

BIBLE

"For by grace
are ye saved
through faith."

©
Ephesians 2:8

Needed—A New Awakening

WHILE TRAVELING recently through the New England States, I made it a point to visit Northampton, Massachusetts, scene of the great American revival of 1734-1735 and 1740-1743. The Awakening began with a series of sermons on the subject of righteousness by faith, preached by Jonathan Edwards to his congregation. Only a stone slab marks the spot where his church stood. Nevertheless, what happened there soon spread to neighboring New Hampshire, and even into Connecticut.

News of the Northampton revival reached England, where an account of it was written up and circulated by Isaac Watts and John Guyse, and later John Wesley sent out another. In 1740 George Whitefield visited Northampton, and although the revival seems to have ceased there as quickly as it began, it burst forth into a mighty flame that swept across the Atlantic. Wesley and Whitefield became the central figures involved in England.

A study of the Great Awakening and of other such revivals is most instructive, since we recognize that revival is our greatest need. Among the elements characteristic of genuine revival are the following:

1. The great revivals have always followed periods of intense moral lapse. On this ground alone it is evident that revival is not only urgent today but long overdue.

2. Revivals have always been associated with Bible preaching on the great doctrinal foundations of the Christian faith with special emphasis on the theme of righteousness by faith. In recent years the new emphasis on the

fundamentals of Christianity is encouraging. Discerning leaders among the more liberal mainstream Protestant churches, as well as within the Roman Catholic communion, are urging a return to the basics of the gospel. The commendatory work of Pope John XXIII and Vatican II, in not only opening the way for laymen to read the Bible for themselves but encouraging them to do so, is perhaps the most promising event to occur within the Roman communion in recent times.

3. Revivals have always been associated with much prayer. Visiting Wesley's house (now a museum in London), one is deeply impressed with the little upstairs prayer room from whence came much of his power. So also with Whitefield, to whom prayer became his native air. "Oh, what sweet communion had I daily vouchsafed with God in prayer!" he exclaimed.

In revival, prayer and Bible study go together. Whitefield read the Bible on his knees, praying over every line and word. Wesley's soul was saturated with the Scriptures. So also was that of Jonathan Edwards and all the great revivalists. It was out of this closeness with the Bible that the prayers ascended that brought revival flames. As one of our leading Seventh-day Adventist theologians and educators, Edward Heppenstall, used to say as I sat in his college classes, "Prayer without Bible study leads to fanaticism. Bible study without prayer leads to cold formalism."

4. True revivals are always associated with reformation. Revival means a renewal of spiritual life, whereas reformation signifies a change in life style, a



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Hold Much in Common

Just a note to express my appreciation for the complimentary copies of THE MINISTRY. You really publish a useful magazine—just full of pertinent articles. I had not realized before how much of the basic matters of the faith we hold in common. Thank you, and my best wishes as we seek together the truth and salvation in our Lord, Jesus Christ.

CHURCH OF CHRIST MINISTER
Ohio

Question of Accuracy

I have especially appreciated the generally high quality of the scientifically oriented articles that appear frequently. However, as a physician specializing in hematology (blood diseases), I must take issue with the inaccurate statement about "sickle-cell anemia" in the otherwise fine article, "Mutations and the Origin of Species," in the May 1977 issue. It says, "This disease is so serious that individuals cannot survive if the hemoglobin genes from both parents have been affected; even if the disease is inherited from only one parent the impairment is considerable."

I wonder what the author (Eric Magnusson) meant by "cannot survive." While patients with sickle-cell anemia do have a significantly shortened life, many survive into their forties. More important, patients with sickle-cell trait (inherited from only one parent) should have no significant "impairment," no anemia, and no limitation of activity or survival even though about 40 percent of their hemoglobin is "sickle hemoglobin." Only rarely does one with sickle-cell trait have any significant physical problems because of it.

RONALD E. TURK, M.D.

break with old habits and practices that are inconsistent with God's holy law. History records that revivals have always resulted in lower crime statistics and higher standards of morality. Only a genuine revival and reformation can bring a reversal to the sad state of morals and permissiveness so prevalent today. Only then will public opinion cause a change in the nauseating fare so often served up on our reading racks and TV shows.

