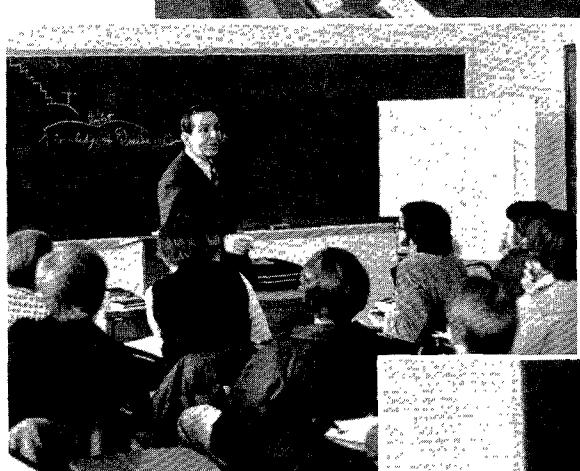


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## **North American Division Evangelism Council High Lights**

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*Above: Don Gray, Ministerial secretary for the Lake Union, answers questions during workshop. Below: Bruce Johnston, president of the Sarawak Mission, Far Eastern Division, led out in the church planning and growth workshop.*



N. A. DOWER

JOHN FOWLER'S reaction to the evangelism council held at Andrews University January 4-8 of this year is probably typical of most public evangelists who attended. Admitting that the emphasis was quite different from that which he expected when he came, John, who is Ministerial Association secretary for the Central Union, predicted, "This council will be historic if we put across the emphasis of these last few days: total church evangelistic outreach involving every member in the finishing of the work."

Admittedly, this was not just another evangelism council. Instead, it was directed to the challenge coming from the Annual Council to "finish the work now."

(To page 5.)

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Ministry

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APRIL in the United States is the month during which the deadline arrives for settling last year's income tax. Other countries have different dates for tax settlement and, whenever the time comes, it probably isn't greeted with a great deal of joy anywhere. According to statistics prepared by the Organization for Economic Cooperation and Development, Americans pay a higher dollar amount in taxes than any of the other member countries except Sweden. So, if the size of payment makes taxpaying more traumatic, this is a difficult time of year for those who pay American income taxes. However, paying taxes isn't so bad if you consider the alternatives—no police or fire protection, no highway building or upkeep, no national standards or regulations on interstate commerce—the list could go on and on. Even though both tax paying and reporting are a hassle, when it comes right down to it, I don't really mind paying taxes.

What does bother me, though, is when I hear of multimillionaires who, in spite of their huge incomes, don't pay as much tax as I do on a small salary. Just the other day I learned about a well-known sports empire that avoids paying taxes because of the massive depreciation they write off on their high-salaried players. It is also disconcerting to learn that sometimes small taxpayers are more likely to be targeted for collection of delinquent accounts than those who owe millions (*Reader's Digest*, January, 1977, p. 89). Actually, the rest of us have to pay extra for every instance that someone gets away with not paying his fair share in taxes.

As I was thinking about this, the thought struck me, What about our church finances? We may pay our taxes from a sense of duty, or even from a sense of appreciation for services rendered. But that which we give to the Lord is a love offering, and it's a thrill to be able to share the blessings He so richly bestows on us with a world that desperately needs the gospel message.

When we as church members cheerfully give our tithes and offerings through church channels, however, we have a right to expect two things:

First, we have a right to expect that those who are supported by our tithes and offerings give full and efficient service for their support. The minister, needless to say, should set the example in this respect for all other church workers. And, incidentally, his very po-

## editorial

### Tax Time

sition demands of him that he pay a faithful tithe himself, as well as liberally supporting the work of the church with his offerings.

Right here may I point out that the majority of our ministers around the world actually never personally give their tithe to the Lord. Their tithe is taken out by their employing organizations. This is a situation that demands serious restudy by our treasurers. How can a minister preach with conviction about the importance and blessings of giving tithe to the Lord while neither he nor his wife now have the actual experience of handling their tithe, placing it in an envelope, and giving it as an act of worship in any church service? It has not been a significant part of their spiritual activities. It seems to me that this system can and should be changed.

Included in the worker's fiscal responsibility, of course, is the necessity to be scrupulously honest in reporting and in avoiding any unnecessary travel or expense that might be taken merely to add to his personal income. There should be no unnecessary junketing among Adventist workers.

Second, we have a right to expect that those who administer church finances do so within the priorities established by the Lord. I am personally acquainted with many of the men and women who handle these funds. They are fine, consecrated individuals, trying to accomplish the impossible with what there is on hand. But if I read the Spirit of Prophecy correctly, the Lord expects us to be a lot more aggressive evangelistically and, perhaps, less so institutionally.

With the same sort of sigh I felt inwardly as I wondered about how much we might save on income taxes if everyone paid a fair tax and the funds were all used properly, I also yearn for what might happen if every Adventist were faithful in tithes and offerings. I'm sure you have read the statement many times: "If every church member were imbued with the spirit of self-sacrifice, there would be no lack of funds for home and foreign missions."—*Counsels on Stewardship*, p. 37. Haven't you, as you read this, exclaimed half aloud, "Wouldn't that be great? No more fund-raising drives and campaigns would be necessary!"

There are so many possibilities today that seem like impossibilities due to lack of funds. But in the light of what the Lord tells us, there is no shortage

among Adventists: "He has provided His people with a *surplus of means*, that when He calls for help, they may cheerfully respond. If they will be faithful in bringing to His treasury the means *lent them*, His work will make *rapid advancement*. Many souls will be won to the truth, and the day of Christ's coming

will be hastened."—*Ibid.*, p. 45. (Italics supplied.)

Tax paying is our duty as citizens. But tithe paying, offering giving, and honest use of the Lord's money are all part of the loving, consecrated service of those called to minister in Christ's stead.

L. R. V. D.

## "Joyous Appreciation"

The controlled compulsion to express in writing my joyous appreciation for THE MINISTRY reached its limits with the arrival of the November issue.

Its eye-appealing, interest-arousing, mind-expanding cover and content captured and held my attention to the last page. All the articles deserve high marks. Special commendation is due the articles "Applying the Apocalyptic," by the staff, and "Prototype of the Modern Evangelist," by Arnold Kurtz.

JOHN W. FOWLER  
Lincoln, Nebraska

## Help and Blessing

I thought I would write a short letter and tell you how much I do enjoy THE MINISTRY. It has been such a help and blessing to me through the years. I have been without it for a number of years and I am pleased to once again be able to read it.

DR. L. A. MARTIN  
Seabrook, New Hampshire

## Thrilled Through and Through

Your lead article in the December MINISTRY thrilled me through and through, to know I could be a part of a group dedicated to such a purpose! What could happen if on all levels such a program were put into practice?

How many laymen attend church week after week, desiring such a commitment but sensing a lack of dedication to such priorities. Willing and desirous of making a total dedication of any and all talents, including temporal goods, but completely frustrated by the "business as usual" programs.

Yet, I believe, God does have "7,000 who have not bowed the knees" to man-made, personal goals and Laodiceanism. May these arise and unite with you and your staff so we may follow you, NOW, into the Promised Land.

## feedback

I do want to see Christ's return, not in five years, or two, but *now*. Let us dispense with long-term plans, unnecessary building projects, and other good programs, but follow the early church's example and move forward as the Spirit guides and directs is my prayer.

OTHO EUSEY  
Leominster, Massachusetts

## Content and Format Appreciated

As an editor for two decades and as a reader of the journal, it is my opinion that THE MINISTRY has hit a real high in its publishing history. The content continues to be varied and practical and the format attractive.

The efforts of you and your staff are much appreciated. If those who read THE MINISTRY would put its counsels to practice, we'd truly see a ministry equipped and fired to get the work of God finished on earth.

RICHARD J. BARNETT  
Newbury Park, California

## "Nothing Ever Cheered Me So"

Nothing has ever cheered me so much as the reports in THE MINISTRY about the resolutions passed at the Autumn Council.

There are now approximately 3 million Seventh-day Adventists and approximately 4 billion population. So each of us needs to visit only 1,334 homes in three years, 444 a year, or only 27 a month. It seems to me everyone could do that. Even shut-ins can telephone the people in their assigned territory and give the speech our leaders prepare for them.

We do not need to be dismayed about the population explosion, for a Seventh-day Adventist explosion has already begun, and is mushrooming. I believe that, now that God sees we are really becoming in earnest about finishing the work, "he will finish the work, and cut it short" (Rom. 9:28). I do not believe it will take three years.

JEANNETTE T. WORTH  
Rolla, Missouri

The Annual Council resolution published in the December, 1976, issue of MINISTRY clearly states, "At stake is the mission of the church and whether or not the powerful calls given by our General Conference president for revival and reformation, in which we have all shared, will be realized in a context of the greatest redemptive thrust in our history! . . . We, as leaders, have permitted the pressures of our church and the influence of people and programs to distract us from our central work. It could well be that we are standing under a certain indictment of Heaven for not courageously and faithfully pursuing the finishing of God's work through direct evangelism, and that because of a 'business as usual' attitude the calls for revival have not been followed with desired results as God has promised."

It was recognized at the Annual Council that the term "finishing the work" includes both an inward and outward work, "a people saved by grace, working to save others." Both of these thrusts were evident in the programming of the North American Evangelism Council, conducted under the joint sponsorship of the General Conference Ministerial Association and the Seventh-day Adventist Theological Seminary. Two meetings each day were specifically devoted to the inward work of grace that needs to be given priority among both ministers and lay people in the Adventist Church today. In his morning devotionals Paul C. Heubach zeroed in on the minister's home and family life, and Hans K. LaRondelle presented a four-night series on righteousness by faith, covering the topics of (1) reconciliation, (2) justification, (3) sanctification, and (4) glorification.

In connection with this same emphasis on the inward work of grace that needs to be accomplished in the experience of both pastor and people before we can be used to finish the work, Neal C. Wilson, General Conference vice-president for North America, presented the initial challenge on "Evangelism and Finishing God's Work." Pastor Wilson also led those present step by step through the "divorce, remarriage, and church membership" statement of philosophy that was adopted at the last Annual Council.

Another running theme of the evangelism council was the uniqueness of our Seventh-day Adventist message, movement, and ministry. N. R. Dower

## Council High Lights

(Continued.)

led out in a panel discussion of this theme on Wednesday morning, January 5, and Ben Reaves, associate professor of preaching and urban ministry, Andrews University, in a later presentation focused on the topic of our unique ministry.

C. E. Bradford, General Conference secretary for the North American Division, wrapped up this emphasis in his usual powerful style by preaching on the topic "Our Unique Model" at the Sabbath morning service, which was held in Johnson Auditorium.

Two other special areas of emphasis were of great interest to those attending. Lowell Bock, president of the Lake Union, discussed what it takes to make loyal, permanent Seventh-day Adventists, and G. Ralph Thompson, a general vice-president of the General Conference, led out in a discussion on guidelines for baptism and church membership, in which he made it clear that "no minister is authorized by the Seventh-day Adventist Church to baptize people who are not committed to church membership and voted into it."

Practical how-to methodology was not neglected. Brief twenty-minute presentations on such topics were followed by twenty-minute group discussions, with those attending meeting in about twenty Sabbath-school-style discussion groups. General Conference and North American Division Ministerial Association secretaries present guided these discussions.

Speakers and topics for these practical methodology discussions included Don Gray and Myron Voegle, "Lay Training for Evangelism"; Ron Halvorsen and John Smith, "Pre-evangelism"; Arturo Schmidt, "Securing and Holding an Audience"; Don Neufeld, associate editor of the *Review and Herald*, "Meeting Dispensationalism"; Don Jacobsen, "Meeting the Cults"; Mark Finley, "Work in Unentered Territory"; E. E. Cleveland and panel, "Urban Evangelism"; John Fowler and J. M. Phipps, "Calls and Decisions"; and H. R. Feyerabend, "Follow-up Evangelism."

Each discussion group appointed its own secretary, and their reports were gathered following the discussions and succinctly summarized each evening in two ten-minute reports presented by several of the union Ministerial Association secretaries from the North American Division.

In addition to his group-discussion topic, Don Jacobsen, professor of evan-

N. R. Dower is  
secretary of the  
Ministerial  
Association of the  
General  
Conference of  
Seventh-day  
Adventists.

gicism and pastoral nurture at Andrews Theological Seminary, who had been given the responsibility for making the physical arrangements for the council, was kept busy making necessary announcements before each meeting, and sometimes afterward as well.

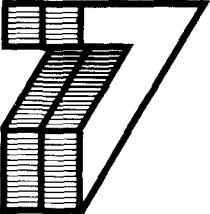
Each evening following the meetings a recreation period was provided in the physical-education facilities under the auspices of the Physical Education Department of the university. Since there was approximately a foot of snow covering the grounds and the temperature often dropped to around the zero point, those attending really appreciated these arrangements as a means of obtaining exercise.

In addition to his presentations mentioned above, Neal Wilson also led out in a discussion of Christian standards and dress, particularly zeroing in on the question of the use of the wedding ring in the North American Division. He stated that we are to do all we can to discourage its use. This is the policy in North America.

Ministers and Bible instructors are to share with candidates for baptism the teachings of the Scriptures and the Spirit of Prophecy regarding the use of jewelry and the wedding ring, and are to strongly encourage that the wedding ring be laid aside. He stated, however, that provision is made that if the candidate still conscientiously wears the wedding band in spite of all the counsel that has been given, he should not be denied baptism.

He referred to the General Conference officers' appeal that church officers,

## MISSION



*Dr. Benjamin Reaves, assistant professor of preaching and urban ministry at Andrews University, focused on the topic of our unique ministry.*

ministers and their wives, teachers, and other Seventh-day Adventist workers give strong support through personal witness to the church's policy, and expressed concern that in this final hour of earth's history the church must not lower its standards or muffle its witness.

Participants in the council were given the opportunity of attending a selection of eleven one-and-one-half-hour workshops held in seminary classrooms. Many expressed some frustration at not being able to attend more than two, but it was explained that some of these would be duplicated at future evangelism councils and thus they would have opportunity later to attend those that they had missed at this council.

All of these contributed to the understanding of how to accomplish, under the guidance of the Holy Spirit, the outward task of evangelism, as well as the inward work of grace essential to prepare us for the accomplishment of the evangelistic mission and to make it most effective.

Orley Berg led out in the Sabbath school service on Sabbath morning. A most interesting mission emphasis was presented by Oscar Heinrich of the Southern Union, who explained some of the background of Mission Spotlight and presented human-interest stories that he became acquainted with during the production of these programs, which are currently being used in two thousand North American Division churches. A most enlightening Sabbath school lesson was conducted by L. J. Milliken, pastor of the Willowdale church in Toronto.



C. Mervyn Maxwell of the Seminary's Church History Department reported on the history of Adventist evangelism. His presentation was illustrated by multi-media. Maxwell has subsequently been asked to rework this presentation into a format that will be suitable for use in workers' meetings, demonstrating what the regular pastor-evangelist can do. This is in accordance with the evangelism council emphasis that every pastor should become an evangelist, and is part of the new philosophy coming from the Annual Council finish-the-work document.

Following a tour of the Heritage Room and the Archeological Museum, the rest of Sabbath afternoon was devoted to a presentation of new concepts in evangelism, with Lyle Albrecht presenting "Cassette Evangelism"; Ed Brown, the "Book Loan Plan"; Larry Milliken, the "Bread Basket"; and Royce Williams, "Revelation Seminars." Neal Wilson was speaker at the evening commitment service, which was followed by a beautiful communion service conducted by the pastoral staff of the Pioneer Memorial church.

The general consensus that the evan-



gelism council was most valuable and helpful was summarized in a statement made by one of our local conference Ministerial Association secretaries, who told us, "This has been a far better council than I ever thought it would be. We must do this again soon so that more of our ministers can have the advantage of this kind of inspiration and learning. It has been tremendously helpful."

One advantage of conducting this evangelism council at the Seminary was that both Seminary faculty and students could be present and take part. No classes were held at the Seminary during the week of the council in order to give the students opportunity to attend, and their participation in the daily discussion groups was quite lively and helpful to those attending.

This North American Evangelism Council, along with the division-wide year-end workers' meetings, not only re-emphasized the need for finishing the work but gave a practical thrust to the implementation of the Annual Council challenge to do so. All present united in the prayer that this might be the beginning of a *revolution* rather than just another Annual Council *resolution*. ■

## ***Reactions to the Council on Evangelism***

I wanted to tell you how much I enjoyed the Evangelism Council at Andrews, and the benefit that I received from it. I think it is too bad that we have to wait so many years between these meetings.

When I returned I was visiting with one of my workers who is a good soul winner, and he was wishing he could have gotten in on something like this. I wonder whether there is any feasibility in having two or three of these in different parts of the country so that more of our workers can attend them. I think it would be a very beneficial thing. I was encouraged and received inspiration.

S. R. JAYNE, *President*  
Southern New England  
Conference

It would be impossible to put into words the blessing I received from the recent North American Evangelism Council. I felt that the instruction and spiritual guidance was excellent and that the council as a whole was a dynamic inspiration.

Please convey to your associates my sincere appreciation. Many of the ideas that were suggested in the meetings have created other ideas that I wish to adapt to our program in Upper Columbia in finishing the work.

CLARENCE GRUESBECK  
*Executive Secretary*  
Upper Columbia Conference

This was an excellent program. I enjoyed it tremendously. All of our

men who attended from the Northern Union left greatly encouraged and inspired because of the meetings. To put together something of this magnitude is no small task. I couldn't help noticing that everything was so well organized and so well planned. The instruction given was outstanding. I personally appreciated the morning meetings with Elder Heubach and the evening presentations by Dr. LaRondelle on righteousness by faith. All of this material, all day long, was just excellent. I think the men enjoyed the feedback times when they could bat the topics around in their small groups a little.

HALLE G. CROWSON  
*Ministerial Director*  
Northern Union Conference

# "White Already to Harvest"

ONE OF the greatest challenges before the workers and members in the Seventh-day Adventist Church today is to follow up the amazing number of interests in the message existent in most parts of the world. Did you ever stop to think of the seed that has been sown just during the past ten years—every seed a potential head of grain for the harvest?

Recently I requested the leaders of our General Conference departments to let me have a look into their "seedbeds." What I discovered thrilled my heart and challenged my thinking—and my acting. Here are some of the amazing facts I discovered—reports of what the lay members of our church have done during this past decade. To this, of course, must be added the huge report that should come from the work of our ordained and licensed ministers.

1. More than 260 million missionary contacts have been made by young and old believers working through several departments. Think of the doors that have been opened!

2. Some 595 million pieces of message literature have been given away. In one State every home in three counties has been given *The Desire of Ages*, *Steps to Christ*, or *The Great Controversy*. What a prospect for the harvest!

3. More than 94 million persons have been helped through our Community Services to those in need. Add to this 125 million pieces of clothing given by our Dorcas Welfare workers. Try to estimate if you are able the vast reservoir of good will, even Christian love, created by this Christlike helping hand.

4. Almost 100 million Bible studies have been reported by the Lay Activities and the Youth departments. More than 7 million Bible correspondence school enrollments are reported by three departments.

5. Our literature evangelists have delivered more than 517 million dollars' worth of truth-filled literature during this past decade. They have contacted more than 600,000 former Seventh-day Adventists, and prayed in nearly 7 million homes.

*From One Leader to Another*



Robert H. Pierson

6. The Temperance Department has been busy selling and giving away literature, conducting Five-Day Plans to Stop Smoking (nearly 10,000 such meetings have enabled some 11 million fortunate people to kick the filthy habit).

7. The Sabbath school workers have been majoring in both soul conquest and soul conservation. Their branch Sabbath schools and Vacation Bible Schools have created tremendous interest in the message.

