

taken up from you into heaven, shall so come in the manner as ye have seen him go into heaven.

2 Then returned they unto Jē-ru'sā-lēm from the mount called Ol'ī-vēt, which is from Jē-ru'sā-lēm on sabbath day's journey.

3 And when they were come in, they went up into an upper room, where abode both Pē'tēr, and James, and Jōhn, and Ān'drew, Phīl'ip, and Thōm'as, and Ir-thōl'ō-mew, and Māt'thew, Jāmes the son of Al-phā'eus, and Si'mon Zē-lō'tēs, and Jū'das the brother of Jāmes.

4 These all continued with one accord in prayer and supplication, with the women, and Mār'ry the mother of Jē'sus, and with his brethren.

5 ¶ And in those days Pē'tēr stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)

6 Men and brethren, this scripture must needs have been fulfilled, which the Hō'l'y Ghōst by the mouth of Dā'vid spake before concerning Jū'das, which was guide to them that took Jē'sus.

7 For he was numbered with us, and had obtained part of this ministry.

8 Now this man purchased a field with the reward of iniquity; and falling headforemost burst under in the midst, and all his bowels fell out.

9 And it was known unto all the dwellers at Jē-ru'sā-lēm; insomuch as that field is called in Hebrew, Ac'cel'da-mā, that is to say, in Hebrew, Blood.

10 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.

11 Wherefore of these men which have company with us at the time that the Lord Jē'sus went into heaven, and of these men, let one be chosen, who was numbered with us, and had obtained part of this ministry, who was witness with us of all things which the Lord Jē'sus did and taught, until he was taken up from us, must one of these be chosen to be a witness with us of his resurrection.

12 And they appointed two, Jōsaphat called Barsabbas, who was surnamed Jūs'tus, and Māt'th'as.

13 And they prayed, and said, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Jū'das departed by transgression, that he might go to his own place.

14 And they gave forth their lots; and the lot fell on Māt'th'as; and he was numbered with the eleven apostles.

CHAPTER 2.

...when the day of Pentecost was come, they were all gathered together in one place. And suddenly there came a sound from heaven, and a mighty rushing wind, and it filled the house...

A. D. 33.

1 Dan. 7. 13.  
John 11. 3.  
1 Thess. 1. 10.  
2 Thess. 1. 10.  
Rev. 1. 7.  
1 Zech. 14. 4.  
2 John 11. 18.

2 ch. 9. 37.

3 Luke 6. 15.  
4 Jude 1.

5 Luke 23. 49.  
6 Matt. 13. 55.

7 Rev. 2. 4.

8 Mark 16. 7.  
9 1 Cor. 12. 10.  
10 Ex. 23. 17.  
11 when this voice was made.  
12 Or, speaking to himself.  
13 1 Pet. 1. 12.  
14 Isa. 66. 18.  
15 1 Sam. 11. 11.  
16 1 Is. 44. 26.  
17 Ezek. 37. 10.  
18 Joel 2. 28.  
19 Zech. 12. 10.  
20 John 11. 12.

4 And they were all filled with the Hō'l'y Ghōst, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jē-ru'sā-lēm Jews devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Gal'ī-læ'anş?

8 And how hear we every man in our own tongue, wherein we were born?

9 Pār'th'ians, and Mēdes, and Ē'lām-ites, and the dwellers in Mēs-o-pō-tā'mī-ā, and in Jū-dæ-ā, and Cappadō'cī-ā, in Pōn'tus, and Ā'siā,

10 Phryg'ī-ā, and Pam-phyl'ī-ā, in Ē'gypt, and in the parts of Lib'y-ā about C̄y-rē-nē, and strangers of Cretes, and Arab'ians, we do hear them speak in our tongue the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 ¶ Some mocking said, These men are full of new wine.

14 ¶ Pē'tēr, standing up with the eleven, said unto them, Ye men of Jē-ru'sā-lēm, and ye that dwell at Jē-ru'sā-lēm, be ye attentive unto me, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day.

15 ¶ How is that which was spoken by the prophet Joel;

16 ¶ And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

17 ¶ And on my servants and on my handmaids I will pour out in those days of my Spirit; and they shall prophesy:

18 ¶ And I will shew wonders in heaven above, and signs in the earth, blood, and vapour of smoke, and the sun shall be turned into darkness, and the moon into blood, before that great and terrible day of the Lord shall come.

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...in the midst of you as ye have seen him go into heaven, and he will so come in the manner as ye have seen him go into heaven.

...being delivered by the hands of men, for he was foreknown of God, ye have crucified and slain him, and God has raised him up, and he is seated at the right hand of God the Father...

# The Charismatic Movement

IT WAS a little over a year ago that a group of scholars met in Georgia to study the charismatic movement and its relationship to the Seventh-day Adventist Church. A number of very helpful papers were presented and certain conclusions were reached that have since been passed out to the workers in various parts of the world field. This material has been much appreciated and has helped many of our workers and members to know how to deal with this issue of current importance.

Since that time a number of others among us have written and spoken on this topic. Doubtless much more could be said and written. It is our hope, however, that the articles in this issue will add much to our store of knowledge on glossolalia and some of the other manifestations of the charismatic movement.

We need to study prayerfully and earnestly, and understand more and more about the ministry of the Holy Spirit. We must be able to give a satisfactory explanation to the apostle's arguments in 1 Corinthians 14. But more important, we must be able to clearly distinguish between the genuine and the counterfeit and to so guide our dear people that they will be safeguarded against deception in any form and fanaticism in all of its forms.

This is the time when all of God's people, led by His ministers, should be diligently preparing for the latter rain and the mighty manifestation of the power of God that will accompany it. We are not only to receive the gift of the Holy Spirit, but we are to be activated and motivated by Him to the point where He is able to accomplish miracles of grace through us. There is no doubt that God wants a church in which all the gifts of the Spirit, including tongues and miracles, will be operating in perfect working condition. Through His church will eventually be made manifest, even to principalities and powers in heavenly places, the final and full display of the love of God. Great things will take place under the power of the second

Pentecost. Miracles will be wrought. Devils will be rebuked and cast out. The sick will be healed and souls by the thousands will be converted and won to this blessed message. This is the promise of God and in spite of all the counterfeits He will keep His word.

There is an ultimate and very present danger, however. It is that while we seek to fortify ourselves and our people against the counterfeit, we shall close our hearts and minds to the genuine. This we must not do. We do not know in every detail just how God will work in the closing scenes, but we do know that He will work. He will work in His own way, manifesting His presence and power. It

may be a duplication of the first Pentecost, or it may be an entirely different manifestation. Whatever the method, it will be one that will meet the needs of His church and His work in the world today. The important thing is for us to so submit ourselves to the control of the Holy Spirit that we can become His instruments to bring the lost into a saving knowledge of the truth in Christ Jesus and to manifest His glory and power in such a convincing way that He will be uplifted in His saving ministry in behalf of lost souls.

The presence and power of the Spirit is available to the church, its members and leaders, now. Let us fully, intelligently, open our hearts to Him and allow Him to accomplish His work in and for us and then through us for the world.

N. R. D.

## Introducing a New Service in *The Ministry*

THE Seventh-day Adventist Theological Seminary is currently completing its fortieth year of operation. In 1934 it began with borrowed teachers as an advanced Bible school on the campus of Pacific Union College. Two years later it was moved to Washington, D.C., and received its present name and its own staff, building, and library. In 1959 the Seminary, together with the newly organized School of Graduate Studies, was moved to its present location in Berrien Springs, Michigan.

For about twenty-two years the Seminary published a little magazine, *The Seminarian*, which, sent to all alumni and friends of the Seminary, kept them informed of the various activities that were carried on in their alma mater. *The Seminarian* also contained abstracts of theses written by graduates and provided information concerning research projects undertaken by the faculty or students of the Seminary. With the move of the Seminary to Berrien Springs, its publication ceased. Later it was replaced by *Focus*, which regularly publishes news of all three schools of Andrews University. Since *The Ministry* serves the total ministerial staff of the

Adventist Church throughout the world, just as the Theological Seminary of Andrews University does, it has been decided to publish a monthly news page for those who (1) either have attended the Seminary in the past, or (2) plan to do so in the future, or (3) for those who are interested in the work carried on at the principal world center for ministerial training of the Adventist Church.

"Seminary News" will inform the readers of *The Ministry* about what is going on at the Seminary, give reports on extension schools and guided tours conducted by the Seminary, and research projects carried out by its faculty and students. It will also provide brief abstracts of theses and dissertations written by Seminary graduates, of books and scholarly articles published by its faculty members, and will carry announcements of new programs and courses or of curricula changes.

We at the Theological Seminary thank the editors of *The Ministry* for opening its pages to us and hope that "Seminary News" will be of value to all its readers.

Siegfried H. Horn  
Dean

SDA Theological Seminary

## SDA Charismatics

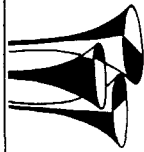
SEVENTH-DAY ADVENTISTS, above all people, believe in charismatics. Where would we be as a church without the gift of prophecy? Here is a gift, expressly given for "building up the body of Christ" (Eph. 4:12, R.S.V.). Here is a gift that has withstood the test of time and the impassioned attack of a multitude of critics. Here is a gift that is as relevant today as when it was first given.

How ridiculous it would be to discard this well-proved and firmly established charismatic manifestation in favor of contemporary sensations or less well-established claims. Yet we are living in a time when many sincere people will fall into these kinds of satanic delusions.

We have been given clear insight into the very thing that is now taking place. While God's people are still waiting and praying for the promised outpouring of the Spirit of God upon His church, while there are still evidences of Laodicean lukewarmness and lack of love in the church, the enemy of souls will introduce a counterfeit (see *The Great Controversy*, p. 464). Any counterfeit that is worth its salt must be so close to the true that it is not readily recognized. And Satan's final masterpiece of delusion will be so overwhelming that God's people have been warned against yielding "to the evidence of their senses" (*ibid.*, p. 625).

Many contemporary observers of religious movements consider that we have already entered into what will become one of the most religious eras of our history. Young people today are turning away by the thousands from the established churches to a variety of cults, creeds, communes, and charismatics.

What an opportunity this presents the church of God. It is not a time to stand as nonparticipating observers on some antiseptic vantage ground, shaking our heads and clucking our tongues. It is a time for falling on our knees, earnestly pleading for the full outpouring of the greatest charismatic gift of all—love. L. R. V. D.



# the Ministry

THE VOICE OF THE SEVENTH-DAY ADVENTIST MINISTRY—VOLUME XLVII. NO. 3

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## IN THIS ISSUE

This year's special emphasis on revival and reformation is continued as we take a closer look in this issue at the charismatic movement and its implications to the Adventist Church. Since there is no consensus as to whether the experience described in 1 Corinthians 14 involved the same kind of tongues-speaking as that described in Acts 2 or whether it was a manifestation of ecstatic utterances, both points of view are covered in articles by Heppenstall and Edminster. Two new features begin this month, *The Bible Instructor*, sponsored by Rosalie Haffner Lee, and *Seminary News*, sponsored by Siegfried Horn and prepared by Opal Young. Note Wilber Alexander's first article of a two-part series in the Health Evangelism section.

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A young man stops playing the guitar and starts speaking in tongues during a charismatic renewal meeting at St. Columba Roman Catholic church in Hopewell Junction, N.Y.

# Catholic Pentecostalism:

## What Is It and Where Is It Going?

**Raoul Dederen**

CALL it revival, spiritual renewal, or whatever, something big and of unusual significance is happening in Roman Catholicism. Singing with great enthusiasm, holding hands in the air while praying, speaking and singing in tongues, tens of thousands of Catholic Pentecostals claim a deeper prayer life, praise God for an ongoing conversion and are studying the Scriptures on a scale rarely seen in Catholic history. Written off by some as "sheer emotionalism" and feared by others as "just another divisive factor," Catholic Pentecostalism is coming of age.

Some Catholics are completely sold on the movement. Some remain cautious, even skeptical. But for all this, bishops, an increasing number of priests and nuns, and

thousands of lay people are presently taking a longer look at the pentecostals—or, as many prefer to be called, charismatics.

### Catholic Involvement

Pentecostalism has traditionally been associated with Protestant churches. But in early 1967, most notably at a weekend retreat of students at Duquesne University, in Pittsburgh, what has become a unified pentecostal movement began within Roman Catholicism. It was preceded by mounting frustration over spiritual stagnation, prayers of concerned laymen, and the reading of Protestant David Wilkerson's *The Cross and the Switchblade*. News spread to Notre Dame University and the University of Michigan campuses where students and faculty enlisted local Protestants to help them launch their prayer meetings. From these two sources, in turn, but also from other independent beginnings in Los Angeles, Boston, and elsewhere, the movement spread across the United States and into Canada.

The dramatic growth of the Catholic pentecostal movement—which by no means remained confined to campuses—can be illustrated by the fact that in the late spring of 1967 some 90 people gathered at Notre Dame for the first Catholic Pentecostal Conference. The same conference attracted 150 in 1968; about 450 in 1969 (the first real national meeting); 1,400 in 1970; 4,500 in 1971; and 10,000 last year. On the first weekend of June, 1973, some 25,000 gathered for the movement's seventh Catholic Charismatic Renewal Conference in the Notre Dame stadium. There are probably more than 200,000 of them in the U.S. today, organized in more than 1,200 prayer groups, as the directory published by the movement indicates (Box 12, Notre

Dame, Indiana 46556).

There is also a newsy magazine, *The New Covenant* (Box 102, Ann Arbor, Michigan 48107), with a circulation of 22,000, twice the number of last year. More recently the renewal has taken root in foreign countries—where it is mushrooming fast, including Hong Kong, Korea, Peru, Australia, France, Brazil, and even Rome.

### Why the Success?

What explains the phenomenal growth and success of the movement? One could, of course, refer to sociological and psychological factors. It has been done. But the answer, I think, lies deeper. There is a spiritual hunger among Catholics for a more intimate, more personal religious experience—a hunger that is not being satisfied. A time of disillusionment with institutional reforms in the church has inclined many to seek experiential religion in prayerful communities. As a result, a religion that had been static and distant all of a sudden comes to life for the Spirit-filled believer in ways that pervade everyday existence. Participants feel the closeness of God, vigor and hope suffuse their lives. They experience a warm and at times overwhelming sense of divine presence that aids inner peace and interpersonal openness, something they had never known before, the existence of which they didn't even suspect. Some of them say they speak in tongues, and some say they don't. But everyone claims to be "baptized in the Spirit," to know an overwhelming sense of love, a spirit of cohesiveness not often found in other religious gatherings involving the laity.

Catholic pentecostals are an ebullient group. They take to singing and praying with relish, punctuating their speech with an all-purpose exclamation, "Praise the

Lord." There is no denying that most of them received their "Pentecostal experience" through the intermediary of a non-Catholic pentecostal. As mentioned earlier, David Wilkerson's *The Cross and the Switchblade* was the seed from which the movement sprang up in more than one place while in many others it was through the pentecostal association known as the *Full Gospel Business Men's Fellowship International* that Catholics first encountered this new trend. But in spite of this heritage Catholic pentecostalism has taken on a somewhat different tone from what it has in classical Pentecostal churches. Catholic charismatics are generally not as emotional in worship, nor do they believe that glossolalia—the gift of tongues—is the necessary universal sign of Spirit baptism. Tongues, for them, is only one of several spiritual gifts. The evidence of Spirit baptism is a transformed life.

### Increasing Acceptance

The jargon of the movement, its public prayer format resembling old-fashioned Protestant revivalism, and its stress on experiencing the power of the Holy Spirit through "charisms" once made most Catholics look askance. Many still do, although one of the most striking things about the 1973 pentecostal conference at Notre Dame was that the Catholic charismatic renewal has obviously gained new respect as a force in contemporary Roman Catholicism. The movement no longer attracts merely students, but apparently also a wide variety of Catholics. There also were signs of an increasing acceptance of it by the hierarchy of the Catholic Church. Thus, for instance, eight bishops, including a Belgian cardinal, an archbishop from Nova Scotia and bishops from Korea and Haiti took

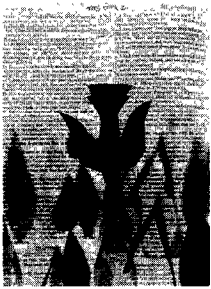
part in the latest gathering. The weekend closed with a Sunday afternoon mass concelebrated by more than five hundred priests!

This was a far cry from the situation of six years ago when "baptism in the Spirit" was viewed with suspicion by most members of the hierarchy. Some signs were particularly significant, such as the powerful support provided by Leo-Jozef Cardinal Suenens, the primate of Belgium and one of the most progressive voices of the church's hierarchy. A staunch champion of coresponsibility of the bishops with the pope, Suenens emphasized that the structural reforms introduced by Vatican II must be accompanied by spiritual renewal. "The gifts of the Spirit are given especially to build up the Christian community," he told the stadium crowd. "After Vatican II we had to make a series of reforms, and we must continue to do so. But it is not enough to change the body. We need to change the soul, to renew the church and the face of the earth."

### The American Hierarchy

In its 1969 "wait and see" statement, the American Roman Catholic hierarchy urged bishops to exercise "caution" and "proper supervision" in guiding Catholic charismatics. Stressing the involvement of "prudent priests," the report concluded that "the movement should at this point not be inhibited but allowed to develop." Four years later the U.S. bishops seem satisfied with the growth and conduct of charismatic renewal groups in their dioceses. "A few are enthusiastic, and some others would like to know more," affirmed Auxiliary Bishop Joseph C. McKinney, of Grand Rapids, Michigan, who is episcopal moderator for the Catholic Charismatic Renewal.

Many bishops, in fact, have



noted the positive elements of the movement—deeper prayer life, personal holiness, and the new sources of spiritual energy its members have spread around. They think the charismatic renewal is a good thing for the Catholic Church. But others are skeptical, and among Catholics not involved in the movement there is a special wariness. The claim of speaking in tongues, the alleged anti-intellectualism, the language often borrowed from mainline Protestant terminology and the impression given by some of being specially chosen, leave many Catholics uneasy about a movement that seems outside the traditional Catholic experience.

Some concerns reflect growing anti-institutional tendencies among a minority of Catholic Pentecostals—home masses, lack of interest in traditional liturgies, objections to certain doctrines.

Doctrine, for instance, can be something of a problem for the Catholic pentecostal who, in the light of the discovery that personal faith in Christ is what really counts, wonders where the value of infant baptism does lie. More generally, however, Catholic charismatics say that being baptized in the Spirit has given them a new appreciation for the doctrines of the church and has deepened the meaning of the sacraments. "Now," I have heard it affirmed many times, "I can see the meaning behind the structure, behind the ritual. I have found the source in Jesus Christ, something I had missed all along."

"Let me share with you one secret, how to receive the Holy Spirit in the best way" suggested Cardinal Suenens to the crowd gathered at the Notre Dame stadium. "The secret of our unity with the Holy Spirit is our unity with Mary, the Mother of God." At these words the entire 25,000

rose to their feet for a long period of applause and praise, indicative of their concern for and dedication to Catholic doctrine.

The same is true of their relationship to the hierarchy. Unlike other champions of spiritual renewals, Catholic pentecostals generally do not influence people to leave the church. On the contrary, bishops have thus far found them most obedient and docile when corrected, a strange phenomenon in this age of intransigence.

#### **"You Are the Successor of Peter"**

At the recent Notre Dame meeting speakers emphasized again the necessity for Catholic charismatics to work in obedience to their bishops and asked the bishops to guide them. Jesuit Father Cohen, of New Orleans, student chaplain at Loyola University and head of the pastoral team for the charismatic community there, urged the prayer groups to have direct contact with their local bishop "to assure him you aren't an underground group. And the bishop will be glad to know there is a group of people who specifically want to be obedient to him." Addressing the hierarchy, Cohen called on the church's bishops to find out what is happening in the movement. "Where in the Church today," he asked, "do you have such growing numbers of people crying out for your support and guidance?"

Then, addressing his words to Pope Paul VI, he implored him to offer his discernment to the movement and to "make a judgment about the true nature and proper use of [charismatic] gifts." "You are the vicar on earth of Jesus Christ, the Son of the Living God. You are the successor of Peter. On this rock Jesus built His Church. We are founded on this rock and on this rock we stand," he concluded. With this pledge, once

again the crowd exploded into applause and songs of alleluia, giving a long standing ovation to the pledge of loyalty to the Pope.

#### **A New Challenge**

Roman Catholic pentecostalism is too new a phenomenon to be adequately assessed by anybody. Time will be the biggest test of its worth and effectiveness. But one thing remains sure. In our attempt as Seventh-day Adventist ministers to carry the "everlasting gospel" to 45 million Roman Catholics in the U.S. alone we ought to recognize that we are faced with the development of a most important movement in contemporary Roman Catholicism. As it impinges upon Catholicism it has the effect of not doing away with any doctrines or practices, nor of erecting new ones, nor new churches, but rather of awakening in people a deeper appreciation of the Catholic Church and of the Catholic traditions. Its adherents speak comfortably and constantly about Jesus, and are interested in bringing people to a personal encounter with God through a study of the Scriptures.

How much of this is pure, unvarnished emotionalism and how much is a true and genuine turning to Christ is open to question. I think, however, that it offers us a new and probably unparalleled opportunity to open the Word of God to Roman Catholics who take doctrines seriously; a new chance to proclaim the gospel fully, without any muffling or alteration of the message God has given us, a message made more appealing, more beautiful because centered on Jesus Christ. How relevant the remark of the inspired pen that "of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world."—*Gospel Workers*, p. 156.

# A Linguist Looks at Glossolalia

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**Frederick Diaz**

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GLOSSOLALIA, or speaking in tongues, is by now a familiar, if not a completely understood, phenomenon. Several years ago the average person would not have been aware of the meaning of the term *glossolalia*. Today, because of its widespread manifestation within and without the church walls, even the man in the street is conversant with the term.

Undoubtedly the last word has not yet been presented concerning speaking in tongues. It is interesting, however, to discover that serious scholars in various disciplines have taken enough interest in it to conduct meaningful research on the subject. Their findings have been published in learned journals and in book form for the general public to read. They have provided us with significant data that we can interpret in harmony with our particular perspective.

*Speaking in Tongues*<sup>1</sup> by Dr. Felicitas D. Goodman, a linguist, in my opinion is one of the most objective studies ever to be conducted on the subject of glossolalia. Recently I attended one of Dr. Goodman's lectures on the campus of Michigan State University. She stressed the main conclusions already arrived at in her published study, but amplified them by playing actual recorded glossolalia utterances and showing a motion picture of a Mexican congregation in an altered mental state. Dr. Goodman makes no value judgments. That is, she is not concerned about the phe-

*Frederick Diaz is pastor of the University church, East Lansing, Michigan, and a doctoral candidate at Michigan State University.*

nomenon being "good" or "evil," "of God" or "of the devil." She endeavors to be as objective as possible, attempting to present glossolalia exactly as it looks and sounds to an unbiased observer.