Many voices are clamoring to be heard today, but what is really needed is a new spiritual awakening. Where are today's Edwards, Whitefields, and Wesleys? When such do appear we can anticipate that their voices will not always be well-received either. But it is time for many voices to cry out in the wilderness of bankrupt philosophies, "Prepare ye the way of the Lord." Will your voice and mine be heard among those sounding the call to a new great awakening?

O. M. B.



"The Fruitage of Faith"

I thoroughly enjoyed Dr. Kubo's superb article in the May, 1977 issue of THE MINISTRY entitled "The Fruitage of Faith," and read it a second time for the benefit of my wife. How very many people "go to seed," so to speak, on "the security of the believer," and "grace," and fail to carry through to the reality of a full gospel. I shall treasure that article, and it will help me to further my already-strong convictions of the same truths.

I do not always agree with all your teachings, but I do appreciate your splendid magazine—especially the articles regarding the work of the ministry. The format and the typography of the paper is second to none, in my book. . . . My ministry has always given high priority to communications in the church. So, I think I can speak somewhat with authority. Keep it up!

BAPTIST MINISTER
North Carolina

AUTHOR REPLIES: I appreciate Dr. Turk's comment that sickle-cell disease is clinically less serious than my article indicates. I should have checked my facts more carefully. I am sure that he will agree with me that sickle-cell disease is a very instructive example of the way in which mutation-based changes may spread through a population in the manner predicted by Darwin's theory of natural selection without providing any warrant for the idea that accumulated changes of this kind can explain the evolution of all forms of life on the earth today.

Semantics and Salvation

A CONVERSATION between Alice in Wonderland and Humpty Dumpty sums up the problem of semantics so well that it has often been quoted. But here it is again:

"When I use a word," Humpty Dumpty said in a rather scornful tone, "it means just what I choose it to mean, neither more nor less."

"The question is," said Alice, "whether you can make words mean different things."

And Humpty Dumpty replied, "The question is which is to be master—that's all."

We live today in a theological wonderland of religious jargon where words mean different things to different people. Words and phrases may mean one thing to the speaker and quite another thing to the hearer.

When it comes to righteousness by faith, our problem is not semantics alone. In addition—and an even greater threat to our understanding—we have an enemy who is absolutely determined that the subject shall not be understood. "The enemy of God and man is not willing that this truth [righteousness by faith] should be clearly presented; for he knows that if the people receive it fully, his power will be broken."—*Gospel Workers*, p. 161.

So we're up against two problems—semantics and the devil. Let's try to do something about the semantics right now—with God's guidance. And that He can and will take care of the other problem, there is no question.

MARJORIE
LEWIS LLOYD

Marjorie Lewis Lloyd, formerly script editor for the television program It Is Written, is now retired and residing in Newbury Park, California.

Christ our righteousness. Jesus is to be the center. Jesus is to so capture our attention that every other interest will be crowded into the unimportant background. When we say "righteousness by faith" we are cutting it short. It is really "righteousness by faith in Jesus." We aren't saved by faith. We aren't made righteous by our faith. It's all Jesus!

Let's not be worried about the words and phrases. Many of them mean the same thing. Many overlap. The distinctions between them may be so fine as not to be important. One man uses one word to describe what we are talking about. One man uses another word, another phrase. If we could think of these words and phrases as being so many roads, all leading to a personal relationship with Jesus, most of our confusion would clear.

Jesus told Nicodemus that he needed to be born again. He told the woman at the well that her need was to drink of living water. On another occasion He told the people they needed bread from heaven and that He Himself is the Bread of Life. Peter on the day of Pentecost called on people to repent. And Paul and Silas urged people to believe on the Lord Jesus Christ.

Are There Different Ways to Be Saved?

Were all these different ways to be saved? Does God's plan for saving men change from place to place and from time to time? Didn't the woman at the well need to repent? Didn't Nicodemus need living water? And didn't the people at Pentecost need the Bread of Life? Isn't there a common denominator running through them all? Aren't all these words and phrases trying to tell us that we need a personal relationship with Jesus?

We may call it *righteousness by faith* or *justification by faith* or *conversion* or *the new birth* or *knowing Christ* or *a personal relationship with Christ* or *the new life* or *the victorious life* or *the surrendered life*. Or we can just call it *true Christianity*. Aren't they all essentially the same? We're just looking at a many-faceted diamond. And Jesus is the diamond!

