

Ministry

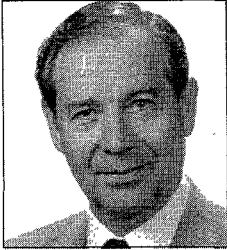
International Journal for Clergy

September 1989



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Fathers chosen by lottery?

Your article "The Single Christian and Artificial Insemination" (July 1989) takes up a difficult problem. At one point the writers say that the woman who becomes pregnant by artificial insemination "has not engaged in sexual contact." Actually, artificial insemination is more, not less, than "contact." It is the actual transfer of a quite physical, quite sexual substance.

Christians are in danger of thinking that the essence of fornication and adultery is the pleasure involved, rather than the responsibility that we have toward God. At least when pregnancy comes by fornication, the mother has something to tell her child about the father—something coherent and sensible, albeit immoral. The alternative you mention is that the absent donor is not known. Bumping a stranger in the dark! How could science have persuaded Christians that this was not forbidden by the seventh commandment merely because it didn't involve pleasure?

The Bible is more opposed to divorce and unnatural acts than it is to fornication (1 Cor. 5:9, 10). One can praise adoption and understand fornication, but science needs more scrutiny. Which of us would like to have a father by lottery?—John Mason, Antioch, Tennessee.

An unfortunate article

Ordinarily I find *Ministry* stimulating and untainted by provincial thinking. The article by David Duffie ("Pastoring the Mentally Ill" [May 1989]) is unfortunately an exception to your usual high standards in this regard.

By not carefully defining *psychotherapy*, a word with wide meaning, Duffie indicts all dedicated Christian psychologists and counselors who find psychotherapy an appropriate tool in therapeutic relationships. Discrimination in psychotherapy is far more complex than

his simplistic dichotomy suggests.

Duffie claims that psychotherapy leads to a glorification of humanity. More accurately, psychotherapy aims to enhance a person's emotional capacity and self-sufficiency—in short, to develop self-reliance and self-respect. This is not the same thing as encouraging selfishness and pride. Does not the Bible itself teach us we possess great worth, significance, and value (see Ps. 8)? To realize this individually is not an offense against God, but rather a proper acknowledgment of Him. It is all a matter of perspective.—Jerry Gladson, Ph.D., Psychological Studies Institute, Inc., Atlanta, Georgia.

■ I eagerly read your article "Pastoring the Mentally Ill," since this is of particular interest and concern to me as a Lutheran pastor. After my initial reading of the article, I felt as if I were in some time warp. Upon reading the footnotes, I discovered the root of my feelings. The most quoted items were books printed in 1947 and 1954 (42 and 35 years old). I am not adverse to quoting from older texts; however, in a field of such growth and maturity as that of pastoral care to the mentally ill, such reference is absolutely out-of-date and misleading.

One of the privileges of my 30 years on parish ministry has been to see the formerly alien disciplines of psychology and religion develop in dialogue, integration, and current mutually respected service to persons suffering from emotional and mental pain. Ironically, in my seminary training in the 1950s, I was exposed to the then-current message of Outler (as quoted by Dr. Duffie). However, in the years since then there has been such a wealth of research, discussion, debate, and writing on the subject that these texts and their limited understanding of the integration of psychology and theology are virtually extinct today.

With amazement I read Dr. Duffie's reference to Jay Adams' 1973 statement regarding "self-love." Even Adams (the most renowned ultraconservative in this field) has matured and evolved from that narrow view in his more current writings.

You suggest two text resources on pastoral counseling: one dated 1962 and the other 1966. Since the publication of these two works (in my opinion, worthy but dated) there have been so many up-to-date texts on this vital and growing field. May I suggest what I feel is one of the finest: a 1988 text by Morton Kelsey, *Christianity as Psychology*. From one of the most respected pastoral counselors in the world, this small text is a clear and basic presentation of orthodox and moderate approaches to the vital integration of psychology and theology.—David I. Blackwelder.

When did time begin?

Thank you for the excellent article by Daniel Lazich in the May 1989 *Ministry*. I find that among my engineering colleagues the 6,000-year-old-earth dogma is a major stumbling block, even for those who have studied and rejected evolution as equally absurd.

My own hypothesis on the age of the earth, on which I welcome theological challenge, is based on the lifetime of Adam. Did the clock that measured Adam's lifetime of 930 years begin at Adam's creation or at his expulsion from the garden? Since the saved will have no need for watches and calendars while spending eternity with Jesus, one can speculate that after Creation but before sin, neither Adam nor Eve had reason to measure time. Since the Bible is silent on the length of time between Adam's creation and sin, it is silent on the age of the earth. Note that this hypothesis is not in conflict with the literal six-day creation of the earth.—Ron Lowe, Peyton, Colorado.

(Continued on page 30)

If you're receiving *MINISTRY* bimonthly without having paid for a subscription, it's not a mistake. Since 1928, *MINISTRY* has been published for Seventh-day Adventist ministers, but we believe the time has come for clergy everywhere to experience a resurgence of faith in the authority of Scripture and in the great truths that reveal the gospel of our salvation by grace, through faith alone in Jesus Christ. We want to share with you our aspirations and faith in a way that we trust will provide inspiration and help to you too. We hope you will accept this journal as our outstretched hand to you. Look over our shoulders, take what you want and find helpful, and discard what you cannot use. Bimonthly gift subscriptions are available to all licensed and/or ordained clergy. Requests should be on church letterhead.

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The title of our first article, "Dedicated to a Furnace" (p. 4), by Dr. William Shea, aptly fits the temperature in the new General Conference building as I write these words. We came to work Monday morning, June 26, 1989, to find the temperature in some parts of the building soaring well above 90° F (32° C).

After some 80 years straddling the line between Washington, D.C., and Takoma Park, Maryland, the headquarters for the General Conference of Seventh-day Adventists has moved to a new location on Route 29 in Silver Spring, Maryland. Our new building is experiencing some teething problems. In order to save energy, the air conditioning was turned off during the weekend. However, someone forgot that it takes many hours to recool the building, so turning the air conditioning on at 7:00 a.m. Monday morning didn't quite do it. I am now writing this at 1:00 p.m., and my office feels just as hot as it did at 8:00 a.m.

We do have a lovely new building. This morning we gathered around the atrium on three levels and listened as a group of musicians called The Brothers presented a musical worship. For the first time in many years the whole General Conference family is assembled under one roof. Because of the openness of the building, you see many more people than you did in the corridors of the old buildings. A whole new spirit is beginning to develop that should promote greater unity of purpose and direction.

The Ministerial Association is located on the third floor, with the Biblical Research Institute on one side and the Office of General Counsel on the other. *Ministry* magazine is part of the Ministerial Association, so come and see us if you are in the Silver Spring area.

Now back to the articles in this issue. "Dedicated to a Furnace" tells about some exciting finds concerning the building of the tabernacle.

The book of Revelation is an enigma to some and an open sesame to others. Hans LaRondelle, in writing the "Fall of Babylon in Type and Antitype" (p. 7), shows its significance for the church today.

Ben Maxson's "Discovering Your People Flow" (p. 10) helps you to identify your church's weaknesses so that you can enlarge its entryways and close its exits.

A pastor without a devotional life is like a car without gasoline; all the relevant parts are there but unable to function. You will thus want to read Kenneth R. Wade's article "Getting Comfortable With God" (p. 12), which reviews his favorite devotional books and explains how they fuel his spiritual life.

Among many other good articles, our health article, "Why Adventists Live Longer" (p. 24), by Dr. Jan Kuzma, presents the latest findings on why Seventh-day Adventists continue to have better, longer-lasting health than the general population.

Again we offer you these articles with the prayer that at least one of them will prove to be a blessing to your ministry.



Dedicated to a furnace

William H. Shea

An ancient inscription and a large pile of slag point to Israel's construction of the tabernacle following the Exodus.



William H. Shea, Ph.D., associate director of the Biblical Research Institute of the General Conference of Seventh-day Adventists, specializes in Old Testament studies.

Hidden away in the high granite mountains just to the north of the traditional site of Mount Sinai are a number of short inscriptions written in one of the earliest forms of the alphabet. Most of the samples of this kind of writing, known as Proto-Sinaitic script, cluster around a particular area in which Semitic workers mined turquoise for the Egyptians.

First discovered by E. H. Palmer in the winter of 1868-1869, nothing much was done with them until Sir Flinders Petrie explored the same region in 1905. A decade later Sir Alan Gardiner made the breakthrough that allowed translation of these inscriptions. Now scholars have outlined the entire alphabet used in them (see Figure 1). Through many intermediate stages, our modern alphabet has descended from these early alphabetic letter forms.

Most of the Proto-Sinaitic inscriptions cluster around the turquoise mines—some of them carved right in the walls of the mine shafts or caves. However, one inscription stands off by itself. That probably explains why it was not found until much later. In 1960 Georg Gerster, a German scholar, was exploring an area of Sinai then known as the Wadi Nasb. An old Egyptian inscription had been discovered carved on the rock face of the saddle between that valley and the next valley to the east. As Professor Gerster probed that area, he noticed that not more than a meter to the left of the Egyptian hieroglyphic inscription there was another text, this one in-

scribed in the Proto-Sinaitic script.

Professor Gerster turned his photographs and copy of this inscription over to W. F. Albright, and Albright passed them on to J. Liebovitch, who produced the first published study of it. Later Albright also published a study of the text, and since then another half-dozen or so scholarly articles on it have appeared, two of them involving firsthand reexaminations of the inscription. Scholars disagree as to how this text should be read. But, in general, they agree on the identification of 11 of the 15 letters that comprise it.

Puzzling out the inscription

As the photograph of the inscription (page 6) reveals, the scribe incised these letters in vertical columns. And the information these columns convey makes the most sense when one reads them from left to right—the direction in which I have numbered them for the purpose of this study.

The letters most in dispute are those at the bottom of the first three of the columns, in part because the rock there was rougher than that above it when the inscription was made, and in part because these letters have suffered damage since then. The case for a new identification of two of these letters can be made quite simply. Like the second letter down in the third column, the letter at the bottom of the first column looks like a fish standing on its tail. While the latter is not as good an example as the former, it is clear enough to identify as a fish. The common West Semitic word for fish was *dag*, and so, because this sign represents

the first sound in that word, it stands for the letter *d* or *dalet*.

We can also identify quite directly the letter at the bottom of the second column. The letter above it is a square that represents a house. The West Semitic word for house was *beth*, a word beginning with the *b* sound, and so this sign was used for that letter. The letter directly below this *beth* also has a square shape. It was not as nicely inscribed, yet it is square enough that we can identify it as a *beth* without great difficulty. Among the identifications of the disputed letters this one has the most significance—the others are not nearly so important.

The letter at the bottom of the third column looks like an open hand at the end of a forearm. This probably is an example—rare in these inscriptions—of the letter *y*. The word for hand, *yad*, provided the *y* to this alphabet through a picture of the hand.

The other disputed letter is at the top

of the fourth column. Regarding it I can only state what I see there. It seems to me that this letter resembles the head (for *rosh* or *r*) at the bottom of this same column. I have drawn this form out in my hand copy of the text (Figure 2). This letter is not particularly vital to the interpretation of the text that I am proposing.

Now if we take the 11 letters upon which scholars agree and add the identifications I have proposed for the four disputed letters, the text reads as follows:

Column I	Column II
W	T
L	W
^c A	H
D	B
	B

Column III	Column IV
'A	R
D	K
Y	R

Later alphabetic inscriptions frequently made use of word dividers, but this text does not contain this line or stroke, so we must make our own divisions based upon the best sense units that we can derive from the flow of the text. To aid our reading of the inscription, we may also rotate the lines so that they read horizontally. When we do this, the inscription reads:

Column I	W / L / ^c AD
Column II	T / W / HBB
Column III	'ADY
Column IV	R / KR

Since the inscription is short, we can put it all on one line, joining together the words the inscriber divided as he moved from the bottom of one column to the top of the next. The inscription then reads: W-L-^cADT W-HBB 'ADYR KR.

In Semitic languages, the letter W commonly serves as a conjunction, and it appears to play this role twice in this text. In biblical Hebrew it can also introduce a statement, as it does here in the first case.

The letter L is the common preposition "to, for" in Semitic languages, and that meaning fits well its usage in the first line.

The Old Testament and especially the books of Moses commonly use the word ^cadat and its by-form ^cedah (the *c* above the line represents the letter ^cayin) for the "congregation" of Israel.

Written with a strong *h* sound, as it is in this inscription, the word HBB corresponds directly to the consonants used in the name of Hobab, Moses' brother-in-law (Num. 10:29 and Judges 4:11).

The word 'adîr means "mighty, splendid, glorious" in biblical Hebrew, and in the same language the word KR, vocalized *kur*, refers to a furnace used for smelting metals (Deut. 4:20; 1 Kings 8:51; Jer. 11:4; Prov. 17:3; 27:21; Isa. 48:10; and Eze. 22:18-22).

Translated, this simple statement says, "Now for the congregation and Hobab, mighty is the furnace."

Fitting in the slag

Just what is the inscription all about? The text itself indicates that it commemorates something. What does it com-

Phon. Value	Schematic Forms	Early North-west Semitic	Early South Semitic	Early Letter Names	Meaning of Names
ʾ	𐤀 𐤁	𐤀 (14th) 𐤁 (13th)	𐤀 𐤁 (Jamme)	ʾalp-	ox-head
b	𐤂 𐤃	𐤂 (17th) 𐤃 (13th)	𐤂	bêt-	house
g	𐤄	𐤄 (15th) 𐤅 (12th)	𐤄 𐤅	gaml-	throw-stick
d	𐤆 𐤇	𐤆 𐤇 (10th)	𐤆 (Jamme)	digg-	fish
ḏ	𐤈 𐤉	?	𐤈 𐤉 (Jamme)	?	?
h	𐤊 𐤋	𐤊 (10th)	𐤊	hô(?)	man calling
w	𐤌 𐤍	𐤍 (10th)	𐤌 (ʾ used for y)	wô(waw)	mace
z	?	𐤎 (16th) 𐤏 (10th)	𐤎	zê(n-)	?
ḥ	𐤐 𐤑	𐤐 (12th) 𐤑 (10th)	𐤐	hê(t-)	fence(?)
b	𐤒 𐤓	?	𐤒 (Jamme)	ḥa()	hank of yarn
t	?	𐤔 (16th) 𐤕 (10th)	𐤔	tê(t-)	spindle?
y	𐤖 𐤗	𐤖 (13th) 𐤗 (10th)	𐤖 (orig. w)	yad-	arm
k	𐤘 𐤙	𐤘 (17th) 𐤙 (13th)	𐤘 𐤙	kapp-	palm
l	𐤚 𐤛 𐤜 𐤝	𐤚 (14th) 𐤛 (13th)	𐤚 𐤛 (Jamme)	lamd-	ox-goad
m	𐤞 𐤟	𐤞 (15th) 𐤟 (13th)	𐤞 (9th) 𐤟 (8th)	mêm-	water
n	𐤠 𐤡	𐤠 (14th) 𐤡 (12th)	𐤠 𐤡 𐤢	nahš-	snake
š	?	𐤣 (10th)	𐤣 𐤤	(šamk-?)	?
c	𐤥 𐤦	𐤥 (12th) 𐤦 (10th)	𐤥	ʿên-	eye
ḡ	𐤧 𐤨	𐤧 (15th)	𐤧 𐤨 (Jamme)	ḡa()	?
p	𐤩 𐤪	𐤩 (10th)	𐤩 𐤫	piʾt-(?)	corner?
s/z	𐤬 𐤭	𐤬 (10th)	𐤬 𐤮	ša(d-)	plant
d	?	?	𐤯	?	?
q	𐤰 𐤱	𐤰 (14th) 𐤱 (10th)	𐤰 𐤱 (Jamme)	qu(p-)	?
r	𐤲 𐤳	𐤲 (16th-14th)	𐤲 𐤴	naš-	head of man
š/t	𐤴 𐤵	𐤴 (13th) 𐤵 (10th)	𐤴 𐤶	tann-	composite bow
š	𐤷 𐤸	?	𐤷 𐤹 (Jamme)	?	?
t	+	+ 𐤺 (13th)	𐤺 + (Jamme)	tô(taw)	owner's mark

Figure 1: Schematic table of Proto-Sinaitic characters.