Then, of course, there are Seventh-day Adventist health-care institutions, our schools, and food factories—all of these institutions are mighty agencies for truth. Here the sick and the afflicted, young men and women, boys and girls, the seekers after health, have found Christ as Lord and as the Great Physician, and also have found His last-day message.

Add it all up and then place these prospects in the light of God's assurance as found in Isaiah 55:11: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

What a promise! What a prospect! Would not Jesus say to us today what He said to His disciples two millenniums ago: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35)?

As Elder Bruce Wickwire said recently, "Truly, the harvest is ripe. It is time for the reapers to move in and gather in the golden grain." This is indeed the day of the harvest.

This is the day for us to faithfully and prayerfully seek out and follow up every potential interest created by denominationally employed workers and laymen alike during the past decade. It must not matter who gets the credit—who did the sowing or who does the reaping. What matters is that the harvest is gathered NOW!

Every worker should be prayerfully and thoroughly preparing every reaper in his congregation to move in and become reapers for God. What are you doing in your church, in your community, to follow up the interests that have been lying latent or developing as the result of massive sowing the past decade?

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

# The Advent Review and Sabbath Herald

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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BATTLE CREEK, MICH., APRIL 20, 1897.

WHOLE NO., 2216

## A Message for Ministers

## Books or Bible?

ELLEN G. WHITE

N.B.

"And the angel that talked with me," writes Zechariah, "came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. . . . Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth."

These heavenly messengers empty the golden oil out of themselves, that the light may be given to the earnest searcher for truth. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." "And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed."

Many of those whom the Lord has

called to do a work for him in the ministry are loaded down with an accumulation of books. Buying books becomes with some a passion. Often these books lie on the bookshelves, scarcely touched. Some are read; but if the time that is occupied in studying these books were devoted to earnest prayer, if ministers would link their souls with the divine Teacher, and search the Scriptures, hungering and thirsting for the knowledge which comes direct from the inexhaustible Fountain, they would be greatly blessed.

Those who depend wholly upon God do not need expensive libraries in order to gain an insight into the Scriptures. Many expensive books are not essential; and those who study these books to the neglect of the Bible are in danger of becoming confused in their ideas. Is it not a fact that those who possess the most aids, in the way of theological works, are the least prepared to hold forth to others the Word of life? God has given us an aid, His holy Word, and this is entirely safe; it may be depended on. The shepherds of the flock of God, who read and study the one trustworthy Book, and pray for information from it, will find the heavenly messengers right at hand, ready to empty from themselves the golden oil.

A minister's discourse should be short. If a discourse is long, it loses half its force. He who teaches the Word of God should cultivate his powers of speech, that the sacred themes upon which he dwells may be presented in the very best manner, that the precious golden oil may cause his lamp to reflect clear and distinct rays. The truth should

lose none of its power and attractive loveliness because of the channel through which it is communicated. We should seek to cultivate the purest, highest, noblest qualifications, that we may rightly represent the sacred, holy character of the work and cause of God.

"Be ye clean, that bear the vessels of the Lord." "Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord. Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified." The Lord gave all Israel a necessary lesson. It would be well for all to read and ponder over the words contained in the tenth chapter of Leviticus. Is it not of sufficient consequence for us to take heed what we do when we are in God's service? But are not these things forgotten? Is not a careless view taken of the Word of God? Is not strange fire, which the Lord has commanded shall not be used, put upon the censers, and mingled with the incense which is offered before God?

### Not to Be Overburdened

He who holds forth the Word of life is not to allow too many burdens to crowd upon him. He must take time to study the Word of God and to search his own heart. If he closely examines his own heart, and gives himself to the Lord, he will better understand how to grasp the

N.B.  
hidden things of God. The diligent, humble teacher, seeking by earnest prayer and study for the truth as it is in Jesus, will most assuredly be rewarded. He seeks for help, not from the ideas of human writers, but from the very Fountain of wisdom and knowledge; and the Holy Spirit's office work is to empty the golden oil into the golden bowls, that the lamps may send forth clear, perfect rays, bringing to light the purposes of God in truths of a higher order. Under the guidance of the holy intelligences, the searcher of the Scriptures understands the truth of divine revelation. What a privilege is this!

The understanding of the Bible is the only means by which we can hope to sow the seeds of truth in the hearts of others. We do not realize sufficiently the need of the Word of God in the ministration of the gospel. It is not by the might of the power of the human agent that truth is impressed upon minds, "but by my Spirit, saith the Lord of Hosts." The peculiar temperament and knowledge and wisdom of the one that preaches the Word cannot make his work successful. Paul may plant, and Apollos water; but God gives the increase. He who works for God must exalt the Word of the living God. Christ must be exalted as the crucified Saviour.

By the ministration of the Word in private families and in the church, truth is to be made known. This is the Lord's appointed agency, by which His dealings are to be kept fresh from generation to generation. Much should be made of the ministration of the Word. When the services of the Lord's house are looked upon as the instrumentality through which the Holy Spirit operates by the Word, a power higher than human power works, and the services are made of extraordinary power, not because of the great efficiency of the speaker, but because of the might and power of God.

#### Make Practical Applications

The teacher of the truth should advance in knowledge, growing in grace and in Christian experience, cultivating habits and practices which will do honor to God and to His Word. He should show others

how to make a practical application of the Word. Every advance we make in sanctified ability, in varied studies, will help us to understand the Word of God; and the study of the Scriptures helps us in the study of the other branches essential in education. After the first acquaintance with the Bible, the interest of the earnest seeker grows rapidly. The discipline gained by a regular study of the Word of God enables him to see a freshness and beauty in truth that he never before discerned. Reference to texts, when speaking, becomes easy to a Bible student.

Above everything else, it is essential for the teacher of the Word of God to seek most earnestly to possess himself of the internal evidence of the Scriptures. He who would be blessed with this evidence must search the Scriptures for himself. As he learns the lessons given by Christ, and compares scripture with scripture, to see whether he himself bears its credentials, he will obtain a knowledge of God's Word, and the truth will write itself on his soul. N.B.

#### The Word Is a Two-edged Sword

The truth is the truth. It is not to be wrapped up in beautiful adornments, that the outside appearance may be admired. The teacher is to make the truth clear and forcible to the understanding and to the conscience. The Word is a two-edged sword, that cuts both ways. It does not tread as with soft, slippers feet.

There are many cases where men who have defended Christianity against skeptics have afterward lost their own souls in the mazes of skepticism. They caught the malaria, and died spiritually. They had strong arguments for the truth, and much outside evidence, but they did not have an abiding faith in Christ. O, there are thousands upon thousands of professed Christians who never study the Bible! Study the Sacred Word prayerfully, for your own soul's benefit. When you hear the word of the living preacher, if he has a living connection with God, you will find that the Spirit and the Word agree.

The Old and New Testaments are linked together by the golden clasp

of God. We need to become familiar with the Old Testament Scriptures. The unchangeableness of God should be clearly seen; the similarity of His dealings with His people of the past dispensation and of the present, should be studied. Under the inspiration of the Spirit of God, Solomon wrote, "That which hath been is now; and that which is to be hath already been; and God requireth that which is past." In mercy God repeats His past dealings. He has given us a record of His dealings in the past. This we need to study carefully; for history is repeating itself. We are more accountable than were those whose experience is recorded in the Old Testament; for their mistakes, and the results of those mistakes, have been chronicled for our benefit. The danger signal has been lifted to keep us off forbidden ground, and we should be warned not to do as they did, lest a worse punishment come upon us. The blessings given to those of past generations who obeyed God are recorded that we may be encouraged to walk circumspectly, in faith and obedience. The judgments brought against wrongdoers are delineated that we may fear and tremble before God. This Scripture biography is a great blessing. This precious instruction, the experience of ages, is bequeathed to us.

It is time well employed to search the Scriptures; "for in them ye think ye have eternal life." And Jesus declares, "They are they which testify of me." By the work of the Holy Spirit the truth is riveted in the mind and printed in the heart of the diligent, God-fearing student. And not only is he blessed by this kind of labor; the souls to whom he communicates truth, and for whom he must one day give an account, are also greatly blessed. Those who make God their counselor reap the most precious harvest as they gather the golden grains of truth from His Word; for the heavenly Instructor is close by their side. He who obtains his qualifications for the ministry in this way will be entitled to the blessing promised to him who turns many to righteousness.

# The Pastor and Church Problems

ONE OF the finest compliments a pastor can receive is one I recently overheard concerning a minister friend: "He is a person we know we can go to and be received with understanding. He is so easy to talk with, so approachable, and he always brings encouragement and hope."

This relationship between the pastor and his congregation is becoming increasingly important in these days crowded with cares, concerns, and anxieties. Group polarizations are developing on every hand. It is becoming more and more difficult to get through. There are serious gaps, gaps between husbands and wives, parents and children, the home and the church, pastor and people.

Statistics reveal that the chances for happiness in marriage, even within the church, are constantly diminishing. Also, that a growing number of youth brought up in Seventh-day Adventist homes are leaving the faith. The significant role of the pastor in this distraught picture is worthy of serious consideration. He is to stand as a vital link between the laity and the Lord. He is to represent the church and what the church has to offer. Through him Christ and His church are to be set forth as providing ample resources to cope with all the exigencies of the turbulent seventies.

If he is to do this effectively he must, first of all, come to know those under his care. He must know them in a far more personal way than simply being able to address them by name as they leave the worship service on Sabbath morning. He must know them as individuals, persons with whom he is intimately involved. He must become one with them in their interests, their joys, and their fears. He

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should be able to sympathize with them in times of sorrow or tragedy. They must know that his heart beats with theirs and that he stands as a tower of strength and encouragement to them.

This close relationship cannot be developed or sustained from the pulpit alone. Preaching occupies a place of pre-eminence in the pastor's work, but much of its relevance and effectiveness comes through parish visitation. It is in the homes of the people that the pastor comes to know them. It is there that he wins his way into their hearts and gains their confidence and trust.

The relative merits of pastoral preaching and pastoral visitation are not to be considered on an either/or basis. Both are important. Each supplements the other. Neither can be carried on successfully in a pastoral program without the other. Someone has said, "A minister builds up his congregation by wearing out automobile tires and shoe leather, and holds the congregation together by worthy preaching." Without visitation, sermons often fall on deaf ears. Too many of the modern generation cop out on the preacher because they think he is a phony. They listen to his pleasing platitudes and niceties but question his sincerity. The fact may be that they just don't know him. Pastoral visitation can help to break down this barrier.

In pastoral visitation not only does the pastor come to know his people but his people come to know him. This is equally important. In the home he will demonstrate a sincere interest in every member of the family, from the tiny tot in the crib to grandmother in the wheel chair. He will ask the young students how things are going at school. He will inquire about the work in which the members of the family are engaged. He will identify with all, not in a superficial or professional way, but as one who is genuinely interested in their welfare. All the while he will manifest a healthy, radiant, Christlike bearing, so he will be thought of as a deeply spiritual person and genuinely sincere. He will be remembered most for his prayers, the faith he inspires, and the wise counsel he offers.

These meaningful visits in the home can be supplemented by various other thoughtful considerations. This will, of course, be true when illness comes, whether to a child or adult. A birthday card or a special visit just before Henry goes off to college can be very signifi-

cant. An appropriate card for graduation, a letter of appreciation for some special work done in the church or school or community, a word of congratulation at the time of a promotion at the office, or a few words of understanding during a period of crisis or difficulty can contribute much toward establishing a close relationship that can be so rewarding.

### Preventive Medicine

Trouble is always just around the corner, and sooner or later it comes to all. If the right relationship has been established, the pastor enters naturally into these situations and becomes a balm in Gilead, whose wise counsel is sought out and welcomed. However, the minister will be more than one who stands by to give first aid or emergency care in time of disaster.

The greatest service the pastor can offer is in the area of preventive medicine. By having established the relationship suggested here, he will accomplish much through his kindly ministry and the over-all program of the church either to prevent many of the situations from developing into crisis proportions or to help members know how to face such periods of stress with the inner resources Christ has to offer.

Most of our problems center around home relationships. Some threaten the marriage vows, others have to do with children who are drifting away from parents and the church. This being so, it is at once apparent that it is in the areas of marriage counseling and parent education that guidance is often needed. The alert pastor recognizes this and seeks to do something about it.

Fortunately, God has provided us with ample resources in these areas. Our problem is not the lack of instruction, but rather a strange indifference toward the instruction we have. The books *The Adventist Home* and *Child Guidance* are particularly important in giving the direction so desperately needed today. *The Ministry of Healing* and other books also have passages that can help carry many a soul through a time of trouble. The wise counsels given here are more up to date than the latest works on psychology and education.

The pastor who carries his congregation on his heart will recognize the great need for more serious attention to these valuable counsels. During recent years special courses of study have been prepared using these books as a basis of



instruction. Three such courses are presently available, developed under the direction of the Ellen G. White Estate and the General Conference Department of Education. Although they can be of great value for individual study, many more people can be involved if the courses are used as a basis for group study. A course for homemakers called *The Study Guide to the Adventist Home* consists of a study guide which is divided into 18 lessons. These are of such a general nature as to make them ideal as a basis for prayer meeting studies. Designed for teen-agers, newlyweds, and all husbands and wives, the course uses *The Adventist Home* as its textbook.\*

For character building in childhood, a series of twelve lessons based on Christian Home Pamphlets, Series C is available for fathers and mothers of children from birth to puberty. The child guidance course, entitled "Study Guide to Child Guidance," is based on the book of the same name. It consists of a study guide divided into 19 sections, and is for parents-to-be and fathers and mothers.\*

With such materials and guides so readily available, the program of parent education can be successfully carried on in every church. As to its importance, Ellen G. White has said, "We are sustaining terrible losses in every branch of the work through the neglect of home training."—*Child Guidance*, p. 303. Again she declares, "Home religion, home training, is what is now most needed."—*Signs of the Times*, April 8, 1886.

Present conditions in our society, in our churches, and in our homes should awaken a new desire to do more in this very important area if our families are to be saved in the kingdom. Bringing children into this world of sin has always been a solemn responsibility, but never has it presented a greater challenge to parents than now. Without divine instruction training children is an impossible task. Fortunately, the divine instruction is available, but in too many cases it has been given but slight attention. What excuse will avail in the day of judgment for such laxity? The challenge is one that faces every pastor and congregation. It would be well if some carefully planned program of parental and home education could be offered at least once each year in every church. This, together with meaningful visitation and Spirit-filled preaching, will help save many a family for the kingdom. ■

\* Both the study guides and the Christian Home Pamphlets, Series C are available through your local Book and Bible House. The study guides are \$1.25 each, and the set of 12 pamphlets is \$2.75.

# **The Miracle of the Third Day**

## **But where is it found in the Old Testament Scriptures that Christ would arise on the third day?**

DURING His first visit with the disciples after His resurrection Jesus emphasized His role in fulfilling prophecy by stating: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day" (Luke 24:46). Paul, in writing to the Corinthians, also refers to this in these words, "He rose again the third day according to the scriptures" (1 Cor. 15:4). But where do we find this prophecy in the Old Testament?

It is there, beautifully and accurately portrayed, yet veiled in such a way the disciples failed to see it until Jesus, after His resurrection, patiently explained to them the things concerning himself (Luke 24:44). They were aware that Jesus had said He would rise again "the third day" (verses 6, 7). The two disciples talked about this with Jesus on their way to Emmaus, adding, "Beside all this, today is the third day." Notice that Luke emphasizes the veiled nature of the prophecy by his statement that Christ "opened" ("enlightened"—Knox) the disciples' "understanding," that they might "understand the scriptures." But where is it found in the Old Testament Scriptures that Christ would arise on the third day? Before we can answer this directly, we need to consider in some depth what the New Testament actually tells us.

There is a difficult passage concerning the resurrection in the Gospel of Matthew that demands our attention. In Matthew 28:1 the King James Version reads, "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and

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the other Mary to see the sepulchre." The American Standard Version and some of the newer translations render this passage, "Now late on the Sabbath day . . ." Because of this, some sincere Christians believe Christ died on Wednesday evening, and that He rose late Sabbath afternoon. These point out, and correctly, that the words translated, "as it began to dawn toward the first day," can be translated, "as it was drawing toward (or approaching) the first day," (see Luke 23:54). However, the Revised Standard Version translates Matthew 28:1, "Now after the Sabbath, toward the dawn of the first day of the week, Mary Magdalene and the other Mary went to see the sepulchre."

In order that the reader may be able to appreciate more fully why the majority of scholars prefer the latter rendering of Matthew 28:1, a careful survey of the resurrection story in the four Gospels will first be made. Then the meaning of the Greek words translated, "In the end of the Sabbath," will be considered.

**The Witness of Matthew.** In reviewing Matthew 28:1-8, the reader is asked to take note of the following:

1. "There was a great earthquake."
2. An angel told the women Christ had risen and invited them to see where the Lord lay (the empty tomb).
3. The women were asked to "go quickly and tell his disciples."
4. They departed "quickly" and ran to tell His disciples.

**The Witness of Mark.** Those who teach that Christ died on Wednesday and was resurrected late on Sabbath afternoon claim the Sabbath mentioned in Mark 16:1 was the annual Passover sabbath, and that it came on Thursday. They point to the fact that according to Mark the women bought spices after the Sabbath, but that Luke says they prepared the spices before the Sabbath. Therefore, they conclude, two sabbaths were involved, one annual and the other the weekly Sabbath. In so doing they reject the possibility that the women could have prepared some spices Friday evening and then bought more after the Sabbath to add to what they had. Further, by placing the buying of the spices on Thursday evening they then have the women waiting, after they purchased the spices, all day Friday, as well as all day Sabbath, before going to the tomb to anoint the body of Jesus. This is unthinkable!

Mark informs us that the women came to the sepulchre "very early in the morning . . . at the rising of the sun" (Mark 16:2). They were talking among themselves about who would roll away the stone from the sepulchre. Finding the stone rolled away when they arrived, they were "affrighted." The angel quieted their fears and told them to go "tell his disciples." If they had been to the sepulchre Saturday night and found the tomb empty would the angel be asking them to do this again Sunday morning?

**The Witness of Luke.** Luke tells his readers that the day Jesus died and was buried was "the preparation, and the sabbath drew on" (Luke 23:54). Matthew and Mark also inform us that the day Jesus died was "the preparation." This was the Jewish name for Friday. In the famous Western-type manuscript, Codex Bezae, Luke 24:54 reads, "It was the day before the Sabbath."

Luke's statement, "And rested the sabbath day according to the commandment," corresponds with Mark's statement, "the sabbath was passed."

Luke also says the women came "very early in the morning" to the sepulchre, and that they "found" the stone rolled away. If they had already been there Saturday night, this experience on Sunday morning would have been no "find."

**The Witness of John.** According to John, the day Christ was crucified was "the preparation of the passover" (John 19:14). But he also tells his readers in verse 31 that it was the preparation day that preceded the Sabbath and that that Sabbath was "a high day." The word translated "high" is more often translated "great." The most important day of the feast was called "the great day." An example of this is found in John 7:37.

John's words (chap. 19:31) make it clear he is talking about the weekly Sabbath. If he had reference only to the yearly sabbath he would have probably just called it the great day of the feast, as he does in John 7:37. He could have called it the sabbath of the feast, but he would not have used both expressions.

John mentions only Mary Magdalene. He says Mary Magdalene went to the tomb "early, when it was yet dark." She found the stone "taken away from the sepulchre," and the tomb empty. She ran and came to Peter and "the other disciple, whom Jesus loved." (John himself!) There is no place here for a Saturday night visit to the empty tomb.

