to resist disease. Inactivity is the greatest curse that could come upon one in such a condition."—*Counsels on Health*, p. 199.

I am sure there is no argument on this point, but if the worst situation is inactivity, what, then, is the best situation?

"As a rule," Ellen White tells us, "the exercise most beneficial to the youth will be found in useful employment. The little child finds both diversion and development in play; and his sports should be such as to promote not only physical, but mental and spiritual growth. As he gains strength and intelligence, the best recreation will be found in some line of effort that is useful."—*Education*, p. 215.

In place of diversions that merely amuse, Ellen White tells us that "the Lord has declared that the better way is for . . . [students] to get physical exercise through manual training, and by letting useful employment take the place of selfish pleasure."—*Counsels to Parents and Teachers*, p. 354.

I am well aware that such counsel falls on our ears with a dull thud. But we must try to resist the temptation to tune these counsels out. When we examine the dangers of athletic sports, many of us, if we are candid about it, will discover that we ourselves are the victims of many of the dangers from which we so nobly seek to shield the youth. We should be honest enough to admit that our own tastes and desires can, in this situation, easily pervert our judgment or our receptivity to the mes-

sage that the Spirit of God would have us hear.

When Ellen White tells us that "so far as possible, facilities for manual training should be connected with every school" (*Education*, p. 217), we are tempted to quickly put the emphasis on the qualifying phrase and decide that it is impossible.

And when she continues by pointing out that "to a great degree such training would supply the place of the gymnasium, with the additional benefit of affording valuable discipline," then we cling with all our strength to that qualifying phrase, "as far as possible"! But should we?

Shouldn't we rather be thinking of ways of making the saw, the hammer, the wrench, rake, and hoe, better able to compete with the tennis racket and the baseball bat? I am the first to admit that I thoroughly relished my college hours on the tennis court, but I recently had occasion to question the wisdom of those curriculum planners who sent me clear through to graduate school without my knowing how to replace the plumbing on the inside of a toilet.

Undoubtedly it sounds quaint to us when Ellen White says that "gardens, workshops, and treatment rooms should be provided" in our schools (*ibid.*, p. 218). But isn't it pitiful when someone who has been to college and had three years of graduate school can hardly get radishes to grow along the side of his house?

Ellen White says that "in planning for the culture of plants, let the teacher seek to awaken an interest in beautifying the school grounds and the schoolroom" (*ibid.*, p. 212). But she does not envision this as some kind of drudgery that the student must en-

I recently had occasion to question the wisdom of those curriculum planners who sent me clear through to graduate school without my knowing how to replace the plumbing on the inside of a toilet.

ture in order to make a little money to go on his account. She sees teachers and students working together on such projects, planning together, developing tastes, skills, and new and useful interests.

Now, I must confess I worked with the soil during my academy days. I hoed endless rows of bell peppers and tomatoes under a blazing California sun. But for some reason I rarely had a teacher out there with me, talking, teaching, sharing, or planning. "The sacrifice demanded of the teacher would be great," Ellen White admits, "but he would reap a rich reward."—*Ibid.*

I rather think I would have reaped a rich reward as well, not only from the companionship of the teacher but from the opportunity to actually learn something about the soil and the plants over which I was sweating. How did I ever get through eighteen years of Adventist education and not know how to keep a lawn alive?

I do not mean to wander from Ellen White's counsels. I just mean to suggest that had they been followed I might have known as much about how to make my home attractive, pleasant, and valuable as I do about how to sink free-throws. I need to know right now how to calk around my chimney. I doubt if I will ever again really *have* to know how to make a turn-around jump shot.

But Ellen White does not pretend that every school will have an ideal program. She talks about how, in the early ages of the world, parents and children lived close to nature and studied its beauties and mysteries together (*ibid.*, p. 211), then she says:

"While we may not return fully to the simple habits of those early times, we may learn from them lessons that will make our seasons of recreation what the name implies—seasons of true upbuilding of body and mind and soul."—*Ibid.*

She also admits that "gymnastic exercises fill a useful place in many schools" (*ibid.*, 210). But she noted "they are often carried to excess." She told a medical student who wrote to her: "I do not condemn the simple exercise of playing ball."—*Selected Messages*, book 2, p. 322. But she said this too may be overdone.

What then are the hazards of an athletic program, and how can these be avoided?

As I began to write this article, two or three workmen were carrying on a conversation in the hallway of the General Conference, just outside my office. One was telling the others that he had just joined a bowling league. In his league was a woman who was a member of eight different leagues. The woman spent \$35 to \$40 a week on bowling.

"I do not condemn the simple exercise of playing ball," Ellen White said (but not in reference to bowling), "but this, even in its simplicity, may be overdone. I shrink always from the almost sure result which follows in the wake of these amusements. It leads to an outlay of means that should be expended in bringing the light of truth to souls."—*Ibid.*

Here, then, is one of the dangers of athletic sports: the expense involved. Naturally, the more professional the athletic program, the more structured the games, the more intense the competition, the greater will be the

temptation to spend money for equipment, travel, rental of facilities, or, in the case of an institution, the construction and maintenance of sports facilities.

In this same passage, Ellen White says that it is "the way" that ball games "have been conducted at the college" at Battle Creek that "does not bear the impress of heaven. . . . There are threads leading out through the habits and customs and worldly practices, and the actors become so engrossed and infatuated that they are pronounced in heaven, lovers of pleasure more than lovers of God."—*Ibid.*

Here is a second danger in athletic sports. If they are not properly conducted they become engrossing and infatuating.

Let me now lay on the line most of the rest of Ellen White's cautions and counsels about athletic sports with one key quotation from *Education*:

"The games that occupy so much of . . . [the student's] time are diverting the mind from study. They are not helping to prepare the youth for practical, earnest work in life. Their influence does not tend toward refinement, generosity, or real manliness.

"Some of the most popular amusements, such as football and boxing, have become schools of brutality. They are developing the same characteristics as did the games of ancient Rome. The love of domination, the pride in mere brute force, the reckless disregard of life, are exerting upon the youth a power to demoralize that is appalling.

"Other athletic games, though not so brutalizing, are scarcely less objectionable because of the excess to which they are carried.



Manual training room and class at Battle Creek.

they stimulate the love of pleasure and excitement, thus fostering a distaste for useful labor, a disposition to shun practical duties and responsibilities. They tend to destroy a relish for life's sober realities and its tranquil enjoyments. Thus the door is opened to dissipation and lawlessness, with their terrible results."—Pages 210, 211.

Look again at this quotation and ask yourself this question: Is it not true that every danger brought to view here is all the more hazardous the more intense the competition becomes?

The more competition involved, the more the student's time is consumed and the more he is diverted from preparation for practical life. The more intense the competition, the more brutal the game becomes—as any football or basketball fan can tell you. The greater the competitive incentive, the greater the love for victory, the love of domination. Winning *is* the only thing. The future is *now*. Losing is like death. The more intense the competition, the more reckless becomes the disregard of life. When competitive factors dominate an athletic event, that is when the stimulation and pleasure is the greatest, when practical duties are most likely to be neglected, when life's sober realities and tranquil enjoyments lose their relish, and the door is opened most widely to dissipation.

During the bicycle craze of the 1890's, Ellen White was called by her Guide, who said, "Follow Me." She was shown some things that cannot be dismissed with the mere observation that bicycles were more expensive in those days. She was shown some things

that are applicable to any situation where athletic competition takes precedence over the balanced development of the body, mind, and spirit for the glory of God.

"A bewitching influence seemed to be passing as a wave over our people there [in Battle Creek], and I saw that this would be followed by other temptations. Satan works with intensity of purpose to induce our people to invest their time and money in gratifying supposed wants. This is a species of idolatry. . . .

"There were some who were striving for the mastery, each trying to excel the other in the swift running of their bicycles. There was a spirit of strife and contention among them as to which should be the greatest. The spirit was similar to that manifested in the baseball games on the college ground. Said my Guide: 'These things are an offense to God.'"—*Testimonies*, vol. 8, pp. 51, 52.

In 1899 Ellen White was in Sydney, Australia, when she encountered a huge crowd on one of the streets. "Hundreds and hundreds, and I might say thousands, were gathered together. 'What is the matter?' I asked. 'It is because of the cricket match,' was the answer. And while men were playing the game of cricket, and others were watching the game, Satan was playing the game of life for their souls.'"—In *Australasian Union Conference Record*, July 26, 1899.

We're not just talking here about baseball or flagball or basketball. We're talking about a far more important game: the game of life. Our opponent is Satan, and only here may it truly be said, "Winning isn't everything—it's the only thing." ✠

"While men were playing the game of cricket, and others were watching the game, Satan was playing the game of life for their souls."

"Schools of Brutality"

WADIE FARAG

A REPORT of the 1973 Indianapolis 500 mile auto race in the June 11, 1973, issue of *Time*, mentions that it is the world's largest, richest, and costliest racing event of its kind. The story went on to say: "One rationale for the Indy has been that it encourages innovations in auto design, especially in safety devices. It is also supposed to be a stellar sporting event, a contest of skill. Neither is true. Rather, the Indy has become a vast ritual of the auto culture, with violence and increasing speed goals as the icons."

The 300,000 spectators that showed up paid up to \$40 a ticket and more than five times the usual fare for a cab. Motel owners were charging \$150 and up for a minimum three-day stay. The spectators went there "knowing that they will watch more of an attrition process than a race," and "that most drivers will never finish the 200 laps." The reporter deplored the fact that fifty-eight fatalities have occurred in the history of the Indy and that a dozen spectators were injured in the 1973 car race alone. One thing seemed to have pleased him in the whole affair—the cancellation of the victory banquet. This cancellation he considered "one of the few smart moves of the entire event."

It is always heartening to see the world endorse our philosophy. What a difference there is between this kind of acceptance and that of watching the church copy after the world!

Years ago we as a church took our stand with reference to com-

petitive sports. Ellen White, speaking of football and boxing, said that these sports have become "schools of brutality" that encourage "the love of domination" (*The Adventist Home*, p. 500). She was not in favor of other competitive sports as well, whether or not physically brutal. She condemned "the burning passion cultivated for supremacy in the games" (*ibid.*), and discouraged the granting of rewards and honors for achievements in various activities in our schools. (See *Fundamentals of Christian Education*, pp. 285-290.) She wrote: "Have not the playing of games and rewards, and the using of the boxing glove been educating and training after Satan's direction to lead to the possession of his attributes?"—*Selected Messages*, book 1, p. 132.

As far back as 1893 our educational leaders took their stand against competitive sports. In that year Mrs. White wrote to W. W. Prescott words of reproof because of the games that were conducted at Battle Creek College. In his reply of October 5, 1893, he wrote: "I wish to say that the reproof given us in reference to our games, and the spirit which was in the work last year, is timely and accepted. The evening after your letters arrived, I had a special meeting of the faculty and read these things to them. . . . We have decided to have no more match games of any kind on the grounds. Our recreation will be planned in such a way as to give the physical benefit desired without arousing up a spirit of contest, and without having it on the basis of athletic sports."

Quoting from the Educational Code of 1966 of one of our con-

ferences with reference to sports, the following appears, which at least indicates the attitude at that time: "The promotion of certain activities by competitive contests and by awarding prizes and honors often causes rivalry and pride and may lead to unwholesome emotional stress. Such practices are contrary to inspired instruction and the true Christian spirit."¹

We are living in an age when men according to prophecy are "lovers of pleasures more than lovers of God" (2 Tim. 3:4). "The amusements," said Mrs. White, "and expenditures of means for self-pleasing, which lead on step by step to self-glorifying, and the educating in these games for pleasure produce a love and passion for such things that is not favorable to the perfection of Christian character. . . . There are threads leading out through the habits and customs and worldly practices, and the actors become so engrossed and infatuated that they are pronounced in heaven lovers of pleasure more than lovers of God."—*The Adventist Home*, p. 499.

Speaking of parents and guardians who encourage self-esteem and self-importance in the children under their care, Mrs. White pointed out the attitude this would encourage in the youth, in the following statement:

"They pursue a course of petting, gratifying every whim, and thus foster the desire for self-gratification so that the youth receive a mold of character that unfits them for the commonplace duties of practical life. When these students come to our schools, they do not appreciate their privileges; they do not consider that the purpose of educa-

Wadie Farag is pastor of the Lacombe church on the campus of Canadian Union College.

tion is to qualify them for usefulness in this life and for the future life in the kingdom of God. They act as if the school were a place where they were to perfect themselves in sports, as if this was an important branch of their education, and they come armed and equipped for this kind of training. This is all wrong, from beginning to end. It is not in any way appropriate for this time, it is not qualifying the youth to go forth as missionaries, to endure hardship and privation, and to use their powers for the glory of God.

"Amusement that serves as exercise and recreation is not to be discarded; nevertheless it must be kept strictly within bounds, else it leads to love of amusement for its own sake, and nourishes the desire for selfish gratification."—Ellen G. White, Letter 47, 1893.

Thinkers and decision makers in the world today are more and more coming to see that the lofty ideals for which we stand have far more merit in them than they were at first able to detect.

There seems to be a growing understanding among educators that competition and failure-orientation are not essential to learning, but are, in fact, damaging. Lehner and Kube delineate these harmful aspects as follows:


"Pupils are constantly contending for the highest grades, for the awards and prizes, for the increased status, that are bestowed on the most successful. Athletic contests re-inforce this tendency. It is an alarming emphasis. Competition for grades in college is a source of marked anxiety to many and may become so intense that some students strive not so much to learn as to

get grades regardless of whether they have to cheat or crib in the process."²

A recent report appearing in the *American Journal of College Health Associations*, signed by five M.D.'s and one Dr. P.H., reports that the intense competition and drive for achievement that characterizes college life is having adverse psychological impact on students in American colleges.

One of every ten students seeks help for emotional problems before he graduates. Approximately twelve in ten thousand find their troubles so unbearable that they attempt suicide. Ten to 15 per cent of freshmen classes fail to return for a second year. Up to 25 per cent of the student body may be on academic probation at any one time. Only 30 per cent of those initially enrolled graduate in four years from the college of their first attendance. What's behind it all. This is what they found:

"Unfortunately, all too often scholarship is a competitive type of enterprise where, in every class, each student competes with his colleagues. The student is forced to be a competitor, and some students are afraid to compete while others do not want to run in the 'rat race.'"³

Shouldn't that encourage us to stand firm in upholding our inspired principles rather than conforming step by step to the already decaying standards of the world? 

¹ Pacific Union Conference of Seventh-day Adventists, *Education Code*, Section 3102-03, 1966, p. 30.

² George I. Lehner and Ella Kube, *The Dynamics of Personal Adjustment* (New York: Prentice-Hall, 1955), p. 251.

³ Lewis Barbato, et al. "An Interpretation of Academic Underachievement," *American Journal of College Health Associations*, XVIII, December, 1969, p. 112.



THAT THE PAPACY is "the greatest obstacle on the road to Ecumenism" was acknowledged by Pope Paul VI in an address to the Secretariat for Promoting Christian Unity on April 28, 1967. Yet several of the bilateral consultations in which the Roman Catholic Church is currently engaged have built up enough confidence to take on the most difficult question of the role of the Papacy in a reunited Christian church.¹ At the time of this writing the U.S. Lutheran-Roman Catholic Consultation has published a 181-page report, *Peter in the New Testament*,² described by its editors as a "collaborative assessment by Protestant and Roman Catholic scholars." The study was sponsored by the United States Lutheran-Roman Catholic Dialog as a background for a forthcoming study of papal primacy.

Begun in 1965, in the aftermath of Vatican II, under the sponsorship of the U.S. National Committee of the Lutheran World Federation and the Committee for Ecumenical and Inter-religious Affairs of the National (U.S.) Conference of Catholic Bishops, this dialog has had an unusual history of achievement. Its four volumes entitled *Lutherans and Catholics in Dialogue* record a general consensus reached on such basic topics as the Nicene Creed, baptism, the eucharist, and the ministry. In 1971, its members began discussion of one of the thorniest problems arising from the Reformation: the problem of ministry in the universal church, with special emphasis on papal ministry.

It was quickly recognized that in order to speed up the work of the consultation small groups ought to be commissioned to do specialized historical studies deal-

ing with the emergence of the papacy in the Western church. Task forces of specialists were appointed to work on two particularly sensitive historical periods, namely the New Testament and the Patristic periods. *Peter in the New Testament* is the report prepared in a book form by the first task force, cochaired by Father Raymond E. Brown of Union Theological Seminary, New York, and Dr. John Reumann of Lutheran Seminary, Philadelphia. Eleven scholars—five Lutherans, four Catholics, one United Church of Christ, and one Episcopalian—made up the whole study group.³ Convinced that the subject of the Petrine office and the papacy would be of interest to many different ecumenical dialogs, the cochairmen had decided to invite two scholars from traditions other than Roman Catholic and Lutheran to join the members officially appointed by the National Dialog.

Peter in the New Testament

This report assesses every reference to Simon Peter in the New Testament, with strongest focus on passages that highlight the role of Peter in the spread of Christianity, the respective authority of Peter and James in Jerusalem, and Peter's relationship with Paul and the beloved disciple of the fourth Gospel.

Of particular interest, of course, is the study's pronouncement on a few verses in Matthew 16 that more than any others have figured in controversies about the role of Peter in the New Testament. In recent centuries the Matthew 16:16-19 passage has become the text cited by the Roman Catholic Church as scriptural basis for its concept of the authority of the papacy. Two verses are most cru-

"Peter in the New Testament"

Lutheran Catholic Dialogue Results in Surprising Conclusions on This Issue

cial: " 'And I tell you, you are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven' " (Matt. 16:18, 19, R.S.V.).

In its study of the passage the report mentions several possible ways of interpreting these verses⁴ and concludes its inquiry into the origin of the account by declaring that it is most probable that the setting of this crucial passage, "in whole or in part, was post-resurrectional."⁵ That is, these words of Jesus stemmed from a post-resurrectional appearance of Jesus, which Matthew merely brought together and attached to the Lord's ministry in Caesarea Philippi.⁶ In so doing he produced a verse that gives Peter a very singular distinction, but has little if any historical value as such, for things did not happen as they are recorded, according to the report.