For Dr. Goodman, glossolalia is dissociative behavior that culminates in vocalization. It is an altered state of consciousness accompanied by such kinetic behavior as lifting of the arms, shaking of the head, twitching in the face, as well as by visual and auditory hallucinations. Although there are mental patients whose vocal patterns resemble glossolalia (Spoerri in 1963 recorded several vocalizations of a 46-year-old chronic schizophrenic patient), Dr. Goodman maintains that glossolalia is *not* pathological. She views the glossolalist as being in an altered mental state, an altered state of consciousness. The subject is in dissociation, that is, divorced from ordinary reality, hyperaroused, in a trance.

Of special interest are Dr. Goodman's views on how the induction of hyperarousal is accomplished. She points to three factors:

1. *Cultural expectation.* At one point during her field investigations she herself began to experience some of the symptoms of dissociation, but she observes: "I intentionally blocked subsequent occurrences. I needed at all times to be in complete command of all my faculties."<sup>2</sup> A neophyte is expected to go into a trance and does so in response to group pressure. It is important that we underscore the fact that Dr. Goodman was able to avoid going into a trance herself by simply exercising her will power.

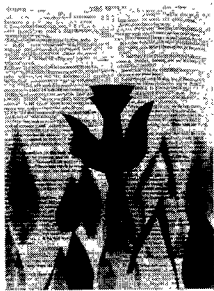
2. *People can be taught to go into a trance.* That it is a learned behavior was evident in the film Dr. Goodman showed us in which we saw the pastor of the Mexican church laboring with several ne-

ophytes. He repeated certain key phrases and gesticulations, which were imitated faithfully by the new parishioners. Eventually they were able to enter into the ecstatic experience with the rest of the group.

3. *The trance can be consciously induced.* Once the behavior is learned, body and mind can be prepared for it at will.

Of great concern to the students of glossolalia is whether or not the ecstatic utterances are intelligible languages. Dr. Goodman writes: "Glossolalia is lexically noncommunicative. The utterer of the glossolalia and his listener do not share a linguistic code. Rather, as Spoerri puts it: 'Glossolalia involves . . . the privation of the informative and communicative side of discourse; speech becomes musical sound.'"<sup>3</sup> Dr. Goodman's findings agree with those of other scholars on this question. Glossolalia does *not* involve the use of any known language. "What it does communicate," affirms Dr. Goodman, "is, initially, the commitment to the group and, later on, a sharing of its ritual behavior with all that this involves on the personal and social side."<sup>4</sup>

There is a physiological aspect to glossolalia that constitutes the central point of Dr. Goodman's theory. She points out that "in epilepsy the cortex is driven by discharges from subcortical structures. I am proposing that something similar is happening during glossolalia. In some manner, the glossolalist switches off cortical control. Then, with considerable effort, at least initially, he establishes a connection between his speech center and some subcortical structure, which then proceeds to drive the former. Thereupon the vocalization behavior becomes an audible manifestation of the rhythmical discharges of this sub-



cortical structure, which then proceeds to drive the former. Thereupon the vocalization behavior becomes an audible manifestation of the rhythmical discharges of this subcortical structure, resulting in the described pattern. The most striking characteristic of this discharge is the fact that it has a variable frequency and amplitude, producing one complete wave from onset over peak to decay in anywhere from perhaps two to six seconds or longer and amplitudes from ordinary speech variations in pitch up to an octave and a half. The latter seems to be something of a physiological constant.”<sup>5</sup>

This leads Dr. Goodman to attempt a definition of glossolalia: It is “a vocalization pattern, a speech automatism that is produced on the substratum of hyperarousal dissociation, reflecting directly, in its segmental and suprasegmental structure, neurophysiologic processes present in this mental state.”<sup>6</sup>

The Goodman study on glossolalia is one of the most complete to date. The theory advanced is plausible and certainly one that I do not find incompatible with my own personal convictions as a Seventh-day Adventist Christian. Scientific investigations, such as that carried out by Dr. Goodman, prove that the current outbreak of glossolalia is, from a Biblical point of view, spurious. The utterances are *not* languages, and the phenomenon is of such a nature that we may safely conclude, based on the abundant evidence brought forth by Dr. Goodman and others, that *it is not an act of the Holy Spirit*.

Is it, then, of the devil? There are a couple of observations made by Dr. Goodman that might help us to answer this question.

At one point during her study, she said: “There is something

incredibly, brutally elemental about such an outbreak of vocalization, and at the same time something eerily, frighteningly unreal.”<sup>7</sup> It would be unfair to conclude that Dr. Goodman means glossolalia is the work of some “evil power.” As I said earlier, she is not concerned with such matters. Yet, unwittingly, she has provided us with at least a hint of evidence regarding the supernatural element of the phenomenon. Seen from our point of view, why would the outbreak of vocalization to which she refers appear “eerily, frighteningly unreal”? Given our belief in evil intelligences that are active in the affairs of man, would it not be reasonable for us to conclude that they could possibly act upon the glossolalist?

Dr. Goodman herself further states that during hyperarousal dissociation a “channel” is open through which the glossolalist receives stimuli from the outside world. She explains that it is a narrow channel and most of the stimuli are screened out, but that the person nevertheless remains “permeable to certain things.” Let us bear in mind Dr. Goodman’s observation that the trance is *inducible*. We are dealing here with something akin to hypnosis. I quote an important conclusion of another major study on the subject: “It is our thesis that hypnotizability constitutes the *sine qua non* of the glossolalia experience. If one can be hypnotized, then one is able under proper conditions to learn to speak in tongues. While glossolalia is not the same as hypnosis, it is similar to it and has the same roots in the relationship of the subject to the authority figure.”<sup>8</sup>

We see, then, that in both the glossolalic and the hypnotic trance the subject abdicates self-control of the mind and remains

*open* to outside stimuli and control. Herein lies their greatest danger. The principalities, powers, world rulers of the present darkness, the “spiritual hosts of wickedness” against which we must struggle (Eph. 6:12, R.S.V.) take full advantage of the permeability of the subject and exert their malevolent influence during the sonnambulistic or hypnotic state.

None of the foregoing is intended to preclude the possibility of the manifestation of the *genuine* gift of tongues in our day. We must not forget that Ellen G. White herself wrote: “It is with earnest longing that I look forward to the time when the events of the day of Pentecost shall be repeated with even greater power than on that occasion. John says, ‘I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.’ Then, as at the Pentecostal season, the people will hear the truth spoken to them, every man in his own tongue.”—*The SDA Bible Commentary*, Ellen G. White Comments, on Acts 2:1-4, p. 1055. God is not about to withdraw the gifts of the Spirit simply because Satan has gotten into the act!

What we need is wisdom from above to be able, by the grace of God, to distinguish between the genuine and the counterfeit. This spiritual discernment is perhaps the greatest of all the gifts, the most needed today, and one for which we ought daily to pray. ➤

<sup>1</sup> Dr. Felicitas D. Goodman, *Speaking in Tongues* (Chicago: University of Chicago Press, 1972).

<sup>2</sup> *Ibid.*, pp. 72, 73.

<sup>3</sup> *Ibid.*, p. 123.

<sup>4</sup> *Ibid.*

<sup>5</sup> *Ibid.*, p. 124.

<sup>6</sup> *Ibid.*

<sup>7</sup> *Ibid.*, p. 15.

<sup>8</sup> John P. Kildahl, *The Psychology of Speaking in Tongues* (New York: Harper and Row, 1972), pp. 54, 55.



# Tongues in the Corinthian Church

Edward Heppenstall

THOSE who today claim to experience the Holy Spirit's gift of tongues invariably appeal to the glossolalia in the Corinthian church as recorded in chapter fourteen to substantiate their own position.

In his letter to the church at Corinth, Paul took considerable time to discuss this particular gift. We find nothing quite like this in other churches or in his other epistles. In the previous two chapters, Paul emphasizes the various gifts of the Spirit, including that of tongues, their place in the work and experience of the church. The Christian church is one body, endowed with a diversity of gifts united under one Head. Here the direction and operation of the Holy Spirit is the decisive factor for unity and order within the church. Such harmony of love and unselfish service was the crown of the Spirit's work.

"Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. . . . For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body" (1 Cor. 12:4-13).

By the presence and power of the Holy Spirit, the prayer of Christ is fulfilled: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:21).

In the early church there were certain essential requirements requisite to Pentecost and the baptism of the Spirit. The Spirit safe-

guards the church from division, disorder, and disunity. Pentecost united men's minds, hearts, and service. There was to be no schism in the body.

"And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:46, 47).

Paul's test of the Spirit is to be found in unity by love and edification by the truth. This life-style is closely akin to the life of Jesus Christ. Love is characterized as the most excellent gift of the Spirit, since love so orders the whole life of the church as to create oneness. So impressive was this oneness in Christian love that the world of that day spontaneously exclaimed: "See how these Christians love one another." This is the starting point for the true church, a church united in love.

But this oneness and unity by the Spirit was the one thing that the Corinthian church did not have. They were split wide open. Consequently Paul wrote: "I appeal to you, my brothers, in the name of our Lord Jesus Christ: agree among yourselves, and avoid divisions; be firmly joined in unity of mind and thought. I have been told, my brothers, by Chloe's people that there are quarrels among you. . . . Each of you is saying, 'I am Paul's man,' or 'I am for Apollos'; 'I follow Cephas,' or 'I am Christ's.' Surely Christ has not been divided among you!" (1 Cor. 1:10-12, N.E.B.).\*

When church members are more attracted to men than they are to Christ, disunity follows. Idolatrous loyalties to men are established at the expense of church unity and peace. The Holy Spirit's control and guidance of the church is surrendered.

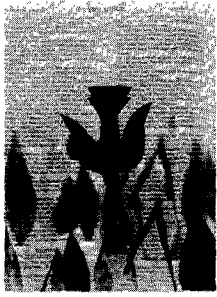
Consequently, when we come to the spiritual condition of the church at Corinth, and when we seek to interpret the nature of the gift of tongues, we are confronted with the fact that something is radically wrong. For the first time in the Christian church speaking in tongues had become a problem. This raises the question as to whether this was a genuine gift of the Spirit or whether it was false, either as demonic or some form of hysteria. While Paul does not actually denounce this manifestation, he does seek to suppress it. It had become a source of embarrassment. Are we to believe that in the midst of disorder and confusion in the church, they were Spirit led?

According to Paul another requisite of the genuine gift of tongues is that the church and the hearers might be edified. On this point also the Corinthian church did not qualify. Although he is quite careful not to completely condemn, he does strongly state that their communication was both unintelligible and unedifying. They spoke "into the air" (chap. 14:9); that is, by some incoherent form of sound as distinct from the essential properties of a known language. Because of this the church was not edified (verses 4, 16, 17). Their "understanding" was "unfruitful" (verse 14). There was a lack of intelligent communication. What kind of spirit manifestation is it that actually silences the mind, where the mind is not conscious of what is taking place or what is being said?

"Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown

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tongue. Brethren, be not children in understanding . . . but in understanding be men" (verses 19, 20).

Paul contrasts his own gift as speaking in tongues more than they all (verse 18). He speaks by revelation, by knowledge, by teachings all of which are gained by the ordinary mental processes under the guidance of the Holy Spirit (verse 6). In this he gives the trumpet a certain sound. He does not speak into the air. He speaks in languages more than they all. This manifestation in the church at Corinth is something Paul knows nothing about. If what they have is the genuine gift of the Spirit, then Paul does not have it. What does Paul mean when he says: "I thank my God, I speak with tongues more than ye all" (verse 18)? Obviously he is contrasting his ability to speak known languages with the incoherent tongue of the Corinthian church.

At Pentecost the gift of tongues was of coherent, known languages, which the hearers recognized and thereby understood. The astonishment of the Jews was occasioned by the fact that though the speakers were Galileans, they heard them each in his own native tongue (Acts 2:6-11). Peter's discourse came with an understanding and edification in terms that had the force and simplicity of their everyday language and local dialects. Intelligently the apostles gave utterance "to the marvellous doings of God" (*ta megalia tou Theou*). Both the gift of tongues and the gift of prophecy were an intelligent communication of the truth. Both functioned for the proclamation and communication of the gospel. But in the Corinthian church Paul contrasts speaking in tongues with the gift of prophecy. The one was incoherent and unedifying. The other was by intelligent expression.

God's voice is always a clear

distinct word, never a mere sound. God always talks with meaning. His communication is governed by principles that respect the human mind. He delights to make Himself clearly understood to men. His communication is orderly, purposeful, and intelligent. In the Bible the voice of God becomes perfectly articulate. We know exactly what God means.

Why does not Paul recognize the tongues manifestation if it is false and denounce it? For one thing, he was evidently not present when speaking in tongues created disorder in the church. If he had been he could have dealt with it directly rather than by letter. The account came to him by way of a report along with all the other problems in the church. Consequently, not being a firsthand witness, Paul is reluctant to come right out and condemn it.

Furthermore, at this point it is quite possible that Paul had not yet come to understand the nature of this manifestation. So it is too early for him to formulate a final judgment, even though this glossolalia constituted a serious problem in the church. This is the only account we have in the early church where any of the apostles found it necessary to caution against the manifestation and use of a "divine" gift of the Spirit, if it is that. In all other cases, the gifts of the Spirit were cause for joy and encouragement.

The fact that Paul does not come right out and condemn it does not prove it is of God. Paul himself is a Spirit-filled man. But he does not share in or approve of the spiritistic instability seen in this church. It stands in contrast with the gift he has. This mysterious unintelligent "speaking" that bypassed sound mental activity, seemed to be thoroughly transcendental. Paul's criticism

bears largely in this direction.

In seeking to evaluate the glossolalia at Corinth, the basic question is this: did the Corinthian church fulfill the requisites for Pentecost and the baptism of the Holy Spirit? Could men and women in this church stand up to speak in tongues that no one understood, create disorder at the same time, and at that very moment be possessed of the fullness of the Holy Spirit? We are told by some that although this church was involved in the most serious spiritual problems and perversions of true Christianity, the believers were so filled with the Spirit that they spoke in tongues as did the apostles on the day of Pentecost; that what they had was the genuine gift of the Spirit.

Consider now the prevailing immorality that this church at the time of Paul's writing refused to grapple with (1 Cor. 5); the abuse of worship, the perversion of the Lord's Supper and the agape feast (chap. 11), the civil conflicts when church members went to law against each other (chap. 6), the problems of marriage (chap. 7), their opposition to Paul and rejection of his authority. What a contrast with the purity and deep spirituality of the church on the day of Pentecost!

Now this raises very serious questions regarding the work of the Holy Spirit. Do people and churches in this appalling spiritual condition and lapse from righteousness actually receive the baptism of Pentecost? Is not the bestowal of the gifts of the Spirit directly related to the spiritual quality of church members? Or does it not matter at all? Can anyone, regardless of how he lives or how he may be divided from his brethren, actually receive the fullness of the Spirit? Is it really possible for a church to be filled with the Spirit and speak in tongues while

**VIEWPOINT  
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1. Viewpoint articles discuss topics on which the church has not taken a stand. 2. Insignificant topics that have no bearing on our eternal welfare are unacceptable. 3. Theories that undermine confidence in established doctrines will not be published. 4. Articles do not necessarily reflect the beliefs of the editors or the denomination. When quoting material from this section, this fact should be made clear. 5. Comments and constructive criticisms made in a Christian spirit are invited.

at the same time creating confusion and disorder? In that case, then it is the Holy Spirit who is responsible for this spiritual apostasy, confusion, and disorder. But surely, where the Spirit is in control, at the point where there would arise the slightest tendency to abuse, to degeneration, or to perversion, the gift and presence of the Holy Spirit would cease at once. Those involved in such practices or with such a spirit would no longer be fit channels for the fullness of the Spirit.

It is argued by some that in the Corinthian church there were those who were truly Christian, godly men and women, who had no part in these sinful and abusive practices. No doubt this is true. These Christians constituted no problem. They created no disorder. Paul does not direct his remarks to them. But it was those who spoke in tongues who were responsible for the disorder. Spirit-led Christians abuse no gift of God nor pervert the truth and the standards of Christ. The Corinthian church was the number one problem church of Paul's day and continued to remain so. Clement of Rome, writing around A.D. 100 wrote to this effect, that the church of Corinth had not improved or eradicated the abuses since Paul's day.

Again, if it is maintained that this tongues manifestation is genuine, then does not the Spirit give His approval and place His seal upon a church regardless of the kind of lives believers live? On what basis does any other church such as our own call people to come out of Babylon if the Spirit has set His mark upon them? On what basis do we teach and pray for the latter rain? This so-called Pentecost of tongues at Corinth did not heal the divisions or the conflict and problems within the church. There is something radi-

cally wrong with a supposed gift of the Spirit that does not lead to unity, purity, peace, and love. It is incredible to believe that while experiencing the outpouring of the Holy Spirit, the Spirit does not at the same time triumph over their immorality and correct their abuses in worship.

If the baptism of the Spirit keeps company with the libertine, the disunity of believers, and the perversion of Christian worship, what then is the standard by which to test the work of the Holy Spirit? Is Pentecost simply the excitement of being pushed over the brink emotionally? How could it persuade them that this was something altogether different from what their own pagan religions offered them? Surely there is something far beyond euphoria, mysticism, and Greek hysteria by which we are to determine the genuineness of the Holy Spirit's presence.

If we are to be sure as to what Pentecost means, while the question may not always be easy to answer, at the same time we had better stand on Bible truth and morality, on the unity of the Spirit, and on the life that possesses all the fruits of the Spirit. In a clear understanding of the gift of the Spirit, such things as immorality, disunity, incommunication, and division in the church, have no place whatsoever. If all churches and professed Christians can now share in Pentecost regardless of what they believe and the spiritual quality of daily living, then we are simply wasting our time with some kind of special message by which all men are supposed to be tested.

Pentecost was not a happening lifted out of life's daily context. It is not a spiritual encounter peripheral to the Christian life. Rather the Holy Spirit permeates life itself and diffuses into every

corner of life where the believer comes close to the image of God the way He intended it.

At last we have come down to this: the work of false spirits in the world threatens the foundation of the Christian faith. Far be it from me to sit in judgment on those who speak in tongues. There is a genuine gift of tongues and there is a false. Notwithstanding these spirit manifestations, I venture to say that the spiritual life we esteem precious is Christ in us, with its supreme value for moral and spiritual character. It is not upon the low ground of any ecstatic temporary euphoria or religious hysteria that we build our faith. Our stand must be taken upon the righteousness of Christ and the life He lived, for "the Spirit was not given unto Him by measure." There is nothing sensational or overdone in the life and ministry of Jesus Christ.

Nothing less than an exalted moral obedience to the will and to the law of God will suffice, embracing total allegiance to Him at any cost. When loyalty to all the truth of God is placed upon her throne by the church of God, when purity, virtue, and integrity for their own sake are recognized as part of that loyalty, when righteous love and the compassion of Christ prevail to save the lost, then despite all professed Spirit manifestations, we are secure in Christ. Behind all the life we live, Christ's life is given to us, lived in us. When we are controlled and led by the Spirit, then being endowed with such life and power, with an intelligent, conscious knowledge of the truth of God, we press on undaunted toward the fulfillment of our calling and destiny. Within this power our lives have real purpose, full, unmeasured, a resistless love, joy, and peace, and the great depth of the righteousness of Jesus Christ. ✠

# Ecstatic Utterance or Foreign Languages?

Bruce Edminster

IF PAUL uses the word *tongues* or *languages* (which is a better rendering of the Greek word *glōssa*) differently in 1 Corinthians 14 than it is used elsewhere in the New Testament, one must conclude that he is talking about something other than "languages." If the word is used in the same way as in other places, one must conclude that Paul is referring to the same gift as is mentioned elsewhere, that he is speaking of foreign or non-Greek languages.

Since Paul is writing this letter to the church at Corinth, one must consider this chapter in the context of first-century Corinth, as opposed to twentieth-century neo-pentecostalism. Also, other passages must be considered where there are similar word usages. We should not assume that today's religious movement is what Paul was writing about.

In the first place, Paul was not speaking of the Greek language, which the Corinthians all spoke, because verse 2 says "no one understands him" (R.S.V.). If someone came to the Corinthian church speaking a non-Greek language, he would not be speaking to the Greeks of that church, because they would not understand him. He would be speaking mysteries in his spirit (mind). Unless the speaker or someone else translated, the discourse would remain a mystery to his hearers; and because he speaks (knows) the foreign language, he would be only edifying himself. Paul plainly states, in verse 5, that the one who speaks a foreign language in the church should have a translation ready so that the church might receive edification.

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If Paul was talking about a gift of "unknown tongues," that is, unknown to man and God—a gibberish—he would have supplied the word *unknown*, but in the Greek manuscripts there is no such word anywhere! If he was writing about ecstatic speech, he should have used the word *ecstatic*, but neither does this word occur anywhere in the ancient manuscripts of 1 Corinthians 14!

Paul writes in verse 6, "Now, brethren, if I come to you speaking in tongues [languages], how shall I benefit you unless I bring you some revelation or knowledge or prophecy or teaching?" (R.S.V.). He goes on to illustrate this idea by means of instruments, to show that unless the hearer knows what is being said, he cannot respond (see verses 7 and 8). Paul emphatically makes it clear that when we speak with our tongue, others must be able to understand or else we're just causing meaningless vibrations in the air (verse 9).

It seems likely that if there is more than one gift of "tongues" or "languages," Paul would have given the reader more than one classification of the gift in 1 Corinthians 12:28. Another evidence that this gift is not unmeaning gibberish or ecstatic utterance, is found in verse 10, where Paul tells us, "There are doubtless many different languages in the world, and none is without meaning" (R.S.V.). Paul here is talking about languages of the world, or "languages in the world," not "out-of-this-world language." In verse 11 he adds, "But if I do not know the meaning of the language, I shall be a foreigner to the speaker and the speaker a foreigner to me" (R.S.V.). The Greek word for "foreigner" is *barbaros* and refers to all those who speak foreign languages—that is, languages which are not Greek. In verse 12 Paul

urges the Corinthians to "strive to excel in building up [or edifying] the church" (R.S.V.). How can anything be edified or built up if knowledge or revelation is not imparted? Ecstatic utterance is not edification. And a word needs to be said about the meaning of the word *edify* or *edifying*. The concept inherent in the Greek word, which is translated "building up" in the Revised Standard Version and "edifying" in the King James Version, is that of imparting spiritual knowledge for intellectual and moral improvement. The meaning of *edify* carries with it no emotional connotations.