This biblical text forges a link between the inscription and the slag heap nearby.

memorate? Whatever it was, it must have had something to do with the smelter that this brief text mentions, for—according to the adjective used with it—that smelter appears to have done an especially good job for someone.

Here a little field archaeology will help us. This inscription was found on the eastern slope of the Wadi Nasb. Down in the wadi itself there is an unusual archaeological finding—a pile of slag! This pile of slag from the smelting of copper is not just an insignificant little heap, it is massive. Of it Petrie wrote in 1906, “In the Wadi Nasb is an enormous mass of slag from copper smelting, about six or eight feet high, and extending apparently over about 500 feet along the valley, and 300 feet wide, but Bauerman [a German geologist who described it before Petrie saw it] puts it at 250 yards by 200 yards. . . . Besides this mass of slag, which may amount to about 100,000 tons, I saw much scattered slag all the way up to the tablet.”

The tablet Petrie referred to is the Egyptian inscription located next to the Proto-Sinaitic inscription we have been discussing (but which Petrie did not notice at the time). These two pieces of this archaeological-linguistic puzzle fit together nicely: the wadi holds a pile of slag from smelting activities involving a furnace, and the mountainside above it contains an inscription mentioning a furnace.

Who was commemorating these activities with this inscription? For the answer, we must look back at the first part of the inscription. It contains two words of reference, one referring to a collective group and one to an individual.

The inscription terms the collective group the “congregation.” The use here of the word that was commonly used in biblical Hebrew to refer to the congregation of Israel strongly suggests that Israel was this “congregation”—but we cannot directly make this connection because the inscription does not use the word “Israel.” However, another piece of evi-

dence strengthens this interpretation. Along with the congregation, the inscription mentions an individual who carried on this kind of activity—Hobab.

According to Numbers 10:29, Hobab was the son of Reuel, who was also Moses’ father-in-law. (Apparently Reuel was another name for Jethro—see Ex. 2:16, 18, 21; 3:1.) That makes Moses and Hobab brothers-in-law. Note where Jethro/Reuel and Hobab appear in the Sinai narratives. Jethro appears at the beginning of them, when Israel arrives in Sinai (Ex. 18:1ff). After staying there a short time and helping Moses organize the camp, he returns to his homeland. Hobab, on the other hand, is still in Sinai with the Israelites a year later when they are getting ready to leave for the promised land. As a matter of fact, Moses asked Hobab to act as their guide on that journey because he knew the territory so well.

So the evidence suggests that Hobab remained with the Israelites during their year-long sojourn in Sinai. If he remained with them during that period, he probably worked with them. What kind of work would he have been involved in? Judges 4:11 notes that Hobab was a Kenite by his tribal affiliation, and the Kenites were known as metalsmiths—indeed, their tribal name indicates that they were smiths. This biblical text, then, forges a meaningful link between the inscription in Sinai and the slag heap nearby. The processing of copper is the very type of activity a Ken-

ite like Hobab would have carried on.

Meeting the demand for bronze

But the slag heap was so large. How would Israel have used all of the copper the slag heap indicates they produced? Once again the biblical records for the wilderness period help answer our question. The Israelites did not spend their year in Sinai in idleness. They worked. More specifically, they concentrated their efforts on one particular building project—the construction of the sanctuary. Descriptions of this project take up almost all of the last 15 chapters of the book of Exodus. First come the instructions on how to construct the sanctuary and then follows the description of their building it.

The Old Testament refers to bronze 130 times, and 35 of these references occur in these last chapters of Exodus. The major role bronze played in the construction of the tabernacle explains this concentration of references to it in this part of Exodus. One estimate suggests that it took two and a half tons of bronze to meet the needs of the tabernacle.*

Three pieces of evidence have come together here: (1) references in the biblical text to the “congregation” (of Israel), to Hobab, and to the process of smelting; (2) the inscription in Sinai that appears to mention these very same things; and (3) the slag heap from the smelter nearby in the Wadi Nasb. Apparently, then, we have here the remarkable find of an in-



The Proto-Sinaitic inscription in Wadi Nasb.

Georg Gerster

scription from the very time of the Exodus of the Israelites from Egypt that corresponds with the biblical description of their activities in Sinai during that time.

This text mentions by name a person whom the Bible identifies by time and place only. Prior to this time all of the extra-biblical references to individual Israelites have come from the first millennium B.C. or later. This text pushes the horizons of that kind of information back to the middle of the second millennium B.C., the time to which the Proto-

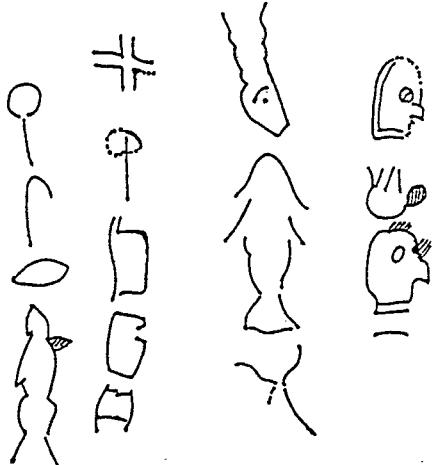


Figure 2: Transcription of the Wadi Nasb inscription.

Sinaitic inscriptions are dated by their Egyptian associations. ■

For a fuller description of the linguistic and archaeological details involved in this study, see the author's "New Light on the Exodus and on Construction of the Tabernacle: Gerster's Proto-Sinaitic Inscription No. 1," in *Andrews University Seminary Studies*, 25 (Spring 1987): 73-96.

*The amount of refined copper represented by the slag heap present in the Wadi Nasb clearly exceeds the two and a half tons of bronze Nahum Sarna (in his commentary on Exodus) estimated went into the construction of the tabernacle. Any one of several explanations may account for this. The Israelites may have smelted metal for use in weapons and household objects. Others besides the Israelites may have used the site before and/or after they did—a likely scenario if the Kenite metalsmiths represented by Hobab cooperated with the Israelites in the production of bronze for the tabernacle and possibly other uses.

Regardless of who used the site, the source of the copper remains a mystery. The mines in the immediate area are turquoise mines. In ancient times, copper was mined in the Wadi Arabah to the northeast and in the southern Negev. Modern Egyptians mine manganese in the vicinity of Abu Zenima on the western coast of Sinai. In general, though we don't know the precise location from which the ore came that was used at the smelter, the area is rich in mineral deposits. I suspect that the ore smelted in Wadi Nasb came from a copper mine closer to that wadi than any that have been located up to this time. The existence of the slag heap would seem to justify further surface explorations in the area.

The fall of Babylon in type and antitype

Hans K. LaRondelle

By comparing Old Testament and New Testament references to the fall of Babylon we can learn how to be a part of the true Israel of God today.



Hans K. LaRondelle, Th.D., is professor of theology at the Seventh-day Adventist Theological Seminary, Andrews University, Berrien Springs, Michigan. This article is condensed from his book *Chariots of Salvation*.

The book of Revelation portrays the final enemy of God and His faithful covenant people as the harlot "Babylon" (Rev. 17:1-6). God will judge and defeat her, just as He brought about the fall of ancient Babylon. Old Testament symbolism is used by the apocalyptic angel when he announces: "Fallen! Fallen is Babylon the Great, which made all the nations drink the maddening wine of her adulteries" (Rev. 14:8; see Isa. 21:9). * This symbolism is developed further in the vision of the seven last plagues, the final two of which clearly allude to the fall of ancient Babylon after its inflowing Euphrates River was suddenly diverted (Rev. 16:12, 17-19). Our present study intends to understand the theological significance of the fall of end-time Babylon through its apparent typological connection with Israel's salvation history.

The apocalyptic description of the fall of Babylon as a result of the sudden drying up of its Euphrates waters is at once a literary and theological allusion to a major historic war of Yahweh in Israel's history. The neo-Babylonian empire, as described in the books of Daniel and Jeremiah, was religiously and politically an archenemy of Israel as God's covenant people. John introduces Babylon into his apocalyptic outlook because of its opposition to Jerusalem, the city of God.

The characteristics of Babylon

Babylon can be defined theologically by its relation: (1) to the God of Israel and His way of salvation in the sanctuary; and

Cyrus' acts of judgment on Babylon serve as a dramatic type of the Messiah's final battle against apocalyptic Babylon.

(2) to His covenant people. In the Old Testament, Babylon destroyed the Temple of God in Jerusalem, trampled on its religious truth, blasphemed the name of Yahweh, and oppressed unto death the Israel of God (Dan. 1-5). These theological essentials characteristic of Babylon remain unchanged in its apocalyptic anti-type (Rev. 14:8; 17:1-6; 18:1-8). Babylon's rebellion against God's authority operated in two dimensions: *vertically*, against Yahweh's sovereign and saving will, and *horizontally*, against Yahweh's covenant people and their sacred sanctuary worship. Babylon was at war on a double front: against the God of Israel, and against the Israel of God.

The hatred that inspired Babylon of old will motivate apocalyptic Babylon in a more intensified measure. God is now inseparably united with the risen Christ. Modern Babylon must therefore be defined Christologically and ecclesiologically.¹ The New Jerusalem is explicitly called the bride or "wife of the Lamb" (Rev. 21:9), while "the Lord God Almighty and the Lamb are its temple" (verse 22). Only those may enter it "whose names are written in the Lamb's book of life" (verse 27). The center of command is emphatically "the throne of God and of the Lamb" (Rev. 22:1). Christ is honored in the Apocalypse with full divine prerogatives (verse 13). The apocalyptic dragon directs its blasphemy and hatred against God, His Christ (Rev. 12:5), and the faithful church (verses 6-12). Employing two allied powers, the beast and the false prophet, the Babylonian dragon attacks and enslaves the universal church and distorts her teaching concerning the sanctuary and true worship (Rev. 13:1-8; 14:6-12; 19:20).

The thrust of the message of hope in the Apocalypse is that Christ will judge the end-time Babylon once and for all and that He will vindicate the Christ-

believing Israel with a glorious rescue. The future fall of Babylon is based on the fall of ancient Babylon as its ordained type. The theological essentials remain the same, while the ethnic and geographic restrictions are removed by giving them cosmic and universal proportions. As Yahweh's judgment fell *suddenly* on ancient Babylon (Isa. 47:9,11; Jer. 51:8), so Christ will now cause His judgment to come *suddenly* on universal Babylon, the antichrist kingdom (Rev. 18:8, 10, 19). The apocalyptic fall of Babylon will be much more devastating and infinitely more spectacular than its type. It will be Armageddon for Babylon.

The fall of Babylon in history

The full impact of this typological relationship can be sensed more fully if one takes a close look at the original plot as described by the prophets Isaiah (Isa. 41; 44-47) and Jeremiah (Jer. 50, 51), together with its historical fulfillment (Dan. 5). The narratives of the Greek historiographers Herodotus (born about 484 B.C.) and Xenophon (born about 431 B.C.) support the historical reality of Babylon's fall by the deliberate and sudden diversion of the flow of the Euphrates.² Careful attention needs to be given to the *manner* in which Babylon actually fell, in surprisingly accurate fulfillment of some aspects of the prophecy. Cyrus, the Persian army general, indeed came from *the east*, in God's providence (Isa. 41:2, 25) and, according to the Cyrus cylinder, he took Babylon "without any battle."³ He accomplished a surprise entry into the city by diverting its incoming water flow, and this took place in literal fulfillment of prophecy (Isa. 44:27, 28; Jer. 51:13, 36; 50:38). Yahweh would even "open doors before him so that the gates will not be shut" (Isa. 45:1). Isaiah had stressed the redemptive purpose of it all: "for the sake of Jacob my servant, of Israel my chosen" (verse 4), and: "He [Cyrus] will rebuild my city and set my exiles free" (verse 13) and restore the Temple (Isa. 44:28). Accordingly, God bestowed on Cyrus the honorable titles of "anointed" and "my shepherd" (Isa. 45:1; 44:28), titles that elevate Cyrus' acts of judgment on Babylon and of redemption for Israel (see Ezra 1:1-4) to serve as a *dramatic type* of the Messiah's final battle against apocalyptic Babylon. Already in the type it was Yahweh who spoke to the Euphrates: "Be dry, and I will dry up your stream" (Isa. 44:27). Cyrus was only Yahweh's agent in God's

judgment on Babylon. Just as Yahweh and His covenant people were at the center of the fall of Babylon, so Christ and His covenant people—the faithful church—stand at the center of the fall of modern Babylon and of Armageddon.

The fall of Babylon in the day of wrath

It is essential to define precisely the theological characteristic of each participant in the ancient fall of Babylon in connection with Yahweh, before one can responsibly determine the corresponding function of each participant in the apocalyptic fall of Babylon (Armageddon) in connection with Christ.

1. Babylon functioned as the enemy of the Lord and as the oppressor of Israel.

2. The Euphrates was an integral part of Babylon, supporting and protecting it as a wall, thus likewise hostile to Israel.

3. The drying up of the Euphrates indicated God's judgment on Babylon, causing its sudden downfall. It stood therefore for the preparation of Israel's deliverance.

4. Cyrus and his allied kings of the Medes and the Persians (Jer. 50:41; 51:11, 28) came as the predicted kings from the east to Babylon to fulfill God's purpose. They were the enemies of Babylon and the deliverers of Israel. Cyrus is "anointed" by the Lord to defeat Babylon and to set Israel free.

5. Daniel and the Israel of God in Babylon constitute the repentant, faithful covenant people of God (see Dan. 9).

These theological characterizations can be called *the essentials* of the fall of Babylon. In the Apocalypse, Babylon represents the archenemy of Christ and of His church. Now both Babylon and Israel are universal, their territorial scope is worldwide. The gospel is explicitly sent out "to every nation, tribe, language and people" (Rev. 14:6). The fourfold emphasis stresses its universal radius. The subsequent announcement that Babylon the great is fallen, is founded on the fact that she has "made all the nations drink the maddening wine of her adulteries" (verse 8). The whole world has finally come under her spell (Rev. 14:8; 17:1-6, 15).

In harmony with this worldwide range of Babylon, Inspiration gives also to Babylon's river Euphrates an emphatically universal application: "The waters you saw, where the prostitute sits, are peoples, multitudes, nations and languages" (Rev. 17:15). Those who insist

that the "Euphrates" represents only the people that live in the actual geographical location of the Euphrates, are bound to follow the same interpretation with "Babylon," "Israel," "Mount Zion," etc. Such fail, however, to grasp the Christocentric character of biblical typology. The gospel of Jesus Christ delivers us from the restrictions of ethnic and geographic literalism for the Messianic era.

The role of Revelation 17

The angel's interpretation of the Euphrates in Revelation 17 serves to guard us against a relapse into the Middle East application of Babylon's river. Whenever God dried up a literal river or a "flood" of enemies in Israel's history—like the Red Sea or the Jordan River, or the flood of invading Euphrates people (Isa. 8:7, 8)—it always signified a providential judgment on the enemies of God's people. The drying up of Babylon's great river during the future sixth plague (Rev. 16:12) will be no exception.

This judgment will be set in motion when the political rulers and multitudes of all nations suddenly realize God's verdict on religious Babylon and unitedly withdraw their support from Babylon. They will even dramatically reverse their loyal support into active hate, into such a hostility that they will completely destroy Babylon. This is the sudden dissolution of Babylon that in God's providence destroys Babylon.

It is the burden of Revelation 17 to explain the sixth and seventh plagues. Revelation 17 reveals the surprising shift from a loyal support of Babylon by her political followers to an absolute hate against her religious leadership as the result of God's own verdict (verse 17). The surprising fact is that God will bring about the self-destruction of Babylon by way of her own supporters. The Euphrates' waters, the multitudes who have supported her in her work (verse 15), will suddenly be caused to dry up, that is, to withdraw their support. The beast with 10 horns shall suddenly become the harlot's hater, instead of her illicit lover, and will destroy her completely (verse 16). But this unsuspected reversal of the unholy union will occur only at the "hour" when the attack is made by a united Babylon on the Messianic remnant (see Rev. 12:7; 13:15-17; 16:13-16).