In fact, Peter's confession of Jesus as " 'the Son of the living God' " (verse 16), which evoked from Jesus the words contained in the passage under discussion, is itself regarded as a confession belonging more to the post-resurrectional faith of the early church than to the faith and trust that Jesus developed during His days in the flesh.⁷

Major Departure

Some readers are bound to be surprised. For many of them, whether Roman Catholic or not, many conclusions expressed by the report constitute a major departure from past and traditional evaluations of Peter. The one dealing with the Matthew 16 passage is not alone in this category. The study affirms also that it is "difficult to delineate the borderline between history and theology in Acts 15," and to come to any firm conclusion as to the historical role that Peter, for instance, played at the Jerusalem council.⁸

It is just as difficult to know whether Peter really was a spokesman for the intimate companions of Jesus during the Lord's ministry or whether the instances of such spokespersonship in the Gospels

are not merely "the reflection of his later role as the spokesman for the twelve in the Jerusalem church."⁹ As for the apostle's later life, while it is "most probable" in the opinion of the task force that Simon Peter went to Rome late in his career and was martyred there, "the same cannot be said about the question of whether he served as local 'bishop' of the Roman community and whether he appointed his successors in the Roman bishopric."¹⁰

Disconcerting as they may be, these conclusions are nevertheless the logical outcome of a series of presuppositions adopted by the members of the task force, and plainly spelled out in the second chapter of their report. The whole study of Peter's role in the New Testament presupposes, they assert, "the attitudes and methods common in contemporary biblical criticism" with regard to the nature as well as to the composition of the New Testament writings used in this study.¹¹ In consequence, these writings "are not documents whose purpose is to present us with scientific history,"¹² nor are the Gospels and the book of Acts impartial records. They are "documents in which faith has shaped the presentation,"¹³ requiring that we discover, behind the scenes and sayings they record, the various sources and interpretations that influenced the evangelists themselves in recording them, when they did not simply create them.¹⁴

In its final chapter, the document concludes that in New Testament thought Peter is viewed in the images of "great Christian fisherman," pastor, martyr, the "receiver of special revelation," confessor, and guardian of true faith, and a "weak and sinful man."¹⁵ These images are part of the "Petrine trajectory," a trajectory that eventually "outdistanced the other apostolic trajectories," even Paul's.¹⁶ Although the fact remains that in the early church, Peter did not for that matter function "in solitary splendor," but was frequently associated with other prominent disciples.¹⁷

Consequently, the report questions whether the New Testament evidence justifies Christians in

concluding that there is a function of guidance and leadership applicable to the entire church and attached to a single person—Peter—or whether the latter's function was not merely one among the whole complex of different forms of leadership through which the early church was administered.¹⁸

Ecumenical Implications

The study is unquestionably basic. Its ecumenical implications are obvious. Not only is it remarkable that, granting the history of Martin Luther's relationship to the papacy, a group of scholars officially representing the Lutheran and Roman Catholic traditions could reach a common agreement on as divisive an issue, but Roman Catholics are in fact invited to reflect on how the Roman pontiff might relate in a reunited church to Protestants whose attitude toward the papacy has been radically different from their own during the past four hundred and fifty years. Is there enough flexibility in the papacy for the pope to function along new lines? Could he possibly speak as a clear voice and a visible leader for Christians of all traditions? Father Brown, one of the study's cochairs and its chief editor, thinks that such "structural changes" are possible, and has indicated recently that "there's a lot that's adaptable in the papacy."¹⁹

What strikes me as even more significant—and more distressing too—is of a somewhat different nature. I am referring to the basis on which the Lutheran-Catholic agreement expressed in this document has been reached. The basis for the publication of this collaborative effort was not total agreement, of course, but, as stated in the first chapter of the report, "a consensus about the reasonable limits of plausibility."²⁰ The end product itself is described as having been achieved "not so much by way of mutual compromise and concession, but by way of mutual and creative discovery."²¹

What kind of creative discovery? There is no doubt that some Protestants may have found out that they perhaps paid too little attention to Peter, while some Roman Catholics may have come

The absolute validity and authority of the Scriptures alone is no longer a dividing factor.

to recognize that the New Testament does not provide them with as much support to uphold their claims of Petrine primacy as they used to think.

But this was not apparently the only finding. Both sides seem to have come to the same attitude toward the historical value and authority of the Scriptures, or should we say, their lack of such. I trust that some of my readers have been shocked to hear that the Gospels and the book of Acts, for instance, are no longer to be regarded as reliable historical sources of the ministry of our Lord or the life of the early church. These are no longer to be treated as "straight history," reporting in every case things "as they really happened."²²

The document concedes, to be sure, that the delineation of source material with which it concerned itself is problematical, that much of what one discovers that way depends on inference.²³ I still question, however, both the propriety and the reliability of this critical approach to Biblical research. Its limitations in reaching final theological conclusions, I fear, have not sufficiently been underlined in this study.

At Variance With Luther's Views


In any event, we find ourselves today very much at variance with Luther's own appreciation of the Scriptures as the infallible divine Word and the only source and norm of the Christian faith and life. Luther's identification of God's Word with the Scriptures, his manifest teaching that the Bible, as a whole or in all its parts, is the very Word of God is unambiguous: "No other doctrine should be proclaimed in the Church than the pure Word of God, that is, the Holy Scriptures," declared the father of the Reformation.²⁴

It is true that Luther distinguished between the various Bible books as to their relative importance for the generation and preservation of saving faith, but to him, above all else, the one great objective aid in his attempt at discovering truth was the Scriptures, because he regarded them as the written record of the revelation of God in Jesus Christ. It seems clear that four hundred and fifty years later some of his spiritual descendants, impressed by the conclusions of a particular approach to Biblical criticism, are unable to turn to the Scriptures with Luther's simplicity. On this point Roman Catholic theologians and their Lutheran colleagues seem to have eventually converged to so great an extent that the consideration of the *solā scriptura* issue, of the absolute validity and authority of the Scriptures alone, is no longer a dividing factor.

Interestingly enough, this "discovery" may mean little harm to the Roman Catholic position. In earlier times the inability to affirm the absolute historicity of Peter's deeds and words would have deprived much of the scriptural material of any value, since the debate about such problems as Peter's role in the early Christian church always centered on what had *really* happened during Christ's ministry or in the early history of the Christian church. This is no longer true, no longer indispensable, the Lutheran-Catholic study suggests. Even when we are sure that we are not dealing with exact history of genuine sayings, or even if we are to conclude that Jesus did not, after all, say, "You are Peter and on this rock I will build my church," that would no longer settle the issue according to this viewpoint. Whether historical or not, what the New Testament writers report about Peter represents at least

what the early church believed had happened and therefore the role that was being recognized as belonging to Peter at that time.²⁵ And this, they feel, is of major importance.

Such reasoning may be of decisive importance for Roman Catholic theology, but what is left of the Reformation's historic stand if the historicity and the authority of Scriptures as the sure Word of God is taken away from it?

This study originated from a desire to come up with a thorough reassessment of the role of Peter in the New Testament writings as background for ecumenical discussions of the role of the papacy in a reunited Christian church. It has "discovered" the importance of the "trajectory" traveled by Peter in the New Testament writings. In subsequent studies the Catholic-Lutheran National Dialog will pursue this trajectory in the Patristic period and later church history. It will be most interesting to find out, as they develop this line of reasoning, the extent to which Peter's subsequent trajectory was determined by the New Testament material itself, and the extent to which they will decide that it was determined by the accidents of later history. 

¹ These are the Anglican-Roman Catholic International Commission, the International Lutheran-Roman Catholic Study Commission, the U.S.A. Lutheran-Roman Catholic Theological Consultation, and the Roman Catholic-Presbyterian-Reformed Consultation.

² Edited by Raymond E. Brown, Karl P. Donfried, and John Reumann, and published jointly by the Augsburg Publishing House (Lutheran) and the Paulist Press (Catholic), 1973, \$1.95.

³ See full list of members in *Peter in the New Testament*, pp. 2, 3.

⁴ *Peter in the New Testament*, pp. 86-101.

⁵ *Ibid.*, p. 85.

⁶ *Ibid.*, pp. 85, 88, 89, 92.

⁷ *Ibid.*, pp. 64, 65, 86, 87.

⁸ *Ibid.*, p. 54.

⁹ *Ibid.*, p. 159.

¹⁰ *Ibid.*, p. 21.

¹¹ *Ibid.*, p. 7.

¹² *Ibid.*

¹³ *Ibid.*, p. 8.

¹⁴ *Ibid.*, pp. 10, 11.

¹⁵ *Ibid.*, pp. 163-166.

¹⁶ *Ibid.*, p. 167.

¹⁷ *Ibid.*, p. 159.

¹⁸ *Ibid.*, p. 158.

¹⁹ See Father Brown's interview with Robert Armsbruster in *Paulist Publications*, Vol. XXVI.

²⁰ *Peter in the New Testament*, p. 5.

²¹ *Ibid.*, pp. 4, 5.

²² *Ibid.*, pp. 10, 39, 42, et cetera.

²³ *Ibid.*, pp. 40, 57, 73, et cetera.

²⁴ St. Louis edition of Luther's works: St. Louis, Concordia Publishing House, Vol. IX, 87.

²⁵ *Peter in the New Testament*, pp. 19, 20.

More on *The Exodus Problem*

Re the review by Orley M. Berg of D. A. Courville's book, *The Exodus Problem and Its Ramifications*, which appeared in the May, 1973, issue of *Ministry*.

Whether Velikovsky's *Ages in Chaos* was the starting point for Courville's thesis or not, he arrives at his reconstruction through an entirely different route; his citations of Velikovsky occupy a very small place in his apparatus. Of course, most of the authorities Courville cites are "old"; that is when most of the work was done and reported on. Courville is citing the evidence and it is its interpretation that is altered by the more recent finds. The overlapping of Dynasties II, V, and XII is not "comparable to making David, Hezekiah, and Alexander the Great all contemporary with Herod the Great." To make such an assertion is to misunderstand Courville's point.

In the Joseph-Mentuhotep case the titles may very well go with the office and do not necessarily prove that the bearer participated in the rites. Mrs. White writes, "The King of Egypt was also a member of the priesthood; and Moses, though refusing to participate in the heathen worship, was initiated into all the mysteries of the Egyptian religion."—*Education*, p. 62.

Joseph's situation could well have been similar. Dr. Courville does not identify "Thutmose III of the eighteenth dynasty with Shishak of the twenty-second. . . ." Shishak is the Egyptian king of 1 Kings 11 and 14 and 2 Chronicles 12, and it is this king that Courville identifies with Thutmose III. The king of the twenty-second dynasty is Sheshonk. The ancient inscriptions and other records do not give a sufficiently detailed description of any astronomical phenomena to permit any real "fixes." The so-called "Sothic" dating is riddled with miscalculations and wishful thinking. (See I. Velikovsky, "Astronomy and Chronology," *Pensee*, vol. 3, No. 2, Spring-Summer, 1973, pp. 38-49.)

Courville may be wrong, but if he is, and the currently accepted chronology is correct, then we will have to face the only possible conclusion, the one the "experts" have arrived at: the Old Testament is a hodgepodge of myths and legends, some of which may contain kernels of truth, sewn together with varying degrees of skill by postexilic redactors, which, however high their spiritual value, are historically unreliable. This, neither I nor any other Seventh-day Adventist can accept. Mrs. White writes, "Only by the aid of

that Spirit who in the beginning 'was brooding upon the face of the waters;' of that Word by whom 'all things were made; . . . can the testimony of science be rightly interpreted.'"—*Ibid.*, p. 134.

For us it is not the record of the Old Testament that is on trial, it is the interpretation of the "experts," and by its testimony they fail miserably. I have read enough of the writings of Biblical scholars to know that they will never accept an interpretation of the date which will vindicate the historical accuracy of the Old Testament. They have too much invested in the current structure.

I think Adventist scholars are entirely too cowed by these "experts," who, having rejected the inspiration of the Holy Scriptures, and therefore the Spirit that inspired them, have placed themselves under the sway of our enemy, Satan. We must face the fact that as long as we cling to our belief in the veracity of the scriptural accounts, the historicity and authenticity of the Old and New Testaments in all their detail, we will never be respectable with the "experts"; they will always deride and ridicule us. It is the most foolish kind of inconsistency to defer to the "experts," who are philosophically opposed to everything we stand for, and whose conclusions, shaped by that philosophy, we cannot trust. We should be defending the Scriptures with a loud voice, not seeking an accommodation with an impossibly alien structure.

Rodney H. Mill

"Women's Distinctive Duties"

May I make a comment in regard to Wadie A. Farag's article in the October, 1973, issue of *The Ministry* magazine entitled, "Women's 'Distinctive Duties.'"

To recite a number of instances from the Old Testament of how women were excluded from various functions, seems to me to reflect more the culture of that time than to prove anything in regard to what the true status of women should be. We don't refer to all the battles and human slaughter performed by the children of Israel, to prove that this is what should be done today.

Naturally, each individual has what might be spoken of as "distinctive duties," and to merely allow the women equality "in Christ," meaning for salvation, is, in a measure, circumnavigating the issue.

It is strange how we can find segments that support our own concepts. Toward the end of the article, there was

a condescending admission that quoted from *The Adventist Home*, page 231, about how a wife "should feel that she is her husband's equal." Isn't it strange that the author completely missed the first paragraph of the same page of *The Adventist Home*, which states that the woman "should fill the position God originally designed for her, as her husband's equal."

It's not a case of a woman merely "feeling" that she should be her husband's equal, but she should fill the place God designed for her as her husband's equal. Nowhere in the entire article did I catch this emphasis. Perhaps it is a little hard for us men to take; that's why we don't quote that particular statement very often.

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More on Women

I have just finished reading the October *Ministry*, and as a long-time English teacher and therefore a guardian of precision in the use of language, I want to make one point.

"Woman" and "Mother" are *not* synonyms. If you read carefully the two articles, one entitled "Women's 'Distinctive Duties,'" by Wadie Farag, and another by Fay Taylor entitled "God's Appointed Role for Women," you find no evidence that this distinction is understood. The authors do not positively state that all women are wives and mothers; they simply assume it. There is nothing in either article that even suggests any other possible rule for women. . . .

But this kind of article, reflecting as it does the thinking of so large a group, does contribute to the maladjustment of younger women. It seems to them that society in general and the church hierarchy in particular feel they are not fulfilling God's appointed role for women or performing the distinctive duties for which they were created as long as they stay single. This subtle pressure too many times leads them to choose even an unsatisfactory marriage, just so they can do what they have been taught they are supposed to do.

Brother Farag mentions the four women and 275 men on the General Conference Committee. Does he really think this reflects a situation where the other 271 women have all been "diverted from their careers" for some twenty years by home duties?

I'm not trying to glorify spinsterhood. But I do wish more of our leaders and writers gave evidence that they recognize it as a way of life into which God might conceivably lead some of the women of the church.

Irene Wakeham
Huntsville, Alabama

what a layman expects of his pastor

H. P. DE CASTRO LOBO

THE church, as a congregation, does not always remember that its pastor is also a human being. The Scriptures make a point of the fact that each year in the sanctuary ceremony the high priest offered a lamb as an atonement for himself and his family before he ministered for the people. He was subject to the same weaknesses as those for whom he interceded.

Another detail, unfortunately also often forgotten, is that over the pastor rests the divine unction, a sacred separation, a consecration to divine service. If each layman always remembered this important truth in respect to the

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ministry, then he would examine his demands in the light of this important spiritual reality.

Of course, we can't expect our members to always keep these facts in mind. Therefore, the pastor should be prepared to put up with the situation that exists, remembering that the church is not a museum of saints but a great hospital for pilgrim sinners who are advancing with difficulty to the heavenly Canaan. However, he must keep in mind that he is the leader of a group and that such leadership requires certain indispensable qualities. As a pastor he must be the representative of his mission or his conference before the congregation. Because of this, much is naturally expected of him. His work cannot possibly succeed without divine resources and approval.

With this background in mind, let us briefly take a look at those qualities the layman can rightly expect to find in his pastor.

Example

The layman rightly expects his pastor to be a good example. "Actions speak louder than words." His sermons, preaching, conferences, and counsels should inspire the church, but it is his example that will lead the church to action.

The apostle Paul, notwithstanding his evident Christian humility, had the courage to declare: "Be ye imitators of me, even as I am of Christ" (1 Cor. 11:1, A.S.V.). The layman expects that his pastor's example be such that he can imitate him. And that includes the pastor's family, as unfair as that may seem at times.

Faithfulness to Principle

The layman expects his pastor to be 100 per cent Adventist, to be a living expression of the message, and to live according to principle. In his teaching and preaching the pastor must be firm and certain in his presentation of Biblical and denominational principles. Anything to the contrary betrays his high calling.

Courteous

It is only right that the layman expects his pastor to really shine when it comes to courtesy. Courtesy, says Amado Nervo, is life's most outstanding perfume. Macaulay defined it as benevolence in small things. In the Bible, the majestic figure of the patriarch, Abraham, appears as a model of true courtesy. The servant of the Lord tells us, "If all our people—teachers, ministers, and lay members — would cultivate the spirit of Christian courtesy, they would far more readily find access to the hearts of the people."—*Testimonies*, vol. 5, p. 31.

Enthusiastic and Happy

Shouldn't the layman also expect his pastor to be enthusiastic and happy? Certainly the congregation is sensitive to his enthusiasm and happiness. Someone has said that there is no better way to do something than to do it with enthusiasm. According to its etymological root, the word *en-*

thusiasm in classic antiquity signified "possessed by divinity" and defined a charismatic state resulting from an optimistic attitude. In respect to the virtue of happiness, the Pentateuch tells us, "Thou shalt be altogether joyful" (Deut. 16:15, A.S.V.). The apostle Paul gives us similar counsel: "Rejoice always" (1 Thess. 5:16, A.S.V.).

Discreet

The layman expects that his pastor certainly will be discreet. It seems that in every congregation there are accusers of the brethren. For this reason the layman expects that the pastor will know how to examine both sides of a question with discernment, and proceed as Jesus would.

If the pastor would keep a "book of accusations" for those who come to him with tales about others, to register in it the charges they had, with the stipulation that they must sign those charges, this book would rarely, if ever, be opened. Satan is not only the father of lies but also the grandfather of rumors. Anyone who joins in this work renders valuable service to the enemy. The minister certainly must not circulate that which is brought to him in confidence. Neither should he readily accept negative accounts concerning his sheep. This can only damage the churches and perpetuate discontent.

Well-informed

A member also greatly appreciates the pastor knowing as much as possible about what is going on, in order to pass on to the congregation that which is relevant to their needs. He is happy to discover that the well-informed minister reads Adventist publications. This stimulates his flock to do the same. As a result of keeping well-informed, he builds the level of knowledge in his congregation. Most of all he is expected to be well-informed concerning those things God reveals and expects us to know.

A Capable Speaker

The pastor, of course, is not always expected to be preoccupied with being a "good speaker" anymore than he is expected to

feel inferior for not being such. The orator often runs the risk of attracting listeners more to himself than to his message.

On the other hand, the layman expects his pastor to exert himself to be a practical, capable preacher, using good diction and delivery. He prefers a brief, direct, effective, and spiritual message, generally not lasting much more than half an hour. The sermon should be prepared well enough so that the preacher doesn't depend much on his notes.

Well-organized

You can't blame the layman for expecting that his pastor be organized, for "order is heaven's first law" (*Counsels on Health*, p. 101). The pastor cannot, of course, even begin to carry the entire burden of organizing the church, but he should be responsible for training the members to bear responsibility. This responsibility involves not only the work of the church but its evangelistic outreach. Every layman should be enlisted in at least one practical and specific activity.

Friend of Repentant Sinners

The layman expects that his pastor have training and experience in communicating with those who err, differentiating between the sinner and the sin. Just as God loves the repentant sinner and desires to regenerate him, yet at the same time feels an aversion for the sin, the pastor is to hate the sin, but not the sinner. The apostolic church at Ephesus did not hate the Nicolaitanes, but their "works" (Rev. 2:6). Those who yield to sin and have been knocked down and humiliated by it, when led to repentance by the living ministry of the right kind of pastor, may become some of the strongest members of his congregation.

Without Respect to Persons

If you were a layman, wouldn't you expect your pastor to treat each member with equal regard, without any show of favoritism? The pastor naturally relates more amicably with some than with others, as was demonstrated even in the relationship between Jesus and the disciples. But, without ex-

ception, the congregation appreciates a pastor who is friendly and cordial to all.

Absent by Exception

The pastor is ordinarily expected to be present at all church meetings. The layman knows that there are times when the minister must be absent, but as much as is possible, he appreciates having him present, including attendance at the Sabbath school teachers' class.

The more the pastor is absent from committee and church meetings, the more likely it is that his absence will be felt and the more problems will develop.

Idealistic

Finally, the layman expects that his pastor be idealistic in the broadest sense of the word.

In view of the fact that the end is near and the conflict between rebelliousness and moral values is becoming broader and deeper, even the minister himself is in danger of becoming confused and compromising the ideals of his vocation.