What would make one think that Paul is writing of some "out of this world" tongue? Paul does not use the words *unknown* or *ecstatic* anywhere in chapter 14 of 1 Corinthians. A Greek lexicon (Arndt and Gingrich's translation of Bauer) suggested that because the word *glōssa* (tongue or language) appears without the definite article, one must conclude that Paul is writing about some ecstatic gibberish. But *glōssa* appears in Acts 2 without the definite article, and no one contends that Luke is there speaking of anything but foreign languages. Also in Revelation 14:6, *glōssa*, again used without the definite article, refers to foreign languages. One cannot isolate 1 Corinthians 14 from other chapters in the Bible where the same word is used in the same way. We must depend on usage and not on what we think is being said.

Using the implication of verse 10 where Paul speaks of "languages in the world," and in verse 11, where the word *barbaros* (meaning "one who speaks a non-Greek language") is used, one can supply "foreign" with "tongue" in verse 14. "For if I pray in a [foreign] tongue, my spirit prays, but my mind is unfruitful" (R.S.V.).



The word for "unfruitful" is the same word used in reference to the fig tree that Jesus cursed for being "unfruitful." It is true that if I speak in a *foreign* language, my spirit is praying but my mind is not producing fruit, that is, it is not benefiting anyone. Paul adds that one should "pray with the spirit" and "pray with the mind." He has just told his readers that the speaker in a foreign language should pray that he may translate (interpret or expound) so that there might be a "fruitful" understanding.

In essence, verses 16 and 17 are saying, "How can a layman say Amen to your blessing if he doesn't understand what is being said? You can give all the thanks you want (if you know the language), but the listener isn't being edified." Paul had the gift of foreign languages more than all of the Corinthians, and, judging by what he says in verse 19, "in church I would rather speak five words with my mind . . . than ten thousand words in a [foreign] tongue" (R.S.V.), this gift was for use outside the church in witnessing to foreigners.

Next he exhorts those reading his Epistle to be mature in their spiritual understanding, but to be babes in reference to malice and wickedness. If one will notice children when they are around other children they seek to draw attention to themselves. So Paul is exhorting them to stop behaving like children, not to use the gift of "foreign languages" to draw attention to themselves, but to use the gift for the benefit of others (verse 20).

Paul does not leave the reader in the dark regarding his intent, and in verse 21 he does something that will help further clarify the answer to the question that is in the minds of many people. He quotes from the Septuagint of

Isaiah 28:11 and 12b, which, literally translated, reads: "In other languages, and with the lips of others I will speak to this people and yet no one will obey me." In the Greek New Testament\* there is also a cross reference under 1 Corinthians 14:21 to Deuteronomy 28:49, which speaks of a nation being brought from afar to punish Israel. They would speak a tongue that the Israelites would not understand. Paul, however, actually incorporates the words of Isaiah into his discourse in order to inform the reader of his meaning.

The Greek of 1 Corinthians 14:21 contains a word that is transliterated as *heteroglōssois*, meaning "other languages." It comes from the juxta-position of two words, *heteros* and *glōssa*, which is the same combination of words that occurs in Acts 2:4, "And they began to speak with other tongues" (*heterais glōssais*). Paul is obviously writing here about foreign languages.

Languages (foreign, that is) are for witnessing to unbelieving foreigners, as verse 22 of 1 Corinthians 14 indicates. "Thus, [foreign] tongues are a sign [or miracle] not for believers but for unbelievers" (R.S.V.). Verse 23 also ties in with Acts 2: "If, therefore, the whole church assembles and all speak in [foreign] tongues, and outsiders or unbelievers enter, will they not say that you are mad?" (R.S.V.). In the Greek New Testament\* there is a footnote referring to Acts 2:13, which reads, "But others mocking said, 'they are filled with new wine'" (R.S.V.).


The people who didn't understand what the apostles were saying "in other languages," thought they were mad with wine. It seems that Paul had this in mind when he said, "Will they not say you are mad?" (in verse 23).

A literal translation of verses 27 and 28 could read, "If anyone is speaking in a [foreign] language, let it be by two or at most three, one at a time, and let one translate." And furthermore, "If there is not a translation, let him be quiet in the church, let him talk to himself and to God." "Tongues" or "foreign languages" are not for showing off and saying, "Look, everybody, I have the Spirit and you don't," but foreign languages are for edification, to draw someone else to Jesus Christ, someone who doesn't know Him as their personal Saviour.

The same basic rule applies for prophecy, that two or three should speak, each in turn, and others should judge what was said.

Where there is confusion and disorder God is not present, for God is one who brings and gives peace. So there should be peace and order in all the churches of the saints.

Interestingly, Paul supports his thesis by suggesting that if anyone has the idea that he is a prophet or a spiritual person, then he should take heed to what Paul is writing, because he'll recognize that it is a command from the Lord. Even after all this has been said, there may be some who want to remain ignorant to the truth about the gift of foreign languages. If so, the only thing that can be done is to leave him to his ignorance.

In final summary Paul says, to give a literal translation of 1 Corinthians 14:39, 40, "Therefore, my brothers, strive to prophesy, and do not hinder speaking in [foreign] languages, but let everything be done decently and in order." 

\* The *Greek New Testament* here and elsewhere referred to is the American Bible Society edition, 1966.

# Multiplying Your Effectiveness

C. E. GUENTHER

EXPERIENCE taught me early in my ministry about the unique contribution the Bible instructor makes in evangelism. Working with one of these dedicated, trained personal evangelists, we formed a small team. The Lord blessed with fruitage and a new church of believers was formed.

Unfortunately, the conference Bible instructor has become a member of a rare breed. People are deeply concerned about the diminishing numbers of certain animal species. How many Seventh-day Adventists are concerned about the declining number of Bible instructors, and how deeply? In my view, this is a calamity involving an unnecessary and extremely costly loss to the Advent Movement. The tragic shortage could be resolved if enough men in leading positions see it as one demanding high priority in denominational planning. We have seen more difficult problems conquered.

Women, whether single or married, can make an invaluable contribution to soul winning and a finished work, if trained as Bible instructors. Marriage need not be a deterrent. I would like to see a plan of training developed that would attract, among others, every young woman engaged to marry a theological student and every woman married to a minister. Its

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product would be trained Bible instructors, professionally trained social workers, or, ideally, both combined in the same individual.

How can the few Bible instructors we do have make their contribution to the church and the world more effective? How can such increased effectiveness make a contribution toward solving the problem of their scarcity?

To find an answer let us notice the ministry of Jesus. Jesus' teaching ministry consisted not only in opening the Scriptures to the understanding of His followers, but He spent considerable time training these new converts both to preach and to heal. Then He actually sent them out on a mission to homes, ministering to people where they were.

One thing that makes this work so effective is that the Bible instructor may multiply herself and her results in souls brought to Christ through training lay members.

Candidates for the training are found everywhere, in every church. I have found Adventist laymen everywhere eager to learn how to teach the Word of God to others and lead them to a decision. The Bible instructor has the unique experience and the professional skills needed to give to laymen not only theoretical knowledge, but on-the-job training. In every church may be found women of ability who can be trained to do this gospel ministry. A few may develop into full-time

workers in conference employ. Hundreds of others can give part-time volunteer service, giving one or more Bible studies every week.

The blueprint indicates that it is the pastor's nicest work to train lay members for service. I believe it is the Bible instructor's *nicest work* to train and develop other Bible instructors.

Certainly not all who join classes develop into workers. Yet many do. There would be fewer casualties if the candidates were personally selected, if the classes were smaller, and if the theory were combined with on-the-job training. The Bible instructor who is constantly engaged in giving Bible studies in homes, is in an ideal position to give this on-the-job training.

Jesus provided a complete ministry to the whole person. He taught His followers to both preach and heal. Social work as well as medical work is a healing ministry. It is based on the one-to-one case work relationship. It offers marvelous insights into understanding human personality and methods of working with people.

The gospel record says the men Jesus trained and sent out came back with joy to report their experiences. We can imagine how much joy they brought to the heart of Jesus, their Teacher. I know this kind of joy. Every Bible instructor can know it too. It comes through making our ministry for converts a complete ministry.

BAPTISM is often thought of as the "sealing" of a person to the church, and the baptismal service itself is considered merely a formal act to be held in conjunction with a worship service. But in Brazil we have learned it can be so much more than that.

The baptismal services I have observed in those areas of South America where I have been in my few years of service here have been a tremendous inspiration to me. Some may feel that it could never work in our more "sophisticated" fields, but I'm not so sure. Undoubtedly, with a little adaptation it could work almost anywhere.

Rarely is a baptismal service conducted on Sabbath morning during a worship service here. It is too important to relegate to one little corner of the sermon hour. Most commonly it is featured on a Sabbath afternoon or evening.

The coming baptismal service will be announced to the church members at least one week ahead of time, and they are instructed to be sure to tell their friends of this most important event. On the morning of the big day the members will receive several copies of a printed announcement to distribute to their friends and to others interested in our message. The baptismal candidates themselves are instructed to make sure that all their friends and loved ones come to the service.

After lunch they take handbills and invite others to come and see our Adventist baptismal service. Of course, in these predominantly Catholic lands, baptism by immersion is somewhat of a novelty.

By the time of the baptismal service the church is packed and many times there is standing room only. Many of those present are merely curious people setting their feet in an Adventist church for the first time. Many others are interested people whose interest has grown out of participation in the church's branch Sabbath schools, Bible classes, and other outreach activities.

Generally the service begins

# Making the Baptismal Service Evangelistic

JAMES HOFFER

without a congregational hymn, as this would seem strange to our Catholic friends. A simple welcome is given by the pastor. The baptismal candidates are seated at the front. The pastor then presents a fifteen to twenty-minute evangelistic-type sermon on the necessity of the new birth and baptism by immersion. Often this is illustrated with slides.

When the time comes for baptismal vows, the candidates take the vows and file out to prepare for baptism. The pastor usually performs the baptism in a full suit (wash and wear) rather than a robe. This makes it possible for him to go directly to the baptistry from the pulpit.

As the curtains of the baptistry open, the pastor is seen standing alone and offers a prayer of consecration for the baptismal service. As each candidate steps down into the baptistry an elder or associate pastor reads the person's name and a text of Scripture. After all have been baptized, the pastor offers a prayer of blessing for them and the curtain is closed.

While the pastor and those baptized are getting dressed, slides and special music are presented. Soon the new church members file once more into the sanctuary and the pastor takes his place on the platform.

Now comes the interesting and unusual part, the awarding of the baptismal certificates. One by one the newly baptized members are called forward and given their certificates. As this is done the pastor interviews each one concerning how he came into the church. He asks whether there is

someone present in the congregation responsible for his conversion or interest in the church. The person named comes forward to congratulate his friend. The relatives of the candidate, whether or not they are Adventists, are also invited to come forward and congratulate their loved one. In typical Latin-American fashion the new members are welcomed into the church with tears and embraces. Many times an unbelieving husband will be there "congratulating" his wife, even though he didn't realize that by coming to the service he would be requested to come forward and do so. A profound impression is made on him. Hearts are melted throughout the congregation as this whole process is repeated with each new believer.

There is just one thing left—the call. After all are back to their seats the pastor takes the pulpit for a few parting words. He refers once again to the necessity of Bible baptism. The people have just seen such a service take place and have been moved by the witness of their loved ones. Now their hearts are open and ready to respond to a call, even though for many it is their first time in one of our churches.

As the pastor makes his appeal many, perhaps dozens, come forward and crowd around the pulpit. After a consecration prayer they are asked to remain at the front. Their names are taken and they are soon involved in Bible classes or individual studies. They have not made a decision for the Sabbath or anything else, just for baptism, but of course in preparation for *that* they will discover *the other points of our faith*.

There is one thing for sure about this approach. Baptisms are held frequently, in some churches once a month, and as our members support and attend these baptisms and use them as a means of cultivating interest among their relatives and friends, a certain snowballing effect occurs. As a result the pastor and Bible worker are never without interested people. By bringing the public to the baptismal service many are won to the truth who might otherwise never have been led to make such a decision. ❧

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# Simultaneous Crusades in

"WE WERE really surprised," said Pastor Harald Knott, president of the Swiss Union Conference. "Andrew Fearing used none of those things usually considered to be outstanding means of attracting and holding evangelistic audiences. He had no pictures, no visual aids, no unusual features such as lectures on archeology, history, health, or home. He just stood there with the Bible in his hand asking intriguing questions, which he proceeded to answer from the Bible. Of course, he did use many pointed illustrations in making his message meaningful to his audience.

In his first night's introduction to the standing-room-only crowd in the large public auditorium in Zurich, Fearing stated that the purpose of his lectures was to draw men and women into the study of the Sacred Scriptures, into a closer relationship with God, and to help them find a happy, successful, satisfying life. "Surely," he told the overflow audience, "you are not here in this meeting this evening to hear my opinion on religious matters, for your opinion is as good as anyone else's when it comes to spiritual things; but we are here tonight and will be in future evenings, to study together God's opinions on vital truths that pertain to everyday living now and to our future life for eternity."

Not only was there an overflow crowd that first night but the audience continued to hold well

throughout the whole series. "We could hardly believe it," the Swiss Union Conference president enthusiastically reported.

Evangelistic meetings conducted by the associate secretary of the General Conference Ministerial Association were held in the cities of Zurich and Bern simultaneously over a period of two and one-half months, during the Fall of 1973. The Zurich campaign began with three nights a week for three weeks and then went to two nights a week for the rest of the program. The meetings in Bern began with only one night a week because that was the only time the hall was available.

"We felt we should have at least two nights in order to cover the necessary subjects," Fearing reports. "After careful review of the situation, it was thought we should try to hold some of the meetings in the Bern church, which is a fine edifice in a very good neighborhood. So after three meetings in Bern, we invited the people into the church for Saturday night meetings. This was almost a disaster for we had only six non-Adventists present. It seems that attending someone else's church in Switzerland is not looked upon with favor. There are two major churches in that great country, the Protestant Church (Zwinglian) and the Catholic Church. Most other churches are considered sects, and a sect is looked upon as something to be

avoided whenever possible. We felt sure this would hurt our attendance the following Wednesday night back in our main hall, but the numbers steadily increased and finally we were even doing well in the church.

"It is of interest to know that according to usual evangelistic thinking, we did all the wrong things. Any evangelist knows that it is undesirable to change auditoriums during the week. Also, it is not wise to change night appointments back and forth. We have also thought that Monday night, and the big shopping night, Thursday, are not favorable for good attendance. However, in Zurich and in Bern circumstances made it necessary to do all these wrong things. We opened our campaign in Zurich on a Monday night and the other available night was Thursday. When we observed that the streets were jammed with people shopping on Thursday nights, we wondered whether we would possibly get an audience, but they came.

"In Bern," Fearing continued, "we had to change several times from Tuesday to Wednesday, and then back again. Also, as has already been mentioned, we had meetings in the major auditorium during the week and Saturday nights in the church. Added to this was the handicap of the people having to hear all the messages through translation. So, you can see why all of us praise

# SWITZERLAND



the Lord for performing a miracle in drawing people to study the Word of God."

Pastor Harald Knott translated for Pastor Fearing in Zurich and Pastor Johann Laich, secretary of the Swiss Union, translated in Bern. In discussing the problems involved in a translated series, Fearing pointed out that there was one real advantage. "The one speaking," he says, "must choose his words carefully. There is no time for wasted language. It tends to tighten one's thinking and forces the speaker to be precise in his presentations. It is really surprising how much can be said in so short a time. It might be beneficial for all ministers to have the experience of a campaign by way of the translation method!"

About a third of the way through the campaign, a special Bible class was begun and was held each night for 45 minutes prior to the evening lecture. Pastor Knott taught the class in Zurich. "What a great joy this was for him!" Pastor Fearing reports. "He would come down from the 'upper room,' his face radiant with the warmth of fellowship he had experienced with the 35 to 40 attending the class." In Bern these classes are being taught by the church pastor, Werner Bodenmann, with 15 studying for baptism.

In Zurich a Sabbath seminar was begun after the subject of the Sabbath was presented in the public meetings. It has drawn an attendance of 45 to 55 non-Adventists. Unfortunately, the two churches in Zurich have no available space for additional members. "This presents a serious problem for the brethren," Fearing states. "They do not yet know where they are going to place the new believers. They greatly need and desire a new church, but the cost of building in this city is extreme. They are sacrificing and gathering funds. One cannot help wondering, however, whether they will be able to accomplish all of this by themselves."

An excellent follow-up program is now in progress, he reports. Pastor Knott, a skilled evangelist in his own right, as well as being the Swiss Union president, is speaking one night a week in

both Zurich and Bern, plus continuing the baptismal class and the Sabbath seminar in Zurich. Some of the most interesting prophecies and subjects have yet to be presented. These meetings are still being held in the public auditorium. His subjects are drawing the same good attendance and, "best of all, his preaching is not interrupted by English!"

One factor that brought considerable interest to the brethren in Europe concerned the public presentation of the full basic message. Much of this usually had been given in the Bible classes, or in private studies in the home, but not in public meetings. For example: speaking publicly on Christian standards such as unclean foods, jewelry, theaters, dancing, and gambling, were presented under the over-all title "When Christ Was Born in 1973" (with Christ born in the heart one does not want these things).

Now the question was, Would the audience return? They did! Also messages such as "Tithing and Stewardship," and the subject of "An Incomplete Communion Service—What Is Missing?" (foot washing) did not thin the audience at all. If anything, the attendance increased. According to Pastor Fearing, "The brethren came to the conclusion that honest people want to know the truth, and when Christ and His love become the major theme of the doctrines, the people will want to do what the Lord of that truth wants fulfilled in their lives. Of course, many gospel-conversion type messages were interspersed between the major 'landmark' doctrines."



Pastor A. C. Fearing (also page 16) and his translator, Pastor H. Knott, president of the Swiss Union, preparing for the crusade.

Along with the evening speaking appointments, there were two daytime evangelistic workshops in Zurich and in Bern, with the pastors of their respective sections attending.

Others connected with the campaign besides the translators mentioned above were Werner Bodenmann, pastor of the church at Bern, and the pastors of the two Zurich churches, Emanuel Zolliker and Jacques Frei. Associated with them were Elisabeth Schmid, Bible instructor; Kurt Ehrismann, pastor of nearby churches and also youth pastor for Zurich; and Gunther Klenk, a young man just beginning his ministry for the Lord.

"The results are not as impressive as in many places of the world, but the brethren seem to think they are quite good for Switzerland," Fearing reported to the Ministerial Association staff in Washington. "Of course, many decisions are yet to be made. We all are grateful to God for the victories we witnessed. The people in this land are slow to make changes. We heard the expression many times: 'I know it is in the Bible. It is true, but I am satisfied.'

"Switzerland has not had a war for some 600 years. They have not experienced great catastrophes or calamities of any kind. It is a prosperous land, where there is virtually no poverty or unemployment. Yes, people are satisfied, and yet the brethren now have more than 900 names of non-Adventists who attended, 35 to 40 are in one baptismal class, 15 in another, 50 in the special Sabbath seminar, and 12 have been baptized."

He added that people were very generous in their financial support. More than 15,000 Swiss francs (about US\$5,000) were put in baskets at the door as people left the auditoriums.

Another outstanding feature of these efforts, according to Fearing, was the music presented each week. "We greatly appreciate the really fine talent displayed by the young men and women who played in the band, the orchestra, and those who sang in the choir," he stated. "Switzerland can be proud of its youth and their dedication to service for the Lord."

# ENHANCING THE COMMUNION SERVICE

## A CONCERNED PARENT

DRIVING home from church today my children complained that the service was so long they were starving. After having celebrated Communion that's all they could think about since we didn't leave church until twelve-fifty. They had a right to be tired and hungry, for the service lasted nearly two hours. From shortly after noon onward they had been restless as they realized the service was only half over. Each hymn sung after twelve o'clock added to their frustration.

What can we do to streamline our communion service and at the same time not sacrifice but enhance its meaning? Surely nothing is gained when our children feel that this most important of church services is so time consuming.

As a parent greatly concerned that the communion service become a meaningful occasion for young people and visitors, I'd like to make my criticism constructive by suggesting some things that might be done to make the ordinances a service the whole family can appreciate:

1. Allow no other "special events" to take place on the same Sabbath. The service mentioned in the first paragraph included a baptism, ordination service, and five minutes of announcements. Let Communion have its rightful place. Give it sole priority that day.

2. Begin the church service on time. If this necessitates a Friday evening or early Sabbath morning rehearsal, then arrange for one. But begin on time. This will be appreciated by your congregation

and will show you have prepared for the occasion.

3. Keep the announcements to a bare minimum. If necessary mimeograph a separate or additional sheet for the bulletin in order to say less publicly. The announcements should include a word about "open communion" to put visitors at ease.

4. Choose short hymns. Keep away from those with four or five stanzas. If you need to use a long hymn, sing only the first and last stanzas—two stanzas appreciated are better than all five sung with a restless longing to stop.

5. Instruct the organist to play a short introduction to each hymn. It is not necessary and is time consuming to play a hymn all the way through before the congregation begins to sing.

6. Choose an appropriate but brief Scripture reading, if one is to be used. The text should be

selected from the sermonet of the hour. Keep the service unified.

7. Keep the sermonet down to ten minutes or less. If well planned, a ten-minute talk can be most effective. Make one germane point. Remember there is also an acted-out sermon involved in the communion service itself.

8. Give explicit definition that the "ordinance of humility" means foot washing! Tell the visitors what it is! Assure them they are welcome to (a) participate, (b) observe, or (c) remain in the sanctuary. Have the organist or pianist play for those who choose to stay in the church.

9. Have a story read or told to the children whose parents are engaged in the foot-washing service. A dramatized recording such as "The Bible in Living Sound" of the crucifixion or Last Supper would be an appropriate interlude for the young ones at this point.

10. One observation regarding the act of Communion itself. Many a young mother has experienced the exasperation of trying to hold a small glass of grape juice for two or three minutes all the while trying to keep baby's hands off the temptation. As a youth I belonged to a small Protestant congregation whose practice would alleviate this problem. Each participant partook of the juice as soon as he was served. The congregation partook of the bread together signifying the unity of the Christian body. The juice was drunk separately indicating the necessity of an individual application of the benefits of Christ's atoning blood. One need only think back to the original Communion to remember the wine at least was drunk separately.

11. A further idea would be to vary the passages read during the act of Communion. Passages such as Philippians 2:1-11, 1 Peter 1:18-22, or Hebrews 9:24-28 will add a touch of newness for those alert juniors who can repeat from memory 1 Corinthians 11 and Matthew 26:26.

