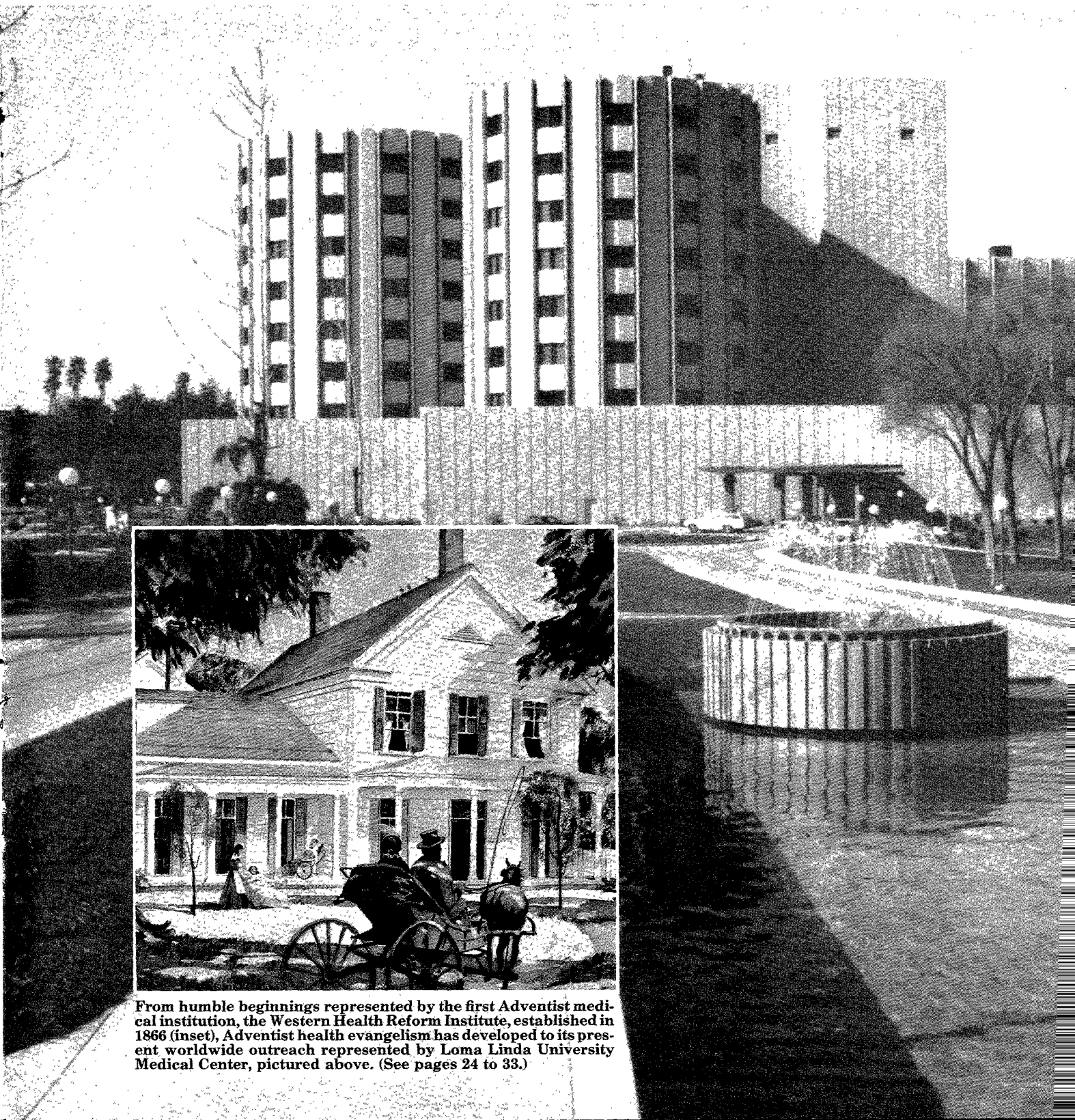


From humble beginnings represented by the first Adventist medical institution, the Western Health Reform Institute, established in 1866 (inset), Adventist health evangelism has developed to its present worldwide outreach represented by Loma Linda University Medical Center, pictured above. (See pages 24 to 33.)



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LOMA LINDA UNIVERSITY School of Medicine is interested in and dedicated to the objectives and goals of the Seventh-day Adventist Church. Hundreds of its alumni have served or are serving the church at home and abroad. Such activities as the recent heart-team program in Saudi Arabia have been a great blessing to our work.

The Alumni Association has a standing committee devoted to augmenting the carrying of the gospel to all the world. Known as the medical evangelism council, it is a subsidiary body of the Alumni Association of Loma Linda University School of Medicine. One of its duties is to work for the improvement of the situation of association members in foreign mission service.

Led by Council Chairman Carl L. Bauer, M.D., an internist at Loma Linda University, the council consists of eight physicians who are regularly appointed members and hold four-year terms. All veteran missionaries, these men represent a combined total of 44 years of mission service.

editorials

Loma Linda Alumni Take Second Look at "Right Arm" Concept

In addition to these members, there are a number of ex-officio councilmen who meet with the group, including officials of the General Conference Department of Health, a representative from the student-missions organization on campus, and former General Conference Associate Secretary Donald W. Hunter, who is now serving as the Loma Linda University campus representative for the General Conference.

Dr. Bauer and his committee will be submitting features that will appear in subsequent issues of *THE MINISTRY*, designed to keep our readers informed on the latest developments in this all-important area of service.

This month's article by Dr. Bauer is used to introduce a careful second look at God's plan for using the "right arm" (medical missionary work) as He intended it to be used. Every Seventh-day Adventist pastor needs to prayerfully consider the program God has outlined for medical missionary outreach and determine to implement it as God leads.

J. W. McF.

WE CAN'T escape the fact that many about us today are disillusioned. People are disillusioned with war, and, undoubtedly, it's good that they are. For a long period of earth's history war was viewed as a means of solving the problems that faced mankind—a patriotic way of purging the world of evil and asserting the righteousness of the cause of those nations waging war. During the Vietnam conflict, however, the people who remained at home were carried by means of television to the battlefield itself, and they began to recognize how dreadful and evil war really is.

In America we seem to be disillusioned with politicians, and there are evidences that this may have been true for even a longer period of time in some other countries. Politicians here have always been suspect, but now our suspicions have been more than confirmed. And I'm not talking only about Watergate. Our disenchantment is based on revelations that go back to Teddy Roosevelt and the sinking of the *Maine* and to the part that Churchill is said to have played in not preventing the sinking of the *Lusitania*.

Ministering to the Disillusioned

We are disillusioned also with science, the great god of the twentieth century in which we have placed so much hope and faith. It's not that science hasn't done wonders. The recent technological miracle of landing on Mars is evidence enough that wonders are still being performed. Yet we have come to expect so much more of science. During the past several years, however, we have become more aware of the limitations of science. How often have you heard someone say, "Well, scientists may be able to put a man on the moon, but they can't cure the common cold"? And, of course, there is nothing at all that science is able to do to cure the deep *spiritual* ailments that beset mankind.

We could go on in our chronicle of disillusionment, but that is not the point we want to make in this editorial. What we are concerned with is, what has caused this disillusionment? As indicated above, television has been one of the factors—not that the medium is evil in itself. It has just seemed to make us more aware of the evil that is inherent in man.

According to Marshall McLuhan, the technological revolution that accompanied the invention of movable type changed Western civilization from an "oral" to a "visual" culture. In a sense, at least, this was one of the major factors that brought about the Protestant Reformation.

Is it not likely that the "global village" created by the advent of television and, actually prior to that, by the development of moving pictures will result in such a great cultural shock to the entire world that a new reformation must follow?

Just as the printed word published widely in the vernacular brought a clearer vision of the meaning of salvation by faith in Christ to the sixteenth-century world, may not the visual impact of Christ, the Word, incarnated in those fully yielded to Him, bring a shattering new concept of God at work in men's lives in our world today? Isn't it time to put psychoanalyzed, dichotomized, subjectivized man back together again and to begin to deal with him as an integrated whole?

This, of course, demands ministers

who have it all together in their own lives. More than all else, the Christian community demands one thing of the ministry in this age of disillusionment, that is, that we "practice what we preach." They have seen too great a disparity between claims and practices on the part of Christians. Can we blame them for expecting men of God to be just that—men of God? Disillusioned man will settle for nothing else and today can spot a sham ten miles away.

In an age turned off by church councils and pronouncements, it is becoming apparent that the individual pastor counts more than ever. If the minister is to adequately meet the needs presented by disillusioned man he must do more than ape institutional methods and depend on ecclesiastical authority for his authenticity. Unless he practices what he preaches, he will not succeed in filling the vacuum created by the growing disillusionment discussed here. More than ever before, the pew is saying to the pulpit, "We would see Jesus." Only the preacher who has a deep personal relationship with Christ can adequately meet this need. L. R. V. D.

Brings Spiritual Joy

I must express my spiritual joy in *THE MINISTRY*, which I immediately scamper through upon receiving to "spy out the land" and then settle down to devour wholesale. The format and range of articles would please even the most avid gourmet of gospel journals. This was firmly indicated by the reaction from pastors in other churches to your free copy . . . a most brilliant idea. I read with delight their letters to you; a "few grumbled," but they would have complained about the "manna in the wilderness."

LOUIS R. GOODGAME
Crescent City, California

Minor Corrections

Thanks for the helpful June article about hymns.

Two minor corrections: Annie Smith was 27 when she died. (And, incidentally, if we keep saying that "it is believed" that her pretty picture is a self-portrait will we proceed in making a fact out of a supposition?)

James White's initial hymnbook was not published in 1849 but in 1850. The title page does bear the date 1849 leading to the misapprehension. Correspondence by the

feedback

Whites at the time and references in the *Present Truth* for December, 1849, and especially in March, 1850 ("the hymn book is now ready"), indicate that it did not appear until 1850. Apparently the printer set the type and struck off the first signature within the year 1849, but the work was held up when the third signature was not completed until early the following year, thus delaying actual publication. James White was urging the believers to send in their favorite hymns for inclusion in the book, and either he was too busy to get them edited or they were too slow in sending them.

C. MERVYN MAXWELL
Berrien Springs, Michigan

Time Is Short

I am a regular reader of *THE MINISTRY* magazine, and thank God for the fearless ministry of the printed page.

Time is short, and it is the sacred duty of talented men who have the ability to write to place before the people the need to get ready for the closing events of this earth's history and for the soon coming of our Lord.

The July issue is just received and thanks for the wonderful articles.

V. RAJU
Poona, India

Adventist Education and the Finishing of the Work

ONE OF the primary emphases demanded of Adventist education is what might be summarized in the "city of refuge" concept—the salvation of the souls of the children and youth of the church for the church. Schools have not failed in this, for approximately 10 per cent of world baptisms come from the Seventh-day Adventist school system. Of these, the larger proportion are from the elementary schools.

But training in methods of soul-saving outreach is also a principal objective of our teachers. "True education is the preparation of the physical, mental, and moral powers for the performance of every duty; it is the training of body, mind, and soul for divine service. This is the education that will endure unto eternal life"—*Christ's Object Lessons*, p. 330. "The great object of education is to enable us to use the powers which God has given us in such a manner as will best represent the religion of the Bible and promote the glory of God"—*Fundamentals of Christian Education*, p. 45. This is the commitment that has led Seventh-day Adventist educators to place high priority on the training of the youth to win souls by teaching them how to do it, and then going out with them and putting the instruction given into practice. During recent years hundreds, even thousands, have been won to the truth through these efforts.

Seventh-day Adventist schools endeavor to meet the grand objective of evangelism by striving to maintain a deeply spiritual atmosphere on their campuses and grounds; by placing the Bible and the Biblical world view at the center of all study, teaching, and activities; by maintaining a high quality of

WALTON J.
BROWN

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instruction, with emphasis on independent thinking; by developing physical powers through a program of study balanced with useful exercise; by providing the basis for Christian homes; and, above all, by developing a personal commitment of the capacities and strength of youth to the service of God.

Is It Worth the Cost?

This is a costly program! It consumes vast amounts of money and demands much sacrifice on the part of parents, students, and the church. For this reason it sometimes runs into strong opposition. Yet Ellen White instructs: "No other work committed to us is so important as the training of the youth, and every outlay demanded for its right accomplishment is means well spent."—*Education*, p. 218. Note what she is particularly referring to: "The objection most often urged against industrial training in the schools is the large outlay involved. But the object to be gained is worthy of its cost."—*Ibid.*

The secret of accomplishing this God-directed task does not lie in the construction of attractive though functional buildings, or in lawns, shrubs, and flowers that will impress students and visitors alike with their beauty. Neither will it be met by the collection of large faculties composed of erudite scholars with arrays of recognized degrees. Though these are all worthy and often necessary factors, basic to the reaching of the goal of soul winning is the individual—the educator—himself. Teachers are needed who, with like-minded companions, "catch the bright rays of the Sun of Righteousness and reflect these precious beams upon the children and youth whom they are educating" (*Fundamentals of Christian Education*, p. 268). "The cause of God needs teachers who have high moral qualities and can be trusted with the education of others, men who are sound in the faith and have tact and patience, who walk with God and abstain from the very appearance of evil, who stand so closely connected with God that they can be channels of light."—*Testimonies*, vol. 5, p. 583.

A singleness of purpose is demanded on the part of the teacher if this objective is to be met. There must be an intense interest in the individual students, a burning desire for doing all in his power for the salvation of their souls. "The true educator, keeping in view what his pupils may become, will

recognize the value of the material upon which he is working. He will take a personal interest in each pupil and will seek to develop all his powers."—*Education*, p. 232. "He [the teacher] will carry these children and youth upon his heart. How to secure for them the noblest standard of attainment will be his constant study and effort."—*Ibid.*, p. 281.

Christ-centered education not only involves sermons preached from the pulpit of the school church or chapel, it also includes the formal teaching of the Bible by the most qualified instructors in the denomination. But even this is not all. It comprehends the constant use of prayer as an integral part of student Christian living. But that is not all. The uniqueness of Seventh-day Adventist education embraces more than this. Subjects taught may often be the same as those taught in secular institutions, but *how* the content is presented makes the difference.

Christ at the Center

The Spirit of Prophecy tells us that these schools "must have the mold of God in every department [and, I might add, in every *activity!*]. Jesus and His love should be interwoven with all the education given, as the very best knowledge the students can have. . . . Bring the Prince of life into every plan, every organization. You cannot have too much of Jesus or of Scripture history in your school."—*Testimonies*, vol. 5, p. 587. A true Seventh-day Adventist school, inasmuch as its teachers focus on the saving of souls, will include references to the Bible and to the Spirit of Prophecy in all its classes. And it need not apologize to anyone, whether a government inspector or a secular evaluation committee, for doing so.

Religious permeation need not be evidenced in an overt or blatant manner. It does not require that a teacher announce, "Since this is a Seventh-day Adventist school, let us pray." It does not necessarily involve a teacher's tapping a student on the shoulder as the latter rushes to meet an appointment across the campus in order to talk to him about his soul, although there may be times when this will probably happen. It does not imply breaking into the middle of the algebra class to have a testimony service, though under special circumstances this might take place. On the other hand, the history teacher will not hesitate in dedicating time to a spiritual

Subjects taught in Adventist institutions may often be the same as those taught in secular schools, but how the content is presented makes the difference.

This article is taken from a devotional talk given at Annual Council on October 21, 1976.

discussion if a favorable opportunity presents itself.

Christ-centered teaching impresses students when it is presented in a way that relates to natural living. It is religion shining everywhere in a natural, not a forced, way that leaves a mark on students, who in this way assimilate Christlikeness by a process of osmosis.

A Teacher I Couldn't Fire

Some time ago, when I was asked to assume the responsibility for one of our schools, I was told by the board that there was one teacher who for the sake of the image of the school should be transferred elsewhere. I found that what they said about him was true. He was a very fine Christian, but at the same time he was almost a caricature of the absent-minded professor. He would come to class with a white sock on one foot and a red one on the other. He often forgot to shave, and his students could not miss the blanket fuzz caught in his whiskers. When his suspenders gave way he used pieces of string to keep his trousers in the appropriate position. When he forgot to eat breakfast he stuffed soda crackers into his pockets and ate them as he taught, sprinkling crumbs on shirt and floor. When asked by students why he had tied an extra knot in his necktie he answered, "My wife asked me to bring a loaf of bread for dinner. The knot is so I won't forget."

Although it is absolutely true that "it is a law both of the intellectual and the spiritual nature that by beholding we become changed" (*The Great Controversy*, p. 555), and that as the teacher is, so will the students be, our professor was so far-out that students enjoyed laughing at him, were proud of him, but certainly would not imitate him.

He was a walking encyclopedia not only about his forte, science, but also about other subjects—music, mathematics, you name it, he knew it. He was a researcher. His splotched skin gave testimony to an experiment that had misfired.

He was not the best devotional speaker in that part of the world either, as I discovered when I assigned him regular vesper-service turns. His first subject was a scientific explanation of the relationship of the poplar, hazel, and chestnut rods to the birth of ring-straked, spotted, brown, and speckled goats and sheep. His next devotional was a philippic against meat eating. Both were interesting and, in their

place, valuable, but I somehow felt that they were not apropos to a Friday night devotional. So when he came to my office and offered to carry a heavier teaching load if I would excuse him from those church assignments, I accepted with alacrity.

He was impractical, as was demonstrated when during the summer non-vacation period I asked him to join two other teachers to work in the carpenter shop, repairing school equipment. After the first evening his two companions begged me to send him back to his laboratory. They had wasted the entire time keeping him from hurting himself on the machinery and from causing more damage to the equipment.

And yet, in spite of all this, added to the pressures from outside the school to transfer him to some other activity, I was happy to keep him on all the years I was there. Why? As a part of my program I tried to visit my teachers from time to time as they taught, and so came the day that I sat through his class, observing from the back row of the science room. His appearance when he entered provoked the usual titters, in which I carefully refrained from joining, so as not to set the wrong example.

The subject for the day was flowers. To illustrate, he brought with him two red poppies. As he launched into his presentation, I, together with the students, completely forgot his laughable appearance, his peculiar mannerisms. There was active participation and interest on the part of the students as he gradually took one of those poppies apart and with the help of students drew a diagram of the parts of flowers on the blackboard, occasionally interspersing the Latin names of the flowers' cousins, uncles, and nieces. It was a masterpiece of good teaching. He calculated his time well too, for he concluded the subject presentation just about a minute before the bell sounded for ending the class. Then he picked up the perfect red poppy lying on the table, held it before the silent class, and while gazing at it, quietly said, "And to think, dear students—this flower was made by God for our pleasure. He planned it for us, and placed it where we could enjoy it." How could I dismiss a teacher whose attitude in a botany class typified what we are talking about when we speak of Christian Seventh-day Adventist education?

The result of educational evangelism is not always readily evident. It gradually takes place through the

"Little by little, perhaps unconsciously to the receiver [and, might I add, to the doer], impressions are made that tend to draw the soul to Christ."—

The Desire of Ages, p. 172.

teacher's association with the youth, through the attitudes manifested in everyday life and work. Ellen White put it this way: "The true teacher can impart to his pupils few gifts so valuable as the gift of his own companionship. . . . To strengthen the tie of sympathy between teacher and student there are few means that count so much as pleasant association together outside the school-room."—*Education*, p. 212. "The youth need your labor. . . . Devote a portion of the time . . . to personal labor for the youth who need your help. Teach them the claims of God are upon them; pray with them."—*Testimonies*, vol. 5, p. 589. If teachers "are connected with Christ, if the gifts of the Spirit are theirs, the poorest and most ignorant of His disciples will have a power that will tell upon hearts. God makes them the channel for the outworking of the highest influence in the universe."—*Christ's Object Lessons*, p. 328.