When Cyrus had dried up the waters of the Euphrates, *the way was prepared* for all the kings from the east to enter the capital and to take over her world gov-

ernment. Thus, the handwriting on Belshazzar's banquet hall was fulfilled: "Your kingdom is divided and given to the Medes and Persians" (Dan. 5:28). However, prophecy did not find its complete and exhaustive consummation when Cyrus overthrew ancient Babylon and with Israel's subsequent return to Jerusalem (Ezra 1:1-5).

The apocalyptic drama of the spectacular cosmic signs and the everlasting destruction of Babylon will be fulfilled only when the Messiah personally enters the scene as the holy Warrior to overthrow Babylon, when her crimes against the Israel of God have piled up to heaven (see Rev. 18:5). The fact that Christ will bring divine judgment from the heavenly temple on end-time Babylon (Rev. 15-19) is more than a striking analogy with Cyrus' victorious overthrow of ancient Babylon. Christ's final mission is to consummate Israel's types and prophecies of redemption from Babylon on a universal scale and in cosmic glory. His coming will no longer be from any earthly place, but directly from the heavenly throne of God, that is, from the direction of the astronomical or cosmic east. This will be the greatest theophanic glory ever displayed to the world, the most splendid liberation of God's covenant people ever experienced. "I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war. . . . The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean" (Rev. 19:11-14).

Lessons for today

What can be learned from this correspondence between Israel's salvation history and that of the end-time church in the book of Revelation? That there exists by divine appointment a theological *analogy* or *typology* between the salvation history of Israel and that of the church of Christ. This typological structure expresses the salvation-historical continuity of the faithful church of Christ as the true Israel of God. To her the promises of God's covenant with Israel will be gloriously fulfilled, because "in Christ" all God's promises are "Yes!" (2 Cor. 1:20). The church today may claim the new-covenant promises and blessings, however, only through spiritual union with Christ, that is, by abiding in Him through faith and willing obedience (see Isa. 1:19-21; John 15:1-11). It is of fun-

damental importance to realize that any claim to God's redemption promises *without* a living faith and wholehearted commitment to Christ our Lord is presumptuous (see Matt. 23:27-38). The theological significance of the apocalyptic plagues in Revelation 16 is clear and full of assurance to the followers of Christ: the God of Israel will not fail to deliver the faithful saints in their moment of utmost extremity at the end of history. What God did to redeem ancient Israel from Egypt and from Babylon, He will do once again in a most dramatic way for Christ's faithful church!

The irony of the book of Revelation is the sobering implication that end-time Babylon will include also those church communities that are in fundamental rebellion against the Lord Jesus Christ, just as ancient Jerusalem received God's judgment in the old covenant. In this light the announcement of the second angel's message, "Fallen! Fallen is Babylon the Great" (Rev. 14:8), takes on an added meaning in the time of the end. Its moral significance for us today seems to be that the final enemy of the revived everlasting gospel of the first angel (verses 6, 7) has been weighed in the balances of the heavenly sanctuary and *found wanting!* Just as the divine handwriting on the wall of Babylon's palace announced the irrevocable verdict of Babylon's impending destruction, so will the activation of the second angel's message in Revelation 14 become part of the good news that Babylon has now been judged and shall soon meet its ultimate defeat. It is the time to leave "Babylon" and to withdraw all responsibility of partnership with all organized apostasy and rebellion against the Lordship of God and His Christ. ■

*Texts in this article are from the New International Version.

¹ See H. K. LaRondelle, *The Israel of God in Prophecy: Principles of Prophetic Interpretation*, Andrews University Monograph Series (Berrien Springs, Mich.: Andrews University Press, 1987), vol. 13, chaps. 5, 7.

² Herodotus Book I 191, in *Herodotus*, A. D. Godley, trans., Loeb Classical Library (Cambridge, Mass.: Harvard University Press, 1946), vol. 1, pp. 239, 240; Xenophon *Cyropaedia* 7. 5. 7-34, in *Xenophon's Cyropaedia*, W. Miller, trans., Loeb Classical Library (Cambridge, Mass.: Harvard University Press, 1943), vol. 2, pp. 265-275. H.W.F. Saggs, *The Greatness That Was Babylon* (New York: Hawthorn Books, 1962), p. 152, comments: "There is no reason to reject the story."

³ J. B. Pritchard, ed., *Ancient Near Eastern Texts Relating to the Old Testament*, 3rd ed. (Princeton University Press, 1969), p. 315, states: "Without any battle, he [narduk] made him enter his town Babylon, sparing Babylon any calamity."

Discovering your people flow

Ben Maxson

Identifying your church's strengths and weaknesses can help you enlarge its entryways and close its exits.



Ben Maxson is the Ministerial Association secretary and evangelism coordinator of the Carolina Conference of Seventh-day Adventists, Charlotte, North Carolina. This article was adapted from an article prepared for the June 1989 issue of *Celebration!* Used with permission.

On Sabbath, September 10, 1988, Arlene Whisenant, a young CPA, joined the Foster Memorial Seventh-day Adventist Church in Asheville, North Carolina. At least that is when she took her stand by profession of faith. Actually, she had joined the church much earlier.

A friend first introduced Arlene to the church by inviting her to a church volleyball game three years earlier. Arlene continued coming to play volleyball twice a week. In the spring of 1987 she began attending church. Her eventual accession to the church by profession of faith was simply the final step in a three-year process of assimilation into church life. What began as social fun led her into becoming part of a church family.

Volleyball may seem an unusual entryway into a church, but the fact is that people enter churches through many different "gates." In this article I will use the term *people flow* as a designation for the patterns or ways through which members move into or out of a given church. Identifying these different patterns in your church will help you increase the avenues through which people can join your church.

Being aware of the patterns of people flow can also help you meet the needs of new members and so stabilize them in the church. And it can help you slow down the loss of current members. The needs of members vary. By taking note of how each member comes into the church, you can anticipate many of his or her needs.

So in studying the people flow of your

church, you will want to keep in mind four groups of people: nonmembers in the community, Adventists who are moving into the community, members who are in danger of dropping out of the church, and inactive members who may be open to returning.

People-flow gates

Arlene entered the church through a social gate. Among the other gates into a church are the traditional ones such as Bible studies, evangelistic crusades, and Revelation seminars. New members who enter through these gates make commitments primarily to doctrinal truth.

A personal or family crisis can open another people-flow gate. A church near a denominational hospital or one that provides a good Community Services program may find this gate attracting people into its membership.

Ministry within a church can provide another avenue of people flow. The Seventh-day Adventist church in Banner Elk, North Carolina, contracted with Gil Bailey, who was not a member, to be their church organist and music director. A year and a half later, after becoming part of the church family, Gil was baptized and is a strong church leader today.

People-flow patterns into a church are many and varied. There is no one best way. You may legitimately use any of the gates.

There are also back doors, or exit gates—negative people-flow factors. One church I know of has members who brag that during a two-year period they drove six people out over theological issues. Another church allowed music

to become a negative force driving people out.

Discovering the gates

Through careful study you can identify the people-flow patterns in your church. Start by making a list of those who joined your church during the past five years. Include those who transferred as well as those who joined by baptism and by profession of faith. Next, identify how each of these individuals came into your church. Once you have this list, look for patterns. If two or more people joined the church in the same way, you may have found a people-flow gate. Can your church expand and improve upon this gate? If so, you can make your church even more inviting and accessible, bringing even more people into your church.

Next, list your church's strengths. Does it have a good choir? Is the Pathfinder program a success? Is your Vacation Bible School well attended? Do you have strong health ministry programs? After listing all of your church's strong points, identify those that might appeal to newcomers—in other words, those points that might serve as gates. What can you do to improve these potential gates so that they move people into your church?

Then look for back doors, or negative gates. List all those who have left the church or become inactive during the past three years. Do you notice any patterns? Are there gates through which two or more people left the church? Does any specific issue or function in the church push people out? If so, you have identified a people-flow problem. What can you do to close that gate?

One church discovered that a number of members had been attending a certain Sabbath school class just before becoming inactive. That class had a history of

skepticism and of bad-mouthing church leadership. In another church, a deacon had a habit of verbally attacking some of the young people about their "worldliness." As these young people quit coming, this deacon would say "I told you so." Although he didn't realize it, he was the primary cause for their leaving the church.

If your church is small or has not had any growth for several years, you may find it difficult to identify its gates, or people-flow patterns. In such a case, look for the strengths that your church has and try to use them as avenues for reaching others. Examine the church carefully to see whether anything happening in it may actually be closing some gates.

Some churches grow only by transfer of membership. If yours faces this situation, you need strategies for reaching nonmembers in your community.

Some people-flow patterns are part of the structure of an individual church and cannot be changed. But through careful planning, you can develop some new gates and adapt or strengthen others, using the positive patterns more intentionally and changing or correcting the negative ones.

Meeting your members' needs

Identifying your church's people-flow patterns offers help beyond opening your church's entries and closing its exits. Knowing the ways in which members come into your church will help you identify the specific needs that these members have. One church near a large military center has a rapid turnover of membership. It also has a number of one-time visitors who are military personnel. Careful planning and strengthening of the church social program could really improve that church's ability to meet the needs of its new members.

Military wives provide this church another opportunity for ministry. At times these wives are alone while their husbands are on a tour of duty. With planning, the church could become a center of comfort and activity for these wives.

Those who enter a church through a social pathway need to make the transition from social activities to friendship and then to a sense of spiritual need. Those who come into a church during a personal crisis may need help in finding an enduring walk with God, as well as mature, stable relationships with others in the church.

Those who become members primarily as the result of public evangelistic crusades challenge a church in special ways. Often they have had only limited contact with the church, involving only a short time and a narrow focus of doctrinal learning. For most of these new members, social assimilation and spiritual maturity will not come automatically. The church must plan a careful and extended process of assimilation and growth. It takes new converts an average of two years to become active members within a church family. It may take them even longer to become mature enough spiritually to walk on their own. You must think through what you can do to help assimilate them into the social structure of your church. And you must see that they receive what they need so that they can grow spiritually.

People flow constitutes a part of the structure and life of a church. Each church has its own patterns of church membership. Study your people flow. Then pray that God will guide you to ways in which you can improve and strengthen your church program. You can be an integral part of your church's people flow. ■

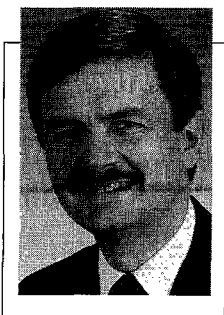
BEYOND BELIEF



Getting comfortable with God

Kenneth R. Wade

How is it possible for an imperfect person to feel comfortable in the presence of a perfect God?



Kenneth R. Wade is an assistant editor of Ministry.

My devotional life began with a lump poking its way annoyingly into my back, making me uncomfortable. Since that time, three books have had a profound influence on my devotional life. Actually four books if you count the Bible, in which I do most of my devotional reading.

It all began while I was sitting under an oak tree beside a country road in my home state of Oregon. About 22 hours had elapsed since I had broken the wall of silence that had stood between God and me for months. I hadn't really prayed. I had just issued a challenge to anyone who might reside out there in the heavens.

A product of Sabbath school one day a week and public school five days a week, I left high school with a diploma and a firm sense that I could control my own life. I continued to attend Sabbath school, but only because my parents expected me to as long as I lived at home. And oh yes, I did like Mr. Lemke's youth class, because he wasn't afraid to ask the same sort of questions that bothered me.

But I liked my philosophy and science teachers, too. More than what they said, it was their attitude that rasped away my faith. I admired them, and their apparent disdain for things religious deceived me into thinking that all truly intelligent, rational people had moved beyond belief in God.

It took some hard times and interpersonal problems to call me up short. One day when things were particularly bad for me on my job with the county highway department, I was desperate for any pos-

sible way to improve my lot. I looked toward heaven and challenged anyone who might be listening to change things for the better. "If You're out there, just get me put on a different work crew tomorrow," I said.

The next morning when I reported for work, I was assigned to a different crew. It seems amazing, but at first I didn't even make the connection. Until about 9:30 that morning I forgot all about the challenge I had flung at heaven the day before. Then I remembered, and the thought entered my mind that perhaps the reason I was where I was had something to do with what I had said to God. My job description on this new crew was simple: I was to sit beside the road for 10 hours and make sure no one stole a portable water pump that was being used to fill a tank truck every couple hours.

So at 10:00 a.m. there I sat, leaning up against an embankment, with nothing to do but think and try to make myself comfortable.

The tank truck driver had scavenged under the seat of his truck and proffered some tattered porn magazines to entertain me while I sat. But there was that lump pushing into my back—obviously something that had fallen through a hole in my jacket pocket and taken up lodging in the lining.

I reached back through the lining and pulled out a little servicemen's edition of *Steps to Christ*, by Ellen G. White. The book had been part of the standard equipment handed out at a wilderness retreat I had attended the preceding summer. I had read a couple chapters during meditation times on the retreat, but had long

since forgotten that it was riding with me in my jacket.

Talk about God's good timing!

God had not only answered my prayer; He had provided a means of nourishing my newly reopened relationship with Him. And that's how *Steps to Christ* became an important part of my devotional life.

I carried the book to work with me every day from then on, and when I had a moment to read, I would get it out, read a paragraph, and ponder its meaning for my life.

There I read about the privilege of prayer. I learned that a life in Christ should be a life of restfulness—that I could trust in Him even in the absence of ecstasy of feeling. I learned to commit myself to God in the morning, to make that my very first work, and to give my plans to Him—to lay them at His feet to be taken up or set aside as His providence would dictate (see p. 70).

I cut my spiritual teeth on *Steps to Christ*, and it helped to lay a firm foundation for a continuing spiritual life. I can't say that my spiritual progression has always been rock-solid and straight as an arrow since that morning beside the road. But I attribute much of the stability I do have to the powerful principles I discovered in that book.

Wanting to be perfect

Yet problems lay ahead. *Steps to Christ* held out to me an ideal—pointing me to what a Christian could and should be. But not long after I began my devotional life, I came face-to-face with my own depravity and powerlessness to fulfill the ideal I was reading about.

I had given my life to God, but I had not become a saint overnight. While I wanted to achieve the peace and restfulness I read about, I soon began to experience pangs of guilt that destroyed my peace.

When that happened, *Steps to Christ* began to stay in my pocket instead of in my hand. It soon retreated into the lining again. I began to view myself as a failure at being a genuine Christian. Eventually I couldn't enjoy devotional times with God because I felt that He was condemning me for not being perfect. I must hasten to note that *Steps to Christ* has plenty of passages that could have led me past this problem, but somehow I focused on passages that left me feeling guilty.

It was then that I came upon another small book by the same author. On the

very first page of the very first chapter of *The Sanctified Life* I came upon words that helped me to understand my discouragement and enabled me to learn to enjoy a devotional life once again. "Those who are really seeking to perfect Christian character will never indulge the thought that they are sinless," I read. "The more they discipline their minds to dwell upon the character of Christ, and the nearer they approach to His divine image, the more clearly will they discern its spotless perfection, and the more deeply will they feel their own defects" (p. 7). On pages 50 and 51 I found this thought amplified by an approach from the opposite angle: "It is when men are separated from God, when they have very indistinct views of Christ, that they say, 'I am sinless; I am sanctified.'"

Now I had discovered the key to enjoying a devotional life without being perfect. Could it be that a genuine devotion to Christ would always leave me feeling a bit uncomfortable? That perhaps I needed to begin to appreciate the discomfort God sent my way as a sign that He was still communicating and revealing Himself to me?

I had come upon similar thoughts in *Steps to Christ* (see pp. 64, 65), but they hadn't had the impact that those in this new setting had. So *The Sanctified Life* rescued my spiritual life from the pit and set me back on the path to devotion.

It has been more than 20 years now since I began a devotional life. In the intervening years my number one favorite book for devotional reading has always been the Bible. I especially enjoy reading the Old Testament stories and ferreting out the gospel from accounts recorded there of the successes and failures of God's people.