My wife remembers childhood celebrations of Communion as the day when she went home from church hungry. Let's make Communion meaningful and send our members, old and young, home at noon—full!





# The Family Tree of the Nations

DESMOND FORD

"I, a stranger and afraid  
In a world I never made."

MANY a man gazing into the silent heavens has felt like the poet and longed for assurance from One greater than himself. In all his early presentations to new interests the worker does well to remember that he lives in an existential age. Meaninglessness is the threat confronting every twentieth-century man. The nerve of moral endeavor has been paralyzed for many by *angst*, dread, despair. Our ultimate objective is to show that only in Christ can man know the world, himself, and God, and that the Seventh-day Sabbath is the symbol of meaningful existence to those who recognize Christ as Creator and Redeemer. Until we reach the point where the Sabbath is to be presented we should stress God's answer to spiritual malaise overwhelming a world of cast-off orphans. Every Bible study or sermon should ring through and through with the certainty of a basic undergirding beneficent reality in life that makes existence a privilege rather than an endurance test.

Too many people look upon Bible prophecy as the gospel minister's crystal ball, from which he discerns the image of coming events concerning nations. But Bible prophecy is meant to be a mirror for every Christian, a mirror revealing his own destiny. It is not merely prediction, but comfort and guidance.

The New Testament as well as the Old makes it

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**“When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience.”—*Testimonies to Ministers*, p. 114.**

clear that prophecy has as its grand objective the edification and comfort of believers (see 1 Cor. 14:3; Rom. 15:4). We err whenever we expound the Scriptures in such a way as to make mere foretelling their chief purpose.

Divine prophecy demonstrates that our world is a ship under control, rather than a wandering iceberg, and that our individual lives may be likewise. We are not alone—a scurrying, harassed leaf in a senseless universe.

Prophecy tells of a providence that provides for all things and for every person. No wonder then that some of the greatest of human minds in recent centuries, heeding Christ’s admonition, have found joy and profit in the prophetic pages of the Bible. Conspicuous among them was Sir Isaac Newton, certainly one of the outstanding scientists of all time. Few are aware that he probably spent more time on the prophecies of the book of Daniel than on his study of gravitation.

This wonderful book recommended by Christ for Christians of the last days contains prophecies extending to the “time of the end.” It presents detailed chain descriptions of the rise and fall of earth’s most influential empires, from the days of Nebuchadnezzar till the ultimate establishment of the kingdom of God. Four times the seer previewed the centuries of the future in his day, on each successive occasion beholding additional details filling out the original sketch. The initial outline, the A-B-C of Bible prophecy, contains a bird’s-eye view of the events of three millenniums and more. It is found in the second chapter of Daniel, and its details need not be repeated for the reader who has so often presented it himself.

In 213 words, the prophet Daniel described the course of history and its meaning more accurately than all the historians of the ages!

Verse 28 of the second chapter answers our fundamental human need as it gives the assurance, “There is a God in heaven that revealeth secrets.” We live in an age that has endeavored to outlaw God and revelation by stress on the absolute reign of physical law. The materialistic science of the past three centuries, and the philosophy of men such as Kant, have asserted that the laws of nature operate uniformly, inexorably, and independently of any divine Lawgiver. Thus the universe is represented as a closed system, unable to reveal to its prisoner any sure knowledge of the supernal realms beyond.

Both scientists and philosophers have forgotten that although a bird may not fly out of its atmosphere, the Creator of bird and atmosphere is free to insert His finger into time and space, and place it lovingly upon the bird. There *is* a God in heaven that revealeth secrets, and He has intervened in history to offer man revelation and redemption.

Before some audiences it would be appropriate to point out that this matter of revelation is the water-

shed of modern theology. It is this issue that divides liberals from evangelicals. Has God conveyed propositional truth as well as personal existential challenge, or is all interpretation of Scripture to be subjective on the premise that the Word is nonpropositional? The second position is the fruitage of skeptical philosophy rather than the heritage of traditional Christianity.

#### **Four Universal Kingdoms**

To read the record foretelling the future course of the centuries brings inevitable conviction to the honest heart. It is an undeniable fact that from Daniel’s time to our own, four great empires have succeeded one another, increasing both in size and in significance for the church and the world. These four are Babylon, Medo-Persia, Greece, and Rome.

Those who date the composition of Daniel as belonging to the second century B.C. usually contend that Babylon, Media, Persia, and Greece are the four kingdoms symbolized by the image. However, Daniel knows no separate Median kingdom. The breast and arms of the image, the bear which so crouched as to reveal two sides, and the ram with two horns—each of these symbols emphasizes the duality of the power represented. In Daniel 5 nothing is said about the Medes in the inscription on the wall, yet the prophet interprets that the kingdom of Babylon is to be succeeded by “the Medes and the Persians” in harmony with the word *Peres*, which is a play on the Aramaic for “Persian.” The liberal view makes the leopard of chapter seven the symbol of Persia but, as has often been shown, the fleetness of the leopard augmented by its four wings would be an inept symbol for the slow-moving armies of Persia but most appropriate for the rapid movements of Alexander’s forces.

Four civilization-molding powers, extending like concentric circles in strength and conquest until the whole of what we know as Europe would be absorbed, were foretold by the Old Testament seer. The fourth empire, Rome, was to be divided into fragments of varying strength, which in futile fashion would, throughout all later years, endeavor to weld themselves into yet another empire. Ultimately, a fifth empire would indeed arise, but it would be one divine in origin and rulership. The prophetic statement regarding the nations that sprang from old Rome—“they shall not cleave one to another”—has been confirmed by more than fifteen centuries of bloody but fruitless war, and by the barren intrigues of statecraft over that same period.

#### **Mingling Churchcraft With Statecraft**

The attempted amalgamation of the iron and clay in the feet of the image also points to the system of

**“Those who eat the flesh and drink the blood of the Son of God will bring from the books of Daniel and Revelation truth that is inspired by the Holy Spirit. They will start into action forces that cannot be repressed.”—*Testimonies to Ministers*, p. 116.**

Antichrist in the last days. This system, styled by Scripture as "the abomination of desolation" because of its idolatrous and persecuting tendencies, will result from the unseemly union of church and state in order to enforce a form of worship contrary to Scripture. Ellen G. White confirms this unusual interpretation as follows: "We have come to a time when God's sacred work is represented by the feet of the image in which the iron was mixed with the miry clay. . . . The mingling of churchcraft and statecraft is represented by the iron and the clay. This union is weakening all the power of the churches. This investing the church with the power of the state will bring evil results."—*The SDA Bible Commentary*, Ellen G. White Comments, on Dan. 2:43, pp. 1168, 1169.

Had Daniel written out of his own imagination, why should he have stopped at four in predicting coming empires in Asia and Europe? Why not fourteen? or forty? Surely, if Babylon was to give way to Medo-Persia, and Medo-Persia to Greece, and Greece to Rome, would not Rome likewise give way to another, and that conqueror to yet another, and so on? The fulfillment of this prophecy of Daniel 2 alone is sufficient to demonstrate the inspiration of the Bible and the fact that our world is not a runaway.

### The Lesson of Deterioration

The prophecy of Daniel 2 makes it plain that all things earthly, however grand, must deteriorate unless linked with God. Consider the gradual deterioration shown by the symbolism of the metal man. With the passing of the years there is transition from gold to silver, from silver to brass, from brass to iron and clay, and finally to nothingness after the very dust has been blown away as the chaff from a threshing floor.

There is deterioration also suggested by the increasing multiplicity in the symbolism of the image. From the single symbol of the head of gold we pass to a dual symbol of breast and arms, and then to the presentation of abdomen and thighs. This is succeeded by the decimal picture of the toes, and then ultimately the myriad scattered specks of dust. In value and in specific gravity the parts of the image reflect the same lesson of deterioration. While proud man since the eighteenth-century enlightenment has rejoiced in the law of progress, twentieth-century events have endorsed the principle expressed in this prophecy, that apart from God, all things human deteriorate rather than improve. And what is true of the conglomerate is also true of the individual. You and I are on our way to decay and eternal nothingness unless we take hold of divine power. "How shall we escape, if we neglect so great salvation?" (Heb. 2:3).

Why did Babylon, Medo-Persia, Greece, and Rome each fail to endure? What was their fatal weakness or mistake? The answer is that to each came the gospel through God's messengers, but each rejected it.

### The Stone That Became a Mountain

In this same chapter, however, is to be found heavenly comfort. The growth of the tiny pebble into a mountain filling the earth for eternity is parabolic of the fact that believers in Christ, though despised like Him, will continually increase and prosper regardless of all transitory events. Those who now per-

mit their sinful habits to be broken by Christ's gospel, those who receive forgiveness of sins, need not henceforth be anxious "about anything" (Phil. 4:6, R.S.V.). *To be wholly dependent upon God is to become independent of all else.* This prophecy assures the believer that God's love overrules all chance and change.

It is not true for the believer that "history teaches us that history teaches us nothing." History *is* indeed His-story. Christ is no absentee Landlord, permitting His house to disintegrate through careless tenants. The right reading of history brings the assurance that He who controls the cosmos also guides the atom. ➤

## AAM Study Guide Daniel—3

Readers who are members of the Academy of Adventist Ministers or who may wish to join this organization and receive Academy credit should respond to the following questions on 8 1/2" by 11" paper and mail this response to the AAM, Ministerial Association, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012. Your responses will be carefully evaluated and returned. Those who submit responses to all twelve study guides on Daniel will be credited with one year's study requirement for AAM membership (50 clock hours).

1. If you have access to a copy of R. A. Anderson's *The Shepherd-Evangelist*, study pages 419 to 430 and develop an outline of an evangelistic approach to Daniel 2 that builds on his suggestions for revealing Christ in the presentation of this chapter. If you do not have access to Anderson's book, do your best to develop an outline of a Christ-centered approach to this chapter, which emphasizes righteousness by faith.

2. Anderson suggests a parallel between the first chapter of Daniel and the three angels' messages. Study the first four chapters of this book in the light of this suggestion and see whether you can discover such parallels that might be termed the three angels' messages to ancient Babylon.

3. Attempt to give a reason or reasons why Daniel and his companions, even though recognized as among the wisest in his kingdom (chap. 1), were not among the group called in when the king commanded that the wise men tell him his dream.

4. Compare Ford's development of the "mingling of churchcraft and statecraft" and "deterioration suggested by the increasing multiplicity in the symbolism of the image" with the Ellen G. White statements quoted on pages 1168 and 1169 of volume four of the *SDA Bible Commentary*. How can this be harmonized with the traditional Adventist understanding of Daniel 2?

# Easygoing Eli

R. W. TAYLOR

AS A priest and judge of Israel, Eli held the highest and most responsible position among the people of God. He had the spirit of the average thinking person and he loved peace. Since being exalted to the office of high priest, as many would say today, "he had arrived." His was the highest position in the land. He could say, "I'll eat, drink, and enjoy the advantages I have. The eyes of all Israel are on me. I am their leader. I give the orders. What I do is all right. My children are the children of the high priest. Let them be the leaders of other children. Let them speak and let other children look up to them. The nation wants it that way. They want us to lead them."

Thus Eli relaxed. His life's ambition had been realized. But let's not forget that Eli was also a religious man.

Eli had two sons and, as is typical of fathers, he was proud of them. In those days and in that country sons were an indication of God's blessings.

I suppose as he looked at the two little boys God had blessed him with, Eli said to himself, "Someday you will be God's high priests in my place. What honor! What blessing! My household leading Israel for the years to come."

Eli's two sons were named Hophni and Phinehas. They were sweet little boys. Whatever they did, Eli thought was clever. He was far from a stern or de-

manding or commanding parent. If they did something wrong, Eli would say in his easygoing way, "Now, boys, you be good." And that was all there was to it. Because they learned that they could get away with about anything they wanted to, Eli's boys did not learn reverence to parents or to God. Life was easy; they didn't have to work for a living.

"Instead of regarding the education of his sons as one of the most important of his responsibilities, he treated the matter as of little consequence."—*Patriarchs and Prophets*, p. 575. His thought was, everything will work out all right. Just give it time. And that was all the devil needed—time.

"He indulged his children in whatever they desired."—*Ibid.* Whatever a little whimper or cry could cause their father to supply was provided for his spoiled sons.

As a result, Eli "neglected the work of fitting them for the service of God and the duties of life" (*ibid.*). Yet this was what he most wanted them to do—serve in the work of God. Easygoing Eli failed his sons and now the sons failed their father. They became indifferent to spiritual things. The sacrifices and offerings were meaningless to them. They saw only the meat, food, and personal profit, and not the Saviour toward which the services pointed. Life was a carnival for them and the sanctuary became only a means of satisfying their desires.

The people were so ill-treated

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that many stopped coming to the temple. The spirituality of the nation declined. This was not only the fault of the sons of Eli but, of course, can be traced back to easygoing Eli. He wasn't the father he should have been. "God held Eli, as a priest and judge of Israel, accountable for the moral and religious standing of his people, and in a special sense for the character of his sons."—*Ibid.*, p. 578.

Because of Eli's position, all Israel looked to him as an example to follow. "His family life was imitated throughout Israel. The baleful results of his negligent, ease-loving ways were seen in thousands of homes that were molded by his example."—*Ibid.*, p. 579. What a tragedy! It leads us seriously to consider the question, What do our members see in our ministry?

Eventually all the evil of the sons of Eli was brought to his attention, and if he had acted as a high priest should, he would have removed his sons from the positions they held. "Dreading thus to bring public disgrace and condemnation upon them, he sustained them in the most sacred positions of trust. He still permitted them to mingle their corruption with holy service of God."—*Ibid.*, p. 577. Thus Eli put his own family's honor before the honor of God.

Sins and wrong tendencies are never to be tolerated. When we do, the devil gets a foothold. These things must be snipped in the bud. Sometimes we say

the children are too young to be punished; wait until they become older. Thus wrong habits are left to strengthen until they become second nature to the child while he is becoming older.

By his easygoing and lax ways, Eli caused the ruination of his own sons and led thousands of his countrymen astray. It took Samuel twenty years to bring Israel to the place where God could again bless them—twenty years to undo the poor example of Eli, the easygoing high priest.

What about our own families? Have we been like Eli? Whether they are youth or adults, are they as spiritually-minded as you would like them to be? Don't think that time can change the situation. Eli's sons were perhaps fifty years of age when they died. They took the ark of God to battle without asking God whether they should go or not. Because they led their people wrongly, thirty thousand Israelites died on the battlefield. Thirty thousand deaths were attributed to Hophni and Phinehas. Thousands stopped coming to the sanctuary.

When Eli learned that the ark had been taken, he recognized that the glory of Jehovah had departed from Israel. What a rebuke it would be to a high priest to realize this had happened under his tenure of office. The thought that it was his sin that caused it was more than he could bear and his strength gave way. He died. (See *Patriarchs and Prophets*, page 585.)

Applying this experience to the homes and service of our ministers today we should particularly note the following:

1. "Many are indifferent and do not know where their children are or what they are doing. Parents, above everything take care of your children upon the Sabbath. Do not suffer them to violate God's holy day by playing in the house or out-of-doors. You may just as well break the Sabbath yourselves as to let your children do it, and when you suffer your children to wander about and suffer them to play upon the Sabbath, God looks upon you as Sabbath-

breakers."—*Child Guidance*, p. 533.

2. We are always quoting the Holy Scriptures. Never should Scripture be quoted in a jest or paraphrased to point a witty saying. Children will pick it up and become indifferent to Scripture. Every word of God is pure. (See *Child Guidance*, pages 538, 539.)

3. "The house of God is often desecrated, and the Sabbath violated by Sabbath-believers' children. In some cases they are even allowed to run about the house, play, talk and manifest their evil tempers in the very meetings where the saints should worship God in the beauty of holiness. . . . This is enough to bring God's displeasure and shut His presence from our assemblies."—*Ibid.*, p. 540.

4. "Your child should be taught to obey. . . . If this standard is maintained, a word from you will have some weight when your child is restless in the house of God."—*Ibid.*, p. 544.

5. "No man can bring into the church an influence that he does not exert in his home. . . . Let there be peace in the home, and there will be peace in the church. . . . Quarrels will cease. True Christian courtesy will be seen among church members."—*Ibid.*, p. 549.

6. "If you have failed in your duty to your families, confess your sins before God. Gather your children about you and acknowledge your neglect. Tell them that you desire to bring about a reformation in the home, and ask them to help you to make the home what it ought to be. . . . Pray with them; and ask God to spare their lives, and to help them to prepare for a home in His kingdom."—*Ibid.*, p. 557.

Maybe there are some like Eli who recognize that there needs to be a reformation in their homes before it can start in their churches. This is a good time to think of these things as we are looking for revival and reformation. It should start with the ministry; however, no revival can come or last unless it starts and is practiced in the home.

# Something New



# An

The editors interview F. Donald Yost, newly appointed archivist, General Conference

**Don, the term *archives* conjures up musty museums, dusty records, and stacks of yellowed paper and ancient books. I'm sure you see it differently now that you have become our first General Conference archivist. How do you view your job?**

The word *archives* certainly does conjure up old things. And it also seems to connote musty scholars poring over almost-forgotten manuscripts.

However, these mental pictures soon fade when a person actually begins to handle materials produced by his spiritual ancestors. For example, the General Conference Archives contains early SDA periodicals, pamphlets, and committee minutes. It also houses the correspondence of GC presidents and other officers beginning in 1888, and it is not uncommon to come across letters to and from Haskell, Jones, and W. C. White, to name but a few. As the work proceeds, the archivist becomes acquainted with these men. They soon stand out as personalities not just personages. Anyone who enjoys learning or helping others learn is a potential archivist!

I view the archivist as a caretaker of the records of the past who at the same time is learning to use the modern techniques of records management, systems analysis, and information retrieval.

He must develop an understanding of how yesterday's, today's, and tomorrow's docu-

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ments may have permanent historical or cultural value. In addition, he must keep abreast of the needs and problems of his organization. An archives is a memory. Just as an individual's memory keeps him from repeating his mistakes, so an institutional archives, rightly managed, can help keep the organization from repeating its mistakes.

**Why is it that the General Conference, after 110 years of official operation, suddenly needs an archivist?**

The need for an archives at headquarters is not new or sudden. During the secretaryship of Denton E. Rebok (1952-1954), an article appeared in the *American Archivist* describing the holdings of the statistical secretary, the secretarial department, and the treasury department. Elder Rebok spoke then of his hope to set up an archives that would be suitable for housing and servicing GC records and historical materials.

Almost every secretary and associate secretary of the GC since that time has longed for the establishment of a central and well-managed archives, for while many of the offices at headquarters have been carefully retaining all the historical material they could, access to these files has been limited if not physically impossible. Arthur L. White, secretary of the Ellen G. White Estate, has told me that for ten years he has been pleading for a church archivist. Others, such as R. L. Odom, have urged the same thing.

The catalysts for fulfilling these long-expressed needs were the church's plan to establish a European Research Center and a proposal for a General Conference

Archives submitted by Adventist history teachers in January, 1973.

**You're a long way from retirement, Don. One can picture an archivist as a rather decrepit old fellow, in ancient garb and leaning on a crooked cane. How come you're interested?**

I discovered to my own surprise, when W. J. Hackett, GC vice-president, first invited me to think about archives work, that every aspect of the job—from handling of priceless documents of the past to accessioning almost-current materials, from the exhilaration of establishing a new service for the church to processing single items—found a response in my own interests and abilities.

My background of editorial work with four church magazines—often dealing with church history and news—my acquaintance with General Conference personnel and affairs directly or indirectly for 33 years, and my knowledge of how the General Conference functions have prepared me to understand the documents we find in the vaults and to determine their future value. And the *significance* of the documents we handle banishes even the hint of monotony.

Graduate work in communications research, in the social sciences, in administration, and in statistics and information retrieval has helped to prepare me for a task I never dreamed would be mine.

As for age, I've discovered that young people fill many key posts in State and national archives in the United States. For example, the new head archivist of the Lyndon B. Johnson Presidential Library is a young woman under thirty.



# Archivist for the General Conference

## **Who will be permitted to use the facilities and materials in the GC archives?**

Our policy states that "the Archives of the General Conference of Seventh-day Adventists are open to responsible researchers and church administrators. Limited use may be granted to others with proper credentials." The policy goes on to state that certain items will be open to research use immediately, others after ten years, and still others after a longer time.

These archives are not to be a closed-storage area but a vital part of our growing church—a service to administrators, scholars, and other interested and responsible persons.

## **What is the relationship of the General Conference Archives to the Heritage Rooms of Andrews and Loma Linda universities?**

Both Heritage Rooms were established and functioning for some time before the establishment of the GC Archives. They both have sought to gather together materials relating to Adventism from the Millerite days to the present. They have secured and continue to seek private collections of retired or deceased workers, rare books and periodicals, and even artifacts of interest. Much extremely valuable material would have been lost had it not been for the foresight of administrators, librarians, and others in these institutions.

The Oakwood College library is establishing an archival collection to include materials concerning the history of the college and of the black constituency of the Regional Department of the North American Division.

The GC Archives are basically

an institutional archives covering the period from 1863 to the present. We give priority to the proper arrangement and description of presently held documents and to the collecting of all materials produced or used by the administrative offices, departments, and services of the General Conference itself.

The GC Archives looks forward to assisting overseas division headquarters, GC institutions, and perhaps union headquarters in North America in the preservation of their important papers. Quite recently the Australasian Division voted to establish the division archives at Avondale College. I hope other divisions will adopt similar plans.

These archives will cooperate in providing scholars and church leaders with source material needed in the pursuit of their work.

## **You haven't been at it very long. What has happened so far and what do you project for the immediate future as far as needs and facilities are concerned?**

At present our work falls into three categories: (1) establishing policies and procedures, (2) drawing up a general inventory of the content of the GC vaults and storage areas, and (3) setting up a viable records management program.

Within a few weeks most of our basic policies will have been approved and recorded by the Archives and Statistical Yearbook Committee, under the chairmanship of C. O. Franz, secretary of the General Conference. Mrs. Barbara Forquer, who is the other assigned member of the archives staff, and I have already begun applying standard archival pro-

cedures to our specific materials.

Our inventory will show us what we are working with and assist us in knowing where to begin with our later processing work. The records management program will establish a close working relationship with each office and department of the GC so that as materials in these areas become noncurrent they will automatically be transferred into a records center and from there, later, into the archives.

Our early weeks of work also have involved determining user privileges and acquainting members of the GC staff with the purposes and philosophy of their new archives.

Present space and facilities are adequate, but as we proceed, some additional stack space will be needed. A reference room for researchers, historians, and visiting scholars is our only immediate need.