Unconscious Influence

Ellen White speaks of the "unconscious influence" by which "thousands may be blessed" (*Ibid.*, p. 340). "By an agency as unseen as the wind, Christ is constantly working upon the heart. Little by little, perhaps unconsciously to the receiver [and, might I add, to the doer], impressions are made that tend to draw the soul to Christ."—*The Desire of Ages*, p. 172.

An experience that I had some time ago illustrates this. A youth congress was being held in a district about twenty miles from the college campus. About twenty-five students had asked permission to attend the meeting on Sabbath afternoon. Since I had been asked to announce a song, or something equally earth shaking, I went too. Theodore Lucas, of the General Conference Missionary Volunteer Department, was the main speaker, and I sat next to him on the platform.

Just before his time for speaking, another youth leader gave a short talk. One of his statements had to do with the crowns of the redeemed. These would have stars, each star representing a soul saved by the wearer. He then added that nobody would enter heaven without having at least one star on his crown! Upon which I muttered sotto voce, "That does it. I don't think I'll make it." For in my work as the head of a school I didn't know of any one person that I felt I could claim as a star, forgetting two people won in a series of meetings con-

ducted in Texas with a fellow church school teacher. I didn't realize that Ted Lucas had heard me.


When he got up to speak he started off with: "Just a couple of minutes ago Pastor Brown, sitting next to me, stated that he felt that he had no star for his crown. This raised a question in my mind." As he went on I became more and more nervous and so embarrassed that I wished I could find a crack to crawl into and hide from the audience. "There are several students from his school in attendance here this afternoon. I would like to ask a question: Is there any student present who can say that because of something that Brother Brown did or said he or she had changed his or her life, has accepted Jesus, and can say that he or she may be a star in his crown?"

I was mortified, for I was certain that there was no one. After an instant of silence a young man in the front row of the rear gallery stood up. He said, "I will be a star in Brother Brown's crown."

Pastor Lucas smiled. "How did this happen?"

John answered, "I went into Elder Brown's office one day. He talked, counseled, and prayed with me, and what he said and did changed my life."

John sat down, and Pastor Lucas continued with his sermon. But I sat there and gazed up at John. For the life of me, I couldn't think of when he had come into my office or of anything that I had done or said that might have changed his life. I still don't, but the fact remains that I exerted an unconscious influence, as so many of my fellow teachers and educators do. Out of curiosity, a few weeks ago I opened the 1976 *Yearbook* to see if there had been a follow-up result. There, to my pleasure, I found the name of John X, a pastor in one of the conferences in the area where I previously worked. Will I have a share in the stars that he has earned directly for himself since that time?

All of this points out the role of Seventh-day Adventist education, its specific part in the accomplishment of the task of evangelizing the world in this generation. It underlines the recompense of being a teacher, a trainer of youth. It makes it easy to understand the statement made by Meade McGuire, a late, great denominational leader, who said, "I would rather be an instrument in the hand of God to save a little boy than be president of a conference." 

A Seed in My Heart

RICHARD SCHULEMAN

AS I hold a kernel of corn in my hand I note that on the tip there is a small dark spot called the germ, or embryo. In this part is the potential for a plant, with a root system that will penetrate into the soil three feet, a stalk that will grow about nine feet tall and produce good-sized ears of corn. It is obviously a miracle. As I observe it further I ask whether it is dead, alive, or in a state of suspended animation (dormant). If it is dead it has perhaps no real useful purpose. If it is alive, perhaps if I wait long enough it will grow in my hand or my pocket into a beautiful productive plant. However, if it is in a state of suspended animation it would seem appropriate to put it in the proper environment, which is well-prepared soil.

It takes a great amount of faith to put that seed in the ground, because there is considerable expense connected with it. For example, it costs a farmer about \$180 an acre to prepare the soil and apply fertilizer, herbicides, and insecticides. Certainly it would be folly to prepare a seed bed at such expense for dead seed. It also takes a lot of faith to believe the claims of the breeder, who says that the seed I hold has certain outstanding characteristics such as 95 per cent germination; disease, insect, and drought resistance; adaptability to high population; and outstanding yield. I wish I could take that seed apart to know for certain whether these claims are true, but I cannot. If I do I will obviously destroy it.

There is an obvious spiritual parallel. In Luke 8:11 we are told that "the seed is the word of God." What potential it can perform for us! It can enhance our spiritual, moral, and intellectual development. Yet if by faith we implant the seed in the receptive soil of our heart, the sunshine of His love and the rain of the Holy Spirit bring growth, development, and the ultimate harvest.

As you behold the seed (the Word of God) is it dead, alive, or in a dormant stage? If it is dead it might as well be thrown away, or it might be left on the shelf or table to make a good impression on the minister when he visits. If it is alive perhaps it will do all the psalmist claims in Psalm 19:7-9, with no effort on our part. On the other hand, if it is in a state of suspended animation it would be appropriate to put it in the proper environment, which the Holy Spirit has prepared in our hearts and minds to receive it.

What Is Righteousness by Faith?

IN RECENT months there has been a healthy revival in studying righteousness by faith in the Seventh-day Adventist Church. This is good. Every worker and member in the church should not only understand this important topic as the prime doctrine of the church but also as an essential experience in the individual life. Doctrine is not enough—a living experience it must be.

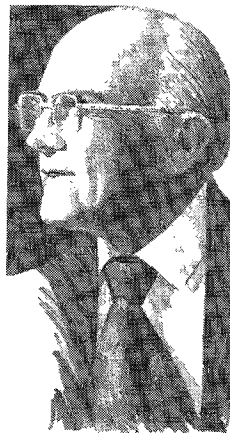
The *Seventh-day Adventist Encyclopedia* sets forth the Adventist position on this topic very succinctly. Under the heading "Righteousness by Faith" we read:

"In SDA terminology, the instantaneous experience of conversion through faith in Christ, often spoken of as 'justification by faith,' and the lifelong experience of Christian living, also through faith in Christ.

"SDA's believe that the new birth, important as it is, is only the beginning of a lifelong experience of growing up into Christ, of conforming one's life, point by point, to the perfect example set for the Christian in the life of Christ. The SDA emphasis is on the fact that the same Christ who saves a man through his exercise of faith will also enable him to develop a Christian character, likewise through faith; that righteousness by faith in Christ is a continuing process. SDA teaching clearly recognizes and stresses that the ability to live a Christian life comes from God, not from man's own works or from compliance even with God's moral law."—Page 1085.

From these words it is clear that the Seventh-day Adventist Church accepts the two phases or steps in the experience

From One Leader to Another



Robert H. Pierson

Robert H. Pierson is president of the General Conference of Seventh-day Adventists.

of righteousness by faith. One is the "instantaneous experience," known as justification, when in a moment the imputed righteousness of Jesus provides the repentant sinner a standing before God as though he had never sinned, and the resultant peace and joy in Christ that provide the greatest possible motive and yearning to be like Him.

The second phase is a "lifelong experience of Christian living," when moment by moment the imparted righteousness of Jesus provides grace and strength through the gracious ministry of the Holy Spirit for the struggling saint to overcome sin and become more and more like his divine Master.

We dare not minimize either justification or sanctification. Both are of the utmost import to the Christian life and experience. As Ellen White declares, "The first is our title to heaven, the second is our fitness for heaven."—*Messages to Young People*, p. 35.

In both the justification and the sanctification experiences it must be all of Christ and none of self. "We are dependent on Christ, first for justification from our past offenses, and, secondly, for grace whereby to render acceptable obedience to His holy law in time to come."—*Signs of the Times*, June 4, 1874.

"Although we are justified by the merits of the blood of Christ and through the instrument of faith, it is also true that works of loving obedience are the evidence of saving faith," a group of concerned leaders stated in 1976. "In the last judgment our works of faith and love testify to the reality of justifying faith and our union with Christ; we are still saved by justification through Christ without any works of law, that is, without any meritorious works."—"Christ Our Righteousness," *Review and Herald*, May 27, 1976, p. 4.

L. E. Froom sums it up nicely in *Movement of Destiny*: "Righteousness by Faith is not a mere segment or aspect of the Faith. It is the Faith in its entirety—the full faith of Jesus. Ponder its scope. It takes in the entire sweep of salvation. It constitutes the heart of redeeming grace, the essence of the Everlasting Gospel. . . . It is the master key that unlocks heaven. . . . It is the spring of all true service, the joy of all Christian life and effective witness."—Page 668.

Thank God for such an all-sufficient Saviour, who cares for our yesterdays, our todays, and our tomorrows! ■

Keys to City Evangelism

THE GREATEST challenge to evangelism is the unwarned cities. In the past century a shift has taken place in the center of the United States population. Before 1870 most Americans lived in rural areas, but with the dawn of the industrial revolution, thousands migrated to the cities. These giant megalopolises present a complex and formidable challenge for evangelism. How will the 10 million plus inhabitants of New York City, or the more than 3 million in Chicago, or the 2 million in Philadelphia, Los Angeles, and Detroit be warned? Seventh-day Adventists have the unique and distinctive responsibility of not simply making accessions to the church but of heralding the three angels' messages to every man.

The challenge of the cities is not a new challenge. When God led Israel out of Egypt, they too faced the challenge of conquering the cities before entering into the Promised Land. The great walled cities were inhabited by unregenerate pagans. From all appearances Israel's defeat appeared certain. Large and well-trained armies prepared to resist their approach. Nevertheless, neither mighty giants, walled cities, armed hosts, or rocky fortresses could stand before the Captain of the Lord's host. One city after another fell before the armies of Israel. Gilead, Bashan, and Jericho were conquered.

The book *Patriarchs and Prophets* strikingly states, "This experience [conquest of the cities] has a lesson for us. The mighty God of Israel is our God. In Him we may trust, and if we obey His requirements He will work for us in as signal a manner as He did for His ancient people."—Page 437.

Obedience to God's instructions is the key to working the cities. Writing about evangelizing New York City in 1901, Ellen White admonished, "Our manner of working must be after God's order.

MARK FINLEY

Mark Finley is an evangelist in the Southern New England Conference.

The work that is done for God in our large cities must not be according to man's devisings."—*Evangelism*, p. 385. A careful study of the Spirit of Prophecy writings reveals five key principles in effectively working the cities. These principles may be applied in a variety of ways through workers with varying talents and abilities. They are the undergirding structure of a finished work in the great metropolitan areas. Beautiful in their simplicity yet profound in their implications they are God's smooth stones to slay the giants that stand before us.

1. A Revived Church

Repeatedly Ellen White calls for revival and reformation as a prerequisite for successful evangelism. We must face the fact that although God is blessing the efforts of our able evangelists, too often the condition of the church limits His power. A familiar statement bears this out: "The Lord does not now work to bring many souls into the truth, because of the church members who have never been converted and those who were once converted but who have backslidden."—*Testimonies*, vol. 6, p. 371.

When the Holy Spirit fell upon the disciples at Pentecost in response to earnest prayer, heartfelt confession, genuine repentance, and a sincere desire to witness, three thousand souls were baptized in a day. A genuine church revival preceded their evangelistic effort. Every pastor contemplating public evangelism must raise this question weeks before the meetings, "Has my ministry led my church into a spiritual revival and a corresponding reformation? Can God safely bring new members into this church?" Likewise, every evangelist must query, "Have I spent enough time with the church and pastor in initiating, sustaining, and fostering church revival?"

2. A Trained Church

There are basically two approaches that guide in the church's relationship to public evangelistic meetings. The first is our traditional approach. The local church members are expected to help the meetings by attending, supporting financially, and, if possible, bringing their friends. The members feel that they are helping the evangelist. The second approach, although it includes all of the elements of the first, goes far beyond. Weeks before the meetings begin the church is organized and trained for

service. Witnessing bands are formed. Instructional classes held. The church is thus mobilized for service.

The responsibility for a successful series is placed squarely upon the shoulders of the local church. The prophet writes, "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers."—*Ibid.*, vol. 9, p. 117. The work will never be finished until the church is *organized, trained, and led* into service.

The training of the church necessitates an approach which utilizes the talents of each church member. Gospel-medical evangelism is divinely designed to achieve this goal.

3. Gospel-Medical Evangelism

There are three distinct advantages of gospel-medical evangelism. First of all, it utilizes a variety of church members. The very nature of the program (Five-Day Plans, Wā-Rite weight-control programs, cooking schools, Heartbeat, Home-Help, fitness, testing, et cetera) calls for more than simply the involvement of the pastor or evangelist. Since "strength . . . is best gained by aggressive service" (*The Acts of the Apostles*, p. 105), gospel-medical evangelism leads not only to involvement but also to revival.

Second, gospel-medical evangelism is intensely practical in its thrust and deals with life-style. Thus it reaches many who would not otherwise be interested in a straight-on religious approach.

Third, since the physical nature of man is intimately related to his spiritual nature, gospel-medical evangelism prepares the mind for the reception of divine truth. *Evangelism*, page 513, puts it this way, "Nothing will open doors for the truth like evangelistic medical missionary work." *Medical Ministry*, pages 26, 27, adds, "Successful evangelistic work can be done in connection with medical missionary work. It is as these lines of work are united that we may expect to gather the most precious fruit for the Lord."

Each Seventh-day Adventist church, pulsating with the power of the Holy Ghost, surcharged with fire from heaven, is to be a trained, medical-missionary unit to reach out to the lost in the community. What a privilege! Yet what a challenge! How can it be done?

The training of the church necessitates an approach that utilizes the talents of each church member. Gospel-medical evangelism is divinely designed to achieve this goal.

4. A Multifaceted Team Approach

One of the most striking presentations on city evangelism ever given by the Lord, came during the night of February 27, 1910. Writing of this vision the prophet stated, "I was plainly instructed that there should be a decided change from past methods of working. For months the situation has been impressed on my mind, and I urge that companies be organized and diligently trained to labor in our important cities."—Manuscript 21, 1910. The call for trained companies to work the major metropolitan areas came repeatedly.

As Jesus trained a gospel-medical missionary team (His twelve disciples) to work with the church (the seventy) to reach the world, so an evangelist working with a company of workers is to train the church to reach the community. Probably one of the most successful experiments in team evangelism in this denomination is Elder S. N. Haskell's work in New York City from 1899 to 1901. Elder Haskell and his wife rented an apartment in a strategic location and enlisted a group of Bible workers, nurses, colporteurs, and gospel students who formed a nucleus for the work in New York City. In a very short period of time (two years plus) Elder Haskell and his workers raised up four churches. Throughout his ministry from Portland, Maine, to San Francisco, Haskell was a promoter of team evangelism.

Seventh-day Adventist evangelists today are faced with some challenging questions. "How can I develop a self-supporting gospel-medical missionary company to work the cities?" Since the prophet calls for the "organization of companies," "How can I carry out this appeal in my work?" "Where can I find Bible workers, colporteurs, nurses, and dedicated youth who will form such a company?"

5. A Country Base

The last great principle in working the cities is a call for these gospel-medical companies to work the cities from a country base. "We are to be wise as serpents and harmless as doves in our efforts to secure country properties at a low figure, and from these outposts to work the cities."—*Evangelism*, p. 77.

After presenting these basic principles the logical question is raised, can they be carried out? We are convinced that all God's "biddings are enablings" and that everything He asks us to do He

gives us power to do. A year and a half ago, I received a call from the Southern New England Conference to do city evangelistic work. After first discovering the five keys mentioned above we developed the following plan:

Our program in Southern New England consists of a three-month evangelistic thrust in each area, with an additional period for follow-up. As we arrive in a district we begin soul-winning classes almost immediately. These classes present basic principles of witnessing and are carefully designed to produce a spiritual renewal in the hearts and minds of the church members as well as equip them to witness.

Throughout the classes individuality is emphasized, and each church member is encouraged to understand that God has given him unique talents to reach someone else. He has the key to some heart.

For the field work we divide the church into witnessing bands, with a local lay leader in charge of territory and one of our team members in charge of instructing the band in the utilization of a door-to-door health and Bible survey. The survey deals with questions people are asking today on the occult, the home, money, and health. In each church that we have used this approach, we have had baptisms as a result.

After two weeks of intensive soul-winning classes and field work the majority of our team attempts to develop a solid list of Bible-study interests and at the same time work closely with the members of their band in Bible work. We have discovered that no one method is a panacea for reaching a city. It takes a multifaceted approach, utilizing men and women of varying talents in a variety of programs. To organize a church and provide a variety of witnessing opportunities takes a trained team. The evangelistic company provides such a team.

Although we encourage each church member to participate, there are some who do not feel comfortable in the door-to-door survey work. We encourage these to help us in some facet of medical missionary work. In our Five-Day Plans and nutrition classes we need a solid core of helpers. Our basic philosophy is "Everyone cannot do everything, but everyone can do something."

Our health approach might begin with radio and TV interviews or newspaper articles. It may feature booths in large malls on smoking and health, or

Health evangelism is a valuable public relations tool in reaching those who are not attracted to a conventional religious approach.

lectures to civic groups or in local schools. After this, we follow with a Five-Day Plan and nutrition class. This past year we held nine Five-Day Plans and seven nutrition classes. More than 550 persons attended our Five-Day Plans, and more than 600 attended our nutrition classes. All of the health programs are conducted under the auspices of the Radiant Living Seminar. This unified approach, consolidating all of our programs under one heading, prepares the community to attend the health and Bible lecture series conducted under the same heading. Health evangelism not only breaks down prejudice in the news media and is a valuable public relations tool but it also reaches scores who are not attracted to a conventional religious approach.

Throughout the year we have had from six to ten people on our team. The conference provides a small food and gas allowance and my wife and I take the full responsibility for food and lodging. Each young person donates his time for a year. Some stay longer. Both Brad and Tony are in their second year with our team. We usually work in the city five days a week and spend two days at our country home in Sterling, Massachusetts. This gives our youth one day to rest and work around the home and another day to earn money for personal expenses. It is our conviction that there are scores of youth who are willing to donate at least a year of their time to evangelism.

Our country home is centrally situated in the conference on two and one-half acres of land. It provides a retreat from the exhausting labor in the city and serves as a country outpost.

After our initial six-week thrust of training classes, health outreach programs and personal work, we begin the Radiant Living Seminar Lecture Series. This six-week series begins each evening at seven-fifteen with a nutrition demonstration, health film or talk, or a presentation on the family. This introductory feature is followed by a short song service, and then a full-scale prophetic Bible lecture. Our Bible lecture series is based on Revelation 14: 6-12 and presents twenty-two messages focusing on the prophecies of Daniel and Revelation. In a year and one-half more than 125 were baptized. We are thrilled with the prospects of gospel-medical evangelism. We believe that it is the wave of the future in Adventist evangelism. Truly medical-missionary team evangelism is Heaven ordained. ❧

THEOLOGY students at River Plate College, Argentina, dissatisfied with the traditional delay in getting field experience in evangelism and pastoral work until after graduation, decided in 1973 to try a new plan. Led by Aecio Cairus, then a student, they drew up a design for a "student mission," which was patterned after the conference organizational structure but was to be staffed by students. Their territory included nearby Adventist churches and towns lacking congregations. With the approval of the faculty and staff the students elected a president, a secretary, a treasurer, and some departmental secretaries to direct the different kinds of work. They called their organization La Misión Estudiantil del Plata ("River Plate Student Mission"), or La MEP for short. The college administration cooperated by giving the students academic credit for their work, and thus made it possible for them to have some time free from their classes.