But maintaining a consistent time for devotions has continued to be a challenge for me. Just recently I have discovered another book that is helping me by confronting me with the absolute necessity of being consistent in my walk with God.

I cannot speak for the entire contents of *The Spirit of the Disciplines*, by Dallas Willard, because it is fairly new to my library and I have found the thoughts early in the book so challenging and stimulating that I have not yet made my way past page 100, though I have read many pages more than once. At one time I set out to read the book through to the end before recommending it here, but I could not force myself to rush through it.

In one of Willard's early illustrations he points out an important fallacy in much Christian thought and writing. It is a fallacy similar to the one that plagued me early in my devotional life.

This fallacy centers on the desire to be and act like Jesus. Willard points out that, contrary to the story in the popular Christian novel *In His Steps*, it is not possible to be like Jesus simply by making conscious decisions to "do what Jesus would do" at the moment one is confronted with a problem or decision.

Attempting to imitate Jesus in that way will lead me to no more success than I would have should I attempt to equal a major league pitcher's ERA by stepping to the mound and mimicking his stance, tics, and mannerisms before lobbing the ball toward the New York Yankees' lineup of sluggers.

Willard points out that if I want to be like a major league pitcher, I will need to copy more than his actions on the mound. I will need to follow a similar practice and exercise regimen, eat properly, and copy other relevant aspects of his lifestyle. Just so, to be like Jesus I cannot simply set out in the morning determined to meet each challenge with a response that Jesus would give. I must instead follow Jesus' lifestyle—which included prayer, meditation, commitment to simplicity, fasting, declaration of dependence on His Father, and much more.

In short, to be like Jesus requires a spiritual life disciplined by the example of His entire life, not just by His response to crises.

I sense that this book is teaching me to live a life based on principles that will help me to become more like Jesus. And that learning this will help me to become more comfortable in God's presence—without ever losing sight of the heights He yet has for me to climb.

My devotional life began with a lump that made me uncomfortable. I trust that it will lead me to the point at which I can feel comfortable with God for all eternity!

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Tangible love

Rita Liddle

Expressing your love in tangible ways appropriate to your spouse's needs and personality will enrich your relationship.

Rita Liddle is a pseudonym.

A

six-letter word for love is *giving*. It may never be a crossword puzzle answer, but it is the answer to a crosspatch marriage. While greeting cards

become redundant and often-repeated rituals turn stale, unselfish giving communicates—and sustains—love.

Dr. Gary Chapman teaches that we give and receive love through five “love languages”—touching, telling, conversation, gifts, and deeds.¹ A simple “I love you” every day is not enough. Love means speaking your mate’s love language. We must discern what communicates love to our mates, and then lavish it on them.

A woman who loves to shop and buy gifts probably shows love by gift-giving, and feels most loved when her husband buys something for her. Another woman, whose love language is deeds, may feel more loved when her husband vacuums the house. Many women need unhurried, attention-focused conversation, while many men feel loved when their wives “seduce” them or respond enthusiastically to their lovemaking. Their language is touching.

Try some of the following creative ways of expressing love to your spouse:

With your spouse, look through the marriage and family life section of a religious book store or catalog. Agree on a book, and take turns reading it to each other in the car (without children) or in bed. Pause often for discussion. As partners give each other the gift of listening they stimulate and improve communication.

Arrange an “overnighter” in a hotel. Staying two or three nights is better but not always feasible. You can keep expenses down by taking your own table service and food and eating some meals in the room. The important thing is to be free of all responsibilities except pleasing each other.

The first time we did this, my husband made all the arrangements as a surprise. One afternoon he brought home the baby-sitter and told me we were going out. In the car were my overnight case and all the clothing I might need. I tingled for weeks afterward. That two-day investment of time and money is still paying dividends in our marriage.

One pastor’s wife arranged child care for her children for a Sunday afternoon. Then she “kidnapped” her husband after the morning worship service and drove him home. She had his favorite meal in the oven, and they had the whole house to themselves. Now other couples in the church are following their example.

You may build closeness in a marriage by praying together. Often one partner feels reluctant to do this. If so, ask God to work it out. Then ask your mate to pray about a specific personal need of yours when he has his prayer time. Eventually your mate may become comfortable with the idea of your praying together.

Women often have a natural bent toward serving others. It fulfills a woman’s God-given purpose to be a helper to her husband (Gen. 2:18). Therefore, serving is often easier for a woman. But the man who learns to serve his wife will be greatly appreciated and rewarded. In an article on making Christmas memorable, Clem Walchshausser describes a behavioral gift

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he gave his wife.² He filled a canister jar with handwritten "coupons" rolled up and bound with colorful ribbons. Such coupons might offer:

- "One evening out alone, with the kitchen cleaned up and kids put to bed before you return."

- "One weekend morning sleep-in while I take the children out."

- "One item of your choice repaired." (Make the repair yourself or take the item to a repair shop.)

- "One free polish job for all your dress shoes."

- "One evening for reading together our old love letters."

- "One interruptionless viewing of a TV program." (You handle all interruptions.)

Include things you will feel comfortable doing. Promise a foot massage, a moonlight walk, or a week when you put your clothes where they belong! Tell her when she can redeem coupons, or let her redeem them at will. You may find her using them more than once.

Expressing love in these tangible ways, as acts of the will, produces feelings of love. It recharges emotions that may have waned over the years.

Another ingredient important to the growing marriage is sexual enjoyment. Ann Landers asked her readers whether their sex life went downhill after marriage. Eighty-two percent of the 141,210 who responded said yes.³ All moral aspects of that question aside, it is true that sex in marriage can become dull and routine. Keeping sex exciting requires effort. If dysfunction or negative attitudes are handicapping your marriage, you owe it to yourselves to talk it out and to get whatever help you need.

Guilt can impede a satisfying sexual relationship. During the first two years of her marriage Gail could not achieve sexual fulfillment. Then on a vacation trip, while driving through the night with her husband asleep beside her, she reviewed her life's sexual experiences, talking them over with the Lord. When her husband awoke, she revealed to him her reflections. He accepted what she said without embarrassing her. When he realized how their premarriage sexual experiences had devastated her, he asked her forgiveness. Before that vacation was over, Gail was able to respond sexually to her husband.

There are three principles that will keep boredom out of the bedroom. First, make love in a variety of settings. Any secluded spot will do, as long as the wife

feels safe. Carry a blanket up a mountain trail. Visit a lake on a dark summer evening. Go "parking." Try your own backyard. Making love in unusual places creates special secrets that the two of you share.

Second, reserve unhurried times for lovemaking. Don't always make sex the last event of the day, when you may be too tired to appreciate it. Have a candle-light dinner in your bedroom after the children are asleep. Meet at home for a stimulating lunch break. Indulge in mini honeymoons and in marriage enrichment seminars.

Third, create sexual desire by keeping yourselves attractive to and interested in each other. Because men are stimulated visually, wives should build a special intimate wardrobe and offer their body generously to their husbands. Women are stimulated mentally, so wise husbands will be generous with loving remarks and encouraging compliments.

Anne Ortlund says sex should be "often, often, often. It smoothes out the hurts, and it's God's gift to heal us and help us say 'I love you' more deeply than words."⁴

Finally, we can communicate our love by expressing appreciation and admiration. Those who receive such expressions thrive. Words of appreciation and admiration fortify the marriage relationship. A husband who regularly thanks his wife for meals and clean laundry will see her bloom before his eyes.

Keep an "appreciation notebook." Record the things your spouse and children do that please you. Periodically write them thank-you notes, or praise them verbally and publicly for a specific thing you've recorded. This communicates worth, acceptance, and love.

Love means giving, and giving expresses love. "God so loved the world, that he gave." In giving, one sacrifices in order to bless the receiver. But giving brings joy to the giver as well. Jesus said, "It is more blessed to give than to receive" (Acts 20:35).

You gain a blessing by giving one. You gain a loving mate by being one. ■

¹ Gary Chapman in a talk delivered at pastors' conference, Moody Bible Institute, Chicago, 1986.

² Clem Walchshausser, "Make your Christmas Memorable," *Kindred Spirit* 3, No. 4 (1979).

³ Ann Landers, "Marital State on Skids, Survey Shows," *Salt Lake Tribune*, Jan. 22, 1989.

⁴ Anne Ortlund, "Finding Fulfillment," *Today's Christian Woman*, September/October 1984.

Express your appreciation in biblical language

Since women usually express themselves well verbally, you may want to try paraphrasing Proverbs 31:10-31 for your husband.

List all the qualities and abilities you admire in your husband. Decide where these characteristics fit the passage. Then model your statements after the verses. Here's what one wife wrote:

Proverbs 31 for My Lover



Who can find an excellent husband? for his worth exceeds anything money can buy.

His wife safely trusts him with her heart, and she lacks no good thing.

He will place her needs above his own every day of his life.

He seeks tools and paint and works willingly with his hands.

He is like a mighty hunter, bringing his meat from afar.

He rises also while it is yet night and gives food to the animals and takes children to school.

He considers a house and buys it. With the sweat of his brow he makes it comfortable and keeps it repaired.

He runs marathons with strength and endurance and keeps his body fit.

He perceives that his accomplishments are good. He is always available to those who call on him.

He lays his hands to car repairs, and his hands do yard work.

He extends his hands to the neighbors and his parents, and helps at the rescue mission.

He is not afraid of the future for his family, for his dependence is on God.

He makes bookshelves and cuts firewood. His skills are both verbal and manual.

His wife is known as a fulfilled woman when she meets with her peers.

He makes interesting Bible lessons that edify, and delivers the truth in love to his congregation.

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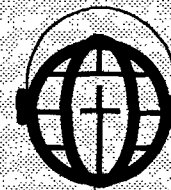
He provides for and protects his family, and does not idle himself watching sports on TV.

His children rise up and call him happy. His wife also, and she admires him, saying,

"Many men are good husbands and fathers, but you excel them all."

'Ego-rub is deceptive, and a macho image is vain, but a godly man will be praised.

Give him the secure family he has raised, and let them be a credit to his integrity.



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Anointing: the last rite

Mark Owen

You can renew your people's faith in God by using the anointing service for its intended purpose instead of reserving it for those on their deathbed.

Mark Owen is a pseudonym. The author did not wish to be viewed as an expert on anointing, but wanted readers to focus on anointing itself.

Is any one of you sick? He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord. And the prayer offered in faith will make the sick person well; the Lord will raise him up. If he has sinned, he will be forgiven" (James 5:14, 15).*

Bill and Jennifer wanted to have a child, but something was wrong. Jennifer couldn't conceive. Her doctor discovered she had a growth that needed to be removed. But the surgery might leave her unable to have any children. Wanting to let God take charge of this situation, Jennifer quickly called the pastor and elders of the church to anoint her. She asked God to allow her and her husband the joy of having children. The anointing was a powerful experience that filled all with a confidence and the peace of knowing God was indeed in charge and would bless.

The surgery went well. Two years later Jennifer and Bill had a baby boy.

This is just one experience I have had in anointing services. It is not dramatic, but the joy of experiencing God's leading and miracles is exciting. Unfortunately, many are afraid of anointing. They have misunderstood it and avoided it.

Often when I ask people facing an illness whether they have considered anointing they get a serious look on their face and respond, "Am I that bad?"

Somehow in the Seventh-day Adventist Church, at least in North America, anointing has come to be viewed as a last rite for the gravely ill rather than the

first step in turning to God with our health needs. Because of this, miraculous healings are few and far between in the church. Since we wait until the last moment in most cases, we see few results. Since we see few results, we hesitate to call for anointing and our faith in anointing fades. The vicious cycle leads to less and less faith in anointing.

Even though anointing is a rare event in many churches, there are some churches today that regularly practice this "lost rite" with amazing results. These churches teach their people to come to the Lord early in their illness for anointing; to place their care in God's hand before all else has been tried.

Within the past few years I have seen or heard of healings from ailments such as a brain tumor, aneurysm, eye problems, asthma, depression, and various other ailments physical, emotional, and mental. Typically people are astonished that they can be anointed for something other than a terminal illness.

What should we be anointed for? James says if anyone is sick. "Sick" includes many areas that involve our whole being. It includes terminal diseases, but it can also be for crippling diseases, back problems, depression, and mental handicaps. God intends us to bring our problems to Him in the anointing rite.

In the early Seventh-day Adventist Church our leaders used the rite of anointing frequently. As you read the life story of Ellen White you will find that she and her family were anointed many times for all types of ailments. It was their practice rather than the exception to anoint.

A few examples follow:

1. Coughing spells of Ellen White: "I

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followed the direction given in James 5, and asked the brethren to pray for me” (*Spiritual Gifts*, vol. 2, p. 97).

2. Illness of Henry Nichols White: The baby was very sick, close to death. James anointed him and prayed for him, “laying his hands upon him in the name of the Lord” (*ibid.*, pp. 105, 106).

3. Leonard Hastings’ baby: Infant about 8 weeks old cried continually. The Whites anointed the child and prayed over it and it was given peace (*ibid.*, pp. 110, 111).

4. Sore on arm of Mrs. Temple: A large sore made her arm too tender to touch, so the Whites poured oil on it and united in prayer. The pain and soreness left the arm while they were praying (*ibid.*, pp. 109, 110).

In churches that practice anointing the pastors and elders involved all talk about the special experience that the service is. The power of the Holy Spirit can be felt as prayers are offered for the special needs of the one being anointed. Tears often flow and each person anointed speaks of the inner sense of peace that comes. Even those who are not physically healed talk of a healing of their spiritual relationship with Christ.

Why, then, do so few choose to be anointed when they are ill?

Perhaps part of the reason is ignorance of the beauty of anointing. Most of our people don’t understand what anointing is all about. Even our pastors don’t understand it.

Recently a member from a district I previously served in came to me about his back problems. I told him he should go to his current pastor and request anointing. But when he approached his pastor, the pastor laughed at him and told him he wasn’t bad enough to be anointed.

Pride may also have something to do with people not coming to be anointed. Many find it embarrassing to come before the leaders of the church asking for help with an illness. Perhaps they view illness as a sign of weakness, or perhaps they prefer to deal with it on their own.

I do know that some people believe that anointing isn’t as necessary now as it was 100 years ago. They believe that we have such a good health system that they don’t need to rely on this ancient rite. Besides, didn’t God give us the health message so we could take care of ourselves? they reason. It is unfortunate that people put so much trust in health institutions and people that they lose their

sense of dependence upon God.

Many intelligent people ask me, “Why do I need to be anointed? If God wants to heal me, He can respond to my prayers and the prayers of others. I don’t believe that God wants me to call together the leaders of the church and take all that time to answer my prayer for healing. Is He that picky?”

I often explain that I don’t have the answers, but I do know of a story in the Bible that helps me to understand why anointing is important and a key to healing. I remind the inquirer of the story in Numbers 21:4-9. There we read of the Israelites being bitten by the venomous snakes. They are dying. God tells Moses to:

“Make a snake and put it up on a pole; anyone who is bitten can look at it and live.’ So Moses made a bronze snake and put it up on a pole. Then when anyone was bitten by a snake and looked at the bronze snake, he lived” (verses 8, 9).

This story makes no sense from a purely rational standpoint. There is no way that the snake on the pole could cure the snakebite.

In much the same way, anointing cannot make the sick person well. The ritual itself has no power.

But, in both of these instances, trust in God is the key. If God told us to do it, why do we question? A lack of trust keeps us from enjoying the mighty blessing that God offers us. A lack of trust meant death in the desert from snakebite. A lack of trust today keeps us from finding relief from illnesses. It keeps us from asking for a simple rite instituted in the Word of God.

Are you suffering from a sickness that you need to be anointed for? Why wait any longer? Read about anointing in James 5. Read the special chapter “Prayer for the Sick” in *The Ministry of Healing*, by Ellen White. Arrange for an anointing and allow the Lord to work in your life.

And talk to your church body about anointing. Encourage the people to follow the instructions in James 5. (You may copy the box on the following page for your church members.) Enjoy the anointing service and watch as God works miracles in peoples’ lives.