In Matthew 28:1, the Greek words



translated "In the end of the sabbath" ὅψε δὲ σαββάτων must be given more consideration. In most lexicons ὅψε is listed as an adverb meaning "late." Arndt and Gingrich also give examples where ὅψε is used as "an improper preposition" meaning "after," and other examples were ὅψε is used "almost like an indeclinable substantive."<sup>1</sup>

Those who translate ὅψε δὲ σαββάτων as "now late on the Sabbath" treat ὅψε as an adverb and σαββάτων as a partitive genitive. But this makes Matthew contradict the other gospel writers. Blass in his *Greek Grammar of the New Testament* tells us this expression means "after the sabbath."<sup>2</sup>

The Greek word ὅψε is found four times in the Septuagint (the Greek Old Testament) and four times in the New Testament.<sup>3</sup> It conveys the idea of "late," sometimes "late into the night" (Isa. 5:11; Jer. 2:23 Septuagint). In Matthew 28:1 it means "late from," as Moulton says,<sup>4</sup> and therefore should be translated "after" or "long after." Spencer catches the thought in his translation "now far into the night of the Sabbath . . ."<sup>5</sup> Certainly being after the Sabbath and "towards the dawn of the first day," it would have to be far into the night. This is in perfect harmony with the other Gospels.

But what about the statement of Christ concerning Jonah (Matthew 12: 40)? It is difficult to explain this without recognizing the fact that the Jews used the inclusive method of reckoning time. In recording the time it took an event to take place, they counted the day the event began, as well as the day it ended. The Japanese at times still use this inclusive method of reckoning time. Maurer, who wrote a tract supporting the Wednesday date for the crucifixion, says, "I have no use for the 'parts-of-three-days theory.'"<sup>6</sup> But is this sound and objective reasoning? There are a number of good examples of inclusive reckoning in the Bible. One such is found in the book of Esther. Esther asked the Jews to fast and pray for her three days, night and day. Then she would go in before the king (Esther 4: 16). But in the next chapter it says, "On the third day . . . Esther put on her royal apparel, and stood in the inner court of the king's house." (Other examples are found in such passages as Genesis 42: 17-19; 1 Kings 12:5, 6; 2 Chronicles 10:5, 6.)

However, the most convincing example is the fact that Jesus predicted He

would rise "on the third day," not at the end of three whole days. This statement is recorded nine times in the Gospels.

Mark 8:31 does use the expression "after three days." It is also found in two other places in the Revised Standard Version. But in these cases the word translated "after" is from the Greek word that has a root meaning of "with" or "among," and in this case means after (with) the arrival of the third day. This is clearly demonstrated in Matthew 27:63, 64, which states that the enemies of Jesus reported Jesus said, "After three days I will rise again." They then requested that the sepulchre be made sure "until the third day."

Why did they not request that the sepulchre be made sure until the fourth day? Because they understood Jesus to mean that with the coming of the third day He would rise. This also explains that when Matthew wanted to say "after the Sabbath" (28:1) he did not use the word *μετά*. Instead he chose a word that really meant "after" or "long after"—towards dawn.

### Thus It Is Written

Now we are ready to look again at the remarkable prophecy referred to at the beginning of this article. It was veiled in the symbolism of the religious services given to God's people when they left Egypt. The writer of the book of Hebrews speaks of these services as being a "shadow of heavenly things" (Heb. 8:1-5). The writer of the book of Colossians says they were "a shadow of things to come" and adds, "but the body [casting the shadow] is of Christ" (Col. 2:17). These ceremonial services were indeed shadows of Christ and His death on the cross. Paul recognizes this when he writes, "Christ, our paschal lamb, has been sacrificed" (1 Cor. 5:7, R.S.V.).

The paschal lamb was always sacrificed on the fourteenth of the first month (Ex. 12; Lev. 23:5). The next day was the first great day of the feast. It was to be "an holy convocation" (Lev. 23:6, 7), a rest day, or sabbath. The day following, the sixteenth, the first fruits of the barley harvest were offered as a wave offering "before the Lord" (verses 10, 11). This offering of the first fruits symbolized the resurrection of Christ presented before the Father after His resurrection (Ps. 24:7-10; Heb. 1:3; John 20:17, 25). Paul says, "But now is Christ risen from the dead, and become the firstfruits of them that slept. . . . As in Adam all die, even so in Christ shall all be made alive. But



every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:20-23).

The year our Saviour died the preparation day for the Passover and the preparation day for the weekly Sabbath came on the same day. As Christ uttered His last words the priest at the Temple was about to take the life of the paschal lamb. There was sudden terror and confusion as the great "veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent" (Matt. 27:51). The paschal lamb escaped the hands of the priest. Type met antitype in the death of God's Son.

Any proper understanding of Christ's statement about Jonah, in Matthew 12:40, should take into consideration the facts presented above. When one finds that Christ indicated His acceptance of the inclusive method of reckoning by repeatedly saying He would rise "on the third day," the sign, which Christ called the "sign of the prophet Jonas," takes on greater significance. Christ's death and resurrection fulfilled a uniquely intriguing symbolic prophecy "veiled" for many centuries in the sequence of feast days associated with the Passover.

It is recorded in the Gospels that Christ rose on the first day of the week. Although the resurrection of Christ is mentioned sixty times in the rest of the New Testament, not once is the day of the week on which He rose mentioned. However, the fact that Christ rose "on the third day" is mentioned by both Peter and Paul. This fulfillment of the Scriptures was important to them (Acts 10:40; 1 Cor. 15:1-5). As to which day of the week He arose, this was important only as it fitted in with the typical year of Old Testament feast days and sacrifices.

<sup>1</sup> William F. Arndt and E. Wilbur Gingrich, *A Greek English Lexicon of the New Testament and Other Early Christian Literature* (The University of Chicago Press, 1969), p. 606.

<sup>2</sup> F. Blaß and A. Debrunner, *A Greek Grammar of the New Testament and Other Early Christian Literature*, translated and revised by Robert W. Funk, 1961, par. 164 (4).

<sup>3</sup> Gen. 24:11; Ex. 30:8; Isa. 5:11; Jer. 2:23; Mark 11:11, 19; 13:35; Matt. 28:1.

<sup>4</sup> James Hope Moulton and T. T. Clark, *A Grammar of New Testament Greek* (Edinburgh, 1908), vol. 1, p. 72. A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, p. 517. (Robertson was professor of Interpretation of the New Testament, Southern Baptist Theological Seminary.) See also: Edgar J. Goodspeed, *Problems of New Testament Translation* (Chicago: University of Chicago Press), p. 45; Alexander B. Bruce, *The Expositor's Greek Testament, The Synoptic Gospels*. (Bruce was professor of Apologetics, Free Church College, Glasgow.)

<sup>5</sup> Francis A. Spencer, *The New Testament of Our Lord and Saviour Jesus Christ*, translated from the Greek.

<sup>6</sup> Henry B. Maurer, *Baptist Consistency on the Sabbath* (Atlanta, Georgia: The Bible Sabbath Association, P.O. Box 386).

# On the Move in Southern Asia

DURING the years 1972-1976 a total of 37,780 were baptized and 3,085 evangelistic efforts were conducted in the territories of the Southern Asia Division; 527 ministerial workers were involved, many of whom had participated in the ten field-training campaigns that were held in various places during this period.

India today can still be regarded as a bastion of paganism in spite of its having a nonsectarian government and an educational system that strongly promotes the study of modern sciences. Custom and tradition so dominate the attitudes and life-style of people here that it is difficult for anyone to accept a way of thinking other than the one he has been born into. Consequently it takes a great deal of time, expense, effort, and an average of more than a thousand Bible studies each (given by laymen, as well as paid workers) to bring in an average of thirteen souls per year per evangelistic worker.

Recently there have been some interesting breakthroughs in hitherto difficult territories. Evangelist John Willmott reports from Kohima, capital city of Nagaland, that thirteen people have recently been baptized there as a result of an effort he conducted. These thirteen people represent six language areas. While Pastor Willmott was conducting his effort he was overseeing two other efforts being conducted simultaneously by two worker-layman teams. These efforts were blessed with thirty souls won in one village and seventeen baptized in the other, making a total of sixty people baptized in that hitherto unentered territory.

Nagaland is a predominantly Christian state, but there are large areas where primitive people are still head-hunters. They have seventeen different dialects, which make communication difficult for gospel workers and others. The animistic Nagas hotly repulse any effort on the part of government agencies to educate or to "civilize" them, thus it was a real breakthrough when a number of them recently took their stand for the Lord.

## Evan-gelism in India

W. G. LOWRY

Pastor P. V. Jesudas, of the South India Union, writes of his experience in a Tamil village. While en route he was impressed to buy sweets, so he descended at the first bus stop to do so. At another stop he was again impressed to buy sweets, so again he bought a good supply of candy. A third time he was strongly impressed to buy more candy, which he did. When he arrived at his destination hundreds of children came running from all directions, but they seemed afraid to approach him. He began distributing the sweets and, of course, the children became very friendly.

On the evening the effort began hundreds of adults came from near and far. They had been urged by their children. After five days of meetings the headman of the district issued a written order for the meetings to stop. Pastor Jesudas spread the letter before the Lord as he prayed. Some of the children were standing around. A boy recognized his father's handwriting. He ran home to intercede with his father. Again after some days the local popular society ordered the evangelist to quit or else they threatened to burn down his meeting hall. When the children heard of this they besieged their fathers to allow the meetings to continue. A third time a warning was given to the evangelist; this time with the threat of death. The children protested to their parents that they would not eat unless the evangelist be allowed to continue his meetings.

As a result of this effort sixty-five people were baptized and a beautiful church has been built in that town.

### Church Evangelism

During the year 1976 a decided evangelistic thrust was begun within the church itself amongst its own members who seemed to be in need of instruction and revival. This work will be continued until it has covered every church company throughout the division. The first instructional part consisted of the preparation of *Guide Book* to be used with *Counsels to the Church*, a compilation of the *Testimonies*; then in conducting a

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series of workshops where the pastors learned to use these books for Testimony Countdown meetings in their local churches. In connection with this program a filmstrip in four parts on the life and work of Ellen G. White was prepared and distributed.

The second phase of the church preparation program consisted of a series of workers' training courses on health evangelism, nutrition, and ideals for Adventist families. A series of thirty-six health evangelistic filmstrips were prepared. These filmstrips so integrate the health material with religious concepts throughout that one cannot be separated from another. Then church members were organized into visiting teams to go out on Sabbath afternoons in neighborhood outreach evangelism. Wherever a marked interest developed the pastor was notified.

Part one and part two of this program are still being promoted and conducted in those areas of the division not yet covered. The multilanguage problem causes slowdowns and sometimes even breakdowns in translation and preparation of materials.

The third part of the Church Evangelism Program will consist of a thor-

ough course in Bible doctrines and denominational history for all workers and laymen so that they will be equipped to give Bible studies and conduct cottage meetings. This is already being done in some areas of the north-eastern part of India, where lay evangelists are working with good success.

### Public Evangelism

The section and union evangelists have been using health-evangelism filmstrips in their public evangelistic efforts with very encouraging results (see "Health Evangelism in Southern Asia," by W. H. Mattison). We are grateful that where this method has been tried the tithes have been more than enough to cover the salary of the worker, even though situated in one of the "backward" or poorer areas of the country. It is necessary that this experience be a part of every evangelistic effort in order for a self-supporting church to grow in the Southern Asia Division. This is our goal.

Another goal is for every paid denominational worker within this division to be connected in some capacity with an evangelistic campaign during 1977.

DURING the time that I was president of the East India Section of the Northeast Union of Southern Asia, my wife and I had often wondered how evangelism among the villages was being done in other fields, particularly in the Far East.

We determined to visit the Far Eastern Division on our way to the 1970 General Conference to see if we could learn anything that would help our area. In Manila we were told of an effort conducted not long before by Pastors J. R. Spangler, W. K. Nelson, and Dr. and Mrs. L. H. Lonergan. We were intrigued by what we heard and mentioned it one Sabbath at a home in the States where we were guests. Another guest was Dr. Wayne McFarland. He suggested that if we were really interested we should go out to Loma Linda and enroll in the summer course in public health, which would begin the following Monday.

We enrolled for the summer course

## **Health Evan- gelism in Southern Asia**

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W. H. MATTISON

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and stayed on for the fall semester, taking the audio-visual course, also. Returning to India via the Philippines, we purchased the visual-aids materials that had been prepared there, and felt that we had something with which we could help our evangelists in East India, who had so little with which to work.

Since most of our evangelists do not have advanced education, we felt that the material we gave them should be something that one man could easily handle by himself in a remote village. Also, it must be something that would make sense to village people in relation to their own surroundings. We felt that the best way to do this was to develop filmstrips, using the Philippine Union method of presenting a health message that introduced a religious topic.

Since our evangelists could not develop a subject like this satisfactorily, we called in our best indigenous evangelists, and having explained what subjects we wanted, we let them develop

these subjects as if they were working with village audiences. We then coordinated these with appropriate health topics. After the scripts were prepared and considered satisfactory, we "set" them to pictures. Wherever possible we utilized pictures that we made right there so that the people attending would view their own people in their own surroundings. Thirty-four subjects covering a complete evangelistic series were prepared. All this necessitated bringing in color film and processing equipment, which we had learned to use at Loma Linda, and processing our own color film. One great advantage of this was that at the end of the day we had the pictures we had taken all processed and ready for use.

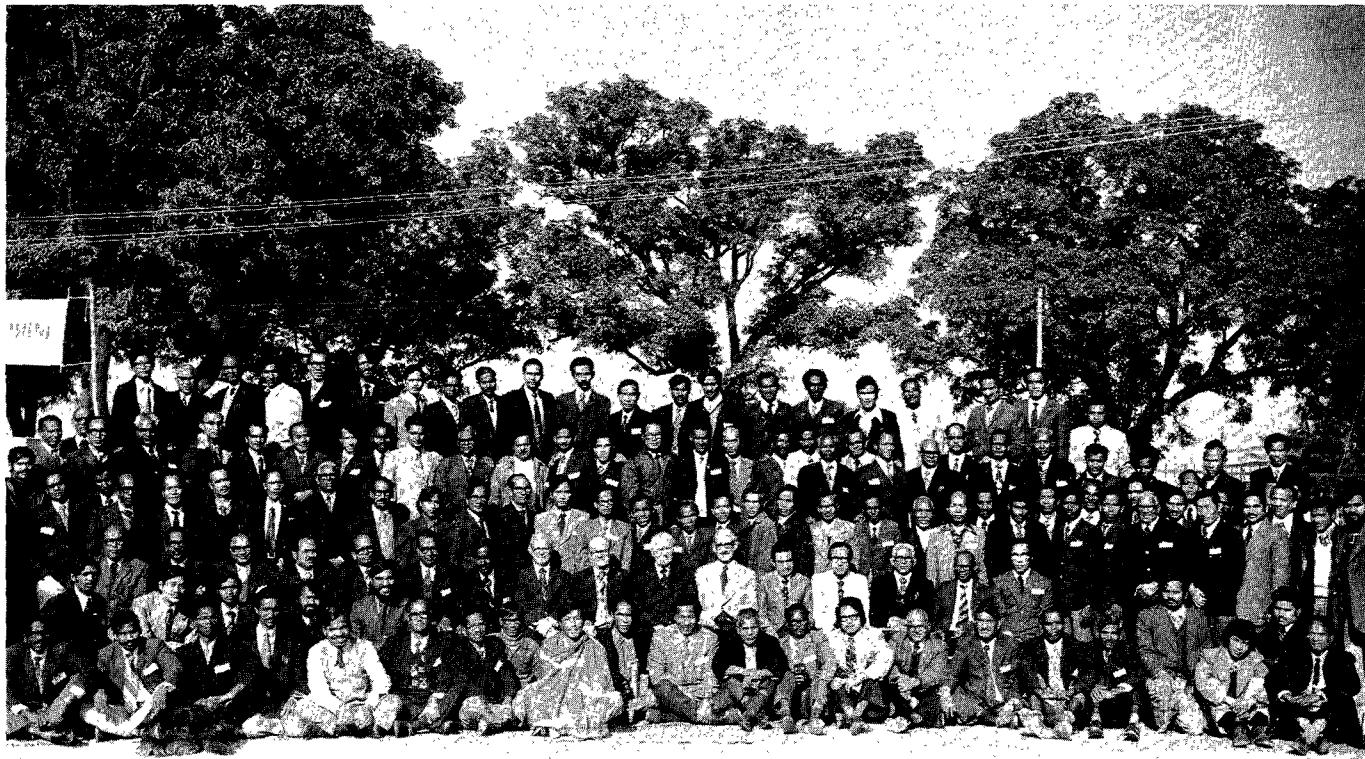
As soon as we had all the scripts ready and ten filmstrips finished, we organized an evangelistic campaign in a strongly Hindu area where we had never worked before. Our series began with the filmstrip presenting man as a holistic being—physical, mental, social, and spiritual. This led naturally to the topic of Creation. With our presentation of germs we introduced the entrance of sin.

After a few meetings of this kind, some heads of Hindu families came to

our evangelist and said, "We have never heard Christians talk like this before." They were very surprised to learn of our stand on vegetarianism, alcohol, and tobacco. Although these subjects had been mentioned only quite casually as the series proceeded, at the end of the seventh meeting these same men said to the evangelist, "We have decided to give up our tobacco and betel nut."

By the end of the series more than thirty people had taken their stand. One family donated some land, and they all pitched in and built a church and a school building. It's true these were constructed according to their own style, bamboo and thatch; nevertheless, they did not ask the mission for any help. They even hired a Seventh-day Adventist schoolteacher, and today a strong church has been established there.

Before leaving East India we furnished each evangelist with a complete set of films and the subjects in his own language, and we believe that these have contributed in some way to the fact that the baptisms for East India are higher than they have ever been. At present we are looking forward to preparing similar material for use in other sections of the Southern Asia Division.



**One hundred and seventy-five delegates from India's Northern Union attended the Ministerial institute held at Napur, sixty kilometers from New Delhi, India, November 24 to 28, 1976. Pastor N. R. Dower, General Conference Ministerial Association secretary; W. H. Mattison, Northern Union president, and John Wilmott, union Ministerial Association secretary, were the instructors. The theme of the institute was "Together for a Finished Work."**

## **science and religion**

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# **What About Theistic Evolution?**

WHILE there have been those, such as Nilsson,<sup>1</sup> who rejected organic evolution just because the scientific evidence was against it, most of those who have taken a stand against it have done so because it was in conflict with the record of Creation. There is nothing unscientific in such action. Few, if any, scientific questions can be settled with scientific evidence alone, if by scientific evidence is meant that obtained by scientific investigation and experiment. It is always necessary to use some more general information. The general information, of course, should be as reliable as possible; and the creationist believes that in the Scriptural record of Creation he has such reliable information.

Readers will, no doubt, be most familiar with the work of creationists who are Christians. There are Jewish creationists, of course;<sup>2, 3</sup> and Modern Creationism should be, it would seem, a logical view for a Moslem.

### **Theistic Evolution**

As is well known, not all of those who are called Christians have taken a stand for Creation. Many, even in high places, just go along with evolution. Or, if the disagreement of evolution with Christianity becomes too sharp to be ignored, many look for some compromise. And often the compromise is called Theistic Evolution.

There is a difficulty in attempting to discuss theistic evolution, in that it is hard to get a clear statement of what is really entailed. It seems, however, to be the view that evolution happened, much as is claimed under atheistic evolution, but with the added statement that God was involved somehow. On this basis, it is possible to divide theistic evolution into varieties, or branches.

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H. L. ARMSTRONG

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*The World of Science feature for this month is reprinted from the Creation Research Society Quarterly Volume 13:2 (September, 1976). The author is professor of physics at Queen's University, Kingston, Ontario, Canada, and is the present editor of the Creation Research Society Quarterly.*

Some, who call themselves theistic evolutionists, say that God was present, but are unwilling to allow that He did anything. To put it bluntly, such people hold that things evolved, while God sat and watched them. This view is rather like that ascribed to the Epicureans of old. So it might be called the Epicurean branch, or variety, of theistic evolution.

