

**LIFE
AFTER
LIFE?**

Are There Prophets in the Modern Church?

In an age when charismatic gifts are being emphasized among Christians a claim that the gift of prophecy has been manifested in recent times is not so startling or earthshaking as it might otherwise seem. In fact, it is likely to create some interest and attention and even careful consideration on the part of many.

Seventh-day Adventists believe that Ellen G. White was a recipient of the true gift of prophecy. But we also take a decided position, as published in our statement of fundamental beliefs, that the Holy Scriptures of the Old and New Testament, given by inspiration of God, "contain an all-sufficient revelation of His will to men and are the only unerring rule of faith and practice."

How then do we relate Ellen White's gift to this basic belief in the Scriptures as an all-sufficient revelation of God's will to men? Ellen White herself gives a clear answer stating, "I recommend to you, dear reader, the Word of God as the rule of your faith and practice. By that Word we are to be judged. God has, in that Word, promised to give visions in the *'last days'*; not for a new rule of faith, but for the comfort of His people, and to correct those who err from Bible truth."—*Early Writings*, p. 78.

Naturally, ever since the first startling claim to the prophetic gift was made, many sincere Christians have questioned the validity of the claim, and to the secular mind it seems strange indeed. In the August 2, 1976,

religion section of *Time* magazine Ellen White's authenticity as a prophet was again questioned and several criticisms were cited based on one-sided or incomplete information. It seems to us that, generally speaking, most of those who criticize her writings are those who know the least about what she says.

It was not without a struggle with naturally expected skepticism that the infant Adventist Church came to accept the claims of Ellen White that she was given visions and messages from the Lord. Adventist leaders of the 1844 to 1845 period, when she first began to relate her visions, were "possibly hypersensitive and allergic to all occult influences because a segment of the . . . Second Advent believers had gone to extremes in the matter of spiritual gifts" (A. W. Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, p. 58).

Her obvious Christian devotion and sincerity coupled with her own honest belief in her gift finally impressed them to at least consider the possibility that her messages might be from God. They were challenged to do so from such forthright scriptural injunctions as "quench not the Spirit," "despise not prophesying," "prove all things," "hold fast that which is good" (1 Thessalonians 5:19-21).

In April of 1847 one of the most influential early Adventists, Joseph Bates, stated concerning Ellen White's visions, "Although I could see nothing in them that militated against the



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Word, yet I felt alarmed and tried exceedingly, and for a long time unwilling to believe that it was anything more than what was produced by a protracted, debilitated state of her body. . . . I have seen her in vision a number of times, . . . and those who were present during some of these exciting scenes know well with what interest and intensity I listened to every word, and watched every move to detect deception, or mesmeric influence. And I thank God for the opportunity I've had with others to witness these things. I can now confidently speak for myself. I believe the work is of God" (Remarks in Broadside, "A Vision," vol. 1, no. 1, April 7, 1847 [Reprinted in "A Word to the Little Flock," p. 21]).

It was another eight years before formal action was taken by the church's General Conference that recognized that this gift was "coming from God." This hesitation was based on a fear, they confessed, of bearing "the reproach of Christ" and from a desire "to conciliate the feelings of our opponents." But they recognized "that God is not honored, nor His cause advanced by such a course." (Report of Conference, *Review and Herald*, December 4, 1855, p. 79.)

Through the years since then, Adventists have come to appreciate even more deeply what this gift has meant to

editorial *(Continued.)*

the development and unity of our church. Without the insights and challenge provided by Ellen White we would not now have members in 185 countries or operate an "extensive system of 4,218 schools and 421 medical institutions" as the *Time* article reports. We would not be recognized for our phenomenal worldwide missionary endeavor and the financial support given it, which ranks among the largest amount of per capita contributions reported annually by Christian denominations. Neither would the millions of people who have been cured, or blessed by Adventist health and welfare work or who have stopped smoking at Adventist-run Five-Day Plans have been benefited from such ministry. Without the inspiration of Ellen White's messages the little handful of Adventists in the latter part of the nineteenth century would not have had courage to launch a worldwide "medical missionary" program with the very limited financial resources that it had.

Because so much of what you hear about Adventists and Ellen G. White is one-sided, we particularly invite our readers, both Adventists and non-Adventists, to carefully consider the information provided in the supplement.

J. R. S./L. R. V. D.

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Preparing an Exposition of Isaiah 40

ISAIAH 40 is one of the truly magnificent chapters of the Bible. Its opening mood is enchanting: comfort, tenderness, peace, pardon. Its commission is superb: Prepare the way of the Lord! Its prediction is dazzling: The glory of the Lord shall be revealed! Its depiction of humanity is devastating: All flesh is grass! Its portrayal of the Holy One is majestic: everlasting God, Creator of heaven and earth, whose fingers span the heavens and nightly reckon the stars by name. Its illustration of the mighty God's guardianship is captivating: Like a shepherd He will feed, carry, and gently lead His flock. Magnificent, indeed!

For the context of this chapter, we must begin with the appalling indictment that launched Isaiah on his prophetic mission and that characterized God's chosen as greedy, exploiters of the poor, oppressors of the weak, neglecters of the needy, despisers of God. It is a bill of arraignment that shames them for their pride, haughtiness, arrogance, wantonness, and sodomy. God saw them as festering bodies bruised, lacerated, overspread with open sores and unbandaged wounds. He heard their hypocritical worship as a hateful, unendurable racket—like a mob trampling the sacred precincts on the holy Sabbath. The "holy

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city" had become a harlot, the refuge of assassins, dominated by avarice, governed through injustice, ruled in corruption, presided over by crooks (Isa. 1:17, 21-23; 2:6-11; 3:9-17).

In the chapters that follow, this sweeping presentment is broadened to include Assyria, Babylon, Philistia, Moab, Damascus, Ephraim, Ethiopia, Egypt, Arabia, Tyre, Edom, the nations, the earth, the host of heaven. The climax comes with the invasion by Sennacherib, his plunder of the Judean towns, the siege of Jerusalem, destruction of the Assyrian army by one angel, the assassination of the emperor by his two sons, Hezekiah's terminal infection, his miraculous healing, his pathetic braggadocio before the Babylonian ambassadors, and the prediction of Babylonian captivity for Judah.

Throughout chapters 1-39 three themes recur: (1) the human situation, of which God's chosen are a part, is a disaster; (2) no earthly power is adequate to rescue humanity from this tragedy; (3) divine redemption is the only way out of the iniquitous and doomed ordeal.

This is the background for the celestial vision of chapter 40, in which antiphonal voices again—as they did in chapter 6—cry out the prophetic pronouncements. Concentration on the individual paragraphs, assigning titles and writing theme sentences for them, will be a start toward mastery of the chapter's content.

Themes of Paragraphs

1, 2. *Comfort and Pardon.* Comfort and tenderness follow the ending of Jerusalem's warfare and the pardoning of her iniquity.

3-5. *Prepare the Way.* Across wilderness and desert the way of the Lord is to be prepared, and His glory will be revealed to all.

6-8. *All Flesh Is Grass.* In contrast to withering and fading people, the Word of God stands forever.

9-11. *Good Tidings.* Zion is commanded to shout the good tidings that the Lord God comes to rule with might and to tend His flock like a shepherd.

12-17. *Who Measured Heaven and Earth?* The heavens, earth, seas, islands, and nations are as nothing when compared with God.

18-20. *No Likeness.* No person or image can be a likeness of God.

21-23. *Above the Circle of the Earth.* He who sits above the earth and spreads

Figure 1.

ISAIAH 40: PARAGRAPH ANALYSIS

		1, 2—COMFORT AND PARDON	
A CHANGE IN GOD- PEOPLE RELATION- SHIP	<p>your God [you]</p> <p>"</p> <p>"</p> <p>her warfare is her iniquity is she has received</p>	<p>says: comfort, comfort speak tenderly cry</p> <p>THAT</p>	<p>my people to Jerusalem to her</p> <p>ended pardoned: double</p> <p>for all her sins from the Lord</p>

out the heavens like a tent sees the world's inhabitants as grasshoppers.

24. *Rootless Rulers*. Earth's mighty disappear as chaff in the wind before the breath of God.

25, 26. *No Comparison*. The challenge: To whom can you compare the Holy One who created the stars and calls them by name?

AFTER READING THIS ARTICLE, YOU WILL WANT TO HEAR F. E. J. HARDER PREACH THE SERMON THIS ARTICLE IS ALL ABOUT

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27-31. *Everlasting Creator*. The incomparable Lord of the heavens and earth does not overlook the faint and exhausted, but all who wait for Him will be renewed to fly like eagles and to run without wearying.

Lists

Making lists of persons, places, things, and time indications constitutes another step toward assimilation of the content. Since space limitations preclude reproducing the total (about 130 items), only a few examples are given here.

Persons: My (God's) people (1); your (people's) God (1, 9); Zion (personified) (9); counselor (13); craftsman (20); rulers (23); the faint (29).

Places: Wilderness (3); cities of Judah (9); Lebanon (16).

Time Indications: End of warfare (2); from the beginning (21).

Things (material and abstract): Sins (2); grass (6, 7, 8); God's reward (10); span (12); justice (14); bucket (15); eagles (31).

A very important process is the grammatical analysis of each paragraph, sentence by sentence. For this I use a chart, as illustrated by the first-paragraph analysis above. (See figure 1.)

After the entire chapter has been thus analyzed, other literary devices should be noted and recorded: comparisons (all flesh is *like* grass that withers, 6, 7); contrasts (the flower fades, but the word

of our God will stand forever, 8); imperatives (*prepare* the way of the Lord, 3); questions (*to whom* will you liken God? 18); series (her warfare is *ended*, her iniquity is *pardoned*, she has *received* double for all her sins, 2); progress toward a climax (every valley, every mountain, the crooked, the rough places. And the *glory of the Lord* shall be revealed 4, 5); repetition (all flesh is grass, the grass withers, . . . the people is grass, the grass withers, 6-8).

Each process takes the scholar through the passage with a different objective and should add new insights. Dominant ideas will become evident, such as: God's love, forgiveness, care, concern, and understanding of His people (1, 2, 11, 27-29); the coming of the Lord in glory and power to renew the earth and care for His people (3-5, 10, 11, 31); the transient nature and insignificance of humanity when compared with the everlasting God (6-8, 15-17, 23, 24); the incomparable greatness and wisdom of God as Creator, Sustainer, Manipulator, and Redeemer of heaven and earth (12-14, 18, 21-23, 25, 26, 28, 29).

An outline was then assembled from the list of truths and came out as indicated below:

Outline

1. Introduction.
 - a. The great arraignment for sin—God's chosen.
 - b. Oracles of doom for sin—the nations.
 - c. Beyond doom, redemption from sin—eschatological predictions.
 - d. Substantiation in history (doom and deliverance)—Sennacherib and Hezekiah.
2. The Celestial Council.
 - a. Comfort my people!—command from the throne.
 - b. Enough warfare!—adequate punishment received.
 - c. Speak tenderly!—iniquity is pardoned.
3. All Flesh Is Grass.
 - a. People of earth: frail, transient, grass, grasshoppers.
 - b. Nations of earth: drop from bucket, dust on scales, less than nothing.
 - c. Rulers of earth: rootless, stubble, nothing.
4. Incomparable God.
 - a. Holds in hand: mountains, oceans, earth, heavens.

- b. Knows, understands, is just without: instruction, enlightenment, counsel.
 - c. Creates earth; guides stars; is eternally untiring.
 - d. Imparts to trusting weak: power, strength.
 - e. They who wait (hope, trust, expect) upon the Lord shall: renew, mount up, run, walk without fatigue.
5. Good Tidings.
 - a. "Prepare the way of the Lord"—remove obstacles.
 - b. "Behold, your God comes with might."
 - c. "The glory of the Lord shall be revealed."

Of course, the outline is merely the skeleton that must be made alive, warm, beautiful, effective, and appealing by the addition of flesh, muscle, vital organs, and appropriate dynamics. This can be accomplished only in part by the written word (my sermons are always written), for to become truly alive, an exposition requires the living preacher.

The procedures suggested in this study presuppose an analytical examination of the entire book of Isaiah. They are not intended as guides to total exegesis, which is primarily analytical in nature. Preparation of an expository sermon is a task of synthesis following a broad analysis. Even this necessarily is abbreviated not only by abridgment but also by omission. ■

AAM Study Guide—Choice Chapters

Isaiah 40

Members of the Academy of Adventist Ministers, or readers who may wish to join and receive Academy credit, are encouraged to engage in personal in-depth study of the choice chapters carried in THE MINISTRY. Those who submit responses on twelve chapters will be credited with one year's study requirement for AAM membership (fifty clock hours). Respond to the following questions and submit your response to the AAM, General Conference Ministerial Association.

1. Outline briefly the results of your own in-depth study on this chapter.
2. Produce a sermon outline that you can use to present this chapter to a church congregation.

Just a Moment, Please!

JUST a moment, please! Before you rent that motel room, before you make that trip the church will be paying for, before you hire that rental car, remember who is paying the bill. It is the conference, of course, but actually you and I as workers in God's cause are spending the Lord's money—money given by the members of our church.

Some of that money was given at great sacrifice—it was literally the widow's mite. One elderly sister in a conference where I once served received \$41 per month for her sustenance. When an appeal for the needs of the work was made she placed a \$10 bill in the offering plate. One of our ministers and his wife who had been saving for a lifetime to build their retirement home responded to an appeal by giving their life's savings. A young couple had laid big plans for their wedding. Their hearts were touched by the needs of the work. They gave up their big wedding plans, gave the money for the Lord's work, and had a simple home wedding instead.

Anyone who studies the beginnings of the Adventist Church understands that the foundations of this work were laid by workers who sacrificed. James White, for instance, worked hard with his hands to find money to care for his family's needs and advance the work of God on earth. Once, while hauling stones for a railroad being built between Portland and Brunswick, Maine, his hands became so raw from the rough stones that blood oozed from them. In order to get money for him and Ellen to attend a meeting some distance away, he contracted with others to mow one hundred acres of hay. One day when it was raining and he couldn't work, he wrote to a friend stating, "God gives me strength to labor hard all day. . . . Praise the Lord! I hope to get a few dollars here to use in the cause of God."—VIRGIL ROBINSON, *James White*, (Review and Herald Publishing Assn., 1976), p. 48.

*From One Leader
to Another*



Robert H. Pierson

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

Those who labored in early Adventist institutions worked long hours and received little pay. They did so because their hearts were baptized with the ministry of love.

What a heritage these dauntless pioneers have left for us upon whom the ends of the earth are come. You and I both know that much of the money we spend in our work is given as the result of true sacrifice. We then should be most careful in our expenses. "Economy is needed in every department of the Lord's work. . . . Quite a sum may be expended in hotel bills that are not at all necessary."—*Testimonies*, vol. 5, p. 400.

When we have to travel on the Lord's business, let us practice economy. There are expensive hotels and motels. There are good, clean, moderately priced accommodations available also. I believe it is pleasing to the Lord when we seek to practice economy in the expenditure of His funds.

The long-distance phone calls we make—it is so easy to pick up the phone and talk for ten, fifteen, twenty minutes, sometimes wandering from our subject, when we might have written a letter or sent a telex. Phone calls cost money. Why not keep ours to the minimum, commensurate with doing our work effectively?

The trips we plan—is every trip absolutely necessary? Could we have saved the fare, the hotel expense, by writing a letter or making a phone call? Are we truly careful in planning our trips, so that we make every day and every dollar count toward a finished work?

We need to spend God's money carefully and prayerfully in the expenses we incur for which the conference reimburses us.

One day we will have to stand before the great Judge of the universe and give an account of the way we have spent the Lord's money. Will our report be all that we would wish it to be in that awesome day?

"There are persons who practice self-denial in order to give means to the cause of God," Ellen White reminds us. "Then let the workers in the cause also practice self-denial by limiting their expenses as far as possible. It would be well for all our workers to study the history of the Waldensian missionaries and to imitate their example of sacrifice and self-denial."—*Ibid*.

Before you spend that dollar for travel expense, remember, it is God's dollar! ■

"Power-packed Words"

WORDS are the building blocks of communication. A structure of thought, blueprinted in beauty or ugliness, utilitarian or ornamented, transfers itself from one mind to another through the use of words.

Words link the world together, bind heart to heart, move mountains of doubt, march a people to war, fire the suicide's despair, capture slaves for ideology, pull the strings of imagination, create a nuclear physicist, fill the pocketbooks of Madison Avenue.

Informing, enticing, inspiring, bewitching, praising, condemning, words without end flow around us, toward us, into us, above us from the beginning to the end of our days.

Words created light out of darkness, formed the world from the shapelessness of the primordial state, justified the molding of Adam, seduced Eve to sin. Jesus Christ bears the name Word suggesting that even salvation itself comes as a structure of divine thought directed audibly and visibly toward humanity.

The Use of Words

How we use words, their choice and arrangement, brings success or failure. An educated man unable to shape his thoughts in coherent communication will fail; an ignorant orator will motivate his audience to action.

For the professional communicator—preacher, teacher, editor, author—words comprise the tools of his trade, the medium of his choice, the end product of his training. The more he knows about the use of words, the more successful he will be.

Too often the would-be professional communicator feels that he can make the leap from amateur to professional use of the language without thought or study. Unfortunately, it usually shows. Only seldom does environmental absorption of a language provide the basis for its professional use. All too often the person feeling called to preaching,

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teaching, or writing fails to recognize that success in this calling consists, technically at least, in the use of words. He may become brilliant in theology, learned in science, a master in literature, and yet fail in word usage. He may actually resent any studied attempt to shape the stream of communication, regarding it as manipulation of his audience, or feeling that what he possesses from experience is all that he needs.

Simple versus complex words. If you wish to know the simple use of words in the English language, listen to two people talking about everyday things. English stems from two distinct influences. When William the Conqueror crossed the English Channel, there rode with him an unseen army of words intent on conquest. Though he and his knights claimed Viking ancestry, they had long since shed their Norse tongue and had adopted the sophisticated French language, with its roots in Latin and Greek. Backed by the culture and authority of the Normans, French thought and words invaded the Old English forms.

As in so many other fields, the English finally won the battle, but only through compromise. English today really consists of two languages welded smoothly and unnoticeably into one. When we talk with each other, we use the short, four-letter words of our English mother tongue; when we wish to be accurate, or flowery, or sound learned, we insert the words of the French invasion. Over 50 per cent of the words found in any English dictionary are either French or Latin in origin. The majority of words of two or less syllables are of English origin; most words of three or more syllables come from French or Latin borrowings.

A simple test of the power of the words used by preacher or writer lies in an examination of their roots. A powerful mover of men uses simple, short words of Anglo-Saxon origin. When he selects longer, and perhaps more descriptive, words, he does so carefully, especially when they are words not normally used in everyday speech.

Of course, like all such observations, this one oversimplifies. No one can rely entirely on Anglo-Saxon words. English is one language, not a two-tiered structure, and the two language sources intertwine so thoroughly that any attempt to utilize only one ends in artificiality.

To sense the punch behind the shorter, Anglo-Saxon words we only have to think of such words as *rip, hate,*

love, snap, rush, and so on. The four-letter word forms the basis of much of our stronger, harsher, more emotive reservoir of words, and the longer words give subtler tonings of mood, accurate description, or subtleties of thought.

Word usage goes through phases. In Shakespeare's day, the age of the King James Version of the Bible, Anglo-Saxon roots dominated. In the eighteenth and nineteenth centuries, the dependence of borrowings increased giving the flowing, and, to us, often rotund, style of John Ruskin, Tennyson, and the romantic poets.

From the moguls of the advertising world, the news readers, the mass media, and the realistic writers of our age, English has revolved once more to its Anglo-Saxon roots. We fret under the circuitous style of the bureaucrat, terming it gobbledegook. We resent the long sentences, the deliberate choice of complex words, regarding it as a "put on."

Choosing simple words. In preparing sermons, teaching assignments, or articles, a general rule is to choose the simple over the complex, the short over the long, the known over the unknown. Too many hearers of the word lose interest because the words live outside their world. Two aids assist the communicator in the choice of words:

1. A good dictionary. Some years ago I came across a new word in an article I was reading. I went to the dictionary parked outside an administrator's office. The word was not there. The dictionary was twenty-two years old. A new one arrived shortly after. I have a rule that if my dictionary does not contain the word I want, it is time to buy a new or better one. A dictionary should give pronunciation, meaning, and derivation. Better word banks will reveal the first known usage of the word and will quote it within literary sources.