Isn’t it time for the Seventh-day Adventist Church to experience the power of the Holy Spirit through anointing services? ■

*All texts in this article are from the New International Version.

Guidelines for persons desiring anointing

Mark Owen

Should I call for the elders?

Call whenever you have an illness that you want to take to the Lord for His healing.

Many feel that they should ask for anointing only after they have exhausted every other possibility and are on their deathbed. There is nothing in the Bible that says this: It says: "Is any one of you sick? He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord." James 5:14

It is a great blessing for the church elders to minister to those in need. We realize that every little illness is not cause for anointing, but we read in the book *Counsels on Health*, page 457: "Why is it that men are so unwilling to trust Him who created man and who can, by a touch, a word, a look, heal all manner of disease? . . . Our Lord has given us definite instruction, through the Apostle James, as to our duty in case of sickness."

Even though your need may be treated by doctors, bring it to the Lord first.

Whom should I call?

The pastor or your elder.

I feel like I am bothering the pastor and the elders by asking them to take time for an anointing service.

This is a common feeling, but an anointing service is not a bother at all. They are here to serve you. They care about you and want you to live life to its fullest. And they gain a blessing from this service too!

Who will be at the anointing?

The pastor, elders, and sometimes their spouses. Others may be there who are being anointed as well. You may request special friends to accompany you and pray for you.

Where will the anointing be held?

Generally at the church or the person's home. There are cases when the anointing is held at the hospital.

What if I caused my illness?

Most illness is caused by lifestyle and habits. God is willing to forgive any sin. We must confess and allow God to put away any sin that might have caused the affliction. Psalm 107 describes God's grace at work. It says

that because of transgression sinners are afflicted and draw near unto the gates of death. But verses 19 and 20 add: "They cried to the Lord in their trouble, and he saved them from their distress. He sent forth his Word and healed them."

If I am healed, can the illness return?

If you have knowledge of a certain habit that brought about the illness and you return to that habit, then many times the illness will return.

Stay in tune with the Lord and His leading for your life, and your healing will be secure.

What if I am not healed?

First, remember that you have done what the Bible says to do by calling for anointing.

Second, realize that God sometimes chooses to heal in stages. Many have been healed gradually. Some have lost their pain. Others have found relief through doctors and their care. Some have gone through surgeries. Some have not been healed on this earth; they will have to wait until heaven.

The elders don't question the sincerity of the person if there is not a physical healing. They know that on every occasion some blessings are received. You will experience these blessings!

Do I have to disclose what my illness is?

You do not have to mention specifically why you wish to be anointed. The pastor and elders will respect your privacy. The elders will need to know what your general needs are to help them know how to pray for you.

What will happen at the service?

First there will be time for talking and sharing. The pastor will talk about anointing and what it means. Then you will have a chance to share your reason for requesting the anointing. When it is time for prayer, those conducting the anointing will kneel in a circle around you. All in the circle will say a prayer for healing, with the pastor closing by praying and touching your forehead with oil. After the pastor's prayer, you will be given opportunity to ask the Lord for healing. Sometimes a song or two will be sung to close the service.

Why does the pastor anoint with olive oil?

Oil represents the Holy Spirit. Olive

oil was used for anointing in Bible times.

Do I have to be sick with an illness to be anointed?

No! People have been anointed for depression, bad habits, mental problems, handicaps, anything they feel Satan is bothering them with.

How should I prepare for the anointing service?

Psalm 66:18 says, "If I had cherished sin in my heart, the Lord would not have listened." All known sin must be confessed and allowed to be put away by the Lord. God cannot bless you in your sins. In your recommended reading you will read: "If any who are seeking health have been guilty of evil speaking, if they have sowed discord in the home, the neighborhood, or the church, and have stirred up alienation and dissension, if by any wrong practice they have led others into sin, these things should be confessed before God and before those who have been offended. . . .

"When wrongs have been righted, we may present the needs of the sick to the Lord in calm faith, as His Spirit may indicate" (*The Ministry of Healing*, p. 229).

If you feel like you cannot gain victory over a sin problem, this can be made a subject of prayer in the anointing service. Jesus can heal every need. Put your trust in the Lord and His grace. If your faith seems weak, it will be strengthened during the service. God wishes you well more than you wish healing!

Besides searching your life for sins and confessing them, please study and read the following: James 5:13-16; Psalm 107:17-20; "Prayer for the Sick" in *The Ministry of Healing*; Psalm 66:18; Psalm 41:10.

If you have any questions or concerns, please call your elder or the pastor. In the meantime, continue to search your heart and spend time in prayer and study.

"Dear friend, I pray that you may enjoy good health and that all may go well with you, even as your soul is getting along well" (3 John 2).



Shallow optimism or reality?

Someone defined a pessimist as a fellow who has had to live with an optimist. Few things in life distress one more than having to face a disastrous situation with someone who cannot be serious. I suppose it is better to have a congenitally optimistic individual around than one who is constantly pessimistic—but not much better, for one needs a good dose of doubt and questioning if he is to keep his mental health. The dispensers of mindless cheer fail to instill confidence precisely because people begin to see that, like propagandists for any particular point of view, they have become blind to the reality of the situation.

Not only is this shallow optimism unrealistic; it is evil. Until the prophets of Israel could crack the veneer of the false confidence that covered their society, they were helpless. Amos, for example, had to smash the idea that Israel's role as God's chosen people guaranteed them His protection regardless of their morals and ethics. Today the sweet singers who fill some of our pulpits and write so many of our books not only misdirect people, they seduce and betray them. Before they can find salvation, the individuals who feel that "something is bound to turn up" must come face-to-face with the realization that nothing has turned up and never will unless they repent, which is to say, unless they make the painful decision to turn in another direction. We must face the patent evilness of false optimism.

Many politicians operate on a philosophy of keeping the facts from the public as long as possible. But it is demagoguery to assume that one knows what is best and that one can better deal with eco-

nomie, political, or moral dangers if those dangers do not get into the public press. To let a nation think that all is well when all is not well is betrayal.

The political leader who truly serves the people is the one who is not afraid to let them know the truth, for a democracy is based upon the proposition that the populace must be enlightened. When, in the midst of one of the most dangerous crises England has ever faced, Winston Churchill dared to declare how bad things were and what sacrifice had to be made, the British people entered one of their finest hours.

Some preachers fall into the same trap that has snared many a politician. By always insisting that "there is good news tonight," they win a certain popularity. They heal the people lightly and bring comfort to those who are already com-

fortable. Such leaders betray their commissions and no longer speak for the living God. The admonition addressed to Timothy still applies: "For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own likings, and will turn away from listening to the truth and wander into myths. As for you, always be steady, endure suffering, do the work of an evangelist, fulfil your ministry" (2 Tim. 4:3-5, RSV).

The Bible implies that preachers have more to do than simply to give the people what they want. Theirs is the task of penetrating the shallow optimism of the generation in order to bring people face-to-face with reality. —Rex D. Edwards.

Hamburgers or angels' food?

According to the Scriptures, vegetarianism is as old as mankind. The Creation story reveals that God provided our first parents with a diet of fruits, grains, and nuts. Vegetables were added to the list later on (see Gen. 1:29; 3:18). When the Flood destroyed all vegetation, God gave Noah permission to use flesh foods (Gen. 9:3). Within a few generations after the Flood, life expectancy was reduced from an average of 800 to around 150 years. As time progressed, a further shortening of life came about. David spoke of life expect-

ancy in terms of threescore and ten years. Some believe that a flesh diet was a factor in this reduction of the life span. (See "Why Adventists Live Longer," p. 24.)

After the Exodus Israel craved the flesh menu of Egypt. They rejected "the bread of heaven," "angels' food" (Ps. 78:24, 25). * Finally God, through Moses, said, "Sanctify yourselves for tomorrow, and you shall eat meat; for you have wept in the hearing of the Lord, saying, 'Who will give us meat to eat? For it was well with us in Egypt.' Therefore the Lord will give you meat, and you shall eat. You shall eat, not one day, nor two days, nor five days, nor ten days, nor twenty days, but for a whole month, until

it comes out of your nostrils and becomes loathsome to you" (Num. 11:18-20). Their wish was granted, and their lust for flesh was satisfied at a terrible cost of thousands of lives.

Today the vegetarian way of life is being advocated and practiced by millions around the globe. We are told that the harmful type of cholesterol is found only in meat and animal products. Thus nutritionists are urging a reduction of such foods in our diet. Others advocate vegetarianism for humane reasons, the right to life for animals. Vegetarian societies are proliferating.

Historically, many notable individuals were vegetarians, including Milton, Voltaire, Shelley, Pope, Thoreau, Franklin, Tolstoy, Wesley, Gandhi, Newton, Rousseau, Kellogg, and Saint Francis of Assisi. Some of the early Church Fathers, including Chrysostom, Clement of Alexandria, Origen, and Tertullian advocated a meat-free diet to one degree or another. Add to this list Buddha, Aristotle, Socrates, Plato, Pythagoras, Ovid, and Plutarch.

Seventh-day Adventists have recommended vegetarianism for more than 100 years. Many of our members are vegetarians, although some are not. One interesting, little-recognized aspect of vegetarianism is its effect on personality and behavior. Ellen G. White, one of our pioneer leaders, wrote extensively on the subject of diet. Nearly a century ago she pointed out that by eating flesh foods, "the animal nature is strengthened and the spiritual nature weakened" (*Counsels on Diet and Foods*, p. 383), and that "animal passions bear sway as the result of meat eating" (*ibid.*, p. 269). Again she stated that using meat "stimulates the lower animal passions" (*ibid.*, p. 384). And "that the use of flesh meat has a tendency to animalize the nature, and to rob men and women of the love and sympathy which they should feel for everyone. We are built up from that which we eat, and those whose diet is largely composed of animal food are brought into a condition where they allow the lower passions to assume control of the high powers of the being" (*ibid.*, p. 390).

Several years ago Robert E. Morrow, M.D., a Salt Lake City orthopedic surgeon, shared with me details of an experiment he performed that dramatically confirmed this point. In 1981 he was studying the effect of arteriosclerosis (hardening of the walls of the arteries) on

the degeneration of the spinal discs. He stated that there were numerous articles in the literature dealing with dietary changes that produce arteriosclerosis in the blood vessels of rabbits that are normally free of this disease since they are herbiferous animals.



J. Robert Spangler

Dr. Morrow took 200 New Zealand rabbits and divided them into five groups of about 40 rabbits each. Each group was fed a different diet ranging from the standard rabbit food of alfalfa pellets to hamburger. The rabbits given hamburger required extra time getting accustomed to a meat diet. But after developing a taste for it, they consistently refused supplemental rabbit chow. Their preference for hamburger was so strong that they would go several days without eating available vegetable food, waiting for the hamburger to be served.

Ordinarily rabbits are peaceful animals, but the hamburger diet made a dramatic change in their personalities. They actually became vicious. They were prone to kill and eat their babies. It was not uncommon for them to fight to the death. At times, if one of the rabbits would die, the others would become cannibalistic. Eventually the caretaker had to be careful in handling these hamburger-eating rabbits in order to keep from being bitten. The caretaker himself, after noticing the change in the rabbits, became a vegetarian.

Dr. Morrow went on to explain that man is considered an omnivore, or both herbiferous and carnivorous, and yet it has been fairly well recognized that if one wishes to have a tough, mean fighter in the human, this can be achieved by a meat diet as opposed to a vegetarian diet. He stated that this is well known in boxing circles. He testified personally to the difference in himself when on a vegetarian diet as opposed to a meat diet. He felt much more aggressive on a flesh diet. He concluded that to strengthen those characteristics that are associated with a higher level of spirituality, a vegetarian diet would be helpful. —J. Robert Spangler.

*Texts in this editorial are taken from the NKJV.

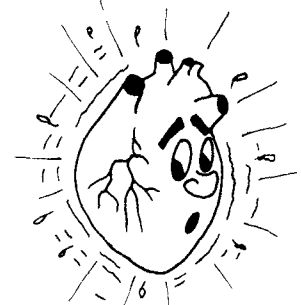
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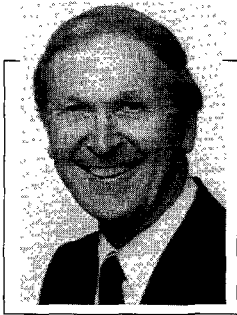
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Sermonic miscarriage

Floyd Bresee

The young college couple was enjoying their marriage immensely, even before the miracle happened. Then she became pregnant. As she grew bigger, her smile became broader. The love of husband and wife was about to produce something beautiful.

Then disaster struck. As their pastor, I was called to the hospital to find her in tears, her long-faced husband standing by her bedside. The lights had gone out. Hope had turned to despair. She had suffered a miscarriage.

Sermonic miscarriage produces at least some of those same feelings. As you study and pray, the love relationship between you and your Lord seems about to produce something beautiful. Thoughts tumble over one another practically crying out to be preached.

Then disaster strikes. The inspirational ideas are there, but you don't seem able to organize them into a logical, coherent sermon. You feel so strongly that you have found something important to say, but you just can't organize it into a rational way of saying it. The lights go out. Hope turns to despair. The sermon dies before it's born—sermonic miscarriage.

That need never happen. Here are three "don'ts" and one "do" that will prevent the disaster of sermonic miscarriage.

Don't preach without organizing. Many dread sermon organization because it's probably the hardest mental work the preacher does. It requires more mental discipline than does the biblical research. Which ideas are more valuable

than others? Which are related to one another? Which should precede the other?

But it's worth the work. Good organization makes a sermon easier to preach, easier to listen to, and easier to understand.

Don't organize before you research. The preacher sometimes takes great pride in having his outline before he begins his study, or even in finding someone else's outline on which to build his sermon. But what if his research fails to turn up the right material? He can only preach ideas he finds. If what he finds doesn't fit his preconceived outline—sermonic miscarriage.

Don't organize after you research. Some enjoy Bible study and looking for sermon lessons, but rather dread organizing them. Their tendency is to seek out lots of material, then, at the last minute, try to find an outline under which to organize it. It's a frightfully frustrating experience. The ideas are so intermingled and there are so many. The preacher just can't make sense out of all that wad of material—sermonic miscarriage.

Do organize as you research. Here's a nitty-gritty method that you might find helpful or that you can adapt to use in some way that will work for you.

On a large sheet of paper, write "Possible Outline." Then begin your research. As you study, it is helpful to put

on separate slips of paper, let's say three inches by five inches, every thought you might conceivably use. Every time you put a note on one of these slips, ask yourself, "Could this thought be the theme of my sermon? Or a point on my outline? Or does it suggest a possible skeleton for organizing my sermon?" If the answer is no, don't worry about it. If the answer is yes, scribble it down on your large sheet.

By the time you've finished your research, the large sheet should be all filled in, scratched up, and look a mess. But somewhere on there you'll invariably find some combination that makes an outline that will work. The beautiful thing is that since this outline developed out of your research, it will fit the material you have. It will prevent sermonic miscarriage.

Now that you've settled on your outline, put each part of that outline on a separate slip of paper and lay these out in order on the far side of your desk. Then as you read across from left to right, you will be reading the outline of your sermon.

Start through the fistful of notes you took as you did your research. Place each card under the part of the outline where it fits. Some cards will have to be filed for later use. But when they're all laid out, your sermon is virtually prepared before you.

You will even learn to use this method to control your sermon length. A certain number of cards will produce a sermon of a given length. Later, your cards can be filed away and your entire original research notes will be immediately available if you choose to use the sermon again.