One of our greatest pleasures in the near future will be in seeing the records of the church's past fulfilling both administrative and scholarly needs. Several GC-appointed committees are presently working in areas that touch on past events and doctrinal discussions. And a number of book-length writing projects, now on the drawing board in various places, will require careful research in all available primary sources relating to the history of our church.

The future contribution of the General Conference Archives to the heritage, mission, and administration of the church is limited only by the tendency we all have to "forget the way the Lord has led us, and His teaching in our past history" (*Life Sketches*, p. 196).

# The Ministry of a HEALING

And the people . . . followed him: and he received them,  
and spake unto them of the kingdom of God,  
and healed them that had need of healing (Luke 9:11).

WILBER ALEXANDER

GEORGE WEBBER, in *God's Colony in Man's World*, relates a painful but poignant account of a visitation incident experienced by one of the ministers of an interdenominational East Harlem store-front church. The mission-minded minister set out to call on all of the thirty-three families in a tenement building near the church. To his knock on the doors came the unvaried response, "Who?" Evidently the answers the frustrated pastor gave were not enough, for the doors remained barred. This "guarded" response raised the question for God's colony in East Harlem: "Who are we to knock on every door in Harlem? What really validates our authority to those inside?" In his attempt to answer this probing question, Webber asserts:

"The world has every right to ask this question, but too often, in its eagerness to win the world, the church gives the wrong answers or short-circuits completely the process by which it would maintain its own integrity. The primary credentials which a church can possess are simply to be the church, to reflect as fully as God makes possible the being and life of the people of God. In

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the world this can only show itself when the church, through its members and its own life, expresses the servanthood of Christ. . . . When the church, by the mercy of God, is the servant of Christ and does its work in the spirit of a servant, it possesses the only possible credential." \*

The implications of the East Harlem enigma in mission outreach are becoming more and more apparent for the Seventh-day Adventist Church today. Who are we to knock on the doors of "those who dwell on earth, to every nation and tribe and tongue and people" (Rev. 14:6, R.S.V.)? What is the process by which we seek to maintain our integrity, *our* reason for existence?

For many years now we have been talking about the right church, and the right arm, and the right mouth for communicating the right message. In spite of some of our statistical and even personal successes, however, we have yet to put what we are and do together in enough of an integrated wholeness to speak with sufficient authority to unbar many, many, closed doors. Much of the world is still answering our knock with a probing "Who?"

This article is one of many ongoing attempts to probe seriously the meaning and validity of the unique ministry we have been called and commissioned to do as

# CHURCH PART 1

a healing church. We will deal with (1) the ministry of healing; (2) the ministry of healing persons; (3) the putting together of a healing ministry; and (4) the healing of ministry.

## The Ministry of Healing

The whole story of the New Testament, with its wide variety of close-ups and cameos of Christ and Christianity, revolves around the theme of ministry. For a change, Someone had come not to be ministered to but to minister!

Ellen White comments: "Our Lord Jesus Christ came to this world as the unwearied servant of man's necessity. He 'took our infirmities, and bare our sicknesses,' that He might minister to every need of humanity. . . . It was His mission to bring to men complete restoration; He came to give them health and peace and perfection of character."—*Gospel Workers*, p. 41.

Whenever Christ's creative, transforming power breaks into human life, that power takes some definite form or structure. This is usually thought to be the Christian life as lived in a justification- and sanctification-saving sense. To be a Christian means so very much more than being saved! It means that the form of life and work seen in the life and work of the Lord Jesus Christ takes shape

in saved man's life, individually and corporately. *The life of Jesus took "the form of a servant"* (Phil. 2:7).

Thus it is that any and all kinds of men, women, and children are gathered and incorporated by the Holy Spirit into transforming, renewing, encounter and communion with Christ. Possessed and filled by redeeming love, they are compelled in gratitude to serve that love in the great mission of reconciliation and healing of the world.

This common possession of love and mission creates a community of ministry called "God's people." Note Peter's description: "You are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light" (1 Peter 2:9, R.S.V.). These "people" are Other- and other-directed. They deliberately find themselves among those who are sick, hurt, and in need, and in the most unlikely places . . . in the church, or in the most irreligious community, and, in the most ordinary experiences of life. These people do not merely gather for worship and instruction, they scatter for service! They are a pilgrim people ever moving across time and space, participating in and making salvation history for the glory of God.

The whole dynamic for ministry is thus clearer when we see that Christ has not created a people, even a "remnant people," with an organized life, to which He adds a missionary task to be performed. *Nor does the Lord create structures of ministry for the church that are designed purely as functions of church mission.*

Once we were "no people," but now we are "God's people," Peter says. Once we had not received mercy, and forgiveness, and acceptance, but now we have. What we then do in response called ministry is in its purest sense spontaneous, free from all coercion and promotion either by individuals or institutions. As saved men and women under the direction of the Spirit, we extend the healing ministry of Christ in the church and in the world. Christ actually ministers the gospel through us!

The dignity and responsibility of such ministry rests on what Christ has done for us and wishes to do through us, and is to be carried on in lowliness and gratitude as supreme privilege.

As individuals, and as a church, gathered and compelled by love to ministry, we are not a homogenized mass of duplicate saints. We are each unique persons, and we fulfill a diversity of ministerial functions as the Holy Spirit gives and exercises His gifts through us. Whatever our education or training, or whatever talents or abilities we have, no man ministers for Christ in his own right and strength, but only in complete dependence on the Spirit of God, who gives to each Christian as He wills and sees best.

We are all "ministers," and we each have a distinct ministry, but we are not all evangelists, pastors, teachers, doctors, or prophets. Our gifts are only a part of the ministry of the whole body. If the whole body were the preacher's mouth, where would be the arm and hand to unbar doors? And if the whole body were the doctor's "right arm," are all of the weaker parts of the body then indispensable?

The whole direction of Paul's discussion of the gifts of the Spirit for ministry is toward unifying all of the gifts for achieving the

goals of ministry—those of healing, reconciling, restoring, and preparing mankind to meet his God. In this sense, we are to use each of our gifts for the ministry of healing in both the church and the world. *We are to be unique, healing persons.*

### The Ministry of Healing Persons

The Swiss psychiatrist Balint nostalgically probes the secret of the "old family doctor" who was rarely paid but greatly loved. His conclusion is that the doctor himself is an extremely powerful drug, and those who use it relieve more suffering than has yet been recorded by the most powerful drugs in the pharmacopoeia. The family doctor knew this to be so and he prescribed himself in generous doses.

Today, however, the galloping advances of medical discovery have changed the shape of medical care, even the care given by the "good old family doctor." Personal care, by and large, has changed to community and highly professional care. Men and women of the medical profession are denounced for not taking a more personal interest in their patients. It is true that in an age of specialization with the inherent danger of a fragmentary approach to individuals, patients tend to be cured or buried, without ever revealing their identity except on office and hospital forms.

In reality we probably have something of a continuum between the horse-and-buggy doctor with his well-intentioned but woefully inadequate means of practice, who is a dignified citizen of the community, respected and loved as he dispenses what medicine he knows with healing compassion, and the medical scientist who has all the latest tools for his diagnostic and therapeutic armory, but can only warm to, and speak in glowing terms of, a balanced endocrine system or of amino-acid complexes. Each doctor must consult with his own conscience and practice, to determine where he is on the continuum.

The same specter of impersonalism hovers about all vocations. We all, by our carefully conditioned, twentieth-century



detachment, tend not to touch people in other than scientific, coldly materialistic, and utilitarian ways.

It was not so with Christ. It must no longer be true of us!

In the Gospels the one distinctive thing about Christ's healing ministry is the dramatic power of His person. He said of Himself: "The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good tidings to the afflicted; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound" (Isa. 61:1, R.S.V.).

Commenting on this verse Ellen White notes: "Christ came to heal the sick, to proclaim deliverance to the captives of Satan. He was in Himself health and strength. He imparted His life to the sick, the afflicted, those possessed of demons. He turned away none who came to receive His healing power. . . . And when virtue from Christ entered into these poor souls, they were convicted of sin, and many were healed of their spiritual disease, as well as of their physical maladies. *The gospel still possesses the same power, and*



why should we not today witness the same results? . . . He [Christ] is just as willing to heal the sick now as when He was personally on earth. Christ's servants are His representatives, the channels for His working. He desires through them to exercise His healing power."—*The Desire of Ages*, pp. 823, 824. (Italics supplied.)

The above text and commentary rightly understood and applied afford a kind of "sacramental" analogy that can help us see more precisely the nature of our ministry as healing persons.

"Christ came to heal the sick, to proclaim deliverance . . ." There was never a question in Christ's mind as to what He was about. His ministry was to the needs of the whole man. He understood perfectly the cause-and-effect relationship between the physical, the emotional, and the spiritual in illness and health. He did not compartmentalize His ministry into clinical and spiritual dimensions. For Him there could be no "healing" of illness in the truest sense unless and until men had been delivered from sin.

The Christian doctor is responsible for the souls as well as the bodies of his patients. The Chris-

tian minister is responsible for the bodies of his parishioners as well as their souls. The Christian church is responsible for the bodies and souls of the world. We have no other mission, we must use no other method.

"He was in Himself health and strength." In his book *The Trouble with the Church*, Helmut Thielicke warns preachers to live in the house of their own theology so that what they say and do will have credibility. While God did not choose us as His people because of any piety we might exhibit, it surely follows that knowing what we know of the truth of God, as that truth touches all of living and life-style, we ought to reveal a qualitative spiritual experience that is without question. Quite apart from our own *knowing* at a given moment what our "health and strength" are, anyone who sees us and knows us should be able to sense the working of divine power in us.

"He imparted His life to the sick, the afflicted." Jesus was a man of sorrows and acquainted with grief while on earth. He felt the agony and pain of the sick and revealed an empathy and sympathy that we can only approach through our union with Him by the Holy Spirit.

The life of the healing Christian is sacramental, because it is a life lived in and by the Spirit. From the time of Pentecost whenever a person or a church has been imbued with the Spirit of Jesus Christ, the power received has profoundly influenced the bodies and minds of other men. When the Spirit is in control of our lives by faith we

are clear channels for the healing power of God to flow through.

In the New Testament alone the Spirit is referred to nearly three hundred times. The one word with which "Spirit" is continually associated is "power." The life we impart to the sick and afflicted flows out from us as the Spirit coming into our own energies and capacities expands them and works through them as we minister. We are laid hold of by One greater than ourselves. We face situations and persons, we speak words, and we accomplish things that in our own strength would be utterly impossible. The Holy Spirit seems to mix and mingle His power with our own. All of the fruits of the Spirit are a reality in experience as divine fullness flows through us to others.

All this is mystery, but it is most certainly not myth. It is a spiritual fact that when a Christian's life is such that Christ can go with him to the sick there will come to their lives the conviction that the healing Christ is present in and through that Christian. He is in fact a healing person.

Christ "turned away none who came to receive His healing power" (*The Desire of Ages*, p. 823). From the number of times this thought appears in the book *The Desire of Ages* it seems evident that Christ's sensitivity to every person, regardless of condition or situation in life, is intended as a clear revelation to us of the scope and extent of our ministry as healing persons. We have all had our share of crocks, neurotics, and hypochondriacs whom we have diagnosed and dismissed as untreatable. These are the people Jesus seemed to come nearest to, because they needed Him more. He had come to heal and impart His life to the sick; these desperately needed to be touched by His life.

The lesson is obvious. True healing ministry will find a way to take people right where they are, in whatever situation or condition they may be, and will help them in any way possible. That will take some putting together, which we will deal with next month.

To be continued

\* George Webber, *God's Colony in Man's World* (New York: Abingdon Press, 1960), p. 108.



# CHANGE AND THE ADVENTIST HOSPITAL

## MAXINE ATTEBERRY

LIKE it or not, changes in medical care and changes in hospital organization and management must be accepted as fact. Government regulations and requirements have become so all-inclusive it is no longer possible for a medical institution to establish its own policies and standards dictated by its own philosophy and objectives. Thus Adventist institutions have lost some of the distinctive features that have kept them, for a much longer period of time, from many of the influences and pressures felt in most hospitals, but now these forces must be reckoned with.

What does this mean then?

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Shall the Adventist hospital become just another community hospital? Shall it lose the characteristics that have set it apart? Or, with the necessary changes, is there reason to hope that our hospitals can still be unique in the community of medical institutions? I think they can and, furthermore, I think they must if they are to attract patients, for unless we have something to offer that cannot readily be found elsewhere, the public will not beat a path to our door.

When I had the privilege of visiting in Australia, in 1971, I visited the Warburton Sanitarium and Hospital, located in a beautiful mountainous area. It is about fifty miles from the nearest city and has the peaceful rural atmosphere that reminds one of St. Helena. It is in a largely Seventh-day Adventist community, and there are no nearby

industries to call people to the area.

Warburton serves two kinds of patients—acute and long-term, or chronic. For the acutely ill there are the usual facilities found in modern general hospitals. For the long-term patient there is much emphasis on rehabilitation. The physical therapy department is well equipped and extensively used. Patients are encouraged to be out of their rooms as much as possible. One sees them in occupational therapy, in the parlors, in the dining room, and on the roof.

This institution, in spite of its isolation, is enjoying a patronage which, while not overflowing, is sufficient for operation in the black. A modest addition has recently been made to increase the number of hospital beds.

As I visited, I began to look for reasons for its success in a

location that might make it look doomed to failure. Indeed, the man who met us at the airport said, "The person responsible for locating a hospital way out here ought to have his head examined." Yet it does keep operating, and appears to be meeting a real need in the community, both physically and spiritually. As I looked and listened, I think I saw two outstanding reasons for its ability to continue to attract patients:

1. The complete, wholehearted dedication of the entire staff to reaching the objectives of the hospital.

2. The outstandingly good work that is being done by the staff in all departments. They seemed to have the attitude, "This is God's work and it demands our best."

The medical director is a man who is sincerely concerned with the welfare of his patients. He takes time to visit with each one frequently—not to chat about the weather or baseball scores—but about the patient's needs, his progress, his goals for the future. He is actively teaching healthful living, not in formal lectures, but on a direct one-to-one basis. Public meetings are held where various aspects of our health message are presented, but these do not replace the personal work with the patient.

In talking about his program, he said this, "We are no better professionally than the average physician in this community, but the personal interest, the time we spend personally with the patients on their health and medical problems, is something extra that they would not get in another institution. They appreciate it."

This same spirit of personal interest is found in the employees. I do not know how much time they spend visiting patients, probably not much, for they are not overstaffed and they are busy. But they personalize their service so that the patients feel that they are VIPs (very important persons, indeed), and they like it.

It is the personalized service that makes one institution stand

out above others. It is remembering that Mrs. Jones likes hot water instead of cold for brushing her teeth in the morning, and getting it for her without being reminded. It is taking time to help Mr. Parker out of bed and into a chair before mealtime because he prefers to eat his meals sitting up. It is answering Mrs. Russell's frequent calls promptly and cheerfully, even though they are for non-essentials and you are busy.

At the National League for Nursing convention in Dallas in 1971, Dr. Ashley Montague presented the address. Dr. Montague offered love as the panacea for all of today's ills. He spoke of the dehumanization of people that begins at birth when the infant is isolated in a nursery and fed from a bottle, when it should be cuddled in its mother's arms and fed from her breast. This dehumanization continues through life and is one of the bases for today's alienation of the youth. It is found in schools, in industry, and particularly in hospitals. Humanization depends on love. To be a humanizing agent we must learn to love. One learns to love by loving just as one learns to speak by talking. This humanizing love is something we can and should give to our patients and to all we are called to serve in our health-related ministry. It is part of the personalized service of which we have been speaking; indeed, personal interest that is not based on love is selfish and may actually be detrimental.


Some may protest that our hospital workers do not have time for that kind of service. Let me say that service based on love does not necessarily take more time than perfunctory, thoughtless care. No hospital can afford the luxury of providing workers to entertain patients, but no Seventh-day Adventist hospital is so well patronized that it can afford to have its patients feel that they are of no personal concern to the workers.

Over in Vietnam there is an orphanage overflowing with children made homeless and parentless by the ravages of war.

In the infant unit there are children who have never learned to walk. When they were old enough to stand and walk, there was no one to give the necessary help; so they continue to crawl. Eventually their legs below the knees simply atrophy, making walking physically impossible. Now this need not be so. If somebody took the time to give a little assistance and encouragement, this condition could be avoided. But the employees are busy, grossly understaffed, with inadequate facilities, and they have seen so much suffering and death that many have ceased to be moved by human need.

This is an extreme example of the effects of lack of caring, but it serves to illustrate the importance of personal love and interest. We would not expect to find children with atrophied legs because they were not taught to walk, but people with withered hopes and atrophy of faith and courage are within reaching distance of most of us. They need the touch of loving concern.

And what about spiritual ministry? Prayer at bedtime is a sort of hallmark of Adventist institutions. I trust we will never discard that practice. But prayer to be effective must be preceded by good nursing practice. No prayer, however beautifully worded or sincerely offered, can offset inadequate, inefficient, or sloppy care. Prayer will not take the wrinkles out of a draw sheet, nor the ache out of a poorly massaged back. It is wonderful to pray for a good night's sleep *after* doing everything possible to make a good night's sleep possible.

Yes, winds of change are blowing down our hospital corridors and through the halls of our other institutions. You personally are one of the kingpins in determining whether they will blow in the *Fall of Hope* and the *Winter of Despair* or the *Spring of Hope* and the *Summer of Fulfillment*. God grant that it be the latter. 

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Adapted from a talk given in the spring of 1971 to employees of St. Helena (Calif.) Hospital and Health Center.



# Does Organic Gardening Add More Nutrients?

VICTOR H. CAMPBELL

SPRING is coming, and across the country experienced and novice farmers are poring over seed catalogs, planning their gardens for the season just ahead. Perhaps you're one of them.

Maybe you're planting a garden, hoping to avoid to some degree the spiraling food costs. Perhaps you know you need exercise, and gardening gives you double benefits—a more fit body and a savings on your food bill. In addition, you may enjoy gardening because it draws you closer to your Creator and brings peace to your soul.

All good reasons, but regardless of your motives, you certainly want to garden in the way that will reap the best produce possible.

But what if you have poor soil? Or what if your soil is good, but you just want to be sure you get a crop of superior vegetables and fruits? Should you use chemical fertilizer? Or organic fertilizer? Or no fertilizer? After all, you want a garden that produces food loaded with vitamins and minerals. How can you ensure this success?

Suppose, for instance, that you want to be sure your food has a good supply of that very necessary vitamin A. Can you accomplish this by carefully fertilizing the soil with good compost or organic matter, or with chemical fertilizer? No; not one of these practices will ensure a supply of this vitamin.

*Victor H. Campbell is professor emeritus of agriculture, Andrews University.*

All the standard nutrition tables show that wheat, rice, white beans, coconut, oats, almonds, and barley do not contain any vitamin A. No soil treatment or lack of treatment causes these foods to vary in their content of this nutrient, a content listed as zero.

What must you do in this case? Simply choose some other variety of food. The foods men-

tioned above will supply protein, carbohydrate, minerals, and some vitamins, but not vitamin A. For that you must look to other foods.

The accompanying table gives the content of vitamin A in some common foods.<sup>1</sup>

As you will notice, pink grapefruit contain forty-four times as much vitamin A as does white grapefruit. Can you change a pink grapefruit to white or a white grapefruit to pink by any type of fertilization of the soil? Never. You must plant a pink-grapefruit tree if you want a pink grapefruit. And you must choose pink grapefruit to eat if you want the one that has more vitamin A content.

In the case of sweet potatoes, the light-yellow and the deep-orange potato plants may grow side by side in the same soil, but there will be fifteen times as much vitamin A in the deep-orange-colored sweet potato.

Plainly, the variety makes much more difference than does the soil. Any alteration in these plants made by any type of soil treatment will range in amount from

Table 1

Variety	Content of Vitamin A*
Wheat	0
Beets	20
Apples	90
Grapefruit—white	10
Grapefruit—pink	440
Sweet Potatoes—light yellow	600
Sweet Potatoes—deep orange	10,000
Collards	9,300
Carrots, cooked	10,500
Carrots, raw	11,000
Dandelions	14,000

\* In International Units Per 100 Grams



10 to 20 per cent. Thus the light-yellow sweet potato might be made to show a range of from 480 I.U. to 720 I.U. But this alteration due to soil treatment is still a far cry from the 10,000 I.U. of the deep-orange varieties of the plant.

But we have discussed here just one nutrient, vitamin A. Does this variety factor of the nutrient content hold true for other nutrients? This question is best answered by examples. (See table below.)

The important point is that these very large differences inherent in different foods persist regardless of the kind of soil or the type of fertilization. You may well ask how this can be when these plants are grown on a soil that is very deficient in minerals, as some of our depleted soils are. The answer is quite simple. The nutrient content of a plant remains about the same, but the yield of the plant is drastically reduced. A soil that has only 10 per cent of the calcium needed for optimum growth will grow only 10 per cent of the optimum yield. You will get ten almonds instead of a hundred almonds, but those you do get will have about 234 mg. of calcium per 100 grams.

This poses some questions. The Seventh-day Adventist Church has a definite health program. So far this program has not, officially at

least, included the health program popular today under the name of "Natural Foods," "Natural Farming," or "Organic Gardening." Is the Adventist health program incomplete or out of date? Is a vital component missing from the instruction we have been given? If the claims of the natural or organic advocates are correct, then we shall have to admit that our health program is in need of revision, for it does not include the soil as a factor in the nutrient quality of our food. Nor does it include organically grown food as essential.

Some very strong claims are made about the health-giving properties of food grown organically, and at the same time there is vigorous condemnation of foods that are grown on depleted or worn-out soils, and especially of those foods that are grown with the use of the common chemical or commercial fertilizer.

The word *natural* has psychological appeal. When it is used in connection with our foods, we are favorably impressed. There is also some logical appeal in the statements of our "organic" friends. There is no question but that some foods are grown on depleted soils, and we naturally wonder whether a soil that lacks the necessary min-

erals will not produce a plant that is lacking in these nutrients. How can a plant get the nutrients that are not there?

Whether we grow our own food or purchase it at the supermarket, we want food that will furnish us with an abundance of nutrients essential for good health. If "natural" or "organic" food is better than food grown by the usual methods, we should make every effort to get it.

Before we consider adding this emphasis to our denominational health program, however, we must note some basic factors. The heart or core of the "natural" food program is that soil is the determining factor in the nutrient content of foods. And right here is the Achilles heel of the "natural" food program. The soil is *not* the most important factor. The kind of plant (the genetic makeup) influences the nutrient content far more than any soil factor. The kind of seed that you plant is far more important than the kind of fertilizer you use.

When an agricultural experiment station in the United States wants to improve the nutritive quality of some plant, it does so by the use of the laws of genetics.