2. A thesaurus. Here lies the key to word usage. Shades of meaning, synonyms and antonyms surface in the grouping of words in a good thesaurus. By combining dictionary and thesaurus, no communicator need be a purveyor of tired words.

Using fresh words. English has at least twice as many words as French, the language with the second-largest number. No preacher need bore his congregation with the repetition of thin words worn smooth and unattractive by repeated passage.

A few months ago a young minister sporting a M.Div. and well-advanced

**"Like apples of gold in silver
filigree is a
word spoken in
season" (Prov.
25:11, N.E.B.)**

toward his D.Min. boasted to me that he never read a newspaper or news magazine, read no secular books, stayed only with theology, devotion, and inspiration. Such a retreat can lead only to staleness.

Never pass a word by without knowing its meaning. Our dictionaries should wear out faster than any reference book except the Bible.

Words of Power

The voice offers intonation, inflection, accent, emphasis to our words. But if the words are not chosen with care and arranged in appropriate order, they may fail in their purpose.

Grammar ranks right alongside foreign languages and mathematics in the negative popularity poll among elementary and high school students. Vast numbers of college students fail to distinguish between noun and verb, adverb and adjective, active and passive voice. Students may read and write, but are grammatically illiterate. Ask them to analyze a sentence, and they may confuse it with the actions of a court of law!

Out of this pitiful ignorance of the science of language flows a welter of incomplete sentences, clouded concepts, and obscure meanings that leave the speaker bewildered, the hearer frustrated. All too often the criticism, "I didn't get what he was driving at," reflects the speaker's inability to put words together in correct sequence and relationship.

Grammar teaches sentence structure, right pronunciation, language history. Syntax concentrates on the correct formation of sentences. A preacher, a teacher, a writer without a knowledge of both has about as much chance of controlling the thrust of his words as a ten-million-mile airline passenger has of piloting an aircraft successfully just because he has flown so often. He lives under the threat of always being a passenger of his own flight of words and never the pilot.

This does not mean that we should tolerate a stilted use of the language. Twenty to thirty years ago, split infinitives, certain collective nouns with plural verbs, and other usages would have appalled or confused many audiences. Today, usage is pushing such structures toward acceptance and correctness.

Here are some tips in making words more powerful:

1. Master the use of the simple de-

clarative sentence. Consider the power of these sentences. "God is love." "The gospel is the power of God unto salvation." "Ye cannot serve God and mammon." "The kingdom of heaven is within you." "Ye are the salt of the earth." A simple declarative sentence takes a subject and links it with an object by a verb. It states something in simple logical sequence. Of all sentence structure this is the most easily understood. We use it with children for that reason. We use it in the height of emotion. We say, "I love you," "Black is beautiful," and so on. Such sentences become catch cries that move people. They are easily remembered. They may be repeated without boring. Yet many communicators shy from them. They want to qualify with dependent clauses, explain with adverbial phrases, link two main clauses together, make the sentence complex and difficult.

2. Use a new sentence for each new concept. Mingling concepts within the one sentence frame obscures meaning. The mind has to evaluate which of the two or more concepts has priority, and while doing this either drops out altogether or falls behind.

3. Keep the simple, short words for the points of emphasis. Reinforce ideas by using the simplest of words and sentence structure to drive your point home. Go from the simple to the complex and then back to the simple again. Do it with both words and sentences.

It is said of Jesus that the common people heard Him gladly. It wasn't only what He said, but also the way He constructed His speech. He chose words the people understood to match illustrations they understood. His revolutionary ideas found acceptance through the simplicity of the words He spoke, as well as through His compassion, His honesty, His inspiration.

We have the best of examples in our Lord. He was not called the Word for nothing. Those who heard Him understood Him completely. He could only be the Word as He communicated accurately the message of divinity to humanity. His power lay in His words. And so may ours. We stand closer to Christ as we use the language with simplicity, purity, and understanding. The Holy Spirit has greater hope of directing us to the needs of others and directing them to their own needs through correctly used language.

It's something worth praying about, something worth working for. ■

Missionary

"AS THE Father has sent me, even so I send you" (John 20:21, R.S.V.).

Jesus was the Missionary from heaven. Repeatedly, in the Gospel of John, He said that He was the Sent; and "missionary" comes from the Latin *misi-sum* ("to send," whence also "missile" and "missive"). Jesus was sent by the Father, and we are sent by Jesus. We are sent as He was. Thus Jesus is the model for all Christian missionaries.

The essential point of His example as a missionary is seen in two verses: "The Word became flesh and dwelt among us, full of grace and truth" (chap. 1:14, R.S.V.); and "For we have not a high priest who is unable to sympathize with our weaknesses, but who in every respect has been tempted as we are, yet without sinning" (Heb. 4:15, R.S.V.).

There are two extreme types of missionaries: the *adapters* and the *transformers*—those who change (intransitive), and those who change (transitive).

There are those missionaries who are changed by their new environment, perhaps to the point of becoming indistinguishable from the national, so far as that is possible. They are usually liked by the national people, but they lack a reason for being. They adopt local culture and customs and introduce nothing new. In all things he is made like his national brethren except one: he receives a larger salary. These are the extreme adapters.

There are those missionaries who seek to change the environment they find. They reject the ways of the nationals *in toto* as they attempt to introduce innovations. But they are deeply resented by proud peoples, so even their innovations are rejected by them. Or perhaps their innovations are accepted only as long as they, as persons of authority, remain in the field, which it is hoped, is not very long. As soon as they go, or are gotten rid of, their great "im-

From Heaven



provements" are jettisoned and their monuments toppled. These are the extreme transformers.

These two types of missionary often resent each other. The transformers resent the adapters because they seem to be playing for popularity; the adapters resent the transformers for their seemingly high-handed, arrogant, and insensitive manner. One seems to be playing to the nationals. The other seems to be making a bid for the attention of the upper hierarchy. Great care must be taken that sides be not thus drawn.

Actually, even in their extreme form, these two types are useful to each other if they can stand each other. One, by being *simpatico*, gains good will for the missionary enterprise and thus wins entree for the transformers; while the latter type affords justification for the missionary enterprise and hence for the adapters.

But the adapters are accused of too readily nodding to complaints of nationals, thus gaining popularity at the expense of the transformers. And the transformers are accused of doing things primarily to curry favor with visiting VIP's—making superficial innovations for show, since (were the truth told) the would-be changers really change very little!

Change-making Not Simple

Change-making is not as simple as some think. Anthropologists have developed the culture concept, according to which one must study, and deal with, a people's social structure, cultural patterns, and psychology as a whole, never piecemeal.

A small change—if successfully introduced—may result in other unforeseen changes, and tampering with the patterns of life may result in serious side effects.

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This happened in the case of an enthusiastic new missionary to a certain Eastern country. She was distressed to learn that the people of that country slept on the floor, and she set out to convince the Adventist workers in her sphere of influence that sleeping on Western-style beds is a better way. In some cases she was successful, and a new status symbol was born. As an unforeseen result, the workers needed larger rooms in their houses, and therefore larger houses, which were more expensive to heat. The "revolution of rising expectations" was nurtured in a perverse way, creating artificial needs requiring higher salaries to satisfy them. As this fad spread to other workers, an unhealthy gap was created between the modernized pastors and their traditional flocks. And, ironically, backache was introduced, for the beds were not of high quality.

Another well-meaning missionary was disturbed to find that in his field families did not sit together in church. The men sat on one side and the women and small children on the other side. This had to be changed! Families should sit together! So he preached, and gradually he was successful in breaking down the traditional pattern of separation of the sexes. He did not realize that the strict separation of the sexes outside of the home was a necessary safeguard, insulating women from trouble in a society in which the male voice has irresistible authority. The unforeseen result was an increase of promiscuity among the young people in his church.

Any stable culture is like a brick wall or a knitted sweater: You cannot pull out one brick without weakening the whole structure, and you cannot pull out one thread without starting the unraveling of the whole garment. There are bricks and threads, perhaps, that should indeed be removed, but the operation

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must be performed with the utmost skill and understanding.

Of course, social or cultural change of any serious kind can be imposed from the outside only by force, the persuasion of pressure, and only in the face of determined resistance, resulting in much disruption and bitterness. What is digestible will be swallowed, but what cannot be digested will be vomited up at last and will not be absorbed.

Perhaps the influence that is most lasting is unconscious—to both parties! Technological innovations that genuinely commend themselves will usually be accepted unless there is a serious problem in doing so. But in the matter of values, the missionary's example is all-important. A missionary, for example, cannot preach the virtue of a sacrifice persuasively while he appears to be materialistic. He must himself live sacrificially, not only according to his own perception, but in the perception of the people he serves.

Religion externally imposed will be an external religion only. The experience of the Spanish missionaries in the Philippines is instructive. The earnestness of the friars should not be doubted. They applied themselves to learning the local dialects and preached and taught diligently. They used every means available to them for breaking the natives away from their heathen ways, not hesitating to call upon Spanish arms. The troops made periodic raids upon the scattered villages, and the people soon learned that it would save them a lot of trouble and inconvenience if they settled *debajo de las campanas* ("under the bells"). There, in the barrios drawn around the churches, the padres could more easily catechize them and keep a watchful eye over them.

"Split-level Christianity"

The result is what is called in the Philippines today "split-level Christianity." One modern Filipino writer assesses it this way: "The spiritual impact of Christianity is difficult to evaluate. . . . The response of the Filipinos to Christianity, as to the other aspects of Spanish rule, was selective, not total acceptance. . . . Many overtly accepted the external practices of the new faith, which were often colorful and attractive, but they retained an inner loyalty to the old beliefs that had sustained and comforted their ancestors."*

Innovation and renewal is always best introduced from the inside out. This is

Buildings will crumble, institutions will be nationalized, and programs will be corrupted, but the redeemed from every nation will inherit eternal life.

the only way to do it while respecting free will. But how can that be done?

The innovator must be one of us, somehow. Yet he must come from the outside or he would be no innovator! If he were like us in every respect, he would have nothing to offer us that we do not already have. If he were different from us in every respect we could not accept him.

So neither of our two extremes—the total adapter and the total transformer—is the ideal. Neither is the ideal a compromise midway between the two. The ideal is one who is completely both.

The model is provided by Jesus Himself. He is the God who became man, putting on human flesh. He became one of us. He shared our total experience, even at its worst. Yet He never forgot who He was, nor gave up that which He came to bring to us. He was "in all points tempted like as we are, yet without sin" (Heb. 4:15, K.J.V.). "In all points"—that shows the extent of His adaptation. "Yet without sin"—that shows the limitation of His adaptation. No bribery, no factionalism, no murmuring, no self-seeking, no power plays, no political maneuvering, no ego trip.

A national may counter my suggestions and preachments by saying, "You don't really know it like it is—how it is to be me, to be one of us." But none can say Jesus doesn't know what it is like! He made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men.

He was the Sent.

And so we are drawn to Jesus and all He embodies, because of what He is. What Jesus was absolutely, we can be only relatively. He came from heaven; we only come from America, Europe, or wherever. But His example beckons, the lesson remains.

The most important thing about a missionary is not what he does, but what he is. He accomplishes most by being what he should be. Only such an accomplishment will remain after he has gone, for he will leave his monuments in the hearts of the men and women he has touched.

Buildings will crumble, institutions will be nationalized, and programs will be corrupted, but the redeemed from every nation will inherit eternal life.

"As the Father has sent me, even so I send you."

* Onofre D. Corpuz, *The Philippines* (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1965), p. 35.

Was Evolution Really Possible by Chance?

VARIATION, randomness, and chance are the driving forces many evolutionists postulate for the processes that produced life and brought about the present complexity of life forms. Many other students of nature, however, are convinced that the evidences of intelligent design in the physical world are the products of a Creator who intentionally placed fully-developed life forms on the earth, though with the capacity for some adaptation and change.

Perhaps the place where evolutionists and creationists diverge the most widely is in their explanation for the origin of life. Evolutionists have supposed that because they could see small changes taking place in the world around them (microevolution), they could extrapolate backward to the supposed beginnings. If given enough time, they said, chance combinations of elements could result in superiorly endowed molecules, chance variations of such molecules could result in the first simple life forms, and then the more complex forms, as well. By "enough time" in the past they mean about 100 million years for a significant change.

There were no scientists present at the beginnings of life, of course, whatever these beginnings were, so it is difficult at this point to say scientifically what happened. At the present time, however, we do know some basic things about the structure of cells that are true of all existing life forms. From these data we may make some reasoned estimates about the probability (or improbability) of the postulated development of cells. The importance of these

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considerations was not recognized by the original formulators of the evolution hypothesis.

Let us look at some fairly complicated processes such as the utilization of energy in sugars and the physiology of muscular contractions.

Appearance of New Enzymes

A living cell must have energy. Sugars are the main source of energy for any animal. To make grape sugar (a form of glucose) available as energy, at least ten different kinds of enzymes (forms of protein) must carry out a chain of reactions on the sugar to execute the process known as glycolysis. In order to completely use the various components produced in this process, still other reactions must take place, each guided by other sets of enzymes, which actually interweave one with another in their work. These carry out the "combustion," or complete oxidation, of the material, extracting the last bit of energy from it. Every enzyme type within the set seems to have a defined task, involving a specialized structure.

The plan for this structure, including the control and fine adjustment systems, is carried in information provided in advance in a special gene or genes (nucleic acid) found in the chromosomes of the cell nucleus. These are carried forward hereditarily from generation to generation, together with all of the information locked in them. It is evident, therefore, that for a new enzyme to come into being and to be acquired by the life form carrying it, it has to appear as an item of information in the gene, i.e., a new gene must appear.

If this is to happen, it must be through the chemical mutation of another gene. The mutation would alter the gene, which would acquire a new meaning, and would be transformed, if everything should go well, into a new gene bearing new information. For a set of ten new enzymes to come about in this manner, at least ten new genes would have to be formed, through ten different, independent, mutations.

All muscles of the body—skeletal muscles, and muscles of internal organs—operate through contraction. This is their special characteristic, not found in other body cell structures. The relatively great pulling power of the muscles is produced by their contraction when they receive nervous excitation. When the excitation passes, the muscle relaxes and returns to its former state.



The exact process of contraction and relaxation is constituted through electrochemical and mechanical operations occurring simultaneously, and continues to be the subject of research, since the process has not yet been elucidated completely. It is known that muscles contract as a reaction to instructions emanating from the nerve center, which sends out signals to nerves attached to the muscle fibers; these signals cause chemical changes in the muscle and the electrochemical energy is transformed into mechanical action.

Imagine an individual muscle cell (fibril) that first appeared in the world, within some multicelled creature. With what new tools must it be equipped in order for it to be of any utility whatsoever? It is necessary (*a*) for it to include several thousand new molecules of proteins called actin and myosin, and (*b*) for these molecules to be in a parallel, coordinated order of a special kind, resembling a comb, in order for them to react simultaneously when stimulated.

And the cell must (1) be situated between two specific supporting points, (2) be equipped with a motor nerve cell to trigger it, (3) have a suitable conjunction between the nerve cell and muscle, and (4) be part of a control system for the operation of the muscle when excited by the nerve. For the appearance of a new, efficient muscle of this kind, which would be suitable for use by an animal, several tens of independent mutations are required at the very least.

Unicellular creatures, or primitive multicellular ones, multiply relatively quickly; from several individuals it is possible to obtain within a short time an

Ancon sheep illustrate a mutational change in leg length. The major proofs for evolution fall within the realm of such changes called microevolution. Since there are no direct evidences of macroevolution it can only be extrapolated from evidences for microevolution.

almost unlimited number of offspring determined only by the living space available.

Once the living space has been taken up, the life forms reach saturation point, their numbers cease to grow and they remain constant, or even decline. However, it would be wrong to suppose that at saturation point the cells entirely cease multiplication. Actually reproduction continues, but the death rate grows to equal or exceed the "birth rate" and hence the number of living cells ceases to increase.

In this situation, of all the creatures "born" within a given time span only a few succeed in establishing a widespread family. Those that do so are the more successful, in Darwinian terms; their individual characteristics grant them victory in the struggle for existence, it is said; they overcome others, multiply, and pass on their superior characteristics to their heirs.

But by this argument, for a new system of material utilization such as that of the sugars, or a new type of cell such as the muscles, to appear as a permanent part of some creature, it is necessary that the new feature give its possessor some superior attribute enabling it to succeed in the process of natural selection. However, a new feature or phenomenon can be beneficial only when there is a complete set containing the minimum number of enzymes required, or when there is a network of parts and mechanisms fully integrated with the cell and its surroundings.

Number of Possibilities Is Limited

Assume that at least ten mutations must take place at once, in one and the same cell, for such a progressive change to occur. This is, of course, a minimum requirement, very farfetched, and it is highly doubtful if, in fact, meeting such conditions would be sufficient.

What is the possibility of a new metabolic facility arising within all of the generations of a typical unicellular creature (such as bacteria), which could have existed on earth? An approximate calculation shows that during 2 billions of years, there would have been a maximum of 10^{48} births (or cell divisions) of unicellular animals, while in order for it to be possible for a specific creature to acquire a characteristic involving ten mutations, 10^{80} births (or cell divisions) are required. It can be seen at once how wide the gap is, arithmetically speaking.¹

Even more remote is the possibility of a multicellular creature acquiring a new type of cell such as a muscle cell. During two billion years there could have been only 10^{44} births or multicellular animals, while the best probability for the acquisition of a new type of cell would be one individual out of 10^{160} births.²

Were Life Conditions in the Ancient World Different?

Many researchers find refuge in the idea that in very ancient periods the number of mutations were greater, owing to some special conditions then prevailing. The world, they suggest, was then being bombarded with a great quantity of cosmic rays or other radiation, causing a high rate of mutation, so that all new characteristics could have appeared at random.

It is regrettable that this idea has proved a pitfall for so many, for, on the contrary, a high rate of mutation causes death and disappearance; most mutations cause destruction of vital genes, or the appearance of degenerative phenomena. It is well known that excess exposure to radiation has destructive effects, such as destruction of cells and structures, or birth of monstrosities lacking entire limbs.

It is permissible to suppose that the maximum rate of mutation that would not lead to elimination of the species would be one per million (about the number of vital genes); even then, in the first case considered, the probability of the appearance of a beneficial metabolic characteristic would be one in 10^{60} births, and the chance for the appearance of a new muscle or nerve cell would be one in 10^{120} . Even then there would be no possibility of such an evolution in the time available and with the number of creatures that could have existed.

Not only this; there are many types of creatures that have acquired entirely new characteristics (or so it would have to be maintained according to the theory of evolution) while living in situations that protect them from cosmic rays to a greater or less extent. Land creatures such as moles and earthworms, cave dwellers such as bats, and sea inhabitants of the deep waters (which cannot live near the surface) would fall into this class.

All calculations made of the probability of the gradual beneficial development of characteristics and new genetic systems, one after the other, in millions



Differentiation of species is commonly attributed to evolution. Enzymes and genes cannot arise by gradual evolution, step-by-step, because once an organism develops an unnecessary product, natural selection will tend to eliminate that product.

of life forms show that during the limited time of the existence of the earth there could have been no possibility of the random appearance of life of this nature. The doctrine of evolution was founded by men who relied heavily on the supposition "that anything could have taken place on earth during an unlimited period." That supposition will not hold anymore today. The tree planted by the original proponents of evolution has yielded fruit that has been consumed on all sides, but the tree has no roots.

The truth is that, today, men disagree about even the approach to the determination of the origins of the organisms now living on earth. Moreover, examination of astronomical bodies during space flights, and by telescopes, until now has resulted in only one conclusion—that life is a phenomenon unique to the earth, at any rate in that portion of the cosmos to which man has direct or indirect access. To the present, human ingenuity has brought forth no really scientifically well-founded theory to explain the origins of life.

There is no reasonable substitute for the Creation of the world, and all its creatures, through a supernatural force above our comprehension—God Himself.

Adapted from Dr. Trop's article by the same title that appeared in *Creation Research Society Quarterly II* (4), March, 1975. Used by permission.

FOOTNOTES

¹ Were the earth's surface equal to that of the sun, it would have been possible to get only 10^{52} births, and even were the earth's circumference as large as that of the whole solar system the number of births possible would not be more than 10^{60} .