The terms we need to be careful about are *perfection* and *sanctification*. It is dangerous to claim these or even to talk about them too much. Because *being made perfect* and *being sanctified* are continuing processes. If we claim them we have our eyes on ourselves instead of

on Jesus, and they disappear. Perfection becomes imperfection the moment you claim it!

But again, let's not worry about the words. Let's just get acquainted with Jesus, however it happens. After all, we are describing a supernatural experience. Is it any wonder that our words fail to describe it adequately?

We hear a great deal about the *steps* in coming to Christ and in the resulting new life. We list them one way. Someone else will list them a different way. One preacher will list three steps, another five, another ten. We should not be disturbed by the difference, as long as they all lead to Jesus.

Nor should we be disturbed about the *sequence of these steps*. God leads us all differently. *He leads us from where we are to where He wants us to be.* This means that the destination will be the same, but the routes will vary. If you want to go to New York from Miami you will travel north. If you want to go to New York from Chicago you will travel east.

For this reason we should never criticize a fellow traveler because he hasn't taken the same steps we have and in the same order. We may have made some surrender that he hasn't made yet. But he may have made one that *we* haven't made yet!

So don't worry about the sequence, as long as you aren't trying to do some-

"We should never criticize a fellow traveler because he hasn't taken the same steps we have and in the same order."

thing ridiculous—like trying to grow before you are born, or trying to witness before you have anything to tell! Some of us have been working at both those impossibilities!

A Personal Relationship With Jesus

Righteousness by faith is not a catch phrase or a slogan or a status symbol. It is simply knowing Christ. Jesus summed it all up when He said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

It doesn't matter so much whether or not you can explain it. The tragic thing is to be able to explain it and yet never experience it!

True Christianity is more than knowledge. It is more than belief. It is more than faith. It is more than obedience. It is a personal relationship with Jesus!

Too many people, sincere people, have been trying to have a personal relationship with the law. And you can't do it. It's inanimate. It doesn't live. You don't bow down to the ninth commandment and say, "Dear Ninth Commandment, I'm sorry I broke you today." No. We bow down to a Person. The law cannot save. It cannot heal the hurt of sin!

On the other hand, we should never forget that when we come to Jesus we come to a Person who has the law in His heart (see Ps. 40:8). The law is His character in writing. He died rather than set it aside. So if at any point we have a quarrel with the law we have a barrier in our relationship with Jesus!

What we are talking about is a relationship like that of David and his God. David, the young brother who his family thought didn't count. David, out there at night alone with his sheep. Looking up at the stars and talking with his Creator. Knowing that God was looking after him just as he, David, was looking after his sheep with his slingshot.

David, hunted by his enemies. David, with his unclean hands. David, who sinned and then wept his heart out. Not because he feared that he might lose Bathsheba or his child or his kingdom or even his own life, but because he feared he might be forever separated from his God!

Is it any wonder that the relationship between God and David was something special? **ii**

Adapted from Marjorie Lewis Lloyd's book, *If It's So Simple, Why Is It So Hard?* (Washington, D.C., Review and Herald Pub. Assn., 1976), pp. 23-27. Used by permission.



Do Your Buildings Say, "Even So, Come, Lord Jesus"?

OF COURSE, neither you nor I would ever be guilty of such a thing, but sometimes we suspect a fellow leader now and then of launching out on too luxurious a project. An overly adequate building complex with all of the extra gingerbread that ate considerably into the reserves of the conference or the institution, an ultraposh campground, an overly furnished office, or a too expensive pipe organ sometimes fall into such questionable areas. Was the motivation providing for the needs of the work, or did we wish to erect a lasting memorial to our administration? Was there a bit of self built into the foundation of the project?

Now I am not being critical. I am asking myself the same questions that I am asking you. In these closing days of the work you and I both need to be sure that we make every cent of every dollar that comes into the Lord's treasury do a full day's work. We must build well and adequately. Shoddy work and poor planning may bring reproach upon the cause of God. Our buildings must be sound, adequately caring for the needs of the work they are intended to serve, even though they are utilitarian.

As I look back upon some of the buildings I have had part in erecting, I can see where I could have done better, where less pretentious accommodations would have served as well or better. In such projects, funds for direct evangelism might have been generated if I had been more watchful and careful.