William James suggested that the best use that we can make of our lives is for them to be consumed in something more durable than life itself. Thrilled by the sacrifice displayed in the glorious stories recounted concerning patriarchs, prophets, apostles, and Christ Himself, the layman expects that his pastor will be committed to such ideals.

His idealism should be evident in a tender regard for his congregation. His work, however hard it may be, will be a consuming passion. His ideals will also reach out to appreciate and support his colleagues in the ministry. He will not be preoccupied with secular things. Nothing can incline him to even consider bartering his sacred occupation—the most important and solemn among men—for any other more lucrative in a world so preoccupied with self and materialism and so sick with the leprosy of egotism.

The layman rightly expects his pastor to be profoundly and irrevocably tied until death, or until the close of time, to the greatest work that can be done today on the face of the earth. ✠

The Lion

DESMOND FORD

Tamer



THE story of Daniel in the lions' den is too often put into the same category as Aesop's fables or the tales of Hans Anderson. To perceive its real intent, however, is to recognize that the story has a depth of daily relevance for every Christian and that it carries a special message for the church as a whole in the last generation of history.

First let us notice its place in the progressive development of the book of Daniel.

Between the prophecy of the image in chapter 2 and that of the beasts in chapter 7 are four narratives. These six opening chapters of Daniel consist of three pairs: 2 and 7, 3 and 6, 4 and 5. Of the last two pairs, the former shows God's omnipresence and His readiness to save in their extremity those faithful to Him, while the latter pair illustrates how the same omnipresent God can humble the insolence of rebel rulers. There is an interesting progression in these chapters also. While in chapter 3 Nebuchadnezzar demands homage for his image, in chapter 4 he advances in self-glorification; and in the next chapter we see the open opposition of defiant blasphemy. Similarly, there is an observable progression in the testing of believers. The three Hebrews, Shadrach, Meshach and Abednego, refused *positive* homage to the idolatrous image, but Daniel goes further, refusing even the negative homage of omitting his worship of the true God.

The prophetic chapters (2 and 7) show the same issues on a

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worldwide scale, intensifying the effect of the individual case histories. What overwhelming evidence we have here of the inspiration of this magnificent book!

In chapter 6 we have a man in his nineties meeting the greatest test of his career. The test was precipitated because of his own sterling virtues and his refusal to conform to worldly traditions.

Flattering the king that a decree prohibiting intercession to any god besides him for a month would bring glory to his name, the presidents and princes who were jealous of Daniel succeeded in obtaining the royal signature. Next they planned to catch the man they hated—not at rifling the king's purse or falsifying the accounts—but to catch him at his prayers. Clarence Macartney has painted the scene:

"The wicked plotters were watching him, and with great satisfaction saw him make those prayers. But others were watching him also. The stars watched him by night; the sun watched him by day; the angels of heaven were watching him too. And God on His throne was watching him, and successive ages and generations of men who love and honour the truth, and men who stand for the truth, from age to age, all watched Daniel on his knees."—*Great Nights of the Bible*, p. 46.

Daniel did not open his windows. Thus there was no presumption. Neither did he close them. Thus there was no cowardice. He did only that which "he did aforetime," and surely this is the secret of his character. How we will behave in a crisis is largely determined by what we

have already been doing day in and day out. A crisis is merely harvesttime.

He Is Able to Deliver

Into the pit they hurled the aged statesman. Right through the day the savage beasts had paced restlessly up and down with flailing tails and earth-shaking roars. Cruel hungry fangs ached for exercise and yawning empty bellies longed for nourishment. Daniel's enemies could not sleep for excitement. By now their enemy had surely been dispatched—for who is that God who could deliver him? Daniel's king could not sleep for sorrow. He valued his prime minister, and could not trust any other man in his dominion as a replacement. But there was one man who slept. His name was Daniel. Take a look inside that den in the early hours of the next morning. Both man and beasts are asleep, the former with his head resting on the flank of one of the stretched-out lions. The first lion tamer was one who feared God more than he feared the lions.

We are not really surprised by anything in the account. The Daniel who had stood for principle from his teens in an alien environment was not going to swerve at the end of his days. And the God who had kept him amid innumerable perils chose to exercise His saving power till the end. The fearful king tremblingly inquired, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to *deliver* thee from the lions?" But later, in a worldwide decree he glorified the God of Israel by saying of



Him, "He *delivereth* and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions."

God is *able* to deliver, though He does not always do so. He did not deliver John the Baptist, or thousands of martyrs. Christ Himself was not delivered from the cross. The blood of martyrs has ever been the seed of the church. But because it is written in this same book that the true worshipers of the last days are to be *delivered* from the final assault made upon them (see Dan. 12:1), Daniel experienced the signal interposition of Providence as an encouragement for all who would study his prophecies in these times.

Striking Parallels

This is not to say that the prophet's way was easy. Few of us would enjoy even tamed lions for bedfellows. And his critical colleagues were as fierce as the animals to whom they later consigned him. Daniel conquered by suffering, and thus

we are taught to take up the cross of Christ and conquer in the same way. In many respects Daniel bore a striking resemblance to the Messiah, whom he foretold. Bishop Wordsworth has beautifully expressed the parallels:

"He was a Prince of the House of Judah, and was a man of suffering and sorrow; he was an exile and a captive; he is called 'Son of man.' He is also called a man greatly beloved, a man of desire; or (as it is literally) 'a man of desires,' or even, in the abstract, 'desires,' and thus may seem to be a type of Him who is 'the desire of all nations,' the 'dearly beloved Son,' in whom the Father is well pleased.

"Daniel was like Christ in Wisdom. 'To be wiser than Daniel' was a proverb even in his own day. He was like Christ in dutiful loyalty to rulers who scorned and persecuted him. He was like Him in intercession. He was also like Christ in the manner of his suffering, and in its consequences. He was condemned on account of his rever-

ence and obedience to God.

"The princes of Persia raged against him, as the rulers of Judah raged against Christ. Daniel was cast into the pit or den of lions, so Christ is said by the psalmist to be in the pit, and His soul among lions. The prison house of Daniel was closed with a stone, sealed with the king's seal and seals of his lords; a stone was on the mouth of the grave of Christ, and it was sealed with the seal of the chief priests. Daniel arose from that pit to honour and glory; so did Christ from the grave.

"After Daniel's resurrection, a decree went forth 'unto all people, nations, and languages, that dwell in all the earth, Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel; for He is the living God, and steadfast for ever, and His kingdom that which shall not be destroyed.' And after the resurrection of Christ, a commission was given to the apostles to preach the gospel of peace to all nations, and Christ promised to be with them even to the end of the world.

"After his deliverance from the den of lions, 'Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.' Here is a faint gleam of Christ's glory by suffering. Daniel is described as interceding for his people (like the great Intercessor Himself) and praying for their restoration. And while he was praying, he was visited by Gabriel, the angel whose special function it appears to have been to bring messages of the Incarnation of Christ."—Christopher Wordsworth, *Commentary on the Holy Bible, With Notes and Introductions*, p. xix.

Besides being a type of Christ, Daniel is also a type of the last church. This is not strange, inasmuch as the only factor withholding the return of our Lord is a people made ready to meet Him—ready, because they will be like Him. It is written in Scripture that the harvest takes place "when the fruit is brought forth" (Mark 4:29). Says the in-

AAM Study Guide

Daniel—7

Readers who are members of the Academy of Adventist Ministers, or who may wish to join this organization and receive Academy credit should respond to the following questions on 8 1/2 by 11 paper and mail this response to the AAM, Ministerial Association, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. Your responses will be carefully evaluated and returned. Those who submit responses to all twelve study guides on Daniel will be credited with one year's study requirement for AAM membership (fifty clock hours).

1. How is Christ portrayed in the sixth chapter of Daniel? Give specific references and elaborate on the implications of the terms and/or verses you cite.
2. What relationship do you see between Daniel 6 and the five chapters that precede?
3. Do you agree with Ford's statement that "how we will behave in a crisis is largely determined by what we have already been doing day in and day out"? If you were to develop this point in a talk or sermon, how would you support it?
4. Read *Prophets and Kings*, pages 541 and 542, as background for a brief paragraph discussion as to why Daniel did not make any effort to conceal his act of prayer.
5. What purpose did God have in mind in allowing the aged prophet to be cast into the lions' den? What lasting results followed?
6. What distinction would you make between a statesman and a politician, after studying Daniel 6?
7. Can you find last-day parallels in the experience recorded in Daniel 6? Give single-sentence descriptions of those you find.

spired writer: "Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own."—*Christ's Object Lessons*, p. 69.

A Man of Character


Daniel, himself so much like Christ, points to that generation of Christians who will be most like their Master. Our chapter asserts that "an excellent spirit was in him," and that men "could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him." The only excuse for antagonism had to be "concerning the law of his God." Thus it will be again. Revelation 13 enlarges the picture of Daniel chapter six as well as that of

Daniel chapter three. Again false religion and civil powers will unite to condemn to death those who are blameless, except as regards their preference for the law of God. The faithful, because they refuse to conform to a decree of false religion, will be surrounded by men as anxious for their death as hungry lions for their prey.

How can we explain the exceptional character of this ancient prophet? What can he teach us in our search for righteousness? First and foremost he was a product of Christian education. He had been reared so faithfully in a believing home that the world's tests broke upon him as helplessly as waves against cliff sides. The Jews have a maxim that says that "Jerusalem was destroyed because the education of her children was neglected."

But it is also true that the Jews were restored to Jerusalem as the result of the proper education of a few Hebrew youths, among whom was Daniel.

"This Daniel prospered . . ." says the last verse of chapter 6. There have been other Daniels perhaps, in name, but this one prayed and praised. This Daniel was persecuted, but he was also protected, preserved, preferred, and prospered.

This Daniel believed in the law of his God. Today the only absolute for many people is relativity! Men laugh at sin, but they cannot laugh the results out of their bones, hearts, and homes. It is forgotten that EVIL is LIVE spelled backwards. Christ's way is not merely sanctity but sanity. What He commands, life itself commends. Daniel proved it. And so may we! 

editorial

From page 3

His hearers to "Be careful not to make a show of your religion before men; if you do, no reward awaits you in your Father's house in heaven. Thus, when you do some act of charity, do not announce it with a flourish of trumpets, as the hypocrites do in synagogue and in the streets to win admiration from men. . . . When you do some act of charity, do not let your left hand know what your right is doing; your good deed must be secret, and your Father who sees what is done in secret will reward you" (Matt. 6:1-4, N.E.B.).*

When a man can give without receiving praise and honor, when a person can work for souls because he is inspired with awe and gratitude for his God, when an individual can serve Christ because he considers his actions an act of worship from a heart filled with love, then he is truly motivated by the only motivation acceptable to Heaven.

We appeal to our ministry and members to cleanse our church programs from any practice that may strengthen the propensities of the carnal heart of man. If we

could see the eternal harmful results of any program that promotes self and not the Saviour we would surely change our course of action.

Must the church award plaques to people who win souls? Must we recognize "star" collectors with an extra week's vacation or a trip to Europe? The beating of drums, banqueting, and offers of prizes of every description for service rendered debilitates the spiritual power of the church. It is almost sacrilegious to attempt to imagine Christ urging His disciples to more intense activities by offering them a new suit of clothes or a set of *The SDA Bible Commentary*.

Motives Rewarded

One concept should be constantly uppermost in our minds. *We cannot divorce church affairs from salvation*. Any church business that is incompatible with the principles of the cross of Calvary should be canceled. The cross is the cornerstone on which the church is built. The plan of salvation was not laid on a foundation of competition, transitory rewards, applause, or self-glorification. Its roots were sunk deep in the soil of sacrifice. Its depth is measureless.

It would be well to read again

such passages as pages 195-197 in *Counsels on Stewardship* entitled "The True Motive in All Service." These heart-searching paragraphs effectively point out God's plan for all fund-raising campaigns and missionary activities.

Instead of "How much did we make tonight?" our people should be inspired to ask, "What did we do to advance God's cause tonight?" Instead of "Who's to be given the credit?" we should all say, "Thank God for what He has accomplished!"

Our intensity of love for God and the thrill of being part of His last great work should compel us into dynamic action that will result in the greatest harvest of souls the world has ever witnessed, as by precept and example we lead hungry souls to acknowledge Him whose great love for us led Him to make Himself "of no reputation."

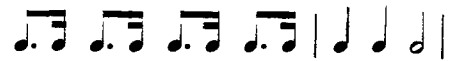
Remember that when our Lord returns, "the reward will be according to the motives which prompted the action."—*Testimonies*, vol. 2, p. 520.

J. R. S.

* From *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1970. Reprinted by permission.

HOW then shall we address ourselves to the very vital issue of rhythm in the church today? Certainly to try to dismiss or overlook the problem as irrelevant is only a vain attempt to side-step what is becoming an increasingly burning question. Assuredly no one can claim to have all the answers to the complex situation of our present time. But there are a number of approaches that might merit our

rhythmical pattern and pinpoint this as the heart of the problem—for example the dotted rhythm. Certainly any church musician recoils at the inappropriateness of the rhythmic figure



in the gospel song "Standing on the Promises of God" (which someone has aptly said should read, "Dancing on the Promises of God"). But closer analysis reveals that Handel uses almost the identical rhythmic pattern in the opening bars of his magnificent chorus "Lift Up Your Heads," from *The Messiah*, with a majestic and inspiring effect. Obviously we must conclude that there are a number of additional factors here involved—questions of harmonic progression, balance of unity and variety, integrity to the text, et cetera, that constitute the vast difference.

A third approach would be that suggested by a musician in one of our colleges, namely, that if the music has a "beat" that can be felt it is unfit for sacred purposes. Clearly with the tremendous emphasis on "beat" in the pop music of today it would seem this could be an excellent rule-of-thumb, but here again closer examination reveals that some of the most treasured of Bach's sacred works such as "Sleepers Wake" or even "Jesu, Joy of Man's Desiring" have a distinct tread—a fact that has undoubtedly made Bach an easy victim of the current trend of putting distorted beats to classical music under the name of jazz improvisation. Thus we cannot conclude that because a rhythm is palpable it is necessarily unfit for sacred purposes.

Syncopation—ah!—perhaps we can narrow this rhythmic device down as the *bête noire* of church music. This argument has a great deal to support it, because certainly jazz itself is rooted in the off-beats and irregular accents of syncopation. But even here we cannot make a sweeping generalization, for immediately there comes to mind fleeting moments in the works of such composers as Handel and Mendelssohn of the very artful use of syncopation to

The Role of Rhythm in Church Music

—Part 2

VIRGINIA-GENE RITTENHOUSE

consideration that at least might stimulate our thinking and provide a base for further study of this problem.

Shall we assume as did the church fathers at the various councils of the church through the centuries, that, since rhythm so easily tends to downgrade the music of the church, therefore we should dispense with it and return to the strictly contemplative "unrhythmical" idiom of the chant or plain song? Obviously this is not the answer, for no one in this twentieth century would be so unrealistic as to attempt to turn back the long centuries of musical development, thus denying us the wealth of great church music in metrical rhythm of the past four centuries.

Another approach might be to single out one certain type of
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accentuate the meaning of the words, as well illustrated even in such great works as the "Hallelujah Chorus," or "Then Shall the Righteous Shine" from the *Elijah*.

A Question of Abuse

What shall we conclude then from these observations? It seems that the only reasonable conclusion we can reach is that the question is not basically one of use, but rather the misuse or abuse of something that in itself may not inherently be evil. We must realize also that, important as rhythm is, there are a number of other equally important factors that vitally affect the work as a whole, and therefore there must be an intelligent consideration of all these factors in evaluating the religious or irreligious nature of any given composition. Recently we heard a composition sung in church to the accompaniment of guitar that had no distinct rhythmic feeling whatever. Yet any sensitive intelligent listener would realize that this was music totally unfit for the church—not because of its rhythm, but because its harmonious progressions came directly from the cocktail bar. We must always bear in mind also the very vital factors of association and connotation. In this respect jazz, through its long association with the undesirable elements of vaudeville, dance halls, theaters, and night clubs, has become totally unfit for use in the church. It is thus very clear that connotation is a most important factor in this question.

Turning to the Spirit of Prophecy writings, what guidelines might we expect to find that apply to this difficult question? Study reveals that the pen of inspiration is very clear in the ideals set forth for church music. Note the following significant statements:

"Music forms a part of God's worship in the courts above, and we should endeavor, in our songs of praise, to approach as nearly as possible to the harmony of the heavenly choirs."—*Patriarchs and Prophets*, p. 594.

"Music should have beauty, pathos, and power. Let the voices be lifted in songs of praise and devotion. Call to your aid . . . in-

strumental music, and let the glorious harmony ascend to God, an acceptable offering."—*Testimonies*, vol. 4, p. 71.

Numerous statements show concern for proper education and training in music:

"Singing is a part of worship, but in the bungling manner in which it is often conducted, it is no credit to the truth, and no honor to God. . . . Those who sing should make an effort to sing in harmony; they should devote some time to practise, that they may employ this talent to the glory of God."—*Review and Herald*, July 24, 1883.

Likewise there are frequent and very strong warnings against the misuse of music with references to "frivolous songs," "popular sheet music of the day," "frivolous ditty, fit for the dance hall," "no frivolous waltz . . . nor flippant song; but sacred, solemn psalms of praise." Perhaps the most remarkable of all is the following statement so applicable to our time:

"The things you have described as taking place in Indiana, the Lord has shown me would take place just before the close of probation. Every uncouth thing will be demonstrated. There will be shouting, with drums, music, and dancing. . . . And this is called the moving of the Holy Spirit."—*Selected Messages*, book 2, p. 36.


Conclusion

With this inspired vision of the high and lofty ideal of church music before us, what should be our attitude as church leaders? A discerning look at the church today reveals on the one hand the older generation clinging largely to the gospel music, much of which has long been outworn, tawdry, and commercialized, while the new generation, in reaching out for something to express the spirit of the age, is being ensnared by the fascinating rhythms of jazz, rock, and folk, attempting to bring this into the church under the guise of a new religious fervor.

Rhythm rightly used can constitute a vital and powerful force in sacred music. However, we must conclude that when these same rhythmic devices become the over-

powering factor predominating over all other elements as evidenced in jazz, rock, and folk (which is often an updated version of earlier inferior gospel music)—then we are witnessing the abuse of rhythm to the point where such compositions are totally unfit for religious purposes regardless of their sacred text. The breezy familiarity and flippant rhythm of much of today's folk music is hardly a fit vehicle to communicate the sense of awe and wonder in the presence of the Divine.

It has been observed that every high moment of spiritual awakening in the church has been accompanied by a revival of song. What a challenge comes to the musicians in our ranks today to combine their talents and skills as did the hymn writers of the great Reformation period with such dedication and devotion as to bring forth sacred music of high artistic merit that would vividly and powerfully communicate to our present confused generation the glorious message we bear. In a time when old values are being rejected and present values are in a state of kaleidoscopic change, do we not need something of enduring worth to give stability and purpose to the truth?

Recently at the Kennedy Center for the Performing Arts in Washington, D.C., the National Adventist Choral Society presented a group of early Advent hymns, which we arranged especially for the choir and orchestra. It was gratifying that one of the leading Washington critics devoted practically his entire critical review of the performance to these four simple hymns—so deeply impressed was he by their simplicity, beauty, and devotion. What an opportunity this offers to all dedicated Adventist composers and church musicians to create a body of unique Adventist hymnody that combines the finest elements of the contemporary with the dignity and solemnity of earth's last message. Never was there a greater challenge before us. Never were the psalmist's words more fitting, "Sing unto the Lord a new song." 