² Sufficient to remember that the number of atoms comprising the earth probably does not exceed 10^{52} , while the sun contains no more than 10^{58} .

sermon spice shelf

What Should We Preach?

The Scriptures are replete with subjects for sermons. In deciding on what should be preached two suggestions are offered. First, the subjects on which Christ and His apostles preached we also should preach. Second, the subjects that Christ and the apostles emphasized by repetition we also should preach repeatedly. For example, the second coming of Christ is referred to more than three hundred times in the New Testament. It was a favorite theme of both Christ and the apostles. Therefore, it is not only a subject that should be preached, it is also a subject that should be repeatedly preached.—John Osborne.

20/20 Perception

"In matters controversial
My perception's very fine;
I always see both sides of
things,
The one that's wrong and
mine."

—*Baker's Pocket Book of Religious Quotes.*

Upgrade Your Effectiveness With Non-Christians

Peter Wagner, in *Your Church Can Grow*, contends that effectiveness with non-Christians decreases with maturity in Christ. If you are finding this true, take some helpful hints from Becky Manley, writing in the December *His:*

1. *Be Yourself.* "God made some of us shy, others outgoing. We should praise Him for that. Remember, 'Shyness is not an excuse to avoid relationships—rather it is a means to love the world in a different way than an extrovert.'

2. *Be a Risk Taker.* "Being a Christian means taking risks: risking that our love will be rejected, misunderstood, or even ignored.... If you find yourself in a situation in which you believe

God has put you, then accept the risk for His love's sake."

3. *See Beneath the Crust.* "Once we get beneath the surface of a person we'll usually discover a sea of needs. We must learn how to interpret those needs correctly, as Jesus did."

4. *Avoid the "Holy Huddle Syndrome."* Don't be a "rabbit-hole Christian" whose "only contacts with the world are those mad, brave dashes to and from Christian activities."

5. *Christians Are Positive!* "Our attitude in responding to people is crucial. . . . If you communicate enthusiasm, not defensiveness, and carefully listen instead of sounding like a record of 'Answers to Questions You Didn't Happen to Ask,' non-Christians will become intrigued."—*Evangelical Newsletter*, Dec. 31, 1976.

Bumper Sticker: "Don't follow me—I'm lost!" (Meant to be humorous, but consider the spiritual implications!)

Religion Increasingly Important to Outstanding Teen-agers

Religion is playing an increasingly important role in the lives of "outstanding" teen-agers, according to the latest poll of high school leaders in the United States. The survey, based on responses from 22,000 "high achievers," was conducted by Who's Who Among American High School Students, of Northbrook, Illinois.

The students who believe religion plays a significant role in their own moral standards and actions increased from 63 per cent in 1972 to 86 per cent in the current poll. Fifty per cent said the role of religion is "very significant."

The results showed that the high school leaders tend to be less tolerant of drug use (90 per cent never tried hard drugs, 73 per cent never tried marijuana,

and only 27 per cent support the legalization of marijuana, compared with 42 per cent in 1973). They are also more "puritanical" on sexual issues and more "old-fashioned" in their attitudes toward marriage and the women's movement than the group surveyed the previous year.—*Christianity Today*, Jan. 16, 1976.

Collected by H. M. Tippett

"Empty wagons rattle loudest."
"If there were no difficulties there would be no triumphs."

"Are you helping with the solution, or contributing to the problem?"

"Perseverance is the ability to stick to something you're not stuck on."

"Power steering is what a person has when he lets God guide his life."

—From Wilma Ross Westphal
Tin Miner's Son, p. 154.

Sermon Outlines

What We Possess in Hebrews:

1. A deliverance—"Obtained eternal redemption"—Hebrews 9:12
2. A relationship—"To call them brethren"—Hebrews 2:11
3. A high priest—"Such an high priest"—Hebrews 8:1
4. Access—"Boldness [liberty] to enter in"—Hebrews 10:19
5. A hope—"Which hope we have"—Hebrews 6:19
6. A city—"We seek one to come"—Hebrews 13:14

—From *Bible Themes for Busy Workers*, by C. Inglis

Thoughts From Thoreau

At the time Henry Thoreau was near death, a very pious aunt came to visit him and asked with deep concern, "Henry, have you made your peace with God?" "I didn't know we had ever quarreled," replied the naturalist.—*Quote Magazine*.

How Jesus Saves



IN JOHN 8:36 Jesus offers all incarcerated sin-slaves the taste of fresh air and the feel of road dust between their toes when He says, "If the Son therefore shall make you free ye shall be free indeed." But here He does more than promise to make us free; He also tells us why His freedom is real. It is real freedom only because He, the Son, guarantees it. In other words, what He was, made what He offered valid. Because He was the Son, the freedom He provided was the genuine article. This text emphasizes the great importance of not merely knowing what Jesus does, but who Jesus is! It tells us that the Who determines the What. It reminds us that what is done for our salvation is effective only when the right One is doing it. It brings home the fact that we can never understand the plan of salvation unless we first understand the nature of the Son.

We all insist on knowing whether people are qualified, capable, authorized, credentialed or *bona fide*. And if we are to have the peace of mind that the salvation Jesus offers is valid, we must understand the qualifications that lie in His nature. To use the imagery of Jesus Himself, we must see that the altar (His nature) sanctifies the gift (His work) (Matt. 12:23).

What, then, are the qualifications of Jesus? What gives Him the right and the ability to make the atonement? The answer was given by the angel Gabriel when foretelling the Saviour's birth. His qualifications were to be total *sinless-*

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ness, total humanity, and total divinity.

"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing [sinlessness] which shall be born of thee [humanity] shall be called the Son of God [divinity]" (Luke 1:35).

These three attributes taken inseparably together constitute Jesus a fit Saviour. Take away any one of them and He is immediately disqualified for His saving work, for, as we will see, only a sinless God-man can make atonement. It is only in the whole incarnate Jesus that our hope lies. We cannot be saved by either His humanity or His divinity, but only by His sinless humanity and His divinity. Our sufficiency, our completeness in Him, is possible only because He is completely God and completely man. "For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him" (Col. 2:9, 10).

To the sinner who was shapen in iniquity and conceived in sin (Ps. 51:5), who has gone astray speaking lies as soon as he was born (Ps. 58:3), who has not been subject to the law of God (Rom. 8:7), who has found the things of God foolish (1 Cor. 2:14), and who has discovered that his own heart is the fountain of his corruption (Mark 7:20-23), to him the thought that anybody could be totally spotless is not one iota less than earthshaking! Can such a thing be true? Yes, it is! Jesus was sinless. Here is a man who always did what pleased God (John 8:29), who knew no sin (2 Cor. 5:21), who condemned sin in the flesh (Rom. 8:3), who was holy, harmless, undefiled, and separate from sinners (Heb. 7:26), who kept the Father's commandments (John 15:10), who was without sin or blemish (1 Peter 1:19) and could inspire the God of the universe to say of Him, "This is my beloved Son, in whom I am well pleased" (Matt. 3:17).

This very contrast between Jesus and us is one of the crucial qualities of His nature that enabled Him to save us. According to Ellen G. White, "Christ could not have done this work had He not been personally spotless. Only One who was Himself perfection could be at once the sin bearer and the sin pardoner."—Manuscript 165, 1889. "If He [as a child] had responded by an impatient word or look, if He [as a child] had conceded to His brothers by even one wrong act, He would have failed of being a perfect example. Thus He would

have failed of carrying out the plan for our redemption. Had He even admitted that there could be an excuse for sin, Satan would have triumphed, and the world would have been lost.”—*The Desire of Ages*, p. 88.

And why is His sinlessness crucial? Because it is only as He gives sinlessness to us that we can meet the uncompromising demands of the law. His sinlessness is the substance of the substitution He makes when His sinless character stands in place of our wicked character, so that we can be regarded as if we had never sinned (1 Cor. 1:30).

His sinlessness provides us with the only way in which we can satisfy the holy law, for the law demands much more of us than belated reformation. It expects vastly more than a delayed achievement of perfection at long last. The law will accept not a crumb less than a lifelong record of perfect, sinless obedience from the moment of birth to the time of death. It is therefore not enough to squeeze the pus of sin from a transgressor’s soul when the law requires that he never become infected at all.

Maintained a Zero Sin Level

Exactly how then does the sinlessness of Jesus pacify the law for us? In the first place, it does so by means of its *number* element. Jesus succeeded where the first Adam failed by committing exactly one sin less than the single sin that caused Adam’s downfall. In other words, He maintained a zero sin level. He could honestly say, “The prince of this world cometh, and hath nothing in me” (John 14:30).

In the second place, Christ’s sinlessness met the law by its *time* element. His was a lifelong obedience. “I do always those things that please him” (John 8:29), Jesus affirmed.

To summarize this section, we may say that the sinlessness of Christ enables Him to be our Saviour, because it gives Him something to give to us. His sinlessness is the fabric from which the robe of His righteousness is made. And, praise God, the man who accepts it is covered by His lifelong zero-sin-level garment.

We have just seen that without sinlessness, Christ could not have qualified as our Saviour. Yet, if sinlessness is the only credential needed to save man, then there are millions of unfallen beings that could have redeemed us, for the majority of the inhabitants of God’s

Without humanity Jesus would have been unqualified and hence unable to save us.

universe have never sinned (Rev. 12:4). But sinlessness by itself is an insufficient credential to make atonement. He must of necessity be human, as well. Without humanity Christ could not save us.

Why is this so? In the first place, it must be noted that in the eyes of God’s holy law man had sinned, and man was therefore under its frightful condemnation. Therefore a man must give satisfaction on our behalf. Relationship of nature to those for whom atonement is made is an indispensable element for its validity. Thus it is striking to see in the types that redemption was to be made by a near kinsman (Lev. 25:25-27; Ruth 4:7).

Moreover the humanity of our Saviour enabled Him to become subject to the law. As God, Christ was “independent and above all law. . . . Christ alone was free from the claims of the law.”—*The SDA Bible Commentary*, Ellen G. White Comments, on Phil. 2:5-8, p. 904. It is clear that the law of God is subject to Him, He is not subject to it, for nothing is higher than divinity. If Christ were then to obey the law on our behalf (Rom. 5:19), He had to be made subject to the law first. Therefore, “when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law” (Gal. 4:4, 5). Christ had to be *made* subject to the law; it was not His natural position. And how did this occur? By making Him of a woman, by giving Him humanity.

Furthermore, the humanity of Jesus gave to Him the terrible capability of dying. What a capability to develop deliberately! But God is immortal (1 Tim. 6:16) and thus cannot die. How then could the eternal, self-existent Christ pay the penalty of death on our behalf? How could He pour out His soul unto death (Isa. 53:12) in the place of the condemned sinner? Only by becoming human.

And finally, the humanity of Jesus enabled Him to be the last Adam (1 Cor. 15:45). As the first Adam was fully human, so the second Adam was to be fully human. In other words, Christ, too, had to become the father of the human race (Isa. 9:6; Heb. 2:12), our official representative, as was Adam number one.

And what does this have to do with our salvation? Simply this, that exactly as the first Adam was to stand or fall as the legal representative of the whole of

humanity (when he sinned, we sinned; when he died, we died; Rom. 5:12-19), just so it was with the last Adam. Jesus stood as our covenant Head, legally and physically one with us, thus assuming and discharging all of our responsibilities before the law. And, when in humanity, He drained the bitter gall from the cup, He made the sweet taste of valiant victory possible to us.

The humanity of Jesus is then an indispensable attribute for the atonement. Without the humanity of Jesus, the robe of His righteousness is a mere length of cloth, a sinless fabric on a roll, an unfinished product. But Christ as man is measured on our behalf so that the robe of salvation will have a shape and design that will satisfy the King (Matt. 22:11, 12) and comfortably fit a human being. His humanity makes His sinlessness applicable to us and puts Him in a position to die. What wondrous love!

The Necessity of Christ's Divinity

Thus far we have seen that without sinlessness or without humanity Jesus would have been unqualified and hence unable to save us. But it must immediately be emphasized that these two attributes taken together are totally insufficient to save man. If sinless humanity was all that was required to save man, then it is obvious that God had an alternative other than His Son to redeem man. The Father could simply have knelt on the earth and from its clay made another sinless Adam exactly like the first one. But such sinless humanity could not have saved, because it was not blended with divinity. The atonement can be thought of as a tripod, consisting of sinlessness, humanity, and divinity, and therefore can never stand on any two legs alone.

Amputate the divinity of Jesus from His incarnate nature, and the plan of salvation becomes a plan of abortion—useless, ineffective, and dead. What contribution does the divinity of Christ then make to the atonement? How does it qualify Jesus for His saving task?

In the first place, the divinity of Jesus gives to Him the right to give His obedience away. No creature has the right to obey the law on behalf of another creature. Why? For the simple reason that he is already fully indebted to the law for himself. All creatures are required to give all the obedience they can muster to the law for themselves. They have no obedience left to give another. A creature's absolute best is the minimum

Amputate the divinity of Jesus from His incarnate nature, and the plan of salvation is aborted.

requirement of the law. Just as a man possessing only \$100 is in no position to pay \$100 on a friend's account while he himself has an outstanding bill of \$100, likewise one creature is in no position to help pay another's outstanding obedience.

It then becomes obvious that only a person who owes the law nothing can obey on account of another. Only divinity is not bound under the law. For this reason Israel was instructed to bring to the Lord a red heifer possessing two qualifications. It was to be without spot or blemish and also one "upon which never came yoke" (Num. 19:2). In other words, it must never have been subject to another's law or discipline, for only thus would it adequately represent Christ.

Because of His divinity, Christ owes the law no bill whatsoever, and therefore He is entitled to make payment for us.

What else does divinity enable Jesus to do? It gives our Saviour the right to lay down His life on our behalf. Although many a man has died trying to help a friend in danger, no man has the right to give his life in an attempt to satisfy the law of God for another. Why? Because he is not his own (1 Cor. 6:19). His life is not his to give, for he is merely a steward of God's property. But Christ is different; He is divine. In Him is life original, unborrowed, underived. He is His own. He could say, "I lay down my life, that I might take it again" (John 10:17). He could say, "I am the resurrection, and the life" (John 11:25). Thus, when the law asked the sinner for its pound of flesh, Jesus had a right to bare His bosom to its knife. "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all" (1 Tim. 2:5, 6).

Nothing, then, but the whole incarnate Jesus is sufficient to save us. Sinlessness, humanity, divinity—these three are His glorious qualifications. The first comprises the fabric, the substance, of the robe of righteousness. The second comprises its design, its fit. The third provides the right to place it upon the shoulders of the trembling sinner, thus imparting to him not belated perfection, not the righteousness of an unfallen angel, but the righteousness of divinity, "for he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21).

Life After Life?

"WE SHALL try our best to do as you say," said Crito. "But how shall we bury you?"

"Any way you like," replied Socrates, "that is, if you can catch me and I don't slip through your fingers."

This piece of ancient Socratic dialogue captures the essence of a view of man that has characterized a partially Hellenized Christianity for centuries. Only recently have Biblical scholars and Christian theologians begun to shake off Plato's dualism and think their way into the Hebraic thought forms of the Bible.

There was, of course, a Hellenized Judaism before there was a Hellenized Christianity. Bruce Metzger notes the Platonic anthropology expressed in intertestamental apocryphal literature. In the *Wisdom of Solomon* 3:1-5 it is written: "The souls of the righteous are in the hand of God, and no torment will ever touch them. In the eyes of the foolish they seem to have died, . . . but they are at peace. For though in the sight of men they are punished, their hope was full of immortality. Having been disciplined a little, they will receive great good, because God tested them and found them worthy of himself."

Professor Metzger comments on this passage, "It is obvious that here Platonic ideas of the inherent immortality of the soul have supplanted the Hebraic (and Christian) doctrine of the resurrection of the body, a doctrine found in Daniel 12:2 and throughout the New Testament."¹

Scholars from widely differing religious backgrounds have made similar observations. Anglican John A. T. Robinson, in his excellent monograph *The Body, a Study in Pauline Theology*, contrasts the essential difference between the Greek and Hebrew anthropologies:

"It follows from this that the third and perhaps most far-reaching of all the Greek antitheses, that between *body* and *soul*, is also foreign to the Hebrew. The Hellenic conception of man has been described as that of an angel in a slot machine, a soul (the invisible, spir-

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itual, essential ego) incarcerated in a frame of matter, from which it trusts eventually to be liberated. . . . 'The Hebrew idea of personality,' on the other hand, wrote the late Dr. Wheeler Robinson in a sentence which has become famous, 'is an animated body, and not an incarnated soul' (*The People and the Book*, 362). Man does not have a body, he is a body. He is flesh-animated-by-soul, the whole conceived as a psycho-physical unity. . . . The soul does not survive a man—it simply goes out, draining away with the blood."²

According to Dominican Victor White, "The New Testament . . . simply takes over the Old Testament view of man and his soul, according to which man is an ensouled body rather than an embodied soul."

Paul Tillich writes of man as a multidimensional unity: "All dimensions distinguishable in experienced life, cross in him. In every dimension of life, all dimensions are potentially or actually present; he does not consist of levels of being, but he is a unity which unites all dimensions. This doctrine stands against the dualistic theory which sees man as composed of soul and body; of body and mind; or body, soul, and spirit, etc. Man is one, uniting within himself all dimensions of life—an insight which we partly owe to the recent developments of medicine, especially psychiatry."³

The Old Testament awareness that "the living know that they shall die: but the dead know not any thing" (Eccl. 9:5) and "his sons come to honour, and he knoweth it not" (Job 14:21) is entirely compatible with this holistic notion. So are the picture of man's creation as a form of clay, vivified by the breath of life, becoming a living soul, and the New Testament's emphasis on the resurrection of the body.

Of late the traditional Platonic view of man has been given a new hearing by several persons within the profession of medicine. Elisabeth Kubler-Ross (*On Death and Dying*) has for some time been collecting anecdotal accounts from patients who have "died" and been resuscitated from "the other side." Their reports of the experience are in presumed support for the belief that there is a continuation of conscious, spiritual existence after the death of the body. The most recent published collection of such reports is a book by Raymond A. Moody, Jr., M.D., entitled *Life After Life*.⁴

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Typical of the reports in *Life After Life* is that of a man whose vital signs were undetectable following a severe head injury, but his vital signs were later restored, and he returned to consciousness: "At the point of injury there was a momentary flash of pain, then all the pain vanished. I had the feeling of floating in a dark space. The day was bitterly cold, yet while I was in that blackness all I felt was warmth and the most extreme comfort I have ever experienced. . . . I remember thinking, 'I must be dead.'"⁵

Said another, "There was a feeling of utter peace and quiet, no fear at all."⁶ Frequently subjects described a feeling of being outside of their bodies, looking back at them from a distance. "All of a sudden, I felt as though I were away from my body, away from everybody, in space by myself." "I had a floating sensation as I felt myself get out of my body, and I looked back and I could see myself on the bed below and there was no fear. . . . I felt that if I did not get back to my body, I would be dead."⁷

Often there was apparent clear awareness of what was going on in the area, including the attempts to resuscitate the body. A number expressed "feelings of weightlessness," a "floating sensation." The time sense was often altered. "Things seem to go faster after you get out of your body." Encounters with forms of light, often described in personal terms, were frequent.⁸

Some expressed profound feelings of love. "I felt as though I were surrounded by an overwhelming love and compassion."⁹ Occasionally past life was recalled in "incredible detail." "My whole life kind of flashed in front of me."¹⁰

After "coming back" many recalled the experience as broadening and deepening, and of becoming "more philosophical and concerned with ultimate philosophical issues." Said one, "It seems that the understanding I have of things is so much better." Another described a feeling of "being more in tune with people now. . . . I can sense the need of other individual lives. . . . I can almost read their faces, and tell that they need help, and what kind. . . . I've had the feeling of picking up people's thoughts and vibrations."¹¹ Moody states that "almost everyone has stressed the importance in this life of trying to cultivate love for others, a love of a unique and profound kind." Many were no longer afraid of death. "Death is such a release—like an escape from prison."¹²

Is this phenomenon to be taken at face value, the Biblical view of man notwithstanding?

What in all of this relates to the Biblical view of man? First, it must be noted that, to Moody's credit, he recognized that none of these persons were actually dead according to the newer brain-death definition, even though their vital signs may have been undetectable. He speaks of the state as "near-death." They could not have been resuscitated, of course, if their central nervous system had suffered death at the cellular level. But what is the explanation of the phenomenon? Is it to be taken at face value, the Biblical view of man notwithstanding? The following suggests a possible answer to that question.