From One Leader to Another



Robert H. Pierson

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

I am thinking especially of the "Finish the Work" resolution adopted at the 1976 Annual Council. This was a historic document in more than one sense, but especially in that it called the Seventh-day Adventist Church to a renewed emphasis on giving priority to the task of carrying the gospel to all the world. Among other laudable objectives, we set before ourselves the challenge to erect buildings that would exclaim to all who see them—"Even so, come, Lord Jesus."

"A serious attempt shall be made to be conservative in our building expansion so that only absolutely essential buildings are constructed. Buildings and furnishings should be attractive, functional, of sturdy quality, and economical. Let us demonstrate to our people and to the world that we do not believe in building extravagantly as though we intended to make this world our home. We must remember that the only things which will survive the destruction of the last days are the souls that are prepared for the coming of the Lord. We must also remember that our great institutions can be, and are now being, nationalized in many places of the world. The one purpose of this economy would be to release more funds for the church to use in giving the last warning message to every nation, kindred, tongue, and people."—Annual Council Action, 1976.

Our structures must be representative of our faith in a soon-coming Saviour. Do ours look as though we expected to need them for many decades to come? Could we have been more saving, more economical in our construction?

As we plan our building projects we need to keep in mind the source from which much of our money comes. Rank and file Seventh-day Adventists are not wealthy people. Many of the dollars that find their way into Seventh-day Adventist collection plates are there because someone loves the Lord and gives sacrificially. We are spending dollars and cents that come from widows, from members who have little of this world's goods. We owe it to them to make their money stretch as far as possible.

We Adventist leaders on occasion have been great "fund raisers," and we have the most loyal people in the world who respond to our appeals. Let us be sure to make plain to them what they are giving for and let us try to *save* money, as well as to stimulate giving.

If we do, then God will bless us. ❏

C-14 Dating May Be Wrong Before 2000 B.C.

Editor's Note: This month's feature summarizes some recent developments in the interpretation of radiocarbon dates. Readers who are interested in more detail may obtain back issues and a subscription to Origins by writing the Geoscience Research Institute, Loma Linda University, Loma Linda, California 92354.

It is important for the reader to recognize that the evidence and the conclusions reported in this article, as well as others of similar nature, should not be classified as "proof" for the Bible. It is more appropriate to classify such material in terms of success in interpreting the results of scientific investigation from viewpoints that are consistent with the teaching of Scripture. A conversion of radiocarbon ages into real time on a basis that conforms to the chronological data given in the Bible requires peat and sediment accumulation rates immediately following the Flood that are much greater than would be expected on the basis of data from recent historical times. Hence such conversion is not acceptable to individuals who base their views primarily on the conclusions that are in current favor in scientific circles.

WHEN WILLARD LIBBY developed the radiocarbon dating technique soon after World War II, he gave archeologists, biologists, and countless others an apparently dependable dating tool that few have seriously questioned since.

When carbon dating is applicable most scientists will give it heed, whatever their study, be it the movement of glaciers or the development of human civilization.

Until recently there was little reason to suspect that anything could challenge

RANDOLPH E.
NEALL

Randolph E. Neall's most recent denominational service was as public information officer at Andrews University, Berrien Springs, Michigan.

the integrity of a tool that seemed to be gaining credibility with use. Dates positively established by independent means generally agreed with C-14 dates within less than 150 years. Going back in time, however, archeological dates become less precise and thus less useful in checking the accuracy of C-14. Before 2,000 B.C., in fact, C-14 is virtually on its own, free of all precise cross-examination.

Even so, current archeological and geological inferences on dates prior to 2,000 have left little reason to believe that C-14 abruptly goes wrong between two thousand and three thousand B.C., the approximate time of the Flood. Popular assumptions on the development of civilization or the recession of glaciers find ready support in the full 50,000-year range of C-14.

Until recently, creationists have been unable to present a serious scientific challenge to the long-age implications of C-14. Now, however, there is evidence in ancient peat bogs and sediment accumulations that hints at a serious flaw in the use of C-14 before 2,000 B.C. This evidence has been described in a recent issue of *Origins*, published by the Geoscience Research Institute.¹

Carbon-14 is absorbed into the life cycles of all living matter. But once the organism dies, its C-14 level begins to drop by a slow and regular process of radioactive decay. Within 5,730 years it will have half the C-14 it began with, and half again (down to one fourth the original) in another 5,730 years. This regular decay from a known starting point makes C-14 an obvious timing device. In theory, the lower the C-14, the older the specimen.