The inspiration for this project came partly from Ellen White's statement in *Christian Service*: "It is necessary to their complete education that students be given time to do missionary work—time to become acquainted with the spiritual needs of the families in the community around them. They should not be so loaded down with studies that they have no time to use the knowledge they have acquired. . . . Whenever possible, students should, during the school year, engage in city mission work. . . . They can form themselves into bands to do Christian help work."—Pages 64, 65.

Administrators of the Central Argentine Conference also cooperated with the students' plan, assigning them three churches and appropriating funds to support the project.

Once the plan was put into operation the students, in the role of "mission administrators," learned what it was like to deal with the needs of a territory and try to accomplish all the aims of church workers. At first they concentrated on pastoring the three churches and winning converts in the unchurched towns. Small groups of students took on various assignments and learned to work as "mission committees." Church members from the college community were enlisted to aid with their automobiles on weekends. During the first year of this project the students won 31 converts, in the second year 46, and in the third year almost 70. Meanwhile their "territory" expanded as the local con-

World Report

The Student Mission at River Plate College, Argentina

PAUL E. MOORE

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ference added three more churches to their "mission," and some twenty new groups were incorporated, totaling many hundreds of people.

At first evangelism was carried on by small teams of students who would look for a hall where they could preach. Sometimes suitable places were hard to come by. When the school administration decided to capitalize on this student enthusiasm they called to their faculty one of the ablest evangelists in the Austral Union Conference, Daniel Belvedere, who developed a plan for an annual large-scale evangelistic campaign in a nearby big city. This was followed by smaller campaigns in neighboring towns, put on by students who had participated in the first one. The more mature of these students supervised teams of others, who assisted in the campaigns.

The evangelist for the city campaign was able to get radio coverage in advance of the opening date, and for a whole month he broadcast daily devotional talks. On the opening night of the meetings the standing crowd exceeded the seated group in size, and double services had to be held that night and every night thereafter. As a result of the series and the enthusiasm generated in the local church, 97 new members were added. Other converts brought in by subsequent work may raise the student-mission baptismal total for 1976 to more than 200.

The students' experiences have been thrilling as they have worked together in their own program of pastoral and evangelistic work. In one town about 50 miles from the college there was no Adventist work at all up to Easter weekend, 1975. A group was formed by the "mission committee" to hold a series of meetings on Easter weekend in the town of Hernández.

When I went to the next-to-the-last meeting of the series to see how things were going I found our youth holding meetings in a building separated into two rooms by a low divider, about 7 feet high. On one side, competing with our youth, was a billiard hall, with billiard tables, a bar, and the wild, hot music that goes with that kind of environment. But, on "our side" of the divider were some 50 persons straining to hear the gospel message above the din of loud voices and coarse laughter that came from the other side.

When asked why he had chosen such a spot for religious meetings, Rigoberto

Yefilaf, group leader, responded, "There was nothing else, Pastor!" With the diligence of youth and the special intervention of Providence, we now have an attractive chapel in this small town, all paid for, with some 50 people in at-

A FEW YEARS ago the South American Division issued a call for the evangelization of the 1,031 cities and villages where through 1974 we had no organized work. Let's take a panoramic view of what has been accomplished.

Our autumn evangelism, which begins with Holy Week or a little before, is the key to our efforts. Campaigns have been held in theaters, churches, schools, courtyards, markets, tents, homes, and even in buses! Reports from Peru indicate that in Lima alone 208 campaigns were conducted.

In the South Brazil Union, 30 of the 84 districts in the São Paulo Conference reported that 244 campaigns were started just before Holy Week. A "Hundred Club" was organized, made up of 100 lay evangelists who are wholly supported by the field, which is investing an amount equal to 176 salaries to be used in preparatory courses, materials, and equipment, and in the campaigns themselves. Unfortunately, the club now has only 99 members since one of their number was mysteriously murdered after one of his evangelistic meetings. He was found the following morning, his Bible and slide projector still by his side.

From Chile we received a letter that told of the work of groups of young people who are enthusiastically leading out

tendance, faithfully worshiping each Sabbath.

One of the side benefits of this program is that the faculty and staff of the school have noticed a remarkable increase in spiritual vitality on campus.

in Holy Week campaigns.

In Argentina the owner of a bus, who could not find a place in which to hold meetings, organized a campaign in his vehicle and so was able to preach to a group that met regularly.

The trend that began in the 1940's, when tents broke out like mushrooms in South America, is being repeated. The difference is that now we are using air tents. One of them lasted 16 years and was, until a few hours before it was destroyed by a storm, completely filled for a series of meetings held by the writer in Rio de Janeiro in 1974. The most recent acquisition is an air tent with a capacity of 500 seats, owned by the River Plate student mission.

A veteran evangelist, Geraldo de Oliveira, has exclusive use of a huge tent owned by the São Paulo Conference. He annually leads out in two series of meetings of approximately four months each in places where our message has not been preached before.

Many other tents of various kinds are being used. They belong to churches, conferences, and even to individual workers! The Uruguay Mission owns a tent with a capacity of 160, which is used in four districts each year on a rotating plan. In 1975 this tent experienced a three-act drama. Since the canvas was badly worn from constant use, Pastor Rubén Arn purchased a new canvas, and the church members did the necessary sewing. The tent was then set up in a suburb of the city of Montevideo. After a few days it was burned by enemy hands. Faced with the smoldering ruins of the tent, the iron framework of which was intact, the evangelist decided to use the old canvas that had been discarded. After looking it over he put it back on the framework. Only one meeting was lost, and the campaign continued.

Seeking to "lengthen the cords," evangelists are being urged to work in unentered areas. In 1975, work was started in Jujuy, Argentina, where

Evangelism Overview in South America

REUBEN
PEREYRA

Reubén Pereyra is Ministerial secretary for the South American Division.

The Hundred Club, a group of lay evangelists of the São Paulo Conference, display the names of the cities in which they will be working.



today we have a church of more than 300 members. The local pastor recently wrote: "Last night I finished ten consecutive nights of preaching in the church while the lay workers were doing the same in eight places in surrounding areas. It was marvelous to have the church filled every night. Last Friday we had a record-breaking attendance of 421. On Sabbath 370 people took part in the Lord's Supper. In response to a call I made Sunday night, the entire church pledged fidelity to the Lord in carrying the gospel to the entire province. Fifty-two responded to the call for baptism." Thirteen months ago only a small group of believers met here in a room 16 by 19 feet in size.

The last unentered provincial capital, Rio Gallegos, in the extreme south of Argentina, was entered last September. Field Evangelist Juan C. Sicalo, with a group of workers, defied the southern cold, and many victories were won.

San Miguel, a prosperous city in the Province of Buenos Aires, received a union air tent for an evangelistic campaign through which 300 persons came to know the Advent message.

Itabuna, Bahia, Brazil, received the help of the union evangelist, Rolf Belz, who conducted two campaigns simultaneously. A new church of 215 members was organized as the result of one of the campaigns, and the Central church in the same city received 110 new members as a result of the other campaign.

In the East Conference of the East Brazil Union, Evangelist José Cavaliere set out to win Pinheiros, a difficult place, where after severe struggles he baptized 95 people and built a church.

Itabuna and Pinheiros in Brazil, Copiapó in Chile, and many other cities, villages, and suburbs have been taken off the list of 1,031 unentered places.

Pastor José Bessa, South Brazil Union evangelist, reports that through the end of June, 1976, more than 100 cities and suburbs had been entered for the first time.

The plan of moving missionary families to areas not yet evangelized is also yielding extraordinary results. The operation will be intensified because of the urgency to enter new areas.

South America views the immediate future with optimism. There are battles to fight, needs to fill, and victories to be won. We believe in the presence and help of Jesus, and for this reason we say: **NOW IS THE TIME.**

seminary news

Schedule of Course Offerings for the Doctor of Ministry Program

Qualified ordained ministers who hold the M.Div. degree or its equivalent may now complete the major portion of course requirements for the Doctor of Ministry degree at Andrews University in three-week sessions. The program employs AU-campus-based intensive modules at six-month intervals, plus a final spring residency quarter.

Advance reading and postsession project reports and/or papers are required. Six to ten credits may be earned in these sessions which cover three of the four core areas. To supplement the 6-credit core courses italicized below, 2-credit courses are offered. Seminars meet 5 days weekly (8:30 A.M.-12:30 P.M.); courses meet two hours three times weekly in the afternoon or evening. A minimum of 48 credits is required for the degree, including the doctoral project report for which 8 credits is earned.

A full-time residency program is also available in which course requirements are completed in four or five quarters. Below is a schedule pertaining to these three-week sessions:

1977

Feb. 21-March 10

Seminar—CHMN710 *Word and Worship*, 6 credits
 Course—Preaching From the Psalms, 2 credits
 CHMN790 Project Seminar, 2 credits (a total of 4 credits in Project Seminar is required)

August 8-25

CHMN727 *Leadership for Church Growth*, 6 credits
 CHMN728 *Managing Church Business Through Group Procedures*, 2 credits
 CHMN790 Project Seminar, 2 credits

1978

Feb. 20-March 9

CHMN755 *Church and Society*, 6 credits
 CHMN790 Project Seminar, 2 credits
 Course to be announced, 2 credits

August 7-24

CHMN727 *Leadership for Church Growth*, 6 credits
 CHMN728 *Managing Church Business Through Group Procedures*, 2 credits
 CHMN790 Project Seminar, 2 credits

1979

Feb. 19-March 8

CHMN710 *Word and Worship*, 6 credits
 CHMN790 Project Seminar, 2 credits
 Course to be announced

1977, 1978

FINAL QUARTER

(Spring quarter)

Full quarter residency required
 CHMN740 *Pastoral Nurture and Religious Education*, 6 credits
 CHMN750 *Advanced Practicum in Pastoral Care*, 4 credits
 MSSN600 *Seminar in Church Growth*, 2 credits

For further information write: Director

Doctor of Ministry Program
 SDA Theological Seminary
 Andrews University
 Berrien Springs, Mich. 49104

Adventists and

OUR AGE has been one of earth-shaking change. This climate of change has deeply affected our theological way of thinking. New points of view, less easily identifiable with established patterns, have been clamoring for recognition. All the Christian churches, without exception, have been confronted by anxious questioning.

Perhaps it can be said that this doctrinal crisis has been especially acute within Roman Catholicism, a body that has in the past maintained a high degree of certainty on a wide spectrum of issues. In the past decade, especially since the end of Vatican II, the time-tested uniformity of Roman Catholicism has shown signs of disintegration. Priests are leaving the ministry for the sake of matrimony, notwithstanding the efforts of pope and bishops to enforce the rule of celibacy. Large numbers of sisters are leaving the convent. A great many lay members are confused by the new liturgical forms, and others are paying less and less attention to the voice of authority of their bishops.

This climate of change has also left a mark on Protestant churches, cutting across denominational lines and affecting both conservative and liberal

churches. Some of the most fundamental theological principles and categories have been subjected to radical challenge not just from outsiders but also from some who stand within the mainstream of the Christian heritage. The history of the Lutheran Church, Missouri Synod, is a clear case in point. We Adventists find ourselves facing the same issue and challenge of change, confronted as we are with the presuppositions, concerns, thought forms, life-styles, and technical possibilities offered by the contemporary world. But how shall we react to the call for modernization?

I am not concerned here with finding specific answers to particular questions, but rather with establishing some guidelines, articulating a context in which such questions might be fruitfully approached. My aim is to foster a clearer understanding of the interpenetration between stability and change, fidelity and initiative, in the areas of faith and religious truth.

Although I cannot here discuss the total problem of religious truth and its expression, certain presuppositions need to be set forth. I assume, for instance, that God exists and that He has chosen to reveal Himself "in many and various

Doctrinal Change

ways . . . by the prophets," and pre-eminently in Jesus Christ, His Son, through whom He also created the world (Heb. 1:1, 2, R.S.V.). I also take for granted that revelation necessarily has to do with the salvation or redemption of mankind and of the world. The true content of revelation cannot possibly be merely historical or scientific information considered in itself. I presuppose, moreover, that when a prophet communicates that which God has revealed to him, he necessarily has to use concepts and terms drawn from his personal experience. The saving mysteries revealed by God are communicated with the help of ideas and terminology supplied by the culture in which the inspired human instrument lives.

Thus Ellen White remarks, "The Bible must be given in the language of men. Everything that is human is imperfect."¹ More explicitly she states, "The Lord gave His word in just the way He wanted it to come. He gave it through different writers, each having his own individuality, though going over the same history."² Of these Biblical writers she adds, "Each dwells on particular points which his constitution and education have fitted him to appreciate."³

In other words, when we go to the Scriptures to discover God's revealed will we are confronted with statements that are marked by the historical context and concrete situation from which the prophet wrote, and in which God's people lived. He used the literary conventions and figures of speech that were employed in his concrete situation. It is therefore necessary for us to discover the full connotation of the terms as they are employed by the Biblical writers in conveying the mysteries revealed to them. What questions were in their minds when they thus prophesied, and how do such questions differ from those that confront us today?

This emphasis may seem excessively negative, but my intention is to clear the way for a more positive appreciation of the Biblical heritage. To acknowledge the shortcomings of historical statements is not to fall prey to relativism, but rather to escape imprisonment within the historical dimensions of any one cultural period. Each prophetic expression of the truth must reach us through human formulas, for otherwise it could not reach us where we are.

As we take up the task of restating the Christian message to contemporary

RAOUL
DEDEREN

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man, we face, at least schematically, three main positions. On the right are the archaists, those who see no reason for reconsidering and restudying the doctrines we have preached for the last hundred and some years. On the left are the evolutionists, who maintain that any and every doctrine is always reformable since the church is continually confronted with new environments and is always approaching the Scriptures with new tools. In the center are those who hold that there is such a thing as the genuineness of the faith committed to the saints, but wish to make room for the possibility of re-examination and restudy of the doctrines we hold, and this in a spirit of faithfulness to the Adventist heritage.

The first of these three positions—the no-examination attitude—is frequently defended on the ground that faith is knowledge and as such cannot be separated from the propositions in which it is expressed. To change even the formulation and terminology, it is argued, would inevitably change the content, and hence do away with the affirmation itself. This view overlooks the intrinsic connections not only between concepts and forms of speech but also between concepts and their time relatedness. Likewise, this attitude tends to ignore Ellen White's remark: "When God's people are at ease and satisfied with their present enlightenment, we may be sure that He [God] will not favor them. It is His will that they should be ever moving forward to receive the increased and ever-increasing light which is shining for them. The present attitude of the church is not pleasing to God. There has come in a self-confidence that has led them to feel no necessity for more truth and greater light."⁴

An Evolutionary Theory of Knowledge

The second position mentioned claims on the basis of an evolutionary theory of knowledge that the notion of unconditionally binding propositions, either in Scripture or in church doctrines, is totally unacceptable to modern man. Truths of the past, they argue, are the product of very specific and unrepeatable contingencies. They are merely relative propositions brought about by the free and personal response of God to human history.

I fully concur that propositions expressing the Seventh-day Adventist Church's faith ought to be the object of

diligent restudy and searching, and should even be restated when not firmly founded on the Word of God. At the same time, however, I cannot see light in considering all doctrinal statements as merely pragmatic instruments enabling the believer to deal effectively with successive situations in his own experience or to keep pace with the evolution of human consciousness under the impact of various historical situations. I believe, on the contrary, that scriptural concepts, for instance, have an authentically cognitive role. They enable one to achieve conceptual insight into the realities to which they refer that otherwise would be unknowable.

When believers proclaim that Jesus is the Incarnate Word or that He rose from the dead, they do not simply seek to intensify their faith experience. On the contrary, they refer to and insist on the historical reality of the events to which their faith makes reference. There are, therefore, such things as trustworthy statements of faith, statements that could not be denied without loss of the substance of Christianity. The evolutionary theory of Christian knowledge is unsatisfactory because it does not make room for such.

Truths of Revelation

Having rejected the first and second positions, we are left with the third—the position that affirms that God reveals Himself, and truths about Himself through divine revelation, and that those truths are trustworthy, yet open to reformulation if need be.

In human knowledge, even about God, there is a paradoxical combination of the absolute and relative. Man knows and understands only from a restricted point of view, on the basis of his own experiences and contacts. He cannot express himself or what he knows except in terms of the conceptual categories derived from his limited experience. As Ellen White explains, "The Bible is written by inspired men, but it is not God's mode of thought and expression."⁵ And again, "The writers of the Bible had to express their ideas in human language."⁶

However, under the guidance of the Holy Spirit the inspired prophet transcends the objective content of his own knowledge. Guided by God in understanding and conveying that which is being revealed to him, he is conscious of the relativity and conceptual limitation of his own affirmations, circumscribed,

Do we need to restudy the truths that have made us a people?

as they must needs be, by the culture in which he lives. It would be a mistake, however, to imagine that because his statements are so deeply indebted to "his power of perception and appreciation"⁷ they are, therefore, mere symbolic utterances expressing and communicating the prophet's subjective experience and that they do not fairly approximate the reality of that to which they refer. On the contrary, these are propositions that make definite pronouncements about definite realities, as is evident from the words of the prophets themselves.

Should Seventh-day Adventists be prepared to go back to the drawing board, take a new look at the revealed data, and seek to find out whether or not the truths we hold are firmly established on Biblical foundation? Do we need to restudy the truths that have made us a people, such as belief in an infallible Bible or in a creation week of six literal twenty-four-hour days? Ought we still to believe that there is a sanctuary in heaven?

Ellen White makes clear that God requires of His people "continual advancement in the knowledge of the truth, and in the way of holiness,"⁸ that He "has precious light to come to His people at this very time," and that we should strive earnestly in our "investigations to aim at nothing less than a thorough knowledge of every point of truth."⁹

"Heavenly Origin" of Message

Certainly the times in which we live demand of us that we adapt to new vistas, that we keep abreast of the fast-moving world about us, that we speak directly to the deepest concerns of our contemporaries. In this kind of context the doctrines of the church must be constantly tested by the Scriptures and thus kept open for review, revision, and, if need be, repeal. "In every age there is a new development of truth, a message of God to the people of that generation."¹⁰ There will be new perceptions of truth to explore.

Yet, at the same time, who can forget that what has happened in our past was endowed with a supernatural and sacred quality? The message that God has given this people "is of heavenly origin" and was "searched for as for hidden treasure."¹¹ It has been dug out through much prayer and careful searching of the Scriptures. The great doctrines that make us a separate people will stand the

test of time, and "no line of truth that has made the Seventh-day Adventist people what they are is to be weakened."¹²

Unquestionably there are many implications of the original revelation that remain to be discovered by further reflection, influenced not only by the Holy Spirit but also by the new kinds of religious and secular experience and knowledge that become available as mankind enters new stages of cultural growth. This, however, does not detract from the plenitude of the original revelation on which truth is founded. On the contrary, it gives it greater and fuller value. "The old truths are all essential; new truth is not independent of the old, but an unfolding of it," comments Ellen White, who then adds, "It is only as the old truths are understood that we can comprehend the new."¹³

The religious and theological renewal that God has in mind for us is not to be conceived of as an accelerated process of dissolution, but rather as a process of continual improvement, an attempt to interpret anew in a spirit of fidelity to what God has been doing for us in the past.