Anyone familiar with psychedelic literature will immediately be impressed with the similarities between the illusions experienced in the hallucinogenic drug state and those described in *Life After Life*. Almost every aspect of Moody's subjects' experiences is matched by accounts in the drug literature. Note the following examples: Timothy Leary, while a lecturer at Harvard discovered the psychedelic experience on a visit to Cuernavaca, Mexico, where he ingested some mushrooms purchased from an old mountain crone. He recounts what followed: "I realized I had died, that I, Timothy Leary, the Timothy Leary game, was gone. I could look back and see my body on the bed. I relived my life, and re-experienced many events I had forgotten."¹³

Aldous Huxley wrote after taking mescaline, "It was odd, of course, to feel that I was not the same as those arms and legs 'out there,' as this wholly objective trunk and neck and even head. It was odd; but one soon got used to it. And anyhow the body seemed perfectly well able to look after itself."¹⁴

Persons under the influence of psychedelic drugs frequently report such feelings as: "My body is no longer my own," "I feel like I'm a bystander watching myself," "I feel as if I have no body." One individual described this depersonalization in colorful terms: "I feel like I'm blended with the universe."¹⁵

"A 21-year-old woman was admitted to the hospital along with her lover. . . . She became frightened when she realized that she was unable to distinguish her body from the chair she was sitting on or from her lover's body. Her fear became more marked after she thought she would not get back into herself."¹⁶

This altered attitude toward the "nonessential" body is so frequent a reaction to some of these substances that they have successfully been used to allay the death anxiety of terminally ill patients. Sidney Cohen quotes one of his patients as saying after being given LSD, "My extinction is not of great consequence at this moment, not even for me. It's just another turn in the swing of existence and non-existence.... I suppose that I'm detached away from myself and my pain and my decaying."¹⁷

Said another, "Ah, yes, I see what you have done. You have stripped away ME. This is a touch of death—a preparation for the big one when the No-Me will be permanent."¹⁸

Cullmann on the Immortality of the Soul

"If we were to ask an ordinary Christian today... what he conceived to be the New Testament teaching concerning the fate of man after death, with few exceptions we should get the answer: 'The immortality of the soul.' Yet this widely accepted idea is one of the greatest misunderstandings of Christianity. There is no point in attempting to hide this fact, or to veil it by reinterpreting the Christian faith. This is something that should be discussed quite candidly. The concept of death and resurrection is anchored in the Christ-event..., and hence is incompatible with the Greek belief in immortality."—Oscar Cullmann, *Immortality of the Soul or Resurrection of the Dead?* p. 15.

"For Christian (and Jewish) thinking the death of the body is *also* destruction of God-created life. No distinction is made: even the life of our body is true life; death is the destruction of *all* life created by God. Therefore it is death and not the body which must be conquered by the Resurrection.

"Only he who apprehends with the first Christians the horror of death, who takes death seriously as death, can comprehend the Easter exultation of the primitive Christian community and understand that the whole thinking of the New Testament is governed by belief in the Resurrection. Belief in the immortality of the soul is not belief in a revolutionary event. Immortality, in fact, is only a *negative* assertion: the soul does *not* die, but simply lives on. Resurrection is a *positive* assertion: the whole man, who has really died, is recalled to life by a new act of creation by God."—*Ibid.*, pp. 26, 27.

"Christ is risen: that is, we stand in the new era in which death is conquered, in which corruptibility is no more. For if there is really *one* spiritual body (not an immortal soul, but a spiritual body) which has emerged from a fleshly body, then indeed the power of death is broken."—*Ibid.*, p. 40.

"The condition of the dead in Christ is still imperfect, a state of 'nakedness,' as Paul says, of 'sleep,' of waiting for the resurrection of the whole creation, for the resurrection of the body."—*Ibid.*, p. 56.

Feelings of weightlessness were common for persons on hallucinogens. "My ideas of space were strange beyond description. I could see myself from head to foot as well as the sofa on which I was lying. About me was nothingness, absolutely empty space. I was floating on a solitary island on the ether. No part of my body was subject to the laws of gravitation."¹⁹

Among other effects of the drugs was a radical modification of time sense. Sometimes a whole lifetime seemed to be compressed into a few minutes. Feelings of being able to communicate without words was common. Some reported feelings of overwhelming love. Jane Dunlap, on LSD, writes, "As I watched, love which I had felt overpoweringly throughout the day multiplied until I seemed to be experiencing the sum total of love in the soul of every person who lives.... It was unbelievable that so much love had lain hidden within myself or could exist in any human being."²⁰

After the drug experience she continued, "I feel that I am less critical and considerably more tolerant, sympathetic, forgiving, and understanding."²¹

All of which is not to suggest that the drug experiences are identical in every detail with those of Moody's subjects. Nor is it to suggest that they were on drugs, which mostly they were not. The point is, altered psychochemistry *can* create illusory experiences that are similar in many respects. And there is one kind of chemical effect that Moody's subjects may have experienced.

It is known that carbon dioxide can produce central nervous effects similar to those of hallucinogens. L. J. Meduna reports that almost all of the effects of hallucinogens can be produced by carbon-dioxide narcosis. He says, "Summing up these experiences, we definitely can see that the form-constants in mescal vision... are present in the sensory alterations produced by CO₂."²² And, of course, CO₂ buildup would be a major consequence of the impairment of circulation during the dying process.

Could it be, then, that the anecdotes collected by Moody in *Life After Life*, purporting to be descriptions of life beyond the grave, are but the effects of psychochemicals such as CO₂ on still-living brain cells during the dying process? Could it be that what is being remembered after resuscitation is the dying process and not death itself—and this in a psychochemically disordered way?

The Testimony of Six Well-known Authorities Regarding the State of Man in Death

Job	"But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. . . . If a man die, shall he live again? all the days of my appointed time will I wait, till my change come."—Job 14:10-14.	Jesus	"After that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead."—John 11:11-14.
Psalmist	"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—Psalm 146:3, 4.	Paul	"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. . . . For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."—1 Thessalonians 4:13-16.
Solomon	"For the living know that they shall die: but the dead know not any thing."—Ecclesiastes 9:5.		"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."—1 Corinthians 15:51-53.
Daniel	"And at that time shall Michael stand up, . . . and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."—Daniel 12:1, 2.		

The fact that such persons were comatose in no way lessens this possibility. Most medical people are aware that persons even in apparently deep coma are sometimes more aware of their surroundings than they are able to communicate.

One additional consideration is the observed fact that altered psychochemistry is often accompanied by heightened levels of suggestibility. The belief-systems of persons taking hallucinogens thus may strongly condition the content of the experience through auto- and heterosuggestion. Would persons not sharing Moody's Platonic belief-system have the same experiences? They very well might not.

In any case, it seems highly possible from the investigation of altered brain chemistry that the answer to the question "Has evidence from the experiences of resuscitated dying persons demonstrated that the Biblical anthropology is inaccurate?" must be "The evidence to this point is far from conclusive." A more impressive case must be made than is presented in *Life After Life* be-

See also news-note on page 44.

fore anyone's confidence in the scriptural view of man need feel threatened. ■

¹ Bruce M. Metzger, *An Introduction to the Apocrypha* (New York: Oxford University Press, 1957), p. 75.

² John A. T. Robinson, *The Body, a Study in Pauline Theology* (Chicago: Alex R. Allenson, Inc., 1952), p. 14.

³ Paul Tillich, in an address delivered before the New York Society for Clinical Psychiatry, 1960.

⁴ Raymond A. Moody, Jr., M.D., *Life After Life* (New York: Bantam Books, Inc., 1976), pp. 28, 29.

⁵ *Ibid.*

⁶ *Ibid.*, p. 33.

⁷ *Ibid.*, pp. 35, 38.

⁸ *Ibid.*, pp. 45, 49, 58 ff.

⁹ *Ibid.*, p. 63.

¹⁰ *Ibid.*, pp. 65, 69.

¹¹ *Ibid.*, pp. 89, 90, 92.

¹² *Ibid.*, pp. 92, 97.

¹³ John Kohler, "The Dangerous Magic of LSD," *Saturday Evening Post*, Nov. 2, 1963, pp. 31, 32.

¹⁴ Aldous Huxley, *The Doors of Perception* (New York: Harper & Row, 1954), p. 52.

¹⁵ G. D. Klee, "Lytic Acid Diethylamide (LSD-25) and Ego Functions," *Archives of General Psychiatry*, May, 1963, p. 463.

¹⁶ William A. Frosch, et al., "Untoward Reactions to Lytic Acid Diethylamide (LSD) Resulting in Hospitalization," *New England Journal of Medicine*, Dec. 2, 1965, p. 1236. (Italics supplied.)

¹⁷ Sidney Cohen, "LSD and the Anguish of Dying," *Harper's*, Sept., 1965, p. 69.

¹⁸ *Ibid.*, p. 72.

¹⁹ S. M. Unger, "Mescaline, LSD, Psilocybin and Personality Change," *Psychiatry*, May, 1963, p. 113.

²⁰ Jane Dunlap, *Exploring Inner Space* (New York: Harcourt, Brace and World, Inc., 1961), pp. 184, 185.

²¹ *Ibid.*, p. 202.

²² L. J. Medina, "The Effect of Carbon Dioxide Upon the Function of the Human Brain," L. J. Medina, ed., *Carbon Dioxide Therapy*, second edition (Springfield, Ill.: Charles C. Thomas, 1958), p. 40.

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IT IS possible, I believe, that, even in the midst of a rich ministry, a ministry which keeps us busy doing many things and doing them well, we shall gradually lose the sense of the sacred. It may happen that, imperceptibly, we adopt a worldly mode of thought. It is likewise possible that our worship services may slowly change in character until prayer is perfunctory, preaching an intellectual or entertaining exercise, and the hour spent together no more than a good performance and good fellowship as the Christian "Club" has met together again. Then we are no longer ministers of the gospel but ecclesiastical functionaries.

How remote are these possibilities? I suggest that they are not remote at all; that they loom as engulfing threats in the life of each minister as the twentieth century nears its close. Indeed, unless we are aware of the forces that would secularize the ministry, and are constantly alert to safeguard the sacred character of our calling, we shall, with the best intentions, slip into the trap of secularism. There are two aspects that need elaboration: the pressures that would inevitably secularize the ministry, and suggestions for resisting them.

That we live in a secular age is a truism. What we face is something more formidable than radical theological movements such as the "God-is-dead" fad of the 1960's or even Christian clergy who no longer believe in the deity of Jesus Christ or in life after death. Rather, we are up against a cultural flow, a surge in the history of ideas. That flow, that surge, can be summed up in the expression *the self-sufficient man*. Here we find a philosophy that is totally humanistic: man's reason is the ultimate test of truth, and his technology is to master the universe.

Philosophies that have placed man squarely in the center have a long history. Our age is surely different, however, in the extent to which man has replaced God in thought. For two hundred years—since the Enlighten-

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ment—the West has retreated from a world view that affirms the necessity or even the possibility of the supernatural. In the twentieth century—this era of incredible exploration and discovery, in which man has left footprints in the lunar dust and vanquished ancient enemies of disease—he has never seemed more in command of his universe. As one writer put it: The Godhead has been broken; we are the pieces.

The Challenge From Without and Within

Our secular age would erode the sacred character of the ministry on two fronts—without and within.

Without, there is the pull of the culture that would both explain and judge the work of the minister from a purely human stance. Sociology, psychology, and anthropology would enter into the inner recesses of Christian experience and come up with "explanations" of conversion, the Spirit, and preaching. We have no quarrel with the human sciences in themselves; our concern is that their *limitations* be recognized, so that the minister does not come to feel that what he is doing is wholly explicable from "scientific" method. Likewise with the question of how successful is the work of the minister, we run the risk of falling into external criteria by which to gauge ourselves and other ministers. Ours is a success-oriented society; it is inevitable that the ministry should be affected also. But how to measure the minister's "success"? Will it be solely, or principally, in terms of hard statistics—people baptized, dollars and cents collected?

As serious as are the pressures toward secularization from without, those from within are the more sinister. What we face here is the minister's self-image—how he understands himself and his work as a minister. Take the question of success, for instance. Is the ministry to be viewed as a series of steppingstones, so that the minister who is "on the way up" moves from a small parish to a larger one, and so on, until he eventu-

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ally occupies an administrative chair? What of the man who works for forty years in small, rural churches—is he to consider himself a failure?

Inextricably tied to the minister's self-concept, of course, is his view of the church. From a purely human viewpoint, the church is an institution subject to all the laws and flaws of other human organizations. (Indeed, a study of the history of the church can be very discouraging!) The minister, during years of service, faces the danger of becoming cynical. He sees how some men "get on" in the ministry, how perhaps some of his fellows from seminary days have "advanced." Gradually he may decrease in trust of his fellow ministers and come to see the church in terms of politics and power plays.

What we are dealing with here is surely fundamental to ministry. When the light has gone out, when the fire has burned out, when service has turned to time-serving, all is lost. The minister is now no more than an ecclesiastical functionary. Slowly, imperceptibly, he has been engulfed by the tide of secularism.

What Can We Do About It?

How can we safeguard *our* ministry from such tragedy? How may we preserve the key element in ministry—the sacred? The following suggestions may be helpful.

1. *Preserving the element of mystery.* "This is how one should regard us, as servants of Christ and stewards of the mysteries of God," says our fellow minister Paul (1 Cor. 4:1, R.S.V.). There is a deep truth in his words, viz., that the work of the Christian minister must always embrace a transcendent dimension. Rudolf Otto, in his *The Idea of the Holy*, has a picturesque term to describe deity: *mysterium tremendum*. That is, our work constantly involves the supernatural, that which will forever present a mystery to mankind, even God!

It seems to me that we must continually examine our thinking if we are to resist the secular tide. Over and over we

must address these questions to ourselves in frank appraisal: (a) What am I doing that could not be done by self-sufficient man? That is, what, if anything, is distinct in my ministry? (b) How do I view myself—as an ecclesiastical functionary, or as a steward of the mysteries of God? (c) Is God central, peripheral, or absent from my ministry?

2. *The ministry of the Word.* In Acts 6:4 there is an eye-catching description of the apostles' view of ministry: "But we will devote ourselves to prayer and to the ministry of the Word" (R.S.V.). Significantly, the closing advice of Paul to Timothy echoes this thought: it is Scripture that makes the man of God "complete, equipped for every good work" (2 Tim. 3:16, 17, R.S.V.).

The modern training of the minister requires that he gain knowledge in administration, psychology, counseling, and sociology. Given the nature of the times, with the tremendous growth in knowledge and the ever-increasing complexity of the pastor's role, it is altogether fitting that such instruction be given. But a caveat must be sounded: Is the minister *more than* an administrator, counselor, or social worker? Surely he runs the risk that he will not be any more than those, and hence develop a secularized ministry.

What then is *unique* in his training and ministry? Is it not in the apostles' term "the ministry of the Word"? That is, the minister is one whose whole life and service is to be grounded in the Word, nurtured by the Word, informed from the Word. It is because of the Word that he *preaches* (not merely lectures or entertains), he *evangelizes* (not merely performs acts of mass persuasion), he *shepherds* (not merely counsels), he *serves* (not merely works for an organization).

Let us face the stark reality: any minister who consistently neglects the personal study of the Word cannot impart the Word. Whatever he imparts will fall short of the divine plan for him; he will be on the way to a secularized ministry.

3. *Dependence on the Spirit.* Writing to the Corinthian converts, Paul has this description of the change in their life style and the manner of its coming: "But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God" (1 Cor. 6:11, R.S.V.). Jesus Himself spoke of the Spirit's role in this way: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6).

As Christian ministers, we must emphatically deny the concept of the self-sufficient man. We deny it for humanity in the mass—all need salvation by grace alone—and we deny it in our work. Constantly we must remind ourselves that spiritual things are spiritually discerned (1 Cor. 2:14), that only by the Holy Spirit can any man truly call Jesus "Lord" (1 Cor. 12:3). We must daily plead with our God that ours may be a ministry empowered by the Spirit.

4. *Passionate concern for humanity.* Acts 10:38 sums up the ministry of the Master like this: "God anointed Jesus of Nazareth with the Holy Spirit and with power; . . . he went about doing good and healing all that were oppressed by the devil, for God was with him" (R.S.V.).

But do not many social workers have a deep concern for humanity? May not even secular man become involved in humanitarian acts? We do not deny both possibilities, but we affirm the *unique* character of Christian ministry: it is done in the pattern and power of the One who came not to be served but to serve (Mark 10:45), the One who did not grasp at equality with God but who emptied Himself to take on the form of a slave (Phil. 2:5-11).

With such motivation, Christian ministry can never degenerate into putting in hours, trying to gather data for a report, or money-grubbing. It will remain bright with the life of Jesus, the Friend and Helper of humanity.

Mystery (God), the Word, the Spirit, selfless service—the centrality of these elements will safeguard us from the perils of secularization of ministry. Then we will be able to teach our congregations the difference between the sacred and the profane (Eze. 44:23). Then we will be able to lead them in the highest activity of mankind—worship. Then we will not gauge our success by the kind of area in which we are called to labor. Then we will preserve the holy character of the office to which we have been called.

How Do You

WHAT IS IT?

The most frequently encountered infection in America today,¹ it affects children much more than adults. Children are the usual source of transmission in the home and in the community.

You guessed it—the common cold. Some 111 million days are lost from school each year because of acute respiratory illnesses. These are more than 50 percent of all the days lost because of illness.²

The all-too-familiar common cold, with its throat irritation, runny nose, and watery eyes, is the work of some kind of virus, as are laryngitis, croup, and bronchitis. Tonsillopharyngitis, or inflamed, red, swollen tonsils and throat, can be caused by a bacterium or a virus. Fever blisters (cold sores) and canker sores are caused by a virus (herpes simplex). As with the common cold, there are many viruses and some bacteria that produce pneumonia. As one can readily see, the majority of respiratory infections are caused by viruses.³

In an extremely thorough investigation, Dr. S. West⁴ and her associates at Johns Hopkins have just reviewed all the reports of use of antihistamines to treat the common cold listed in the *Indicus Medicus* (the most complete medical reference source) since 1947. She found that 94 percent of those who consult a physician for a cold leave with a prescription. One third of these prescriptions contain an antihistamine. Three and one-half million prescriptions were written in 1972 for cough and cold preparations containing antihistamines. During that same year, \$600 million was spent in this country for nonprescription cough and cold remedies. And with what results? Dr. West states: "There appears to be little valid evidence that antihistamines have any effect on the common cold," and continues, "There is large patient demand for some form of physician intervention in this discomfort. Prescribing antihistamines, as fairly innocuous drugs, is an understandable choice to meet patient demands and placate harried physicians."

Treat It? "With Contempt"

What is Dr. West saying? That anti-histamines are prescribed primarily for two reasons, patient demand and physician pressure. But administration of these drugs is not without problems of complications and side effects. These drugs induce thickening of secretion, making more difficult any effort to raise these secretions. They have a drying effect on the delicate membrane lining the respiratory passages. They possess sedative properties that make mental processes difficult—and some activities such as vehicle driving positively dangerous.

The *Medical Letter*⁵ of October 24, 1975, reviews some 50 of 100-plus over-the-counter cold remedies available. The cost varies from less than a dollar to almost four dollars for a five-day supply. These products contain as many as eight different drugs, including one to three different antihistamines, analgesics (pain relievers), vitamin C, caffeine, antacids, laxatives, antitussives (cough medicines), expectorants (aids in eliminating mucus from the respiratory tract), belladonna alkaloids (drugs that dry secretions—as well as cause mental agitation), and sympathomimetics (drugs that mimic the action of part of the nervous system). Here are some of the precautions and dangers associated with their use:

Antihistamines: Frequently cause drowsiness.

Decongestants: Cause generalized constriction of blood vessels and rise in blood pressure.

Analgesics: Stomach irritation, aggravation of bleeding tendencies. Aspirin causes an increase in viral shedding, enhancing the spread of infection.⁶

Expectorants: Of little value. A humidifier or warm steam from a vaporizer is much more effective.

Belladonna (Atropine): Generally present in amounts too minute to be effective.

Antacids: To prevent stomach irritation of the aspirin. Food serves just as well.

Laxatives: Clearly irrational.