As far as scientific evidence goes, the Epicurean theistic evolution is indistinguishable from atheistic evolution. For nobody would expect that God's presence, if He actually did nothing, would be shown in the fossils, or in any other kind of scientific evidence.

Likewise, this brand of theistic evolution is open to exactly the same objections as the atheistic kind. These objections have been discussed before; it will suffice to note one at this point. The Epicurean, like the atheist, must hold that things came about by chance and natural selection. But it has been shown that the improbability that the present state of affairs could have come but by chance is enormous.<sup>2, 4, 5</sup> So the Epicurean, like the atheist, is in conflict with all probability; and can hold his view only by claiming to believe in things which have been shown to be so improbable that they may as well be called impossible.

Other theistic evolutionists, perhaps rightly dissatisfied with the Epicurean position, say that evolution was the means by which God created things. If God used means, He must have done something—He intervened. So those who hold this variety of theistic evolution might be called Interventionists.

Actually, the statement of what is meant here is still not very clear. Those who hold it, however, seem to mean that they believe that living things changed from one kind to another, over a considerable period of time, in the way which is claimed by atheistic evolutionists. But the Interventionists do not think that the changes from generation to generation came about by chance; they hold that God intervened to cause them.

Thus the Interventionist is logically better off in one respect, at least. He is not committed to belief in improbable events, at least not so simply. For very improbable things can happen under direction, and God is considered to have intervened to direct things.

Since the actual changes are supposed to have been the same as those which atheistic evolutionists allege, and since there is a diversity of opinions among

the latter, it is necessary to split this variety of theistic evolution once more.

To the Gradual Interventionist (to invent a name), evolution is framed to agree with what seems to be the commonest view held by atheistic evolutionists. That view is, that living things changed slowly, even imperceptibly, from generation to generation, until completely new kinds of creatures had arisen.

The objection which can be advanced against gradual intervention is that there is absolutely no evidence for it. The fossil record does not show any slow, gradual, continuous change from one kind to another. Nor is any such thing happening among creatures living today. Neither is there a continuous variation between kinds; a continuous merging of the horse kind with the cow kind, for instance, as would be expected if those kinds had arisen gradually from some common ancestor.<sup>6</sup>

There are other objections. Consider the origin of birds,<sup>7</sup> or more generally of flying creatures, from organisms which could not fly. If this came about gradually, there must have been many generations of creatures, neither one thing nor the other, which were not suited to any way of life, either on the ground or in the air. Of course, God could have intervened to sustain these misfits miraculously. But there are no fossils of misfits, nor evidence that the alleged misfits ever existed at all. And certainly there are no whole races of misfits being miraculously preserved today. . . .

Of course, some evolutionists, who were not theistic, have recognized the force of these objections to gradual evolution. Probably Goldschmidt is the better known; and his proposed solution, which has been called the Hopeful Monster, is also well known. It is commonly stated in the form: "once a reptile laid an egg from which a bird hatched."<sup>8</sup> It is not very clear whether that statement is intended to be taken literally; but nobody seems to say how it is to be taken if not literally. In theistic evolution, such a happening would surely be a miracle; thus in that context the concept might well be called the "Hopeful Miracle."

The first thing to be noted about the "Hopeful Miracle" is that proponents have really left off being strictly evolutionists. The outlook has merged with what has been called progressive cre-

***Many lines of evidence show that the earth is far younger than alleged by uniformitarians.***

ation, at least as far as the scientific evidence is concerned.

Those who hold progressive creation believe that God indeed created things, possibly the various kinds after their kinds; but that the creation was done from time to time over a long period, certainly not in six days. Thus they hope to reconcile the Scriptural account with the alleged geological time.

Now the fossil of an animal, even supposing it to be the first of its kind, would clearly not show whether, if God created it, He created it out of nothing, or out of lifeless material, or out of the egg or embryo of some other kind of creature. So the hopeful miracle variety of theistic evolution, and progressive creation, are scientifically indistinguishable.

There are several objections, on strictly scientific grounds, which may be brought against either of these views. First of all, it is unlikely that anyone would try to hold such ideas, if he did not believe that the Earth is very old. If it is admitted that the Earth is only a few thousand years old, creation in a short time, say six days, is the most reasonable view. Now in fact, there are many lines of evidence to show that the Earth is, in fact, far younger than is alleged by uniformitarians.<sup>9</sup> This evidence is not well known, because of the difficulty of publishing anything which conflicts with uniformitarianism.

Another point which must be considered is the occurrence of symbiosis.<sup>10</sup> There are creatures which live together, which depend absolutely on each other. And they are often of quite different kinds. One may even be an animal, and the other a plant. This is true, for instance, of figs and wasps,<sup>11</sup> or of yucca and the yucca moths.<sup>12</sup> Now if progressive creation is given the same order of origin as is held by evolutionists, in most cases one member of the above pairs existed long before the other. How, then, did the earlier member survive? Or, if it was able to live independently, how was symbiosis established later?

Another objection is that, in trying to make everything agree with the fossil record, progressive creationists, or others having similar views, may be leaning on a broken reed. For there are places in which fossils are in the wrong order, according to uniformitarian interpretations.

The excuse offered has been that older rocks were overthrusted over younger rocks, although there was no indepen-

**Correction**

In the article "Up With Catastrophism!" which appeared in the Science and Religion department of the February, 1977, issue of MINISTRY, column 2, paragraph 4, page 22, should have read as follows: "It is now known, however, that all such unconformities are of very limited extent, and furthermore, that they have no particular time significance.

"Many unconformity-bounded units are considered to be chrono-stratigraphic units in spite of the fact that unconformity surfaces inevitably cut across isochronous horizons and hence cannot be true chrono-stratigraphic boundaries."<sup>16</sup>

dent evidence to show that any such event ever occurred. Besides, there are good reasons for believing that such overthrusting would be mechanically impossible.<sup>13</sup> It would appear, then, that creatures did not, in fact, come into being in the order in which evolutionists say that they did. So the progressive creationists are trying to explain a situation which in fact has been falsely assumed to exist.

I have tried, so far, to discuss theistic evolution strictly in terms of scientific evidence. As for progressive creation, however, with which one variety of theistic evolution was seen to merge, there is also a Scriptural argument to be considered.

Those who believe in progressive creation commonly maintain that creation, from time to time, over perhaps many millions of years, can be made to agree with both the Scriptural record of six days and with the uniformitarian interpretation of the fossils. But in fact, the fossil record does not agree well with the alleged evolution and diversification of living beings from the so-called simple to complex.

As it is usually interpreted, the fossil record shows, not only that new creatures came into being from time to time, but also that some kinds disappeared. The dinosaurs, for instance, are considered to have become extinct rather suddenly. If, then, the hopeful miracle, or progressive creation, is to be ascribed to God's intervention, it is surely logical to ascribe the disappearance of creatures to the same Cause. In other words, one should then ascribe to God progressive creation and annihilation. (Or would the annihilation be retrogressive?)

Now there is no mention of any such annihilation in Scripture except in one case: the Flood. But to make progressive creation agree with evolutionary thinking would surely require a half-dozen or so annihilations, of which there is no hint in Scripture. Maybe the last statement should be qualified slightly. There are, it is true, those who believe that another annihilation is hinted at in Scripture: the gap which some think comes between Genesis 1:1 and 1:2. But be that as it may, nobody has ever claimed that there are a half-dozen or so gaps.

Besides, it has been shown that one Creation, along with one annihilation, that which occurred at the time of the Flood, are enough to account for the fossil record and the other evidence. The proper scientific attitude to take, then,

**The most  
believable  
account of the  
origin of  
things is the  
Scriptural one.**

is to apply Ockham's Razor, which is the principle that causes should not be multiplied needlessly. One Creation and one annihilation will account for the evidence; why strive to invent more?

It has been shown that of the varieties of theistic evolution, one, the Epicurean, coincides with atheistic evolution as far as the scientific evidence is concerned. Another, the Hopeful Miracle, is synonymous with progressive creation. For some of the varieties which have been proposed there is really no evidence, and there are strong objections to all variations. This is true even on scientific grounds, and it is highly unlikely that anyone would even think of theistic evolution on primarily theological or Scriptural grounds. So the most believable account of the origin of things is the Scriptural one, of Creation in a relatively short time, a few thousand or so years ago. ■

*Readers should be advised that many creationist scientists who do not support theistic evolution in any form are convinced that there is ample geological evidence for overthrusts, that overthrusts are a testimony to the violence with which the planetary crust was broken up during the Flood, that belief in a recent origin of the present surface features of planet Earth and the life it supports must be based principally on the chronological data in the Bible, and that the Bible does not disallow the conclusions from various lines of evidence that planet Earth now contains mineral substance that was in existence long before Creation Week.*

R. H. BROWN

<sup>1</sup> Nilsson, H. 1953. *Synthetische Artbildung*. Verlag C. W. K., Gleerup.

<sup>2</sup> Trop, Moshe 1975. Was evolution really possible? *Creation Research Society Quarterly* 11(4):183-187.

<sup>3</sup> Ben Uri, M. 1975. Interest in Creation week and in the Flood in Israel. *Creation Research Society Quarterly* 12(2):83.

<sup>4</sup> Rodabaugh, David J. 1975. Mathematicians do it again. *Creation Research Society Quarterly* 12(3):173-175.

<sup>5</sup> Coppedge, James F. 1973. Evolution: possible or impossible? Zondervan Publishing House, Grand Rapids, Michigan.

<sup>6</sup> Davidheiser, Bolton 1975. Horse brain, cow brain, *Creation Research Society Quarterly* 12(2):88, 89.

<sup>7</sup> Cousins, Frank W. 1971. The alleged evolution of birds (*Archaeopteryx*) (in) A symposium on Creation III, Edited by Donald W. Patten. Baker Book House, Grand Rapids, Michigan, pages 89-99.

<sup>8</sup> Goldschmidt, R. B. 1940. The material basis of evolution. Yale University Press. See especially pages 390-395.

<sup>9</sup> Morris, Henry M. 1975. The young Earth, *Creation Research Society Quarterly* 12(1):19-22.

<sup>10</sup> Kaufmann, David A. 1975. Symbiosis. *Bible-Science Newsletter*, September, page 2.

<sup>11</sup> Brauer, Oscar L. 1972. The Smyrna fig requires God for its production. *Creation Research Society Quarterly* 9(2):129-131.

<sup>12</sup> Keithley, Willis E. 1972. The yucca and its yucca moth. *Creation Research Society Quarterly* 8(4):228.

<sup>13</sup> Burdick, Clifford L. 1975. Geological formations near Loch Assynt compared with the Glarus formation, *Creation Research Society Quarterly* 12(3):155-156.

# Baptism— Prayer or Formula?

## A New Look at the Words Used at Baptism

WHAT IS more enjoyable than leading people to baptism? It doesn't matter whether the baptism is held in a home bathtub, a church tank, or an outdoor stream, it is a high moment in the lives of all involved. You probably agree with my feelings of preference. I find the baptismal experience far more enjoyable than disciplining church members, visiting on a hot day, or attending committee meetings. Much more!

The baptism service is a special occasion. It is a significant step in the life of the new member and the church. I can think of nothing better to focus on than the righteousness of Jesus, how *He* changed the life of each candidate standing in the water, how *He* died that each person might have that gift to accept, how *He* is the one that first gives us the power to decide for Him. This is the truth that the new Christian needs to keep fresh in the front of his or her mind.

There is a practice or tradition among many Seventh-day Adventist ministers, however, that seems to cloud this most essential fact. It is evidenced in the words traditionally spoken just before the candidate is lowered into the symbolic waters. As the pastor raises his hand toward heaven, he says, "My dear sister, because you have accepted Jesus as your Saviour, and because you have decided to go all the way with Him, I now baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

It sounds as though the candidates are the ones being honored and that people are the ones who receive credit for this great change in the life. I believe that instead we need to focus on the unlimited salvation that Jesus gives us so freely. We need to reveal, even by our words, that it is Jesus Himself that should be praised, not the baptismal candidate. If I read my Bible correctly, it is the grace of Jesus that saves man-

REED QUALLEY

kind, not anything that we do—and that includes even our decision.

Many Christians fall into a works concept of salvation all too soon for us to be planting the seeds of such thinking at the time of baptism. As an example of what I am driving at, let me share with you a sample baptismal prayer I use:

"Loving Father, we praise Your name for this moment. We are grateful for the peace and joy that we have come to know in this world so full of unrest and hate. Nick and Diana are standing in this water today because of what Jesus has done for them. They have come to realize that all of their future rests in Him alone. They have made the decision to accept His life and death as their own. Seal this decision with power from on high as I baptize them in the name of the Father and the Son and the Holy Spirit and according to the example of Jesus. Amen!"

A few weeks ago as I baptized Nick and Diana in Deep Creek, it was raining, just lightly, but still raining. They still wanted to be baptized outside—after all, they would get wet anyway. Some seventy-five church members came with their umbrellas to witness the baptism. It thrilled Nick and Diana's hearts as they saw seventy-five friends who cared that they were joining the church. I prayed the above prayer and then lowered them both into the cool water together.

As we left the bank of the creek, a member came up and embraced them and welcomed them into the family of God. There is nothing I enjoy more than a baptism! ■

Reed Qualley is pastor of the Rockwood church in Portland, Oregon.



# Testimony Countdown II

IT WAS ten minutes of seven Wednesday night, January 19. Already hundreds of interested people had begun to fill the seats in the big Sligo church. This was the third Testimony Countdown II class, and I was a bit apprehensive about the crowd. Would they continue coming? Two weeks before, on January 5, in spite of a terrible snow-storm, 1,000 persons pressed in for the first class. The following Wednesday there were about 1,300. Now I knew the crowd would begin to set and congeal. Would there be a drop-off? Well, as it proved, my fears were groundless. The crowd reached 1,200 the third Wednesday night, and then I knew that we were in for a sustained interest throughout the ten Wednesday nights in the series, closing March 9.

Now, just as my thoughts were wrapped up with the size of the class, a couple recently retired came in the side door and with a big happy smile on their faces said, "Oh, we are so glad to be here. We were in Florida last week, and we came home purposely to attend Testimony Countdown II. We wouldn't have missed it for anything!"

I pinched myself. Did these people actually leave the sunny climes of that glorious vacationland to come to the frigid North in the worst winter of this century to attend our testimony study program? Indeed they did.

They told me they had attended the Testimony Countdown I program in the Takoma Park church early in 1969, and they had such precious memories of that glorious experience that they didn't want to miss the new program.

At this writing 1,400 persons have enrolled in the Sligo class, which is really a pilot program. Nineteen churches are participating in the mass prayer meeting. The Allegheny East, Chesapeake, and Potomac conferences are represented. Included among the students are General Conference personnel, Review and Herald employees, teachers from our local academy and grade schools, ministers and secretaries from the Columbia Union Conference office. Scores of college students and faculty

D. A. DELAFIELD

members attend from nearby Columbia Union College. And such an interest! Each class period people study their lessons while they are waiting for the fifteen-minute musical prelude and the evening program. Doors are open at 6:30 and by 6:45 a hundred people are studying their assignment in the church.

Following are the general features of each class period:

- 7:00—Organ begins to play
- 7:15—Special musical feature
- 7:30—Teachers enter to the tune of "In Times Like These We Need a Saviour"
- 7:32—Special music
- 7:35—Adventist Heritage with Ron Graybill (10 minutes)
- 7:45—Evening prayer preceded by one stanza of song "Sweet Hour of Prayer"
- 7:50—Spotlight on Inspiration with Robert W. Olson (10 minutes)
- 8:00—Quiz review of the Testimony volume assigned, with D. A. Delafield (25 minutes)
- 8:25—Story to highlight lesson instruction, by W. P. Bradley (6 minutes)
- 8:31—Question-and-answer service, with Arthur L. White and Paul Gordon (12 minutes)
- 8:43—Assignment of next volume in the guidebook
- 8:45—Benediction.
- 8:47—Musical postlude

The variety produced by the many short features holds the interest and glues the attention to the presentations. The subject content is particularly important at this time when Mrs. White's writings, especially her health teachings, are the target of criticism.

Satan has prepared specious arguments to undermine confidence in the gift of prophecy among us. Unless we know the historical context and the facts concerning inspiration we are apt to be taken in by the enemy. Testimony countdown II opens up many a vista of the Adventist past and provides facts that expose the superficial character of the criticisms.

But Testimony Countdown II is not a defense program designed to protect Mrs. White and the Adventists from the

D. A. Delafield is associate secretary of the Ellen G. White Estate at the General Conference headquarters.

attacks of their enemies within and without the church. The messages of the *Testimonies*, while strong in reproof of sin, are nevertheless positive and elevating. The real subject of the *Testimonies* is not Ellen G. White, the inspired author, but Adventists themselves, erring and sinful human beings like you and me who are the objects of the Lord's special concern and counsel. We need this hewing and polishing process to prepare us for translation.

Christ is beautifully highlighted in every one of the nine volumes and presented as the answer not only to the big issues of our time but to the problems we must face in our personal lives.

Pastors from coast to coast and around the world, eager to get started on Testimony Countdown II programs, are asking, "When will the program be ready for my church and for all our churches in North America?" That depends upon the pastor and his own plans for his congregations, but the following should be kept in mind:

1. Testimony Countdown II has been endorsed by the Annual Council action of 1976. The year 1977 has been designated as Testimony Year, with 25 per cent discount available on all Ellen G. White books, including the nine volumes of the *Testimonies*.

2. *Counsels on Diet and Foods* by Ellen G. White (and the new guidebook) is the subject for study in most of our churches on Wednesday nights during the months of January through May, or a portion thereof. So it is recommended that the Testimony Countdown II series be undertaken in the fall.

3. The suggested date for beginning



is September 14. The program runs every Wednesday night till November 16, the Wednesday night preceding the Thanksgiving week. The series could begin even a week earlier, September 7, and finished on November 9, depending on the pastor's choice.

4. Pastors who wish to begin Testimony Countdown II in the late spring of this year may do so if they choose. New guidebooks are available now at the Adventist Book Centers. But the new pastor's kit and the ten cassette tapes of the one-hour, 15-minute Sligo presentations will not be available until May 21. Orders may be placed with the White Estate office in the General Conference, 6840 Eastern Avenue NW., Washington, D.C. 20012.

The ten cassette tapes are professionally recorded by WGTS, the Columbia Union College radio station. The tapes include the full content of each program in the entire Sligo series with (1) ten special talks by Ron Graybill on "The Adventist Heritage," (2) ten messages by Robert W. Olson titled "Spotlight on the Inspiration of Ellen G. White," (3) the quiz reviews of the Testimony studies, (4) the question-and-answer period with Arthur L. White and Paul Gordon participating.

The set of tapes will be available for \$24. The pastor's kit is only \$3. The two special pastor's helps mentioned, together, will sell for \$25.

Pastors will anticipate receiving the Spirit of Prophecy Day material for Sabbath, May 21. Included in the envelope will be a free copy of the brand new Testimony Countdown II guidebook (courtesy of Pacific Press and White Estate) and the excellent sermon prepared



BILL WEBER



by Robert W. Olson for use in the pulpit on Spirit of Prophecy Day.

Please take advantage of the order-card included in the special circularization and order the pastor's kit with its vast quantity of extra stories and materials, printed copies of the Graybill and Olson presentations, and questions as answered by Arthur L. White and Paul Gordon. Mail the order card with a check to the White Estate office immediately, and the materials will be in your hands as soon as possible after your order is received.

### Testimonies to Be "Worn Out"

The following counsel from the pen of the Lord's servant needs to be studied today as never before:

"The volumes of . . . the *Testimonies*, should be introduced into every Sabbathkeeping family, and the brethren should know their value and be urged to read them. . . . They should be . . . read again and again. Let . . . them be worn out in being read. . . .