The Challenge of Change

It might be good also to remember that in the history of God's church ours is not the only generation that has been confronted with the challenge of change. Paul, for instance, warned early Christians against those who would "create dissensions . . . in opposition to the doctrine" that they had been taught (Rom. 16:17, R.S.V.), "peddlers of God's word" (2 Cor. 2:17, R.S.V.), leading people away "from a sincere and pure devotion to Christ" (chap. 11:3, R.S.V.). And John, a few years later, wrote in the same vein to second and third generation Christian believers who, challenged by the predominant world views of the time, seem to have begun to lose sight of the uniqueness of the gospel in their desire to make the word of Christ more relevant to the concerns of their contemporaries. He exhorted them likewise to remain faithful to the word of God after the pattern of Christ and to keep walking in the light they already knew. (See 1 John 2:7, 8, Phillips.)

The abiding appeal of John's first Epistle consists in its declaration of the responsibilities of the life of Christian fellowship. These responsibilities are those of light and love. Once the light shines it must be obeyed wherever it

We can live at peace with one another irrespective of divergent views in peripheral matters.

This is a condensed version of a talk given at a seminary chapel program, Andrews University, Berrien Springs, Michigan.

leads and at whatever cost. Yet the responsibilities of this life of Christian fellowship must also be tested by love. Members of the church of God have no right to be so broad in their church fellowship as to receive men who deny Christ as He is presented in the Christian gospel and as He has accomplished His victory in the lives of men.

The implications are obvious and, in fact, clearly expressed. It is a remarkable fact that in this Epistle of the apostle of love we find such stern words as to the necessity for loyalty to truth. This Epistle underscores some of the basic landmarks of the Christian faith, "always new and always true" (1 John 2:8, Phillips)¹⁴: the cleansing power of Christ's blood, Christ's mediatorial ministry in heaven, separation from the world, love for the brethren, the Second Advent, the impeccability of the incarnate Christ, Christian growth, and the abiding claims of God's commandments. These are timeless verities.

Likewise, in God's church today there will always be peripheral areas where unanimity of opinion may not and will not be reached. We can live at peace with one another irrespective of divergent views in such matters. But on the essentials we can only stand united, for just as in the days of John, time has not changed the old landmarks. The great fundamentals of the Advent message are "always new and always true." Ellen White observes, "The truths of redemption are capable of constant development and expansion. Though old, they are ever new, constantly revealing to the seeker for truth a greater glory and a mightier power."¹⁵

Far from being regrettable, re-examination of the formulation and interpretation of scriptural truth is necessary to the continuity, vitality, and renewal of the Advent Movement. It is demanded by unswerving faithfulness to the truth and should be pursued in a spirit of unequivocal commitment to the Christian revelation. ❧

¹ *Selected Messages*, book 1, p. 20.

² *Ibid.*, p. 21.

³ *Ibid.*, p. 22.

⁴ *Testimonies*, vol. 5, pp. 708, 709.

⁵ *Selected Messages*, book 1, p. 21.

⁶ *Ibid.*, p. 19.

⁷ *Ibid.*, p. 25.

⁸ *Testimonies*, vol. 1, p. 345.

⁹ *Counsels on Sabbath School Work*, p. 32.

¹⁰ *Christ's Object Lessons*, p. 127.

¹¹ *Testimonies*, vol. 3, p. 447.

¹² *Ibid.*, vol. 6, p. 17.

¹³ *Christ's Object Lessons*, p. 127.

¹⁴ From J. B. Phillips, *Letters to Young Churches*, p. 216. Copyright 1947, by The Macmillan Company. Used by permission.

¹⁵ *Christ's Object Lessons*, p. 127.

Up With Catastrophism!

The World of Science feature for this month first appeared as IMPACT Series no. 38, published by the Institute for Creation Research, 2716 Madison Avenue, San Diego, California 92116. Dr. Morris is the director of the Institute for Creation Research and needs no introduction as the most widely known and most prolific writer in the contemporary Creation movement. Additional copies of IMPACT Series no. 38 may be obtained from the Institute for Creation Research.

ONE OF the surprising developments of the past decade has been the resurgence of catastrophism in geological interpretation. Although the great men who were the real founders of geology (Steno, Woodward, *et al.*) were not only catastrophists but believed in the Noachic Flood as the most important geologic event in earth history, the principle of uniformitarianism has dominated geological thinking for the past 150 years. The Scottish agriculturalist James Hutton, and then the British lawyer Charles Lyell, persuaded their contemporaries to reject the Biblical chronology and its cataclysmic deluge in favor of very slow processes acting through aeons of time. In his widely used textbook, Zumberge stated as recently as 1963:

"Opposed to this line of thinking was Sir Charles Lyell (1797-1875), a contemporary of Cuvier, who held that earth changes were gradual, taking place at the same uniform slowness that they are today. Lyell is thus credited with the propagation of the premise that more or less has guided geological thought ever since, namely, that the present is the key to the past. In essence, Lyell's doctrine of uniformitarianism stated that past geological processes operated in the same manner and at the same rate they do today."¹

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Nevertheless, the evidence for catastrophism was there in the rocks and it could not be ignored indefinitely. Uniformitarianism was proving sterile—present processes operating at present rates simply could not explain the great geological formations and structures in the earth's crust, not to mention its vast fossil graveyards. Zumberge noted: "From a purely scientific point of view, it is unwise to accept uniformitarianism as unalterable dogma. . . . [One] should never close his mind to the possibility that conditions in past geological time were different than today. . . ."²

A few geologists (Krynine, Bretz, Darchille, *et al.*) had even earlier begun to call attention to certain strong geological evidences of more than normal catastrophism in the geologic column. Even Lyell, of course, had recognized the significance of local floods, volcanic eruptions, *et cetera*, but had included these in his over-all uniformitarian framework. Such phenomena as the "scabland" areas of Washington and the earth's many meteoritic scars, however, had begun to convince some geologists that even "ordinary" catastrophes were not the whole story.

The New Catastrophism

The recent revival of catastrophism seems to have been associated with a number of brilliant papers by Stephen Jay Gould, a geologist and historian of science with impeccable credentials. Gould first stressed the necessity to distinguish between uniformity of natural laws and uniformity of process rates.

"Uniformitarianism is a dual concept. Substantive uniformitarianism (a testable theory of geologic change postulating uniformity of rates of material conditions) is false and stifling to hypothesis formation. Methodological uniformitarianism (a procedural principle asserting spatial and temporal invariance of natural laws) belongs to the definition of science and is not unique to geology."³

It is interesting to note that writers on Biblical catastrophism have always stressed that they are only rejecting the concept of uniform *rates*, not that of uniformity in natural laws. Gould was merely repeating what catastrophists had long emphasized.

More recently, Gould has recognized this fact, while also calling attention to the devious methods by which Lyell and others in the nineteenth century had persuaded their contemporaries to reject

Biblical catastrophism in favor of uniformitarianism:

"Charles Lyell was a lawyer by profession, and his book is one of the most brilliant briefs ever published by an advocate. . . . Lyell relied upon two bits of cunning to establish his uniformitarian view as the only true geology. First, he set up a straw man to demolish. . . . In fact, the catastrophists were much more empirically minded than Lyell. The geologic record does seem to require catastrophes: rocks are fractured and contorted; whole faunas are wiped out. . . . To circumvent this literal appearance, Lyell imposed his imagination upon the evidence. The geologic record, he argued, is extremely imperfect and we must interpolate into it what we can reasonably infer but cannot see. The catastrophists were the hardnosed empiricists of their day, not the blinded theological apologists."⁴

Lest anyone misunderstand, it should be emphasized that Gould is neither a creationist nor a Biblical catastrophist. In fact he and other modern geological quasi-catastrophists are confident that their battle with the Bible has been won and that they can now safely and openly revert to catastrophism in their geological interpretations without the danger of appearing to support Biblical supernaturalism. Gould had said, for example:

"As a special term, methodological uniformitarianism was useful only when science was debating the status of supernatural in its realm, for if God intervenes, then laws are not invariant and induction becomes invalid. . . . The term today is an anachronism. . . ."⁵

Similarly, another modern writer criticizing uniformitarianism explains why the principle is nevertheless useful in argumentation.

"Frequently the doctrine of uniformitarianism is used fruitfully to explain the anti-catastrophist viewpoint of history. . . ."⁶ The author of a recent book promoting geological catastrophism feels it necessary to hedge his conclusions with the following caution:

"It is both easy and tempting . . . to adapt a neocatastrophist attitude to the fossil record. . . . This is a heady wine and has intoxicated paleontologists since the day when they could blame it all on Noah's flood. In fact, books are still being published by the lunatic fringe with the same explanation. In case this book should be read by some fundamentalist searching for straws to

More and more it has become apparent that the present is not the key to the past, as far as process rates are concerned.

prop up his prejudice, let me state categorically that all my experience (such as it is) has led me to an unqualified acceptance of evolution by natural selection as a sufficient explanation for what I have seen in the fossil record. I find divine creation, or several such creations, a completely unnecessary hypothesis. Nevertheless this is not to deny that there are some very curious features about the fossil record."⁷

Another recent book⁸ documents that the modern approach to geomorphology (which stresses erosion by hydraulic processes) was originally established by Woodward and was believed by them to be perfectly consistent with the Biblical history of the earth under the divine curse. This true empirical approach to geology had been retarded by Hutton and other deists with their principle of uniformitarianism, and a steady-state earth. A reviewer of this book makes the following interesting comment:

"With the Mosaic chronology finally discredited and denudation again theologically respectable [that is, by Hutton's rationalizations—*author*], nineteenth-century British geologists could return to the issue of fluvialism."⁹

Uniformitarian Catastrophism

Creationist writers have been saying for years¹⁰ that uniformitarianism was inadequate to explain any of the important types of geologic formations. It is not only that uniformitarianism does not explain everything—the fact is, it explains nothing! More and more, it has become apparent that the present is *not* the key (not even *a* key) to the past, as far as process rates are concerned.

This important fact, categorically denied for so long by evolutionists and uniformitarians, is now being acknowledged more and more openly by both. Typical of this modern trend is the important book by Derek Ager, *The Nature of the Stratigraphical Record*, mentioned earlier. Although Ager insists he is an evolutionist and uniformitarian, the theme of his book is that *every* type of geologic formation and structure was formed by some kind of catastrophe. He does not believe they were all formed by the same catastrophe, of course, but by many different catastrophes, separated from each other in a typical uniformitarian framework of billions of years of time—a sort of "uniformitarian catastrophism," in other words.

Dr. Ager discusses in detail all the various types of geologic formations,

even those traditionally believed to have been formed very slowly, concluding that all must have been formed rapidly.

"The hurricane, the flood, or the tsunami may do more in an hour or a day than the ordinary processes of nature have achieved in a thousand years."¹¹

This assessment by Ager almost sounds Biblical—"one day is with a catastrophe as a thousand years!" As a matter of fact, the famous verse in 2 Peter 3:8, though commonly misinterpreted to teach that the "days" of creation were "thousands of years" long, really means exactly what Ager implied. God is not limited to uniformitarian rates to accomplish His work. He can do in one day what uniformitarian assumptions indicate would require a thousand years. Ager continues:

"Given all the millennia we have to play with in the stratigraphical record, we can expect our periodic catastrophes to do all the work we want of them."¹²

The conclusion of Ager's book, after examining all the evidence, is as follows:

"In other words, the history of any one part of the earth, like the life of a soldier, consists of long periods of boredom and short periods of terror."¹³

That is, everything we can actually see in the geologic strata is the product of catastrophism. The intervening periods, which supposedly totaled billions of years, presumably left no record in the rocks. Individual formations were deposited rapidly; the "unconformities" between formations were periods of either erosion or inactivity.

One or Many?

The question remaining is whether these really do represent a myriad of individual catastrophes or whether they might possibly all be parts of the same catastrophe. If it is true, as Ager and others are contending, that we cannot really see the evidences of the ages between the various catastrophes, then it is legitimate to ask how we know such ages really occurred. There is nothing remaining there to measure!

"But I maintain that a far more accurate picture of the stratigraphical record is of one long gap with only very occasional sedimentation."¹⁴ How long does it take to form a gap?

The only real reason for imposing a billion-year time frame on the catastrophes is the necessity to provide time for evolution. As a matter of fact, the strata

Uniformitarianism has proved utterly sterile, so modern geologists are now being forced to rely increasingly on neocatastrophism.

themselves show evidence of being a complex of interconnected and continuous regional catastrophes combining to comprise a global cataclysm.

In the first place, the rocks of all "ages" look the same. That is, there are rocks of all kinds, minerals of all kinds, structures of all kinds, in rocks of all ages.

Secondly, every formation grades, somewhere, up into another formation continuously without a time break. This follows from the fact that there is no worldwide "unconformity." An unconformity is a supposed erosional surface between two adjacent rock formations, representing a time break of unknown duration between deposition periods. It was once believed that such unconformities were, indeed, worldwide:

"In the early history of stratigraphy, unconformities were overestimated in that they were believed to represent coeval distrophism over areas of infinitely wide extent."¹⁵

It is now known, however, that all such unconformity-bounded units are considered to be chrono-stratigraphic units in spite of the fact that unconformity surfaces inevitably cut across isochronous horizons and hence cannot be true chronostratigraphic boundaries."¹⁶

From these facts, a simple syllogistic line of reasoning can proceed as follows: (1) since every formation was produced rapidly and catastrophically; and (2) since every such formation somewhere grades into another above it without an interruption in the deposition process; and (3) since the whole (of the geologic column) is the sum of its parts; therefore (4) the entire geologic column was formed continuously and rapidly, in a worldwide interconnected complex of catastrophes.

The Geological Quandary

The above discussion is very abbreviated and inadequate, but it does point up the dilemma confronting modern geologists. Having rejected the Biblical record of creation and the flood as the true key to earth history, geologists for a hundred years relied on uniformitarianism as their rule of interpretation. This system has proved utterly sterile, so that they are now being forced to rely increasingly on neocatastrophism in their current thinking.

However, if all the geologic formations must be explained by catastrophic phenomena which are inaccessible to

observation or measurement, and which are incommensurate with present processes, then historical geology is not science, but speculation.

"Of late there has been a serious rejuvenation of catastrophism in geologic thought. This defies logic; there is no science of singularities. If catastrophe is not a uniform process, there is no rational basis for understanding the past. For those who would return us to our Babylonian heritage of 'science' by revelation and possibility, we must insist that the only justifiable key to the past is probability and orderliness of natural process; if uniformity is not the key, there is no key in the rational sense, and we should pack up our boots and go home."¹⁷

This lament would, in fact, be realistic if we were limited to naturalistic and speculative catastrophism for our interpretations of earth history, for that would be even worse than uniformitarianism! There would remain no possibility at all of acquiring real knowledge about the origin and early history of the world.

But when all else fails, read the instructions! The rocks do bear witness everywhere to a worldwide hydraulic cataclysm. The causes, nature, duration, and effects of that cataclysm are recorded accurately, by infallible divine inspiration, in the Holy Scriptures, and all the actual facts of geology can be

All the facts of geology can be correlated perfectly with the record of the Holy Scriptures.

correlated perfectly with that record. The founders of the science of geology believed that, and it is time for their latterday intellectual children to return to the faith of their fathers. (Used by permission.)

¹ James H. Zumberge, *Elements of Geology* (New York, 2d ed., John Wiley and Sons, 1963), p. 200. Zumberge and the writer were graduate students together at the University of Minnesota, in the period 1946-1950, in its Department of Geology. He was more favorably inclined toward Biblical catastrophism than were others in the Geology Department and we had a number of good discussions and seemed to have much in common at that time.

² *Ibid.*, p. 201.

³ Stephen Jay Gould, "Is Uniformitarianism Necessary?" *American Journal of Science*, vol. 263, March 1965, p. 223. This same point had been stressed earlier by the writer (*The Twilight of Evolution*, Philadelphia, Presbyterian and Reformed Publishing Company, 1963, pp. 59-64). Gould has been on the geology faculty at Columbia University and is currently Professor of Geology at Harvard.

⁴ Stephen Jay Gould, "Catastrophes and Steady State Earth," *Natural History*, February, 1975, pp. 15-17.

⁵ Stephen Jay Gould, "Is Uniformitarianism Necessary?" p. 227.

⁶ James W. Valentine, "The Present Is the Key to the Present," *Journal of Geological Education*, Vol. XIV, April, 1966, p. 60.

⁷ Derek V. Ager, *The Nature of the Stratigraphical Record* (New York, John Wiley and Sons, 1973), p. 19. Ager is Professor and Head of the Department of Geology and Oceanography at the University College of Swansea, Wales.

⁸ Gordon L. Davies, *The Earth in Decay—a History of British Geomorphology, 1578-1878* (New York, American Elsevier, 1970), 370 pp.

⁹ R. H. Dott, Jr., Review of "The Earth in Decay," *Journal of Geology*, vol. 79, September, 1971, p. 633.

¹⁰ See, for example, *The Genesis Flood*, by John C. Whitcomb and Henry M. Morris (Philadelphia, Presbyterian and Reformed, 1961), pp. 200-203, etc., as well as still earlier writings by George McCready Price, Harold W. Clark, and others.

¹¹ D. V. Ager, *op. cit.*, p. 49.

¹² *Ibid.*

¹³ *Ibid.*, p. 100.

¹⁴ *Ibid.*, p. 34.

¹⁵ K. Hong Chang, "Unconformity-bounded Stratigraphic Units," *Bulletin, Geological Society of America*, vol. 86, November, 1975, p. 1545.

¹⁶ *Ibid.*, p. 1544.

¹⁷ B. W. Brown, "Induction, Deduction, and Irrationality in Geologic Reasoning," *Geology*, vol. 2, September, 1974, p. 456.

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Healing the Right Arm

"WHEREVER he went—in villages and cities, and out on the farms—they laid the sick in the market plazas and streets, and begged him to let them at least touch the fringes of his clothes; and as many as touched him were healed" (Mark 6:56, T.L.B.).* "As always there were the crowds; and as usual he taught them" (chap. 10:1, T.L.B.).

In the 2,000 years since the Great Physician personally healed and taught men, the needs of humanity have not changed. The masses still need healing and teaching. Understanding this, the pioneers of our church launched an extensive medical program with the guidance of inspiration. Seventh-day Adventist physicians have given concerned Christlike attention to the medical needs of the people in scores of countries around the world and have brought stature to the church and honor to the name Christian. Recently, however, a succession of mission hospital closures has raised the question, "Is the right arm withering?" It is hard to believe that God's plan includes a retreat from the medical frontiers of the church. So we must pose the question, "What can be done to heal the right arm?" We are convinced it can be strengthened and its full evangelistic potential realized.

The medical evangelism council of the Loma Linda University School of Medicine Alumni Association feels a responsibility to contribute what we can to the success of the medical work. A series of articles is planned to study the current problems that have appeared to threaten this important part of the good news and to outline some proposed solutions toward which all of us—physicians, pastors, and administrators—can work in a cooperative effort.

Among the needs that alumni serving abroad have perceived are the following:

1. Clearly stated objectives for the medical program in all its aspects and an ongoing evaluation of success in meeting them.

2. A Medical Department organization that has authority to coordinate

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long-range planning, to assure continuity and consistency in medical mission programs.

3. The development and/or affiliation with local training programs for national workers in medical fields such as health education, nurse practitioners, and dietitians, in addition to physicians and dentists.