Vitamin C: No evidence that it can reduce the duration of a cold. May re-

HERALD A.
HABENICHT

duce severity of the symptoms a little.

Medical Letter concludes: "Widely used remedies promoted for relief of symptoms of the common cold offer irrational combinations of drugs at a high cost."⁷

As with the use of any medications, the risk must be weighed against the benefits. It was Sir William Osler who once said: "There is just one way to treat a cold, and that's with contempt."

Is There a Better Way?

Prevention is obviously tremendously better than cure, and common sense and careful health habits are perhaps the best way to prevent colds. The following suggestions may be helpful:

1. *Avoid undue exposure to cold and wet.* Proper clothing and footwear are essential to prevent chilling of the extremities.

2. *Proper rest.* Extreme stress and fatigue predispose to lowered resistance of the body to infection.

3. *Proper diet.* Though a good, all-around diet, with concern for total calories, protein content, vitamins, and minerals, is absolutely essential, only two factors will be mentioned here:

a. **Vitamin C:** This is a very controversial area because of the work of Dr. Linus Pauling. The literature would indicate that supplemental C does not enable one to avoid the common cold or to shorten its duration.⁸

b. *Refined sugar in the diet:* "The free use of sugar in any form . . . is not unfrequently a cause of disease."⁹ Dr. George P. Foust,¹⁰ of Loma Linda University, did a study to determine the effects of sugar on the body's resistance to disease. He developed the term phagocytic index to determine the number of bacteria a leucocyte (white blood corpuscle) would take into its system and thus inactivate. A person with a normal blood sugar (78 mg. percent) had a phagocytic index of 14. After taking 100 gms. (24 tsp.) of sugar (about the amount found in a banana split), the phagocytic index dropped to one; a piece of pop dropped the index to 10; a piece of lemon meringue pie to 5-1/2; and a piece of chocolate cake to 2.

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4. Avoid unnecessary exposure to infected individuals, at home as well as in the school and community.

5. Take advantage of immunization procedures, such as influenza vaccine and DPT.

6. Avoid air pollution. Stay away from smokers. Stay out of cities and off freeway systems where there are high pollution levels.

7. Get daily exercise—preferably in the fresh air.

8. Sleep with the windows open, even on the coldest nights.

9. Avoid overheating your homes and overdressing your children.

And when you have a cold . . .

1. Remember that the great majority of respiratory illnesses are caused by a

virus. Don't insist that your physician prescribe an antibiotic for you. In fact, don't be afraid to suggest that perhaps you don't need to take one.

2. Allow nature's remedies to help you. Use air, sunlight, proper diet, rest, water, exercise, temperate living, and trust in divine power.¹¹

3. Learn how to use properly such simple remedies as heating compresses, fomentations, hot foot baths, steam inhalations, et cetera.

4. Avoid the use of nose drops, narcotic-type cough suppressants, and over-the-counter medications.

5. Know the serious problems and complications that should tell you to consult your physician.

a. Earaches.

b. Respiratory distress, rapid or labored breathing.

c. Severe croup.

d. Suspicion of a strep tonsillitis (see no. 6).

e. High fever (over 104°) or convulsions.

f. Asthma or other severe allergic manifestation.

g. Suspicion of a foreign body, coughing, choking, disappearance of some object into the mouth or nose, et cetera.

6. Know the distinguishing characteristics between a virus throat infection and a strep throat. (Sometimes not even your physician can tell without the help of a throat culture.) (See box.)

7. Recognize that the same virus infection can have different manifestations at different levels. For example, in the same family the parents may have a common cold; the infant, bronchitis; a young child, croup; an older child, sore throat; and the teen-ager, a mild unrecognized infection.

Virus	Strep
Conjunctivitis (inflammation of eyes)	
Rhinitis (runny nose)	Very rarely occur with strep throat
Cough	
Hoarseness	
Gradual onset	Sudden onset
Loss of appetite	
Fever	
Malaise (sense of feeling ill)	Early signs
Throat pain (maximal on second to third day)	Headache Abdominal pain Vomiting
	Early signs
	High fever (104°) from 1-4 days Sore throat
Only minimal visible inflammation	Enlarged, inflamed tonsils
May have small ulcers on soft palate and back of throat	Tiny red spots on soft palate Swallowing difficult
Lymph nodes firm, enlarged, tender	Lymph nodes in front of neck enlarged
Hoarseness (laryngitis) common	Hoarseness uncommon
Duration: 1-5 days	Duration: 2 weeks without treatment
Complications: rare	Complications: Scarlet fever Kidney infection Rheumatic fever

¹ A. S. Monto and B. M. Ullman, "Acute Respiratory Illness in an American Community," *JAMA* 227(2):164-169, 1974.

² D. C. Kent, "Help Keep Our Children's Lungs Healthy," *Clinical Notes on Respiratory Diseases* 14(1):2, 1975.

³ V. C. Vaughan and R. J. McKay, *Nelson Textbook of Pediatrics* (Philadelphia: W. B. Saunders Co., 1975), p. 939.

⁴ S. West, B. Brandon, P. Stolley, and R. Rumrill, "A Review of Antihistamines and the Common Cold," *Pediatrics* 56(1):100-107, 1975.

⁵ A bi-weekly journal prepared by reputable, recognized scientists in the field of pharmacology (drugs) to acquaint physicians with unbiased and reliable information about drugs.

⁶ *JAMA* 231:1248, 1975.

⁷ "Oral Cold Remedies," *The Medical Letter* 17(22):91, 1975.

⁸ "Vitamin C and the Common Cold," *The Medical Letter* 16(21):85, 86, 1974.

⁹ Ellen G. White, *Counsels on Diet and Foods* (Washington, D.C.: Review and Herald Publishing Assn., 1938), p. 197.

¹⁰ "Sugar," *International Nutrition Research Foundation, Bulletin No. 5* (Riverside, Calif.).

¹¹ _____, *The Ministry of Healing* (Mountain View, California: Pacific Press Publishing Assn., 1905), p. 127.

America's No. 1 Drug Problem

YOUNGSTERS ARE shown how wiggling worms straighten and stiffen when dropped into a glass of whiskey, and they may think that it means people should not eat worms while drinking whiskey. But there are other ways we are exposed to information about the evils of drinking alcohol. From various sources we learn about broken homes caused by drinking spouses, the high cost of policing the drunks, the staggeringly high direct cost of damage caused by drinking, and even how much more money is spent on booze than books. Health-science teachers present the effects on the brain, nerves, heart, liver, and esophageal blood vessels caused by the continued use of alcohol. In spite of the fact that all this is clearly presented, alcohol continues to leave an increasing trail of death, sickness and enormous expense.

There are certain problems associated with acute alcoholism that we hear little about, but from firsthand experience I can share some of them with you. Almost everyone knows that gasoline and whiskey don't mix, but only recently have meaningful figures been publicized that clearly point out that at least half of the traffic fatalities occur directly or indirectly as a result of alcohol alone or in combination with other drugs. Almost daily I examine mangled bodies resulting from vehicle accidents to determine the exact body injury that caused death, and am saddened to see so many nondrinking families destroyed by a drinking driver. Nine out of every ten drivers involved in single-occupant, single-vehicle accidents occurring from midnight to 4:00 A.M. have alcohol in their blood.

In times past, when there were fewer and slower cars and more byways than high-speed freeways, the number of possible collisions was lower. This resulted in a wider margin of safety, and the drinking driver caused fewer accidents. Today's roads and cars demand alert drivers, and because there are many more cars, the number of possible violent contacts is markedly increased and the safety margin is correspond-

Death, Violence, and Alcohol- ism

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ingly decreased. Put drinking drivers behind the wheel, and the accidents are just looking for a place to happen.

Many of the deaths that result are newsworthy, but the associated role of alcohol is seldom, if ever, mentioned. House fires are sometimes caused by people falling asleep while smoking. At least 80 percent of these smokers have alcohol in their blood. Sedated by the alcohol in their systems, they more easily fall asleep, drop their lighted cigarettes in bed and start smoldering fires that more often than not kill them by asphyxia rather than burns.

About 70 percent of those who commit suicide by barbiturates, carbon-monoxide poisoning, gunshot wounds in the head or heart, or by whatever means, take alcohol to "steel their nerves" to go through with it. Alcohol used with other depressant drugs is the cause of an increasing number of accidental deaths. Persons on tranquilizing drugs with or without barbiturates often drink alcoholic beverages in spite of their doctor's warnings and may get enough additional depression of the central nervous system from the alcohol to cause irreversible brain damage and death in a few hours. When the victim's blood is analyzed, one often finds three or even four different brain-sludging drugs, but none of them at a concentration capable of causing death individually. The additive effects (synergism) of all the drugs have been enough, figuratively speaking, to slow the brain to a standstill. Several internationally known celebrities have died from the synergistic depression of alcohol with other drugs. We have at least one death of this type each week.

Occasionally, and especially in an alleged recreation area, a physician is called to see a "drunk" who is not a regular patient of his. As part of the "sobering up" treatment the patient may receive an injection of a tranquilizing drug. Sometimes, one so treated is found dead a few hours later.

There is another, fortunately rare, example of interaction between medical treatment and alcohol: On high school

graduation night a graduate quickly drinks down a pint of whiskey. Soon his inhibitions are gone and he wants to fight. There are no "takers," and he smashes his fist through an auto windshield, lacerating tendons and blood vessels of the wrist. Already partially anesthetized by liquor, he is rushed to a small hospital in the early-morning hours, premedicated with a sedative and/or analgesic, anesthetized again, and dies on the operating table. Alcohol is doubly to blame through its synergism with other brain depressants given in treatment, and as the cause of the accident in the first place.

The drinking hunter, eager for a deer on the first day of hunting season, shoots at anything moving in the brush and kills another hunter. It may be a total stranger, but sometimes it's a father, son, or friend. One doesn't have to have the perception dimmed by alcohol to kill another hunter, but more often than not, alcohol is involved.

Under the influence of alcohol, some take chances they might otherwise not take. Too often nonswimmers will take to the water alone while under the influence of alcohol, get into situations beyond their control, and drown. Foolishly some take bets to swim across a river, go water-skiing or boating, get into swift water, and even try to rescue another, and drown. The alcohol lessened their appreciation of danger, slowed their responses, and disturbed their equilibrium, resulting in a disastrous combination for the would-be hero.

Several times a year adult drownings occur in family swimming pools. The victims have enough alcohol in the system to produce slurred speech and stumbling. Investigating a suspicious



death, one occasionally hears a report from a neighbor who details a family argument, or from a hairdresser who states that the victim told her that the husband had threatened to kill her, or there is simply an anonymous phone call, all relating suspicion that a drunk wife was held under the water or pushed into the pool and intentionally drowned. Without proof, it may be impossible to ascribe the death to anything other than an alcohol-intoxicated woman stumbling into the pool in the dark and drowning.

Another sad association of alcohol with violent death occurs between drinking buddies. Arguing about such trivia as raising chickens, how to divide an about-to-be-found "lost gold mine," or girlfriends or boyfriends, they have strangled, shot, stabbed, and literally beaten the brains out of their buddy with hatchets, hammers, and even tire irons.

Three or four times a year our area has an infant death caused by a drinking boyfriend or stepfather who quiets a crying infant by strangling it, beating it, or smashing its head against the crib headboard or the wall. At least half of the planned murders are finally carried out when there is alcohol in the executor's blood.

I have catalogued a few brief personal and generalized experiences that have convinced me of the real danger and evil of alcohol. Philosophize as you may about a common-denominator personality disorder having more than one form of expression, to explain how both alcohol and violent deaths may be related without one causing the other, experience teaches me that alcohol helps release "social brakes" and makes it easier to be antisocial.

ALCOHOLISM IS America's No. 1 drug problem, yet it seldom gets the recognition it deserves. In fact, the majority of Americans consider alcohol a beverage, and most unthinkingly accept it as part of their daily life. Through an intensive "If you choose to drink—drink sensibly" advertising campaign, the Licensed Beverage Industry has lured many into a life style that includes alcohol.

Beverage alcohol consumption has reached an all-time high. Nevada usu-

Death by Ounces

ALLAN R. MAGIE

ally leads the States in yearly volume of alcoholic drinks consumed—more than 55 gallons for every person more than 14 years old. More alarming is the almost-universal use of alcoholic beverages by this country's youth. Of all age groups studied, the youngest (those 18 to 20 years old) had the largest proportion of problem drinkers.

Alcohol's human toll is enormous. Of approximately 100 million drinking Americans, 9 million are alcoholics or problem drinkers. If you care for statis-

tics, that's one chance in fourteen of a drinker becoming an alcoholic. One in five adults has a family member who drinks too much. And there's no way to predict who will become an alcoholic. Twenty-eight thousand who die each year on highways have alcohol in their blood at the time of the accident, and alcohol is the cause in at least half of the fatal accidents.

No one needs alcohol. There's no proof that anyone's health is improved by using it. It has no nutritive value. Although it does supply calories, alcohol contains no protein, minerals, or vitamins.

Unlike most other foods, which must be digested and changed before the human body can use their nutrients, alcohol enters the bloodstream directly in the same form in which it is imbibed. It travels rapidly, first to the liver, then throughout the entire body, including the brain. Within moments after it is swallowed, alcohol can be detected in all tissues, organs, and secretions of the body.

A low level of alcohol in the blood, such as that resulting from one drink (one ounce of pure alcohol) has a mild tranquilizing effect. This is because alcohol depresses the central nervous system. The first areas of the brain to be affected are those where learned behavior patterns such as self-control are stored. After a drink or two, the typical controls temporarily disappear and the drinker may lose his inhibitions—acting strangely, talking freely, he becomes the "life of the party." Others become aggressive or depressed.

Additional drinking raises the blood alcohol to a level that depresses brain activity further, temporarily impairing memory, muscular coordination, and balance. Still larger alcohol intake, within a short period of time, depresses deeper parts of the brain, which results in a state of loss of control—dulling the sensory perceptions and severely affecting judgment. If regular heavy drinking continues, deeper levels of the brain are anesthetized by the alcohol, and loss of consciousness and death may result.

To the occasional partaker of beer, wine, or whiskey, it would be reassuring to know that, scientifically and medically, a few drinks will never hurt and might, just might, do some good. No such reality exists. The fact is that a few drinks might harm a person's body and will never do it any good.

Myths about the so-called good that



alcohol can do have been increasingly discredited in recent years. A jolt of hard liquor will not make the body warmer on a freezing day. Alcohol is not an antidote for frostbite. There is no evidence that would indicate alcohol helps the heart perform its work. It is not a cardiac stimulant. Other traditional "helpful" effects of alcohol have been similarly disproved.

Of primary concern over the effect of alcohol on the body is the sludging of blood. This is brought about by a material that coats the red blood cells, causing them to stick together in clumps. Recent evidence indicates that a wide variety of diseased conditions result from such clumping. When the clumped red cells reach the tiny threadlike capillaries, they may block the passageway and cause a deficit of oxygen in one part of or an entire body organ. Sludging is most easily detected in the network of capillaries underneath the eyeball's transparent surface. Heavy drinkers may suffer tiny hemorrhages of eye tissue because of this.

While the incidence of other major diseases has recently shown some decline, cancer has not. Along with a number of other environmental factors, alcohol is involved in the increase of some human cancers at various sites in the body—the mouth and throat, tongue, esophagus (food tube), upper throat, and the mouth cavity. And the more a person drinks, the greater his risk of developing such cancers. Other cancers thought to be connected with the consumption of alcoholic beverages include cancers of the liver (hepatoma), pancreas, large bowel, and upper portions of the stomach.

Cirrhosis of the liver is a major cause of debilitating illness and premature death in alcoholics. In urban areas it is the fourth-largest cause of death between the ages of 25 and 45. In New York City it ranks as the third leading cause of death between the ages of 25 and 65.

The first change in the liver after consuming alcoholic beverages is the accumulation of fat in varying portions of the liver cells. This condition is known as fatty liver. Although the exact sequence or progression of symptoms is not universal for all heavy drinkers, alcoholic hepatitis may follow. The liver becomes inflamed, the structure and function of various cells change, portions die, and fiberlike strands are formed throughout the organ.

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The most serious change in liver structure is cirrhosis. This degenerative disease results in the drastic reshaping of the liver tissue, loss of function, and eventual shrinking and thickening of the organ. At this point death is inevitable.

As early as the eighteenth century there were medical warnings that maternal drinking could damage the developing fetus. The developmental changes associated with the mother's drinking include low birth weight, small height, slow growth and development, and abnormalities of the heart, face, and structure of the bones of the head. A number of other congenital abnormalities of unknown origin are suspected of being caused by the mother's use of alcohol during pregnancy.

When alcohol is drunk, every tissue and every organ is affected in one way or another for, since it is carried in the bloodstream, it can reach practically every tissue and cell of the body.

The alcohol-addicted person has lower resistance to numerous infections.

Malnutrition is commonly observed among alcoholics. It usually results from a lowered intake of nutritious food. But even in a person consuming a good diet, heavy alcohol consumption can result in malnutrition by interfering with the normal processes of food digestion and absorption. As a result, there is insufficient digestion of the food actually consumed. Alcohol also appears to affect the ability of the intestines to absorb various nutrients, including vitamins and amino acids.

It was formerly believed that as long as a person was well-nourished he could drink any amount of alcohol without injury. This is now recognized as erro-



neous. Significant recent studies demonstrate that sufficient alcohol intake can severely damage the liver no matter how well-nourished an individual may be.

One of the most obvious effects of alcohol on human existence is its influence on the drinking driver. During any two of recent years more people have died on our nation's highways in alcohol-related accidents than were killed in combat during all the many years of war in Vietnam.

The drinking driver cannot accurately determine how much or how little alcohol in his own bloodstream is "safe." Alcohol interferes with learned movements, while its users judge themselves to be more skilled. Muscular powers are diminished, yet the drinker considers himself stronger. His reaction time is slowed, but he speeds up. The menace of the drinking driver is that he thinks himself keener, stronger, and quicker, when he is actually duller, weaker, and slower!

One drink slows a person's reflexes. This includes even a small quantity of wine, which has been shown to retard eye action to a point where it is even unsafe for a person who has drunk wine to drive an automobile.

Blood levels of alcohol judged "safe" even by law-enforcement agencies are really not applicable to all. Legally defined blood-alcohol levels in many States (one at which lack of coordination is present) are twice or more as high as required to impair seriously the driving skill of certain persons.

Alcohol never should be assumed safe. It is a drug—and a killer! No one who uses it can be certain it will never control them.



THERE is a special protective barrier system surrounding most of the brain, so that many irritating chemicals cannot get access to the delicate human computer. But the alcohol molecule is of such shape and chemical character that it can easily penetrate into the human brain at a high velocity, in fact, so easily that within a few minutes the cells of the brain are bathed with this drug. The alcohol molecule itself is something like a double-bladed knife. One blade can easily penetrate fat, the other blade can easily penetrate waterlike substances.

Wine Is a Mocker

BERNELL
BALDWIN

The fat blade can easily slice into the membranes of the brain cells. Sensitive protein enzymes located in these membranes are vital for the communication between one nerve cell and another. Dilute concentrations of alcohol so disrupt these enzymes that their normal activities are impossible. This means that the most sensitive cells throughout the entire brain, the tiniest ones, because they have comparatively much membrane for a very small volume, are naturally going to feel the effects of this drug first. Large nerve cells that work in concert

with many other fellow neurons to accomplish simple tasks appear to be less affected by this drug poison.

What effects does alcohol have upon brain waves? These electrical waves are measured and recorded by powerful electronic machines called electroencephalographs, which can be hooked up to computers and to automatic graphing machines in such a way that brain researchers can discriminate the effects of tiny doses of alcohol on the human brain. This drug, as found in beer, wine, whiskey, or vodka, generally slows down human brain waves even at blood levels as low as 35 milligrams per cent (.035 per cent). The actual power (voltage) of these brain waves is commonly reduced by alcohol, and areas of the brain that process more complex information suffer more damage from alcohol than those areas of the brain that do simpler processing of incoming information.

Within the brain stem there is a large and important system called the *reticular formation*, which is very important in keeping the brain awake and aroused. If certain portions are destroyed, permanent coma results. Laboratory studies have shown that very low blood levels of alcohol depress this reticular formation, and hence the brain.