Purdue University dealt with the well-known problem of the protein content of corn. This food normally is deficient in some of the amino acids required by animals. By careful crossbreeding and selection, the researchers developed a variety of corn that has a much higher content of lysine, one of the amino acids. This is independent of the soil in which the crop is grown.<sup>2</sup> They also produced the Caro-red tomato, which has a higher carotene content than the average tomato. Corn has been bred with an oil content of as low as 5 per cent and as high as 20 per cent.<sup>3</sup> Another type of corn was bred for its special starch content.

All of these plants maintain the desired characteristic no matter what soil they are grown on. The soil may cause a slight variation, usually in the neighborhood of plus or minus 10 per cent, but this variation is so small compared to the variation that can be had by the choice of a given plant or plant variety, that the soil variation be-

Table 2

Plant	Nutrient	Content	Ratio of Best to Poorest Content
Apples	Protein	.2 G/100G	
Peanuts	Protein	26 G/100G	130 times as much
Lettuce	Carbohydrate	2.5 G/100G	
Dates	Carbohydrate	72 G/100G	28 times as much
Pears	Phosphorus	8 Mg/100G	
White Beans	Phosphorus	425 Mg/100G	53 times as much
Peaches	Iron	.5 Mg/100G	
Beans	Iron	7.8 Mg/100G	15 times as much
Apples	Niacin	.01 Mg/100G	
Peanuts	Niacin	17.2 Mg/100G	1,720 times as much
Almonds	Ascorbic Acid	None	
Guavas	Ascorbic Acid	242 Mg/100G	200 times as much
Black Walnuts	Calcium	Trace	
Almonds	Calcium	234 Mg/100G	234 times as much

comes quite unimportant. When the normal variation found in different varieties of plants ranges from 20 to 200 times (as indicated in the table on page 33), the one-tenth variation due to the soil is not significant.

At this point some may ask, "but what about the intangible factors that are present in 'natural' foods?" Those who stress the "organic" or "natural" way have answered these questions for us.

In 1938 the Soil Association, an organic group of Suffolk, England, purchased a farm and initiated what they called the Haughley experiment. Two sections of seventy-five acres each were set aside. One of these sections was farmed "organically." The other was farmed in the mixed way, which is the common way in both England and the United States. Three types of farm animals were placed on each section and were fed only produce from that section. Careful records were kept. In 1964, a forty-five-page report<sup>4</sup> summarized the situation after twenty-seven years of experimentation. In some instances the organic section proved better, and in some

tures of the two sections is a contributory factor in the difference in the milk yields." As any farm boy knows, the product of a given cow depends to a great extent on the kind of feed she gets.

Strong claims are often made that the organic method produces better health and freedom from plant diseases and insects. Items appearing in the 1962 Haughley experiment report, however, do not seem to bear this out: The chickens in the organic section had a loss of two batches due to aspergillosis (page 26 of the report). There was a complete failure of the kale crop in the organic section (page 18). Alfalfa was attacked by wilt in both sections (page 13). Wheat in the organic section was attacked by bunt disease (page 5). Kale was badly damaged by the flea beetle in the organic section (page 12).

Some years ago Michigan State University used the Kellogg farm to carry out an experiment to determine the health of animals that were fed crops grown on depleted soil. No deleterious effects were observed in mice given milk from cows fed these

But in the soil the same process takes place. Organic matter containing sulphur disintegrates with the production of sulphuric acid in the process. This acts upon the mineral apatite in the soil, releasing the phosphorus in the same way as it is released in the fertilizer factory.<sup>7</sup> Organic gardeners apply wood ashes. Upon leaching by the rain, these ashes release potassium compounds the same as are found in the fertilizer bag.<sup>8</sup>

In a fertilizer experiment, the Soil and Nutrition Laboratory of the United States Department of Agriculture, at the end of a twenty-five-year period, tested crops that were grown on soils fertilized continuously with chemical fertilizers, with manure, and with a combination of the two. Check plots received no fertilization. The plants grown were checked for two minerals and two vitamins. All variations in nutrient content were 10 per cent or less.<sup>9</sup>

Grow your garden "organically" if you wish—plenty of good organic matter, preferably in the form of compost, will greatly improve the texture and fertility of your soil. And it will increase the yields. But keep in mind that when subjected to analysis these large yields will not differ markedly in nutrient content from that of the same plants grown on depleted soil. To ensure an adequate supply of vitamins and minerals in your diet, follow Mrs. White's still-valid advice: eat a variety of foods. Then you can be assured of getting the necessary nutrients for good health. A

**Brethren, when you take time to cultivate your garden, thus gaining the exercise needed to keep the system in good working order, you are just as much doing the work of God as in holding meetings. God is our Father; He loves us, and He does not require any of His servants to abuse their bodies.**  
—*Gospel Workers*, p. 240.

instances the mixed was better. The over-all picture showed no advantage for either method, with all the differences relatively small.

The one exception was the yield of milk, which was higher in the herd fed on the produce of the organic section. I noted, however, that the plants in the organic pasture were different from those in the mixed section. I wrote inquiring about this factor and received the following statement from Lady Eva Balfour, one of the sponsors of the project. "It is perfectly possible that the qualitative difference in the temporary pas-

crops, and three generations of cattle were raised on food from this soil.<sup>5</sup>

But what about the use of fertilizer? Every thunderstorm produces nitrous oxides that are brought to earth by the rain. The lightning flash causes the combination of nitrogen and oxygen. The same process is used in fertilizer factories to produce our nitrogen fertilizer. What is the difference?<sup>6</sup>

The organic people decry the use of phosphorus fertilizers produced with treatment of the phosphate rock with sulphuric acid.

<sup>1</sup> United States Department of Agriculture, *Composition of Foods*, Handbook no. 8 (Washington, D.C.: U.S. Government Printing Office, 1963).

<sup>2</sup> Howard T. Walden, *Native Inheritance: The Story of Corn in America* (New York: Harper and Row, Publishers, 1966), p. 182.

<sup>3</sup> *Plant Science* (San Francisco: W. H. Freeman and Co., 1969), p. 333.

<sup>4</sup> *The Haughley Experiment: The First Twenty-five Years—1938-1962* (New Bells Farm, Haughley, Stowmarket, Suffolk, England: Soil Association, June, 1962).

<sup>5</sup> *Nutrition of Plants, Animals, Man* (Lansing, Michigan: Michigan State University), p. 9.

<sup>6</sup> The United States Department of Agriculture Yearbook, 1957, *Soil* (Washington, D.C.: U.S. Government Printing Office), pp. 87, 203; Buckman and Brady, *The Nature and Properties of Soils*, 6th Ed. (New York: MacMillan, 1968), p. 428.

<sup>7</sup> Firman E. Baer, *Soils and Fertilizers*, 3d Ed. (New York: John Wiley and Sons, 1950), pp. 65, 184.

<sup>8</sup> *Ibid.*, pp. 302, 303.

<sup>9</sup> *Soil Science*, June, 1951.

# Medical Missionary Workers to Reveal Christ's Character

ELLEN G. WHITE

TRUE medical missionary work is of divine origin, and has a most glorious mission to fulfil. In all its bearings it is to be in conformity with Christ's work.

At this stage of the medical missionary work nothing will help us more than to understand the mission of the greatest Medical Missionary that ever trod the earth; nothing will help us more than to realize how sacred is this line of service, and how perfectly it corresponds to the lifework of the Great Missionary. The object of our mission is the same as the object of Christ's mission. Why did God send His Son to the fallen world?—To make known to mankind His love for them. Christ came as a Redeemer. Throughout His ministry He kept prominent His mission to save sinners.

When Christ was about to ascend to heaven, He committed to His disciples the mission that His Father had committed to Him; and He taught them how to fulfil this mission. He declared that as He had represented His Father to the world, so they were to represent Him. Although He would be invisible to the natural eye, yet all who believed on Him would be able to behold Him by faith. He told His followers to work as He had worked. They were to be a spectacle to worlds unfallen, to angels, and to men, revealing the Father through a revelation of the Son.

The Saviour lived on this earth a life that love for God will constrain every true believer in Christ to live. Following His example, in our medical missionary work we shall reveal to the world that we are His representatives, and that our credentials are from above.

Christ knew that His Father had chosen Him to carry out the great

plan of redemption by coming to the fallen world to die for sinners. And when He came to fulfil His mission, He was, in every sense of the term, a medical missionary. We can do medical missionary work in a Christlike manner only when we are one with Him. United with Him, we receive spiritual life and power, and learn to be "laborers together with God," manifesting love for every one for whom He died, and working earnestly to bring into the heavenly garner a harvest of souls. Filled with His Spirit, men and women are animated with the same desire to save sinners that animated Christ in His lifework as a missionary sent of God.

I am instructed to say that God desires to have the medical missionary work cleansed from the tarnish of earthliness, and elevated to its true position before the world. Our medical missionary workers must rise to heights that can be reached only by a living, working faith. At this time in our history, we are to allow no confusion of sentiment to prevail in regard to what should be expected of medical missionaries sent of God. There should be a more clear, definite understanding of what medical missionary work comprehends. Those who desire to honor God will not mingle worldly policy plans with His plans in attempting to accomplish that which this work is ordained by Him to accomplish.

Clothed with humanity, Christ performed a work that revealed the invisible Father, in order that His disciples might understand the meaning of the prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven." But how many who claim to be His followers concede to a worldly policy! This is because their hearts

are not filled with love for the truth. God's purpose in committing to men and women the mission that He committed to Christ, is to separate His followers from worldly policy.

The people of God, those who claim to love Him and to keep His commandments, are to reflect a much clearer, purer light than they now reflect. Even Christ desired men to know that He was not acting independently, but in behalf of another, who had sent Him. He never for a moment lost sight of the greatness of His mission. He was always conscious of the fact that He was the Sent of God. And to His Father He declares concerning His disciples, "As thou hast sent me into the world, even so have I also sent them into the world."

Our work is clearly defined. As the Father sent His only begotten Son into our world, even so Christ sends us, His disciples, as His medical missionary workers. In fulfilling this high and holy mission, we are to do the will of God. No one man's ideas or judgment are to be our criterion as to what constitutes genuine medical missionary work. We can have power and efficiency only by working as Christ worked. And we can be Christlike in word and deed only when His will is perfected in us. Then shall His righteousness go before us, and the glory of the Lord shall be our rearward.

The life of Christ must become our life, our light, our exceeding great reward. Our words and works must bear a living testimony that in our lives we are not lying against the truth we claim to believe. If Christ is indeed formed within, the hope of glory, we shall manifest that tenderness, that love, that fervency of spirit, which reveals His character. Our hearts will be humble, our spirits contrite. Our works will bear witness to His indwelling presence. His disposition, His kindness, His compassion, manifested in us, will inspire hope in the hearts of the most hopeless. Thus in act, as well as in word, we shall reveal to the world the character of the Unseen.

Reprinted from *The Review and Herald*, June 16, 1904.

# SPOTLIGHT ON HEALTH

## BACK TO SCHOOL FOR LITTERBUGS

The District of Columbia has established an environmental health school for remedial training of people who violate the city's anti-litter regulations. Bailus Walker, Jr., director of the D.C. Environmental Health Administration, said the school is an alternative to legal prosecution and will provide the environmental health administration an opportunity to discuss plans and programs for controlling community environmental health hazards. In addition, Mr. Walker has announced that environmental expositions—held each week in neighborhood schools—have been set up to educate the community about problems of environmental health.<sup>2</sup>

## ICE CRUNCHERS CRACK TEETH

Eating habits that encourage switching from hot to cold foods throughout a meal are bad for the teeth, causing formation of microscopic cracks in the surfaces. Even worse is the habit of crunching ice. (*Health Services Report* 87:520, 1972.)<sup>7</sup>

## CAN CATARACTS BE PREVENTED?

Many oldsters who are beginning to develop hazy vision from incipient cataracts ask whether there is anything that can be done to prevent cataracts. Presently no sure method of prevention is known. Living healthfully and maintaining good nutrition may help. We do know that people who develop diabetes are more prone to develop cataracts, and without doubt the free use of sugar favors the development of diabetes. It has been shown that when there is failure of kidney function, calcium is lost and cataracts may develop. (*Lancet*, 3-4-72.)

We also know that some persons develop cataracts from the free use of milk when such persons have a metabolic defect that prevents them from properly utilizing milk sugar.<sup>3</sup>

## BROCHURE ANSWERS RECYCLING QUESTIONS

The American Paper Institute has published a brochure entitled "Waste Paper Recycling for Civic and Charitable Groups," which explains step by step how local waste-paper-collection drives can be established and promoted. The brochure details the financial and ecological motivations for recycling of waste paper, the establishment of markets, the organization of campaigns, the necessity of adequate promotion, and the importance of keeping waste paper clean and dry. The brochure also offers promotional materials such as posters and doorknob hangers for use in campaigns, and "recycling brigade"

buttons for identifying collection participants.

A single copy of the new brochure is available at no cost; additional copies may be obtained at a charge of 50 cents each. Write to API's Paper Stock Conservation Committee, 260 Madison Ave., N.Y.C. 10016.<sup>2</sup>

Another booklet, "Questions and Answers on Recycling," is available free from the American Forest Institute, 1619 Massachusetts Ave., NW., Washington, D.C. 20036.

## FROM FOURTH TO FIRST

In 1900, when the U.S. Bureau of Census first published mortality statistics, heart disease was the fourth leading cause of death, and cancer the eighth. Now heart disease is first and cancer is second, with vascular diseases in third place. (*Medical World News* 5-12-72.)<sup>3</sup>

## GARBAGE SOLVES FUEL SHORTAGE

The Union Electric Company of St. Louis has been burning low-sulphur waste since April, 1972, in an experiment designed to test the use of solid waste as a fuel and to increase its energy-conversion efficiency. The company burns waste at a rate of ten to twenty tons an hour. This represents the use of almost one third of the daily refuse of St. Louis households. Funds for testing the system have been provided by the U.S. Environmental Protection Agency, the City of St. Louis, and the American Iron and Steel Institute.<sup>1</sup>

## "SELL THE SIZZLE NOT THE STEAK"

Much of the existing nutrition education effort now starts with the assumption that basic facts of the science of nutrition must be included, says Alan Berg in his new book, *The Nutrition Factor*. Experience, he says, suggests it is doubtful whether changes in food habits can be achieved by teaching nutrition as such. More effective, it seems, would be identification of the benefits to the potential adopters of a type of food or line of action. He suggests resort to the emotional reaction to universally expressed human needs, such as survival, avoidance of suffering, avoidance of loss of children and ambition.

For example, a theme in India was, "If you don't feed a child correctly he will be dull." A soy-based soft drink in Hong Kong was unsuccessful at first as a health food, but was successful when the theme of advertising was, "Vitasoy will make you grow taller, stronger, prettier." (*The Nutrition Factor—its role in national development*, Berg, The Brookings Institution, 1973.)<sup>8</sup>

## **OVERFEEDING SHORTENS LIFE**

According to the results of animal experiments, overfeeding in early life hastens maturity and shortens life. Overfeeding after maturity increases the incidence of certain degenerative diseases common in later life. (*American Journal of Clinical Nutrition* 25:853, 1972.)<sup>7</sup>

## **NUTRITION PROGRAMS FOR THE OLDESTERS**

Title VII of the Older Americans Act authorizes grants to the States for up to 90 per cent of the cost of establishing and operating programs that provide low-cost, nutritionally sound meals to individuals 60 years of age and older and to their spouses. States must give preference to projects primarily serving low-income individuals. Each project must provide at least one hot meal per day, five days per week; the meal must supply a minimum of one third of the daily recommended allowances. (*Perspective on Aging* 1:7, 1972.)<sup>7</sup>

## **FIBER—THE CHOLESTEROL FIGHTER**

Fiber is a natural agent for holding down the cholesterol level of the blood. The incidence of diverticular disease is the best hallmark of the degree of chronic fiber deficiency in a community. (*American Journal of Clinical Nutrition* 25:465, 1972.)<sup>5</sup> Fiber is supplied in the diet by legumes, whole-grain cereals and flours, and tubers (potatoes and yams).<sup>6</sup>

## **POOR NUTRITION PRODUCES INFANT PROBLEMS**

Undernutrition during early development has been shown to affect ultimate body weight and to cause various abnormalities in metabolism and functional capabilities that may persist long after an adequate supply of nutrients becomes available. Abnormalities may include stunted growth, deficient kidney function, retarded neuromuscular development, and impaired learning capacity. When the period of undernourishment extends through both prenatal and postnatal life (until weaning), the effects are of much greater magnitude. (*American Journal of Clinical Nutrition* 25:812, 1972.)<sup>7</sup>

## **THE VITAMIN THAT HELPS FIGHT FAT**

Work with guinea pigs with a latent chronic deficiency of ascorbic acid has provided evidence that low levels of the vitamin hamper conversion of cholesterol to bile acids, and can therefore result in hypercholesteremia. The discoverers of this effect are Emil Ginter and associates of the Institute of Human

Nutrition Research, Bratislava, Czechoslovakia. They used guinea pigs because this species, like man, does not synthesize ascorbic acid and must receive it ready-made.

Ginter and associates found that deficient pigs accumulated more serum and tissue cholesterol than did controls. The investigators conclude from a number of studies that adequate tissue levels of ascorbic acid are essential for transformation of cholesterol to bile acids that can then be utilized and disposed of.

Whether the results with guinea pigs are applicable to man is yet to be demonstrated. However, Ginter et al. have reported that a daily supplement of 300 mg. ascorbic acid for seven weeks given to subjects with a seasonal deficit of ascorbic acid produced a modest decrease in serum-cholesterol levels. ("Nutrition Review," May 1973, pp. 154-156.)<sup>4</sup>

## **MOTHER-DAUGHTER CANCER**

Daughters of mothers who have used the estrogen, stilbestrol, during pregnancy sometimes develop cancer in the genital tract. In most instances the disease is fatal. (*Journal of the American Medical Association*, 5-1-72.)

Incidentally, diethylstilbestrol is fed to cattle to fatten them for slaughter.<sup>3</sup>

## **48% OF AMERICANS WITH HYPERTENSION DON'T KNOW IT**

At least 11 million of the 23 million Americans estimated to have hypertension do not know that they have the disease. Studies reveal that the hypertension is associated with increased morbidity and mortality rates in both sexes and at all ages; the severity is proportional to the degree that blood pressure is elevated above diastolic levels of 80 mm Hg. Although hypertension is the most common chronic disease in the U.S. and can be considered epidemic, no other chronic illness is as susceptible to long-term effective control. It is most prevalent among the black population. Factors related to "essential hypertension" include genetics, obesity, high salt intake, and stress. The effects of antihypertensive medication are enhanced by sodium deprivation. (*Journal of Urban Health* 2:11-22, 1973.)<sup>9</sup>

<sup>1</sup> From *Environment News Digest*, May-June, 1973; Environmental Health Committee, Single Service Institute, 250 Park Ave., N.Y., N.Y. 10017.

<sup>2</sup> From *Environment News Digest*, July-August, 1973.

<sup>3</sup> From *The Health Evangelist*, September-October, 1972, p. 3; Hope Publications, P.O. Box 330, Hope, Idaho 83836.

<sup>4</sup> From *Nutrition Notes*, September, 1973, p. 3; United Fresh Fruit and Vegetable Association, 777 14th St., NW., Washington, D.C. 20005.

<sup>5</sup> From *Nutrition Research*, vol. 2, No. 4, 1972, San Bernardino County Health Department.

<sup>6</sup> Also see "Coronary Heart Disease and Fiber in Food," by Hugh Trowell, M.D., *Life and Health*, October, 1972, pp. 22-25.

<sup>7</sup> From *Nutrition Research*, vol. 2, No. 11, 1972.

<sup>8</sup> From *Nutrition Notes*, September, 1973, p. 3.

<sup>9</sup> From *Nutrition Research*, vol. 3, No. 8, 1973.

# THE SHEPHERDESS AT HOME AND IN THE CHURCH

MARTHA M. ODOM

HOWEVER efficient, devoted, and eloquent the minister may be, he needs the cooperation of a consecrated wife, for there are some things that it is impossible for him to do. The success or failure of any man's pastorate depends to a great degree on the demeanor, example, influence, and consecration of his wife. He may ably present the principles of Christian dress, but if his wife does not demonstrate these in her modest, becoming, and healthful attire, his instruction from the pulpit falls on deaf ears.

The pastor may present dynamic and convincing sermons on healthful living. But if his wife does not apply those principles in the preparation and serving of his family's food and in the dishes she contributes to church picnics and potluck dinners, he has accomplished little. If she succeeds in training her children not to eat between meals, and to have regular hours for meals, rest, and work, other parents in the church see that this is possible, not only because the minister said so in his sermon but because it works in his home.

By being a friendly and gracious hostess, the wife of the pastor can exert a powerful and telling influence on visitors and church members. She may not have had time to prepare fancy dishes and rich desserts, but her table will be set with wholesome, nourishing, and appetizing food. And she will be glad to share a recipe with any who may express a desire to have it. She entertains as her time and cir-

*Martha Montgomery Odom is a retired missionary and General Conference secretary. She is the wife of Pastor R. Leo Odom.*

cumstances permit, not to reciprocate a dinner invitation or to "keep up with the Joneses" but with a desire to share the blessings and fellowship of their Christian home with such as need friendship—especially with the youth and the lonely or discouraged who would treasure such an experience, whether they are Adventists or not. Visitors should always feel welcome in the minister's home.

A true shepherdess will share her husband's burden for the spiritual welfare of their flock. She will be willing to accompany him in visiting the members and others who are interested in the truth.

Especially should she accompany her husband in calling on a single woman, a widow, a divorcee, or a married lady whose husband is not at home at that particular hour. This protects the reputation of the woman they visit and that of the minister himself. Unless his wife accompanies him, the minister should be careful not to make calls alone when the unbelieving man of the house is not at home. Otherwise the jealousy of the husband may be aroused, and the minister be falsely accused of wrong motives in calling on the wife in her husband's absence. Often it is better for the shepherdess herself to give the Bible studies to a single woman, rather than for her husband to do so alone.

Complications in the visitation program have arisen in recent years because so many ministers' wives are employed outside the home. Sometimes the pastor, in such cases, spends much of his time at home, possibly looking after young children or doing

housekeeping chores (while he is supposedly studying) until his wife returns from her job. Then he tries to do some visiting in the evenings, but she is often too tired or busy to accompany him. This is really a serious problem in too many pastors' homes today.