"There should be evening readings, in which one should read aloud to those assembled at the winter fireside. There is but little interest manifested to make the most of the light given of God. Much of it is concerning family duties, and instruction is given to meet almost every case and circumstance. Money will be expended for tea, coffee, . . . and much time and labor spent in preparing the apparel, while the inward work of the heart is neglected. God has caused precious light to be brought out in publications, and these should be owned and read by every family. Parents, your children are in danger of going contrary to the light given of heaven, and you



should both purchase and read the books, for they will be a blessing to you and yours."—ELLEN G. WHITE, *Testimonies*, vol. 4, pp. 390, 391.

Testimony Countdown II provides an opportunity for God's people to get together and read and study and pray and prepare for Jesus' return. Young and old are welcome and encouraged to attend faithfully every class.

"I advise that these directions and warnings and cautions [*Testimonies*] be read to our people at some time when they are gathered together."—Ellen G. White letter 292, 1907.

"The volumes of . . . the *Testimonies*, should be introduced into every Sabbathkeeping family, and the brethren should . . . be urged to read them."—*Testimonies*, vol. 4, p. 390.

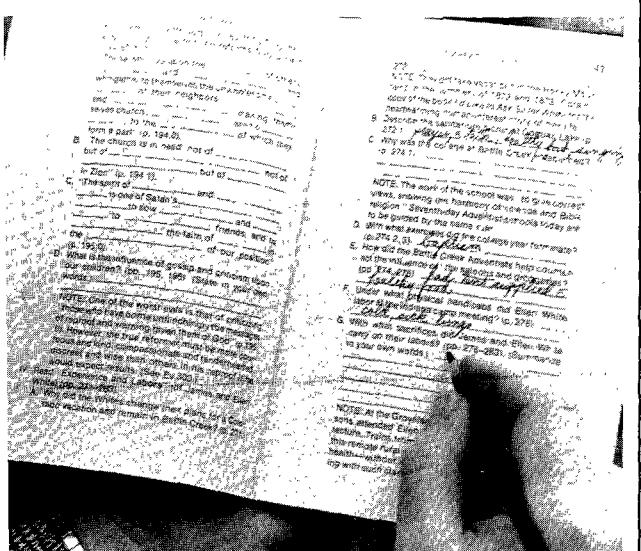
During the two years following the launching of Testimony Countdown I the Lord worked a great miracle in resurrecting the *Testimonies* from their dust-laden position on the bookshelves in our homes. They came to be recognized as vital, living, breathing messages from the Lord. Now with a lapse of eight years the time has come for another resurrection. Let's get our people to reading these books again, and practicing the counsels.

"They [the *Testimonies*] are full of precious matter," said God's messenger, speaking particularly of volumes six and seven. "In the visions of the night the Lord told me that the truth contained in these books must be brought before the members of our churches, because there are many who are indifferent in regard to the salvation of their souls."—*Life Sketches*, p. 433.

"I am instructed to say to our churches, 'Study the *Testimonies*.' They are written for our admonition and encouragement upon whom the ends of the world are come. If God's people will not study these messages that are sent to them from time to time, they are guilty of rejecting light."—Ellen G. White letter 292, 1907.

Those who do not have sets of the nine volumes in their homes can look forward to camp meeting sales this summer or, better still, buy a set immediately at the local Adventist Book Center. *Secure the new set at a 25 percent discount during 1977.*

Let's make Testimony Countdown II a powerful agent in God's hands for the reconversion of His church. Write to me at the White Estate for additional information.



# **Driving Ethics for Modern Jehus**

NOT LONG AGO, as I was emerging from my car in the university parking lot, an associate who had followed me into the lot remarked, "I like the message on your car's rear bumper. I wish I could put something like that on my car, but I'm afraid my driving wouldn't set a good example."

I thought of the message, emblazoned in large letters: "Have a nice forever, Jesus is coming soon," but something bothered me. The bumper sticker was, in a small way, witnessing to the soon return of our Lord. But what about the action of the car and its driver? Weren't they just as important witnesses?

My friend, a physician, went on to say that he was usually in a hurry to meet appointments or to get home and had gotten into the habit of driving faster than the law permitted. Often, he felt, in a rather reckless manner. He concluded, "Maybe someday I will be able to slow down and be a better example!"

A few nights later, thinking about the incident, I wondered about my own driving, and the driving habits of fellow Christians. Had we become accustomed, as have so many others, to getting away with breaking the law? Do we speed down the highway with one eye on the road and the other on the rear-view mirror—watching for a trailing patrolman? Have we come to think that we are above the laws of the land?

What about it? Is our driving all that important to our witness? Do people really watch us behind the wheel and judge our God and our profession by our actions?

Suppose no one is around to watch you—what then? Would you drive differently?

Ellen White said, "True religion is ever distinctly seen in our . . . every act of life" (*Testimonies*, vol. 4, p. 190).

Perhaps the story of a priest, which

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ALLAN R. MAGIE

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appeared some years ago in a national magazine, might have a message for us. He was driving along a country road faster than legally permissible. No patrolman was in sight. He picked up speed. Suddenly a policeman appeared at the roadside ahead, motioning him over. With an "In a hurry to get to church, Father?" he began to fill out a ticket for speeding. The clergyman protested, "But you couldn't have known I was going that fast." The patrolman only smiled, and motioning toward the sky, said, "Someone up there is watching you." Puzzled, the priest leaned out the window and meekly noted a circling helicopter overhead that had observed his errant ways.

Really now, isn't Someone up there watching us, too?

## **Humorous Exploits?**

When I was younger I used to overhear the driving exploits of younger church members. Often the church pastor had an equally as good account of his own. Speeding, racing a train to a crossing, eluding the surveillance of a policeman, scaring a little old lady with a narrow miss of a head-on collision, or simply not showing good driving manners or common sense—all were received with the humor intended.

Does this sound as though we are setting a good example of the profession we bear? It is when we are carrying out the common duties and activities of life that our true motives and inner characters are revealed. Perhaps our driving habits are one area of life that need improving.

The apostle cautions, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 12:1). Rather than being a speed trial, this race is one of consistently moving forward toward the perfection that is found in reflecting the loveliness of our Lord and Saviour. "When the heart is in harmony with Jesus, when in . . . deportment, you copy the Pattern, the manners will be refined and elevated" (*Testimonies*, vol. 5, p. 332).

One of the most difficult lessons to learn in life is that of responsibility for one's actions. It is always easier to blame someone or something else for the mistakes we make or the missing links in our character. However, disci-

pline comes from practice. And control of one's actions requires repeated practice to form right habits.

What I'm getting at is that once one gets into a rut of wrong action, it's difficult to extricate oneself, however small the defect. "Every action, good or bad, prepares the way for its repetition" (*ibid.*, p. 119).

And for the one who has been errant in the phase of character development being discussed, "Resolutely commence the work of controlling your . . . actions" (*ibid.*, vol. 4, p. 243).

It would be good at this time in our history to remind ourselves of the traits that made this nation strong. Our forefathers knew that a strong nation was made up of the strong characters of its citizens. And only with obedience to its laws and respect of the rights of others could it long endure. That has a lot to do with the ethics of any activity and certainly applies to driving.

### Adventists and Driving

Some may think that Seventh-day Adventists are consistently more law-abiding drivers than the general population. Statistics, unfortunately, indicate that is not so! A 1973 report (J. W. Kuzma, et al. Nonfatal traffic accidents in relation to biographical, psychological, and religious factors. *Accident Analysis and Prevention* 5:55-65, 1973) of Seventh-day Adventist driving habits

**The average number of violations among Seventh-day Adventist drivers was higher than it was among alcohol-drinking non-Seventh-day Adventists.**

found that Adventists are involved in as many traffic violations as are non-Seventh-day Adventists. In fact, the average number of violations among Seventh-day Adventist drivers was higher than it was among alcohol-drinking non-Adventists!

The kinds of violations for which Seventh-day Adventists are being cited more than non-Seventh-day Adventists are primarily speeding and illegal and unsafe passing and turns. It is interesting to note that both of these forms of disobedience to traffic laws are major causes of accidents. Has the "other world" approach of our beliefs led us to feel that the "restrictions" of society are of less importance?

"The ethics of the gospel acknowledge no standard but the perfection of the divine character. The life of Christ was a perfect fulfillment of every precept of the law. . . . His life is our example of obedience and service."—*The Ministry of Healing*, pp. 451, 452. "It is by conformity to the will of God in . . . our deportment . . . that we prove our connection with Him."—*Testimonies*, vol. 6, p. 92.

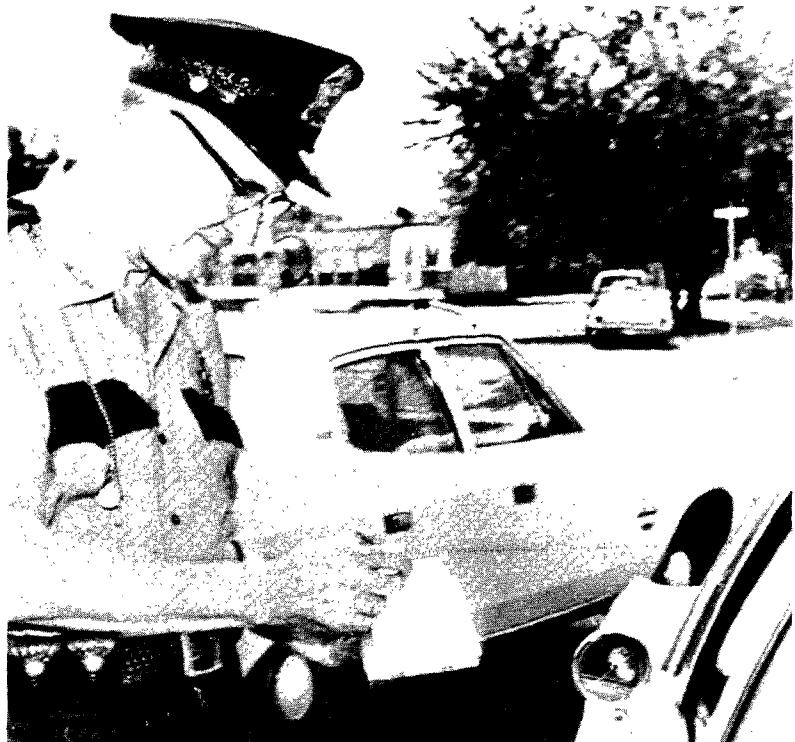
There are several other reasons for the Christian to apply the golden rule to his driving, just as he does to other areas of his activities.

1. *Limited Resources.* These are days when man has become acutely aware of shortages of natural resources. Metals and fuel supplies are limited. Lowered speed laws have reduced fuel consumption as well as significantly decreased accidents and fatalities. This world is soon to end, but in the meantime, let's show respect to our trust as caretakers of the earth and its bounties.

2. *Aggressiveness in Driving.* When someone is careless or reckless in driving it generally irritates other drivers so that they may become more aggressive in their driving habits (violence begets violence). Many people are already frustrated with life—why add an additional stress? A courteous driver can make others feel more at ease and, like a soft answer, turn away wrath.

3. *Examples to Youth.* Young people are faced with hypocrisy in many places. They need sound, courageous examples of God-fearing men and women who are law supporters. The evangelist, minister, or anyone young people look to must lead circumspect lives, which includes their driving. Children sing the song "Sermon in Shoes"—that includes being behind the wheel of a motor vehicle. ■

RELIGIOUS NEWS SERVICE



# Hooks—Or No Hooks

IN MANY ways these days the question is being asked, Is our health ministry a means to an end, or an end in itself? Those who press the latter ask, Should we not do good for its own sake? Should we not bring healing, physically and mentally, because it is right and noble to see fellow human beings relieved? When the Lord makes those irrevocable decisions described in Matthew 25, will they not be determined by what was neglected or done to the suffering, the hungry, the poor, and afflicted?

Those, on the other hand, who view the health ministry as an evangelistic agency believe that Seventh-day Adventists should care for the poor, the hungry, the ill, but only when such efforts are visibly linked with the baptismal pool.

Does one have to make a choice? We think not. The real question is, What does Jesus want done? What kind of Example did He give us? After all, if we are ignoring something Jesus would not, or devoting time and money for people and projects where He would not, then we indeed need to reconsider our goals and how to get there.

We are told that "the Saviour's work of ministering to suffering humanity was always combined with His ministry of the word. He preached the gospel and He healed infirmities both by the same mighty power."—*Medical Ministry*, p. 62.

Here we are given a clue. Jesus did not choose between healing and teaching. He co-mingled these two, knowing that each person needing His ministry would be different. He knew that some would listen to His "words" only after their physical pain and distress were relieved; He knew that others couldn't care less about health reform and would be convinced of His love and holiness first through the study of His "words," and

H. E. DOUGLASS

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then later would see meaning and obligation in His health message.

Thus the fundamental question is whether the health ministry is energized by the humanitarian impulse or the soteriological principle.

The soteriological principle (that is, in terms of salvation) reflects the motivation behind our Lord's thought and actions. "For God sent the Son into the world, not to condemn the world, but that the world might be saved through him" (John 3:17, R.S.V.); "As thou didst send me into the world, so I have sent them into the world" (chap. 17:18, R.S.V.). Just as our Lord was sent into this world to be the channel of communication between God and humanity, so our Lord's followers are also to function as Heaven's channel of communication open to their contemporaries.

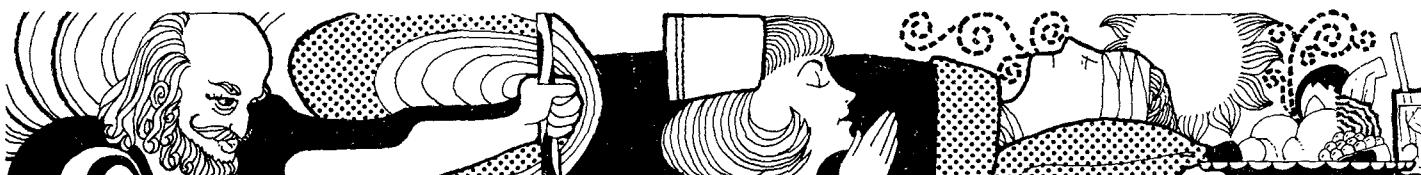
The Christian is concerned about another's physical health and economic security and emotional well-being in the same way that Jesus looked at human needs—in terms of that person's salvation.

In the context of real human need for food, clothing, freedom from pain, and reasonable health Jesus applied the soteriological principle: "But seek first his kingdom and his righteousness, and all these things shall be yours as well" (Matt. 6:33, R.S.V.).

This text is more than a philosophy; it describes our Lord's life-style and the principle behind everything He did. This soteriological principle must be often emphasized; without understanding it, confusion and division will afflict the Christian church and especially Seventh-day Adventists, who believe that they have been given a very specific assignment not given to others.

## Jesus' Application

How did Jesus especially apply this principle in His health ministry? The first lesson He wants to teach us is that He did not enter the human arena with special powers and advantages not available to other men and women. "Jesus revealed no qualities, and exercised no powers, that men may not have through faith in Him. His perfect humanity is that which all His followers may pos-



sess, if they will be in subjection to God as He was."—*The Desire of Ages*, p. 664.

Therefore, He is not to be considered as the North Star—a good guide but never to be reached; or a Superman who could never be reproduced. He is a working Model, a relevant Example for us all, not only in living a sinless life now but in how that life is oriented to the needs of our fellow men.

The second lesson is that His concern for the misery, distress, and hardships of humanity was not to be an example for health-care workers only. Just as Christian witnessing was not to be left with paid professionals such as pastors and evangelists, so Christian healing was not to be left to paid professionals. "Christ stands before us as the pattern Man, the great Medical Missionary—an example for all who should come after. . . . He came as an expression of the perfect love of God, not to crush, not to judge and condemn, but to heal every weak, defective character, to save men and women from Satan's power."—*Medical Ministry*, p. 20.

Therefore, those of us in non-health-care vocations must seriously discover how we also can follow our Master's example wherever we find ourselves. The questions: Am I a healer? Do I recognize illness? Am I able to utilize professional health care for the sake of others? apply to all. No one can plead ignorance or no interest—if he is a Christian!

The third lesson is that the health-care program of the Seventh-day Adventist church is to be different from other systems dedicated to healing the mind and body. Our responsibility is not just to do better what others are doing. "God says there shall be institutions established under the supervision of men who have been healed through a belief in God's word, and who have overcome their defects of character. In the world all kinds of provision have been made for the relief of suffering humanity, but the truth in its simplicity is to be brought to these suffering ones through the agency of men and women who are loyal to the commandments of God. . . . The Lord designs that the sanitariums established among Seventh-day Adventists shall be symbols of what can be done for the world, types

### ***The Adventist health-care system is to be different from other health-care systems.***

of the saving power of the truths of the gospel."—*Ibid.*, pp. 25, 26.

"The purpose of our health institutions is not first and foremost to be that of hospitals. The health institutions connected with the closing work of the gospel in the earth stand for the great principles of the gospel in all its fullness. . . . If a sanitarium connected with this closing message fails to lift up Christ and the principles of the gospel as developed in the third angel's message, it fails in its most important feature, and contradicts the very object of its existence."—*Ibid.*, pp. 27, 28.

What is said regarding hospitals applies equally well to the offices of physicians and dentists, to the personal touch of inhalation therapists, nurses, and all other members of the health team, and to literally everything else that Seventh-day Adventists do in the area of health ministry, including such activities as the Five-Day Plan to Stop Smoking, drug and alcohol education, and weight-control clinics.

We salute the effective and glorious work that so many in the health ministry are doing daily. On the part of some there is so much personal sacrifice, in addition to a winsome representation of the Model Man. Our concern is for some who are still thinking through the purpose and goal of health care; we hope that they will see more in their professions than financial security and an outlet for their humanitarian impulses. Without understanding the higher principle of health care—the soteriological principle—years spent in this work have a tendency to induce cynicism and materialism.

### **More Than Humanitarianism**

Understanding this third lesson forces us to see clearly the difference between the humanitarian impulse and the soteriological principle. The advocate of the former identifies with suffering wherever found, and feels with the sufferer, even as the proponent of the soteriological principle does. Sincerely and energetically, the humanitarian impulse has lessened the burden of many millions the world around, at least temporarily.

For example, lonely people are often



plagued with diseases that are self-induced (of which there are many); the vital forces of the body are allowed to run down and the will is not summoned to unite against disease-bearing invaders, the combative elements of the human system. The humanitarian impulse, in addition to immediate medical care, organizes clubs, group therapy, and simple "keep in touch" remedies such as the telephone and letters—it is the "human thing to do!"

But earthly fellowship, though a temporary crutch and a blessing, will not provide permanent help for the person or the world. Earthly fellowship is not the answer to human loneliness. The soteriological principle, with its emphasis on the Lordship of Jesus and His plans for man's future, transcends the traditional sentimentalism of humanism and the humanitarian impulse. Humanism, yes, but a Christ-oriented humanism which alone reveals to men and women their worth and future. The Word of God through the Christian church is the only authority by which men will find a permanent solution to personal identity and the problem of fellowship and community.

The soteriological principle motivated the health ministry of Jesus: "The Saviour made each work of healing an occasion for implanting divine principles in the mind and soul. This was the purpose of His work. He imparted earthly blessings, that He might incline the hearts of men to receive the gospel of His grace."—*The Ministry of Healing*, p. 20 (see also page 31). Sympathy for physical distress, there is no doubt, but Jesus did not heal merely to relieve physical pain; He knew that something more lasting is what every person needs.

Even in the sophistication of the last half of the twentieth century, the first step to peace of heart (thus the first step in healing most of our physical diseases) and to the ability to cope with life, however burdened it may be, is: "Seek first his kingdom and his righteousness, and all these things shall be yours as well" (Matt. 6:33, R.S.V.). The main issue in life is not food, land, or health but a person's response to Jesus as his Lord. This is the Lord's statement and not man's.