Connections between the frontal cortex (where the highest control of much brain activity is initiated) and the reticular formation enable a normal person to maintain vigilance in spite of fatigue or boredom. Light and sound are also important activators of this reticular formation. It seems quite reasonable that the combination of semidarkness, quiet, monotonous driving, and alcohol perfusing the reticular formation, as well as the rest of the brain, helps explain some of the single-car accidents of alcohol users. They tend to hit poles, trees, bridges, banks, and not a few pedestrians who are also similarly tranquilized.

But that's not all. Like a brilliant general, alcohol mounts a multipronged attack. Aside from its direct chemical effect on the membranes, enzymes, chemistry, and electronics of the nerve cell, it may interfere with delivery of oxygen to the brain cells. Moreover, it tends not only to displace good food from the diet, but also to reduce the appetite itself. Alcohol used heavily is a nutritional saboteur. The overall long-term result is that the most fragile, delicate, vulnerable, and important cells of the



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entire body, those of the most delicate parts of the brain, sicken and die by the millions. This cell death is *forever*. Many other cells, such as those lining the outside or the inside of the body, can be replaced when necessary, but the cells in the living computer—the brain—cannot be replaced. Dr. C. B. Courville, formerly head of the Cajal Laboratory of Neuropathology of the giant Los Angeles County General Hospital, autopsied thousands of human brains. He discovered that the most common cause of atrophy (loss of brain tissue) of the human brain during the fifth and sixth decades of life was alcoholism, and some cases were reported from even the fourth decade.

In his monograph *Effects of Alcohol on the Nervous System of Man*, Dr. Courville pointed out that there is a progressive loss of tissue from the cortex (the outer cell layers) and especially from the frontal lobes. This process tends to extend to other regions of this vital structure, although, as he noted, the sides, bottom, and back of the brain were usually spared. He also learned that some persons with this progressive atrophy of the frontal cortex have a specific behavior deficit termed "frontal lobe syndrome" (cf. "Frontal Lobes and Character," THE MINISTRY, Feb., 1976). Dr. Courville's findings have been confirmed and extended, and are well-accepted.

Farther back, high on the side of the brain, is a portion called the parietal lobe. This, too, is attacked by alcohol. Temporary or permanent damage here may well be related to other marked defects of thinking or cognition that are prominent in alcoholic persons.

Another newly appreciated area of alcoholic brain damage is that which occurs in the cerebellum (small brain). Nestled under and behind the larger brain, this special-purpose minicomputer is vitally important for the coordination and smoothing of the muscle activities of the entire body. The smallest, and even the larger, cells of this organ are gradually and inexorably destroyed by alcohol. The staggering of intoxication results partially from cerebellar poisoning.

About 90 per cent of the alcohol that is removed from the body is eliminated by enzymes in the liver. With continued drinking, these liver and brain enzymes change, so that some tolerance is built up. Obviously, then, data from studies of heavy drinkers are biased and cannot

accurately reflect the effects of alcohol on the normal brain. As more and more evidence mounts that the experienced alcohol user has been gradually destroying his brain, the significance of even "low" alcohol levels becomes apparent. Tolerance is physically, as well as psychologically, treacherous. Chronic arsenic users can also "hold their poison" to a considerable degree. But millions more are killed with alcohol than fall victims of arsenic.

THE MINISTRY.

One wine glass holds a little more than three ounces of wine, which is about 12 to 18 per cent alcohol. This means it contains approximately one-half ounce of straight 100 per cent alcohol, as does one bottle of beer or one smaller glass of whiskey or vodka. This amount of the drug can produce a blood-alcohol concentration of about 20 to 40 milligrams per cent.

This one drink is enough to cause visual impairment and slow down brain function. But this is only the beginning of the problem. One drink calls for another. People usually continue to drink until the desired effect is achieved. Then, too, behavior is contagious. What starts as experimental behavior becomes, in time, social behavior. Far too

References supporting scientific positions mentioned in this article may be obtained by writing THE MINISTRY.

often, with continued use over a longer time and the development of tolerance and increasing life stress combined with less coping capacity (possibly from brain damage—either functional or structural, or both), alcohol consumption grows into a habit with psychological and then physical roots. It becomes a pseudo solution to stress. Neither the alcohol nor the stress stays away! Then, as in the case of ten million Americans, pathological roots sprout, grow, and grip the person with the malignant disease of alcoholism.

The wise man Solomon wrote, "Wine is a mocker" (Prov. 20:1). Alcohol mocks not only the brain, but the mind and spiritual powers, as well. It also mocks the family, the community, and love itself. Alcohol is both a physical and spiritual poison.

America needs a rebirth of that grand principle called temperance. True temperance teaches two things: moderate use of all good things, and total abstinence from all that is harmful. A person caught up in a maelstrom of distress needs professional help—an accurate diagnosis, and a wise prescription. Self-administration of alcohol has proven to be self-medication at its worst.

FOR anyone desiring to stop drinking, there are a number of simple, practical methods that will be of real help. Briefly, here are ten.

1. The stronger the drinking habit becomes, the less confidence the drinker has that he can quit his habit. He comes to feel that there is no use for him to try.

But any such person must make an effort for himself. Individuals or organizations may work diligently for him, but such efforts will not be very effective until he is aroused to help fight the battle in his own behalf.

2. The drinker needs to understand the force of his own will. This should be the governing power in his life. Each person has the right of choice, of decision for himself. He need not sit back helplessly as the mere victim of circumstances.

"I choose" can be a big boost for someone needing to change a habit. Making such a choice can open the way for effective help by agencies or persons working with him.

How to Stop Drinking

FRANCIS A. SOPER

Francis A. Soper is editor of Listen magazine.

3. Drink dependency cannot be thought of as a natural way of life. In order to make a change, there must be a return to simple, basic principles of healthful living. This refers to the fundamental health habits that may seem so easy but at times are difficult to follow consistently.

Some of these habits include the use of pure water, both inside and out, regular exercise, preferably in the open air, sunshine whenever possible, refreshing rest at proper times, and simple food.

4. Speaking of simple food, this is so essential that it can be noted as a separate category. This is a good time to get away from highly spiced, complicated, rich food and drink. The closer food is to its natural state, the better. Choose the most nourishing, wholesome types of food and drink, so the body can build up its resistance to the inroads of drink.

5. Essential also is the condition of the person and his surroundings. Each person should have opportunity for physical cleanliness and clean clothing. This

in itself is a great morale booster. Equally helpful is the cleaning up of the immediate environment, insofar as it is possible to do so. Order in the home, a few flowers in the yard, a little paint on the house—all will add to the process of improvement.

6. The person struggling to kick a drinking habit need not feel he is alone in the effort. Whether or not he is a church member or a religious person as such, he can always call on a Power outside himself.

He should not continually dwell on the power of his habit, nor on his own weakness in kicking that habit, but on the divine power available to him. All this power can be secured merely for the asking. "Ask, and it shall be given you," says the scripture; "seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7).

7. Mental attitude is also important. No one can be morose and gloomy and expect to live a serene, happy life. Cheerfulness is a dimension of life that can be a help over many rough spots. The mind should be the controlling factor—the capital of the body. To a great extent, as goes the mind, so goes the body.

8. Many persons become involved with drink simply because their companions lead them into it. When trying to kick such a habit, these victims need to have the advantage of well-chosen, strong companions. This helps to reinforce personal decisions and resolutions. Perhaps this would necessitate a change from their previous companions.

9. Those endeavoring to reform should, more than at any other time, be kept busy with useful employment. As far as possible, they ought to work to contribute to their own support. Where possible, outdoor work such as gardening or yard care is excellent. Occupation of both mind and body is most essential.

10. Anyone seeking permanent victory over a damaging habit can receive added strength by working for others. The telling of his own experience to those in similar trouble can be a helpful start, followed by active effort to rescue and aid those who may be in worse condition than himself.

The less a drinker continues to focus on his own problems, however, the more outgoing his life can become, and the greater the chance he has to return to normalcy himself and become a more productive part of his home, community, business, church, or society.

HYMN HI-LITES

Lord of All Being, Throned Afar

R. J. HAMMOND
No. 20, *Church Hymnal*

Some students of literature acclaim this hymn as "the finest statement of God's omnipresence in the English language" outside the Bible. Author Oliver Wendell Holmes shared his birth year, 1809, with Lincoln, Gladstone, and Tennyson, and lived to the age of 85. Near the banks of the winding Charles River, Cambridge, Massachusetts, young Holmes grew up in the manse of the First Congregational church where his father was minister. As was expected, he entered Harvard, where for a time he was uncertain whether he should prepare for law or medicine. The pull of anatomy and physiology captured his interest, and his study of medicine included two years of schooling in Paris.

In time he became professor of anatomy at Dartmouth College. Nine years later he joined the faculty of the Harvard Medical School, where he taught for thirty-five years. His understanding sympathy toward the problems of the sick was proverbial. Said one observer: "Thirty years after, there is still a sob in his throat when he speaks of the little child in the hospital cot, whose fresh voice rang in his ears."

Although Holmes earned his living as a university professor, he is better known to many as a writer and literary philosopher. A cofounder of the *Atlantic Monthly*, he wrote extensively and was read widely. His timely poem "Old Ironsides" is credited with the preservation of the frigate U.S.S. *Constitution*. This ship is one of the musts to be seen by tourists on Boston's Freedom Trail.

Never fully happy with some of the sterner facets of his father's Calvinism, Holmes found increasing joy in contemplating the love of God. Once he confided to a friend, "Trust in God and in His Word. These are enough for me." As a member of the university faculty he continued his childhood practice of attending church each Sunday, usually at King's Chapel, for "there is a little plant called 'reverence' in the corner of my soul's garden, which I love to have watered once a week."

"Lord of All Being, Throned Afar" sets forth in poetic beauty the psalmist's words, "The heavens declare the glory of God," and brings us closer to "the light [that] shineth in darkness." Can truth be more vivid than the certainty that "Our midnight is Thy smile withdrawn"?

Does any line suggest more the power and purity of God than "All, save the clouds of sin, are Thine"?

Probably the most memorable of his spiritual writings is "The Chambered Nautilus." Its challenging value to the aged and youth alike has not diminished. We include the well-known closing verse:

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!"

Clip and save to use in your church bulletin.

biblical archeology

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

Did the Israelites Ever Reckon the Day From Morning to Morning?

THE LATE Roland de Vaux in his book *Ancient Israel, Its Life and Institutions* stated bluntly: "In Israel, the day was for a long time reckoned from morning to morning."¹ His main argument for this position is based upon the fact that when the Israelites wanted to refer to a whole day of twenty-four hours, they said, "day and night," rather than "night and day," putting the day first. Scores of references might be cited: Deuteronomy 28:66, 67; 1 Samuel 30:12; Isaiah 28:19; Jeremiah 33:20, et cetera. To De Vaux this prevailing formula suggested that the Israelites "reckoned the day starting from the morning."

The same author (following J. Morgenstern, S. Zeitlin, and others) is of the opinion that the Israelites changed this method of reckoning the day at the time of the Babylonian exile. In contact with a higher civilization, they would have adopted the system current in Mesopotamia, where "the day was reckoned from one evening to the next."² This change, according to De Vaux, would be evident in the postexilic books, not the earliest because of traditional resistance to change, but in the latest books of the Old Testament, such as Esther and Daniel. In fact De Vaux alludes to Daniel 8:14, 26, as a typical example of the new way of reckoning the day. Daniel speaks of 2,300 "evenings and mornings," rather than "mornings and evenings," as the custom would supposedly be in preexilic times.

The rightness or wrongness of De

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France.

Vaux's position is of considerable importance, since it not only casts doubt on the assumption that the Sabbath was always observed from evening to evening (Lev. 23:32) but it also weakens the view of an exilic date for the book of Daniel.

R. de Vaux was aware that not all preexilic texts read "day and night." He admits only two such texts: 1 Kings 8:29 and Jeremiah 14:17. The first of these he dismisses as a mistake of the Masoretic text on the basis of 2 Chronicles 6:20, which reads "day and night" in the same context. The second he rules out on account of a different reading in ancient versions. As for the texts of Genesis 1, where the refrain, "and the evening and the morning," is often repeated, De Vaux proposed an unconvincing explanation. Passages such as Psalm 55:17 "evening, and morning, and at noon"; Isaiah 27:3, "night and day"; Isaiah 34:10, "night nor day," are ruled out as postexilic. In his enumeration De Vaux apparently missed the text of 1 Samuel 25:16, "by night and day."

Is it possible to explain the predominant usage of the expression "day and night" in the preexilic books of the Old Testament, even admitting that the Israelites have always reckoned the day from evening to evening, and that they never changed their method? Babylonian literature uncovered by archeologists provides the answer. It is generally admitted that the Babylonians always reckoned the day from evening to evening.³ This being the case one would expect that the Babylonian literature would employ the expression "night and day" much more often than its reverse "day and night." But contrary to our expectation, and to De Vaux's argument, as applied to the Biblical literature, the opposite is true.

Thus one may read in the Epic of Gilgamesh, Tablet I (II), line 24, "day and night."⁴ Several such instances could be cited from other tablets in the Epic.⁵

There is good reason to believe that the stereotyped phrase, "day and night," was borrowed by the Babylonians from the Sumerians, whom they copied in so many ways. Thus in the Sumerian prototype of the Deluge, one reads that the Flood swept over the land for "seven days (and) seven nights." The Sumerian myth of Inanna's Descent to the Nether World and the Epic of Creation demonstrate similar usage.⁶

Finally, in a stele erected in honor of

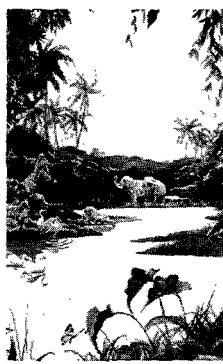
the mother or grandmother of Nabonidus, one finds the formula "day and night." But in a few lines farther down one reads that a worshiper contemplated the god Sin "night and day."⁷

This listing, which makes no pretension of being exhaustive, shows that even in a country where the day was reckoned from evening to evening, people employed much more commonly the formula, "day and night," than its reverse. If De Vaux were right in his judgment of Biblical literature, one would expect exactly the opposite. The only possible conclusion is that the preference for the formula, "day and night," tells nothing concerning the method of reckoning the day, whether in Babylon or in Israel. All conclusions concerning calendrical changes in Israel based on this criterion must be abandoned. Nor is the use of the formula, "day and night," a safe criterion for classifying books as preexilic or postexilic.

Formula Continued After Exile

This conclusion is strengthened by the fact that even after the exile Bible writers continued to use the formula, "day and night," completely oblivious of any change in the method of reckoning the day. Nehemiah continued to pray "day and night" (Neh. 1:6), even though the psalmist might have prayed at evening, at morning, and at noon. A guard was set as protection against the enemy "day and night" (chap. 4:9). The order here cannot be explained by the importance, in the context, of the day as opposed to the night, as De Vaux suggested.⁸ In fact in this particular instance the opposite would be true, since a guard would be more needful by night than by day. The expression, "not day, nor night," is found in Zechariah 14:7. The exception we meet in Esther 4:16 does not invalidate the rule that even in postexilic times people continued to employ the expression "day and night" more often than its reverse. And they did it for the simple reason that "in actual life the day takes precedence over the night as regards activity."⁹

The writings of Sirach, early in the second century B.C., would still say "from morning until evening" (Eccl. 18:26), even though he might also say, "by night as by day," for no particular reason (chap. 38:27). Even in many passages of the Talmud the expression, "day and night," was employed, as pointed out by C. H. Borenstein.¹⁰



Even though affirming that in the post-Biblical literature the word "night" precedes the word "day," S. Zeitlin could not quote more than one example, namely that of Judith 11:17 in the Septuagint.¹¹ The evidence points rather to the contrary. The reason for this is that the expression "day and night" is an old stereotyped formula that bore no relation to the method of reckoning the day. The later acceptance of the Copernican system did not change speaking habits either.

There is nothing intrinsically improbable in the assumption that the Israelites reckoned the day from sunset to sunset even before the Exile. E. J. Bickerman observes: "The peoples who use lunations as the basis of time-measurements, for instance the Athenians (Varro ap. Gell. Noct. Act. III, 2), the Gauls (Caes. B.G. VI, 18), the Germans (Tac. Germ. 11), the Hebrews, and others, counted the complete, twenty-four hour day from evening to evening."¹² That the Israelites used a lunar calendar in preexilic times was also accepted by De Vaux. He called attention to the fact that the Israelites, like the Canaanites, used the same word for the month and the moon, namely *yerach* in the earlier books, and *chodesh* in the later, and went on to say that "the beginning of the month was marked by the new moon."¹³ But, as observed by Bickerman, a lunar calendar implies logically a reckoning of the day from evening to evening. What better time to observe the new moon than after sunset! This being the case, one would expect that the Hebrews thus reckoned the day from the earliest times, even if no such statement were to be found in the Old Testament. The obvious is seldom the object of an explicit statement.

That the Israelites observed a lunar calendar even in preexilic times is clear from many passages, contrary to the opinion of J. Morgenstern and others.¹⁴ Thus David requested Jonathan on a certain occasion to allow him to absent himself from the court, since a sacrifice was to be celebrated in his hometown at the time of the new moon (1 Sam. 20:5, 18, 27). From verse 27 we may observe that the second day of the month was "the morrow" after the new moon, which implies that the new moon marked the beginning of the month, and the days were numbered after the day of the new moon.

From the middle of the ninth century B.C. we have the touching story of the

Shunammite who on losing her son wanted to seek help from the prophet Elisha (2 Kings 4:23). Her husband objected to her plan of travel, because it was neither "new moon, nor sabbath," the days regarded most appropriate to seek the prophet. This casual statement shows how deeply imbedded in popular mores was the observance of the new moon. This casualness would be understandable only among people used to a lunar calendar, and who observed the Sabbath.

Early in the eighth century the prophet Amos denounced greedy merchants who were eager for the time of the new moon and of the Sabbath to go by, in order to be able to carry on their secular pursuits. By implication the day of the new moon was observed like a rest day (Amos 8:5). A little later Hosea inveighed against the formality of a religion in which new moons and Sabbaths received so much attention, while the weightier matters of the spiritual life were neglected (chap. 2:11). In the same vein Isaiah would say to the religionists in Jerusalem that God had no pleasure in a religion of forms and ceremonies, in which new-moon observance and Sabbathkeeping were held in high esteem, while the moral life of every day was at such variance with God's expectations (Isa. 1:13, 14).

The value of these texts is that they are all preexilic, and all speak of the new-moon observance in a matter-of-fact way. The new moon would have little significance in a community observing a solar calendar, as in Egypt, where the year was arbitrarily divided into twelve months of thirty days, with five epagomenal days added to approach the duration of the astronomical year. In such a calendar there is no natural tie between the beginning of the month and the new moon.

Naturally, a pivotal text in the discussion whether the Israelites in preexilic times reckoned the day from evening to evening is Leviticus 23:32. De Vaux dismissed this text as belonging to the "final redaction of the Pentateuch."

Martin Noth in his commentary on Leviticus said nothing concerning the lateness of this text, but saw in it evidence of a discrepancy between a "new modern calendar, which numbered days and months and which let the day begin in the morning, and the older calendar that was still preserved in the cult, which reckoned the days from evening to evening."¹⁵

It is evident from Exodus 12:18 that at least in cultic matters the twenty-four-hour day was reckoned from evening to evening.

Evidently the calendar reform to which Noth alluded is not the reform that took place during the exile, and which was limited to the adoption of the Babylonian names for the months of the year, but to the reform hypothesized by J. Morgenstern, which would have been adopted at the time of Solomon.¹⁶ But what is of interest is that Noth assumes that in the oldest Israelite tradition the method of reckoning the day was from evening to evening.

According to Karl Elliger, the whole of verse 32 is a gloss that stresses against the demands of the new solar calendar, which let the day begin in the morning, the need to observe the feast from evening to evening, according to an older calendar. He concluded his remarks by saying that the older method is the one that finally prevailed in Judaism.¹⁷

Another critical passage is that of Exodus 12:18, which De Vaux also dismissed as late. This verse makes clear that the feast of unleavened bread began on the fourteenth of the first month at evening, and lasted until the twenty-first of the month at evening. It is evident from this text that at least in cultic matters the twenty-four-hour day was reckoned from evening to evening. In his commentary on the book of Exodus, Noth remarked concerning this verse: "The feast-days are reckoned according to cultic practice from evening to evening (verse 18), so that the Passover night fell together with the first half of the first day of the feast of unleavened bread."¹⁸ The same opinion is sponsored by Brevard S. Childs in his commentary: "The animal is to be slaughtered between the evening that separates 14 and 15 Nisan, the 15th beginning at sundown following the evening of the 14th."¹⁹

"Between the Two Evenings"

Roland de Vaux tried to draw an argument in favor of the view that in the older strata of the Pentateuch the day began in the morning rather than the evening from the texts of Leviticus 23:5, 6 and Numbers 28:16, 17. His argument loses its force, since the meaning of the expression *bēn ha'arbayim*, "between the two evenings," of the Hebrew text, is a matter of debate. This expression reappears in Exodus 12:6; 16:12; 29:39 and 41; 30:8; Numbers 9:3, 5, 11 and 28:4, 8.