In cases where a woman wishes to get counsel from her pastor on marital problems, he should be on his guard and have his wife present. Problems that call for discretion may involve, in the case of a married woman, a matter of health, of home finances, her children, or her relations with her husband. In the case of some delicate matters it would probably be best for the minister to ask his wife, if she is a woman of experience and good judgment, to give the needed counsel. It would be well for her to find out what the problem is and, if need be, seek her husband's counsel concerning it, before giving the advice requested. If the minister and his wife are young and inexperienced, he would do well to suggest that advice be sought from a mature Christian woman among the church members, even recommending such a person by name. In all such cases calling for discretion, none of the parties involved should betray the confidence placed in them by revealing the problem to others. This is in harmony with the following counsel:

"If a woman comes to a Christian brother with a tale of her woes, her disappointments and trials, he should ever advise her, if she must confide her troubles to someone, to select sisters for her confidants, and then there will be no appearance of evil whereby the cause of God may suffer reproach." — *Testimonies*, vol. 2, p. 306.


"When a woman is in trouble, let her take her trouble to women. If this woman who has come to you [the minister] has cause of complaint against her husband, she should take her trouble to some other woman who can, if necessary, talk with you in regard to it, without any appearance of evil." — *Evangelism*, pp. 460, 461.

One important part of the role of the shepherdess is to be a person to whom the sisters in the church can turn for counsel and encouragement. She can pray with those in trouble and point them to Jesus, who has promised to give wisdom and to bear our burdens.

The shepherdess must be very careful never to betray the confidence placed in her. She should be very careful that in her conversation with others and in her letter writing she does not reveal matters that have been told her in confidence. Church members and youth who confide in her should be assured that secrets entrusted to her are safe, and will not be passed on to others.

The minister's wife is glad to do her part in Ingathering, in Sabbath school and other church work, to help with the music as she is needed, and to fit in wherever it seems best. She should always be careful to uphold her husband's hands and authority, but *never* to assume his role herself. She should not give instructions to church officers or attempt to correct

church members. She may call her husband's attention to the need for such action, then leave it to him to handle as he sees fit. She is the pastor's wife, but she is *not* the pastor. She can counsel and encourage him privately, but she should never assume the roll of being second in the leadership of the church. Members resent this. Some ministers have been moved from one post to another because the wife was too dominant or too meddlesome.

As we consider the high standard set before us as Christians, we realize that it is impossible for us to reach God's standard in our own strength. Only as the shepherdess seeks the Lord constantly for His enabling power to live a life wholly consecrated to Him is it possible to fill the place of high honor to which He has called her. What a blessed privilege it is to share with Him in the work of winning souls, and of encouraging those already in the fold! She need not attempt this work alone, for He has promised: "Lo, I am with you always, even unto the end of the world." 

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## dear kay:

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*Is the minister's wife under obligation to attend all social functions in the church? What about neighborhood parties she may be invited to?*

Dear Minister's Wife,

First of all, we should realize that the minister's wife is a person with a personality, disposition, and inherited tendencies that make her an individual. We are not all cast in the same mold. Some are outgoing, gregarious, people-loving extroverts. Some are naturally shy, quiet, retiring introverts. The question implies a mandatory attending of social functions. I feel she should attend as many of these as she can comfortably.

In a large Adventist community, there are more "things" going on

than one can possibly encompass physically, emotionally, or financially (speaking of showers, and so forth). The purpose of socials should be "social to save." The minister's wife should be present at these happy events when she can, showing a loving concern for the bride-to-be; for those celebrating an anniversary; sharing the happy event of a new baby; to play with the juniors; or to ski, swim, or picnic with the young adults; but not to be drowned or exhausted by an endless routine of "teas," and the type of social whirl that merely keeps up with the Joneses.

If by attending neighborhood parties she can reflect the joy experienced as a wife, mother, and friend, she will be expressing by her life the real down-to-earth way Jesus lived. This is the real Christian prescription for living.

God bless you as you are motivated to help express love to those about you.



Dear Shepherdesses,

I receive many newsletters or bulletins from the various conferences, who realize the cohesiveness of having a line of communication among the women workers of the conference. News, suggestions, personal items, shopping and home-making tips, book reviews, and choice bits of verse are included, making the reading very worthwhile.

Among the envelopes I have received recently was a large fat one from the Northern New England Conference, from the women who call themselves "The King's Daughters" (and aren't we all?). It contained lessons designed to help those who become members of the Seventh-day Adventist Church to adjust to a new way of life. There are seven areas to be studied.

1. Spiritual development
2. Personal development
3. Parent-child relationship
4. Nutrition
5. Money management
6. Home care and planning
7. Healthful living

Each set of lessons has a section for the teacher, with aids; a section for the student; and a study guide.

These lessons have been compiled with great care over many months and with much prayer and research. It is a beautiful compilation of material that is now being used in that conference on a trial run. The response of the church members has been tremendous and the results exciting. The conference president, Carl Anderson, told me that one elderly couple who were having marital difficulties listened, learned, and applied what was taught. They learned how to have family worship!

We hope this material will soon be ready to be shared, but why wait? We, too, can do great things for God and His people if we make ourselves available to Him. Let us leave our secure "self-containment." Make friends with the people in our church and the person next door. This will bring fresh vitality to our souls.

With love,  
Kay



RELIGIOUS NEWS SERVICE

# IN REMEMBRANCE OF ME

ERNEST LLOYD

AS HE came to the time of His last Passover, our Lord knew plainly from the storm that was gathering about Him in old Judea that He was moving rapidly toward the climax of His earthly career, and He desired to have a special meeting with His disciples. Luke records, "And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God" (Luke 22: 15, 16).

"With desire." "With an eager longing" is also suggested in the root of the phrase. And just as He earnestly desired to observe the Passover with the twelve who had been with Him during His earthly ministry, so He desires to meet with His disciples today.

We know very well that the final world storm is gathering, and God's people are facing great tests. Are we earnestly desiring to meet with our Lord in the communion service? To participate in it is a high privilege. I would like to suggest three thoughts for our consideration in connection with this service that are often not appreciated to the extent they should be.

1. It has *remembrance value*. Jesus said, "This do in remembrance of me." It is both divine and human to desire to be remembered. Just as we desire to be remembered by relatives and friends, so the Lord longs to be remembered by His redeemed people. He appointed this service that we may be reminded keenly of His death, His resurrection, and His wonderful declaration: "I am alive forevermore." How much these words mean to us! We love to remember them, for they as-

sure us of eternal life. We keep alive the remembrance of our Lord's death for us by observing this important service, and one of the blessings received through it is the blessing of humility. Let us remember the words, "This do."

2. It has *fellowship value*. There may be differences tomorrow when one man goes to his conspicuous place of leadership and another goes to his place of menial toil, but in this service such differences have no place. We are all sinners redeemed by grace, and we are all one in Christ. True humility banishes all differences and gives us unity and fellowship together and with the Lord. Let us regard this blessed fellowship as a precious thing.

3. It has *prophetic value*. Christ's statement that He will neither eat thereof nor drink thereof until the kingdom is come teaches us to look forward to the grand consummation of all things. Thus our Lord took occasion to say twice in these verses that victory and triumph are ahead for His people. Indeed the best He has to offer is still before us. We belong to a conquering cause, and if we serve and suffer with Him here, we shall also reign with Him hereafter.

We are blessed, then, with the remembrance of the past, fellowship in the present, and prophetic fulfillment in the future. What a wonderful heritage to us in this service! Let us observe it with "great desire" as did our Lord when on earth with His disciples. Let us perpetuate His service faithfully in the church and perpetuate His character in our daily living. As He enables us to live out His life and honor Him here, He will make it possible for us to share with Him in the glories of the future.



## Revival Series at New York Center

Hans LaRondelle presented a revival series at the New York Center November 2-3, 1973, on the topic "The Unsearchable Riches of Christ." The weekend program resulted in many responding to the appeal to begin a new life with Christ. Soon after this series one of the music directors, Howard Hodge, was brutally murdered in his apartment. Yet the mother had the assurance that her son had fully surrendered his life to Christ.

## Doctor of Ministry in Third Quarter

The Doctor of Ministry program at the Seventh-day Adventist Theological Seminary is now into its third quarter. This course, especially designed for the practicing minister, concentrates on key aspects of his actual work, such as preaching and worship, pastoral care and Christian nurture, leadership for church growth, and an understanding of the church as it relates to contemporary society. Elective courses are also a part of the program.

A warm spirit of collegiality among the students is proving to be one of the rich by-products of this unique learning opportunity.

Many teachers from Andrews and from the world field are participating and enriching this four-quarter program, which is being guided by Charles Wittschiede in Pastoral Care; Gottfried Oosterwal in Church Growth, The Church and Contemporary Society; Louis Venden in Preaching and Worship; and Arnold Kurtz in Church Leadership and Administration, Christian Nurture and Religious Education.

This degree is a professional degree designed mainly for practicing ministers of the gospel. The study program seeks to develop the integration of a minister's

Biblical, theological, and social understanding, and to increase his capacities and abilities appropriate for his practical work as a minister.

An applicant for the D. Min. degree (not older than 50 years) must hold the M. Div. degree or its equivalent, earned with a grade point average of 3.00 or better. He must demonstrate high professional and personal potential for the gospel ministry, and have sufficient ministerial experience to have led to his ordination.

Write for information to W. G. C. Murdoch, director of the Doctor of Ministry Program, Seventh-day Adventist Theological Seminary, Berrien Springs, Michigan 49104.

## Teachers Attend Coordination of Bible Teaching

Ever since the General Conference made the Master of Divinity program required training for the Seventh-day Adventist ministry in North America, there have been overlappings and unnecessary repetitions between courses offered at the college departments of religion and those at the Seminary. To remedy that situation, a coordinating committee was appointed in which all the SDA colleges in North America and the Seminary were represented. The committee met from November 11 to 15 on the campus of Andrews University, under the chairmanship of C. B. Hirsch, secretary of the Department of Education of the General Conference, with G. J. Millet, from the same department, as the secretary of the committee. The Seminary was represented by its dean, Siegfried Horn, and Raoul Dederer, Mervyn Maxwell, Gottfried Oosterwal, Walter Specht, and Steven Vitrano.

The keynote address was given by Neal C. Wilson, vice-president of the General Conference for North America. He offered a five-point framework for discussions on the training of the minister: (1) the urgent need for cooperation and partnership between the colleges and the Seminary in the preparation of ministers for the denomination; (2) the need to give students a picture of the whole Bible, instead of a fragmented view, based on the teacher's own specializations and interests; (3) the need of unity in theological methods, approaches, and understandings; (4) the need to de-emphasize (minimize) the difference between the pastor, the evangelist, and the student of the Word; (5) the need for conviction and commitment in Bible teaching.

The committee studied ways in which the six-year ministerial training program

could best be integrated. It was felt that the colleges also, because of their large number of non-ministerial students attending the classes, would lay the foundations upon which the Seminary could build further. Included in these basic studies are such courses as Daniel and the Revelation, the Gift of Prophecy, content courses in Old and New Testament, a survey of the history of the church, and SDA Bible doctrines.

Of great importance to any discussion on ministerial training is the question: What is the role of the Adventist minister today? A seminary group had prepared a brief document on the question, which was helpful in the discussion. But it became clear also that so many different viewpoints exist within the church concerning the role and task of the Adventist minister today that a more elaborate document is required to do justice to the Biblical and Spirit of Prophecy concepts of his role in the light of current circumstances and challenges. The committee, therefore, appointed a group that, in cooperation with the field and church administrators, would prepare a document on the role of the Adventist minister. This document, then, would provide a basis for further discussions on the ministerial training and the minister's life and work.

Gottfried Oosterwal

## Ninth Summer Institute of World Mission

The Department of World Mission of the Theological Seminary has been commissioned by the General Conference to conduct an institute for the training and orientation of new appointees, furloughing missionaries, and overseas workers who are presently in the United States. This year the ninth such institute will be held from June 17 to July 24.

Every mission appointee, unless excused by the General Conference and his field, is required to attend. Of course, the costs of attending the institute will be borne by the organization. In order to make it possible for furloughees to attend, the General Conference has voted to extend the furlough of those missionaries who will be attending the institute.

For further information, please write to the Secretary, General Conference of SDA, Washington, D.C. 20012, or the Director, Institute of World Mission, Andrews University, Berrien Springs, Mich. 49104.

**Notice:** The Andrews University biennial offering taken throughout North American Seventh-day Adventist churches is set this year for April 13. The offering is used for scholarships for needy students attending the Theological Seminary and the School of Graduate Studies.



Participants in the Doctor of Ministry degree program at the SDA Theological Seminary, fall quarter.

THE MARCH, 1973, *Ministry* carried a similar review of books published in 1971. It was so well received at that time that the author has again provided us with brief introductions to the most significant scholarly books in the field of Biblical archeology produced since that time. Depending on a minister's individual interests, each of the books reviewed is a suitable addition to his general library.

### General Archeological Interest

Among the many books published in 1972 that are of interest to students of Biblical archeology, one of the most useful and usable is Avraham Negev, editor, *Archaeological Encyclopedia of the Holy Land* (New York: G. P. Putnam's, 1972, 355 pages, 225 black and white illustrations, \$15.95).

Among its 600 entries are the majority of geographical names in the Bible. With most of them, sites are identified, excavations concisely described, and the importance of finds from earliest times to the Arab conquest are analyzed. Though most entries contain the information a non-specialist would require, the volume's chief lack is the absence of bibliographies. This defect, however, can be remedied for excavated sites in Jordan and Israel, with the supplementary use of E. K. Vogel, "Bibliography of Holy Land Sites," *Hebrew Union College Annual*, Vol. XLII, pp. 1-96 (Cincinnati: Hebrew Union College, 1971). An indispensable tool for the serious student of Biblical archeology, this compilation lists for each site excavator(s), sponsoring institution(s), dates, and all pertinent bibliography.

Of a different sort is Edward Bacon, *Archaeology: Discoveries in the 1960s* (New York: Praeger Publishers, 1971, 293 pages, \$12.50), which attempts in eighteen chapters to cover important archeological discoveries made around the globe during a decade of unparalleled scientific discovery and achievement. The author, longtime editor of the *Illustrated*

# Current Archeological Publications

*London News*, devotes eleven of these chapters to areas of special interest to Biblical archeologists. His work, well illustrated with photographs and maps, reflects the situation up to the June, 1967, Arab-Israeli war.

Narrower in scope, L. Sprague de Camp's *Great Cities of the Ancient World* (Garden City, N.Y.: Doubleday & Co., 1972, 510 pages, \$12.95) portrays, through the eyes of an engineer-turned-amateur-archeologist, the life, culture, and monuments of fourteen ancient cities at the height of their prosperity. This is done with the aid of detailed maps, plans, and photographs. Ten of the cities, including such sites as Nineveh, Tyre, and Babylon, are of particular interest to students of Biblical archeology and prophecy.

More clearly apologetic in format is Edwin Yamauchi's *The Stones and the Scriptures* (Philadelphia: J. B. Lippincott Co., 1972, 207 pages, \$5.95). In addition to a general discussion of the bearing of archeology on the Bible, this evangelical author illustrates his thesis with the relevancy of discoveries at Mari, Nuzi, and Alalakh for the Old Testa-

ment, and Ramsay's discoveries for the New Testament. There is also a chapter on the Dead Sea scrolls.

### Specific Archeological Interest

A number of books appeared in 1972 with specific geographical areas. A must on the list of those planning to visit Iran is Sylvia A. Matheson, *Persia: an Archeological Guide* (London: Faber and Faber, 1972, 330 pages, \$7.50—paper, \$20.00—cloth). In addition to a thorough description of archeological remains, region by region, with the aid of quality photographs and maps, this guide has helpful notes on traveling in Iran, useful addresses, a historical survey, chronological tables, glossary, and up-to-date bibliography.

For the first time anywhere, a comprehensive survey of the results of the Israeli excavations at Hazor (which Joshua 11:10 describes as "the head of all those kingdoms") has appeared in Yigael Yadin's *Hazor* (London: Oxford University Press, 1972, 211 pages, \$9). The book comprises the author's Schweich Lectures before the British Academy in 1970 and contains the bonus of a chapter on

Lawrence T. Geraty, Ph.D., is assistant professor, *Old Testament Studies*, Andrews University.

Baker Book House, 1972, 184 \$3.95—paper) is a convenient collection of materials and sources for the study of the Philistines, though much of the discussion is heavily dependent on secondary sources.

John J. Davis, *Moses and the Gods of Egypt* (Grand Rapids: Baker Book House, 1972, 331 pages, \$3.50—paper), takes a fresh and systematic look at the text of the book of Exodus in the light of recent archeological and historical studies. A good bibliography enables the serious student to pursue topics of interest in greater depth.

It would not be a normal year without a book on the Dead Sea scrolls; hence: William Sanford LaSor, *The Dead Sea Scrolls and the New Testament* (Grand Rapids: W. B. Eerdmans, 1972, 281 pages, \$3.95—paper). The first half of the book deals with the discovery and contents of the scrolls themselves, but as the title indicates, the remaining portion considers their bearing on the New Testament. It is a reliable treatment of an often distorted relationship.

#### Old Testament History

John Bright, *A History of Israel*, second edition (Philadelphia: Westminster Press, 1972, 519 pages, 16 color maps, \$9.95), is a thorough revision of a text that has enjoyed wide influence in most seminary classrooms. In no essential element has the author altered his position, but he has made corrections and brought it up to date. It is essentially judicious and reliable but should be compared with the more "conservative," Leon Wood, *A Survey of Israel's History* (Grand Rapids: Zondervan Publishing House, 1970, 444 pages, 16 color maps, \$7.50).

Another volume has appeared in an important series mentioned in last year's review: Abraham Schalit, editor, *The World History of the Jewish People*, First Series, Volume VI: The Hellenistic Age (New Brunswick: Rutgers University Press, 1972, 360 pages, illustrated, about \$20). Valuable contributions by Avi-Yonah, Klausner, and Tcherikover deal specifically with the fourth to the first centuries B.C. and will be of particular interest to students of the Intertestamental Period.

#### Books for Beginners

Among the books that are elementary but nevertheless useful for their teaching value are: Harry M. Orlinsky, *Understanding the Bible Through History and Archaeology* (New York: Ktav Publishing House, 1972, 292 pages, \$7.95). Designed as a workbook, each left-hand page contains a reprinting (with some modification and updating) of the author's *Ancient Israel* published in 1954, while the opposite right-hand page contains extensive pertinent Biblical quotations (in parallel Hebrew and English columns) as well as useful illustrations. This aid to Old Testament understanding closes with several excellent bibliographies.

Marc Lovelace, *Compass Points for Old Testament Study* (Nashville: Abingdon Press, 1972, 176 pages, \$4.95) is an introductory guide for the beginning student that stresses the historical, geographical, and cultural setting of the Old Testament with several useful illustrations and suggestions for further reading.

O. Jessie Lacey and D. R. Ap-Thomas in *Understanding the Old Testament* (Cambridge: University Press, 1972, 191 pages, \$2.95—paper) likewise set out to provide the larger historical and archeological background and to say something about the life and thought of the people of the Old Testament. It serves as one of the introductory volumes in the *Cambridge Bible Commentary on the New English Bible*.

There are two good books intended for younger readers: Ronald Harker, *Digging Up the Bible Lands* (London: The Bodley Head, 1972, 127 pages, \$6), describes the discoveries at eight sites from Ur and Nineveh in Mesopotamia to Jericho and Jerusalem in Palestine. It is attractively produced with color photographs, drawings, plans, and maps of the archeological sites.

Azriel Eisenberg and Dov P. Elkins, *Treasures from the Dust* (New York: Abelard-Schuman, 1972, \$6.95), contains fifteen vignettes of the discovery and significance of important sites and artifacts. The style is a combination of factual reporting and reconstructed conversation. ✎

#### LAWRENCE T. GERATY

Israelite Megiddo. Though the discussion is detailed, it is presented in a personal manner along with numerous photographs, plans, and maps.

Another important Biblical city is dealt with in G. Frederick Owen's *Jerusalem* (Grand Rapids: Baker Book House, 1972, 180 pages, \$5). Known for his three-dimensional map of Palestine, the author here presents the traveler a helpful introduction to the Holy City—its history, valleys, hills, walls, gates, streets, and surrounding historical sites. Though many of the photographs are recent, the same cannot always be said of the information in the text.

In Alistair Duncan's *The Noble Sanctuary—Portrait of a Holy Place in Arab Jerusalem* (London: Longman Group, 1972, 80 pages, \$6), we have forty magnificent full-page, full-color photographs of the Temple area. Yet it is more than a picture book; the accompanying text follows the various phases of construction and restoration at the site.

Several other books deal with the relation of archeology to specific Biblical subjects. Edward E. Hindson, *The Philistines and the Old Testament* (Grand Rapids:

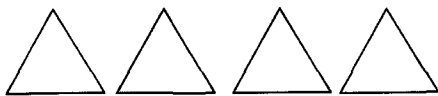
# UNITY IN THE SERMON

Preaching-8/Steven P. Vitrano

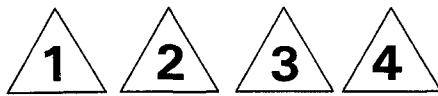
COHERENCE in the sermon is determined, to a large degree, by whether or not the parts of the sermon are properly arranged. In his book *The Sermon* (Grand Rapids: Baker Book House), p. 78, R. C. H. Lenski says:

The essentials of a properly arranged discourse, which includes the sermon in its front rank, are three, (1) Unity; (2) Organization; (3) Progress.

Organization results when the material for the sermon is gathered into various "parts." Here it will help to borrow an illustration from Lenski but change its application just a bit. Organization may be pictured as a series of triangles, each one representing a part of the theme.

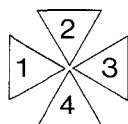


Progression results when each part is arranged in an order or sequence from first to last. In other words, the triangles are numbered in sequence.



If one moves from 1 to 2 to 3 to 4, progress is made. As applied to the sermon, we say the sermon has good progression—it moves in an orderly way from beginning to end.

Unity results when each part is clustered around the theme. The triangles are so arranged as to point to a given center.



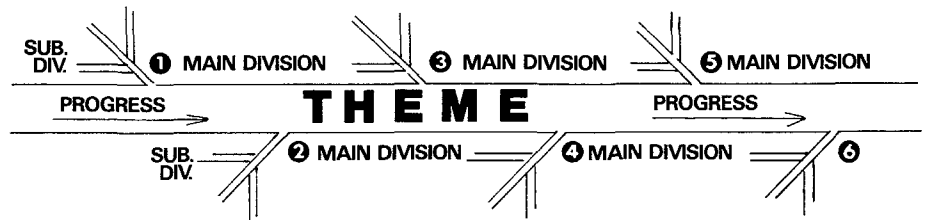
Unity has always been stressed in the classical works on homiletics.