4. Emphasis on preventive programs, while continuing appropriate acute clinical-care facilities where practical.

5. More cooperation between medical workers, pastors, and laymen in promoting medical evangelism and integrating all evangelistic efforts.

6. A more efficient recruitment program for medical workers.

7. An administrative and financing structure that recognizes medical work as true evangelism (not necessarily self-supporting).

8. Improved morale among medical workers, which would result, at least in part, when the above needs are met.

9. Recruitment, placement, and continued encouragement of more national workers in medical areas both within and without the institutions of the church.

10. Expert advice and evaluation in the implementation of medical programs, including consultation with national departments of health, foundations, and universities, including Loma Linda.

Although this list is not exhaustive, the most urgent areas of concern can probably be grouped in the above ten categories. From a human standpoint, resolution of these needs may appear unattainable. Yet the inspired writings promise wonderful results for our medical work when the guidelines are followed. It would seem that in this critical time for our medical work a restudy of the inspired objectives detailed in such books as *The Ministry of Healing* and *Medical Ministry* could be the basis for finding solutions to seemingly insurmountable problems.

There is no question but that our primary purpose is the salvation of men. This was Christ's purpose, and it is to be ours, as is so frequently emphasized by the pen of inspiration. To achieve that all-encompassing purpose requires the full application of the work of the Spirit in our lives and the use of the talents that Christ has given us. When sending out the twelve disciples, Christ gave them explicit instructions on how to deal with the people, how to plan the

day's work, and when to abandon a project and move on to other areas. Our Example in medical missionary work felt it important that detailed plans be laid to bring the good news to all men. We can do no less.

Objectives to guide us in reaching the ultimate goal of bringing the news of salvation to all men need to be clearly outlined and frequently reviewed so that our work will be constantly tending in the direction of the goal. Fortunately, we have divine guidance in identifying and understanding these objectives, and we have exhibit A, that of Christ's ministry, to demonstrate their practicality.

The Ministry of Healing, page 17, indicates that Christ came to give men "health and peace and perfection of character." Here is the mandate for us to provide healing for those who are physically ill, emotionally unsettled, and morally corrupt. As is emphasized in so many places, the physically ill, feeling their helplessness, are ready to be led to their understanding of Christ and His power of healing for body and mind, which they would not accept under other circumstances. This mandate for caring for the physical diseases of men includes a work for the soul. "The Saviour made each work of healing an occasion for implanting divine principles."—*Ibid.*, p. 20. We need to continue to study and share in this divine approach for reaching men's souls. It is an evangelistic art that must be learned, practiced, and perfected by all of the healing team.

A second objective in our work is found in *The Ministry of Healing*, page 22. Christ came "that He might meet men where they were" to bring them the good news. Only a small percentage of those sick of mind and body need a hospital. We need to go out in the pathways of life where people are and meet them among their familiar associations, as did Christ. "He accepted their invitations, attended their feasts, made Himself familiar with their interests and occupations, that He might gain access to their hearts, and reveal to them the imperishable riches."—*Ibid.*, pp. 24, 25. If we follow Christ's example, the major emphasis of our healing work will be that of finding individuals where they are and meeting their felt needs. When people understand that we are interested in them as persons rather than as one more body in an institution or organization, they will appreciate that the message brought to them is important



"Christ came to give men 'health and peace and perfection of character.'"

and will accept our overtures in the spirit in which they are intended, that of brotherly love.

Third, Christ brought "a lesson appropriate to the time and the circumstances" (*ibid.*, pp. 25, 26). To perceive the most important needs of a person and endeavor to meet them takes time, patience, and much effort. Occasionally the needs are not felt by the individual, and so the effort must begin with what he does understand. It has been a tendency for us to apply a program successful in one area to all other areas. If time and circumstances are carefully considered, our primary thrust might result in a program of infant care and nutrition in Africa, a campaign to reduce sugar intake in the Orient, or the promotion of reduced animal-fat intake in Australasia.

Working from our acute-care hospitals as a base of operations, we can extend the influence and effectiveness of medical work for hundreds of miles around if these lessons "appropriate to the time and the circumstances" are applied by skillful medical workers in small towns, villages, and individual homes. This might require a whole new contingent of health educators and nurses working side by side with the physicians.

Evaluation

A periodic review of the objectives of our work and our success in meeting them requires planned methods of evaluation. We are not told much of how Christ evaluated His work and its success. However, from a human standpoint He had very little statistical proof of success when He ended His earthly work. (A church roll of twelve minus nine minus three.) The condemnation David received in his attempt to bring a good statistical report is further evidence that heaven is much less interested in statistics than we humans are. Evaluation of the success of our medical programs needs to lie more in the spirit engendered by our work, the gratitude of those served, our rapport with national governments, and the attitudes of the people when they hear the name Christian. This type of evaluation is not easy, and further study of this important area is urgently needed and will be developed on these pages. ■

* Bible texts credited to T.L.B. are from *The Living Bible, Paraphrased* (Wheaton: Tyndale House Publishers, 1971). Used by permission.

Following God's Plan in Medical Missionary Work

And God saw . . .

this world full of disease, pain, deformity, heartbreak, and death, in an ever-increasing downward spiral. A world on the fringes of eternity—and so incredibly few preparing for it.

And God said . . .

I have a plan. It is time for it to be carried out. I will rebuild man—from within out. I will implant new life in him. I will help him to prepare for My soon coming so that I may take him home to live with Me forever. I will send My messengers to every town and hamlet—every village in all the world. They will announce My plan to every accountable person. They will penetrate the jungles of the tropics and of the ghetto, the frozen wastes of Siberia and of Tierra del Fuego. They will teach My children how to live so that they can receive the unfathomable blessings I long so much to give them. My sheep will hear My voice and follow where I lead. *Now is the time.*

So God sent . . .

special instructions detailing His plan to Ellen White and told her to write them in the books.

And God said . . .

This is the purpose of My plan: It will be the right arm of My body, My church (8T 77), opening doors for My truth to enter (Ev 513) and making ready a people prepared for the Lord (6T 233). No other work will be so successful in new fields (MM 239). It will thus be both the pioneer work of My gospel (CH 497), sowing seeds of truth, and the reaper of the harvest of My gospel (MM 240). It will be as the river of life for the irrigation of My church (ChS 133, 134).

These are the messengers who will teach My plan: My ministers are to cooperate with (MM 241; CH 543) and, as far as possible, participate in My plan (MM 250; Ev 520-525). In fact, their work will be twice as successful if they understand how to treat disease (MM

I.

And God Looked Down

HEALTH STAFF

245), and this will soon be the only way they can minister (CH 533). My conference leaders should recognize and support it (Ev 521). Every member of My church should take hold of this work (7T 62), but especially should My colporteurs (9T 34), nurses (CT 468; CH 541), physicians (CH 504, 540; MM 44), and students (CH 541, 542; CT 469, 470) be prepared.

My true missionary physicians are to be sacredly set apart for this work by the laying on of hands, and tithe may be used to finance true medical missionaries (MM 245).

In order to do this work successfully My messengers must be converted (8T 203), cleansed, and refined (WM 254, 255), practice My Word in their daily lives (MM 254), and be guided by My Holy Spirit (8T 206).

My plan is to be operative wherever people are, in their homes, as My messengers go from house to house in search of them (CH 497). There are to be treatment rooms in rented quarters (7T 60) in every city where My people have churches (6T 113), and there should be restaurants connected with many of these treatment rooms (7T 60). In the country (7T 80, 86, 89; MM 232), conveniently close, should be a place for My city workers to live (MM 308), where successful medical and surgical works can be done (MM 26), where the sick can be treated with hygienic methods (Te 88), where they can learn how to live so that they can prevent further illness (1T 489), and where such wonderful results will be achieved that the medical practice of physicians will be reformed (MM 27).

Especially should the workers in My medical institutions have as their highest aim the spiritual health of the patients (MM 26). They should carefully live My plan themselves (CH 261; MM 199, 212; 4T 556)—in fact, this power of example is so great that if they do not, they should reform or be separated from

the institution (4T 582). They should honor My Sabbath (MM 160; 7T 106), dress simply, modestly, and neatly (4T 571; CH 292), avoid a spirit of flirtation (MM 141) or frivolity (MM 173), and give their treatments and other service in a delicate and reverential way (MM 190). While My workers should receive reasonable wages (CH 314), in fact, be well paid (3T 178), no one should be allowed to remain as a helper who does his work simply for pay (1T 640).

The financial support for My plan is as sound as My government, and is to be patterned after the financing of the building of My tabernacle in the wilderness (RH Jan. 4, 1906). There should be equity in wages paid physicians and ministers and various workers in My institutions (CH 302, 303, 314; 1T 640; MM 128), and in My institutions the charges made are to be proportionate to the work done. Charges made by other practicing physicians are not to be the criterion. My medical missionary work needs cleansing, for the methods specified in Isaiah 58 are to be followed. When a time comes that My medical practitioners cannot keep religious principles clear and untarnished, truth paramount in their practice and their influence as a means of cleansing souls by healing beams of the Sun of Righteousness, I would have no more medical institutions established among My people. I will surely turn aside any advantage gained by selfish, unjust dealing (MM 121-135).

I Am Coming Soon . . .

sooner than My people realize. Many of My people should obtain a speedy preparation. You cannot afford to spend years in preparation. Soon doors now open to the truth will be forever closed. Carry the message now. Do not wait,



*Loma Linda
University
Medical Center,
California.*

allowing the enemy to take possession of the fields now open before you (9T 172).

My physicians will need a more thorough preparation. They should not be deficient in any respect. Study of My Word is to have first place in their education (CT 422; 6T 131). They must be diligent students, intellectually strong, and must have both scientific knowledge and the knowledge of My will and ways (4T 566, 567). They should study diligently to be well qualified, ever seeking increased knowledge, greater skill, and deeper discernment (MH 116), and are to rise to the highest point of excellence (8T 168).

My nurses should be given a thorough education in health reform (7T 74). My school at Loma Linda should be especially strong in the education of nurses (9T 174).

My medical missionary nurses and physicians are to be educated from the standpoint of conscience, and the less dependent My teachers are upon worldly methods of education, the better it will be for the students. Special instruction should be given in the art of treating the sick without the use of poisonous drugs and in harmony with the light I have given (9T 175). The system of healing that I most approve uses My remedies, the simple agencies of nature, that do not tax or debilitate the system through their powerful properties (5T 443). My workers are ever to remember that I have provided that nature shall work to restore exhausted powers. The power is of Me. I am the great Healer. I will renew every organ of the body that My servants may work acceptably and successfully (MM 11, 12).

This is My plan—what are you doing to follow it?

2. In His Medical Insti- tutions

As the result of a vision given to Ellen White at Rochester, New York, on December 25, 1865, the first Seventh-day Adventist health-care institution was established in Battle Creek, Michigan, on September 5, 1866. First known as the Western Health Reform Institute, it later became world renowned as the Battle Creek Sanitarium.

From this humble beginning, health-care institutions have increased until the Seventh-day Adventist Church now owns and operates more than 140

around the world. In addition, there are many more owned and operated by Seventh-day Adventists as self-supporting institutions.

With success come both danger and opportunity. If a successful pattern appears to have been established, there is a temptation simply to keep a good thing going. Certainly there is a temptation today to consider institutions as ends in themselves rather than as having goals and objectives that are much larger than the institutions themselves.

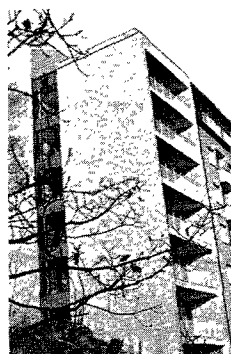
We live in a world of change, and our medical institutions must constantly adapt to ever-changing circumstances. An example is the conversion of sanitariums to acute-care hospitals. The danger is that this may move our institutions away from their original goals and objectives. On the other hand, may it constitute an opportunity to reorganize and move more closely to the original objectives?

As we face new problems we need divine guidance in making decisions. The current "health-care crisis" recognizes that the skyrocketing costs of medical care are largely the result of the increased cost in operating acute-care hospitals. The financial burden placed on individuals and on nations is reflected in political moves that lead to increased government control. Seventh-day Adventist institutions must either decide to resist this control, go along with it, or seek to take the initiative—our goals and objectives being clear—adapting or supplementing our program in ways that cooperate with the intent of control. For example, the government seeks to decrease the cost of health care. We can cooperate with this objective by placing greater emphasis on home-health-care and preventive-care programs in hospitals and their communities.

Objectives Should Be Clear

It seems that as a church we need to have a clear vision of the goals and objectives of our health-care institutions. There is no place for an institution whose major goal is simply to keep operating. Fortunately for the Seventh-day Adventist Church, the inspiration that began our medical network has set forth basic principles that can and must be adopted, and these will assure success even in these troublous times.

"He [the Lord] desires our health institutions to stand as witnesses for the truth. They are to give character to the work which must be carried forward in these last days in restoring man through a reformation of the habits, appetites, and passions. Seventh-day Adventists are to be represented to the world by the advance principles of health reform which God has given us. Still greater truths are unfolding for this people as we draw near the close of time, and God designs that we shall everywhere establish institutions where those who are in darkness in regard to the needs of the human organism may



**Hultafors
Sanatorium,
Sweden.**

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DYSINGER

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be educated, that they in their turn may lead others into the light of health reform."—*Medical Ministry*, p. 187 (1899).

Goals and Objectives

What are the basic goals and objectives of Seventh-day Adventist health institutions? They can be summarized under five headings:

1. *Seventh-day Adventist health-care institutions should be unique and different from all others in the world. To imitate and directly compete is not God's plan.*

"We never proposed to establish sanitariums to have them run in nearly the same grooves as other institutions. If we do not have a sanitarium which is, in many things, decidedly contrary to other institutions, we can see nothing gained."—Letter 72, 1896.

"The Lord years ago gave me special light in regard to the establishment of a health institution where the sick could be treated on altogether different lines from those followed in any other institution in our world."—*Testimonies*, vol. 6, p. 223 (1900).

"These institutions [sanitariums] are the Lord's agencies for the revival of a pure, elevated morality. We do not establish them as a speculative business, but to help men and women to follow right habits of living."—*Counsels on Health*, p. 249 (1912).

"Sanitariums are needed, in which successful medical and surgical work can be done."—*Medical Ministry*, p. 26 (1903).

2. *Seventh-day Adventist health-care institutions are designed to be primarily educational centers. People are to be taught how to reason from cause to effect and to understand that the laws of nature are the laws of God.*

"God desires suffering human beings to be taught how to avoid sickness by the practice of correct habits of eating, drinking, and dressing. Many are suffering under the oppressive power of sinful practices, who might be restored to health by an intelligent observance of the laws of life and health, by cooperating with Him who died that they might have eternal life. . . . This is the work that is to be done in our sanitarium."—*Counsels on Health*, p. 221.

"There is a great work to be done for suffering humanity in relieving their sufferings by the use of the natural agencies that God has provided and in teaching them how to prevent sickness by the regulation of the appetites and

passions. The people should be taught that transgression of the laws of nature is transgression of the laws of God. . . . Our sanitariums are an education power to teach the people in these lines.”—*Testimonies*, vol. 6, pp. 224, 225(1900).

“In all our medical institutions, patients should be systematically and carefully instructed how to prevent disease by a wise course of action. Through lectures, and the consistent practice of the principles of healthful living on the part of consecrated physicians and nurses, the blinded understanding of many will be opened, and truths never before thought of will be fastened on the mind. Many of the patients will be led to keep the body in the most healthy condition possible, because it is the Lord’s purchased possession.”—*Counsels on Health*, p. 470 (1908).

“I saw that the reason why God did not hear the prayers of His servants for the sick among us more fully was that He could not be glorified in so doing while they were violating the laws of health. And I also saw that He designed the health reform and Health Institute to prepare the way for the prayer of faith to be fully answered.”—*Ibid.*, p. 247.

3. *Seventh-day Adventist health-care institutions should be more than public relations organizations. Like every other branch of the church, they are to save souls and provide a strong spiritual witness.*

“Let every means be devised to bring about the saving of souls in our medical institutions. This is our work.”—*Medical Ministry*, p. 191 (1902).

“Our sanitariums are to be an agency for bringing peace and rest to the troubled minds.”—*Ibid.*, p. 109 (1905).

“The conversion of souls is the one great object to be sought for in our medical institutions. It is for this that these institutions are established.”—*Evangelism*, p. 537 (1902).

4. *Recognizing the high calling of Seventh-day Adventist health-care institutions, it is understandable that they should be strongly denominational in character and operated by those who know and understand the goals and objectives of the church.*

“A special effort should be made to secure the services of conscientious, Christian workers. It is the purpose of God that a health institution should be organized and controlled exclusively by Seventh-day Adventists; and when unbelievers are brought in to occupy re-



Kettering Medical Center, Ohio.

sponsible positions, an influence is presiding there that will tell with great weight against the sanitarium.”—*Testimonies*, vol. 4, p. 556 (1881).

“If those connected with the sanitarium are not in every respect correct representatives of the truths of health reform, decided reformation must make them what they should be, or they must be separated from the institution.”—*Ibid.*, p. 582 (1881).

“It is of utmost importance that harmony exist in our institutions. Better for the work to go crippled than for workers who are not fully devoted to be employed.”—*Medical Ministry*, p. 207 (1903).

5. *God’s design for Seventh-day Adventist health-care institutions involves having many institutions in many places, preferably in rural locations. They are not only to treat the sick and provide health education but also to train medical missionary workers to lead others into the light of health reform.*

“It is that thirsting souls may be led to the living water that we plead for sanitariums, not expensive, mammoth sanitariums, but homelike institutions, in pleasant places. . . . The sick are to be reached, not by massive buildings, but by the establishment of many small sanitariums, which are to be as lights shining in a dark place.”—*Ibid.*, p. 323 (1905).

“It is the Lord’s will that these institutions shall be established outside the city. They should be situated in the country, in the midst of surroundings as attractive as possible.”—*Counsels on Health*, p. 265.

“The proclamation of the truth in all parts of the world calls for small sanitariums in many places, not in the heart of cities, but in places where city influences will be as little felt as possible.”—*Medical Ministry*, p. 159 (1903).

“Every sanitarium established by Seventh-day Adventists is to be conducted on educational lines. . . . All our institutions are to be training schools. Especially is this true with regard to our sanitariums.”—*Ibid.*, p. 175 (1902).

“There should be sanitariums near all our large cities. . . . In these institutions men and women are to be taught how to care for their own bodies, and at the same time how to become sound in the faith.”—*Ibid.*, p. 324 (1905).

Application of these principles or objectives is not always easy. As they are kept clearly in mind, however, current

opportunities for implementation are apparent. The increasing recognition that health and disease are the result of life-style gives Seventh-day Adventist health-care institutions the incentive and opportunity to fulfill their intended educational and reformatory role. As the live-in programs to produce behavior change gain increased support, such programs need to be added to present institutions, as satellites to existing institutions, or new institutions need to be developed. It may be necessary in some instances to change completely or convert some institutions.

The strong national push in the United States to reorganize health care as an attempt to reduce its cost suggests opportunities for organizing new non-commercial forms of medical missionary work that train and utilize volunteers



Tokyo Sanitarium and Hospital, Japan.

to provide education and simple health care as an outreach of a church or institution. The ecology emphasis encourages the use of hot and cold and other rational forms of hydrotherapy that fight infection by increasing host defenses without promoting the development of resistant organisms. Especially does an increasingly drug-oriented society need to understand that health of body and mind comes from following the laws of nature and not from chemicals.