Concluded

HAVE the various features of the universe existed from the endless eons of eternity, or was there a commencement of the cosmos as to time, space, and substance? The initial emergence of the universe is one of the quandaries of cosmogonists.

Hannes Alfvén observes that the enigma of cosmical genesis "is a matter for the philosopher to determine, for it falls outside the sphere of the scientist's purview" (*Worlds-Antiworlds*, p. 3). Its solution, apparently, lies beyond the observable and measurable, in the realm of hyper-physical laws and causes.

The Sacred Sources state: "The Heavens declare the glory of God, and the celestial bodies display His wisdom and power."—W. R. Wake, *The Psalms*, on Ps. 19:1. There are many today who would exclude Deity not only from an earthly inn but are "intent upon excluding God from the exercise of sovereign will and power in the established order of the universe."—*The SDA Bible Commentary*, Ellen G. White Comments, on Col. 2:8, p. 906. "The philosopher who ranges in thought through the universe, everywhere tracing the manifestations of God's power and delighting in their harmony, often fails to behold in these marvelous wonders the Hand that formed them all."—*Gospel Workers*, p. 18. For "ever since

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the creation [of the universe], God's invisible attributes—I mean eternal power and divine character—have been made visible, are brought within men's apprehension by what he has made and done. Therefore they have no excuse" (Rom. 1:20, Twentieth Century New Testament).

Causation of the Cosmos

Cosmologists seem disposed to construct a complete cosmos if only a primeval source of matter is present. The beginning of the cosmos is, of course, contingent on the existence of matter. Turning the cosmic clock backward until it reaches the ultimate blank of beginning, the scientific process pauses till primeval matter is produced. At this point science is at a standstill until the secret of substance is solved.

What is the Biblical concept of cosmogony? The Bible reveals both the Originator and Organizer of matter. According to the divine pronouncement, the birth of the universe was a unique act of the great Architect who was its Creator (Eph. 3:9), Maker (Ps. 96:5), and Builder (Heb. 3:4). "It [the Bible] reveals to us the Creator of the heavens and the earth, with the universe that He has brought into being."—*Counsels to Parents and Teachers*, p. 421.

In the beginning of the cosmos, Deity is distinguished as the first great cause of its creation, the

prime source of its substance and the eternal essence of its energy: "The same creative energy that brought the world into existence is still exerted in upholding the universe and continuing the operations of nature."—*Ibid.*, p. 185. Revelation indicates that the existence of everything everywhere is due to divine determination. Nothing in the universe preceded God, is independent of God, or exists apart from God. "All things were made by him, and without him was not any thing made that was made" (John 1:3). "There is not a star that beautifies the heavens which He did not make."—*Testimonies*, vol. 8, p. 288.

Creator of the Cosmos

While the divine Father was the "Author of the universe" (*The Great Controversy*, p. 270)—"of whom are all things" (1 Cor. 8:6), the Son of God is designated the "Producer of all creation" (Col. 1:15, 16, Fenton)—"by whom are all things" (1 Cor. 8:6). It was the Father "who created all things by Jesus Christ (Eph. 3:9). It was the Son—the mediative executor—"through whom God created the universe" (Heb. 1:2, T.E.V.).* According to the indication of Inspiration, the total unbounded material universe with all its diversity, uniformity, and immensity, appears to be the product of the purposeful plan of Providence and produced through the cosmic

Commencement of the COSMOS

R. F. CORREIA

Christ—"the creator of the universe in all its phases" (C. R. Eerdman, *Epistle to the Hebrews*, on Heb. 1:2).

Since energy is interchangeable with matter, the one could produce the other; but if one has neither, how can one get either? The concept of a created cosmos appears to be implicit in the Biblical text. In contrast to many popular theories about the formation of the universe, the sacred sources indicate the original matter of the cosmos was produced by the "creative energy" (*Education*, p. 126), or "miraculous power" (*Testimonies*, vol. 8, p. 328), of Providence. Deity apparently was not indebted to primeval substance, for the Pauline premise is that "the universe was fashioned by the word of God, so that the visible came forth from the invisible" (Heb. 1:3, N.E.B.).†

Cosmic Bang or Bidding

A cosmical event is postulated with the material of the universe instantly coming into being by divine decree: The universe was created by the command, call, breath, or word of the Lord (Ps. 33:6, 9). "The creative energy that called the worlds into existence is in the word of God."—*Education*, p. 126. God "spake, and it was created; he commanded, and there it stood fast" (Ps. 33:9).

"Cannot He who spread above us this glorious canopy, who, if

the sun, moon, and stars were swept away could call them again into existence in a moment?"—*Our High Calling*, p. 193.

Thus immediately out of the immaterial, sprang forth the material; out of the invisible emerged the visible. Cosmologists call it the Big Bang, whereas the Bible tells us it was the bidding of the Supreme Being.

Formation of the Cosmos

The creation of the cosmos, according to the record of Revelation, was instant, intense, and inclusive. Not that all components of the cosmos came into existence simultaneously; but that which originated was determined by the Originator who "spake and it was." Seven factors in its formation are furnished by the Scriptures: The universe was "created" (Eph. 3:9, N.E.B.), "planted [placed]" (Isa. 51:16), "prepared" (Prov. 8:27, Jerusalem), "expanded" (Job 9:8), "measured" (Isa. 40:12), "framed [set in order]" (Heb. 11:3), and "garnished" (Job 26:13). The Bible indicates the cosmos came into being by a supernatural process that established its various sections (Neh. 9:6), systems (Amos 9:6), and sequences (E. J. Kissang, *The Book of Isaiah*, on Isa. 40:26). Providence produced all the planets (Heb. 1:2) with their positions (Isa. 13:13), polarities (Ps. 89:12), and interrelations (Isa. 48:13).

The strange force holding the universe together, defined by science as gravitation, is identified by Inspiration as the power of Providence (Heb. 1:3). If cosmical laws began with the creation of the cosmos, then the development of the universe was also predetermined at the same time. This may account for the universality, uniformity of matter, motion, and order throughout "the whole created universe" (Rom. 8:22, N.E.B.).

Of what finality is the universe? Apparently there is no other reason why the universe exists than that such was the will or desire of Deity. "For thou hast created all things, and for thy pleasure they are and were created" (Rev. 4:11).

At the present time earthlings have but a small glimpse of the glories of the "miracle and mystery of the universe" (*Education*, p. 99). In the life to come "all the treasures of the universe will be open to the study of God's children" (*ibid.*, p. 307).

Eternity alone can reveal "the wonderful works of God, the evidences of His wisdom and power in creating and sustaining the universe" (*Patriarchs and Prophets*, p. 602). ‡

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Grant, Treaty, and Covenant

John V. Oaklands

RECENT emphasis by Old Testament theologians on the covenant theme has brought to light much helpful and interesting material from extra-Biblical sources that helps us better understand the Old Testament covenant emphasis. Some theologians, such as Walther Eichrodt,¹ have gone to the extreme of building a whole theology around the centrality of the covenant tradition to Biblical revelation. Eichrodt has considered the covenant as the unique unifying theme that binds the Old Testament with the New. But this would impose too great a limit upon the infinite variety of the Old Testament teachings. It is probably more accurate to view the covenant as *one* of the central unifying themes.

The covenant is a very ancient institution practiced by many nations under a variety of forms and applications. Some covenants, for example, were made between equals, others between king and subject, but never in extra-Biblical sources do we find a covenant being made by a pagan god with one of his worshipers or with an entire nation. Only in Scripture do we find the Deity making a covenant with His subjects.

Nevertheless, the Biblical covenants do follow the customary and traditional forms of the times. This can be seen very clearly by comparison with extant Near-Eastern texts. One of the first known uses of *covenant* in non-Biblical sources is found in the Qatna documents.² Two of fifteen cuneiform tablets bear the title *TAR-birtu*, the latter part of the term being the Akkadian cognate expression for the Hebrew covenant term *berith*.

The first of these two tablets contains a list of personal names of certain individuals who have agreed to enter by compact or covenant into another's service and to fulfill

certain obligations. The second is a ration list and illustrates the nature of the covenant by naming certain specific rations the men were to receive in return for their services.

The interesting thing about these documents is that, according to Albright, they are to be dated not later than the fourteenth century B.C., which shows that the covenant tradition is very ancient. This evidence would seem to indicate that the Biblical idea of covenant is not to be isolated from the practices of other peoples from earliest times.

Then, too, there are the Hittite suzerain-vassal treaties. Some have tried to show that the Ten Commandments reveal this form, where the suzerain or lord makes a treaty or covenant with his vassal or lesser subject. Mendenhall has been one of the main proponents of the Ten Commandment theory, but the main problem is that the commandments do not harmonize exactly with the treaty format, which is divided into the six items listed below:

1. The preamble
2. The historical prologue
3. Stipulations concerning future relations
4. Regulations concerning the deposit of the agreement in the temple
5. Invocation of the gods as witnesses
6. Curses and blessings

It is possible that the Ten Commandments might conform to the first three conditions, but they themselves do not contain the last three (though it can be argued that the service in which they were accepted, might). The unique difference between the two institutions is to be found in the fact that the commandments were given by God and that Scripture uses the word *covenant* when speaking of them (Deut. 4:13). But there is no record of a suzerain-vassal treaty having been made by a Hittite god. We would expect that God in making His



"The Lord condescended to enter into a covenant with men as were customary among men for the ratification of covenants," *Exodus and Prophets*, p. 137.

John V. Oaklands, professor of religion at Inca Union College, wrote this article while studying at Andrews University.



covenant with His servant, employing such forms of a solemn engagement."—*Patriarchs*

covenant with Israel would condescend to employ known tradition as far as possible in order to make His message meaningful and to present a new relationship implying certain well-defined obligations. But in this case it would not be possible to follow completely the treaty outline.


On the other hand, it is interesting to note that the book of Deuteronomy, a series of sermons delivered by Moses on the border of Canaan shortly before his death, follows the six-term Hittite treaty form. It is possible that Moses and the people of Israel could have known of this covenant tradition from commercial contacts between the Hittites and the Egyptians. On the basis of this parallel some scholars would now want to date the book of Deuteronomy well before the year 1,000 B.C. as against the later date in the time of the Prophets proposed by the adherents to the Documentary hypothesis.

But the most interesting confirmation of the covenant tradition from extra-Biblical sources comes from the time of Abraham. Well in advance of many of these fascinating discoveries, Ellen White had stated concerning the Abrahamic covenant that "the Lord condescended to enter into a covenant with His servant, employing such forms as were customary among men for the ratification of a solemn engagement."³ When she penned these words there was no way of checking her statement from extra-Biblical sources, but such is not the case today. What she wrote many years ago has been recently confirmed by the discovery of the *Surpu* documents in the Akkadian language.

Weinfeld, of the Hebrew University in Jerusalem, in an article entitled: "The Covenant of Grant in the Old Testament and in the Ancient Near East," and in a lexical entry in a theological dictionary in German, has brought to light some valuable information, especially concerning the Abrahamic covenant.⁴ He points out

that the Abrahamic covenant is a promissory type covenant as opposed to the obligatory Sinaitic type covenant, which is in the form of a suzerain-vassal treaty. However, it is probably more accurate to suggest that we can see both types in both covenants.

Weinfeld points out that it was customary for persons in authority to make a gift of land and dynasty to subjects who had shown loyalty and obedience. God employs this tradition in the Abrahamic promises of Genesis 15 and 17. The grant was always given without reference to merit and to protect the rights of the servant. This helps us to understand the meaning of the everlasting covenant by means of which God offers us the new earth and a position as kings with Christ on the basis of fidelity to the covenant terms.

Weinfeld presents yet other aspects of the covenant of grant well known to ancient civilizations, such as adoption, election, et cetera, but one other reference must suffice. The divine covenant made with Abraham, as recorded in Genesis 15, was accompanied by an oath, a smoking oven and a blazing torch (Gen. 15:17). "In the *Surpu* documents we read about an oath taken by holding a torch, or about the oath of furnace, stove, et cetera."⁵ In other words here we have the extra-Biblical evidence confirming what Ellen White had said many years before the discovery. 

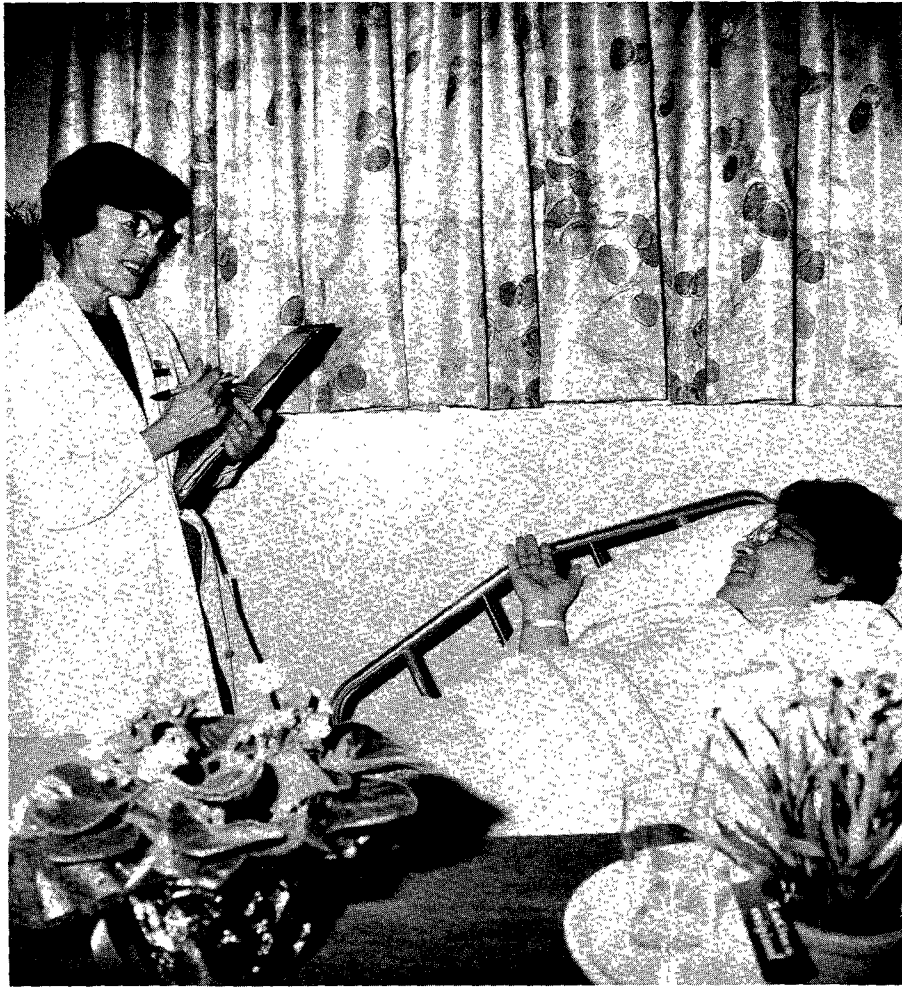
¹ Walther Eichrodt, *Theology of the Old Testament*, vol. 1, trans. by J. A. Baker (Philadelphia: Westminster Press, 1961).

² W. F. Albright, "The Hebrew Expression for 'Making a Covenant' in the Pre-Israelite Documents," *Bulletin of American Schools of Oriental Research*, CXXI (1951), pp. 21, 22.

³ Ellen G. White, *Patriarchs and Prophets* (Pacific Press, 1913), p. 137.

⁴ M. Weinfeld, "The Covenant of Grant in the Ancient Near East," *Journal of the American Oriental Society*, XC (1970), pp. 184-203; G. J. Botterweck and Helmer Ringren, gen. eds., *Theologisches Wörterbuch zum Alten Testament*, Berith, by M. Weinfeld (Stuttgart: Verlag W. Kohlhammer, 1972), pp. 781-808.

⁵ Weinfeld, "Covenant of Grant," *JAOS*, XC, p. 196.



Lady in a Yellow Smock

CHARLES MITCHELL

CAN Seventh-day Adventist medical institutions approximate and even surpass the level of care given by non-Adventist facilities and yet largely miss the fundamental reason for their existence? Is it possible for patients to enter and leave our institutions virtually untouched by the health message that is to play such an important role in soul winning? It is in recognition of this danger that Simi Valley Adventist Hospital has implemented a dimension of heart-level concern and integrated it into their already high-quality program of care. Here's how it works.

The plan is based on the premise that a hospitalized individual is often an anxious, insecure, uncomfortable, and, above all, lonely person—in spite of being the center of busy activity. The personnel involved in his care are continuously changing. A different nurse or aide introduces herself each time the shift changes. Lab and X-ray technicians, inhalation and physical therapists, housekeepers, and pink ladies hurry in and out. The chaplain comes by, and his friendly, relaxed air provides a gratifying change, but some patients are wary of letting the conversation drift into serious veins since to them the chaplain represents the church that runs the hospital.

Who, then, can provide a sense of sincere personal concern as well as continuity without any overtone of proselyting? At Simi Valley Adventist Hospital it is the health services representative, a registered nurse with experience in health education. Instead of the traditional white uniform, she wears a sunny yellow smock and

Charles Mitchell is public relations director of the Simi Valley Hospital in California.

is known as the "lady in the yellow smock."

The health services representative's first visit goes somewhat as follows:

"Hello, _____, I'm Amy Sherrard. I represent all the services in the hospital and am just checking to make sure that everything is going all right and find out whether there is anything more we can do to make you comfortable. Are the girls taking good care of you?" (Almost always the patient responds with enthusiastic praise.)

"Good! I'm glad. Don't hesitate to let us know if there's anything more we can do." (Any requests are followed through.)

"This is a little brochure you'll be interested in. [Worthington's colorful "And the Food Is Excellent, Too."] It explains why we emphasize plant proteins in our hospitals. Also, I'd like to encourage you to take advantage of a free service our hospital provides. This little pamphlet lists many areas of health interest. If you'd like to learn more about any of them just check your choices and your nurse will see that I get the list." (The patient's interest in specific areas of health information is followed up with brochures, filmstrips, flip charts, classes, or personal counseling.)

In many cases the patient is asked about his basic health habits and these are coded on his record. The questions go about as follows:

"Mr. _____, I do a little health-habit scan on my patients, and I'd like to ask you a few questions. When you're at home when do you take your main meal of the day? In the evening?" (Almost invariably they do.)

"How about breakfast?" (Seldom.) "Lunch?" (Sketchy.)

"What do you snack on during the day and while you're watching

TV in the evening?" (Usually empty-calorie items.)

"How many cups of coffee, tea, or colas would you say you drink in the run of a day?" (Incredible answers.)

"How about tobacco?"

"Alcohol?"

"Would you say you get regular exercise every day? By that I mean some form of activity that forces you to breathe deeply for, say, about fifteen consecutive minutes?" (Rarely.)

If there is an apparent weight problem: "Let's see, you're probably about _____ tall? And you weigh around _____ pounds?"

The foregoing brief dialog provides an automatic springboard for open discussion either immediately or later. Patients are eager to talk about themselves, their hangups, guilt feelings, or ignorance in relation to their health habits. From here the next step is spontaneous—stress, tensions, problems, are aired. And it is wonderful how quickly the only real answer can come into the picture without the overtones of proselyting. Sensing the opportunity to introduce Jesus as our best Friend requires only knowing and loving Him one's self.

On her rounds, the health services representative carries a card for each patient. These cards are kept on file after the patient is discharged. They contain pertinent information such as age, address, telephone number, diagnosis, doctor, admission and discharge dates, and a coded health-habit profile.

Brief visits with the patient are made each day, and an anecdotal record is kept. Even if a patient is out or otherwise occupied, this is noted on his card and is mentioned during the next visit so that the patient knows he was not overlooked.