It works. It saves the preacher's precious time. And it prevents sermonic miscarriage. ■

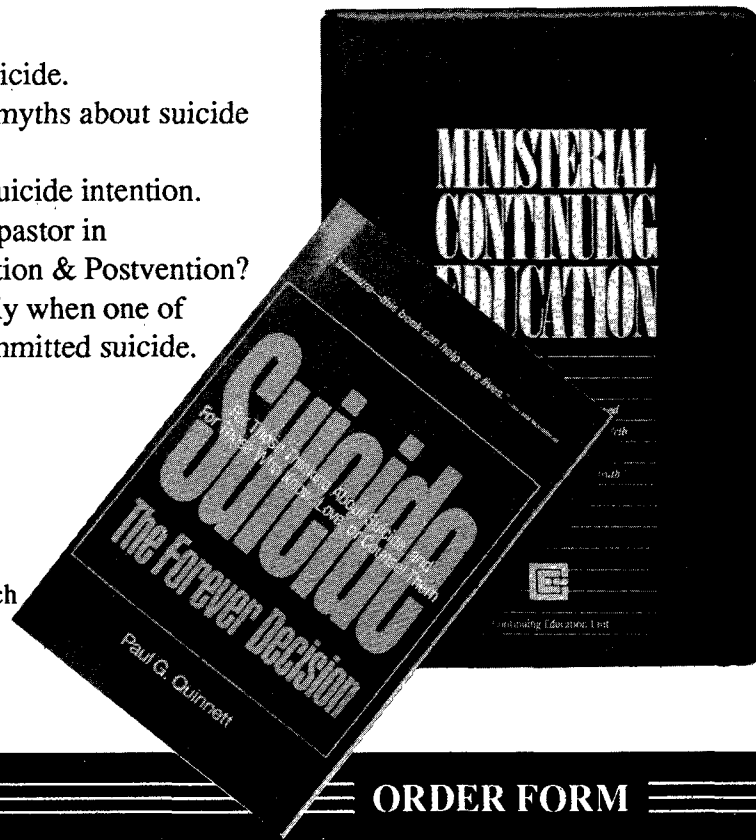
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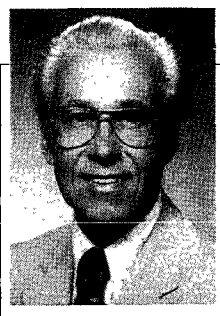
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Why Adventists live longer

Jan W. Kuzma

Research on life expectancy for Seventh-day Adventists has long intrigued scientists. The first life table on Seventh-day Adventists was published in the *Review and Herald* in 1967.¹ It was based on data collected in cooperation with the American Cancer Society's (ACS) study of more than 1 million people. The objective of the ACS study was to determine factors associated with the development of cancer.

Of the 27,514 Seventh-day Adventist respondents included in what later became known as the Adventist Mortality Study, 9,804 were men and 17,710 were women. That research found that 35-year-old Adventist men had a life expectancy 6.2 years longer than their general population neighbors. The difference was attributed to the Adventists' avoidance of smoking.

Significant at the time, the Adventist Mortality Study has continued its unique contribution to science.² This lifestyle data collection is probably the only data resource that allows such a long-term look at the life expectancy of vegetarians. And 26 years of follow-up has made the data even more valuable. Numerous questions have arisen over the past two decades: Can the life expectancy figures be independently verified? How do various lifestyle practices influence life expectancy? Do vegetarians have a life expectancy advantage? Is there scientific evidence that practices such as exercise,

maintaining ideal weight, or adopting other health practices after joining the Seventh-day Adventist Church make a real difference in life expectancy?

In this article, I will demonstrate how the life expectancies of Adventists differ from those of the California population and how the life expectancies differ among various Adventist lifestyle subgroups.

Life table analysis

The life table is one of the oldest statistical methods used to measure mortality and longevity. Insurance companies use this technique to estimate the life expectancy of their policy holders. The California population, though not the ideal comparison group, was the only group with the necessary data to allow a reasonable comparison of life expectancies.

This study compared Adventist life expectancies with those of the California general population, composed of smokers and nonsmokers, drinkers and abstainers, and persons with all varieties of eating patterns. The life expectancy comparisons for men are shown in Figure 1 and for women in Figure 2. From these figures it is evident that Adventist men and women have a life expectancy that is substantially greater than their fellow Californians. Specifically, the average life expectancy of a 35-year-old Adventist male is 47.0 years, an 8.9-year advantage over the California male. The corresponding difference for a 35-year-old female is 7.5 years. These differences are higher than those reported in 1967.

The larger differences in life expectancy between Adventists and Californians cited in comparison with the 1967 report are likely explained by a number of factors. One of these factors is the availability of more reliable data (26 years

rather than 3 years of follow-up). Another possible reason for the larger differences is that the life expectancy of Californians is low because it was computed on the entire California population including both healthy and sick individuals, whereas the life expectancy of the Adventist population was high because it was computed only on a portion of the population, namely those who completed the American Cancer Society questionnaire. In view of this, these differences between Adventists and Californians are provided here as general background information. The most significant comparisons are those made among the Adventist subgroups.

One interesting finding of this research is that Adventist men have a life expectancy exceeding that of California women. This is a notable accomplishment since U.S. women have, for more than a century, outlived U.S. men. The differences in life expectancy between Adventist women and California women are smaller than for men, possibly because of the greater impact of smoking in men since the proportion of smokers and ex-smokers is higher in men than in women. No doubt there are other reasons, as yet unverified, why women have a preferential life expectancy over men.

A life expectancy difference of 8.9 years for a 35-year-old Adventist male represents the average for a typical Adventist man. This means that some males will live longer, and some not as long. Nine extra years, as compared to a typical working life of about 40 years, is a considerable period.

Subgroup comparisons

It is interesting to compare life tables for Adventist vegetarians and nonvegetarians, various exercise and weight

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groups, and other groups. Marital status and education must also be taken into account since both have an impact on life expectancy.

It should be noted that being a vegetarian means more than simply not eating meat. Persons adopting a vegetarian lifestyle typically eat fewer junk foods, are less likely to be overweight or drink coffee, and often are better educated than non-vegetarians. Among Adventists, they also attend church more frequently than non-vegetarians. Comparing vegetarians (those who ate no meat or who ate it less than once a month) to nonvegetarians, we found that 40-year-old male vegetarians outlived nonvegetarians by 3.7 years (see Table 1). The differences became smaller with advancing age. The added life expectancy of vegetarian women ranged from only 1.1³ years at age 40 to 0.2 years at age 80. Life expectancy between men who exercised heavily and those who exercised little or not at all ranged from 2.6 to 5.0 years for the various age categories.

The beneficial effects of exercise on life expectancy in women were undeterminable because no exercise data were gathered from them.

Since there were hardly any Adventists who smoked, the study was not able to contrast the differences in life expectancy between smokers and nonsmokers. However, the surgeon general reports that a male nonsmoker will live about eight years longer than one who smokes 40 or more cigarettes per day.⁴ From an analysis not shown here, it has been learned that the difference in life expectancy between Adventist never-smokers and ex-smokers is quite small. This suggests that there are clear-cut benefits to quitting.

Life expectancies of men with normal weight, as compared to men who were overweight by 20 percent or more, ranged from an advantage of 1.9 years at age 45 to 0.3 years at age 80. For those 80 and older, overweight men had a small advantage over those of a normal weight. Similar differences in life expectancy were seen for

women up to age 74. After that age, women 20 percent or more overweight had a 0.8-year life expectancy advantage over those of normal weight. Though we have not found a definite reason for the reversal of risk at higher ages, a possible explanation is that since the risk of death among those who are overweight is higher than among those with normal weight, the less hardy overweight individuals die earlier, leaving only particularly hardy individuals alive past 80.

To facilitate more appropriate comparisons between the vegetarians and nonvegetarians, Table 2 shows the life expectancies for specific subgroups. This takes into account other factors affecting life expectancy. The results show that the life expectancies of vegetarian men are higher than for nonvegetarian men by 2.0 to 7.7 years when marital status and education are taken into account. The opposite was observed for women: married, college-educated, nonvegetarian women had a life expectancy advantage over vegetarian women. This reversal, however, was not observed among the high-school educated, married women, nor among the subgroups of non-married women regardless of their education level. There is currently no plausible explanation for this result.

It is worth noting that the Adventist population subgroup with the lowest life expectancy (the nonmarried, nonvegetarian person, with a high school education or less) still has a life expectancy higher than the general California population by about three years for men and five years for women.

This would suggest that the Adventist life expectancy advantage cannot be entirely explained by the Adventists' higher marital status and higher educational attainments, but more likely by the adoption of their health practices and other factors.

Life Expectancy (Additional Years) of SDA and California Male Population 1960-1985

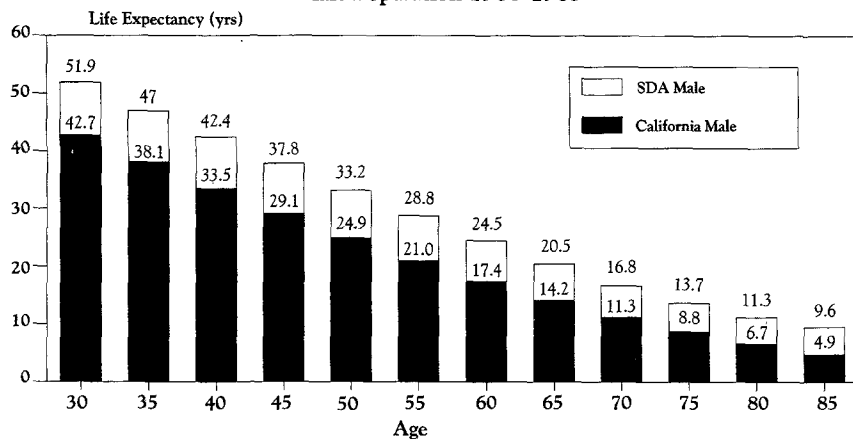


Figure 1

Life Expectancy (Additional Years) of SDA and California Female Population 1960-1985

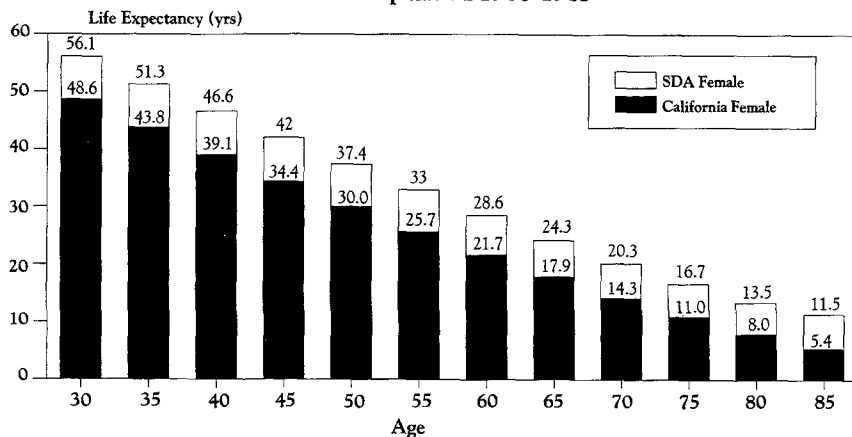


Figure 2

How to stay healthy

Several research reports support the concept that personal health practices (lifestyle) profoundly affect one's health. One of the landmark studies in the area of health practices and mortality was conducted by Belloc and Breslow at the Human Population Laboratory.⁵ In a 12-year follow-up study of nearly 7,000 individuals, Drs. Lester Breslow and James Emstrom⁶ examined such health practices as not smoking, exercising, little or no drinking, eating breakfast, not snacking, not being overweight, and sleeping

seven to nine hours per day, and their relationship to death. They reported that men who followed three or fewer of these seven favorable health practices had a mortality rate that was nearly four times higher than that of men who followed all seven. For women the comparable rate

was more than twice as high. Such scientific investigations have identified those practices that promote health, vitality, and longevity, and now provide scientific support for those who originally adopted these practices by faith alone.

The higher Adventist life expectancy

is not unique to California. Three European studies of Adventists, based on smaller samples, show an Adventist life expectancy advantage over their corresponding countrymen, with more of an increase for men than for women. Hans Berkel, in his study of 522 Adventist Dutch fatalities, reported an 8.9-year life expectancy advantage for men and a 3.7-year edge for women.⁷ Waaler and Hjort, who studied 9,336 Norwegian Adventists, reported a 4.2-year advantage for men and a 1.9-year advantage for women.⁸ In a study of 236 Adventists from one church in southern Poland, Dr. W. Jedrychowski observed 35 deaths and reported a 9.5-year mean age advantage at death for Adventist men and 4.5-year age advantage for women.⁹

These findings bring scientific evidence that suggests that a measurably longer life expectancy results not only from abstaining from smoking, but also from adopting a healthy vegetarian diet, getting adequate exercise, and maintaining normal weight. These findings support the importance of the Adventist Church's 125-year commitment to the adoption of good health practices. The benefit gained from these health practices and the example set will depend, to a large degree, on how seriously the principles are followed. This is primarily an individual decision, not one that can be made by anyone else.

Furthermore, those who attain a higher educational status also have a life expectancy advantage. Why the differences are lower for women than men is not clear. Perhaps valuable information is yet to be obtained from the ongoing Adventist Health Study.

In general, the gains in life expectancy during the past 60 years are primarily because of improvements in health care in infancy and childhood. The increase in life expectancy at age 35 has been relatively small. The introduction of antibiotics, improved medical knowledge, and better surgical techniques accounts for this small gain. But none of these efforts has even come close to the effects of a good lifestyle.

Dr. T. Abelin of Harvard University noted that such an increase in life expectancy as the one observed by these adults exceeded all the gains in life expectancy made in the previous 40 years in this country, including all the advances in medical skills and knowledge, plus innumerable improvements in man's environment.¹⁰

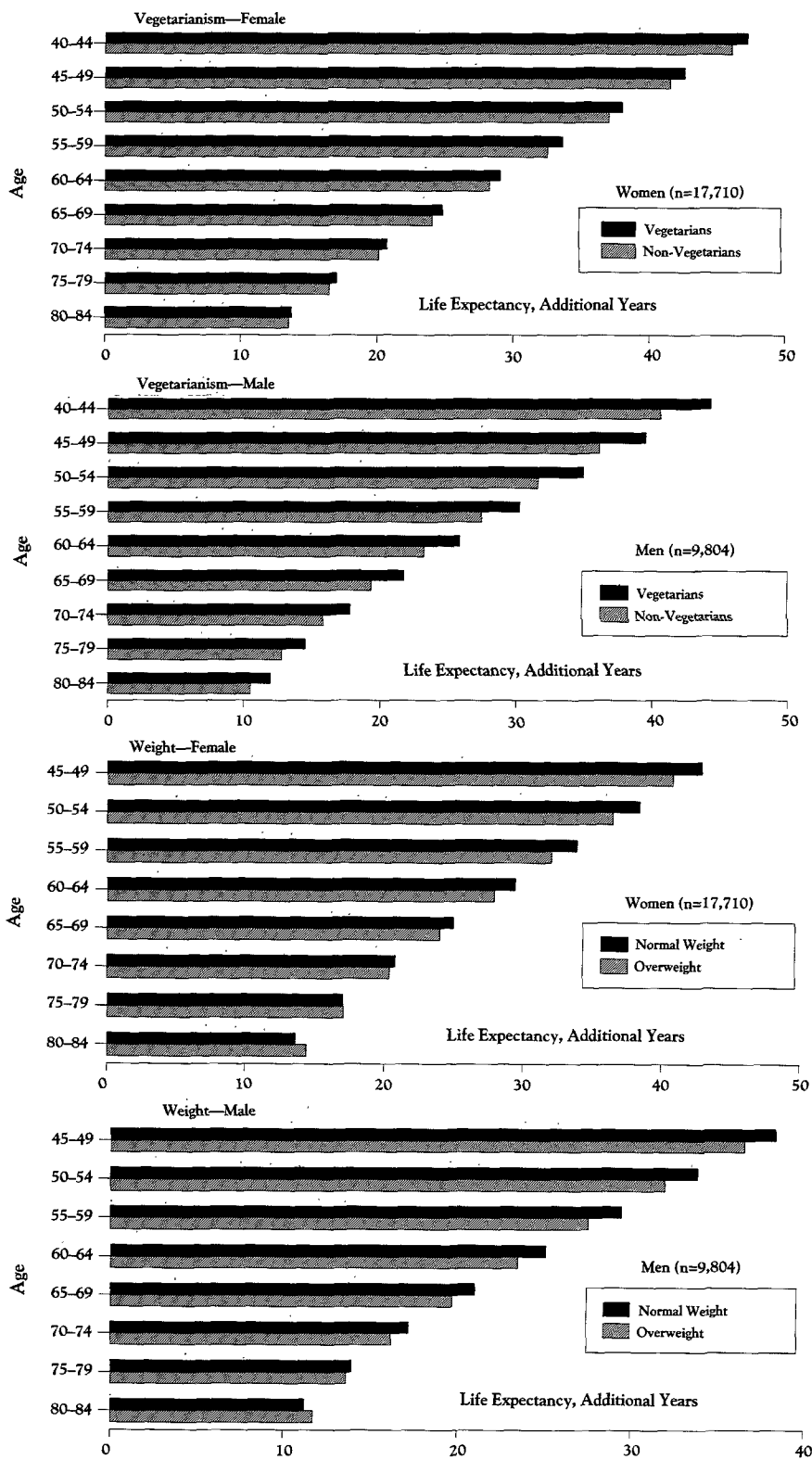


Table 1

The Adventist advantage

Over the years more than 150 articles in scientific journals have reported on various aspects of Adventist health. Most of these have verified the benefits of the Adventist lifestyle.