M. Rue, in his book *Homiletics* (Grand Rapids: Baker Book House), devotes a section to "The Structure of the Sermon" and "the consideration in this section is the element of *unity*" (emphasis his). He then goes on to state:

A work of art may express a variety of ideas, but it cannot remain a work of art unless this variety is held together by the unity of a single idea. The sermon, too, may and should present a variety of thoughts; yet it dare not be a barrage of heterogeneous and arbitrarily assembled elements but must form an organic unity.—Page 390.

In the words of Halford Luccock, how many times has a sermon "collapsed gelatinously all over the church auditorium"? So many good things were said, but to what end?

To check a sermon for unity ask the following questions: Are the main divisions subordinate to the theme? Are they a part of the theme—do they amplify it? Are the main subdivisions subordinate to their main division? Are they a part of that division—do they amplify it? Some have pictured a sermon as a stream with tributaries running into it. The main stream is the theme and all the tributaries are the parts.



When the sermon "looks" like that, it has organization, it has progress, and it has unity.

If you are tempted to minimize the importance of structure and arrangement in the sermon, re-

member Lenski's statement:

Of course, it is true that an excellent sermon may be preached without an excellent inner structure. The preacher may have a fine personality, an excellent voice, natural force, trained eloquence, and a striking way of putting things. Such features may make his sermon excellent. But none of these, not even all of these, features excuse the structural fault. Excellence in one or more points never makes up for inferiority in other points. In fact, a flaw in a great diamond is more deplorable than the same flaw in a cheaper stone. (Page 7:7.)

And, it might be asked, what if you don't have a "fine personality, an excellent voice, natural force, and trained eloquence"? You can still go a long way in proclaiming the Word of God effectively if what you say makes sense—if it all comes together into a meaningful whole! Unity is to coherence what simplicity is to clarity.

But all this has to do with the "topical" sermon. What about the "textual" sermon? It has everything to do with the textual sermon. In these basic considerations, what applies to one applies also to the other. Remember, a topical sermon deals with a Bible topic, a textual sermon deals with a Bible text. Herein lies a basic difference and herein lies a basic similarity also.

Traditionally, a distinction has been made between a "textual" and an "expository" sermon. A textual sermon is one that deals with a short passage from Scripture, a verse or two, while an expository sermon deals with a longer passage—several paragraphs, a chapter, or at times a book of the Bible. I fail to see the point in that distinction. Preaching from a text is expository preaching, but so is preaching from a topic provided it is Biblical. My terminology, then, is "topical" and "textual" rather than "topi-

cal" and "expository." But whatever the terminology, we need more preaching that expounds the text of Scripture, and the next article will help to show how that may be achieved.

# recommended reading

**John Foxe and the Elizabethan Church, V. Norskov Olsen. Berkeley and Los Angeles, California, University of California Press, 1973.**

Most ministers have had some contact with John Foxe's *Acts and Monuments*, better known as *Book of Martyrs*. Usually this book is referred to as a source of information regarding Christian martyrs with very little concern about the author. Professor Olsen's work is a careful study of all John Foxe's works in an attempt to evaluate Foxe as a theologian and to obtain insight into his personality and the aims of his life.

"Foxe's life and work had many facets: he was Foxe, the Historiographer, the Martyrologist, the Humanist, the Erasmusian, the Puritan, the Anglican, the Elizabethan Eusebius, the Gospeller, the Ecclesiologist, the Erastian, the precursor of Elizabethan nationalism, the Lutheran, and so on. . . . His greatness is that many were his mentors but he was the disciple of none."—Page 19.

The church historian will profit by this book because of its valuable insights into the Elizabethan period of English church history. The average minister will appreciate this book as a theological biography of a prominent and influential Christian.

Among the topics of interest to today's minister are (1) Foxe's principles of prophetic interpretation. He was deeply interested in the prophecies of Daniel and Revelation and sought to explain them in the context of his time; (2) Foxe's concept of the marks of the true church. Among these marks were justification by faith, adherence to the Scripture, and the validity of the two Protestant sacraments; (3) Foxe's attitude toward the Christian ministry. He advocated both strong preaching and loving pastoral care; and (4) Foxe's strong sentiment in favor of toleration. He was conciliatory toward Catholics, Anabaptists, and all others who might run afoul of the repressive practices of his day. His moderate, understanding attitude stood in contrast to both Catholic and Protestant tendencies toward bigotry and cruelty.

Professor Olsen has won well-deserved scholarly recognition for his careful and thorough study of John Foxe. But better acquaintance with a great and good man enriches us all. This book is not a storybook—it cannot be read hurriedly. It is a mine of information and enlightenment to the thoughtful reader.

Surely a pastor can be enriched by knowing more about a man who wrote as follows regarding the duties of a pastor:

"A minister should 'comfort troubled consciences, with the rich grace of the gospel,' 'instruct the ignorant,' 'comfort such as be afflicted,' share 'with tears and compassion on other men's griefs,' and manifest 'humility toward the poor and miserable.' He should 'pastor his own flock and gather the lambs in his arms.'"

Norval F. Pease  
Professor of Applied Theology  
Loma Linda University

## New Books on Marriage

*John D. Rhodes, Ministerial Association secretary, Southeastern California Conference, shares this:*

I would recommend that each pastor buy J. Allen Peterson's *The Marriage Affair*, Tyndale, \$2.95 paperback. This book, written by family conference speaker J. A. Peterson, is an anthology of the best (even including our own Ellen G. White) on the Christian family. It is an excellent book to give to newly married couples. It is also a good source book on counseling and is a useful source of many good ideas.

A similar anthology, aimed at husbands, by this same author, is entitled *For Men Only*. It too is a paperback, Tyndale, at \$1.95. It is an anthology of materials for talks to, and advice for, the man of the house.

## Commentaries on the Gospels

*Walter F. Specht, chairman, Department of New Testament, Andrews University, plans to submit occasional lists of books in the field of New Testament study. The following is the first in this series:*

One of the major significant commentaries that came out in 1971 was Leon Morris' *Commentary on the Gospel of John*. This belongs to the series known as "The New International Commentary on the New Testament." It is published by William B. Eerdmans Publishing Company, Grand Rapids, Michigan, and is priced at \$12.50. However, it has 891 pages besides the indexes in the back. A knowledge of Greek is helpful in reading it, but not essential. This series of commentaries is the work of evangelicals.

The commentary on Mark in the same series, by William Lane, is just off the press. Speaking of Mark, there is a fine study available that is not a commentary. It is Ralph Martin's *Mark: Evangelist and Theologian* (Grand Rapids: Zondervan Pub. House, 1972). It sells for \$3.95 in paperback. Martin is a professor of New Testament at Fuller Theological Seminary, Pasadena, California. He has presented a

picture of Mark and his Gospel as it emerges from recent scholarly research. It is a companion volume to I. Howard Marshall's *Luke: Historian and Theologian*, published by Zondervan in 1971.

## Bibliography for Personal Evangelism

*Suggested for the pastor's library by C. E. Banks, professor of evangelism, Andrews University.*

Augsburger, Myron S., *Invitation to Discipleship*, Scottdale, Pa.: Herald Press, 1964. A chapter especially good on intercessory prayer.

Coleman, Robert E., *The Master Plan for Evangelism*, Westwood, N.J.: F. H. Revell, 1964. Helpful to a pastor in training and organizing laymen for soul winning.

Ford, Leighton, *The Christian Persuader*, New York, Harper & Row, Publishers, 1966. Very good.

Gehris, Paul D., *Using the Bible in Groups*, Valley Forge: Judson Press, 1973. Some good ideas on how the Bible can be used in a meaningful way in small groups.

Kennedy, D. James, *Evangelism Explosion*, Wheaton, Ill.: Tyndale House Publishers, 1970. The mother book and concept of personal witnessing out of which several of the present SDA witnessing programs have come. Every pastor should own and read this book.

Larson, Bruce, *Dare to Live Now*, Grand Rapids: Zondervan Publishing House, 1965; *Groups that Work*, Zondervan, 1967; *No Longer Strangers*, Waco: Word Books Publishers, 1971; *Setting Men Free*, Zondervan, 1967. All of Bruce Larson's books are stimulating and filled with up-to-date ideas and plans whereby to reach modern man with true Christianity.

Leslie, Robert C., *Sharing Groups in the Church*, Nashville: Abingdon Press, 1971. A must for any pastor who wishes to introduce a small group program in his church.

Miller, Keith, *The Becomers*, Waco, Texas: Word Books Publishers, 1973; *The Taste of New Wine*, Word Books Publishers, 1969. Excellent help in learning how to reach the modern person, young or adult.

Reid, Clyde, *Groups Alive—Church Alive*, New York: Harper & Row, Publishers, 1969. A down-to-earth book on how to do small group work in a local church.

Schaeffer, Francis, *The God Who Is There*, Chicago: Inter-Varsity Press, 1968. A must for a pastor who desires to witness to the modern intellectual youth and godless thinker.

Paperbacks on the minister's work, published by Baker Book House (see *The Ministry*, February, p. 46).

## shop talk

### **Go Ye and Teach, Ralph Cottrell, 1971, paperback, 133 pages, \$1.95.**

Although written with the Christian teacher particularly in mind, every pastor will find in its pages great inspiration and encouragement for his work, which of course includes teaching. Scripture is used throughout to portray concepts that have to do with motivation, consecration, preparation, and presentation. The pastor after having absorbed and profited from its contents will want to recommend it to the teachers of the Sabbath school. Better still, he may wish to use it as a basis for a series of special teacher-training classes. The book is designed, however, more for inspiration than technique.

### **How Jesus Won Men, L. R. Scarborough, reprinted 1972, 290 pages, \$2.95.**

Here the author puts the passion for souls right at the heart of the ministry of Christ, and in such a way as to not only inspire but instruct His disciples today. Scarborough was president and professor of evangelism at Southwestern Theology Seminary. This is a reprint that will be appreciated highly. The author is well known for his writing in the field of soul winning and offers his best in these pages drawn from the ministry of the great Soul Winner Himself.

### **Jesus as a Soulwinner and Other Evangelistic Messages, A. T. Robertson, 1972, 158 pages, \$1.95.**

This is the last among the scores of books written by this former professor of Southern Baptist Theological Seminary. It is filled with religious insight, evangelical passion, and scholarly grasp. Every person desiring to be used of God for soul winning will welcome it. Pastors will find much in it to share with their congregations as they seek to inspire them to greater zeal for souls.

### **201 Sermon Outlines, George Brooks, reprinted 1971 from original of 1863, 110 pages, \$1.50.**

These sermon outlines are "Plans of Sermons," without illustrations. In each instance a text is given, followed by main divisions of the sermon. They are meaty, analytical, and instructive, directing the user to the heart of the text, and may serve as models for prospective preachers. Local church elders who are called upon to preach will find them very helpful.

### **Charismatic Kit**

Every worker will be interested in securing the Charismatic Kit, a packet of materials relating to the ever-expanding charismatic movement. The packet includes the following:

1. Reprints of eight articles, "Seventh-day Adventists and Ecstatic Experiences," by Arthur L. White, appearing in *The Review and Herald*, March 15-April 26, 1973; also, reprints of "The Ralph Mackin Story," appearing in three parts in *The Review and Herald*, August 10-August 24, 1972.

2. A 48-page report of the special committee set up by the General Conference to give study to the charismatic movement. See "Glossolalia and the Charismatic Movement," by N. R. Dower, *The Review and Herald*, May 10, 1973. Included in this report are papers on the history of tongues, presented to the committee by V. Norskov Olsen and Jan Paulsen, and a case study of the charismatic movement as it relates to the Seventh-day Adventist Church and helpful suggestions on how to deal with it as presented to the committee by Morris Venden and Roland Hegstad.

3. *As the Spirit Speaks*, by Roland Hegstad—a booklet prepared for the Pastor's Bible Class materials.

4. *Glossolalia—Sweet Sounds of Ecstasy*, booklets 1 & 2, by Rene Noorbergen.

All of the above materials may be secured in a packet for only \$1.60. Orders must be placed directly with the General Conference Ministerial Association, 6840 Eastern Avenue NW., Washington, D.C. 20012. Due to treasury regulations, only conference and Book and Bible House purchase orders can be accepted—no personal orders, please. Postage prepaid in North America, postage extra for overseas shipments.

### **SDA Periodical Index**

The *Seventh-day Adventist Periodical Index* keeps track of the 8,300 articles appearing in approximately 60 magazines and journals published by Seventh-day Adventists—indexing them by author and subject and presenting the compilation in two paperback-bound volumes each year.

When you've found an article of interest listed in the *Index* and want a copy, the publishers will mail you a reproduced copy at a minimal charge.

The 150-page *Index* is printed twice each year, and a cumulative index is published every two years. The list of publications indexed includes the official organs of all world divisions, the union conferences in North America, and some institutional and departmental publications.

The two-volume *Index* is available to individuals at \$9.50 per year, and to institutions (churches, academy libraries, conference offices, and hospitals) for \$25 per year. For information write Loma Linda University Library, Riverside, California 92505.

### **Picture of Second Coming**

An excellent gift for those attending evangelistic meetings is Joe Maniscalco's painting, *I Am Coming Soon*, depicting the stirring scenes associated with the second coming of Christ as outlined in the book of Revelation and *The Great Controversy*. The 10 1/2 by 25 1/2-inch print is from the large original mural. A set of 40 2-by-2-inch slides from this picture is available for \$10, including script.

The pictures themselves are only 10 cents each in quantities of 100 or more. Order from the General Conference Ministerial Association.

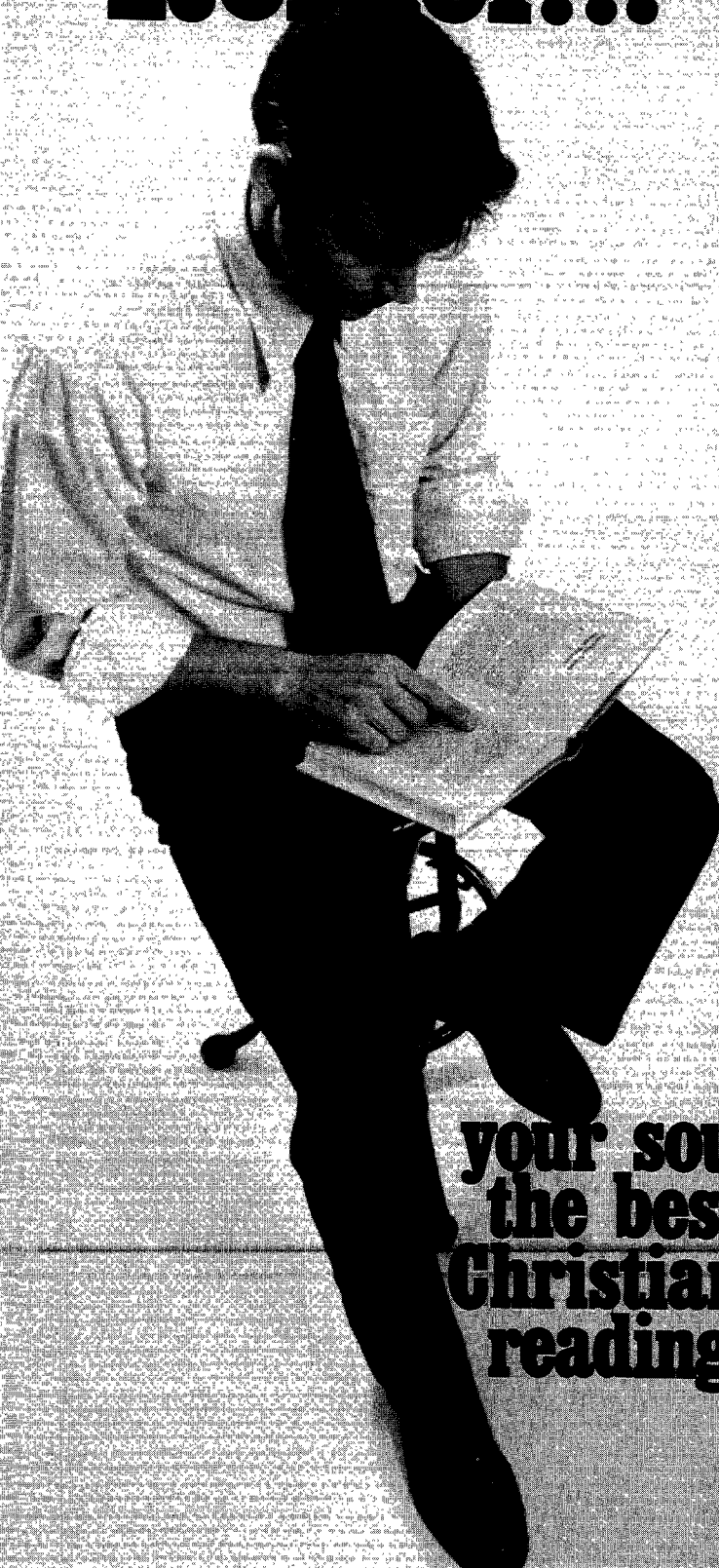
A plan followed by some is to show the slides as a part of a sermon on the Second Coming. Those present are then asked whether they would like to have the picture from which the slides were made. It is then announced that all attending the following night will be given a complimentary copy. Those not there to claim their free picture may thereafter purchase it for 50 cents, or whatever cost may be set. Those using the slides and offering the gift pictures have found a very good response.

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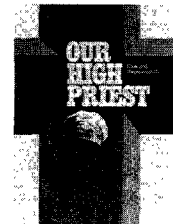
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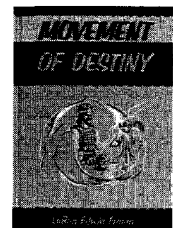
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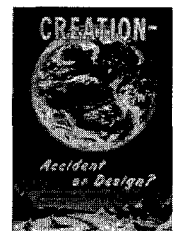
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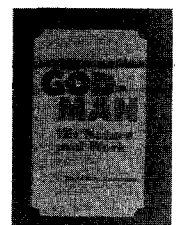
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## 1976: Eucharistic Congress, Possible Visit From Pope

PHILADELPHIA—The 1976 International Eucharistic Congress of the Roman Catholic Church, slated to be held here in conjunction with the nation's 200th anniversary, will be the biggest single event in the bicentennial year, drawing several hundreds of thousands of people. In addition, it even could bring Pope Paul to Philadelphia. He has attended two of the last three eucharistic congresses.

The proposal to hold the congress in Philadelphia is linked to a "nation-wide spiritual renewal with the Church in America," a spokesman for the Philadelphia archdiocese pointed out. It will be preceded by a year of special renewal programs throughout the country, which will be held in connection with the 1975 Holy Year decreed by Pope Paul. It is expected that more than a million persons would attend the congress.

## Jehovah's Witnesses Told to Stop Smoking or Get Out

NEW YORK—The 11-member governing body of Jehovah's Witnesses has announced that people who smoke will no longer be accepted as members of the group's congregations. Smokers who are already members are being given six months to give up the practice or be "removed from the congregation." A spokesman at the Jehovah's Witnesses headquarters in Brooklyn said that Witnesses have long warned against smoking, and that only a tiny percentage of members will be affected by the new ruling.

## "Spirit of '76" Celebration Set by Pentecostals, Charismatics

ANAHEIM, Calif.—Leaders of the Pentecostal-charismatic movement have announced plans for an international celebration, "Spirit of '76," leading up to Pentecost in June, 1976.

Dr. J. Rodman Williams, president of the Melodyland School of Theology here and chairman of the planning committee, said 1976 was chosen to coincide with the American bicentennial and the seventieth anniversary of the birth of the Pentecostal movement at the Azusa Street Mission in Los Angeles. The 30-member planning committee includes representatives of classical Pentecostal groups, Roman Catholic charismatics, and those receiving the so-called baptism of the Holy Spirit within major

Protestant denominations.

Envisioned for the celebration is a two-week program—the first week an international theological conference on the Holy Spirit, followed by national charismatic conferences climaxing in a large gathering on Pentecost Sunday. Leaders at the planning meeting here expressed hope of gathering together some 100,000 people for the climax rally at the Los Angeles Coliseum as a show of "our unity in Jesus Christ."

## Mormon Study Covers Rationalizations of Members Who Break a Church Rule

SALT LAKE CITY—How do active and committed church members handle their own violations of their church's rules and teachings? A recent study of Mormon behavior sheds light on the way people manage the contradictions of actual behavior and behavior approved by the church. There are common patterns of justification, report sociologists Franklyn Dunford and Phillip Kunz of Brigham Young University, which "reduce the dissonance" and salve the conscience.

The research, as reported to the Religious Research Association, focused on the issue of shopping on Sunday, a practice that the Mormon Church teaches is wrong. The sample studied included active church members, who understand the church's position, agree that it is important, and believe themselves that shopping on Sunday is a violation of divine law. Nonetheless, the great majority of the respondents (78 per cent of the category labeled "committed Mormon Sunday shoppers") deviated from the teachings of their church.

Most of these church people, the study found, justify their behavior in one of two ways: by "denying their responsibility" or by "appealing to higher loyalties." In the first, they believe that forbidden activity is permissible when it involves "getting the ox out of the pit," as in Luke 14:1-5, in which one must work to free the ox, lest he flounder and perish. Sample statements: "Shopping on Sunday is wrong unless there are circumstances that should take precedence over this commandment, such as 'getting the ox out of the pit' or such" (i.e. medicines or family emotional needs). "I feel shopping on Sundays is wrong, but I do not feel guilty, because I shop on Sunday only in an emergency." "It is the only day I am free to shop," "the only day I have the car."

As for the second, they note: "When I shop on Sunday, it is for the good of my family (friends)." "I sometimes buy treats for the family on a Sunday afternoon, for I feel that this helps build unity and closeness." "I sometimes go out with my husband (wife, boy friend, girl friend) for dinner or a snack on Sundays, for it is a way to show love and appreciation for him (her)."

Two findings here are of interest. Most shoppers use the same pattern for justifying their deviant behavior. Second, it enables them to retain their religious principles and their sense of obedience, while in reality doing what they wish. The study is reported more fully in the *Review of Religious Research*, Fall, 1973 (P.O. Box 228, Cathedral Station, New York 10025).

## Credit Card Giving Launched by Church

BUFFALO, N.Y.—A Roman Catholic church here has started accepting credit cards in lieu of cash donations. The Church of the Coronation of the Blessed Virgin Mary launched the plan as a means of increasing its income.

Paul Totaro, a member of the finance committee, said credit cards aid parishioners in budgeting fixed amounts for church contributions. "A church can't survive on 50-cent donations and that's often all that's left in people's pockets on a Sunday after a week of paying bills," he said. With credit cards, many church members have begun making gifts of \$15 to \$30, Mr. Totaro said.

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