Amy Sherrard, the "lady in the yellow smock," recording a community-service telephone program.

The department's full-time secretary is an essential element in the program. She keeps the cards updated, cares for the files—making sure that previous records are on hand for returning patients, keeps up all teaching supplies, and sends out follow-up materials. As soon as possible after a patient is admitted she greets him, presents a hospital brochure, and tells him that a lady in a yellow smock will be seeing him before long.

After discharge, a copy of *Life and Health* or *Listen*, along with a personal note and a sign-up card for Voice of Prophecy's "Focus on Living" series is sent to the patient. A service evaluation form is also included.

The responses of appreciation more than confirm the need for this type of personal concern that utilizes the "right arm of the message."

At present a retired Bible worker is helping to follow up interests. She takes with her an appropriate health (or other) booklet, and her "calling card" is simply to state that she is a friend of the nurse in the yellow smock at the hospital who asked her to stop by with the item since she couldn't come herself but was wondering how the patient was getting along. The door invariably is opened wide and from that point on the patient has another concerned and loving friend.

The need for follow-up personnel is acute. This appears to be an area of witnessing that many hesitate to attempt, yet the potential is immense. People are desperately hungry for genuine love and concern.

Simi Valley Adventist Hospital, through its lady in the yellow smock, seeks to demonstrate to its patients this kind of heart-level concern.





The Vegetarian Advantage

Part 1/Herald Habenicht

FREQUENTLY at professional and scientific luncheons or banquets, colleagues and friends will ask, "Why don't you eat meat?" Wives at the supermarket compare the high cost of food as they wait in line to check out, and in these days of high meat prices, not infrequently one is questioned, "What's the reason you don't eat meat?"

Today, more than ever before, we can reply with scientific reasons. As you keep several of these facts and figures in mind, you will find opportunity to share them with others.

Meat and Cardiovascular Disease

More than a million Americans suffer heart attacks each year. Six hundred thousand of them die. Twenty-five per cent of these succumb within three hours of onset of symptoms.¹

Medical authorities are finding more and more scientific evidence linking heart attacks to diet, especially diets high in saturated fats and cholesterol.

The Framingham (Massachusetts) studies on more than five thousand persons showed that a person with blood cholesterol of greater than 260 mg. per cent had four times the probability of a heart attack as the person whose

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blood cholesterol stayed below 200 mg. per cent.²

Dr. Ancel Keyes³ (University of Minnesota) traveled to many geographic areas doing research on dietary-fat intake and the incidence of heart disease. He found that in Japan 10 per cent of total calories in the diet came from fat. Examination of death certificates and autopsy material showed virtually no arteriosclerotic heart disease. A study of the Bantu tribe in Africa showed essentially the same findings, with 15 per cent of their calories coming from fat.

One of the most interesting aspects of Dr. Keyes's studies was a comparison study of Japanese families who had moved to Hawaii and Los Angeles. While in Japan, these families had blood cholesterols of 120 mg. per cent with 13 per cent of their calories coming from fat. In Hawaii, their average cholesterol was 183 mg. per cent, and the fat consumption had risen to 32 per cent of the total calories. The Los Angeles members of these Japanese families had blood cholesterols averaging 213 mg. per cent, and the fat intake provided 45 per cent of their total calories (the typical American figure). The study group found that heart attacks and cardiovascular deaths increased proportionately to the cholesterol increase.

During the Korean war some interesting observations were made

by studying Korean soldiers when these men were fed by the Korean mess kitchens. Seven per cent of their calories came from fat, and their blood cholesterols were very low. Within a few weeks after the American Army began to feed them (with almost 50 per cent of calories coming from fat) a marked rise in cholesterol was observed.⁴

These and numerous other studies caused leading scientists to issue statements such as the following: "With few exceptions (Trappist monks, Seventh-day Adventists, low-income Negroes), virtually all strata of our population . . . ingest a habitual diet that is potentially atherogenic, i.e., a diet high in total fats, total calories, saturated fats and cholesterol. The prevention of coronary heart disease is not a vaccine but chiefly a change in living habits."⁵

"The saturated fat content of the diet must be reduced. The principle reduction of fat in the diet must come from two main food groups that contribute most of the saturated fat; i.e., dairy products and meats."⁶

The American Heart Association states: "Studies have indicated that many people who show no evidence of heart disease are increasing their risk of heart attack by following a diet that is high in saturated fat and cholesterol. The typical American diet is rich in eggs, which are high in cholesterol, and meats, butter, cream

and whole milk, which are high in animal (saturated) fats. These foods tend to raise the level of cholesterol in the blood, and a high blood cholesterol level contributes to the development of arteriosclerosis." 7

The U.S. Government has now created the Inter-Society Commission for Heart Disease Resources. This group suggests that:

1. Caloric intake from saturated fat be less than 10 per cent of total calories.
2. Egg yolk, bacon, lard, and suet be avoided.
3. Cholesterol intake be less than 300 mgs. a day.
4. High-quality vegetable-protein product development be encouraged.

It is never too late to make a change for the better. Studies on human volunteers at Loma Linda University showed that blood cholesterol could be lowered 25 per cent in just seventeen days by eliminating meat and animal products.⁹

The Risk of Cancer

Consider the following facts:

344,000 Americans died of cancer in 1972 (about 950 a day, or one every 1.6 minutes)
665,000 new cases diagnosed
1,025,000 under medical treatment
53,000,000 Americans now living will develop cancer.¹⁰

In 1930 there were 200 cancer deaths per 100,000 population. By 1985 there will be 400 deaths per 100,000 population. Leukemia has increased 15 per cent since 1950, to more than 40,000 deaths per year.¹¹

One hundred million chickens die of lymphomatosis and leukemia per year.¹² Approximately 71,500 cattle in 1967 had malignant eye tumors; when discovered, only the head was condemned; the carcass could be sold for food.¹³

In 1910, Francis Rous published a report of his work in transmitting malignant chicken tumors to healthy chickens by cell-free extract obtained from the tumor. (For this he was given a Nobel Prize in 1966.)¹⁴

Dr. J. J. Bittner in 1936 showed how mice with breast cancer

transmitted cancer to their offspring through the milk.¹⁵

In the May, 1967, *Cancer Bulletin*,¹⁶ researcher Leon Dmochowski reported finding viruslike particles in lymph nodes of twenty-eight patients with leukemia and lymphomas. In the same issue, R. A. Dutcher reported finding viruslike particles in both the mammary glands and the milk of leukemic cattle.

The gap between animal and human cancer continues to close. Dr. Frank Rauscher of the National Institute reported in *Medical World News* of April 19, 1968, that sixty viruses are now known to cause virtually all kinds of cancer in every major group of animals. Of the two viruses that can be detected in human cancer, one is identical with the virus that causes leukemia in animals.¹⁷

Dr. J. T. Grace injected human leukemic blood into small animals and these developed not only leukemia but other kinds of cancer as well.¹⁸ As far back as 1956, Dr. Wendell Stanley won a Nobel Prize for his work in human cancer. His research led him to believe that viruses cause most human cancers. The June 18, 1956, issue of *Newsweek* quoted him as saying: "It is known that viruses can lurk in the human body for years, even a lifetime; some cause trouble and some do not . . . in some cases the virus might become active, through circumstances such as aging, dietary indiscretions, hormonal imbalance, chemical radiation, or a combination of stresses, and malignancies may follow."

These viruses must enter the body in some manner. One of the most likely possibilities is through meat eating.

In 1964 Lijinsky and Shubik reported in *Science* that a charcoal-broiled T-bone steak (2.2 pounds)

has eight microgram/kg of benzo(a)pyrene.¹⁹ This is one of the carcinogenic (cancer-producing) substances also found in cigarette smoke. *Smoking and Health* reported that as little as two micrograms cause cancer when injected under the skin of experimental animals.²⁰

Zoonoses

Zoonoses are diseases of animals that can be transmitted to man. Some 150 of these diseases are recognized in medical-veterinary circles. A partial list will suffice to illustrate the extent of the problem:^{21, 22}

Bacterial Diseases

anthrax, brucellosis, salmonella, streptococcosis, tuberculosis, tularemia, leptospirosis, melioidosis

Parasitic Diseases

Protozoa—toxoplasmosis

Metazoa—*flukes* (Trematodes), lung, liver, and intestinal flukes from eating raw fish and crayfish; *tape worms* (Cestodes), from raw pork, beef, or fish

Round worms (Nematodes), trichinosis, best known from raw pork, but also giant kidney worm, Angiostrongyliasis and Gnathostomiasis from raw fish and shrimp

Rickettsial—viral and fungal diseases could also be included in a more complete list.

Increase in Animal Disease

In 1968, in the U.S.A., 763 swine herds with 99,310 animals were destroyed (28,000 in Georgia alone) because of hog-cholera outbreaks. In 1967 in a two-month period, 280,000 cattle, sheep, and swine were destroyed in Great Britain because of an outbreak of hoof-and-mouth disease.²³ Ten

The viruses that cause most human cancer must enter the body in some manner. One of the most likely possibilities is through meat eating.

per cent of all farm animals die each year because of disease or parasitism. The most recent *Year Book of Agriculture* devoted to animal diseases (1956) gives these figures for animals dying per year:

- 1.5 million cattle
- 2.5 million calves
- 7.5 million sheep and lambs
- 40.5 million hogs and pigs
- 235.0 million chickens
- 7.2 million turkeys.

Many, when found ill, are quickly sent to market, where overworked veterinary meat inspectors undoubtedly miss many, but where during the same years the following were rejected. (These figures represent only federally inspected meat.)

- 99,000 hogs and 1.6 million parts of hogs' carcasses
- 65,000 sheep
- 120,000 cattle
- 330,000 parts of cattle
- 2.4 million beef livers

In 1967, 459,881 parts of cattle were passed after removing infected organs and tissues, and 3,227,605 parts of swine were passed after removing the diseased portions.²⁴

Pollution

DDT levels of four to five parts per million in fish and meat are allowed for interstate commerce. In Lake Michigan more than a million salmon (Coho) have perished from DDT contamination. Recently the Michigan Department of Agriculture seized more than 250

tons of canned salmon when inspection showed dangerously high DDT levels.²⁵

Mercury poisoning has become a real threat to fish and shellfish eaters. The tragedy of Minamata Bay, Japan, occurring between 1953 and 1970, is an extreme example. Here, forty-six died a horrible death and scores more were permanently crippled or handicapped physically, mentally, or emotionally as a result of eating "large quantities of mercury-contaminated fish and shellfish containing an estimated 10 to 20 parts per million of methyl mercury chloride."²⁶

The U.S. Food and Drug Administration has established the safe mercury level for food products as below 0.5 parts per million (ppm). In 1970, fish in Lake Erie had mercury up to 10 ppm. Thirty-five to 50 per cent of fish caught in the Sacramento and San Joaquin rivers (California) had levels over 0.5 ppm. The State health department warned Californians to limit fish consumption to one meal per week.²⁷

In 1971, over 12 million cans of tuna were found to contain mercury above the 0.5 ppm level and were removed from the market. That same year about 4 million pounds of swordfish were taken off the market.

Other things to be considered are hormones, tranquilizers, and antibiotics, which are administered to animals by man; radioactive

substances, which animals ingest with their food; and sodium nitrate, sodium nitrite, and sodium sulfite, which are used as anti-spoilage agents in many prepared meats. These agents, in addition to causing nausea and vomiting, headache and flushing, and even cardiovascular collapse, have been shown to be carcinogenic.²⁸

So far we have focused our attention exclusively on the diseases and hazards avoided by refraining from the use of flesh foods. Next month we will consider the positive benefits to be obtained from following a vegetarian dietary regimen.

¹ Jeremiah Stamler, M.D., "The Primary Prevention of Coronary Heart Disease," *Hospital Practice*, September, 1971, p. 49.

² *Life and Health Supplement—Vegetarianism*, 1973, p. 14.

³ Ancel Keys, *Geriatrics*, vol. 19, 1964, p. 542.

⁴ K. T. Lee, "Chemicopathologic Studies in Geographic Pathology," *Archives of Internal Medicine*, vol. 109, April, 1962, p. 422.

⁵ Jeremiah Stamler, M.D., "Heading Off Heart Disease," *Medical World News*, Sept. 17, 1965, p. 137.

⁶ "The Regulation of Dietary Fat—A Report of the Council on Foods and Nutrition," *J.A.M.A.*, vol. 181, no. 5, p. 411.

⁷ American Heart Association, CM 478, 1969.

⁸ Inter-Society Commission for Heart Disease Resources, Atherosclerosis Study Group, and Epidemiology Study Group, "Primary Prevention of the Atherosclerotic Diseases," *Circulation*, vol. 42, 1970, p. A55.

⁹ "Loma Linda University Diet Research Team Establishes Value of Vegetarian Regime," *Loma Linda University Scope*, June 17, 1966, pp. 1, 3.

¹⁰ American Cancer Society, *Cancer Facts and Figures*, 1973, p. 3.

¹¹ "Cancer on the Rise," *Medical World News*, Dec. 1, 1967, p. 55.

¹² "Animal Diseases," *Year Book of Agriculture* (Washington: U.S. Government Printing Office, 1956), pp. 466-474.

¹³ O. S. Parrett, "The Meat Diet, Good or Bad, Part 3," *Life and Health*, October, 1969, p. 31.

¹⁴ P. Francis Rous, "A Transmissible Avian Neoplasm," *Journal of Experimental Medicine*, vol. 12, p. 696.

¹⁵ John J. Bittner, "Some Possible Effects of Nursing on the Mammary Gland Incidence in Mice," *Science*, vol. 84, p. 162.

¹⁶ Leon Dmochowski, "Viruses and Cancer," *Cancer Bulletin*, May-June, 1967, p. 49.

¹⁷ "Virus Gives Human Cells the Look of Cancer," *Medical World News*, April 19, 1968, p. 39.

¹⁸ J. T. Grace, E. A. Mirand, and D. T. Mount, "Relationship of Viruses to Malignant Disease," *Archives of Internal Medicine*, vol. 105, 1960, pp. 482-491.

¹⁹ W. Lijinsky and P. Shubik, "Benz(a)pyrene and Other Polynuclear Hydro Carbons in Charcoal-Broiled Meat," *Science*, vol. 145, 1964, pp. 53, 55.

²⁰ *Smoking and Health*, Public Health Service Publication No. 1103, July 3, 1964, p. 143.

²¹ *Joint FAO/WHO Expert Committee on Zoonoses*, Third Report, WHO No. 378, 1967, pp. 7, 99-105.

²² U.S. Department of Agriculture, *A.R.S.*, February, 1969, p. 71.

²³ "Plague," *Newsweek*, Dec. 18, 1967.

²⁴ Parrett, *loc. cit.*

²⁵ Ruth Winter, *Poisons in Your Food* (New York: Crown Publishers, Inc.).

²⁶ Thomas B. Eyl, M.D., "Methyl Mercury Poisoning in Fish and Human Beings," *Modern Medicine*, Nov. 16, 1970, p. 136.

²⁷ Willard A. Krehl, "Mercury, the Slippery Metal," *Nutrition Today*, November/December, 1972, p. 9.

²⁸ Beatrice Trum Hunter, *Consumer Beware* (New York: Simon and Schuster, 1971), pp. 133, 143.

Century 21 Institute Materials

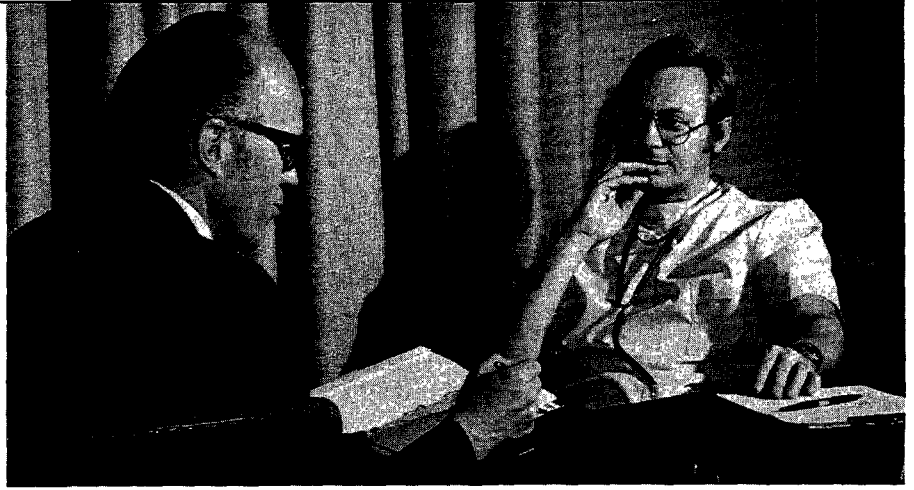
Many have been inquiring about the Century 21 materials described in the May, 1974, issue of *The Ministry*. A sample kit is now available from the General Conference Ministerial Association. Included in this kit are the following:

Century 21 Syllabus—316 pages, 21 separate lessons in attractive notebook.

Printed Sermons—21 lectures with both health and doctrinal sections and marginal notations for visual aids.

To order send check for \$12 (price includes postage) to: Century 21, Ministerial Association, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012.

Those approved for field testing should order bulk materials in multiples of 22 on conference purchase order. Write to Ministerial Association for prices of bulk materials, Planning Guide, visual aids and advertising samples.



Doctor- Minister Teamwork

Research Reveals
Causes of Tension

LEO R. VAN DOLSON

Condensed from "An Investigation of Doctor-Minister Health Education Teamwork in the Seventh-day Adventist Church" (unpublished Ph.D. dissertation, Claremont Graduate School, 1972).

SINCE there is a growing recognition among Adventist health and ministerial professionals that there needs to be closer cooperation and unity on a denominational-wide basis, an attempt was made during the 1972-1973 school year at Loma Linda to find out just how extensive this feeling is. Also, an effort was made to learn what problems might stand in the way of any movement toward increased unity.

A detailed questionnaire sent to one hundred doctors and one hundred ministers in the North American Division in order to probe these questions resulted in responses from forty-eight ministers and forty physicians. Fifty-one indicated that they felt there was a "serious" division, eight felt there was a problem but did not think it serious, and twenty-seven felt that the problem wasn't worth being concerned about. (Two did not answer this question.)

When all responses are added together, those items thought to

be causes of major strains or difficulties evident in Adventist doctor-minister relationships can be ranked as indicated on Table A.

Besides the rankings shown in Table A, responses to the rather detailed questionnaire indicated first of all that the main areas of disagreement which apparently contribute to the tensions existing between Adventist doctors and ministers seem to be the socioeconomic status differential between the professions and a difference in attitude toward evangelistic approach and methodology.

Evangelistic Methods Criticized

Doctors are rather vociferous, as indicated in these responses, in telling ministers they're not happy with current evangelistic methods and approach. The surveys reveal that ministers are aware of and sensitive to criticism in this area, and that many ministers themselves aren't too happy about some of the pressures that make them feel the necessity of

TABLE A
RANKING OF CAUSES OF TENSION

<i>Causes</i>	<i>Number Responding</i>
1. Economic differential	60
2. Difference in orientation	59
3. Difference in evangelistic approach and values	55
4. Difference in training ("professional level" rated 3.5 times more response than "college level")	50
5. Spiritual differential	36
6. Fault of denominational leadership	29
7. Historical background dating back to Kellogg schism	20
8. Intellectual differential	17

baptizing converts as quickly as possible. Follow-up interviews revealed that doctors quite generally wish that Adventist ministers would be more conservative and careful and would take more time in their evangelistic approach than they do. The doctors also feel that some of the evangelistic practices of Adventist ministers threaten their ethical and professional standards. The fact that ministers are sensitive to doctors' criticisms in this area, and probably overrate it, indicates that this is one of the major issues and that there needs to be greater dialog and cooperative effort in developing a well-balanced evangelistic approach.