Never was there a time when there was a greater desire or a greater need for bringing peace and rest to troubled minds. Only a strong, practical spiritual approach can provide this. Truly the opportunities for emphasizing the unique goals and objectives of Seventh-day Adventist health-care institutions are tremendous!

"Why did God do this to us?" the distraught mother of five blurted out. "Why would He take Charles away just when his family needed him the most?"

Charles, age 42, had suddenly dropped dead from a heart attack. His wife had considered him in good health, as Charles had never missed a day's work due to illness.

"Maybe it wasn't God's fault," I told her. "Maybe there were other underlying reasons for this tragedy." An appointment was made to call back in three weeks after the shock and the pressures of making funeral arrangements were off her shoulders.

In the meantime I visited the local Heart Association and picked up some brochures on the basic causes of heart attacks. My appointment with the widowed mother three weeks later revealed that Charles had been a heavy smoker (three packs daily), grossly overweight, consumed a high-fat diet, did not exercise, and his favorite hobby was watching television in the evening. Charles was apparently not under any stress. But still he had been committing suicide on the installment plan, with his wife's help.

This incident in Pocatello, Idaho, in 1965, completely changed my ministry. I began to think about health education, ordered a series of slides on the preventive life-style from the School of Health at Loma Linda University, and began educating my own church. As a result, I

3. *In the Ministry*

REUBEN A.
HUBBARD

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discovered a new outreach to the community and was invited to make health presentations in the local service clubs, schools, parent-teacher associations, and even at Idaho State University. In combining health education with my evangelism I discovered I could reach a class of people we hadn't even touched before.

Then I began to discover concepts in personal Bible study that I'd been overlooking. For instance, Jesus practiced a threefold ministry of preaching, teaching, healing (Matt. 9:35). "During His ministry, Jesus devoted more time to healing the sick than to preaching."—*The Ministry of Healing*, p. 19. "Nothing will open doors for the truth like evangelistic medical missionary work."—*Evangelism*, p. 513. "The gospel of health is to be firmly linked with the ministry of the Word."—*Ibid.*, p. 515. "Medical missionary work and the gospel ministry are to be bound together as the message is given to the world."—*Ibid.*, p. 517. "You will never be ministers after the gospel order till you show a decided interest in medical missionary work."—*Ibid.*, p. 523. "Every gospel worker should feel that to teach the principles of healthful living is a part of his appointed work."—*Ibid.*, p. 526. As a minister, I couldn't avoid the implications of this straight testimony.

Should health education be a concern of the dedicated pastor? Absolutely! Not just as a public relations project for the

church (although well-planned health education does enhance the image of the church immensely), not just as a gimmick to win souls, but health education should be part of the pastor's program because only through this means can he

The local church should be the focal point for health-evangelism activities in any community. Regardless of the institutional setting in which one's interest in health and spiritual matters is awakened, it is finally the local congregation that provides the spiritual home in which our neighbors find fellowship. It is the quality of the experience and labor of church members that will sustain or extinguish the process of total restoration, which for many begins in a program of health evangelism.

For optimum success, any program of health evangelism, whether based in a hospital, urban living center, or rural conditioning center, should be tied very closely to a local church and its members. Ideally, most health-evangelism programs should be conducted for the most part by the trained membership of the local church. I believe the following steps are essential in developing a successful soul-winning program of health evangelism in a church and that the sequence in which the steps are taken is critical.

1. Get close to God. Health-evangelism programs can be cleverly designed, widely advertised, well attended, and favorably received by the community without being successful in God's estimation. Only working with God will bring the kind of success He promises (see *The Desire of Ages*, p. 362).

2. Get close to the members of the team. If the health professionals in the church and the pastor are not completely united in conducting health programs, division will arise in the church. "I want to tell you that when the gospel ministers and medical missionary workers are not united, there is placed on our churches the worst evil that can be placed there."—*Medical Ministry*, p. 241. Whenever discord and misapprehension arise there is loss of souls.

3. Get close to church members and train them. As leaders, learn the needs, fears, and the quality of the Christian experience of the church

minister to the whole man—body, soul, and spirit—thus preparing both church members and nonmembers to be ready to meet their God. After all, this is what the ministry is all about, to prepare people for the soon return of the Master.

4. ***In the Local Church***

ELVIN E. ADAMS

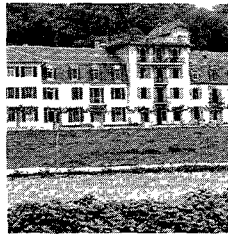
members. Study ways of reaching out to friends, relatives, and neighbors in the community. Pray together. Practice doing the simple things that are so often neglected. Share your successes and failures. Give your church members sufficient technical and scientific information to help them understand thoroughly the health material that will be presented in the public program. This will motivate them to practice right principles themselves and prepare them to explain poorly understood points to participants in the program.

But remember that the value of a church member's assistance in a program of health evangelism is best measured by the depth of friendship offered those attending, the genuine concern exhibited, and his availability in time of need. Church members are trained in this loving service by coming close to Christ, by carefully studying His methods, and by longing and praying for a measure of His Spirit. Only those members who practice this type of fellowship will be effective health evangelists.

4. Get close to the community. Every health-evangelism program should be conducted in such a way as to bring close involvement between church members and those who are seeking help. Programs conducted from the front by professionals are limited to communicating information. Programs that are also designed to bring about involvement between church members and the community provide, along with the health information given, a model of healthful living to follow. Hopefully the church member will be available twenty-four hours a day with support and encouragement. Health education is most effective in changing behavior when a personal supportive relationship is developed with one who is a model of the sought-for behavior. Church members can be used as buddies, group leaders, and counselors. This fellowship is a foretaste of the fellowship a community member will enjoy when he joins our church fellowship.

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5. Stay close to the community. After the public portion of a program, arrangements can easily be made for personal visits in the homes of those who attended. Church members enjoy this type of visitation because they are calling on friends and they have a specific purpose in the visit—to see what progress or difficulty has occurred since the end of the program. The pastor and health professional should take a



Lake Geneva Sanitarium, Switzerland.

The educational center for the developing of leaders in the health and medical work of the church had as its objectives in the early 1900's the following:

1. To train gospel medical missionary workers.
2. To teach health reform.
3. To reform the practice of physicians of the world.
4. To be known for treatment without the use of drugs.
5. To operate sanitariums.

Are these objectives outdated owing to our changing circumstances? No. They are more relevant today than they were when first given, because of the changing conditions that have occurred throughout the last seventy to one hundred years. For example, the chronic disease problem having replaced infectious or acute communicable diseases as the major health problem, a change in health habits or life-style has become the preferred method of treatment.

The basic operational cell of the Seventh-day Adventist denomination is the local church. Since we have many more local churches than hospitals, the operation of the health work should logically be centered in the local church. The church not only has a facility with which to work but, more important, has the people or hands to do the work. The pastor, of course, needs to be oriented in health work in order to make the program successful. Whatever is promoted from the pulpit has a much greater chance of success than that which is not promoted. Some pastors are now getting such training in the revised theological curriculum; others can secure it through a variety of continuing-education programs.

Each church, by General Conference action, is to have an evangelism council. This council should include all of those

5. In Organizing for Missionary Work

JOHN
SCHARFFENBERG

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church member and lead the way in this visitation. Later, members who are experienced may go two by two. Conversations can be tactfully turned to spiritual matters if they don't start that way, and often Bible studies and further return visits can be arranged. It is in door-to-door follow-up that most spiritual interests are discovered or developed, and this phase of health evangelism is most rewarding.

who are actively interested in health evangelism. One of their goals is to meet the objectives of the health and medical work of the church as originally outlined for us in the early 1900's.

On-the-job Church Training

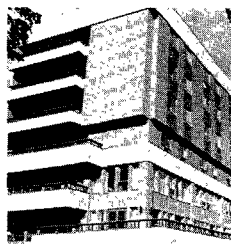
The church should then train its members in health evangelism. Too often these training programs have failed, primarily owing to the fact that they were operated like schools, removed from the practical aspect of the work. The training should be on-the-job type, where people get experience, with a little theory on the side.

Programs should be started on a routine basis. The Five-Day Stop Smoking Plan is much more effective if done routinely on a quarterly basis than on a hit-and-miss basis once a year. Programs should be of a modular nature, in which people can come to the one that particularly interests them, and from this point they catch a view of other things that they need to know and soon join in other programs.

Remember that it takes more than programs to interest people in our church. I have often told my students that nutrition-education lesson Number One is entitled "It's not what's on the table, but what's on the chair!" Too often we get so busy waiting upon tables we don't take time to serve people. We are so inclined to be busy running a smooth program that we don't have time for the people in the program. Each program should be planned in such a way as to have time for conversation with individual participants. If the mind of the person sitting on the chair is changed, the food on the table will take care of itself. In other words, the goal of a nutrition-education program has to do with the person more than with the food itself.

There are a variety of programs that might be used, such as Heartbeat, Five-Day Plans, weight control, dietary control of heart disease, cooking schools, home-health-aid programs, vegetarian fare, stress control, blood pressure screening, cancer prevention, and physical fitness. Begin with one of these, and do it well before adding the next one.

Cooking schools are among the easiest to start. In teaching the right principles, samples will not be served between meals. Plan for non-Adventist members to sample the various foods demonstrated at a buffet at a church member's home. A personal friendship must develop between the church members and those not of our faith. Develop a standard four-night cooking school, teaching the major principles. Too much time has been wasted in the cooking processes at these sessions. Many know how to mix, dump, and stir and have been doing it for years, but few know the reasons for what they are doing. In two-hour sessions half could be discussion of the



*New England
Memorial
Hospital,
Massachusetts*

principles and half demonstration. Much can be exhibited with a handout of recipes, while only the unusual needs to be mixed in front of the audience. Church members can easily participate in these cooking schools.

Handouts of a professional nature should be used at all of these programs. The written word may, in the long run, have a much greater influence than what is heard but often forgotten in health-education programs.

Gradually increased involvement of the church members is to be expected in these programs. They therefore need to be trained in how to contact those not of our faith. This training must of necessity be of the experiential type. Persons invited into our homes to learn how to bake granola without sugar or honey will frequently discuss every subject known to man while the granola is baking—including religion. From this point it is not difficult to invite such persons to Bible studies that ultimately lead to their becoming church members.

A one-day mini health fair, along with house-to-house visitation and an ongoing children's Story Hour, led to a lay health-evangelistic series entitled "Reach for Life" in the Waterman Garden area of San Bernardino. The project, conducted largely by laymen and supported by the lay activities council of the Loma Linda University church, combined the health approach with an intensive house-to-house visitation schedule and resulted in baptisms.

This approach follows the clear instruction given the church that "it is well, in presenting the truth to unbelievers, first to present some subjects upon which they will agree with us. The principles of health and temperance will appeal to their judgment, and we can from these subjects lead them on to understand the binding claims of the fourth commandment."—*Counsels on Health*, p. 545.

More than one hundred local residents participated in a variety of health-screening tests during the one-day fair and received instructional material and counseling by medical and other personnel from the Loma Linda University Medical Center and the nearby San Bernardino Seventh-day

6. House- to-House Outreach

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Adventist church. Health films were shown continuously throughout the day.

The goal of the follow-up visitation program was to visit every home in the designated area and determine the spiritual condition of each family. Health and inspirational literature was used along with follow-up invitations for guided Bible study courses. Every home was visited at least four times and, because of the general good feelings in the community from the Story Hour and health programs, the response in the homes was much greater than anticipated. The members of the lay visitation team, being fully employed otherwise at their jobs, found some difficulty in responding to all the interests aroused. Each team member was assigned a block of homes and took the responsibility of following-up interests and bringing them to the health-evangelism series that followed.

The series itself consisted of a twice-weekly, five-month public effort conducted in a local hall, in which doctrinal, conversion, and health subjects were blended. Six months after the conclusion of the effort, follow-up is continuing, with members of four families not yet baptized who are receiving studies.

All New—Testimony Countdown II

D. A. DELAFIELD

IN THE Sligo church, Takoma Park, Maryland, on Wednesday evening, January 5, the Ellen G. White Estate launched the all-new Testimony Countdown II program, undergirded by a strong Annual Council recommendation that the program be sponsored in Adventist churches throughout North America. Overseas churches will begin the program in 1978.

The large Sligo church, with a membership of more than 3,200, is the host church for ten Wednesday nights in the study of the nine volumes of the *Testimonies for the Church* by Ellen G. White. Each program runs one hour and fifteen minutes, from 7:30 to 8:45. The time schedule calls for Wednesday night meetings January 5 through March 9. A. L. White, D. A. Delafield, Paul Gordon, Robert Olson, and Ron Graybill are the instructors. All Greater Washington churches are cooperating in ten mass prayer meetings.

A brand-new guidebook is being used by participants in the study of assignments in the *Testimonies* unexplored by the first Countdown program. The class is open to all, whether or not they were students in the first Countdown series. Enrollees receive the new guidebook and other materials at a nominal fee of \$2. There are no other costs.

1977 is Spirit of Prophecy Year, and Adventists need to become better acquainted with the Spirit of Prophecy books, particularly the *Testimonies*, written especially for the church. Sets of these nine volumes are available at our Adventist Book Centers at 25 per cent discount.

A special kit is in process of preparation and will provide extra helps for pastors who serve as teachers of Testimony Countdown II classes.

Pastors should plan now to begin classes in their churches by the summer or fall, 1977.

Archeological

SEVERAL important new archeological discoveries of interest to students of the Bible were announced at the recent annual meeting of the American Schools of Oriental Research and Society of Biblical Literature in St. Louis, Missouri, the last weekend of October, 1976.

Tell Mardikh Tablets

The most sensational find is a whole new archive of third millennium B.C. inscriptions from Syria that promise to rival the famous Dead Sea scrolls in their importance for Biblical studies. Paolo Matthiae, of the University of Rome, director of the archeological expedition that uncovered the tablets, described the find site, Tell Mardikh, ancient Ebla, as lying about halfway between Aleppo and Hamath in Syria. Covering about 140 acres, the 50-foot-high mound has both a lower city and an acropolis where the administrative structures needed to govern 260,000 people were located. Though the Italians have been working there since 1964, it was not until the summer of 1974, when they began the excavation of the royal palace on the acropolis, that the first 42 tablets were found. But that was only a hint of what was to come. The next summer, 15,000 tablets were unearthed! And again in 1976, about 800 more were discovered. Together, these tablets constitute the largest archive ever found at a single Middle Eastern site.

According to Giovanni Pettinato, the expedition's epigrapher, all of the tablets were written in Mesopotamian cuneiform (wedge-shaped) script. The language of 80 per cent of the documents is Sumerian, a non-Semitic tongue at home in southern Mesopotamia, but the other 20 per cent are in a hitherto unknown Northwest Semitic language

Update From Syria, Israel, and Jordan

now being called Old Canaanite or Eblaite, whose closest relative was classical Hebrew!

There are three bases for dating the archives. Archeologically, their clear context (based on the stratigraphy of the mound's soil layers and the typology of its artifacts) is Early Bronze IV, or about 2400-2250 B.C., according to the usual interpretation of archeological dating. This date is confirmed epigraphically through the science of paleography (a study of the development of scripts) and historically through such synchronisms as one that makes an Eblaite king contemporary with Sargon of Akkad.

The majority of documents found (see page 36) deal with administrative and economic concerns, especially the international trade of textiles and finished metals through sophisticated agreements with neighboring states. Lexical texts including scientific lists show cultural exchange on a wide scale. Some of the tablets may be classified as historical and juridical, containing such data as the details of a treaty or covenant between Ebla and Assur; these tablets show that Ebla's influence reached from the Red Sea in the south to Turkey in the north, and from Cyprus in the west to Mesopotamia in the east, with the mention of such specific Biblical cities (in the third millennium B.C.!) as Ur in the territory of Haran, Zoar in the territory of Bela (cf. Genesis 14:2, 8), Sodom, Gomorrah, Lachish, Gaza, Joppa, Megiddo, Hazor, and even Jerusalem. They depict customs familiar to readers of the Old Testament: Eblaite kings were anointed with oil (as were Israelite kings), and when the king of Emar married the daughter of an Eblaite king the latter provided him with a gift of several cities (as did Pharaoh when Solomon married his daughter).

LAWRENCE T.
GERATY

Lawrence T. Geraty, Ph.D., is associate professor of archeology and history of antiquity, Andrews University.

The Eblaite literary texts also provide interesting parallels to the Bible. In addition to collections of proverbs and hymns (with poetic parallelism and rhyme), there are stories with mythological backgrounds (500 gods are attested, including "Dagan of Cannan" and "Asherah"), and even accounts of Creation and the Flood similar to those found in Genesis. Ebla had priests and priestesses who served in temples to which offerings were regularly made, and even prophets are referred to by the same term as that used in Biblical Hebrew.

Possible Hebrew Ancestor

Among the syllabaries there were 32 bilingual Sumerian/Eblaite vocabulary texts—the oldest such documents known. They contain numerous words that are practically identical to Biblical Hebrew and many personal names borne by Old Testament characters, including Abraham, Ishmael, Esau, Saul, David, and Michal. Furthermore, Ebla's greatest king bore the name of Ebrum, which is cognate to Eber, the Genesis 10:21 (and Genesis 11:14-17) ancestor of the Hebrews. It seems significant that until his reign, personal names contained the theophorous element "El" (related to "El," chief god of the Canaanite pantheon), but from Ebrum's reign on, "El" was in all names substituted for by "Ya" (possibly a shortened form for "Yahweh"). *Time* (Oct. 18, 1976, p. 63), in commenting on the discussion over these personal names, informs us that they provide "the best evidence to date that some of the people described in the Old Testament actually existed." It quoted David Noel Freedman, editor of the Anchor Bible, as saying, "We always thought of ancestors like Eber as symbolic. Nobody ever regarded them as historic—at least until these tablets

were found. Fundamentalists could have a field day with this one." In *Newsweek's* coverage of the meetings (Nov. 15, 1976, p. 82), William Hallo, an Assyriologist at Yale University, was quoted as saying, "These tablets reopen the whole question of the historical authority of the Book of Genesis."

Scholars came away from the St. Louis meetings convinced that a knowledge of this Eblaite civilization, since it apparently concerned the background of the people of the Old Testament, will be indispensable for any future serious study of the Bible. The publication of the documents from Tell Mardikh in a series of volumes is eagerly awaited.

William Dever, during a symposium on historical and cultural problems of the Iron Age (1200-500 B.C.), reported on recent archeological work in Israel that has a bearing on the Bible. He showed slides of some striking literary and religious texts written on wall plaster, pottery jars, and stone vessels, dating from the early eighth century B.C., or the time of the Judean monarchy. Found by Zecev Meshel at Kuntilet 'Ajrud some 35 miles south of Kadesh-Barnea on the Negev route between Gaza on the Mediterranean coast and Ezion-geber on the Red Sea, one votive bowl inscription said, "Given by 'Obadiah, son of 'Adanah, may he be blessed by Yahweh." Another inscription painted on plaster beneath a nude feminine figure read, "For Yahweh our guardian and his Asherah." It is tempting to find in this discovery dramatic confirmation of Manasseh's syncretistic religious practices as evidenced, for instance, by the episode described in 2 Kings 21 where Manasseh placed an image of Asherah in the Jerusalem Temple.