These research papers have had an important impact both on individuals and government officials. After a presentation by the late Dr. Roland Phillips, one scientist commented, "It appears that the best insurance that one can take out today is to follow the lifestyle of Adventists." In 1980, Sidney Katz, a Canadian official, reviewed the data on the benefits of the Adventist lifestyle. He said, "I've got some advice on how to improve the health of Canadians and, at the same time, lop billions of dollars off our annual health costs. I think we should study the lifestyle of adherents of the Seventh-day Adventist Church and then explore ways and means of persuading the public to emulate the Adventists in at least some ways."¹¹ And when the U.S. Congress was adopting dietary guidelines for the nation, the Senate Select Committee

utilized findings on Adventists, among others, to come up with the guidelines.

Many scientists, when discussing the results of Adventist studies, refer to the beneficial effects of the Adventist lifestyle as the "Adventist advantage." As government planners explore the implications of a longer life span, they are interested in considering what is likely to happen as an ever-increasing number of people adopt a more beneficial lifestyle. It is for this reason that many scientists view the Adventist advantage as "a peek into the future" of what the U.S. population is likely to experience as more people adopt a healthier lifestyle. Adventists' reputation for extended longevity presents us with special opportunities to share our knowledge about these benefits with others who are interested in living longer and better.

In summary, the higher life expectancies observed in this analysis support the previously reported findings. In 1969 it appeared that the bulk of the life expectancy advantage was attributable to not smoking. Now the results suggest that other lifestyle factors also contribute to

life expectancy. Lifestyle choices seem to have more influence on life expectancy than does the long-term improvement in health care. How satisfying it is to see so many individuals in the general public discovering the benefits of a regular fitness program, refusing to smoke, being more concerned with what they eat and drink, and how they can best maintain a normal weight level. No wonder the U.S. heart disease mortality rates have been falling for the past few years. Many of these healthy-life devotees have discovered that one's lifestyle choices transcend historical trends in their influence on life expectancy.

The payoff for making such personal choices was clearly voiced by King Solomon, who said, "My son, forget not my law; but let thine heart keep my commandments; for length of days, and long life, and peace shall they add to thee" (Prov. 3:1, 2). ■

¹ F. R. Lemon and J. W. Kuzma, "The Life Expectancy of Seventh-day Adventists," *Review and Herald*, Dec. 14, 1967.

² There are two long-term studies that have looked at the lifestyle of Seventh-day Adventists. This report is based on results from the Adventist Mortality Study. The other study is the more recent Adventist Health Study, which is currently developing reports. As with most scientific research, new data may modify the conclusions made in earlier research.

³ Differences of 1.0 or more years are statistically significant at p. 0.05.

⁴ U.S. Department of Health, Education, and Welfare, Public Health Service, *Smoking and Health*, DHEW Pub. No. (PHS) 79-50066, Part I, pp. 2-11.

⁵ N. B. Belloc, L. Breslow, and J. R. Hochstim, "Measurement of Physical Health in a General Population Survey," *American Journal of Epidemiology* 93 (1971): 328-336.

⁶ L. Breslow and J. E. Enstrom, "Persistence of Health Habits and Their Relationship to Mortality," *Preventive Medicine* 9 (1980): 469-483.

⁷ J. Berkel and F. de Waard, "Mortality Pattern and Life Expectancy of Seventh-day Adventists in the Netherlands," *International Journal of Epidemiology* 12 (1983): 455-459.

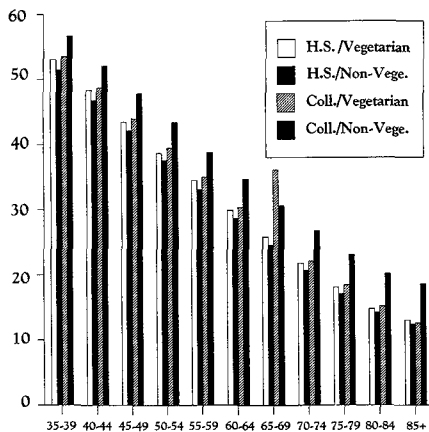
⁸ H. Waaler and P. F. Hjort, "Hoyere levealder hos Norske Adventister 1960-1977: Et budskap om livstil og helse?" *Tedsskr Nor Laegeforen* 101 (1981): 623-627. (English translation: "Low Mortality Among Norwegian Seventh-day Adventists 1960-1977: A Message on Lifestyle and Health?")

⁹ W. Jedrychowski, B. Tobiasz-Adamczyk, A. Olma, and P. Gradzkiwicz, "Survival Rates Among Seventh-day Adventists Compared With the General Population in Poland," *Scandinavian Journal of Socialized Medicine* 13 (1985): 49-52; also see H. J. Stanton, *A Global Review of Adventist Health Research* (DHS dissertation, Loma Linda University, 1987).

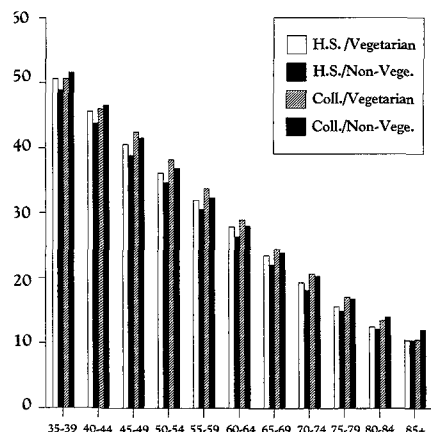
¹⁰ T. Abelin, "Application of Life Table Methods to Results of Epidemiologic Follow-up Studies on Smoking and Mortality," *American Journal of Epidemiology* 81 (March 1965): 254-269.

¹¹ S. Katz, in *Maclean's Magazine*, May 5, 1980.

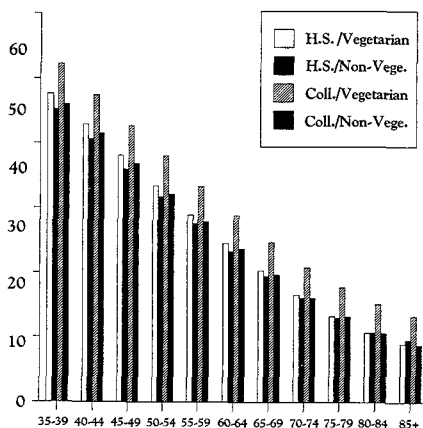
Married Adventist Females



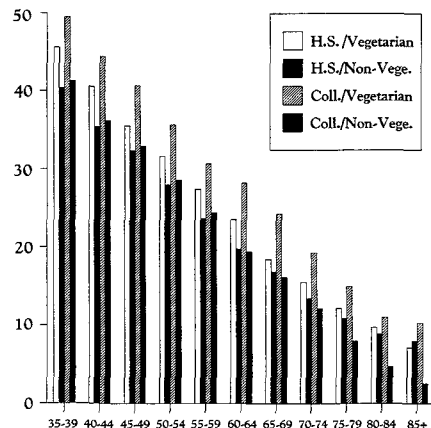
Not Married Adventist Females



Married Adventist Males



Not Married Adventist Males



Is Nothing Sacred? When Sex Invades the Pastoral Relationship

Marie M. Fortune, *Harper and Row, San Francisco, 1989, 161 pages, \$16.45, hard cover. Reviewed by Lyndon K. McDowell, pastor, Olney, Maryland.*

The author of this incredible but true story is an ordained minister and executive director of the Center for the Prevention of Sexual and Domestic Violence. In 1984 Marie M. Fortune accepted a call to serve as an advocate and pastor for six women bringing charges of sexual misconduct against their pastor, Dr. Peter Donovan. This book tells the story of that assignment.

Donovan's behavior was extreme, but the dynamics that allowed it to happen are sadly typical. The author claims these events resemble more than 50 other situations she has investigated. In this volume she analyzes why churches fail to deal with evidences of pastoral turpitude. While *Is Nothing Sacred?* tells the story of Donovan's victimization of the women involved, it makes its greatest contribution in detailing how the church responded to the accusations the women made and how it treated those women. "I offer this story," states Fortune, in the hope that churches will "deal fairly, quickly, and effectively with instances of pastoral misconduct that are brought into the open."

The story is all too familiar. No one informed the church members of the charges against their popular minister. As rumors began to spread, the pastor vehemently denied the charges, and members perceived him as the victim. When faced with incontrovertible evidence, he sought to manipulate the administrative board to his own advantage. Neither the church nor the denomination considered the spiritual and emotional needs of the women involved.

The church took more than three years to deal with the allegations. An attempt to cover up the situation ended in more harm to the church and less justice to the women.

Why does a church cover up evidence of pastoral turpitude? The author suggests: 1. The church is myopic about the problem of clergy abuse and unpre-

pared to deal with it. 2. It is difficult for members to acknowledge the power of the pastoral role, especially in churches with a congregational polity. 3. When a church functions on the family model, a pastor's sexual involvement with a parishioner reeks of incest, and denial and secrecy can be expected. Even when whispered rumors begin to circulate, the family myth remains—"It couldn't happen here."

In the chapter "Doing the Ethical Framework" the author analyzes the lessons learned in these situations. People need to act in the face of injustice, and the victims have a right to expect justice from the church.

Telling the truth involves more than a mere rendering of the facts; it means giving voice to reality. When this is done, the secret loses its potency. As part of the bargaining process in the Donovan case, the women lost the right to speak. As a result the secret regained its power and stifled healing.

The chapter "Acknowledging the Violation" makes the point that for the truth to play its purgative role, it must be heard and believed. "The absence of acknowledging the cruelty of injustice serves to justify the maltreatment. Thus we should never underestimate the power of the explicit acknowledgment of violation in the process of healing for victims."

The church must expect its ministers to be accountable. "Accountability begins with confrontation and expects repentance." Forgiveness toward the perpetrator of the crimes is a necessary part of the healing process.

Churches face their greatest challenge in dealing with gifted pastors and leaders. The closing chapter defines charisma and traces its dangers. Webster gives two definitions of *charisma*: Charisma is an "extraordinary power" and a gift from God; but it is also a "personal magic of leadership arousing special popular loyalty or enthusiasm for a public figure." The author suggests that this second definition describes a gift from God gone awry and that both kinds attract people. Discerning the difference can be difficult.

The greater the charisma of a

preacher, the greater the consequences of a moral fall. The greater the gifts of the public figure, the easier it is for him to fall into the trap of thinking that he can do no wrong. For the church, then, "the gifts of charisma must always be regarded critically. . . . Blind, unthinking, unconditional loyalty to anyone is the cause of tyranny and injustice. It is no less so in the church than in secular society."

In the Adventist Church it is the conference rather than the local church that employs the minister. Generally, then, when pastors "fall into sin" they are dealt with promptly. But is the church prepared to act when questions arise involving the morality of a gifted or popular public figure? That is the challenge this book deals with. It deserves a reading by every administrator who, in cases of possible sexual abuse, seeks to deal fairly with all parties: the accused, the accusers, and the church whose reputation we want to protect.

An Introduction to Contemporary Preaching

J. Daniel Baumann, *Baker Book House, Grand Rapids, 1988, 302 pages, \$11.95, paper. Reviewed by Floyd Bresee, secretary, Ministerial Association of the General Conference of Seventh-day Adventists.*

Baumann is a Baptist minister and former seminary professor. He points out in his introduction, "The volume unfolds as a commentary on my own definition of preaching: Preaching is the communication of biblical truth by man to men with the explicit purpose of eliciting behavioral change." Using this definition, he divides the book into three sections: communication, biblical truth, and behavioral change.

The book is broad in its coverage, including everything from worship to architecture as a part of preaching. It also ranges widely in its sources, bringing ancient rhetoric, classical homiletics, and contemporary communication theory to bear on preaching. Baumann quotes everyone from Aristotle to Reuel Howe to contemporary communication theorists Marshall McLuhan and S. I. Hayakawa. This makes the book unique

in its blending of the classical and scientific approaches to preaching.

It includes a significant number of poignant quotations, such as the words of a seminary professor arguing that much theological jargon must be popularized before it can be shared from the Christian pulpit: "It takes three years to get through seminary and 10 years to get over it." And James Stewart's question, which makes the point that the final test of a sermon is what happened to the worshipers: "Did they, or did they not, meet God today?"

Regrettably, the book has more breadth than depth. Trying to include everything, it cannot treat anything profoundly.

The book provides an excellent overview or review of homiletics. It would make a good elementary homiletics textbook. The author accomplished what the book's title suggests: he has provided an introduction rather than a deep study, and he has related contemporary as well as classical theory to preaching.

Extravagant Love

Mary R. Schramm, *Augsburg Publishing House, Minneapolis, 1988, 128 pages, \$6.95, paper. Reviewed by Victor Cooper, former associate director, Communication Department, General Conference of Seventh-day Adventists, now retired and living in England.*

Extravagant Love points the way to peaceful living in a world of violence, injustice, and hostility. Stories like those of Maggie in Minneapolis and Manuel in New York City indicate the struggle through which many people go to find release from anger. "Love does more than conquer."

Schramm tells of her unique ministry in Minneapolis. She and her husband manage St. Martin's Table, a bookstore and restaurant that is also a gathering place for discussion and prayer.

At the center Schramm sees ample evidence of growing attitudes of hopelessness that accompany emotional hostility. She believes "God's way of loving and responding to violence is still the most powerful force in the world." She calls hopelessness, despair, and apathy sin. Christians can risk extravagant love because God's grace sustains us.

Preach the Word

Dennis Lane, *Evangelical Press and Services, 16/18 High Street, Welwyn, Hertfordshire, England, 1986, 112 pages,*

£3.95, paper. Reviewed by Patrick Boyle, pastor, Watford, England.

This short volume concentrates on biblical preaching. If a preacher wants to do more than give a few talks and tell some stories, he will find practical help here.

I find the author committed to Scripture as inspired revelation from God to man. He believes that the lack of power, the appalling and pervasive ignorance of God, and the impoverished spirituality of Christendom have arisen as the inevitable consequence of neglecting the Word. He desires the minister to preach from God's Word in such a way that Christians will not just open the Bible, but will study it and allow its Author to change their lives.

This book offers practical and pithy guidance on all aspects of preaching—preparation, planning, and expositions from the Prophets, Psalms, and Epistles. It tells how to introduce, illustrate, and conclude. The excellent expositions of scriptural passages alone are worth the purchase of the book. The author includes an appendix that offers help for evaluating sermons.

This is a useful book that makes a clear statement—preaching God's Word will meet people's desperate needs. It is the minister's task to preach this saving message. "Modern man finds himself drifting in an ocean of uncertainty and meaninglessness. Barely afloat, he searches the distant line of the horizon in vain. No help is in sight. Everything is relative to everything else. He not only cannot find the truth; he has given up the search."