The Pharisees explained *bēn ha'arbayim* as the time preceding sunset, and

this is the opinion which found admission into the Mishna. Thus the Mishna states that "the daily evening burnt offering was slaughtered at eight and a half hours, that is two-thirty o'clock, and offered at nine and a half hours, that is three-thirty o'clock."²⁰ Josephus assigned a slightly different time for the evening sacrifice. According to him the slaughter of the animals for the evening sacrifice took place "from the ninth hour to the eleventh hour," that is, from 3:00 P.M. to 5:00 P.M.

A different opinion was held by the Sadducees and the Samaritans, as well as by the Targum of Onkelos, who explained the expression "between the two evenings" as meaning the time between sunset and the coming of the stars.²¹ This opinion is hardly tenable when one considers that at the latitude of Jerusalem the time between sunset and actual darkness is very short. In all cases where the expression "between the two evenings" is employed, be it in reference to the slaughter of the Passover lamb (Ex. 12:6), or to the offering of the evening sacrifice (chap. 29:38), or to the trimming of the lamps of the chandelier (chap. 30:8), there is so much work involved that one can scarcely imagine that all of it could be accomplished in a few minutes between the sun's disappearance and the coming of the stars.

A great deal of interest for calendrical matters is shown by the sectarians in whose midst the book of Jubilees was composed. The dates of their religious feasts often disagreed from that commonly current among the Jews, since they adopted a calendar in which the year was artificially divided into four quarters of ninety-one days each, so that the feasts recurred on the same days of the week. However strange their views might seem otherwise, they seemed to have a clear grasp of Exodus 12:18: "Remember the commandment which the Lord commanded thee concerning the Passover, that thou shouldst celebrate it in its season on the fourteenth day of the first month, that thou shouldst kill it before evening, and that thou shouldst eat it by night on the evening of the fifteenth from the time of the setting of the sun" (Jubilees 49:1).²²

If a verdict can be pronounced on *bén ha'arba'im*, then there is no problem about the fifteenth day of Nisan following the fourteenth right after sunset. The Passover lamb would be slain in the late afternoon of the fourteenth, eaten in the evening after sunset, namely the

The Israelites observed a lunar calendar in preexilic times, and this is a presumption in favor of an evening-to-evening method of reckoning.

evening of the fifteenth, the departure from Egypt taking place the following morning (Ex. 12:6-8). The slaying of the lamb took place early enough to allow time to dress it and to put the blood on the door posts and the lintel of the houses.

The interpretation outlined above has the merit of reconciling the data of Exodus 12:18 and Numbers 28:17. Moreover, a careful comparison of the two texts shows that, at least in the cult, the day was reckoned from evening to evening. It also follows that Leviticus 23:5, 6, far from supporting the view that the day, in preexilic times, was reckoned from morning to morning, as De Vaux claims, lends itself easily to the traditional interpretation.

Summing up, this article tried to show, first, that the use of the expression "day and night" proves nothing concerning the calendar used, whether solar or not; second, that it proves nothing concerning the method of reckoning the day; third, that the Israelites observed a lunar calendar in preexilic times, and this is a presumption in favor of an evening-to-evening method of reckoning the day; and finally, that the presence of the formula, "day and night," proves nothing concerning the date of a book, whether preexilic or postexilic.

¹ New York: McGraw Hill, 1961, p. 181. This is a translation of the French original, *Les Institutions de l'Ancien Testament* (Paris, 1958).

² *Ibid.*, p. 180. For evidence that the Babylonians reckoned the day from sunset to sunset see S. Langdon, *Revue d'Assyriologie*, XXVIII, (1931), pp. 14-16.

³ R. A. Parker and W. H. Dubberstein, *Babylonian Chronology*, 626 B.C.-A.D. 75 (Chicago, 1956), p. 1. See also the article by S. Langdon referred to in the previous note.

⁴ J. B. Pritchard, ed., *Ancient Near Eastern Texts* (Princeton, 1955), p. 72ff.

⁵ *Ibid.*, p. 89.

⁶ *Ibid.*, pp. 44, 55, 61.

⁷ *Ibid.*, p. 311.

⁸ *Op. cit.*, p. 181.

⁹ S. Zeitlin, "The Beginning of the Jewish Day," *Jewish Quarterly Review*, XXXVI, 1945-1946, p. 410.

¹⁰ Quoted apologetically by S. Zeitlin, *op. cit.*, p. 408.

¹¹ *Ibid.*, p. 405.

¹² *Chronology of the Ancient World* (London, 1968), pp. 13, 14.

¹³ *Op. cit.*, p. 189.

¹⁴ "The Chanukkah Festival and the Calendar of Ancient Israel—The History of the Calendar of Israel during the Biblical Period," *Hebrew Union College Annual*, XXI, 1948, pp. 365-496. Solomon Zeitlin also assumes that "the calendar used in the Pentateuch was solar" (Zeitlin, *op. cit.*, p. 404).

¹⁵ *Leviticus* (Göttingen, 1964), p. 151.

¹⁶ On the hypothesis of a solar calendar in Israel, see also Jack Finegan, *Handbook of Biblical Chronology* (Princeton, 1964), p. 8. Per contra, E. J. Bickerman was of the opinion that little is known of the pre-Babylonian time reckoning of the Hebrews, except that they observed a lunar calendar (*op. cit.*, p. 24).

¹⁷ *Leviticus* (Tübingen, 1966), pp. 319, 320.

¹⁸ *Leviticus* (Göttingen, 1959), p. 75.

¹⁹ *Exodus* (London, 1974), p. 197.

²⁰ Quoted in Finegan, *op. cit.*, p. 13.

²¹ *Ibid.*, pp. 13, 14.

²² Quoted in Joseph M. Baumgarten, "The Beginning of the Day in the Calendar of Jubilees," *Journal of Biblical Literature*, 77 (1958), pp. 355, 360.

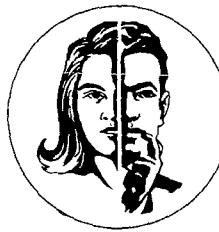
by his side

Sponsored by Catherine Dower
for the Shepherdess.

Dear Shepherdess: The *Royal Newsletter* from the Nebraska Conference carried a very lovely frontispiece with the words "Living the Joy, Knowing the Love, Sharing the Ministry of Christ Our Lord." How well it could be the banner and legend for us as shepherdesses standing by the side of our men.

A thought-provoking article in the June 8, 1976, *Insight* caught my attention. I underlined it, reread it, and realized how very real, fundamental, and helpful it was for me.

I thought the ideas should be shared, so I wrote to Lynn Sauls, who is on the



teaching staff at Atlantic Union College in South Lancaster, Massachusetts, and asked him for an adaptation of the article for those who read this column in THE MINISTRY magazine. Graciously Dr. Sauls replied, suggesting that he and Mrs. Sauls collaborate in writing it.

Dr. Sauls is a professor of English; his wife, Helen, is an associate professor of education with all work for a doctorate at Boston University completed except for the dissertation. Mrs. Sauls interviewed a number of pastors' wives in the area and together with her husband compiled the article below.

Apparently others were impressed by the article in *Insight*, as parts of it will soon be published in a small book by the Pacific Press Publishing Association.

As for me, I want to do more Christian meditation, by God's help.—With love, Kay.

Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all.—1 Corinthians 12: 4-6.

AND GOD gave wives to pastors. To some He gave clerical assistants—secretaries, typists, bookkeepers, proof-readers. To some He gave coaches, critics, research assistants, intellectual stimulators. To some He gave wives who would serve on the pastoral team as major church office holders, as Bible workers, as Sabbath school teachers, as ministers of music, as visitation companions, as counselors to the flock. To some He gave wives who would be more than assistants, who would answer an individual calling such as church-school teacher, hospital nurse, office secretary, or free-lance writer. To some He gave wives who would be teachers and mothers (and sometimes fathers) to their children. To some He gave home-makers—cooks, housekeepers, launderers, entertainers.

And all of these wives He made to be companions and lovers.

And all pastors' wives are called, sometimes to fill one role, sometimes to fill another, more often to fill several at once. How can the pastor's wife, who must have Martha's hands and Mary's

CM for the Shep- herdess

LYNN AND
HELEN SAULS

Lynn Sauls, Ph.D., is a professor of English at Atlantic Union College. His wife, Helen, is an associate professor of education at the college.

mind, know how she can best serve as the weeks turn into years? How can she know which of the "diversities of operations" she is to perform? She will find the answer through CM.

But what is CM?

CM is something the Lord's followers have done for thousands of years. Something essential to the formation of character. Something required for growth in grace. Something that strengthens faith. Something that keeps one aroused to resist Satan's temptations. Something that elevates the soul and quickens the affections, that opens ears to the still, small voice, and eyes to spiritual realities. Something that pastors' wives need to do every day of their lives.

CM is looking at the world around you and taking time to realize that even though it is a world in rebellion, it is still God's world, that even with its ugliness, its sin, its complexity, and its frustration, it, nevertheless, has so much beauty, so much order, so much goodness that you are happy to be in it—you are happy to be alive.

CM is considering all those people in your husband's district—those in and out of the church—and taking time to realize that they are God's children; that He made them in His image; that though they are fallen, though their physical and spiritual perfection is marred, God loves them, has died for

them, and wants to restore His image in every one of them; that all the true happiness they experience, the wisdom they possess, the goodness and kindness they manifest, come from Him who lights every person who comes into the world; that to help them is worth all the trials you and your husband might be called upon to endure. CM is remembering them throughout the day and praying that God will give you and your husband strength and power to lead them into a closer walk with Jesus.

CM is taking time to realize that you, too, are one of God's children, that you are destined by His grace to enjoy Him forever; that He has given you the freedom to become like Him; that He knows your name, for it is graven on the palms of His hands; that you are important; that what you do matters; that you are more than just an appendage to your husband; that your work is as great as his.

CM is taking time to realize that you are in God's presence and that in His presence are pleasures forevermore; that whether you are reading to your children, typing your husband's sermon, sorting clothes at the Community Services center, talking with a neighbor, or driving to work, you are in God's presence; that by doing whatever you have to do with zest and love, you are glorifying Him and worshiping Him; that when you consciously enjoy a slice of watermelon your husband purchased at the market, or a piece of lemon pie at the fellowship supper, you are praising God; that when you enjoy the faces of the earliteens in your Sabbath school class, enjoy their rare combination of exuberance and timidity around one

***CM is centering
the affections
in Jesus.***

another, enjoy their smiles at the beginning of the lesson study, you are praising God and giving thanks to Him.

CM is taking time to know that God is love, that He is bringing all things around to harmony, that right will win out, that even when it seems that political maneuverings in the church are distracting God's ministers from what they are called to do, even when it seems that God's people are caught in Laodicean apathy, God is still working things out. He will bring it to pass that misery, sin, and hate will end, and that love and goodness will reign forever.

CM is Adam and Eve enjoying the noontide calm of Eden before they knew what evil was. It is Enoch walking with God above the strife of a world motivated by greed and violence. It is Mary sitting at the feet of Jesus.

CM is centering the affections in Jesus. It is spending a thoughtful period of time each day thinking about some point in His life, taking time to concentrate on how He came and walked these roads, stubbed His toes, became thirsty the same as we do, enjoyed a drink of cold water the same as we do, knew what it was like to be tired, knew what it was like to be lonely, what it was like to be misunderstood, what it was like to weep, to be afraid, to be rejected; knew what it was like to die. It is responding to what Jesus has done with a willingness to endure hardship with your husband for Christ's sake.

CM is taking an hour in the morning before getting involved in housework, before running off the 200 copies of the church newsletter and getting them to the post office, before making a visit to Granny Wade, who is laid up with a broken hip—before all this, CM is taking time to study the Sabbath school lesson for the day, concentrating on the texts of Scripture word by word and phrase by phrase and letting them become central to your thinking. Later in the day CM is letting the mind return to those words as you wash breakfast dishes or vacuum the living room. It is letting the mind return to those words as you wait in line at the post office to mail the 200 copies of the church newsletter. It is letting the mind return to those words as you visit with Granny Wade and share those words with her. The words become part of your flesh as you dwell among yours and your husband's flock.

CM is taking time to be silent, taking time to be still and to know that God is.



It is being sorry for doing wrong. It is looking unto Jesus for forgiveness and faith. It is receiving grace and power from Him to overcome temptation. It is receiving wisdom and strength from Him to meet the needs of your family and church. It is taking time to let the law of the Lord convert the soul, taking time to let the testimony of the Lord make wise the simple, taking time to let the statutes of the Lord rejoice the heart, taking time to let the commandments of the Lord enlighten the eyes.

CM is asking, "What does God want me to do today? Where can I best glorify Him? Where can I do the most good?"

It is also taking time to hear the answer.

CM is something to do under blue skies, under gray skies, under green trees; something to do while the children are napping; something to do while waiting for your husband to come home for dinner; something to do while waiting for him to come home from the board meeting.

CM is Christian Meditation. It is something for the Shepherdess to do now.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Ps. 19:14). ■

Prayers From the Parsonage

CHERRY B. HABENICHT

Her temperature has risen so rapidly. Her head burns against my shoulder as she snuggles close. This sinister fever gives me false hope in the morning and shoots the mercury into frightening figures in the afternoon.

If only Dick were home! But he has driven to another city to speak at a youth service and will not return until evening. He'll bring her medicine with him then, but she needs it now.

Fluids, aspirin, wet rubs. . . . I know and try all those treatments, but I am tired and worried and sick of fighting alone.

Alone . . . ? "I am with you alway . . ."

Yes. As Lisa instinctively seeks comfort from me, I must depend on You. Please make me strong.

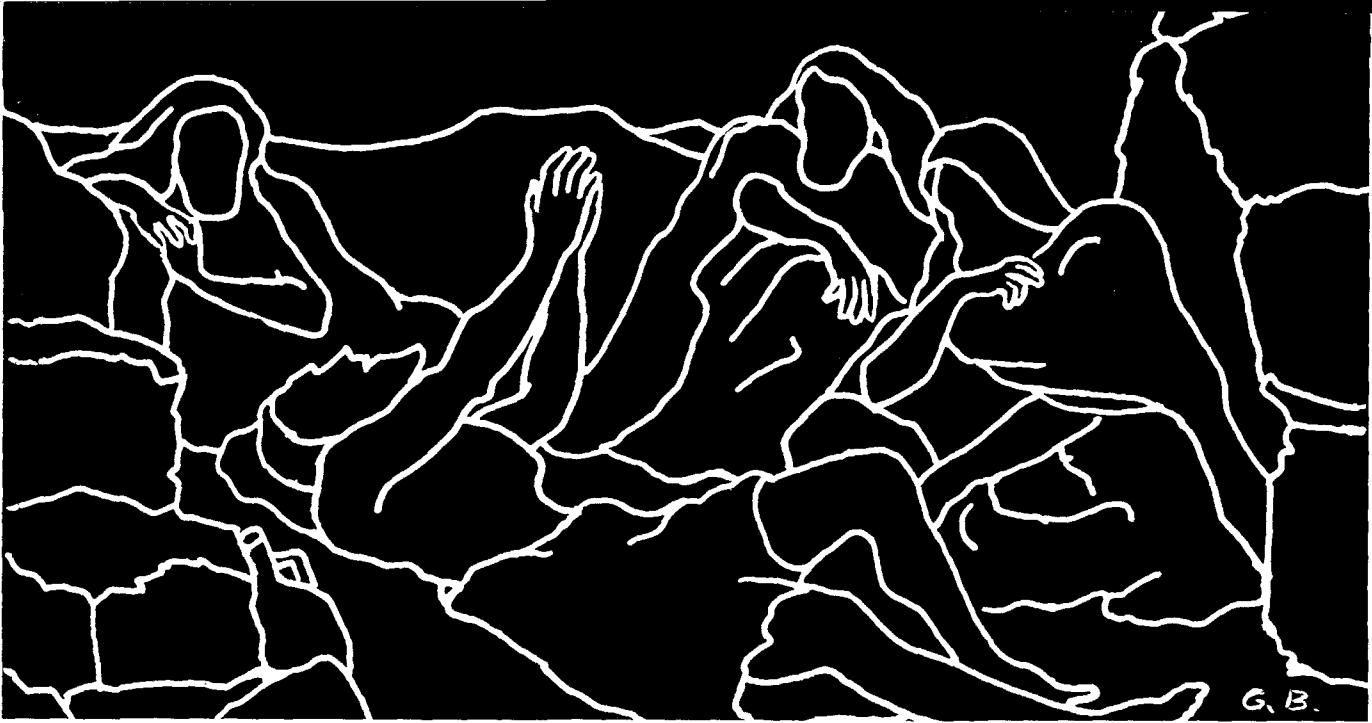
And help Dick to hurry!

Meaning and Mystery

THE STORY of Job is the story of man under test. At first glance the book of Job looks like religious drama: God and Satan engaged in a dispute, and Job, a righteous and wealthy man, an instrument to prove their respective contentions. But the drama is only the prologue. Satan's accusation that people use religion to buy God's favor fades into the background as Job wrestles with the problem of meaning for his life, a problem people have faced through all time.

Job is in deep trouble, and he can't see why. His possessions and his family have been snatched from him, and his health seems nearly gone. He is a man *in extremis*—at the end of his rope. He sits brooding on the garbage dump, so to speak, and three friends begin to visit him and engage in a long debate about the meaning of suffering. The friends start with the simple idea, widely held at that time, that any suffering one experiences is in consequence of his sins; it is a form of divine retribution. Job does not see how the theory fits his case. At the very least, he is confident that his great suffering is far out of proportion to his failures and sins. Gradually he decides to accuse God of injustice. He cannot help feeling that a dirty trick has been played on him. He builds up what he thinks is an excellent argument and challenges God to the bar of judgment.

We all know this procedure. After we have suffered an injustice we turn over in our minds the kind of speech we should have made or would make should an opportunity arise to get back at our tormentor. Job rehearsed his speech,



perfecting it through debate with his friends, and reached out for new arguments about man and pain. He was sure he had justice on his side. He saw through the facile logic of orthodoxy, which equated the amount of a person's suffering with the amount of his sin. He groped for a kind of justice in which God could be perceived as righteous and kind.

Through his speeches, which are among the world's finest passages of literature, we watch the struggle of a great man to fathom the deepest question of human existence. Will there be a response from God? There is indeed; God addresses Job out of a whirlwind. God's words surprise and upset Job. He is taken aback; he forgets his speech. He is content to listen and learn. He learns many things; he gains new insights into the wonders of Creation, the stars and the seasons. The divine speech breaks into a stirring poetic description of a carnival of animals, wild and tame, challenging Job with myriad wonders, calling him to gird up his loins in readiness as the glory of Creation is unfolded by its Architect.

Man likes to think that Creation was made just for him; it is traumatic to discover that there were other purposes. A child is hurt when it dawns on him that his parents have a life of their own and are not simply his belongings. Job bends under the weight of knowledge that demands that he stretch his view of reality. What if things do not make sense? There are many things that Job must learn from his supreme struggle with truth. In his agony he breaks

WALTER B. T.
DOUGLAS

Walter B. T. Douglas, Ph.D., is assistant professor of church history at the SDA Theological Seminary, Andrews University, Berrien Springs, Michigan.

through into new truth, different from his expectations. The face of truth is strange; Job suffers in a deeper way than he has thought possible; yet he is satisfied.