Other new discoveries with a bearing on the religion of Israel, also mentioned by Dever, ranged from Dan—where the reign of Ahab now looms larger with the discovery of a monumental "high place" and city gate complex—to Beersheba, where more pieces of the now-famous horned altar were found. Probably dismantled following the reforms of Hezekiah, the altar appears to have originally measured 5 x 5 cubits (and not 3 x 3 cubits as was at first thought). Furthermore, the oldest Hebrew inscription yet found was discovered at Isbet Sarte near Aphek, due east of Tel Aviv. The twelfth/eleventh century B.C. text, still unpublished, has 5 lines of 80 characters.

Other participants in the symposium

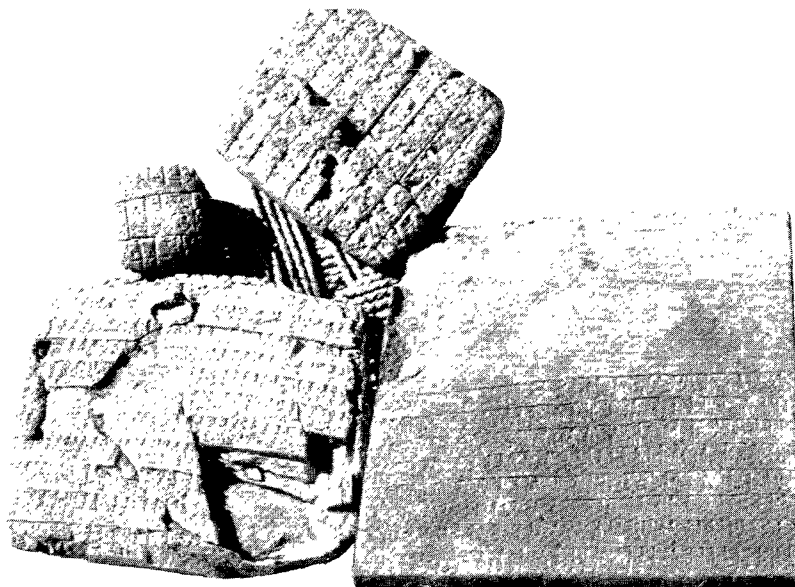


PHOTO BY AUTHOR

Examples from the Ebla archive include (clockwise, starting with largest) economic documents, lexical texts, historical tablets, and literary compositions.

were John S. Holladay, Jr., of the University of Toronto, who analyzed a broad spectrum of tenth-to-sixth-centuries B.C. archeological data with the conclusion that archeology suggests that the north-south split in the kingdom after the reign of Solomon was political but not cultural, and Lawrence T. Geraty, of Andrews University, who contrasted what we knew about Transjordan in the Iron Age only a few years ago (when all we had was the Bible, the Moabite stone, and the archeological surface survey of Nelson Glueck) with the picture that is emerging today after further survey work coupled with the excavation of such Edomite sites as Ezion-geber, Sela, Teman, and Bozrah, such Moabite sites as Aroer and Dibon, such Ammonite sites as Rabbath-Ammon and Sahab, and such Israelite sites as Heshbon, Succoth, Zarethan, and Ramoth-gilead.

Balaam Inscriptions

To take only one example, at Deir 'Alla, identified by many with Biblical Succoth, in 1967 an important discovery was made that has only recently been published: prophecies and curses attributed to the prophet Balaam were found inscribed in a cursive Aramaic script on plaster. Since the script and context date to about 700 B.C., we are probably dealing with an appeal to history as a warning, but it is obvious that the figure of Balaam, called a "seer of the gods" in the text, continued to hold prominent position in at least one specific Transjordanian religious tradition. In the new inscription Balaam cries to get attention (much as Elisha did in 2

Kings 8) and his uncle acts as spokesman for curious bystanders (much as in the case of Saul in 1 Samuel 10).

1976 Dig Reports

As is usual at the annual meeting of ASOR and SBL, directors of the most recent American excavations in the Holy Land were given an opportunity to report on the results of their work. Illustrated reports from Israel for the 1976 season included Caesarea Maritima (by Robert J. Bull, of Drew University), where the magnificent cities of Herod the Great and the church father Eusebius are coming to light with the aid of Loma Linda University's team under Kenneth L. Vine; Tell Halif (by Joe D. Seger, of the University of Nebraska), where a new dig is beginning to uncover what the excavators think may be Biblical Ziklag; and Herodian Jericho (by Eric M. Meyers, of Duke University), where the famous king's palace, reception hall, bath, and swimming pool have all been found. Presentations on the 1976 season in Jordan included Tell Hesban or Biblical Heshbon (by Lawrence T. Geraty, of Andrews University), where at least 23 superimposed

cities spanning the period from 1200 B.C. to A.D. 1500 have been uncovered, and two "spin-off" projects directed by Heshbon staff members after the close of the Heshbon dig: Mugharat el-Wardeh (by Robert A. Coughenour, of Western Theological Seminary), where an ancient mine that produced iron ore for Gilead was investigated, and the Amman Airport (by Larry G. Herr, of Harvard University), where a previously discovered Late Bronze Age temple from the time of Moses was endangered by new runway construction. Work at the latter produced evidence that may most plausibly be interpreted as a dramatic illustration of Canaanite human sacrifice.

Though many more details could be given on these new finds and of how they relate to Scripture, it is becoming increasingly evident that whatever editing the books of the Bible underwent, it was of minor consequence for their content. Most of the important details such as persons, places, time, and sociological setting are still authentic for the period concerned, and many of them may now be correlated with the archeological data. ■■

The Importance of Finding Ernest

Victor H. Cooper

Ernest got along well with people. He worked long hours at a plastics factory, so he enjoyed going with his two children and his wife, Carol, to the mountains on weekends. Saturday and Sunday were reserved for skiing, boating, bike riding, walking.

Weekdays were mostly work. Summer evenings he cared for the yard and talked to the neighbors. Winter evenings included occasional indoor romps with the children—but mostly lounging in front of the television.

One evening Ernest watched a program about hospital life. Since he had spent two periods in the hospital, the character portrayals caught his interest. He watched the program for several weeks and found that he was beginning to identify with some of the Westbrook Hospital personalities. Up to this point, Ernest had never thought it necessary to create for himself any value structure. But now *good* and *bad* began to acquire importance. It was as if his mind had received an outside impulse—jolting him into reality.

Feeling that the people at Faith for Today were interested in him, he sat down and wrote to them: "I am not a religious person at all, but when I watched your show I felt relaxed and at ease. Not being a Christian, I do not attend church at all, but now I would like to get to know Jesus better."

Ernest is one of thousands of people reached by Faith—people whom we Adventists often call secular, or unchurched. Every week the program is seen on 110 stations; 25,000 viewers are enrolled in its Bible correspondence courses. The annual offering for Faith for Today is to be received in Adventist churches across North America on Sabbath, February 12. The goal is \$500,000.

Please include an announcement in your church bulletin, and personally draw your people's attention to the opportunities. The theme this year is "Showing the Word to the World," featuring Faith's new symbol, depicting the Bible, the rainbow, the rising sun, and the television screen. ■■

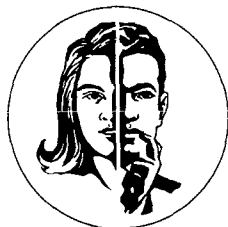
by his side

Sponsored by Catherine Dower
for the Shepherdess.

Dear Shepherdess: My husband and I were visitors in the Australasian Division the first part of 1976 and enjoyed thoroughly the experience of being "under." My husband was busy with many appointments, speaking, counseling, encouraging. I stood by his side happy that he was "esteemed worthy of the responsibilities placed on him."

We met friends we had known before and new ones, two of whom became especially dear to us as we traveled with them from one camp meeting to another through the Australian countryside. We were shown several Adventist churches en route, and had a few hours in the beautiful, well-planned city of Canberra, the capital. Pastor and Mrs. Graham Miller so endeared themselves to us that we invited them to be guests in our home as they came to the United States in October to attend the world advisory of the Youth Department and the Annual Council.

In July we were shocked to hear that Pastor Miller had suffered a fatal heart attack while in West Australia. Forty-nine years of age, dead! We could hardly believe it. Letters of sympathy were written, and then came a reply from Zita, his wife. I want to share her words



with you: "Yes, it was a terrible shock, and yet when Pastor Frame came and told me at ten past eleven on that tragic night, the Lord surrounded me with His love and I could almost feel the everlasting arms holding me safely and securely. I have told you what wonderful, inspiring parents I had, and I could almost hear my father saying to me, 'The Lord could have prevented it but He did not, and it is how we take it that counts.' My darling little mother's voice also rang in my ears as she mused on the news that she had cancer until she said, 'You know, darling, we have to witness not only to men, but to angels and to other worlds just as Job did when Satan buffeted him. Our faith is strong enough to withstand all life's fiery trials and even "though he slay me, yet will I trust in him." This inspiration and strength became mine.'" Then she added, "So, dear friends, while others may question (and they do) why a wonderful man might be stricken down at the height of his career, I do not, because I know that could we see the end from the beginning we would not choose to be led in any other way."

Such courage and faith! This is what Christianity is all about.

Ada Renzi, minister's wife, mother and teacher, writes "Blessed Are They That Mourn . . ." from personal experience. There were three deaths in her family in less than six months.

May we each have the attitude of peace and submission as we place our hand in His each day. Love, Kay.

WE WATCHED as a young widow and her children stood at the fresh grave of her husband; we sat with an elderly woman as her life companion drew his last breath; we were summoned to a home where a mother sobbed over the dead child in her arms; and we remember as if it were yesterday the moment we received word that our own son had been killed in an accident. And always there was the question, "Why, God?"

Until one has experienced tragedy or the loss of a loved one he cannot possibly realize the importance of the support and comfort of friends and relatives during those difficult times. Yet, why is there a tendency for us to back away

"Blessed Are They That Mourn"

ADA RENZI

from these situations, to avoid contact with the bereaved, to change the subject when death is mentioned? Is it because we do not want to get involved in someone else's loss or be reminded of the frailty of life?

Someone once said to me, "I don't go to funerals—they depress me." This attitude is not only selfish but unChristian. Only as we forget our own feelings and try to empathize with those in need can we truly have the spirit of Christ, who was "touched with the feeling of our infirmities."

I prefer to believe that we isolate ourselves from the sorrowing because we do not know how to react to death and fear doing or saying the wrong thing. Hap-

pily, most of us are well along in years before we have to experience the loss of a loved one, so it is a foreign situation, which we find difficult to relate to. However, as ministers' wives, we are constantly faced with grief situations, and we are in a unique position to be of great comfort to the bereaved. But what to do and say?

An understanding of the grief process is a great help, and the book *Good Grief*, by Granger Westberg, gives an excellent explanation of the stages of grief.

The first stage is a state of shock—nature's temporary anesthetic so we can bear the pain and sorrow. Words do not matter at this stage. The presence and support of friends and loved ones is needed now.

I recall vividly one incident that happened shortly after the death of our son. I went into the local music store where I often bought music. The owner, a Christian woman, came up to me, put her arms around me, and whispered in my ear, "I'm so sorry." Then, with eyes brimming with tears, she turned and busied herself waiting on a customer. Such a little thing—but how much it meant to me!

Let us not be afraid to "weep with those who weep." It was under such circumstances that Jesus wept—the only Biblical record of His doing so. The fact that professional mourners were hired in Bible times and their tears preserved in bottles gives some idea of the importance of this act.

In the early stages of grief there is a tendency of the bereaved to be preoccupied with the pictures, letters, and possessions of the deceased. It is as if he were trying to save all that is left of the individual. There is a desire to store up the good memories, also, so he wants to talk of the deceased. Well-meaning friends, because they do not understand this need, are quick to change the subject and to avoid all mention of anything that might remind him of his loss. So, if you have an incident or memory about the deceased which you can share, by all means do so. Tears may come, but this is a necessary part of the grief process also.

Practical help is needed at this time. "If there is anything I can do" is appreciated, but specific suggestions of help are even better, especially from those close to the individual. An offer to take the children for a few hours, do the shopping, washing, or cook a meal will usually be gratefully accepted. Grief is

Ada Renzi is a pastor's wife residing in Valencia, California.

Mrs. Renzi's article is taken from the October issue of "The Pastor's Partner," a newsletter for pastors' wives of the Southern California Conference.

exhausting and energy is in short supply, though there is need to keep busy.

It is true that the degree of loss differs in each case. The closer the relationship and the younger the age of the deceased, the greater the blow. Thus, the adjustment to the loss of an aged parent or distant relative is quicker and easier than that of a child or mate. Also, the unexpected death, such as from a sudden heart attack or accident, is more difficult to accept than death after a lingering illness.

Gradually depression and resentment give way to hope, and the readjustment to normal activities takes place. But no one emerges from grief the same person. If his faith in God is strong he will be drawn into a closer communion with the Creator and Life-giver. He will know in a new way the assurance of God's comforting presence and the reality of His promises. He will gain a whole new perspective on the meaning of life and the value of people over "things." And because of his experience, he will be able to comfort others with greater compassion and understanding. Then, when grief is over and the pain has subsided, he can look back and find answers to some of the "why's." ■

Prayers From the Parsonage

CHERRY B. HABENICHT

I know this sermon so well, Lord, that I could preach it myself. It is a wonderful message, needed when Dick first jotted down his ideas and just as appropriate now.

How much goes into a good sermon! First the inspiration, then the research, and finally the writing. This one deserves to be repeated.

Nevertheless, I have heard it at each of our four churches, as well as several other times. What new truth will You reveal to me through these familiar texts? What hidden meaning will I discover today?

Make me an able student, ready to turn to these same verses, should I be asked to explain a point. Keep me concentrating on the beauty of Your Word.

And bless my husband for never preaching *any* sermon exactly the same way as before.

dear kay

Dear Kay: Regarding the article in the October, 1976, issue of THE MINISTRY, I share your concern that the Lord's Supper be conducted with reverence and order. It seems to me, however, that you may have misunderstood what some people are trying to say with their new forms of celebration.

I think I know why the red-checked oilcloth disturbed you. When I was growing up my mother always spread a white tablecloth for Sabbath dinner. The white cloth signified that this day was special; that our guests, if we had any, were honored. The white satin cloth on the Lord's table is an obvious parallel.

Back in those white-tablecloth days my father always wore white shirts, too. Not only on Sabbath, but every time he had to appear in "polite company." Nowadays my dad rarely wears a white shirt. Not that he's sporting sequins or tie-dyes, but he does show up in some pretty lively blues and pinks.

Now if a person almost never uses a white tablecloth, even for entertaining the boss or the minister, what does the white-robed communion table say to him? I see several possibilities. The white cloth may make him think of a state dinner—President Ford entertaining Queen Elizabeth. It may remind him of Sabbath dinners in his childhood when the white tablecloth was reserved for adults but the children had place mats in the kitchen. Or its significance may escape him completely, adding just one more mysterious element to a service that is becoming irrelevant to him.

Now even if he enjoys the pagentry and formality of a state dinner (after all, he is communing with the King of the universe), is it any wonder if at least part of the time he prefers sitting around a red-checked cloth to talk with the Big Brother who taught him to call God "Abba" (Papa)? Moreover, isn't it understandable that he might react negatively to a symbol that makes him hear, "Don't touch!—get back in the kitchen!" Or one that he simply doesn't understand at all?

If we make great efforts to retain all our traditional usages all the time, I see three problems. The first is the one I have just described: the furnishings we use may not say the same things to everybody. Some people may have deep needs that can be met only in other atmospheres.

The second problem is rooted in the

historical background of our form of Communion. We took over the quarterly service as practiced by the Methodist Church in midnineteenth century, adding some touches of our own, of course. It was a good service. It still is. But it is a far cry from what happened in the upper room and in the homes of the disciples after the resurrection. Why should we immortalize Victorian Methodism at the expense of other forms of worship, which may also be true to the Biblical spirit?

The third problem is most basic. By allowing (or encouraging) no variations in our worship forms, we are in effect saying, "We understand all there is to know about the Lord's Supper. Since we have arrived at perfection, no variations will be tolerated." As you recognize, I'm sure, we don't hold this attitude. Some of our Communion practices (foot washing, for example) go a long way to restore the original purposes of breaking bread together. Some (such as burning leftover bread and pouring out leftover wine) make some Christians wonder whether we still hold the Catholic attitude that there is something magical about the elements.

A church that is alive enough constantly to re-examine its own beliefs and practices will not always maintain traditional usages. A church that exemplifies true brotherhood will not insist on uniformity of practice. Perhaps one suggestion would be to continue the traditional quarterly service with the white tablecloth—no doubt the preference of the majority of church members. Then, in addition to this, set up other Communion services: home Communion, informal Communion, chatting-over-supper Communion. The early church broke bread together every day—why should we stick to four times a year?

Thank you for bringing up this vital subject of respect for the Lord's Supper. If the hand that rocks the cradle rules the world, then the arms that hug the minister are pretty influential in the church! I hope our sisters will be impressed to study further into this topic. May I suggest a fascinating book by a preacher and teacher in the Church of the Brethren? By Vernard Eller, it is *In Place of Sacraments* (Eerdmans, 1972). We may not agree with every word he says, but we cannot help being impressed by the earnestness with which he says it.

A Shepherdess. ■■

New Role of the Licensed Minister

A 1976 Annual Council action clarifies the role of the licensed minister, meeting a long-felt need. Steps have now been taken that make it possible for a licensed minister assigned to a church or churches and companies to perform the functions that may rightly be expected of him in his pastoral duties.

Although the document speaks for itself, it might be advisable to emphasize certain points, which need to be kept in mind as this new policy is implemented.

First, each world division determines the extent of the licensed minister's functions. This is necessary so that the training and experience of these pastoral workers may be given proper consideration, along with other factors that make it desirable in some fields for limitations to be imposed that would not be necessary in other fields.

Second, it should be noted that the expansion of the duties of the licensed minister shall in no wise detract from

N. R. DOWER

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the importance and necessity of ordination to the gospel ministry. The licensed minister in performing his pastoral function gives evidence of his ability in and adaptability to his new role as a minister of Jesus Christ. Such ministerial "practice" helps develop his preparation for ordination.

Third, it should be pointed out that each year a responsible committee, chaired by the president and, in most cases, consisting of the conference or mission committee, will review the experience, growth, and development of the licensed minister and determine whether sufficient progress has been made to justify continuing these privileged functions for another year.

Lastly, we appeal to all our ministers whether licensed or ordained to submit so fully to the control of the Holy Spirit that God can work in a mighty way to finish the work so that Jesus can come soon.

The licensed minister is granted his license to provide him the opportunity to develop his ministerial gift, especially in the area of soul winning. There are circumstances in many fields, however, where it is necessary for the conference/mission to appoint him to carry responsibilities as pastor or assistant pastor of a church or group of churches. In order to help make it possible for him to bear such responsibilities, the *Church Manual* provides that the church or churches he is appointed to serve elect him as an elder, thus providing him with authority from the local church and opening the way to perform certain ministerial functions as outlined in the *Church Manual*. But in the nature of the case he also represents the conference/mission which appoints him, and in varying degrees, depending on the fields involved, the field may wish to extend his responsibilities and authority, delegating to him certain other ministerial

Licensed Ministers-Role and Status

functions in order to enable him to discharge his responsibilities satisfactorily. Therefore,

Voted, To approve the following statement regarding the role and status of the licensed minister:

1. In certain circumstances the responsibilities and authority of the licensed minister may be extended to include the performance of specific functions of the ordained minister in the churches to which he is assigned. This responsibility belongs to the division committee, which shall clearly outline for its territory the ministerial functions which may be delegated to licensed ministers, taking into account:

a. The length and extent of its ministerial training program.

b. The needs of its fields, allowing for the distribution of their membership, the number of churches and the ministerial help available.

c. Any special circumstances that demand special consideration.