Causes of Division Ranked

In order to bring the issues that divide Adventist doctors and ministers into sharper focus, it was decided to eliminate all replies that did not recognize a noticeable problem and concentrate attention on those that did. All responses in this latter category are included in the summarizations in Table B.

From a comparison of responses presented in Table B, we see that among those physicians who recognize a problem in doctor-minister relationships, "evangelistic approach" seems to be a significant issue. Ministers, however, rank "economic differential" highest as a major cause of tension between themselves and doctors.

A majority of both physicians and ministers indicate that they feel the minister often resents the fact that doctors enjoy a higher standard of living, and an even stronger majority state that the doctor believes that his invest-

ment in time and expense for his professional training justifies the evident economic differential.

Typical of responses from doctors in our interviews with them was the explanation one physician gave. He stated, "So much more is required of doctors. They *must* attend medical meetings and take postgraduate work at their own expense. Doctors, if in good health, are not eligible for Social Security until the age of seventy-two. The average life span of doctors is quite low in comparison. Doctors work much longer hours with no paid vacations, and have no security of sustentation in case they reach the age of retirement."

Ministers shown similar statements responded that much of what the doctors say is true. But the one item that nearly all ministers interviewed took exception to is the doctor's concept that physicians work longer and harder. These ministers felt that part of the problem is that the physician is so wrapped up in his own duties that he has no comprehension of the amount of time and effort the minister puts into his work. Ministers feel that they are "on call" any time of day and night, even more so than most doctors are nowadays.

Underlying Problems

A few of the physicians contacted strongly expressed their feeling that the attitudes that have been cited under the term "economic differential" are really symptomatic of three underlying problems:

1. *Lack of vision.* Several physicians expressed the feeling that there isn't much possibility or

opportunity any longer for the doctor to work within the structure of the church. Others feel just as strongly that there is a great deal of opportunity for such service if the physician really wants it, but that the doctor himself needs to take the initiative. More is now being done, they claim, to encourage doctors to go into denominational programs than ever before.

Lack of vision is not isolated, of course, to doctors. One characteristic reaction from ministers attending classes at Loma Linda in church health education, when the basic philosophy of medical missionary work is presented to them, is a startled, "Why haven't we heard this emphasized before?" This in spite of the fact that many ministers and doctors have a basic understanding of denominational literature involved in this concept. It is most clearly set forth in the book *The Ministry of Healing*, and thirty-five out of forty-eight ministers and twenty-three out of thirty-nine doctors responding to this section of the questionnaire reported having read this book in the past five years. But what some apparently fail to see is the practicability of putting this ideal to work within the present organizational structure.

2. *Covetousness.* Since this term was used by four different physicians who reviewed this project, it was decided to incorporate it, with the understanding that it can apply to doctors and ministers equally well. Certainly, it is one of the underlying factors that must be dealt with in the realm of "economic differential." The doctor, even when a fully dedicated medical missionary, lives in a socio-economic setting in this country that often makes it possible for him to have everything he wants. The minister, obviously, cannot live on that scale.

3. *Tendency to "use" each other.* There was a decided difference between the response of doctors and ministers to the statement on the questionnaire that reads, "The minister is more interested in the doctor's financial support than he is in his active participation in church pro-

TABLE B
RANKING OF CAUSES OF TENSION

Ministers

1. Economic differential
2. Evangelistic approach
3. Difference in training
4. Difference in orientation
5. Spiritual differential
6. Fault of leadership
7. Intellectual differential
8. Historical background

Doctors

1. Evangelistic approach
2. Difference in orientation
3. Economic differential
4. Difference in training
5. Fault of leadership
6. Spiritual differential
7. Historical background
8. Intellectual differential

grams." Forty-three per cent of doctors responding indicated they felt this was true. Another 38 per cent responded that it was partially true. Only 19 per cent labeled it not true. Ministers, on the other hand, didn't quite see it that way, as evidenced in the following results: true—12 per cent; partially true—42 per cent; not true—46 per cent. Whether the statement is true or not, doctors largely seem to feel it is. This demonstrates a conviction that they are being "used" by ministers, and by the church as a whole.

Other Areas of Differences

Another factor in the socio-economic-status problem, which ranked as one of the major causes of tension, is that of difference in orientation and life-style. It was pointed out in some of the interviews that many doctors move in social circles and in areas of sophistication that most ministers never get into. Even if he is invited, the minister may feel out of place in such circles. Doctors sometimes feel that the minister is not "with it" culturally, as one pastor expressed it.

Both doctors and ministers feel that there is also quite a wide gap in ways of thinking and approaches to life situations. They recognize that differences in training and education contribute in a major way to this phase of difficulty in relations.

Although other issues probed were not ranked in the returns as being as significant, many respondents did recognize that they contributed to the problem being studied. Thirty-three per cent of the doctors and ministers felt that denominational leadership should bear some responsibility for the present situation. Denominational administrators are aware of this problem, and a General Conference study group has been formed to attempt to do something about it.

When questioned as to what particular area of responsibility denominational leadership should bear, those interviewed seemed to feel that it was more lack of attention than anything else. Hopefully, this is now going to be corrected. Several of those

interviewed or responding to the questionnaires felt that the denomination should especially do more in keeping lines of communication open between the professions.

An interesting reaction emerged in the area termed "spiritual differential" on the questionnaire. There was strong sentiment that in spite of occasional appearance to the contrary, doctors are just as spiritual in their interest and dedication to the work of the church as are ministers. Yet, in the replies received, it was clearly indicated that there seems to be an "observable" difference in spirituality. These seemingly contradictory statements can be harmonized rather easily when emphasis is placed on the word "observable." Evidently those responding feel there is an apparent difference, but that it is not a real one.

Historical Background

Contributing to the above is the historical background of doctor-minister suspicion that stems back to the Kellogg schism in the 1890's and early 1900's. Strangely, the impact of this historical split between the medical profession and the ministry in the Adventist Church is not recognized by most of those returning questionnaires as being a significant contributing factor to the current situation. Their responses reveal a conviction that such a long time has elapsed since that controversy that it no longer has much influence on doctor-minister relationships today. In interviews held with denominational leaders and those who have carefully studied this question, however, a unanimous conviction was expressed that this issue is much more of a contributing factor than is presently realized. Part of the problem seems to be lack of understanding of what really happened.

A few other factors, not specifically touched on in the questionnaire, were indicated by written comments on some of the returned forms or came to light in subsequent interviews. A statement that was made frequently suggested that the problem is often one of individual personalities—that some ministers and

doctors get along fine and others don't. Another was that doctors and ministers often feel threatened by one another. To some, the doctor seems afraid that too close identification with the church may adversely affect his practice. Ministers, in turn, often seem to feel a status threat from the presence of a doctor in their congregation. Often the doctor is a fairly permanent and influential member of the church, who is contributing in a major way to its support, and Adventist ministers are frequently moved so that they do not ordinarily stay in one pastorate more than four or five years. Even though many doctors clearly feel that they are not given "much voice" or a significant role in church affairs, ministers tend to feel somewhat insecure in the light of the doctor's political power and prestige in the local church.

Difference in training and education appears to be one of the major factors in the breakdown of ideal doctor-minister relationships. Approximately 50 per cent of those responding singled out this area as a significant factor. It is obviously also a contributing factor or an underlying cause behind many of the other issues raised.

A strong majority responded in the affirmative to the statement in the questionnaire which suggests that doctor-minister unity could be better fostered if education on both our university campuses would include more training in medical missionary work and church health education. Many of the oral and written responses received suggested that it wasn't theoretical training that was needed as much as practical in this area. Graduate-level training was singled out as being more to blame for this phase of the problem than undergraduate training.

Encouraging Trends

It is gratifying to note that there are several encouraging trends in the area of Adventist doctor-minister relationships. First of all, there seems to be genuine interest and a definite recognition that a problem exists and something needs to be done about it.

Dr. Robert Lang, of Andrews University, summarizes this trend among Adventists this way: "Most of us can call to mind the pendulum swing from almost complete indifference in our church literature and publications to a rather current era of intense interest, support, and plea for the development again of the healing team concept." * This is most encouraging in that it demonstrates a developing climate for the socialization effort that has been pointed to as one of the major keys to solving the problem.

One of the areas investigated in the survey that can also be looked on as encouraging is that of actual doctor-minister cooperation in the past year. Although several ministers indicated that they were serving in areas where there were no Adventist doctors present, fourteen doctors and sixteen ministers indicated that they

had cooperated extensively with their Adventist fellow-professionals in health-team ministry, and seventeen doctors and fourteen ministers reported cooperation to some degree. Sixty-eight of all those responding to the questionnaire rated their local doctor(s) or pastor(s) as very willing to cooperate, with only sixteen listed as neutral toward cooperation and six unwilling to cooperate. Fifty-five out of ninety-five responding felt that it was not true that there is currently a decrease in doctors' involvement in church activities and offices. One recent development, the Five-Day Plan to Stop Smoking, has done much to foster doctor-minister cooperation.

When one attempts to analyze the variety of suggestions as to cause that came out of this study, it is seen that they are spread across the whole environment and

include physical, mental, social, and spiritual factors. Unfortunately, there does appear to be some suspicion and distrust between many Adventist doctors and ministers. But it also appears that this wall is not so thick or impenetrable that effort and good will cannot remove it. Probably the factors that divide are not really the ones so frequently cited, such as differences in evangelistic approach, the socio-economic status differentials, or many others of those mentioned. These are merely symptoms, it seems, that point to a breakdown in meaningful dialog and communication. One of the most encouraging aspects of this study is that now there is a growing recognition of this fact and a real concern for doing something about it.

* K. Robert Lang, "From Battle Creek to Battles Now," *The Ministry*, October, 1973, p. 34.

SPOTLIGHT ON HEALTH

TV IS "BAD GUY" IN CHILD'S NUTRITION EDUCATION



Since eating habits are established early in life, the most effective nutrition educator is the one who teaches the child. Today it is the television! The average preschooler watches about thirty-five hours per week; approximately 75 per cent or more of the commercials on children's programs are for sweet foods. Now manufacturers are satisfying the market they have created by developing sweet (even vegetables, e.g., carrots in brown sugar) and fatty foods for the adults those children are becoming. To be effective, nutrition education must enter the market place and hard-sell good nutrition with as much sophistication as the fun-food manufacturers. (*Journal of Home Economics* 65:6, 1973.)

THE LAW GETS INTO THE ACT



Food laws and government policy have fostered a powerful "procholesterol" national food policy. Although manufacturers are allowed to print cholesterol and saturated fat contents on labels, they may not imply that the product will prevent, mitigate, or

cure heart or artery diseases. Major food companies have produced frankfurters containing vegetable oil, a cholesterol-free egg substitute, a corn-oil cheese, a highly polyunsaturated margarine, and a soybean oil, nondairy creamer. It is not clear whether regulatory agencies will permit aggressive marketing campaigns for these new foods. (*Circulation* 48:225, 1973.)

HYPOGLYCEMIA NOT AS VILLAINOUS AS REPORTED



Recent publicity in the popular press has led the public to believe that the occurrence of hypoglycemia is widespread in this country, and that many of the symptoms that affect the American population are not recognized as being caused by this condition. Not so, according to a joint statement by the American Diabetes Association, the Endocrine Society, and the American Medical Association. The statement says, in part, "Hypoglycemia means a low level of blood sugar. When it occurs, it is often attended by symptoms of sweating, shakiness, trembling, anxiety, fast heart action, headache, hunger sensations, brief feelings of weakness, and, occasionally, seizures and coma. However, the majority of people with these kinds of symptoms do not have hypoglycemia; a

great many patients with anxiety reactions present similar symptoms. Furthermore, there is no good evidence that hypoglycemia causes depression, chronic fatigue, allergies, nervous breakdowns, alcoholism, juvenile delinquency, childhood behavior problems, drug addiction, or inadequate sexual performance." (*Today's Health*, published by the American Medical Association, July, 1973, p. 10.)



ANOTHER BLOW FOR COLD DRINKS

It is commonly believed that a cold beverage is more thirst-quenching than a warm one. Experiments are cited, however, which suggest that since the gastric emptying of cold water is slow, distention occurs quickly and satiation is signaled sooner. Body-temperature water passes through the stomach more rapidly, allowing a greater volume to be ingested before stomach distention signals the preabsorptive satiation of thirst. (*Science* 181:1166, 1973.)

U.S. NAVY TO USE FIVE-DAY PLAN



The Human Resources Department of the U.S. Navy has signed an agreement with the General Conference Temperance Department for the use of the Five-Day Plan, with films, control books, and other materials to be used, and identified as being copyrighted. Training sessions have been held, and pilot plans are scheduled to begin in three areas this year.

Five-Day Plans conducted throughout the world average approximately 100 in number per week. ("Hot Line," General Conference Temperance Department report, Feb. 11, 1974.)

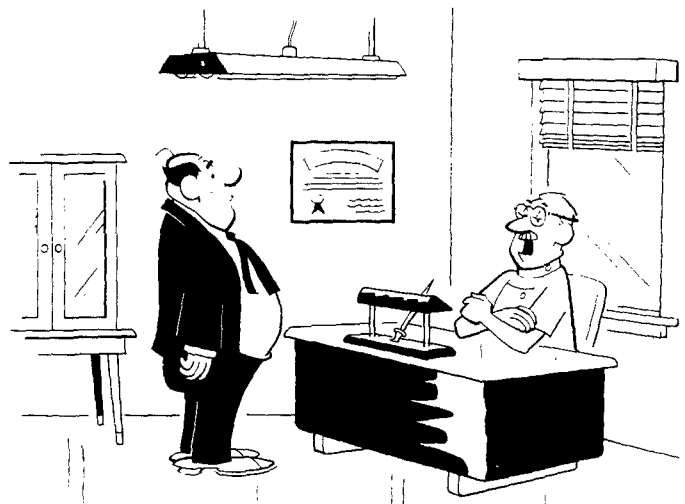
FITNESS TESTS OF COUNTY EMPLOYEES UNCOVER HEART DISEASE



The County of Los Angeles occupational health service was established in October, 1968, to speed processing of applicants for employment and serve county employees, who now number 78,000. To identify cardiac disease in job applicants and current safety workers (law enforcement personnel, deputy marshals, fire fighters, lifeguards, and investigators in the district attorney's office), a two-phase examination was established.

Phase 1 consists of a complete medical examination, resting cardiography, and hematologic and blood chemistry studies. The second phase is measuring response to exercise testing (dynamic cardiography), doing pulmonary-function studies, and measuring percentage of body fat, spine mobility, and hip, back, and grip strength.

In 17 months, more than 1,800 persons, including a small number of top executives, have been exercise



"Your new diet will be simple. If it tastes good, spit it out."

tested. Fifty-two firemen of 529 tested had abnormal findings on resting or dynamic electrocardiography, and 37 were subsequently placed on sick leave. Twenty-five persons in other departments were identified as having coronary heart disease. Five firemen and one executive have since had bypass surgery.

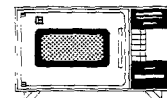
To help prevent coronary artery disease in employees, the service has undertaken programs in physical fitness, smoking withdrawal, and individual and group counseling in nutrition. (*Health Service Reports*, June-July 1973, p. 522, U.S. Dept. of Health, Education, and Welfare.)



COAST-TO-COAST JOG

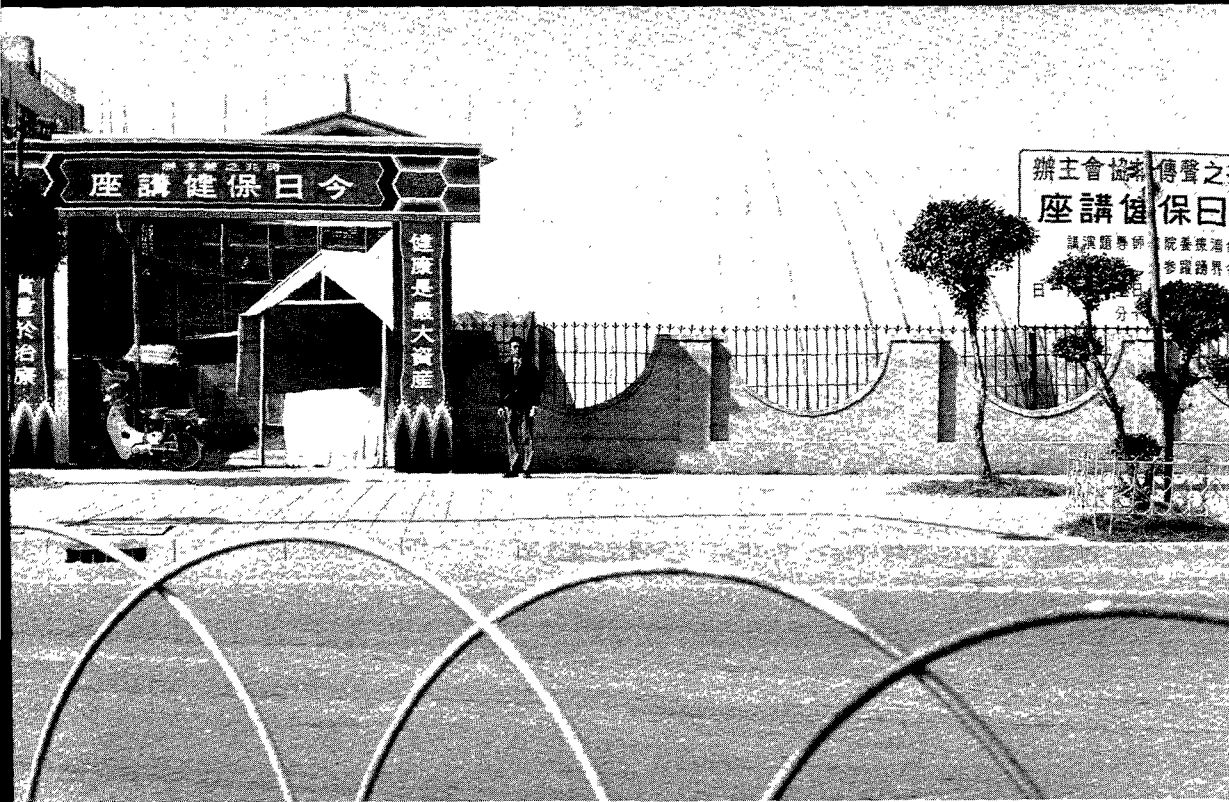
Two young Adventist men—Heinz Wiegand and Philip Castleberg—plan to jog from Seattle to Delaware from June to August this year. Their aim is to spotlight "hearty living" through exercise, good diet, and total abstinence from alcohol, tobacco, and drugs. Members of the American Temperance Society, they are being sponsored by the Heart Association, the National Physical Fitness Council, and the American Temperance Society. ("Hot Line," General Conference Temperance Department report, Feb. 11, 1974.)

MICROWAVE OVENS LEAK RADIATION



"Measurable radiation leakage" has been found in fifteen leading models of microwave ovens, which, by use of energy from microwaves (very short wavelength electrical energy), cook food more quickly than ovens using electricity. In a demonstration, Allan Eckhaus, an engineer for *Consumers' Union*, showed that emissions did leak through windows and door seals. Although the ovens tested met Government standards for emission, Warren Bearen, associate director of the *Consumers' Union*, called these standards "inadequate." (*Today's Health*, published by the American Medical Association, June, 1973, p. 8.)