The Word of God and Pastoral Care

Howard W. Stone, *Abingdon Press, Nashville, 1988, 176 pages, \$15.95, paper. Reviewed by John L. Casteel, professor of practical theology, retired from Union Theological Seminary, New York.*

Every minister faces the problem of correlating his or her theological knowledge and affirmations with principles and methods found in modern psychology. Stone, a professor of pastoral counseling at Brite Divinity School, seeks to help pastors work through these correlations. In dealing with the problems parishioners bring to them, pastors face the temptation to turn from their beliefs to the techniques contemporary psychology offers. But in doing so, they let the "hidden theologies" of psychology displace the affirmations of faith to which they adhere. The professed neutrality of psychology

often hides a secular theology. To deal effectively with the situations that confront them, ministers must work out their own correlations.

In developing his ideas, Stone draws upon his research and his familiarity with both psychology and pastoral counseling. He presents his thoughts lucidly, organizes his principles clearly, and illuminates them with illustrations. Of special interest is his distinction between pastoral care and pastoral counseling. And his exposition of spiritual direction as an important but neglected form of ministry offers real value as well.

This book will challenge pastors who have neglected to think through the correlations between theology and psychology in their ministry. It offers excellent guidance to those seeking to achieve such correlation.

Recently noted

Freeing Your Mind From Memories That Bind, Fred and Florence Littauer, Here's Life Publishers, San Bernardino, California, 1989, 300 pages, \$7.95, paper.

Written by two Christians well known on the lecture circuit, this book offers healing to those with a painful past. A personal checklist helps readers face their negative experiences, and biblical guidance directs them toward restoration.

Escape From Intimacy, Anne Wilson Schaeff, Harper and Row, San Francisco, 1989, 158 pages, \$13.95, hard cover.

Addiction plays a major role in behavioral problems. Even our relationships can addict. This book helps us distinguish between healthy and addictive relationships. It discusses sexual addiction, romance addiction, and relationship addiction and shows how all three are an escape from true intimacy.

Surviving the Tweenage Years, Gary and Angela Hunt, Here's Life Publishers, San Bernardino, California, 1988, 128 pages, \$5.95, paper.

Angela Hunt is a free-lance writer and frequent book reviewer for *Ministry*. Her husband, Gary Hunt, is a youth pastor. Youth workers, parents, teachers, and anyone who wants to understand tweenagers (between the ages of 10 and 13) will profit from this book. It gives suggestions on how to become friends with these confusing tweens, cope with their roller-coaster emotions, and help them understand the physical changes they are experiencing.

Letters

From page 2

■ When theologians and scientists finally meet in their concepts of anthropic quantum mechanics, it is apparently not because the theologian comprehends, as does the physicist, the extrapolated concepts of the "Ultimate Observer." Rather it is because God ordained faith as a shortcut to rescue us, the poor in IQ. In fact, faith is a becoming quality in anyone who has not yet caught up with God in knowledge, a universal imbalance likely to persist into eternity.

Be it the effortless leap of faith or the circuitous route of science, neither need knock the other. God can use both to vindicate Himself. Daniel Lazich's article in the May *Ministry* was superb. More like that, please! —Fritz Martinson, pastor, Seventh-day Adventist churches of Newport and Diamond Lake, Washington.

On ministerial morality

Following the article "The Dynamics of Ministerial Morality" (May 1989), which dealt primarily with male clergy and female parishioners, was the article "When in Doubt, Cut It Out!" Good advice! Great spacing! —Z. Ann Schmidt, pastor, Prince of Peace Lutheran Church, Addison, Illinois.

■ To see in every relationship of friendship and close spiritual relationship the devil's endeavor to cause havoc is overkill. Remember the words of Henry Fairlie: "It is possible to form a great friendship with someone of the opposite sex without romantic attachment or sexual exchange; not only can such a friendship be as rewarding as any, but the person incapable of it will be a poor lover of any individual member of the opposite sex."

If a minister in his role as counselor cannot listen to a woman discuss her sexual problems without going to bed with her (or the next thing to it), that minister should go into another profession. After all, women and men sometimes do have sexual problems they must discuss with a counselor. Is a secular counselor more immune against sexual temptations? Should we refer all these cases to him (her)? Nonsense!

—H. L. Wipprecht, pastor, United

Church of Canada, Naughton, Ontario.

■ "The Dynamics of Ministerial Morality" was truly outstanding. McDowell attacks the problem with no holds barred and yet with Christian compassion.

If all ministers could realize how much is at stake when they are untrue to their leadership position in this area, surely they would throw themselves on their knees before God and ask for more-than-human help. I have seen so much loss of faith on the part of lay members when a minister who has been highly revered turns out to be an adulterer that it makes me heartsick.

It seems to me that only one more step might be added to the article: When ordination vows are taken, should not the ministerial candidate vow that if he breaks faith with his calling in a moral way, he will withdraw from the ministry? Some may argue that this sin is no worse than any other, but somehow the effects are so far-reaching that I think it needs to be considered in a special way. —Miriam Wood, Silver Spring, Maryland.

Reaching out works!

Because we are different, Adventists generally are interested in what religiously significant outsiders think about us. Dr. Glasser touched a very excellent point in his article of January 1989. He observed that while we often invite evangelicals to participate in our meetings, "the tragedy is that . . . Adventist leaders are almost never invited to address evangelical gatherings." But we need to be careful not to take an "office hours" approach here.

As a pastor I always served in the various ministerial alliances. In one district the alliance suffered a split in reaction to the election as president of a leader whose church the evangelical pastors considered a cult. These pastors seceded and formed an evangelical association, and negative feeling arose between the two groups.

I was the only pastor to hold membership in both groups—consequently, the Lord was able to use me in a unique way. Often I spoke the representative views of each group in the alternative meetings. When a sensitive question arose over a planned Good Friday service, my mediation created an agreement of a two-phase, outdoor/indoor meeting led out by each group.

Because I represented both groups, the ministers viewed me with respect. Thankfully, I created insights toward Adventists.

"Indeed," says Dr. Glasser, "Adventists have everything to gain by more positive interaction with evangelicals." Ellen White, who speaks much to this point (*Evangelism*, pp. 143, 144, 562-564), couldn't have said it any better! —Carlos M. Garza, Latin-American Adventist Theological Seminary, Sao Paulo, Brazil.

Clergy liable to suits

Recently a minister shared with me a copy of Jeffery Warren Scott's article "Why Clergy Shouldn't Tell" (January 1989). I was shocked. In my opinion, Scott's advice would subject countless clergy to significant and unnecessary legal risk.

Despite Scott's esoteric analysis of First Amendment jurisprudence, no civil court in this country has agreed with his conclusion that mandatory reporting statutes violate the First Amendment guarantee of religious freedom. Actually I would assume that many courts would rule that the state's interest in eradicating child abuse is a "compelling" one that supersedes a minister's First Amendment rights.

Scott's article fails to note that most reporting statutes specifically abrogate the clergy-penitent privilege in the context of child-abuse reporting. Scott is urging clergy to violate the law. He may be willing to face criminal prosecution for his failure to report, but I doubt that many other ministers would.

Another point that Scott overlooks entirely is that clergy can be sued in civil tort actions for failing to report suspected cases of child abuse, even if they live in states that exclude clergy from the list of mandatory reporters. —Richard Hammar, editor, *Church Law and Tax Report*, Springfield, Missouri.

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Institute focuses on ministering to families

Pastors, chaplains, pastoral counselors, and other clergy can find practical help for ministering to families at the Thirty-fourth Annual Mental Health Institute, October 22-25, 1989, at Harding Hospital, a private psychiatric center in Worthington, Ohio.

At the institute, with the theme "Families in Transition: Ministering to Changing Families in a Changing World," experienced mental health professionals will address the following topics:

- The myth of the ideal family.
- What makes families work.
- How people repeat family relationships in church family groups.
- Ministering to families in trouble.
- Ministering to nontraditional families.
- Dealing with the special pressures and problems of the clergy's own family.

In addition to the formal presentations, each day participants will meet in small groups to react individually and to discuss personal applications to their ministries.

According to George Gibbs, a Harding Hospital chaplain and coordinator of the Mental Health Institute, though the institute is designed specifically for ministers, pastoral counselors, and chaplains, it is also open to other interested persons.

The fee for the institute is \$80 if paid by October 13, and \$85 if paid later. For

registration information, contact: Pastoral Care Department, Harding Hospital, 445 E. Granville Road, Worthington, OH 43085; telephone (614) 885-5381.

Bond of Unity

This painting is a unique and beautiful portrayal of a



compassionate Jewish Messiah presenting Himself to the worshipers at the Wailing Wall as attentive, sympathetic, and eager to have His people recognize Him as the living Messiah. One person who obtained a reproduction of it immediately wrote for another, saying, "Rarely does something immediately become a treasured object in one's home, but the picture you sent did just that. I have seldom seen a painting that says so much so beautifully."

You can use this portrait to initiate dialogue with Jewish people, inviting them into the bond of unity. You can have a 16" by 20" full-color print for a donation of \$25, which will be used in further establishing this bond of unity. Send a check or money order to: Discovery Books, 7902 Cole Avenue, Takoma Park, MD 20912.

Kettering Conference on Christianity and Psychiatry

The 1989 Kettering Conference on Christianity and Psychiatry—which will meet October 26-28—will focus on specific interventions in Christian counseling. Providing practical knowledge that you can use right away, the conference will offer workshops with live patient interviews that demonstrate the how-to's of applying psychological and theological principles. The guest speakers at this three-day seminar include William P. Wilson, M.D., Alan A. Nelson, M.D., Siang-yang Tan, Ph.D., James Mallory, M.D., and Dick Tibbits, D.Min. For further information and registration materials, contact: Kettering Medical Center, 3535 Southern Blvd., Dayton, OH 45429; or call (513) 296-7268.

The Moore Report on home education

Pastors often fear that home schools may weaken or even destroy their church schools. But Dr. Raymond and Mrs. Dorothy Moore, who head the Moore Foundation, show how churches and church schools can prosper academically, financially, spiritually, and evangelistically under the blessing of God as they work with home schools. Their new, authoritative, research-based monthly, *The Moore Report*—a Kiplinger-style newsletter primarily on home education—offers information valuable not only to home schoolers but to all those affected by this increasingly

popular form of education.

The Moores are veterans of both Christian and public education. Dr. Moore has served as a college president, university vice president, and graduate research and programs officer with the U.S. Office of Education. He notes that more than 200 researchers at American, Canadian, and overseas universities depend on the Moores' expertise on home education.

The Moore Report is available for an annual gift of US\$10 or more. For a sample copy, or to receive lists of books and programs available through the foundation, or for other information, send a self-addressed stamped envelope to *The Moore Report*, Box 1, Camas, WA 98607.

We want your ideas on weddings

Have you discovered creative ways of handling such services as child dedications, funerals, and weddings? We think your fellow ministers would appreciate your letting them in on the extra touches you've added to make these services special. We'd like to devote an occasional Shop Talk page to specific themes like these. As with our regular Shop Talk items, we will pay you \$10 for each item you contribute that we publish. We will devote our first special Shop Talk to weddings. Send in your ideas, and keep watching this page! Write us at *Ministry*, General Conference of Seventh-day Adventists, 12501 Old Columbia Pike, Silver Spring, MD 20904; Attn. Shop Talk Editor.

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is president of Oregon Conference. Formerly professor of Evangelism and Pastoral Nurture, Andrews University, Pastor with active small group ministry, evangelist, co-author "Window to John's Gospel" study guides.

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Dr. Clarence Schilt
Associate Pastor Loma Linda University Church, leads a ministry of over 40 small groups. Loma Linda Campus captain. Author of "Handbook for Small Groups."



Miguel A. Cerna
Pastor of Norwalk Spanish SDA Church, formerly pastor Van Nuys. Pioneered in both churches a strong small group ministry which resulted in over 1,000 baptisms from lay leaders in the last seven years.



Dr. Larry Evans
Certified Church Consultant, Special Assistant to Oregon Conference president. Formerly a pastor with an active small group ministry. Author of Homes of Hope "Leader's Guides."



Dr. Kurt Johnson
Church Ministries Director Oregon Conference. Formerly successful soulwinning pastor. Now dean of Oregon Conference Institute of Christian Ministries. Author of "Guide to Successful Small Group Evangelism."



Garrie F. Williams
NASGCON Chairman, Ministerial Director Oregon Conference, Founder of Homes of Hope, author "Window to Revelation" study guides. Formerly pastor, evangelist, professor of Practical Theology, Avondale College.

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Lay leaders and associate pastors as well as senior and district pastors will catch a new vision of fruitful team ministry at NASGCON.

COSTS

- \$70.00 Individual Registration
- \$45.00 Pastor's Spouse
- \$45.00 For individuals in groups of three or more who register together.



October 18-21, 1989
Springfield, Oregon
SDA Church

With the creative leadership of Pastor Glenn Gingery and his wife Shirley, Springfield Church, near Eugene,

Oregon, has in the last 2½ years increased its Sabbath attendance by 80%. Also, as a result of a dynamic "Homes of Hope" small group ministry, Springfield church led its conference in caucasian baptisms in 1988. You can share in the excitement of a church with a vision of 30 small groups and lay pastors by fall of 1989. In a major plenary session at each location Glenn Gingery will tell the Springfield story and success secrets that will revitalize your church.



April 18-21, 1990
Gresham, Oregon
SDA Church

Attendance at this 305-member church in a suburb of Portland was steadily declining when Pastor Don James and his wife, Ruth, began ministry in Gresham in 1987. A combination of small group Bible studies, Sabbath celebration, and lay pastor training has, with the power of the Holy Spirit, doubled Sabbath attendance in the past 18 months. Members at Gresham have caught the vision of over 30 "Circles of Love" outreach and nurture groups by 1990. In a major plenary session at each location Don James will tell the Gresham story and vital principles that will build your local congregation.

NEIGHBORHOOD HOME BIBLE STUDY

Homes of Hope

WORKSHOPS - YOUR CHOICE OF THREE

- How pastor's wives and other professional women can share their joy.
 - Critical stages in healthy small group life.
 - Growing your prayer meeting through small group principles
 - Building cohesiveness in small groups
 - Successfully advertising and beginning a small group.
 - Evangelism through small groups.
 - Coordinating preaching with small group ministries.
 - Small group principles in church committees.
 - Dealing with difficult people and situations in small groups.
 - Small groups that meet women's needs.
 - Reaping decisions and baptisms in small group ministries.
 - Lay pastors speak out on small groups.
 - Growing with God through relational/inductive Bible study.
 - How closed groups can open to outreach.
 - Handling Revelation in a small group.
 - How women can disciple women.
 - Principles that work for pastors preparing small group exercises.
 - Visiting and uniting people of different denominations in active small groups.
 - How amazing prayer miracles can happen in your group.
 - Accountability that counts - is it possible for lay leaders?
 - Following up first-time church visitors.
 - "Break Free" support groups for those breaking habits.
- Workshop presenters will include the keynote and plenary speakers plus -**
- Ruthie Jacobsen - Women's Ministries, Oregon Conference
 - Dr. Arnold Kurtz, for 15 years Director of the D.Min. program at Andrews University
 - Dr. Robert Heisler, Small Group Coordinator, Grants Pass SDA Church
 - Frances Thorward, Lay Ministries Coordinator Hazel Dell SDA Church
 - Lay Pastors, Springfield and Gresham SDA Churches

Questions? - Call Garrie F. Williams, NASGCON Chairman or Carolyn Rawson, Secretary (503) 652-2225

NATIONAL ADVENTIST SMALL GROUP CONFERENCE (NASGCON) REGISTRATION FORM

NAME _____ October 18-21, 1989
 ADDRESS _____ April 18-21, 1990
 CITY _____ STATE _____ ZIP _____
 CHURCH _____ PHONE () _____

- Enclosed is \$70.00 Individual Registration.
- Enclosed is \$45.00 Registration for spouse or each group member (names attached).
- Enclosed is \$15.00 Non-refundable registration deposit for each individual or spouse, or group member (names attached).

Space is limited at each location so please register early to avoid disappointment.

Make checks payable to **NASGCON, Garrie F. Williams, Chairman Oregon Conference of SDA, 13400 SE 97th Ave., Clackamas, OR 97015.**