*"The Saviour made each work of healing an occasion for implanting divine principles in the mind and soul. This was the purpose of His work."—The Ministry of Healing, p. 20.*

Indeed, other responsibilities regarding the relief of human distress fall upon the church, but they fall as a duty of the second order. Scan history from east to west, north to south, for instance, and cite the hospitals, orphanages, welfare societies, and even modest attempts at humane penal institutions that were founded by societies other than the Christian church. Short will be the list!

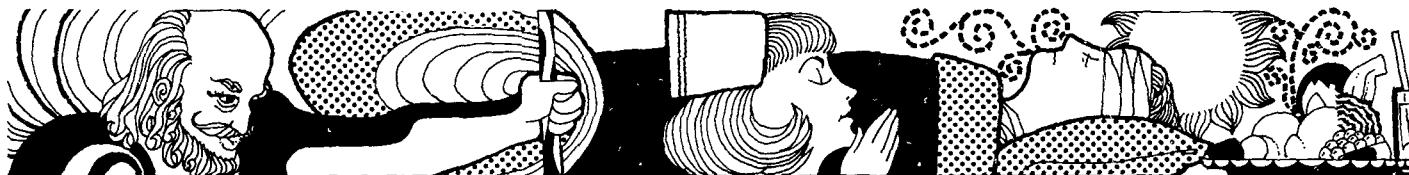
To put the humanitarian impulse above the soteriological principle is to do something alien to the New Testament concept of the church. The Christian's assignment has not changed over the years. The first work of the church is the same as its Lord's: to restore in men and women the image of their Maker, to help them to see their potential and their place in God's future.

#### God's Message Double-edged

The fourth reason for primary emphasis on the soteriological principle is that God's message to men and women is double-edged—reconciliation and judgment. Even if a person is well-fed, clothed, and made economically secure by the church's effort, he still could be judged as unfit to live in the coming kingdom of God. A man at cross purposes with the principles of God's kingdom is on a program of self-destruction, no matter how healthy and free from pain he may be.

While there are other churches that place priority on the soteriological principle, Seventh-day Adventists have been given a very special assignment regarding the health ministry. In fact, Seventh-day Adventist health ministry is distinctive and unique; it gives to the soteriological principle eschatological urgency. That is, for Seventh-day Adventists the health ministry is more than pointing the sick to Jesus as the Great Physician; the primary purpose of the health ministry is to prepare a people to meet their Lord. The Lord will delay His advent until a generation of men and women are indeed a living demonstration of Christlike living, and the health ministry will play a major part in developing such a people.

Ellen White has often emphasized this eschatological urgency that makes the



Adventist health ministry very distinctive: "The health reform is one branch of the great work which is to fit a people for the coming of the Lord. It is as closely connected with the third angel's message as the hand is with the body.... He who cherishes the light which God has given him upon health reform, has an important aid in the work of becoming sanctified through the truth, and fitted for immortality."—*Counsels on Health*, pp. 20-22.

"The question of how to preserve the health is one of primary importance. . . . God demands that the appetites be cleansed, and that self-denial be practiced in regard to those things which are not good. This is a work that will have to be done before His people can stand before Him a perfected people."—*Ibid.*, p. 127.

"The work of health reform is the Lord's means for lessening suffering in our world and for purifying His church."—*Testimonies*, vol. 9, pp. 112, 113.

Such an understanding of the health ministry will change some attitudes in the church toward the whole subject of health reform. Those who have generally considered health reform in terms of church regulations and the dropping of harmful habits will see its greater beauty and function as one of God's means for developing character. Instead of a restrictive force, it becomes a liberating, constructive blessing to those who want to use every advantage available in developing keen mental powers in a trouble-free body, thus providing the components for a spiritually healthy life, totally available for Christian witnessing.

Our reasons for facing the world with our specialized brand of health ministry become far more compelling when smokers, drinkers, pill poppers, meat eaters, lovers of sweets, and overeaters realize that we are more interested in preparing them to meet the Lord than in merely adding a few more years onto their life here and now. After all, most people indulge themselves in these destructive habits because life on this earth has become a drag, a bore, a grand disappointment; their indulgences in seeking some instant satisfaction are ways they think

*"The work of health reform is the Lord's means for lessening suffering in our world and for purifying His church."*  
—*Testimonies*, vol. 9, pp. 112, 113.

they are getting even with fate. If we cannot offer more exhilaration in the Adventist hope, then people will continue to get their stimulation from their coffee, steaks, banana splits, and amphetamines—even though they think they are commandmentkeepers by going to church on Saturday.

Thus, we have come full circle. Our Lord's reasons for the health ministry, when properly understood, become the very reason for the existence of the Seventh-day Adventist Church. If our neighbors do not see the full face of Jesus when we set out to heal them if they are ill, or change them if they are on a course of self-destruction—we are not doing our special work.

The full life is more than the physically healthy life; more than not smoking or drinking alcoholic beverages or refraining from any of the other abuses men and women inflict upon themselves. The full life is total health; the full life is a living awareness of God's abundant love expressed in forgiveness and sanctifying power, a grateful recognition of God's many rules whereby He has made clear the road to trouble-free living (at least as far as humanly possible with the particular genes and chromosomes given to each of us at birth).

Knowing that God is greater than our problems, that His future is longer than our own without Him, that His door is open wide to us all, if we want Him—all this is essential to a Christlike health ministry.

For these reasons, to live simply for the present, to promise relief from pain, and added years if people will adhere to the Adventist program of healthful living, to place primary emphasis on present comforts—is to be supremely irrelevant; real life today is lived in terms of the future and of the eternal reward "that fadeth not away." To talk about the coming of the kingdom of God and yet not be radically obedient to God's kingly rule today is to be terribly disoriented. The soteriological principle, highlighted by the eschatological perspective, is the greatest gift that the church can give to any person, anywhere, today. All else may be good but truly of secondary importance, and in the end, irrelevant.



# Your Amazing Nervous System

## Once Lost—Gone Forever

THE SIGHT of breathtaking alpine vistas. The fragrance of homemade bread. The sound of that most-loved voice. A skilled musician performing a violin concert. The steady beat of the heart. Diverse experiences, indeed, but all require the performance of the nerve cells for the desired function. How do they accomplish this?

Because the nervous system is so incredibly complex and the integrated control and relay centers so numerous, modern science has only begun to understand its function. Yet, just as intricate man-made computers are constructed of wires and relatively simple electronic devices, so the human nervous system is made up of components that are relatively simple if viewed as single units. The great Spanish neuroanatomist Ramon y Cajal was the first to recognize that the nervous system was made up of numerous individual parts (neurons), each a functioning, living unit.

In early development inside the womb, all of our cells look very much the same. They all act similarly. Each has the complete blueprint necessary to produce a new individual. As development proceeds, however, various groups of cells begin to specialize. Some cells become manufacturers, and their sole purpose is to produce material that will promote the growth and function of other cells. Some specialize for movement, and we call them muscle cells. Still others are adapted for carrying things from one place to another.

The general rule is that a price must be paid by the cells as they specialize. The nerve cell is highly specialized, and it pays a very dear price. It can't go anywhere, it can't produce offspring or replace dead cells, but is uniquely specialized for carrying information from one place to another. Other cells can do this, but not as efficiently.

Every neuron, or nerve cell, has at least two long, thin projections extending away from its cell body. One of these

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carries impulses toward the cell body (dendrite); the other carries impulses away from the cell body (axon). Neurons have only one axon but may have up to several hundred dendrites branching out and resembling a tree without leaves. Therefore, the nerve cell is specialized for receiving input from numerous sources but has only one outlet for all of this information. The end of the axon may branch, but all the branches carry information from just the one axon. The tips of the many branches of a single axon contact other neurons. Often they communicate with a dendrite of another neuron. Thus a neuron is something like an octopus having a central body with long slender extensions reaching out and touching other nerve cells. Only one of these extensions carries information away from the cell body (Fig. 1).

Communication from a neuron to other neurons occurs at specialized contact areas at the branching tips of its axon. These areas are called synapses (Fig. 2). Communication affects the receiving cell in one of two ways—either by promoting (excitation) or hindering (inhibition) its action.

When we realize that the brain is made up of at least 10 billion such neurons and that each of these cells makes contact with at least one hundred, and in some cases over a thousand, other nerve cells—we can see that the possibilities for interconnection and intercommunication are virtually unlimited! A single nerve cell, then, may receive literally hundreds and thousands of impulses every second. Some of these are excitatory, that is, tell the nerve cell to answer Yes, and some are inhibitory and tell the nerve cell to answer No. The decision is made in the region of the cell body where the axon is attached, and it is the neuron's job to decide whether or not it should send off an impulse at that given moment. It

Figure 1

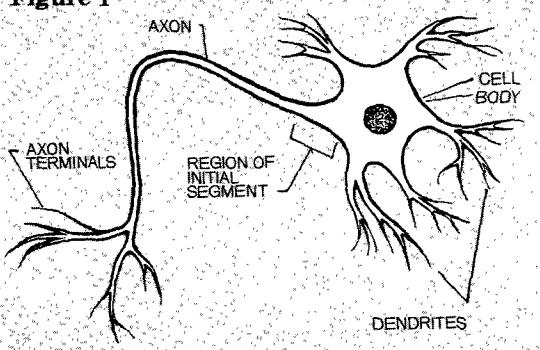
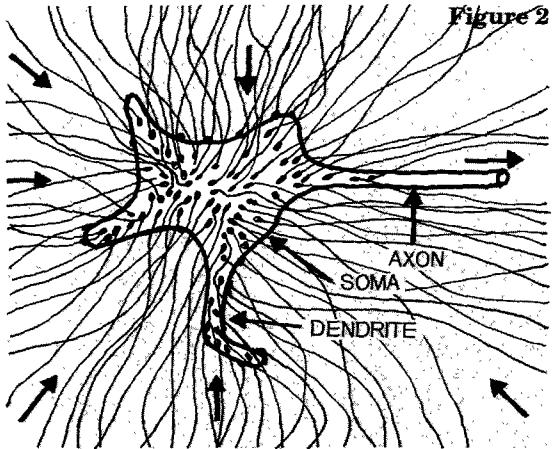


Figure 2



does this on the basis of the total combined inputs it is receiving at that time.

The minimum number of positive messages required to send an impulse down the neuron's axon is called its threshold. For example, if the input at a given time is 75 excitatory charges and 15 inhibitory impulses, then the net sum (60 excitatory) of these will be such that the neuron will send an impulse out through its axon. However, if at a given moment the inhibitory impulses outnumber the excitatory impulses, this neuron will not send an impulse at that moment. In fact, it is prevented from doing this, and it would require more excitatory stimulations to allow the neuron to send an impulse than if the inhibition was not present.

### Foundation of the Nervous System

This interplay between pluses and minuses, between positives and negatives, is the foundation of the nervous system and is the reason that certain functions can occur at one time and not at another. A nervous system would not function well if all its neurons were excitatory neurons. At the same time, however, the nervous system wouldn't be effective if there were only negative inputs.

Neurophysiologists are now able to listen in on the activities of individual nerve cells through the use of tiny pick-up wires (microelectrodes), which can be placed inside these extremely small cells. This has yielded much information about the way in which these cells "talk" to one another. Research presently being conducted is helping us to better understand the nervous system.

As we have seen, the neuron is so constructed that the outflow of information is carried over the axon. Axons of most neurons are surrounded by a considerable amount of living insulation

## The Adventist Advantage

DR. HOOKER'S article describing nerve cells and their functions set us to thinking. What can we do to keep from losing these precious bits of our anatomy? The three-volume *Index to the Writings of E. G. White* attests to another instance in which Seventh-day Adventists have an advantage. The following lists, based on the index, prescribe a large part of the ideal means of caring for our nervous systems:

### Things That Help

Rest and quiet	CD 422
Physical exercise	6T 180
Work out-of-doors	MM 296
Physical labor	MM 108
Fresh air	CH 60
Proper breathing	MH 272
Christ's love	MH 115
God's power	MH 417
Religion of Christ	5T 444
Scriptures	CSW 22
Exercise of will	1T 387
Daily warm or neutral baths	MH 276
Catnip tea	2SM 297

### Things That Hurt

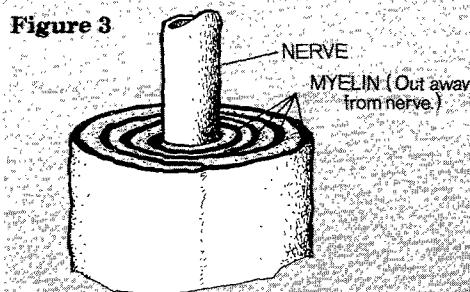
Harsh tone of voice	CG 282
Lack of exercise	1T 700
Disregard of nature's laws	CH 458
Excessive reading	2T 433
Self-abuse (secret vice)	2T 347
Overeating	2T 357, 412
Rich and stimulating diet	Ed 203
Eating irregularly and between meals	3T 136
Scant or ill-cooked foods	MH 302
Late suppers	Ed 205
Butter and flesh meat	2T 486
Cheese, condiments, rich pastries, spices	CH 114
Stimulants	MH 325
Swine's flesh	2T 96
Coffee	CD 421
Tea	4T 365
Sour cider	CD 434
Tobacco, intoxicating liquor	Te 59
Narcotic poisons	MH 134

### Correction

Carl L. Bauer, M.D., was inadvertently listed as author of the article "Healing the Right Arm," which appeared in the February, 1977, issue of THE MINISTRY (page 24). Edwin H. Krick, M.D., assistant professor in the internal-medicine section of the School of Medicine, Loma Linda University, Loma Linda, California, should have received credit as the author.

material called myelin. This tissue, made up of other cells that wrap themselves around the axon, closely resembles a length of carpet rolled up around

Figure 3



a wooden stick (Fig. 3). The "wood" in the center would represent the nerve axon, and the layers of "carpet" would represent the layers of myelin. This myelin covering enables impulses to be sent over long distances, often several feet, with both rapid speed and virtually negligible loss of impulse magnitude.

Without myelin, axons do not conduct impulses nearly as fast, and would need greatly increased diameters to do so. The Swiss physiologist Von Murralt has calculated that if the rate of impulse conduction in man's brachial nerve, the one that supplies the arm, were achieved by the increased diameter of its axons, this nerve would be as large as the entire arm!

If, as a result of accident or disease, axons or dendrites are severed or otherwise disrupted but the nerve cell body is not damaged, the nerve may regenerate these severed parts, but very slowly. If, however, the nerve-cell body is destroyed, the cell is lost forever, and no regeneration is possible.

This is one reason why we need to be careful of any practice that may directly or indirectly injure nerve cells—once they are lost they are gone forever. Obviously we should avoid this loss at all costs, for all of our communication with the world about us—and our capacity for service—depends on nerve cells.

*Messages to Young People* sums it up this way: "The desire to honor God should be to us the most powerful of all motives. It should lead us to make every exertion to improve the privileges and opportunities provided for us, that we may understand how to use wisely the Lord's goods. It should lead us to keep brain, bone, muscle, and nerve in the most healthful condition, that our physical strength and mental clearness may make up faithful stewards."—Pages 149, 150.

## Church Dinners

J. WAYNE MC FARLAND

One of our large churches in California decided to do something about bringing their church fellowship dinners more in line with the health instruction the Lord has given. On a recent Sabbath morning the following announcement was published in the church bulletin:

"Dear Church Members,

"We have been blessed most graciously by our Lord with a most precious gift, Ellen G. White. She has helped many of us to understand God's love for us by the counsel she gives, especially in regard to our health and diet. As quoted in *Counsels on Diet and Foods*, page 333, she says, 'Let those who advocate health reform strive earnestly to make it all that they claim it is. Let them discard everything detrimental to health. Use simple, wholesome food. Fruit is excellent, and saves much cooking. Discard rich pastries, cakes, desserts, and other dishes prepared to tempt the appetite. Eat fewer kinds of food at one meal, and eat with thanksgiving.'

"Therefore, the social committee would like to try a new system in regard to our church fellowship dinners (potlucks). We would like to try a planned dinner with two entrees only. A list will be posted on the bulletin board two weeks before our fellowship dinner, so you may choose the dish you would like to bring by signing your name under the item or items of your choice (we suggest making at least double what you would normally make for your own family). We ask you please not to bring desserts other than fruit or fruit pies made without sugar, et cetera.

"In view of the counsel that has been given, the social committee has discussed this matter and feels that there is room for improvement in our fellowship dinners and that we should be good examples to our guests in healthful eating.

"However, the dinners cannot be a success without your cooperation, so we hope that each of you will be a willing participant.

"Your Social Committee"

Since this is Nutrition Year and many of our churches are reading and studying *Counsels on Diet and Foods*, we feel this announcement is especially appropriate. What could be better than making church dinners representative of our health message.

# biblical archeology

Sponsored by Lawrence T. Geraty,  
associate professor of archeology and the  
history of antiquity, Andrews University.

## The Mari Archives

ARCHEOLOGY is providing increasing information about the early Semites and their religious history. This information comes from both nonliterary sources (altars of earth, for example) and literary sources (documents written on clay tablets, for example). Among the latter is a series of texts containing references to patriarchal customs and pre-Israelite prophetism among the inhabitants of Mesopotamia that comes from Mari (pronounced mah'ree), a city that once occupied the mound that now goes by the name of *Tell el-Harîrî*. Mari lies on the right bank of the Euphrates in Syria, about ten miles north of the Iraqi frontier. Its importance lies not so much in its location as in those who inhabited this city at the beginning of the second millennium B.C. (after 2000 B.C.). Their native language belonged to the family from which the Hebrew of the Old Testament sprang (termed by linguists the Northwest Semitic group of languages). Thus when we trace the language and history of the inhabitants of Mari we are, in a sense, mapping the family tree of the Biblical Hebrews.

The first of twenty campaigns at *Tell el-Harîrî* was carried out by André Parrot and a French expedition during the winter months of 1933-1934.<sup>1</sup> To date more than twenty thousand tablets have been found, as well as inscriptions on such items as stone, cylinder seals, and jewelry. Astonishing architectural discoveries include several palaces and temples in various layers, the lowest being dated by archeologists to the early third millennium B.C.

The latest palace, closest to the surface and therefore excavated first, belonged to the old Babylonian period (early second millennium B.C.). It expanded until in the time of its last king, Zimri-Lim, it covered eight acres and comprised three hundred rooms—throne rooms, audience chambers, schools, bakeries, wine cellars, archives, bathrooms, and lavatories (imagine in-

DENNIS PARDEE

side plumbing in 1800 B.C.!). This is the palace in which most of the twenty thousand tablets were found. These are rectangular or square tablets, thicker in the middle than at the sides, made of unbaked clay. Because the tablets were originally not baked hard, they tend to be very fragile when unearthed. The excavators bake and clean the tablets immediately to prevent further decay.

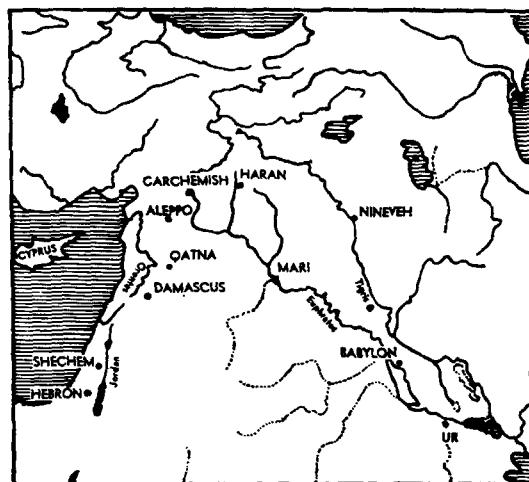
Of the more than 20,000 texts excavated to date, only about 3,000 have been published officially, 1,077 letters and 1,760 economic, administrative, and juridical texts; many other documents have been published in preliminary form.<sup>2</sup>

The letters, dealing firsthand with real-life situations, are of more intrinsic value as historical documents than the propagandistic, bombastic royal inscriptions intended for public consumption. Letters do have some drawbacks, however: (1) they were written to persons who knew the situations written about and who thus did not need all the details that modern eavesdroppers would like to have; (2) we are never sure whether someone writing to a superior—to the king, for example—was embroidering on the truth; (3) not enough letters have come down to us through nearly three thousand years to fill all the gaps in our information, and those surviving are often broken, leaving exasperating gaps.