2. In delegating ministerial functions to licensed ministers the following prerequisites shall be satisfied in all divisions:

a. The licentiate shall have completed the prescribed ministerial training requisites of the Seventh-day Adventist Church as defined by the division committee for its territory. Exceptions must be approved by local and union committees within guidelines established by the division committee.

b. He is the recipient of a ministerial license.

c. He has been appointed by the conference/mission executive committee to a ministerial or pastoral responsibility.

d. He has been elected as a church elder in the churches, or named in the companies to which he is assigned.

e. He has been ordained as a local church elder.

The conference/mission executive committee shall authorize, in harmony with the division policy, what functions of the ordained minister the licensed minister may perform.

3. A licensed minister's leadership progress, professional development and spiritual growth will be reviewed annually by the conference/mission administration and executive committee.

4. A licensed minister's authorization to serve as a minister of the gospel and to perform functions of an ordained minister may be withdrawn by the conference/mission executive committee.

5. A licensed minister is ordinarily ordained to the gospel ministry after he has satisfactorily fulfilled a period of pastoral/evangelistic service during which time he has given evidence of his call to the ministry. The spiritual rite of ordination constitutes the official recognition by the Seventh-day Adventist Church of one's divine call to the ministry as a life commitment, and is his endorsement to serve as a minister of the gospel in any part of the world.


It was further

Voted, To authorize the implementation of the action on "Licensed Ministers—Role and Status" as follows:

1. The standing Church Manual Committee is requested to revise relevant portions of the *Church Manual* for presentation to the 1977 Midterm Annual Council, which in turn will recommend to the 1980 General Conference session a study of the modifications and amendments that will then be necessary in the *Church Manual*. Every endeavor should be made to hold such modifications and amendments to a minimum by

leaving certain aspects of the subject to the discretion of division committees which will cover them in the division supplements to the *Church Manual*.

2. The General Conference Ministerial Association is requested to revise the *Manual for Ministers* to include the necessary modifications and amendments.

3. The General Conference Secretariat is requested to revise the General Conference and North American Division *Working Policy with a view to recommending to the 1977 Midterm Annual Council* the necessary modifications and amendments. 

The action above is quoted verbatim from the 1976 Annual Council minutes.

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sermon spice shelf

Noise Bothers Plants

Plants may appreciate a kind word, as some gardening enthusiasts claim—but they detest excessive noise. Researchers at Drexel University, Philadelphia, Pennsylvania, conducted experiments which show that when house plants were continuously subjected to 100 decibels of noise—the noise level in a busy subway station—their growth rate declined 47 per cent in just six days.—*Quote.*

Notable Quotables: Fordyce Detamore has a stock answer for those who ask how long he plans to stay in evangelism: "As long as my temperature stays around 98.6°."—*Ablaze.* "The smile on your face is the light in the window that tells you are home."—*Apples of Gold* (submitted by Genevieve Bothe). "Our physical laziness is occasional; our mental laziness frequent; our moral laziness incessant."—STRANG. "One way to save face is to keep the bottom half closed."—GORDON HARRIS. "The whisper of temptation can be heard farther than the loudest call of duty."—*New Frontiers.*

Restore the Luster

I keep a little sign on my desk as a daily reminder. It reads: "Don't Lose the Luster."

But try as we will, occasionally we do lose some of the luster in our lives, in our jobs, and in our attitudes. So it's important to know how to restore the luster. When our silver gets a bit tarnished we get the polish and do a bit of rubbing. We restore the luster.

We can restore the luster in our lives by pausing early in the day to pray, to meditate, and to seek God's will and guidance. If we're too busy to pray, then we're too busy.

We can restore the luster in our lives by counting our blessings, and by taking time to name them one by one. An attitude of gratitude rids our lives of the film of frustration, the rust of resentment, and the varnish of vanity. When we gratefully count our blessings we add to the world's happiness; we multiply good will and harmony.

We can restore the luster in our lives—and in the lives of others—by looking for the best in everyone and by seeing the Christ spirit in every person we meet. When we seek the Christ in others we truly put into practice the golden rule.

We can restore the luster in our lives by forgetting ourselves in loving service to others. When we generously give ourselves away we discover that life takes on a new sparkle, a joyful radiance, and a beautiful luster.

Don't lose the luster. But if you do, get busy and restore it!—WILLIAM ARTHUR WARD, in *Quote Magazine.*

New Testament "Comes"

"COME unto me, all ye that labour" (Matt. 11:28).

"COME, ye blessed" (Matt. 25:34).

"COME . . . apart, . . . and rest" (Mark 6:31).

"COME down" (Luke 19:5).

"COME and see" (John 1:39).

"COME unto me, and drink" (John 7:37).

"COME forth" (John 11:43).

"I will COME again" (John 14:3).

"COME and dine" (John 21:12).

"COME over . . . and help us" (Acts 16:9).

"COME out . . . , and be ye separate" (2 Cor. 6:17).

"COME boldly unto the throne of grace" (Heb. 4:16).

"COME out of her, my people" (Rev. 18:4).

"The Spirit and the bride say, COME" (Rev. 22:17).

—Phyllis Bailey

How Jesus Attracted People

"Had it not been for the sweet, sympathetic spirit that shone out in every look and word, He [Jesus] would not have attracted the large congregations that He did. The afflicted ones who came to Him felt that He linked His interest with theirs as a faithful and tender friend, and they desired to know more of the truths He taught."—*The Desire of Ages*, p. 254.

Man's Cry

Psalms 130:6—"My soul waiteth for the Lord."

Psalms 141:3—"Keep the door of my lips."

Luke 18:13—"God be merciful to me a sinner."

Acts 16:30—"What must I do to be saved?"

2 Cor. 2:16—"Who is sufficient for these things?"

God's Answer

Isaiah 40:31—"They that wait upon the Lord shall renew their strength."

Exodus 4:12—"I will be with thy mouth, and teach thee what thou shalt say."

1 Tim. 1:15—"Christ Jesus came into the world to save sinners."

Romans 10:9—"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe . . . thou shalt be saved."

2 Cor. 12:9—"My grace is sufficient for thee: for my strength is made perfect in weakness."

—PHYLLIS BAILEY

"Bleed My Sheep"

God says "Feed the flock"

Not—
bleed
heed
lead
need
precede
supersede
or weed them.



FIRST WORLD CONGRESS ON RELIGIOUS LIBERTY

(Amsterdam, the Netherlands)
MARCH 21-23, 1977

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International Congress to Focus on Religious Liberty Problems

WASHINGTON, D.C.—The International Religious Liberty Association will sponsor its first World Congress on Religious Liberty in Amsterdam, The Netherlands, March 21-23, 1977, to identify current problem areas, as well as success stories, in the field of religious liberty.

Speakers will include such distinguished persons as Trygve Leivestad, associate justice of the Supreme Court of Norway, who headed the Dissenter Law Committee, which proposed a statute broadening Norway's religious freedom; Andre Chouraqui, former vice-mayor of Jerusalem; J. B. Clayton Rossi, procurator of the Republic of Brazil; Andrew Gunn, director of Americans United for the Separation of Church and State; and Anastase Marinos, an associate member of the Supreme Administrative Court of Greece. Delegates will honor persons who have advanced freedom of conscience.

The World Congress is "open to any interested person who would like to be a part of history-in-the-making," according to IRLA Secretary W. Melvin Adams, of Washington, D.C. "Because of time considerations, interested persons should inquire immediately about World Congress reservations."

Post-congress guided tours of Holland include visits to the historic "Pilgrim Fathers' Church," the Anne Frank House, the Church in the Attic, the 300-year-old Portuguese Synagogue, Corrie Ten Boom's "hiding place," and other monuments to religious freedom.

Optional tours will go to Reformation areas of France, Switzerland, and Italy and to the Holy Land.

The World Congress will be co-sponsored by the Association Internationale pour la Défense de la Liberté Religieuse, of Geneva, Switzerland.

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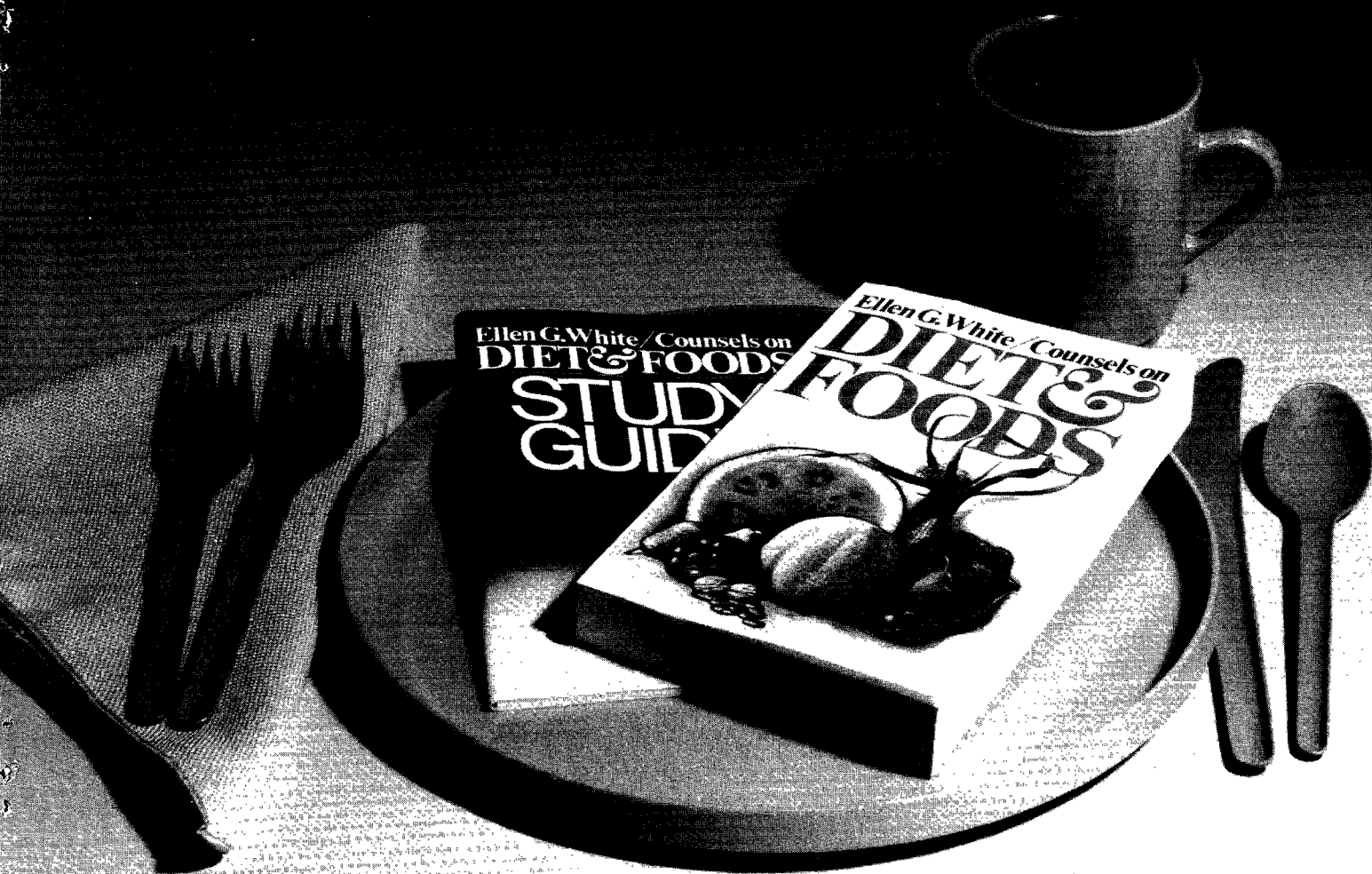
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The AAM is designed to inspire, encourage, and aid the minister in his continuing education. It is designed to give the pastor the opportunity of gaining information that is practical and useful in his immediate ministry to the people. It seeks to encourage the minister to work toward self-discipline and individual responsibility in effective growth.

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shop talk

Sponsored by John Rhodes, Ministerial secretary, Southeastern California Conference.

TV Guide for Church Members

Editor's note: Pastor Gary Case of the Banning, California, church committed his members to a "No TV Month." The following, with slight alterations, was sent out in his church newsletter cleverly tucked inside a cover, headed, "A TV Guide for Seventh-day Adventists." Also included was the booklet by Roland Hegstad, entitled *Mind Manipulators* (available through your local Adventist Book Center for 60 cents).

Dear Church Family,

The church board has considered the direction of the church program and has made some recommendations for the month of May. Here they are:

1. To make the month of May "No TV Month." Enclosed you will find a "TV Guide for May." I hope each of you will read this booklet soon. It has some very informative concepts of what influences our mind and spiritual growth, and hence that of the church.

Consider for example these aspects:

A. By witnessing so many "unreal" situations we are conditioned to inactivity for others. For example: We watch a "stirring" program, inside something says "help them," and then, "oh, it's just a program." With this repeated over and over it is not surprising that we become indifferent to those in need in real life.

B. The average American youngster will log more than 13,500 hours of TV watching before age 12. This will include 13,400 murders and 101,000 violent episodes. We are learning that these things do affect children's and adults' behavior.

For many this will be a new experience. Some may need help to know what to do with the time. Here are some suggestions:

1. Spend time in reading some good books. Get better acquainted with the Bible. How about the Psalms, or the Gospels, Epistles, et cetera. Also books about the Bible. And there are many good devotional books, especially those by Ellen G. White such as *Steps to Christ*, *Thoughts From the Mount of Blessing*, *The Desire of Ages*, or *Christ's Object Lessons*. Also, biographies of great characters are always inspiring.

2. Take some time to memorize short passages of Scripture as a family.

3. As a family play a game for the evening entertainment.

4. Take the family to prayer meeting.

5. Bring the family to the Thursday night gym night (6:00-8:30 P.M.).

6. Take advantage of the school gym on



Saturday evenings.

7. Invite another family over for a social get-together.

The Lord bless each of you, and may the month of May be one long to be remembered and a pattern for more to follow.

—Adapted from *The Flame*, by John Rhodes, November-December, 1975 issue.

Mission Spotlight

After visiting many churches as well as workers' meetings, we are led to conclude that there are still many churches not availing themselves of the excellent program provided by Mission Spotlight. Having someone get up in the Sabbath school and read the story provided for the day is a poor substitute. Mission Spotlight is especially appropriate when visitors are present. What an excellent and amazing view it gives them of the mission program carried on by our church. Some of these are equally adapted to special features in evangelistic meetings such as Bible seminars and Bible classes. Where the local church may be small, this program may help it to grow. If the budget is too small, arrange a sharing plan with other churches or the conference. One final suggestion—when using Mission Spotlight have it properly set up and presented.

Better Isn't Bitter

A unique new how-to manual dealing with the Bible way to permanent behavior change is now available through the Academy of Adventist Ministers. Produced by Leo R. Van Dolson for use with the new AAM course in health evangelism, it attempts to answer those questions people ask who have tried many times to overcome harmful habits, only to fail.

The 56-page book entitled *Better Isn't Bitter* contains seven most helpful chapters, which teach: the positive, effective way to change stubborn habits; how to combine behavioral techniques with psychological and religious motivation; the specific steps to take in gaining lasting victory; how to see ourselves as we really are without being discouraged about it; how to marshal incentives, rewards, stimulus controls, and value-clarification strategies in overcoming harmful habits; what the "whole man" concept is and how to put it to work; and how to find happiness, peace, and beauty and to share these blessings with others.

For those not wishing to order the health-evangelism course, the book may be secured by sending \$1.50 (this includes postage in the United States and Canada) to the Academy of Adventist Ministers, 6840 Eastern Avenue NW., Washington, D.C. 20012.



news briefs

Central American Growth Is Cited by Mormons

SALT LAKE CITY—The phenomenal growth of the Mormon Church in Central America and Mexico was reported here at the 146th annual general conference of the Church of Jesus Christ of Latter-day Saints (Mormon).

J. Thomas Fyans, assistant to the Mormon Council of 12 Apostles, the governing body of the church, said that in 1947 there were fewer than 100 Mormons in Central America and fewer than 5,000 in Mexico.

The 100 in Central America has grown to more than 40,000 and the 5,000 in Mexico has increased to 150,000 today, he said, also noting a great progress in economic security, education, and culture among the Mexican and Central American "Lamanite" (Indian) members.

Progress in Dialog with Catholics Reported to Assembly of Lutherans

CLEVELAND—Roman Catholics and Lutherans visiting each other's celebration of the Eucharist would "not find it very different," a Catholic theologian told a gathering of Lutheran leaders from the United States and Canada here.

Dulpician Father Raymond E. Brown, professor of Biblical studies at Union Theological Seminary, New York, said that despite certain difficulties Lutherans and Catholics "are no longer able to regard ourselves as divided in the one, holy, catholic, and apostolic faith."

He reported that the question of the validity of ordained ministries remains a "tough issue" for theologians in dialog, and noted "remaining differences in speaking and thinking."

The review of a decade of theo-

logical dialog with Roman Catholics was presented at a two-day meeting of about 90 U.S. and Canadian presidents of districts of the Lutheran Church-Missouri Synod, bishops of districts of the American Lutheran Church, and presidents of synods of the Lutheran Church in America.

U.S. Religious Beliefs Strongest Among Nations Surveyed by Poll

PRINCETON — The United States rated the highest in religious beliefs among non-Communist nations of the Western world, according to a 60-nation survey conducted by Gallup International.

"While religion continues to play as important a role in the lives of Americans today as it did 25 years ago, Christianity appears to be in trouble in the Western European nations," George Gallup said.

However, he found that "nearly all people in the nations surveyed report being identified with some church or faith, and throughout the non-Communist world there is widespread belief in the existence of God or a universal spirit. A majority of the free world believes in life after death."

The new survey showed religious beliefs were considered "very important" by 56 per cent of persons polled in the U.S., 36 per cent in Italy and Canada, 26 per cent of people in Benelux (Belgium, Netherlands, Luxembourg), 25 per cent in Australia, 23 per cent in United Kingdom, 22 per cent in France, and 17 per cent in West Germany and Scandinavian nations.

Professing belief in "God or a universal spirit" were 94 per cent in the U.S., 89 per cent in Canada, 88 per cent in Italy, 80 per cent in Australia, 78 per cent in Benelux, 76 per cent in United Kingdom, 72 per cent in France and West

Germany, and 65 per cent in Scandinavian nations.

Belief in "life after death" was affirmed by 69 per cent in the U.S., 54 per cent in Canada, 48 per cent in Australia and Benelux, 46 per cent in Italy, 43 per cent in United Kingdom, 39 per cent in France, 35 per cent in Scandinavia, and 33 per cent in West Germany.

India topped all the nations polled, with 98 per cent of its people expressing belief in God or a universal spirit, 81 per cent holding religious belief to be "very important" and 72 per cent believing in life after death.

George Gallup reported that the new survey, "the first on a worldwide basis, covered two thirds of the world's population and nearly 90 per cent of the inhabitants of nations that permit opinion surveys." Some 10,000 persons in 60 nations were interviewed for the study.

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

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