YOUR 你
GREATEST 最 大
ASSET 資 產



Health Institute Spearheads Evangelistic Crusade

MILTON LEE

DURING our evangelistic ministry among the Chinese of the Far East, my wife has frequently presented short "Health and Home" lectures preceding the main subject of the evening. However, we have not been completely satisfied with this procedure. One reason is that the majority of our listeners missed this valuable instruction because they did not arrive until the health feature was over.

Later we tried the "bridge" approach, where the medical presentation leads into a doctrinal presentation. Though this method had much in its favor, both of us felt pressed. My wife (a graduate nurse), who usually gave her talk first, felt that she did not have enough time for her subject. And I felt that the time that remained was insufficient for me to round out my doctrinal discourse. Moreover, some of the bridges that were supposed to lead from the physical to the spiritual seemed almost too farfetched to cross.

Our recent adventure in the health approach has proved to be the most rewarding—that of using a health institute to spearhead an evangelistic crusade.

Last fall we erected an airtorium on a large vacant lot just behind our Taipei Adventist Hospital. One side of the lot

health evangelism



Pastor Milton Lee and Dr. W. L. Van Arsdale combined with the team in presenting the Health Institute in Taipei, Taiwan.



borders a main city avenue that leads to the municipal airport. On this side we built a colorful Oriental arch entryway, on which were painted "Today's Health Lectures" in attractive Chinese characters.

The institute was conducted under the sponsorship of our Voice of the Signs radio and television broadcasts. These programs are well-known throughout Taiwan. Once a month the TV program features a health problem and once a month a home-related problem. The viewer response has been very good, and as many as 10,000 letters have been received in response to a single telecast.

The brochure introducing the institute has a picture on the front cover of the Old Chinese sage who symbolizes longevity. On the back it lists the names of the physicians and specialists who participated, together with their subjects. Inside the brochure is an invitation to attend the institute as well as an enrollment coupon. These brochures were mailed out chiefly to our radio-TV interests. Over 700 enrolled. Six hundred were present on the opening night. Each of the fourteen consecutive nights thereafter the tent was well filled with an average attendance of 500.

We felt that dealing with specific prevalent disease would be a greater attraction than merely delivering lectures on general health. The benefits of fresh air, sunlight, pure water, exercise, and the other natural remedies were brought in as part of the prevention, or care, of the ailment. Each speaker was also reminded to emphasize the evil effects of tobacco and alcohol on the various organs of the body.

Some of the subjects presented were: "Are You Getting Enough Exercise?" "Is There a Cure for Cancer?" "Taiwan's Number One Killer!" "Heart Attack!" "Oral Hygiene," "Ulcers," "Parasites," "The Expectant Mother," "Health Care for Children," "Whole Grains," and "The Best Menu."

All who attended the meetings received printed lectures together with an attractive loose-leaf binder. Other incentives to regular attendance were offered, such as free blood pressure test, vital capacity and urine tests, dental examinations, and simple lab checks at a temporary health examination station erected just behind the tent.

Now someone may ask, "How does such an institute become a spearhead for the effort to follow?"

During the institute I gave a ten-minute talk on spiritual health, just before the subject of the evening. During each talk I read at least one text from the Bible, which became the "spiritual vitamin" for that night. By the time the institute was over many had developed an appetite for these "vitamins" and wanted more. So I invited them to a Bible institute where each would get his own Bible and mark the "vitamin promises" for himself. A total of 127 who attended the health institute continued to come to the Bible institute. During this follow-up institute, we reversed the emphasis, placing further health discussions in the ten-minute feature and presenting the Bible doctrines as the main lecture. The health services continued throughout and some of the doctors were asked to come back and answer questions during the health period.

We thank God for giving us this insight as to how to use the "right arm" more effectively in opening the door to gospel truth. We plan to do the same thing in Hong Kong this fall, with a few adjustments. The institute there will last only eight nights. One doctor will handle all the health subjects. And we will charge an enrollment fee for the institute itself.

HAPPINESS IS . . . BEING A MINISTER'S WIFE

PEGGY KRONCKE

WHAT is it like to be a minister's wife?

My quick reply in answer to the question would be that it is the most beautiful role a woman can play. Of course, my friends in this age of reason would remark that my conclusion is totally biased since it is the only role of wife I have experienced, and with this logic I would have to agree. There might also be some of my colleagues who, if polled, would disagree with my opinion; nevertheless, I feel completely justified in holding fast to my philosophy.

I believe that I feel so strongly about the beauty and loveliness of being a minister's wife because it is so much a life of sharing. I have the opportunity to share with my husband in his work, but I am also able to share with men and women and young people times of joy, concern, and even grief. Our lives become entwined with those about us through sharing occasions when deep emotions are brought to the surface by events.

The experiences of love that a minister and his wife are allowed to share are so numerous that only a few can be mentioned. The joy of sharing with a young couple the preparations for a wedding;

Peggy Kroncke writes from Berrien Springs, Michigan, where her husband, John A. Kroncke, is pastor of the Pioneer Memorial church.

the shining eyes and looks of endearment mixed usually with much laughter have always been quite precious to me. Parents and children are together with mixed emotions and are caught up in the love ceremony, and I am often able to be with them and share this moment. Sometimes, perhaps, I project myself into the future when I will be the mother of the groom and then I will even more fully understand the fullness of this moment.

A visit to the hospital with my husband where a new mother and father point with pride to a squirming red-faced bundle in a nursery bed is another love moment. As I sit in the congregation and watch my husband present a baby in dedication to the Lord I realize that these times of love are progressive and need never cease.

The love of man and woman, of parent and child, are always a joy to behold; but the demonstration of the love of man toward God and of God to man in the ceremony of baptism is to me truly a miracle. Sometimes as a minister's wife I may have become involved in personal witnessing or in the guidance of a young person. Oftentimes, my role has been a passive one outwardly, but I have agonized in prayer for the one concerned as he goes through the



process of making the most important commitment of life.

The telephone calls a minister's wife receives are filled with love and sharing; a new home or job, or car, or even an idea can be invigorating to the listener. It's the caring and the sharing that make the experience valuable.

The idea of the great need all of us have of sharing special events became so evident to me a little while ago. It was a Sabbath afternoon. My husband and one son were away from home. Our youngest son had been reading and had fallen asleep on the couch in our living room. As I was washing the luncheon dishes I gazed into our back yard, which at this time of year looks like the forest primeval. There at our bird bath was a beautiful orange Baltimore oriole. On the ground nearby was a bluejay and a yellow-breasted flicker. As I stood entranced with the colors of the birds, into the tree flew a cardinal, and flitting swiftly across the yard was a goldfinch.

I could hardly believe that all of these brightly colored creatures could possibly be there at once in our back yard. I remember muttering out loud several times, "I just can't believe it." Then, not being able to contain myself, I hurried to the couch, woke our son and quickly told him of the experience. He mumbled something like, "That's nice, Mom," rolled over and went back to sleep. As I returned to the window I discovered that half of the birds were gone and within a minute the others flew away. The moment was over.

Such an inconsequential happening one might say, but it was unusual and so beautiful to see. It had happened to me and I was alone with no one to share it. Because of an experience like this, I readily understand when someone calls and says, "I hate to interrupt you now, but this incident just happened and I just had to share it with you." As a minister's wife this happens often, and I like it.

There is a sharing of grief in a minister's family that binds the hearts together. As I stand with my husband at the bedside of a


dying member, I think of how often we are with our members at crucial moments of their lives.

As the telephone rings in the middle of the night and my husband is asked to carry the sad news of the death of a loved one to a family, my heart aches and the lump in my throat is the same as the one I felt when a similar call came concerning the death of one of my own loved ones. It is not a feeling of sympathy but rather one of empathy that overwhelms me.

The people we serve are responsible for making this such a special role, but even material things become meaningful. There are several church buildings that "belong" especially to us, as they were built during my husband's ministry within that city.

Lest I sound like Pollyanna, I must be truthful and say that surely there have been moments of frustration, fatigue, and even perhaps futility, but a little sand in one eye makes us appreciate the other eye. Our scales are heavily overbalanced with good days.

The point that seems so important to me is that the size of the congregation or the location of ministry has nothing to do with the blessings we receive. We can find them wherever we are.

As I stood in the narthex of our church today and greeted many members that I know and have grown to love, my heart was filled with gratitude to God for the privilege of being a minister's wife. It is all that I ever hoped it would be. 

Dear Shepherdesses,

In *The Shepherdess Scene*, published for ministers' wives in the Potomac Conference, I found something—"A Prayer for My 'Minister Husband'"—that I thought you, with me, would enjoy tucking away with other precious gems to be enjoyed and remembered through the years.

A Prayer for My "Minister Husband"

Dear Father, bless the man You sent me. Bless him with good health, a loving heart, wisdom, tolerance and fidelity. Keep him always kind, considerate, and far-seeing as he is now.

Stand at his shoulder as he works. Give him the courage of careful decisions. Give him strength to carry out the disagreeable, the fatiguing, the boresome, the impossible task.

Let him know sometimes the soaring satisfaction of the difficult job well handled. When he has earned praise, help him accept it with humility.

Guard him from harm as he travels. Save him from foolhardiness, either his own or that of others. Let his life be a reflection of Your disciplines.

Help me keep our home for him the abode of love and laughter, of gentle orderliness, of serenity. Strengthen me, O God, to be worthy of this man's love. May I continue to please his eye, his mind, his heart. May our life together be long and fruitful in Your name. Amen.

My courage is good, in spite of stress, bereavement, and illness. May we all continue to know that God lives and hasn't forgotten us.

With love,
Kay

Our readers may not be aware that Mrs. Dower's brother passed away recently, and that she has been ill for several weeks. The editors would like to express our deep appreciation for the time spent and the concern shown in planning these pages. This is evidenced by the fact that the above note to the shepherdesses was written from her hospital bed.

dear kay:

A minister's wife who is a mother writes that she is concerned about her son who seems to be drifting away from Christ and the family standards. She desperately appeals, "What can I do?"

Dear Friend:

The problem you face is one that confronts many of us, and surely there is no more exquisite pain than that which engulfs us as we see a precious child begin to drift.

It is comforting to know that our Lord feels toward them an even stronger and deeper love, and that it is His desire to see these children fully dedicated to Him and to His service. It is comforting, too, to know that this love extends to all children, not only to those we might call "good."

May I first suggest, as you do all in your power to change this trend in your son's life, that you reconsecrate yourself to God. This may sound trite and a bit obvious, but I mean more than a nominal, surface consecration. Rather cast yourself upon our Father, com-

pletely. Give Him all of yourself—your wishes, your needs, your successes, your failures, and certainly your problems. This will involve a daily, even a moment by moment, commitment on your part.

Let your son see you as a totally committed, fully trusting Christian. We know that our Saviour was so loving and appealing and caring that people were naturally attracted to Him. Study His life, and if your son, at this time, cannot have a personal relationship with Christ, let him see the Saviour's character in you.

I once knew a family where a young daughter rejoined the family circle after being away at boarding school for a few years. She had been well trained in personal habits as a young child, but somehow, at least part of this, had been forgotten during the years she was away from mother's watchful eye. Mother, on the other hand, during the years when she and Dad and the family dog lived alone, had grown even more fastidious. You can see the problem shaping up—Mom, more set than ever in her neatness, and Sue, who couldn't care less if the bed was made.

After about a week Mother was ready for a confrontation. Just before zero hour, however, she

wisely fell on her knees and presented the problem to her Father. What would Jesus do? Certainly He would not have a showdown because a towel had been left on the bathroom floor and a few things strewn around the family room.

So Mother "held her tongue." As it turned out, Sue noticed the change in tension, and while she may not have measured up wholly to Mom's standards, neither did the house develop into the shambles envisioned. Sue married within a year and became an immaculate housekeeper. How grateful the mother was that those last few months were not marred by ugly nagging.

Besides demonstrating the love of Christ in your home, let your son know that you have presented him to the Lord, that his welfare and what he does is of great importance to you, not because you want him to measure up to some established standards, but because he is your most precious possession, and you want him to be happy. Do not hesitate to apologize if you have wronged your boy in any way. In so far as possible, be serene, knowing that our heavenly Father is long suffering toward all of us, and it is not His will that anyone should be lost.

During the past school year, ministerial students from Ikizu Seminary, Musoma, Tanzania, were instrumental in leading ninety persons into the Adventist Church. Seated in this picture are Pastor J. A. Kisaka (dark suit) and his evangelistic team. Behind them are those baptized in meetings held in Dar es Salaam. Another effort was held at Mwanza. In these meetings 122 were enrolled in baptismal classes, and fifty-six were baptized. The students and their wives also participated in two church efforts resulting in two branch Sabbath schools and the baptism of thirty-four. Ikizu Seminary introduced the two-year ministerial training course in 1970. On the weekend of November 17, 1973, the first class, consisting of sixteen ministerial students, received their diplomas and entered into full-time Christian service.



On Priorities and Winning Souls

ROSALIE HAFFNER LEE

"All over the world men and women are looking wistfully to heaven. . . . Many are on the verge of the kingdom, waiting only to be gathered in."—*Evangelism*, p. 462.

Ken and Diane were waiting, but we knew nothing about them—though they lived only a few miles from us—until a short time ago.

Ken's aunt, a devoted Adventist from another State, visited them on New Year's Day. Ken and Diane, a young, newly married couple, questioned her at length about her faith. They decided she had just what they had been looking for as they searched from one church to another since their recent conversion.

They attended our church the very next Sabbath. We invited them home. Studies were begun, being held not just once a week, but two and three times. Prior to this Ken had signed up for military service, and had only until the end of the month to study with us.

As the time came for them to say good-by to us they did so with almost a familylike emotion. They are overwhelmed with joy, appreciation, and wonder at their new-found prize—this wonderful message.

But that isn't the end of the story. A friend of Ken's called at our home. He read some of the literature Ken had given him, and he became convicted that he should keep the Sabbath. He wanted help and counsel on how to get Sabbaths off at his job. The next Sabbath he and his wife attended church. Studies have been arranged, and it appears that they too are "waiting . . . to be gathered in."


But that's not all. Diane's sixteen-year-old sister, a devout Christian girl, wanted to set Ken straight when he first began study-

ing. She prayed for the Lord to show her where we were wrong. She didn't get an answer. Now she wants to attend church and begin studying. Ken's family are expecting a visit from us and have requested some of our books. Who knows where the story will end?

One thing is sure. When the Holy Spirit leads us to those waiting to hear our message, there's no telling what His mighty power will accomplish in the gathering-in process. However, one disturb-

ing thought keeps clamoring for our attention. How many Kens and Dianes do we miss finding because we keep so busy with the "ever - learning - but - never - get-to-church" kind, or the "slow-of-heart"—and all the other kinds you know about so well?

These are all precious souls, and we must be concerned about them, but as you plan your work schedule it might be well for you to think of the Kens and Dianes out there who are just "waiting . . . to be gathered in." Making them your first priority might just put a new sparkle in your eye, and give a new lilt to your steps. Eventually, you may even have some new helpers so that together you can reach all those other precious souls.

Meanwhile, remember, *they are out there*, "waiting only to be gathered in." Let us not neglect to find them or hesitate to give them priority. 

Help Wanted—Female

E. C. BANKS

A well-trained Bible instructor is one of the most valuable assistants a pastor can have on his team in the church. Usually we think of the Bible instructor as being a woman, because she has qualities and unique abilities to work with people that no man can possess. I honestly believe that our church has suffered great loss in local church evangelism, as well as in public evangelism, by not having a strong company of women Bible instructors to join the ranks of our pastors and evangelists in all of their efforts to reach souls for Christ.

There are many women and girls within our membership who would be happy to be trained as Bible instructors if they could receive a bit of genuine encouragement from our conference administrators. They need to know that there would be some hope of their being employed by a conference or other church institution after they have received special training. They should be able to

look forward to receiving some type of rather permanent status with the organization, similar to that which is given to ministerial interns and young ministers. After three or four years of successful labor as a Bible instructor they ought to be set apart by the church for this special type of ministry. If there are those who object to their being ordained as Bible instructors, they could at least have a special service of dedication at which time the church could give recognition to their unique calling from God and their willingness to devote their lives to this ecclesiastical service.

Regardless of the reasons and cause for the fact that there are so few Bible instructors in our churches today, I believe our leaders need to take another look at this special type of gospel worker and put into effect every means possible to increase the numbers and effectiveness of those committed to this essential ministry.

seminary news

The John Nevins Andrews Centennial Conference on Mission Held at Andrews University February 28-March 3, 1974

The centenary of Adventist mission should not pass without notice. It was in 1874 that the General Conference sent J. N. Andrews to Switzerland and this event marks the beginning of the organized outreach of the Adventist Church to the rest of the world. It is not that we wish to celebrate the milestone as if the fulfillment of one hundred years of mission work was something in itself. To indulge in jubilant celebration would be a denial of the eschatological hope of the message. Nor does it seem fitting for us to exult in what has been accomplished. It is true that the Lord has signally blessed and made fruitful the efforts that have been set forth, but the very fact that we are confronted with the history of one hundred years of Adventist mission seems to constitute evidence that we have not done enough, or dared enough, or been obedient enough, in our task of discipleship.



Dr. Bryan Wilson (center), professor of sociology of religion at All Souls College, Oxford, England, examines pictures of Adventist mission work with Clyde O. Franz (left), secretary of the General Conference, and Walter R. Beach (right), general vice-president of the General Conference.

Why, then, should there be a centennial conference on Adventist mission? It was the aim of the conference to see the unity and central motif in Adventist mission over the years, to understand and interpret past experience, to analyze the present situation and to seek to clarify goals and methods as we look to the future. We sought to combine academic research and insight with devotion and commitment to the Master's will.

The centennial conference on mission was set within the framework of

the Andrews University centennial year. This is fitting, because Andrews University is the lineal descendant of Battle Creek College, which was established in 1874. Moreover, its present name—Andrews—is derived from the pioneer missionary John Nevins Andrews.

Contributors were drawn from a variety of backgrounds and experience. Barbara and Henry Westphal shared their heritage of mission experience in Latin America. Mervyn Maxwell presented a paper on "One Hundred Years of Adventist Mission." Gottfried Oosterwal, functioning in the role of analyst, described current Adventist mission structures. In a second presentation Oosterwal dealt with current crisis movements. This provided a background against which two Mennonite families, Irene and Edwin Weaver and Alice and Willard Roth, told of their experience with indigenous spiritual churches in Africa.

Dr. Bryan Wilson, sociologist of religion at Oxford University, has been gathering information about the Adventist Church in a number of different places, including North America and Africa. He presented two studies on the church and its mission enterprise. The church is, of course, not guided by the way others see us, but a disinterested party may hold up a mirror that reveals some things more clearly than we are able to see them for ourselves.

Two other scholars presented papers on current challenges to mission. Dr. J. G. Arapure spoke on Hinduism and its concept of reality. Bishop Stephen Neill presented a view of mission "As Africa Sees It." He drew this particular aspect of the conference to a head in a Friday evening vesper service on "The Word and the World," in which the more excellent things of Christianity, compared with the sublime moments of the great world religions and human achievement, were held up in transcendent beauty.

Significant contributions were made by General Conference personnel. Elder Robert Pierson, speaking on the message in Adventist mission, stressed again the eschatological foundation and the universal scope of the Adventist message. Elders Clyde Franz, David Baasch, and Don Hunter presented papers and led out in a panel discussion on the topic "Whither Adventist Mission."

The concluding formal sessions of the conference had to do with the preservation of the worldwide unity of the church. Russell Staples asked whether there was flexibility enough to allow for local cultural diversity within a frame-

work of unity in faith, order, and structure. Walter R. Beach defined the kind of unity he felt should be striven for and positively presented ways of maintaining that unity.