The economic, administrative, and juridical texts provide the raw material for assessing how goods and services were exchanged and the legal traditions regulating such exchanges, as well as other aspects of social intercourse.

The Mari texts, with other information from Mesopotamia, reveal an outline of the political history of Mari in

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the early second millennium B.C.: a local dynasty, followed by a period of rule by neighboring Assyria, the local dynasty again in power, and then the destruction of the city by Hammurabi of Babylon about 1757 B.C.<sup>3</sup> These texts are extremely useful not only in establishing the history and geography, the economics, the military and social life of Mari and of Northern Mesopotamia but also—most important for the student of Syro-Palestinian history—for the references to these western countries. Cities such as Laish (the old name of Dan), Hazor, and Ugarit are mentioned.

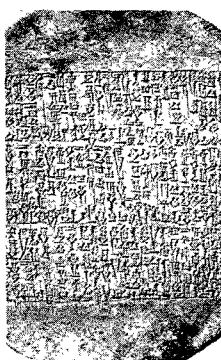
The Mari texts also contribute to linguistic history. Though consistently written in good Akkadian (East Semitic), they yield enough information from proper names and non-Akkadian words to outline the linguistic structure of the language spoken by the West Semites of the Mari region—related to Hebrew.

### Mari and the Bible

We have already seen how important these texts are for reconstructing political history in the early second millennium B.C., and for establishing the pre-history of the West Semitic languages. In addition, they are important for tracing an early form of prophetism.

To date, twenty-seven Mari letters have been discovered that contain references to communications from persons claiming to have dreams or direct messages from deities. These messages are directed from the deity to a third party, usually the king. Before the appearance of the Mari texts, divine guidance induced by various divination practices (by inspecting the viscera of animals or by interpretation of smoke patterns, of oil patterns on water, or of the flight of birds) was well known from Mesopotamian sources. The message dream was also known, though it was not common.<sup>4</sup> The Mari dream messages, however, as well as the immediately perceived prophetic messages, are, for all practical purposes, unparalleled outside of the Old Testament. This new source of material for comparison with the Old Testament has predictably elicited a flood of publications.

A unique example of the Mari prophetic texts (so far published only in French translation)<sup>5</sup> is the only letter to date that was written by a prophet himself (in all the others the message was conveyed by an intermediary). Part of the text reads: "Speak thus to Zimri-Lim



An inscribed disk of the Prince of Mari, Yahdun-Lim, from the Patriarchal Period.

[king of Mari]: Thus (says) the *apilum*-prophet [literally, "the answerer (of questions)"] of Shamash [the sun god]. Thus says Shamash, lord of the country: 'Please send immediately to me in Sippar, in order that prosperity continue [literally, "for life"], the throne intended for my splendid residence, as well as your daughter whom I already have requested of you. . . . Now, as concerns Hammurabi, king of Kurda, he has spoken criminally against you. But when he attacks, you will be victorious; thereafter you are to relieve the land of its indebtedness. I grant you the whole land. When you take the city, you are to declare amnesty from debts.'

This text reveals two of the main concerns of the Mari prophetic messages: (1) proper care of the deities, their temples, and the temple services, and (2) promises of military success (or threats of defeat in other cases).

The main concern of most researchers with a background in Old Testament studies has been to compare the Mari materials with the Old Testament prophets: Do the Mari prophets use the same type of language as the Biblical prophets? do they talk about the same things? and do they fill the same role in society? The answers to all three questions are Yes and No. Old Testament form critics immediately picked out the formula "x deity has sent me," so like many such statements in the Bible. Ellermeier, however, has shown at length that there are too many variations in formulas at Mari to say that the messenger formula was primary.<sup>6</sup>

The content of the letter quoted above shows many points of comparison with the Old Testament. For example, a repeated announcement to Zimri-Lim that he would be victorious over Babylon is reminiscent of Biblical oracles of the same type; unfortunately, the Mari prediction was incorrect, since Hammurabi of Babylon eventually destroyed Mari (cf. 2 Chron. 18). One immediately misses, however, the strong moral emphasis of the Biblical prophets. In this respect the letter cited above is typical of the preoccupations of the Mari prophets.

The role played by these prophets seems to be quite comparable to that of the Israelite prophets under unresponsive kings. Jeremiah, for example, was heard but only occasionally heeded and had no real impact on the political events of his time, because of the lack of attention paid to him. The very large

place that some of the Israelite prophets assume in our thinking today is largely due to the fact that their literary creations, often of very high quality, have come down to us.

We must be careful in comparing the role of the Mari prophets with that of the Old Testament prophets for two reasons: (1) we have very little evidence with regard to the response accorded the messages of the Mari prophets (one, it may be noted, claimed that the present message was the sixth he had given on the matter in question; apparently royalty was slow to comply); (2) we have no literary production from the Mari prophets that is in any way comparable to that of the Israelite prophets.

We can, in any case, say that the choice by the God of Israel of prophets as intermediaries between Himself and His people was not a new and unfamiliar mode of communication. As with many aspects of the Israelite religion, prophetism was an old phenomenon, raised to new heights of moral and esthetic quality.

### Mari and the Patriarchs

In certain interpretations of Biblical chronology the patriarchs of Genesis are dated to the same general period as the Mari documents, but there is little, unfortunately, to link these texts with the patriarchs beyond comparison of proper names (of persons and places). Closer and more numerous links of a social nature (marriage and family customs, for example) are discernible, in fact, with the texts from another and later side (Nuzi, fifteenth century B.C.).

A recent book by Thomas L. Thompson has shown that a comparison of certain proper names and social customs from both Mari and Nuzi with the patriarchal narratives furnishes parallels from periods ranging from 2000 to 500 B.C.<sup>7</sup> Thompson has also claimed that, without a specific link between the patriarchal narratives and extra-Biblical texts we have no sure way of dating the patriarchs or even, according to him, of asserting their existence. His argument is based on silence (no monument has yet mentioned Abraham, for example, by name) and is, in a sense, unfair (the statistical chances of finding a contemporaneous reference to Abraham are practically nil).

One must, nonetheless, give heed to Thompson's argument. If we were secular historians writing a history of Syria-Palestine in the early second millen-



*The statue of an official, Ebih-II, found at Mari (ca. 2500 B.C.).*

nium, we could not categorically assert that the patriarchs were historical personages—simply because the Bible is the only document that refers to them (one of the dicta of historical research is *testis unus testis nullus* ["one witness only is no witness at all"]). However, even secular historians can assert that the patriarchs may well have been historical persons, because so much in the rest of the Bible has proven true to the findings of historical and archeological research of the last century.

From a religious perspective we can say that the patriarchal narratives were, in any case, written as theological statements emphasizing God's love and care. The presence or absence of extra-Biblical evidence corroborating the existence of the personages to whom these divine characteristics were revealed has very little to do with the attitude of faith that accepts these statements as of eternal worth. (To the extent that evidence is required for such an attitude of faith, one would have to say that the evidence for the historicity of the Bible with reference to later periods is sufficient.)

Though the Mari texts do not furnish proof that the patriarchs were actual historical persons, they do contribute to the growing body of illustrative material of an archeological, social, and philological nature that helps bring the narratives of Genesis to life. Indeed, because name types and social customs may be maintained for centuries, we may have to wait many years before a precise parallel to or direct attestation of one of the patriarchal narratives is found to provide a certain dating peg. Considering all that the Middle East has yielded in the last century to elucidate the Bible, perhaps we should not be too demanding or impatient for further confirmation of Biblical historicity.

<sup>1</sup> André Parrot, "Les fouilles de Mari. Première campagne (Hiver 1933-34). Rapport préliminaire," *Syria* 16 (1935): 1-28, 117-140. The other 19 reports are all in the same journal; the last, for the twentieth campaign, is in *Syria* 49 (1972): 281-302.

<sup>2</sup> For English translations of a few Mari texts see *Ancient Near Eastern Texts Relating to the Old Testament*, edited by James B. Pritchard, 3d ed. with supplement (Princeton, 1969), pp. 482, 483, 556, 557, 623-625, 628-632. A few more are available in A. L. Oppenheim, *Letters From Mesopotamia* (Chicago, 1967), pp. 96-110.

<sup>3</sup> The best historical survey is that of J. R. Kupper in *The Cambridge Ancient History*, 3d ed., vol. II, pt. 1, ed. by I. E. S. Edwards and others (Cambridge, 1973), pp. 1-41.

<sup>4</sup> A. L. Oppenheim, "The Interpretation of Dreams in the Ancient Near East," *Transactions of the American Philosophical Society*, new series 46, pt. 3 (1956), pp. 193-206.

<sup>5</sup> G. Dossin, "Sur le prophétisme à Mari," in *La divination en Mésopotamie ancienne* (Paris: Presses Universitaires de France, 1966), pp. 85, 86.

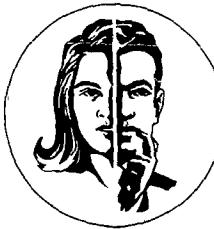
<sup>6</sup> Friedrich Ellermeier, *Prophétie in Mari und Israel* (Herzberg: Erwin Jungfer, 1968).

<sup>7</sup> *The Historicity of the Patriarchal Narratives: the Quest for the Historical Abraham*, Beiheft zur *Zeitschrift für die alttestamentliche Wissenschaft* 133 (Berlin, 1974).

Those wishing a more complete description of the Mari discoveries may consult the article "Literary Sources for the History of Palestine and Syria: the Mari Archives," by the same author, to appear in *Andrews University Seminary Studies*.

# **by his side**

Sponsored by Catherine Dower  
for the Shepherdess.



Dear Shepherdess: LaVonne Neff is a free-lance writer and a busy wife and mother. Her husband is associate pastor of the Walla Walla College church. I am intrigued and blessed by what she writes, and was especially impressed by an article I read this summer from her facile pen, on taking time when one doesn't have time to study the Bible. She understands. She is one of us, young and dedicated to both her husband, home, and church. This is how she wrote: "Too

AFTER I wrote an article suggesting that people need to spend more time with their Bibles, a woman asked me a question. "How," she wrote, "can a minister's wife find time in her busy schedule for really significant Bible study?"

I pondered her question for weeks before writing a word in reply. I thought of answers I had seen, such as, "If you really want to do it, you'll make time for it." Or, "Which is more valuable to you? thirty minutes of sleep or a chance to study your Bible before the family's up?" Somehow these answers didn't satisfy me. I hesitated to pass them on.

Of course I wanted to study the Bible. I wanted to so much that I often stumbled out of bed before the sun came up, even though at 6:00 A.M. I would likely read the table of contents three times before realizing I wasn't in Genesis. I crept into the study, closed my eyes in prayer, and sometimes stayed awake enough to open the Bible and wonder what I ought to read that morning. But I knew that, whatever one might call what I was doing, it was neither Bible study nor communion with God. It was ritual, and I was unsatisfied.

I warmed to one author's suggestion that quiet time does not have to take place before the cock crows. Some sluggish souls function better later in the morning, maybe after the children have left for school. But when I tried adding Bible study to my midmorning schedule

busy to study the Word? Too busy to reach for the only life jacket aboard a sinking ship? Too busy to take advantage of God's wish to save you as an individual? Thy mercy on Thy people, Lord.

"I have to taxi the kids to school, my husband to the train, and the dog to obedience school. Then I have to buy groceries, make a hair appointment, eat lunch, put in two hours' volunteer work at the hospital, and have supper ready at six. Time to study the Bible? Are you kidding?"

She has written an intensely practical article just for us. May we, with LaVonne, allow the Lord to plan our schedules in such a way that there will be time for the words of the Bible to come alive in our hearts. With love, Kay.

## **Not in the Whirl- wind**

LAVONNE NEFF

LaVonne Neff is the wife of a minister and lives in Walla Walla, Washington.

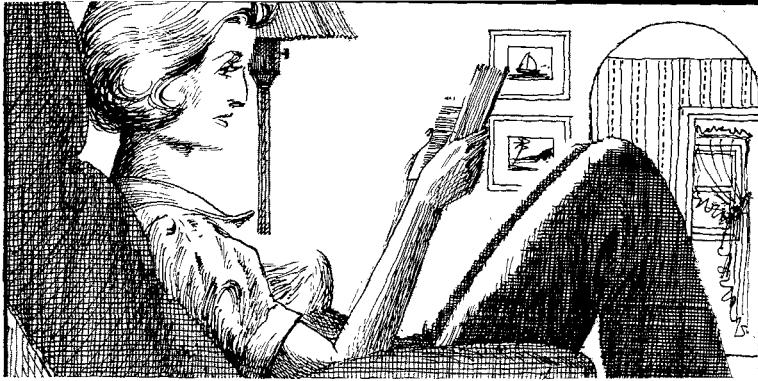
I found that I was too busy doing necessary tasks to stop. The afternoon went likewise, and by evening asking God to guide my day seemed almost superfluous.

How, then, can a minister's wife (or any other woman) find time in her busy schedule for really significant Bible study? I think the Lord is finally showing me the answer.

She can't.

It is practically impossible to add Bible study to an already full schedule and expect significant results. As Elijah found out in the cave, the Lord is not in the whirlwind.

Too many of us come to the Lord in the morning and say something like this: "It's going to be another day, Lord. I have to start a load of wash before breakfast so that it can be dry before my ten o'clock prayer group. I have to take the kids to school at quarter past eight, and that will leave me a little over an hour to do my grocery shopping and still be home in time to fold the laundry before the women come. My husband wants lunch at twelve today so that he can dash to the hospital before his two o'clock committee. I've agreed to spend the afternoon substituting at the church office, and the new intern and his wife are coming for supper. If I can get the kids to bed a little early I shouldn't be more than ten minutes late for Sabbath School Council. Lord, please bless all



that I do today and give me strength. Amen."

And all the while God may be sadly saying, "Daughter, why do you do so much?"

It's so easy to overload our schedules without realizing what's happening. We start married life with a job and various church activities. Then we have our first baby and cut back a little. But surely we can still lead cradle roll. The second baby comes. We decide to join a prayer group. An evangelistic campaign comes to town, and we agree to keep the interest files up-to-date. The church decides to have a weekly potluck, and we agree to be responsible two Sabbaths a month. Our children start to school, and we go back to work part time. The teacher calls and asks us to be one of the room mothers.

And so it goes. Every few months we add another small activity—just one morning a month for this and only thirty minutes a day for that. Every few months the camel's back grows wearier under its load of straw. Then in the midst of the frantic rush we drop to our knees and ask God to bless our schedule!

We all know we're too busy. It's good to sit back now and then and realize how busy we've let ourselves become. But it's even better to do something about it.

I've decided that I'm no longer going to try to find time in my busy schedule for God. Instead, I'm going to keep a regular appointment with Him and ask Him to plan my schedule for me! Already God is helping me three ways:

*He's giving me a clear picture of how I'm using my time.* He's showing me how my responsibilities have added up, how I'm constantly taking on unnecessary tasks just to satisfy my inner pride. This week, for instance, He pointed out how much time I'd have to spend if I went ahead with my plan to make *croissants* from scratch for the women's group that will be meeting at my house.

*He's helping me sort out what I really want to accomplish.* I've had to sort out priorities and decide what is most im-

portant so that I don't get bogged down trying to do dozens of little things I don't really care about. A relaxed hour with the women's group, I now see, is more important to me than gourmet snacks—and there's no way I can do both this week.

*He's giving me courage to say No.* Rather than automatically accepting a writing assignment, a speaking appointment, or even a household task such as baking *croissants*, I first evaluate its impact on everything else I have to do that day or that week. *No* is a difficult word to say. I'm practicing.

I'm not claiming that I've arrived. God doesn't plan my schedule into eternity—He waits to be consulted every day. But I am getting a glimpse of the peace and joy that should be the possession of every Christian. I am beginning to experience a text that I have always loved: "In quietness and in confidence shall be your strength" (Isa. 30:15). ■

## **Prayers From the Parsonage**

CHERRY B. HABENICHT

She isn't a mother, Lord, but she watches children grow, counting the years until they begin first grade. In the one-room school where she teaches there is a world of letters and numbers, projects and programs, to be excitedly discovered.

Bless her dedicated efforts! Her work is never done, a fact that the less idealistic cannot understand. Yes, there are only eight students, but they comprise six grades. One room, but it is alive with bulletin boards, a reading corner, worktables covered with unfinished models, and art work pasted on the windows.

I marvel at her energy. Often the classroom light shines in the predawn darkness or is on as she works far into the night.

Her influence on the homes in our congregation is immeasurable. More important than lesson plans and homework, Home and School, and Investiture are her opportunities to teach Your love to the children. Some are so timid, some so self-confident, a few so cocky—but they are "hers" each day.

Please help her.

# The Only Begotten

## How Does This Term Apply to Christ?

HE KNEW the voice—it was clearly recognizable. It had always been the voice of a friend before—a welcome voice, so full of hope, so encouraging. There was no mistaking it now, but this time the message startled, shattered! There was no need for it to be repeated, for his mind had grasped it all too clearly already! "Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering upon one of the mountains of which I shall tell you" (Gen. 22:2, R.S.V.).

For the rest of the night Abraham lay awake thinking about God's strange command.

If God had said, "Your son" there would have been room for choice. But when He said, "Your only son," Abraham knew at that moment what the next word would be, for Isaac was Sarah's son, the miracle child, God's gift so bright, and such a lovely child.

"Isaac!" Abraham thought of the first time he had ever heard the name. The same voice had spoken it. "You shall call his name Isaac. I will establish my covenant with him." God wasn't making it any easier when He added, "Isaac, whom you love."

How strangely, yet how wonderfully, true it had been—Isaac became Abraham's great love. Time was when Ishmael had claimed the old man's heart. Abraham had even protested to God, "O that Ishmael might live in thy sight!" But the years had changed all that. Not that Abraham loved Ishmael less, but that Isaac had been born, after all, to Sarah! He was a quiet child of mild nature, lovable, teachable, a good child of such ready and wholesome faith in

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AUSTEN G.  
FLETCHER

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*Austen G.  
Fletcher is a  
pastor-evangelist  
in the Western  
Australia  
Conference.*

God and in God's promise. A child of their old age, how he brightened each shortening day.

Now God asked Abraham to do this!—to Isaac!

The man had always been resolute in obeying God, and now, well before dawn he aroused a couple of servants and told them to prepare for a short journey without disturbing anyone. For a moment he paused over the sleeping form of Isaac. Then he woke the youth, and Isaac, always ready, was eager to go.

For three days the little caravan of travelers moved on till, far in the distance, Abraham saw the mountain that loomed up before him like a place of doom. Time now to be alone with his son. "Then Abraham said to his young men, 'Stay here with the ass; I and the lad will go yonder and worship, and come again to you'" (verse 5, R.S.V.).

Together they climbed the mountain, the old man silent, his heart in an agony of prayer, pleading with his God, his wonderful God who had given him this child. Then Isaac, ever observant, always helpful, broke the silence, softly calling, "My father!" Abraham answered, "Here am I, my son." Isaac then questioned, "Behold, the fire and the wood; but where is the lamb for a burnt offering?" Abraham's trusting reply was "God will provide himself the lamb for a burnt offering, my son."