The fundamental lesson that we can learn from Job's experience is that in every person's life at times there come both new meaning and new mystery. No one can avoid either. The Spirit of God can help us gain insight on both of these, and out of the combination He can help us find new light and added depth to our lives. New meaning gives light, and mystery brings depth. There are too many Christians who are dissatisfied with God's answer to Job, and who complain about His obscurity. The challenge for meaning in human suffering, especially the suffering of the innocent, is too much; it does not make sense. A still greater challenge for man's mind is the strangeness of God's love, the mystery of God's own suffering with and for His people. That is what the great Hebrew prophets learned—Hosea, Jeremiah, and, above all, Isaiah. They also speculated on the meaning of suffering, but the mystery was too staggering. Christ, the suffering Servant, experienced the depths of pain and changed the question. After Christ's death God no longer asks all those who, like Job, are baffled by the mystery or strangeness of His power, "Where were you when I laid the foundation of the earth?" but rather "Were you there when they crucified the Lord?"

For Christians, the life of Jesus brings the greatest problems of the world into focus. Meaning gives light

and love to human hearts. The love of God is demonstrated in the life of Jesus. What gives meaning to man's life is the fact that Jesus Christ lived out eternal life in human flesh, and said we could live it as well. The meaning of truth comes to a sharp focus in Jesus as He hangs on the cross. There He shows more clearly than anywhere else what He was and what He was willing to do for mankind. In His love for people and for truth, even unto death, was established a basis for people to join a community of concern. The cross of Christ is the center of history. It was like a crossroads of meaning, portraying to mankind for all time to come how there could be victory in God's giving Himself for man, and in man's giving himself to God. No longer abstract, this life of Christ, so filled with love, gives us a key to the nature of reality: Christ breaks the silence of eternity with His voice of love.

There are many people who feel no sense of mystery and are unable to cope with ambiguity in their life. They think that only seeing is worth believing. They are unaware of any depth in life, and are anxious when ready answers are not forthcoming. If they can fence off and keep out the incomprehensible, they can feel more secure about what they think they do know. They cannot endure the thought that something lies beyond them.

In the life of Christ we behold a true light that illuminates our perplexities and shows us the path ahead, though we may never have all our questions fully answered nor see anything ahead to the end of the road. The Christian who accepts the new meanings and the new mysteries aright knows that by faith he can walk ahead in confidence. By faith, through the promises of God and the partial confirmations of life, he can see the invisible. The Christian accepts the simplicity of faith together with the complexity of life. Religion can never become real to us unless we accept the fact that though life is given meaning in Christ, there will always be mystery; and that at the center of it all stands Jesus Christ. Our lives can be changed by His presence and power. The God who meets me in Jesus Christ is the God who first made the world, and He is the one who rules in history. The God who said to Job, "Where were you when I laid the foundation of the earth?" is the same God who so loved the world that He gave His only-begotten Son.



Popular Afterlife Phenomenon Borders on Divination, Necromancy

Thanatology, the study of death, dying, and the afterlife, is the latest "ology" on the market, thanks to Elisabeth Kubler-Ross and Raymond A. Moody (*Life After Life*). The discipline will most likely grab the attention of evangelicals in the next few years, but they should study this with caution.

According to an eight-page report of modern thanatology by key discerners Mark Albrecht and Brooks Alexander in the newly-established *Journal of the Spiritual Counterfeits Project* (April), the metaphysics of popular thanatology today are in harmony with the discipline's psychedelic roots, which are openly occult and Eastern-mystical.

"The message, in essence," note Albrecht and Alexander, "is that there is indeed life after death, that it has been scientifically documented, and that joy, reunion, rewards, and fulfillment await everyone on 'the other side' regardless of one's beliefs, spiritual state, or moral practices here on earth."

The researchers contend that the work of Kubler-Ross and Moody is essentially a popular and sophisticated expression of the esoteric doctrines of Robert Monroe, author of *Journeys Out of the Body*. The bulk of Monroe's work is clearly away from the center of academic credibility and leans considerably on the fringes of psychism, necromancy, divination, mediumship, and the bizarre.

Although many Christians have greeted with enthusiasm the findings of popular thanatology, the article notes that such findings arise from and are generally used to reinforce an occult-oriented world view, which finds little, if any, need for Biblical doctrines of the fall, redemption, and repentance before God. The fact of the matter is that death is the final conviction of sin, which comes crashing in upon the falseness and futility of a life lived apart from God.

"For that reason, it is precisely at this point that the Devil must make his last stand. To the extent that he can establish conditions which anesthetize the mind against the piercing reality of death as curse and judgment [through the work of Kubler-Ross, Monroe, Moody, or whoever], he effectively seals people off from God and the gospel of Christ."—*Evangelical Newsletter*, vol. 4, no. 10, May 20, 1977.

(Be sure and read "Life After Life?" on page 20.)

shop talk

Sponsored by Ralph Martin, Coordinator of Pastoral Ministries for the Oregon Conference.

Working for Mormons

That the Mormon Church is active and winning many new converts to their faith is common knowledge. It is also generally recognized that it is difficult to lead a Mormon into acceptance of the messages of Revelation 14. There is help, however, in the way of pamphlets, books, and guidelines from the Religious Research Center, Box 3, Alta Loma, California. By corresponding directly with Pastor John Baerg, retired minister and executive director, you will receive all the necessary information. Why not write today and receive the helpful information.



Use a File Sorter

Not being in the business field, many pastors may be unaware of a very simple tool called a file sorter. This ingenious device is made up of stiff cardboard that is made in long strips with an alphabet letter on a tab at the end of each strip. This makes it easy to take handfuls of materials to be filed and insert these handily between the divider strips, then take this organized material and drop it into the proper letter folders in your file. Cost for these dividers is usually less than five dollars.

Time Management

Almost unanimously, successful lawyers maintain a very accurate timekeeping system. The most-used system divides the day into 6-minutes segments so the attorney can log his "billable hours" and keep an accurate record of his activities for the day for billing, personal evaluation, and future planning. At the end of each month, the attorney uses these records to determine how much work (or time) he gave to each client, and bills accordingly.

American Bar surveys show that the attorney who keeps accurate records earns 40 per cent more than the attorney who does not keep records. In some ways this could be interpreted to mean that the attorney is 40 per cent more productive or successful.

Lloyd Summers reports, "In my first year of the ministry I have found time management to be quite similar to the profession of law. Both are governed to a great extent by the individual and both require self-starting, self-discipline, and self-honesty. As an experiment, I have tried to continue a record of my 'billable hours as a minister.'"

National records show the average attorney puts in 50-60 hours per week at his

profession, yet the same man only averages 25 hours per week of billable time. This is less than 50 per cent of his time that is actually spent in direct work for the persons who hire him.

Summers thinks we ministers should accept the challenge to make a private evaluation of the time spent in direct ministerial duties each week. Not time chatting with friends, secretaries, other workers, or taking Mrs. C to the store, but hours we feel we could honestly charge to the person who hired you, our Lord and Master, Jesus Christ, as honest hours of labor for Him. Such a program of self-evaluation would be without a doubt an eye-opener, and might have a marked effect on our work as ministers, and it perhaps would make our conference 40 per cent more effective in the service of God.

Picture Gallery—a Must in Every Church

In the Chula Vista church, just inside the entrance, is an easel with a large card on it displaying pictures of recent activities of the church's Pathfinder Club. Apparently, some shutterbug, who uses a color Polaroid camera, does a good job of capturing the church in action. This is always a focal point of interest to those who come, and they, of course, like to see themselves in pictures.

If you don't have a picture gallery in your church, why not try putting one there and see the interest develop for such an activity?

Making Overhead Visuals From Pictures

A couple of seminary students have discovered that one can take any picture on clay paper and carefully lay a piece of contact acetate over it, such as clear contact shelving paper, and then rub it with a smooth object until all bubbles disappear and the picture is firmly adhered to the contact acetate. Then dip it in water and leave it there until the paper pulp is washed away. Next, carefully rub the remaining residue off, and a clear slide or visual will be left.

You can take small pictures and make up a montage of pictures on one visual by making the contact paper about 3/8" wider than each picture you plan to lift. The clear edges will stick on a larger sheet of clear acetate as it is put on like a tire patch.

By means of letters, lines, et cetera, attractive visuals with unique book and magazine headlines can be made. Unfortunately, most Seventh-day Adventist books are not made with clay paper, so they will not work with this process. However, nearly all magazines and newspapers can be used.

For tiny pictures, 35 mm. slides can be made in the same way. Then mount them in slide mounts like cut film.

Calling Cards

Here's a calling card that is being used by many pastors of the Oregon Conference. It was first introduced there by Pastor Charles R. Brown. It hangs on the doorknob and will not blow away. These cards now are printed in quantity and are made available to all for 2 cents each. If you wish to use them, you can secure them at the same price. Write to: Ministerial Association, Oregon Conference of SDA, 605 SE. 39th, Portland, Oregon 97214.

Say Thank You Once in a While

The Bible says, "If there be any praise, think on these things." Too often we forget to say Thank you for little acts of "going beyond the call of duty" on the part of our members. ADAI (P.O. Box 18545, Oklahoma City, Oklahoma 73118) has GRATITUDE CHECKS, which are like little checks from one's own checkbook. In the check one can write, instead of dollars, "One Thousand Thanks" or whatever, and there is a place to say what you are thanking the person for. It might be for a good job done in the recent church school program, or maybe just for the lovely cleanliness of the church, and you want to say Thanks to the janitor.

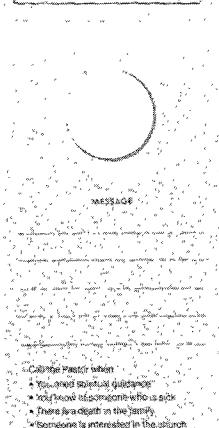
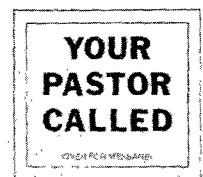
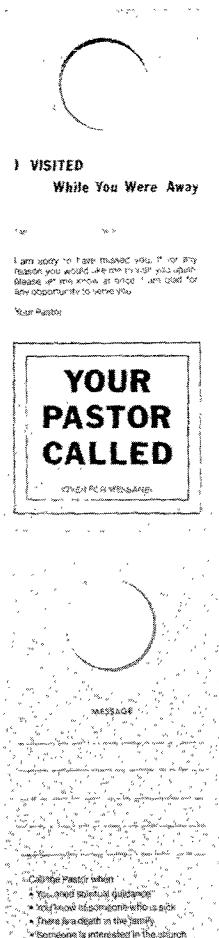
At the end of each year write to your church leaders expressing gratitude for the service they rendered in the year just passed. The form letter should have about four blank lines at the bottom. On these lines write out in longhand a brief note, personally noting something that the person has done that has come to your attention. It may be an expression of appreciation for an elder's meaningful pulpit prayers, or a deacon's efficient work in ushering, or a Pathfinder leader's beautiful handling of the juniors at a weekend outing. Whatever you write, personalize it enough to let the person receiving the general letter know that you particularly appreciated him as a leader in the church. This takes a little time and thoughtfulness, but the time is well spent in getting back devotion and loyalty.

Operation Brighten-Up

James Wolter, pastor of the Ontario, California, church, reports a plan whereby a great percentage of members can be involved in a cleanup, paintup bee.

Every capable member is assigned a specific job to do, polishing the pews, painting and varnishing, adjusting locks, weeding, sanding and painting old metal chairs, cleaning Sabbath school rooms, fellowship hall, kitchen, storage rooms, library, cleaning all window sills and washing windows, checking heating system, baby-sitting service, roving photographer, and more than ten other specific jobs.

This year in the Ontario church almost a hundred members responded. They are en-



- Call the pastor when:
- You need spiritual guidance
- You know someone who is sick
- There is a death in the family
- Someone is interested in the church
- There is to be a wedding
- Someone deserves to be a deaconess
- You have no responsible deaconess to make arrangements

titled to go home when their jobs are completed. Some desire to help others with their responsibilities. For the more skilled tasks, members are matched for the job.

The assignment sheet is given out in the monthly newsletter three weeks before Operation Brighten-Up day, and also on the two Sabbaths before. Supplies are purchased in advance, and everything is in readiness at eight o'clock on the morning of the work bee. Sometimes the older ladies of the church provide a noon meal, but most generally the majority have completed their work and have gone home before noon.

This program has proved to be an excellent opportunity for fellowship and getting better acquainted with fellow members.

A Gift for Your Deaconesses

A good way to show your appreciation to your deaconesses for the extra work they do to provide the essentials for the communion service would be to surprise them with a communion-cup filler. It makes the task fast and efficient with no drip, no mess. The contents of the lightweight filler will fill thirty-three 1 and 5/8-inch-high communion cups. The list price is \$7.50. Order from Guy Engineering, 240 Shade Lane, Lexington, Kentucky 40503.

SATURDAY BLUE LAWS?

Recent news releases in the popular press and an on-going dialog in religious journals focus current attention on this issue. THE MINISTRY has been at the center of this vital dialog from its inception. Get the exciting story in a new paperback hot off the press.—50 cents.

THE CASE AGAINST SATURDAY BLUE LAWS

By L. R. Van Dolson and J. R. Spangler. Published by Southern Publishing Association. Order from:

Aspire Book Club,
6840 Eastern Avenue NW.,
Washington, D.C. 20012.

recommended reading

INTERPRETING THE BOOK OF REVELATION, Kenneth A. Strand, Ann Arbor Publishers, Ann Arbor, Michigan, 1976, 88 pages, \$6.50.

The subtitle to this volume, *Hermeneutical Guidelines, With Brief Introduction to Literary Analysis*, helps to explain its specific purpose. The author looks at the book of Revelation from a perspective usually ignored—that of literary analysis. Several examples of the literary analysis of the book by other scholars are given and examined, then Strand suggests his own. He contends that literary analysis should lead to the system of interpretation adopted. Since the literary structure is obviously one of parallelisms, or a pattern of recapitulatory sequences, the correct line of interpretation would seem to require the same form, each recapitulation viewing history from a different perspective and each climaxing in an eschatological sequence.

Orley Berg

THE TWO-TALED DINOSAUR, Gerald W. Wheeler, Southern Publishing Association, Nashville, Tennessee, 1975, 224 pages, \$7.95.

Wheeler's book explores the continuing Creation-evolution controversy from a history and philosophy of science perspective. The author, who has both undergraduate and graduate work in the areas of biology, the history of science, and theology, examines some of the forces and factors behind the rise of the evolutionary theory and the eclipse of the creation paradigm.

Wheeler traces the physical and mental limitations of the scientist and his methodology—limitations that affect all human minds and disciplines. Throughout the book he applies the paradigm concept to the conflict between science and religion. The author shows that how we see the

world around us is conditioned by such factors as politics, nationalism, culture, education, personal philosophy and prejudice—even language and aesthetics. Sometimes one's reputation or the current intellectual climate contributes more to the acceptance or rejection of an idea than do the facts themselves. In one chapter Wheeler summarizes the controversy over science textbooks that has racked California, Tennessee, and several other States. He also examines the uniqueness of the Genesis Creation account and discusses a sample Deluge paradigm.

Although the author shares a Christian Creation perspective, he avoids polemics and attempts to treat the subject objectively.

Richard Coffen

A HELP TO THE STUDY OF THE HOLY SPIRIT, William E. Beiderwolf, Baker Book House, Grand Rapids, Michigan, 128 pages, \$1.95.

This paperback, a reprint from a 1903 edition by James H. Earle and Company, is one of a series of reprints of notable books begun in 1967 and designated as Notable Books on Preaching.

The author was educated for the Presbyterian ministry at Princeton University, Princeton Seminary, and Berlin University, served as a pastor for about fifteen years, and then engaged in evangelism across the United States. Later he was dean and president of the Winona Lake School of Theology and the Winona Bible Conference. He authored a number of books on evangelism, devotion, and instruction.

A Help to the Study of the Holy Spirit is not a technical, theological treatise, but rather a guide to the study of the subject. It is Biblically based, conservative, Christ-centered, practical, and spiritually uplifting. It is clear and concise, well worth the purchase price and the time spent in reading it.

Edwin Gibb

A POPE FOR ALL CHRISTIANS? AN INQUIRY INTO THE ROLE OF PETER IN THE MODERN CHURCH, Peter J. McCord, ed., Paulist/Newman Press, Paramus, New Jersey, 1976, 212 pages, paper, \$7.50.

No one knows at what future date the major Christian communions will finally gather for a council considering reunion. But in the meantime, theologians the world over are preparing the groundwork for what many consider the issue that must be overcome before the ecumenical vision is a reality: the meaning and function of the papal office in a reunited Christian church.

This volume is a well-orchestrated collection of articles by seven theologians from the major U.S. Christian communions (Lutheran, Roman Catholic, Baptist, Reformed, Orthodox, Methodist, and Anglican). All renowned ecumenists, they each were asked to discuss, first, their church's traditional teaching on church authority; second, how this teaching relates to Rome's teaching on primacy and infallibility; and finally, the changes that would have to occur in the structure and exercise of the Papacy to make the latter acceptable to their own tradition.

The result is a very valuable source book. Its contributors do not gloss over the problems that divide them, nor do they hold out false hopes that the central problem will be quickly resolved. Yet these essays are signs that things are not going to remain as they have been. The Baptist and the Orthodox writers are the least optimistic about theological and pastoral reconciliation, whereas Avery Dulles, the Roman Catholic participant, is far more forthright in his criticisms of traditional notions of the Papacy than some might have expected. He leaves room for a constitutional Papacy, one not necessarily vested in the Bishop of Rome.

Raoul Dederen

news briefs

Free Will Baptists Set Up News and Prayer "Hot Line"

NASHVILLE—The National Association of Free Will Baptists has instituted a "missions hot line."

Interested persons can receive three minutes of prerecorded "news and prayer information received directly from missionaries in the field" by dialing 615-361-5005.

The denominational announcement said the telephone service would give callers "the opportunity to pray specifically for urgent needs of our mission fields around the world."

Drive-in Funeral Home Said to Gain Acceptance

NEW ROAD, LA.—A drive-in funeral home here is reportedly gaining acceptance among people who wish to pay their respects but do not have the time to dress formally for a funeral.

"We wanted something for working people who didn't have time to dress, but wanted to show their condolences and sympathy," said Alvin Verrette, president of the Point Coupee Funeral Home.

"It's so nice to know someone cares."

The gold-and-white-decorated funeral home features a 7-by-5-foot window behind which lies the coffin. Mourners are able to stop their cars in front of the window and pay their respects without leaving their cars.

Ban on Sunday Sales Upheld by Massachusetts Supreme Court

BOSTON—The Massachusetts Supreme Judicial Court has upheld the State's Common Day of Rest laws, barring most retail sales on Sundays.

In a 4-2 ruling, the State's

highest court ruled that the so-called "Blue Laws," which date back more than 300 years, are constitutional. The suit was brought by one of the largest retail-store chains in the Bay State, the Zayre Corporation, which was seeking approval for Sunday sales.

Formerly known as the Lord's Day Law, the statute provides fines for stores that open on Sunday, except for small retailers selling such items as drugs, newspapers, personal health supplies, fruit, and milk.

Emigration Onto Man-made Space Islands Given Serious Study by Government Units

NEW YORK—Can mankind find happiness and salvation at L-5?

Will NASA prove wrong the doom-and-gloom sayers who tout warnings of limits to growth and foresee a mean and regimented future of unfreedom?

The answer to both of these questions is Yes if one accepts the vision of Dr. Gerard K. O'Neill, Princeton professor of high-energy physics and prime designer of what a growing number of disciples see as a next logical step in the American space program—the beginning of human colonization.

In astrophysics L-5 refers to a region in space where the confluence of gravitational pulls from earth, moon, and sun will cause a body to lodge there with no further ado.

And in that region Professor O'Neill proposes the building of the first "space island," a unit sheltering in homey comfort 10,000 pioneers, who will achieve economic self-sufficiency through farming, industry, research, and microbeaming to earth inexhaustible, clean, and cheap solar energy. From that stepping-stone—now achievable with cur-

rent technology and at what is argued to be reasonable cost—he sketches a picture of earthlings spinning a web of life to the far ends of the solar system.

His views are beyond science fiction and are being taken seriously at the highest councils of government. An early and keen partner of the professor has been the National Aeronautics and Space Administration, which has funded research and conferences to study the feasibility of space islands. Congressional committees have given a sympathetic hearing to Dr. O'Neill, and a significant, supportive lobby has been building ever since the physicist began exploring the concept with a small group of students in 1969.

Now Dr. O'Neill has written a book, *The High Frontier: Human Colonies in Space* (William Morrow & Co., Inc., New York), which can be expected to bring him many new supporters.

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

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