The concluding feature of the conference was a dinner with international foods and décor and an address by Harley Rice. He gave a brief review and evaluation of conference high lights and then commented on a number of serious and sensitive issues in Adventist mission.

Russell L. Staples

The Common Room

After several years of hoping and planning, a Seminary common room is at last nearing realization.

Enrollment at the Seminary has been growing steadily over the past few years and has reached nearly 290 during this current school year—making the Seventh-day Adventist Theological Seminary one of the largest in the United States. Growth, however, has its drawbacks. In our case, crowded hallways and classes with eighty to one hundred students squeezed together. This tends to leave students virtual strangers to one another.

Anyone who has attended the Seminary remembers that some of his most important personal "discoveries," and undoubtedly most of his new friendships, were not made in formal classes but while sharing and reflecting on the things of God informally outside of class.

To encourage this kind of productive fellowship, the administration has made available a large classroom, which is to be tastefully redecorated and refurnished to serve as a living center where our growing Seminary family can meet together on an informal basis. It will be known as the common room. (I should explain, perhaps, that a common room is an ordinary feature of American seminaries. The wonder is that we do not have one yet!)

Funds are being raised under the direction of the officers of the Seminary Student Forum, with the university committed to match what the students raise on a dollar-for-dollar basis. Seminary and faculty members are doing their part, of course; and in addition, letters have been written to friends around the North American Division. The response of our conference presidents has been particularly appreciated. One president replied, "Your suggestion for our conference was a bit small"—and he enclosed twice the suggested amount.

Anyone wishing to contribute to this project should write in care of the sponsor, C. Mervyn Maxwell, professor of church history at the Seminary.

"SO WHAT?"

Preaching 12 / Steven P. Vitrano

IT WAS said earlier that a textual sermon must have a *theme*, the *amplification* of the theme, and the *application* of the theme. So far, quite a bit has been said about the theme and its amplification, but nothing as to its application. This must not be overlooked, however, because it is in the application of the theme that the sermon finds its relevance. When a person can say after hearing a sermon, "So what?" the sermon has lost its soul.

Some have said, however, that the matter of relevance and application in the sermon, particularly a textual sermon, is no concern of the preacher because the Word of God is always relevant. The Word of God *is* always relevant, but that is not the question. The question is, do people hear the Word of God simply because they hear the Bible read or because they hear a preacher expound upon it? Not necessarily. But, someone says, is it not God's business to make the Word relevant through His Spirit? Of course it is. But we certainly wouldn't encourage a preacher to read a portion of the Bible, comment upon it, and then say to the audience, "I don't know whether that meant anything to you or not, whether it applies to your life or not, but you are free to draw your own conclusions, since the Holy Spirit will see to it that you get something out of it."

There are several ways of applying the theme:

1. It may be obvious in the amplification of the theme. There are sermons in which there is no question as to the relevance of the theme. The preacher knows this and the hearers know it. But the important point here is that

nothing be taken for granted. Are you *sure* the application is obvious? The consequences that follow if the situation should be judged wrongly ought to haunt the preacher. It is better not to insult the intelligence of the audience by pointing out the obvious, but there are times when it is better to risk such insult in an explicit statement of application than to take too much for granted.

2. The application of the theme may be explicitly stated in the amplification of the theme.

3. The preacher may show at the close of each division of the sermon, or at other appropriate points in its development, just how the message is to be applied to the hearers. Sometimes an illustration from contemporary circumstances will make the application obvious.

4. The preacher may show how the theme and its amplification apply to the hearers at the close of the sermon as a part of the conclusion. Many a good sermon has been drawn to a close by the question, "Now what does all of this have to do with us?" What follows not only concludes the sermon but applies the message to the audience in a pointed, unambiguous way.

Every good sermon will be characterized by relevance—the voice of Nathan the prophet, whether in praise or blame, will be heard saying, "Thou art the man." But here there is need of caution. The pulpit should not be made a whipping post. There are times when the preacher must "cry aloud, spare not, . . . and shew my [God's] people their transgressions," but it must always be done with kindness and love. Along with rebuke there must be encourage-

ment and hope. After all, the gospel is good news.

Inasmuch as the conclusion to the sermon has been mentioned, perhaps a word or two about introductions and conclusions in general is in order. Traditionally it has been said that every discourse should have an introduction, a body, and a conclusion. It has also been said that when you get up to speak you should "tell them what you are going to tell them, tell them, and then tell them what you have told them." As "old hat" as these clichés may be, they speak important truth. How a discourse begins and ends has much to do with its excellence and effectiveness.

With respect to both the introduction and the conclusion, I have always been inclined more toward utility rather than formality. Some subjects require a longer more detailed introduction than others. Some do well with a very brief beginning, almost a direct, "This is what I am going to talk about," approach. In fact, many textual sermons can begin with, "Our text for consideration this morning is . . ." Some writers on the subject of sermon preparation suggest that the introduction should fit the sermon as a porch fits the house. A veranda would look silly on a single story ranch-style home, even as a two-step stoop would look ridiculous on a large colonial-type mansion.

There are times when a human-interest story is needed to introduce the sermon, but this will not always be the case. Often a sermon can best begin with a question or a series of questions that turn the interest of the audience to the theme of the sermon. Two key words having to do with the introduction are *attention* and *interest*. But it should attract attention and gain the interest of the audience *in the subject*. The best conclusion often is what is known as recapitulation of the sermon. This is simply a repeating of the major points or divisions of the theme. Often a repeating or rereading of the text will provide an effective close for the sermon. It is a mark of a good sermon when you can end where you began in the full knowledge that you have really been somewhere.

recommended reading

***The Time Was Right—How God Prepared the World for the Coming of Christ*, George A. E. Salstrand, Broadman Press, Nashville, Tennessee, 1973, 123 pages, \$1.50.**

This volume outlines in concise fashion the providence of God in preparing the way for the coming of Christ and the birth of Christianity. Its eight chapters review the history of the Jews following the exile through the time of their dispersion; it discusses the unique geographical features of the Holy Land that made it the ideal cradle of Christianity; also the contributions of Greece and Rome toward the development of a climate and situation in which the faith of Christianity could be quickly carried to the civilized world. Factors briefly treated include the universal Greek language, the universal peace, or *pax Romana*; the movement of travel by way of the seas and the great network of Roman roads.

Discernment is needed in considering the author's evaluation of the contributions made to New Testament Christianity by Greek and Roman religions. Although there were values, the corrupting influence of the pagan philosophies upon the pure Christianity of the Bible are not recognized.

Orley M. Berg

***The Christian and His Music*, Paul Hamel, Review and Herald Publishing Association, Washington, D.C. 1973, 159 pages, \$2.95.**

There are too few books on the subject of the relation of the Christian to music, published by Seventh-day Adventists. Paul Hamel, chairman of the department of music at Andrews University, has produced a book that every worker and layman should read and ponder. He brings forth evidence to show the great damage done to the Christian's experience by some of the music of today. He sets forth principles to guide in choosing music that elevates rather than debases the soul.

To justify the use of modern secular idioms in church music some claim that Luther took the popular music of his day and brought it into the church. They fail to say that Luther transformed this music. "But the 'street song' was not transported unchanged and unsanctified into the sanctuary. Using his own consummate skill and artistry, Luther forged a new church song that lives to this day."—Quoted from Don Hustad on page 82. Dr. Hamel admits our need today for new songs, but warns against

the practice of taking the world's devices into the church.

There are chapters on "Music and Life," "Music and the Emotions," "Music and the Home," "Music and the Church," "Opera and the Christian," "Religion, Music, and Morality," "The Music of Rock," and "Safeguards in Music."

Every chapter has thought-provoking questions. In the chapter on the opera, Dr. Hamel outlines briefly the plots of several of the popular operas to show that the subject matter is objectionable to the Christian. He admits that there is beautiful music in many operas, but this does not justify the Christian in making a practice of attending the theater.

The author has made a careful study of the influence music has on behavior, and the main thought running through the book is that music definitely influences one either for good or bad.

Dr. Hamel discusses the effect of melody, rhythm, volume, or intensity, and tone quality on individuals. His philosophy that music is the language of the emotions, and the single purpose of music is to influence our feelings and emotions, may be true in many cases, but there are also arguments for other viewpoints such as music as expressive design, or beautiful form.

The evidence of the influence of rock music and the excesses of basically rhythmic music, both historically and currently present, are challenges that should make the Christian beware.

The book is an excellent one, and

much needed among us. We can only wish that more of our workers would read it, and then help to influence our people away from the cheap and trivial and even offensive so-called religious music used today.

A bibliography of helpful books on this subject would have been a useful addition to the book.

Harold B. Hannum

***Showers of Blessings*, Herschel H. Hobbs, Baker Book House, Grand Rapids, Michigan, 1973, 122 pages, \$2.95.**

This is a lovely devotional of thirty-three short messages of hope and courage. The first ten meditations are on the Beatitudes.

The author's approach to the "Blessings" is refreshing. If an individual is a citizen of God's kingdom, he is blessed. This is not necessarily because of how he feels but how God sees him. He is in a state of blessedness who is governed by inward, not outward, circumstances. The Christian is not self-sufficient but Christ-sufficient.

Christ oftentimes taught by paradox—a statement that on the surface seems contradictory. This stabs one's memory; it attracts the attention. Yet in the peculiar relationship of spiritual to temporal life, it is a truism. For instance, one possesses by giving, one saves by losing. Thus the lessons from the Beatitudes.

The second section is based on the certainties of the Christian life; the Bible, our heavenly Father, et cetera. In the third section the meditation on patience is very helpful.

D. W. Hunter

BIBLE TRANSLATIONS

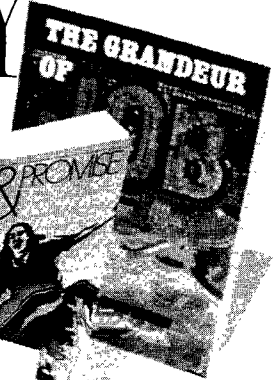
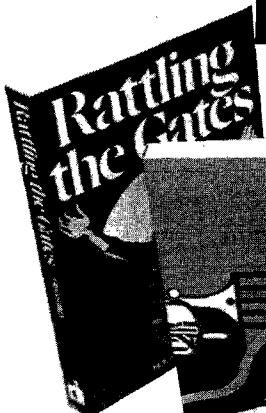
ROYAL SAGE

Authentic New Testament, by Hugh J. Schonfield. Here is an excellent translation, even though written by a man who wrote *The Passover Plot*. And, unlike many translations and paraphrases, he doesn't render "the Lord's Day" [or more properly "the lordly day"] of Revelation 1:10 as "Sunday." In Matthew 28:19, instead of the word *baptizing* he actually translates rather than transliterating most of the Greek letters and has "immersing."

Probably the best translation to appear is the *New International Version*, available so far only in the New Testament, from Zondervan. A well-known verse, for example, would be in the Lord's Prayer: "Forgive us our debts, as we also have forgiven our debtors." And in Romans 3:23 where the K.J.V. has "for all have sinned, and come short of the glory of God," leaving with the impression that here is an ellipsis implying "have come short," the N.I.V. has correctly "for all have sinned and fall short of the glory of God." Although the N.I.V. ads say that one advantage is that their translation isn't like the K.J.V., and the language is contemporary, the fact is that the spirit of the N.I.V. is much like that of the well-loved K.J.V.

Every minister should check each translation in the original language on any given text he uses, to be sure that it really says what the translation seems to signify.

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shop talk

Bible Textbooks Needed for Overseas Schools

This year we are appealing to all our members and workers in North America to support one of the greatest challenges that has ever faced our church. The General Conference has dedicated itself to raise a large amount of money, perhaps even one million dollars, this year to supply Seventh-day Adventist textbooks for Bible study in all our overseas schools. In most places such textbooks are not available. How is it possible to teach students in our schools the wonderful message of truth without adequate Bible textbooks? The lay members will respond if we lead the way. Every member present at a staff meeting of the General Conference Department of Education pledged one hundred dollars each to supply twenty copies of the textbooks.

If we heard of a food famine overseas we would respond willingly to the point of sacrifice. In a way there is a famine for Bible truth. Our schools do their best to feed the spiritual hunger of the needy millions of the world. However, they must have textbooks for Bible study. These cost \$5.00 per copy. Will you contribute one, two, three, or more copies? Perhaps the Educational Day offering could be devoted to this end. The Lord is counting on you.

Department of Education
General Conference

Overhead Visuals Available

John Rhodes, Ministerial secretary of the Southeastern California Conference, reports that the first 100 sets of overhead projector visuals are sold out. These sets were made up of multicolored acetates for overhead projection. A second printing is now available.

These unique visuals can be housed in a small attaché case. They take the place of bulky old evangelistic charts. Elder Rhodes uses 35 mm. slides of his basic Bible texts on one screen, and uses the overhead visuals for his charts on another screen.

The new set has deleted one of two 2300-day charts and has put in its place a chart titled "Keys of Prophecy," the keys being winds=war, day=year, water=people, et cetera. By revealing parts of the charts at a time, progression and movement come into one's evangelistic talks. Nearly all of the major "media" evangelists now have these sets. They are usable for pastor's classes, halls, or churches.

The visuals cover nearly 35 evangelistic subjects, including the Second Coming, millennium, heaven, Armageddon, the beasts of Daniel and Revelation, and other prophetic symbols, such as the women of Revelation 12 and 17, Daniel 2, and U.S. in prophecy. Other charts include great controversy, law and grace, and unique Sunday and Sabbath temples. The latter two give progression to presenting the true and false Sabbath. While the first printing was excellent, the new visuals will be somewhat brighter in color and will show up even more clearly on the screen.

Cost for the entire set of 30 overhead visual charts is \$85, plus postage. For further information and brochure, write to the Ministerial Department, Southeastern California Conference, P.O. Box 7584, Riverside, California 92503.

More Members at Prayer Meeting

Harold West, Ministerial Association secretary of the Florida Conference, submits an idea for increasing prayer meeting attendance, which he received in a letter from Pastor Bob Schwebel:

For several months now we have been having area prayer meetings. It has been working very well in many ways. In the past, my older members have been unable to drive several miles at night and this gives them an opportunity to attend. It has also helped because of the gas situation.

I have three areas where my people are concentrated, so we have a prayer meeting in each of these areas with an elder in charge of each meeting, and I rotate to a different place each week.

As a result of this method, we have about two thirds of the entire church membership attending prayer meeting.

CORRECTION

We regret that an unfortunate error garbled the meaning of a crucial statement in Frederick Diaz' "A Linguist Looks at Glossolalia" in the March, 1974, issue. The quotation from Dr. Goodman, which begins in the last paragraph on page 7, should read: "She points out that '... in epilepsy the cortex is driven by discharges from subcortical structures. I am proposing that something similar is happening during glossolalia. In some manner, the glossolalist switches off cortical control. Then, with considerable effort, at least initially, he established a connection between his speech center and some subcortical structure, which then proceeds to drive the former. Thereupon the vocalization behavior becomes an audible manifestation of the rhythmical discharges of this subcortical structure, resulting in the described pattern.'"

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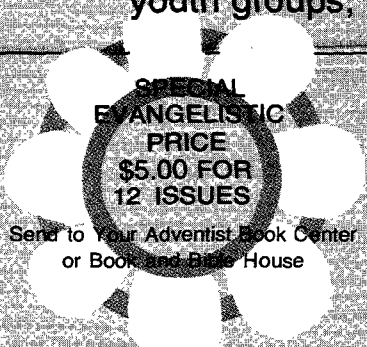
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news briefs

Author Reports Demand for "Psychic Healing"

ATLANTA—The author of a book on spiritual healing said here that "the demand for psychic healing is spreading like wildfire—rapidly outdistancing the supply of healers." Psychic healing at its best has more than medicinal value, she held. "Healing is part of God's plan for the spiritualization of mankind," said Sally Hammond, a New York *Post* writer and author of *We Are All Healers* (Harper & Row). Miss Hammond held that the inadequate supply of effective healers enables "phonies" to survive.

Survey on Beliefs of Americans: In Devil, Rising; In God, Ebbing

NEW YORK—Belief in the devil has significantly increased during the past decade—while belief in God has dropped, according to an analysis by the Center for Policy Research here. The analysis shows that 48 per cent of Americans now, believe "completely" in the existence of the devil, compared with 37 per cent who did so in 1964—an increase of 11 per cent. At the same time, the proportion of Americans who were "absolutely certain that God exists," decreased from 77 per cent in 1964 to 69 per cent in 1973—a drop of 8 per cent.

At first glance, the startling data may suggest that there is a rising cult of Satanism. However, Dr. Clyde Z. Nunn, senior research associate at the Center for Policy Research, said the statistics actually "indicate something quite different." "Overwhelmingly, those certain about the devil's existence are God-fearing, church-going gentiles," he said. "Some 94 per cent of those completely certain the devil exists are also absolutely certain that God exists."

Papal Infallibility No Longer Formidable Obstacle, Says Dialogue Leader

MONTREAL—An Anglican bishop who is cochairman of the Anglican-Roman Catholic International Commission said here that papal infallibility may not be as formidable an obstacle to Christian unity as it appears. Bishop H. R. McAdoo of

Ossory, Ireland, on a month-long speaking tour of Canada, told an ecumenical clergy gathering in Montreal that a major objective of Anglican-Roman Catholic ecumenical efforts may be realized even if the two churches fail to reach agreement on papal authority and infallibility.

The 58-year-old Irish church leader said, "You can walk into a small Irish village and see three churches—Roman Catholic, Anglican, and Methodist—when there are hardly enough people to fill one church. What a wonderful thing it would be if they were all part of one thing together." Noting that the Anglican and Roman Catholic dialogue had reached a theological consensus on the Eucharist, Bishop McAdoo said the "practical results of inter-communion would be so startling that one wouldn't know what to think of it."

The question of papal authority, which includes infallibility, is the last of three major issues facing Bishop McAdoo's international commission. It has already reached a "convergence" on the Eucharist as well as the ministry.

Mormon Church Membership Reached 3,321,557 in 1973

SALT LAKE CITY—Membership in the Church of Jesus Christ of Latter-day Saints (Mormon) reached a record 3,321,557 at the close of 1973—an increase of 83,766. Church statistics, reported here at the denomination's 144th annual general conference, revealed a gain of 38 stakes (dioceses) in 1973, for a total of 630 stakes. There were 4,580 wards (parishes)—an increase of 125, and 1,127 independent branches—a gain of 98. Total membership included 2,716,769 in the stakes and 511,021 in the missions.

In a conference message to Mormons, Spencer W. Kimball, the 79-year-old president of the church, said, "The only safety that is real in the world comes from keeping the commandments of God in all things. The greatest challenge facing the Mormon Church comes from its rapid growth around the world, and the resulting need to train leaders to provide

local direction for church programs and doctrines." President Kimball said that the U.S. is still the most "fertile ground" for converts in sheer numbers, but the percentage of increase is greatest in foreign countries. He said 17,500 full-time missionaries now serve the church.

Religious Book Sales Booming as Church Attendance Falls

LONDON—Hodder and Stoughton, one of Britain's leading evangelical publishing houses, has reported what seems to be a perplexing trend. In the past four years, its religious book sales have trebled. One book, concerning Bible traffic in Communist countries, has sold 3.5 million copies. But as Edward England, the firm's religion editor, pointed out, "This is an age when church attendance is declining. Who is buying the religious books?"

Whoever the buyers are, there seem to be several things that attract them. Mr. England noted that Christian books are now sold at bookstalls in 3,500 churches in Britain. They have eye-catching covers, so they don't get lost in a shop display. And, perhaps most important, they are being produced in attractive paperback editions.

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

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