As they came to the place of sacrifice, Abraham built an altar and laid the wood in order.

The moment of truth had now come. It must be faced. Isaac must be told of God's command. Can you see the old man there—stooped, aged, noble, his voice trembling as he rehearses to Isaac how he, Isaac, was the child of God's promise? The father related how Sarah received strength—strength of faith, and strength of body to conceive and to bear him. Abraham confirms to Isaac that it is through him, Isaac, that the earth is to be blessed with the Redeemer and Messiah. Nothing will ever make it impossible for God to fulfill these promises to Isaac—not even death. And if the lad dies, then God will resurrect him from the dead to fulfill the promises. Then Abraham tells Isaac what God has asked him to do.

The lad falters, but not for long. There would be no sacrifice unless Isaac were willing, for the lad is lithe, supple, strong, and Abraham is old. The son's faith rises to equal his father's. He, too, commits himself to the promise of God.

Isaac encourages his father's nerveless hands in binding and laying him upon the altar.

"Then Abraham put forth his hand, and took the knife to slay his son. But the angel of the Lord called to him from heaven, and said, 'Abraham, Abraham!' And he said, 'Here am I.' He said, 'Do not lay your hand on the lad or do anything to him; for now I know that you fear God, seeing you have not withheld your son, your only son, from me.' And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns; and Abraham went and took the ram, and offered it as a burnt offering instead of his son" (verses 10-13, R.S.V.).

Many have pondered the episode, and deep are the thoughts it stirs, the questions it raises in our minds. The writer to the Hebrews comments on the great trial of Abraham's faith, "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure" (Heb. 11:17-19).

Notice—he calls Isaac Abraham's "only begotten son."

Could it be that of all men, God loved Abraham so much as to give this man the most profound insight into what God Himself would do for us one day? In a sense, Abraham gave his *only begotten* son, his deed standing as a faint, flickering reflection of the fact that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

### Significance of "Only Begotten"

The Greek term for "only begotten" is *monogenēs*, a word used nine times in the New Testament. Five of its usages are of theological importance for they describe the Lord Jesus Christ. Four speak of ordinary people in a special way. Every usage sheds light on what is meant when Jesus Christ is called "the only begotten."

Moulton and Milligan list its meaning as "one of a kind," "only," "unique." In his doctoral dissertation "*Monogenēs* in the Johannine Literature," Francis Marion Warden demonstrates that *monogenēs* means "uniqueness of being, rather than any remarkableness of manner of coming into being, or yet



uniqueness resulting from any manner of coming into being."<sup>1</sup>

Notice Luke's use of the term: "Just as he arrived at the gate of the town [Nain], a funeral procession was coming out. The dead man was *the only son* of a woman who was a widow, and a large crowd from the city was with her. When the Lord saw her his heart was filled with pity for her and he said to her, 'Don't cry.' Then he walked over and touched the coffin, and the men carrying it stopped. Jesus said, 'Young man! Get up, I tell you!' The dead man sat up and began to talk, and Jesus gave him back to his mother" (Luke 7:12-15, T.E.V.).\*

To be a widow was tragic enough, but then to lose her only son! Jesus thought of the special relationship this son had grown into with his mother. Such sons have a unique relationship. Other sons whose mothers are not widows know little about this, for it is a singular experience. The closeness of it, the tenderness of it, moved Jesus profoundly.

Imagine, also, the anguish of the man who brought his tormented son to the disciples for help, only to find they could do nothing for the child. Then Jesus came upon the scene, and the man wondered whether it would make any difference. After all, he had resorted to Jesus' disciples without results. He had every reason to wonder whether their Master could accomplish anything more than they.

"Teacher! Look, I beg you, at my son—my *only son*! A spirit attacks him with a sudden shout and throws him into a fit, so that he foams at the mouth; it keeps on hurting him and will hardly let him go! I begged your disciples to drive it out, but they couldn't" (chap. 9:38-40, T.E.V.). The man's agony was increased because this was "my *only child*." Afflicted though the child was, there had been lavished on him the interest and affection that is lavished on an only child. If parents have but one child, that child grows into a distinctive relationship in the home. Jesus, of course, "healed the boy, and gave him back to his father" (verse 42, T.E.V.).

The passages in which *monogenēs* related to Jesus Christ Himself all occur in the writings of John.

The Revealer of the Father is Jesus Christ. When Jesus Christ came among us we discerned the perfection and the fullness of grace and truth in Him. It was a fullness consistent with divinity, for it was obviously grace and truth are God's—far

above and beyond the way grace and truth are ever man's, even at their best in man. This person, Jesus Christ "is in the bosom of the Father" (John 1:14, 18).

Christ's unique relationship with the Father is emphasized by the fact that He is termed the *Monogenēs*. No other being in the vast universe could ever sustain the same relationship to the Father as He does. All other beings are created and owe their life and origin to Him, for He is their Creator. Eternity of being, effulgence of glory, perfection of love, of wisdom, of power are His, inherently and underived. What a Being is this! What a singular, unique Being! He alone can reveal to man God's true character.

*Monogenēs* also speaks of Jesus Christ as Saviour. This is made absolutely clear in the familiar passage, John 3:16.

Salvation is God's solution to the sin problem. Of course, there are many ramifications to this problem apart from sin itself. The sinful act, the sinful thought, the sinful deed, and the sinful disposition of heart and mind are all there as are the guilt of sin, the influence or power of sin, and the results of sin. Many of these pose considerable intellectual problems for the thinker, but what God does in Jesus Christ is to address all and every aspect of the sin syndrome. Sin and its complexities are dealt with by a unique Being who is divine both in His nature and in His dimensions.

When discussing the problem, Martin Luther dealt with the matter by referring to "Horace's rule of dramatic art, that a God must not be introduced into the action unless the plot has got into such a tangle that only a God could unravel it. Well, says Calvin, human sin is such a tangle. Only God can deal with our sins."<sup>2</sup>

The Person who is our Saviour has always and forever sustained a unique and special relationship with the Father. This relationship existed before He came to this earth, as both He and the Father existed before that time, and as long as they both were. He was NOT begotten, for it is a mistranslation to translate *monogenēs* as "only begotten." He is forever, one with the Father, and He is forever God. The fact that He is forever with the Father (which no other being was), speaks of a relationship with the Father that is unknown by any other being. He is "the only Son, Deity Himself, who lies upon His Father's breast" (John 1:18, Williams).†

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How, then, did the translators ever get to use the phrase "only begotten"?

Because the Arian controversy raged over the point as to whether Father and Son were of the same essence, Jerome in translating for the Latin Vulgate succumbed to the temptation of translating *monogenēs* in a way he thought would assist the cause of truth in this controversy. Instead of using the Latin word *unicus*, which means "only," "unique," "special," "one of a kind," he chose *unigenitus*, which means "only begotten." He made this choice because the begetter and the begotten both have the same nature.

However, the great translator's theological maneuver proved a mistake, for the Arians immediately rebutted by a clever twist. They shifted the focus of argument. Instead of focusing on the nature of Christ as Jerome had, the Arians seized the term "only begotten" and focused it on origins. They said, "Of course He was begotten, which only proves that there was a time when He was not. He is different from all other creatures, for they were created, but He was not created. He was begotten."

From the Latin Vulgate, *only begotten* found its way into many translations, notably the King James Version of 1611. King James' translators relied on the Latin Vulgate, and before we censure them too severely, let us remember that today we have readily available at the disposal of modern translators, a large number of manuscripts that were not available three hundred and fifty years ago. We do not need to be unkind to those translators, but neither do we need to perpetuate their mistakes.

What then does *monogenēs* say about Jesus Christ? It portrays Him as unique and special as a Person and in His relationship with the Father. It distinguishes Him as a separate Person from the Father, for as John 1:1 says, "The Word was with God." But it identifies Him as being of the same nature as the Father, as John 1:1 does, for "the Word was God." ■

\* Texts credited to T.E.V. are from the Good News Bible—Old Testament: Copyright © American Bible Society 1976; New Testament: Copyright © American Bible Society 1966, 1971, 1976.

† From *The New Testament in the Language of the People* by Charles B. Williams. Published by Moody Press, Moody Bible Institute of Chicago. Used by permission.

‡ Quoted in "God's Only Son: The Translation of John 3:16 in the Revised Standard Version," by Dale Moody, Southern Baptist Theological Seminary. The dissertation by Francis Marion Warden was given in 1938 and is available in the library of the Southern Baptist Theological Seminary, Louisville, Kentucky.

§ D. M. Baillie, *God Was in Christ* (New York: Charles Scribner's Sons, 1948), p. 171.

# *sermon spice shelf*

## **The Twelve Most Persuasive English Words**

The twelve most persuasive English words were recently found through a study conducted at Yale University. The words: save, money, you, new, health, results, easy, safety, love, discover, proven, guarantee.—PUC's "First Monday."

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1. Affliction—Isaiah 43:2
2. Fear—Isaiah 41:10
3. Discouragement — Romans 8:28
4. Loneliness—Hebrews 13:5
5. Unrest—Matthew 11:28-30
6. Dissatisfaction — Psalm 107:9
7. Death — 1 Thessalonians 4:16-18

"Earth hath no sorrow which heaven cannot heal."

—From *Pulpit Helps*, May, 1976, published by AMG International, Ridgefield, N.J. 07657

## **Proverbs to Remember**

"A wicked man earns deceptive wages, but one who sows righteousness gets a sure reward" (Prov. 11:18, R.S.V.).

"A good wife is the crown of her husband" (chap. 12:4, R.S.V.).

"A tranquil mind gives life to the flesh" (chap. 14:30, R.S.V.).

"A glad heart makes a cheerful countenance" (chap. 15:13, R.S.V.).

"A man's mind plans his way, but the Lord directs his steps" (chap. 16:9, R.S.V.).

## **Cold Water**

At a ministerial association meeting an older, more experienced minister quietly pointed out flaws in several ambitious plans being presented by some of the younger ministers in attendance.

Finally, one of the young men reached the limit of his patience. "Do you have to throw cold water on everything?" he asked the older clergyman.

"Cold water," countered the senior minister, "naturally results when a lot of hot air gets on thin ice."—Adapted.

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This is the second edition of the charts. They are printed on Tex-O-Print map paper, which is practically indestructible. (The first edition was on heavy paper.) They are twenty by twenty-five inches, except for the image of Daniel 2 which is longer.

The Daniel and Revelation charts were produced by the Ministerial Association and the Youth Department of the General Conference and are now handled by the Review and Herald and made available through the Adventist Book Centers at the bargain price of \$9.95, with postage paid to anywhere in the world. The charts on the sanctuary formerly available are presently out of print.

The Youth Department has Voice of Youth sermons, series 1 and 2, that young people can use for preaching the doctrines and prophecies as centered in Jesus. The youth sermons should be ordered from the Review and Herald. The price for series 1 is \$2.75, plus postage; series 2 is \$2.00, plus postage.

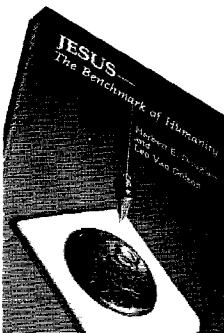
## Book Wanted

Anyone knowing where a copy of W. W. Prescott's *The Doctrine of Christ*, issued as a college Bible textbook in 1920, can be obtained is asked to contact Miss Margarethe T. Undritz, Marienhohe 12, 61 Darmstadt, West Germany. This book is needed urgently by a young minister.

## Sabbath School Teacher's Aid

The Sabbath school lessons for the second quarter of 1977 deal with the divine mystery of Jesus' nature. Technical theological resource material will be easy to find, but what about books dealing with the practical aspects of the topic?

How can you make your Sabbath school lessons applicable to the daily lives of your members? By using the book *Jesus—the Benchmark of Humanity* in your lesson preparation. Herbert Douglass and Leo Van Dolson, who authored the Sabbath school lessons and the teacher's quarterly, respectively, direct our attention to Jesus as the model man. When we want to know what God intends us to be we have only one place



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The authors point out that there is nothing that God asks of men and women for which He has not already provided a living demonstration in Jesus Christ. *Jesus—the Benchmark of Humanity* is another helpful book designed particularly to help you in presenting the Sabbath school lessons this quarter. Produced by Southern Publishing Association, it can be secured at your local Adventist Book Center for \$2.95.

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# **recommended reading**

**LIGHT IN THE DARKNESS: STUDIES IN THE GOSPEL OF JOHN**, Homer A. Kent, Jr., Baker Book House, Grand Rapids, Michigan, 1974, 239 pages, cloth-\$3.95, paperback-\$2.95.

**THE EPISTLE TO THE HEBREWS: A COMMENTARY**, Homer A. Kent, Jr., Baker Book House, Grand Rapids, Michigan, 1972, 302 pages, \$5.95.

The author of these commentaries is dean and professor of New Testament and Greek at Grace Theological Seminary. He reflects the conservative viewpoint, shows acquaintance with the literature in English, and writes simply and clearly, directing his works to a wide readership. Kent comments on the English text paragraph by paragraph, sacrificing detailed exegesis for a more synthetic treatment. The commentary on John is especially useful for group use, with questions for discussion at the end of each chapter. However, for more serious study of John we have a wealth of recent commentaries. These include those by C. K. Barrett, Raymond Brown (*Anchor Bible*), R. Bultmann, B. Lindars (*New Century Bible*), L. Morris (*New International Commentary*), J. N. Sanders (*Harper's NT Commentaries*), R. Schnackenburg (*Herder's Theological Commentary on the NT*). Morris' commentary is written from a conservative viewpoint, but much can be gained from the others even when the liberal aspects are discounted. Two useful expositions of John are those by James Boice and Walter Lüthi. Though not recent, Westcott's commentary is still very useful. While not as detailed as those above, the commentaries by Marsh, Fenton, Filson, Richardson, Tasker, and Tenney could be used with profit.

For the book of Hebrews, good commentaries are not as plentiful.

One of the best, also written by a conservative scholar, is that of F. F. Bruce (*New International Commentary*). Other recent commentaries include those by G. W. Buchanan (*Anchor Bible*), J. H. Davies (*Cambridge Bible Commentary*), Thomas Hewitt (Tyndale), Hugh Montefiore (*Harper's NT Commentaries*), William Neil (*Torch Bible Commentary*), and Jean Hering. Older but still very useful commentaries are those by Westcott and Moffatt (*International Critical Commentary*).

Walter Specht

**A LITTLE BALM AND A LITTLE HONEY**, Ivy Duffy Doherty, Review and Herald Publishing Association, Washington, D.C., 1977, 64 pages, \$1.50.

It is a rare and pleasant thing to find an author who is able to take the common occurrences of life—the flat tire, run-in-with-the-neighbors sort of things—and draw from them lessons so lovely that they almost seem unworthy of a rarer source. Ivy Duffy Doherty's newest book, *A Little Balm and a Little Honey*, is actually a book of parables. The morals and lessons come so easily and are so appropriate that the volume is truly a thing of beauty. It impressed this reader as something similar to the experience of watching a championship tennis match. There is much running, jumping, and swinging—ordinary activities all—but when performed by a professional they all come together in a lilting symphony that leaves the observer satisfied.

This book is for relaxing and inspirational reading. There are homely vignettes that could well grace many a sermon, and stories to appeal to various ages and intellects.

Bobbie Jane Van Dolson

**LAODICEA: THE CHURCH THAT DOESN'T KNOW**, Thomas A. Davis, Review and Herald Publishing Association, Washington, D.C., 1976, 95 pages, \$2.95.

That the Laodicean message of Revelation 3 has special significance for the church today is generally recognized. In fact, it bears "the solemn testimony upon which the destiny of the church hangs" (*Early Writings*, p. 270). This makes it extremely important. This being so, the ministry of this church will welcome that which will give clearer understanding to the vital message contained therein. In looking for such help, they will not be disappointed in this practical study by Thomas Davis.

The author, as an associate book editor of the Review and Herald Publishing Association, writes from a rich background of years of service in mission lands, as well as in America. He is a diligent student of the Spirit of Prophecy and in this volume brings the inspired comments to bear on the Biblical passages under consideration.

Following an introduction that underscores the application of the message to the church today, the author moves through Revelation 3:14-22 with careful analysis of each phrase or sentence, and with practical application. The work is organized into short sections or chapters, usually not more than two or three pages in length.

Pastors will find it useful as a basis for a series of prayer-meeting studies. Members will also find it ideal for daily devotional reading. The preaching of the Laodicean message and its study by the members of our churches is vital as we pray for the revival and reformation that we know must come before the task entrusted to us can be finished. This volume may help to serve as a catalyst to bring it into great prominence.

Orley Berg

# news briefs

## MINISTRY

### Number of Countries Banning Bible Reported Growing by Distributor

LONDON—A report issued here by the United Bible Societies (UBS) indicates that Scripture distribution is being forbidden in an increasing number of countries. John Dean, world service officer for the UBS, said, "There seem to be more places closed to the Word of God at present for one reason or another than at any other time since World War II."

He reported that the societies, which embrace more than 50 national Bible distribution groups, are developing special strategies to meet spiritual needs in the so-called "closed" areas without breaking the law.

### Journals Warn Local Churches Against "Pirating" Hymnals

NEW YORK—A publisher's suit brought against the Chicago Roman Catholic Archdiocese for copyright infringement has prompted an outpouring of concern throughout the country and is apparently leading many church people to take a new look at the law and their moral obligations.

### Ecumenical Charismatic Renewal Conference Planned in 1977

KANSAS CITY, Mo.—A mammoth meeting of Christian charismatics, perhaps one of the largest ecumenical gatherings in history—with some 60,000 participants, will be held July 20-24, 1977, at the various sites here.

Called the "1977 Conference on Charismatic Renewal in the Christian Churches," the gathering will include Baptists, Catholics, Episcopalians, Lutherans, Mennonites, Methodists, Pentecostals, Presbyterians, and other

Christians. It will use Arrowhead Stadium (the home of the Kansas City Chiefs), a new downtown convention complex, Kemper Arena, and many other sites.

The outdoor stadium will be the scene of ecumenical gatherings each evening, while the other facilities will be used for denominational meetings, workshops, and worship.

### Italian Waldensians and Methodists Call for Denominational Merger by 1979

ROME—Italian Waldensians and Methodists drew closer to eventual unity as representatives of the Methodist Church took part in the first two days of the annual Waldensian Synod here.

A service of consecration of three new pastors opened the Waldensian assembly. One of the three, 29-year-old Mirella Abate, was recently married to a German Lutheran pastor. She has a degree in theology and is the third woman pastor in the Italian Waldensian Church.

Italian Methodists at the synod noted that the union plan calls for full integration of the two denominations by 1979.

In addition to the Methodists, the synod also featured representatives of Waldensian communities in Uruguay and Argentina, which have been subjected to persecution in recent years.

### Astrology: "Pretentious Claims" of "Charlatans" Are Condemned

BUFFALO—A statement expressing concern about the increased acceptance of astrology and challenging the "pretentious claims of astrological charlatans" has been issued by 186 scientists.

"We are especially disturbed by the continued uncritical dissemination of astrological charts,

forecasts, and horoscopes by the media and by otherwise reputable newspapers, magazines, and book publishers," the statement said.

Dr. Bart Bok, former president of the American Astronomical Society and professor emeritus at the University of Arizona, drafted the statement and wrote the lead article, "A critical look at astrology."

"We the undersigned—astronomers, astrophysicists, and scientists of other fields—wish to caution the public against the unquestioning acceptance of the predictions and advice given privately and publicly by astrologers," said the group of scientists, which included 18 Nobel prize winners.

"Those who wish to believe in astrology should realize that there is no scientific foundation for its tenets . . . and indeed that there is strong evidence to the contrary," the statement said.

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

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