In practice, however, a low C-14 concentration could indicate something other than a long period of radioactive decay from an initially high level: a low level of C-14 to begin with. If so, a specimen could be far younger than its C-14 content would seem to indicate.

A known (or assumed) beginning C-14 level is therefore crucial to radiocarbon dating. Since C-14 dates have correlated roughly with dates determined by other means until about 2,000 B.C., scientists have been able to assume that atmospheric C-14 levels were virtually constant at least till then.

Archeological dates and C-14 have not always agreed exactly. Conditions such as temperature of the planet and geomagnetic and solar magnetic fields belting the globe have produced known al-

terations in atmospheric C-14, causing C-14 dates to differ somewhat from real time.

Before 2,000 B.C. there is little way of checking against other hard evidence, since archeological dates prior to that time may be fogged by subjective and interpretive assumptions.

Relationship to Tree-Ring Dating

The most ambitious attempt to trace C-14 accuracy before 2,000 B.C. has been made by the Laboratory of Tree-Ring Research directed by C. W. Ferguson at the University of Arizona. His guiding assumptions are that one ring means one year, that ancient weather trends produced the same ring pattern in every tree affected, and that ancient weather was similar to today's.

By synchronizing or matching distinctive ring patterns of many overlapping wood specimens from scores of trees, Ferguson's laboratory has constructed a master ring sequence extending back as far as 5,400 B.C. When checked against C-14, the two dating methods have been found in rough agreement, thus lending apparent validity to C-14 dates prior to 2,000 B.C.

Still, the ring technique is open to serious question.² The Bristlecone Pine has been known to produce less than one ring a year. But even with a steady one-ring-a-year, ring patterns often lack the distinctiveness (ring-width variation) needed to positively place a given specimen in a master sequence. Furthermore, patterns that are distinctive often vary significantly from one side of a given tree to the other. In fact, plain guessing can be avoided in many cases only by relying on C-14 to derive a ball-park location of a specimen in the master-ring sequence. But even that does not solve all problems. Says Ferguson, "I often am unable to date specimens with one or two thousand rings against a 7,500-year master chronology, even with the 'ball-park' placement provided by a radiocarbon date."³

In any case, tree-ring dating is semi-dependent on C-14, thus possibly eliminating any major discrepancy between C-14 and the rings almost by definition. The rings, then, may actually serve to hide the real truth about C-14. Peat bogs and sediments seem to tell a different story. Robert H. Brown's study involved a statistical analysis of age-depth relationships of more than 100 lakes, ocean sediments, and peat bogs scattered throughout the world. He



A cross section of a massive sequoia, measuring 16 feet 5 inches inside the bark, shows 13 centuries of growth. Each century that the tree lived through is marked off by white figures on the section.

drew most of his data from *Radiocarbon*, a journal that publishes nothing but radiocarbon age determinations reported by numerous C-14 laboratories.

If C-14 dates were valid before 2,000 B.C., not only would peat and sediments be older with depth—as all data shows—but also both would be expected to be older on the average in approximately direct proportion to depth.

Twice as deep, for example, would mean approximately twice as old. But most of the lakes and bogs bear C-14 ages too old for their depth—twice as deep, five times as old, in some cases.

Two explanations would be that the deeper material was packed down, or it accumulated slower than did shallower layers. But according to Brown's analysis neither explanation will serve. A layer of peat cannot be squeezed into one fifth its size. In its natural state it is not the fluffy stuff you put on your garden. Neither can sediment be compressed sufficiently to account for the C-14 ages of deeper sediments.

Slower accumulation is equally unlikely. If anything, both peat and sediments were accumulating faster thousands of years ago than today. Peat grows best in a cool (but not arctic), damp climate. In more recent millennia the climate of the planet has been warmer and drier, and peat growth has accordingly slowed considerably. Slow-growing upper (recent) layers, then, should show a far greater age spread for a given thickness than the rapidly grown lower layers. But, in general, C-14 shows the opposite.

One explanation is that sometime prior to 2,000 B.C., the atmosphere contained no measurable C-14. After that, there apparently was a major atmospheric change that resulted in a build-up of C-14 in the atmosphere over several centuries. That would mean that two organisms that died less than one thousand years apart could show a C-14 age difference as great as 40,000 years if one organism died just before C-14 began to appear and the other died after it approached present levels.

In a critical transition period a radiocarbon year could well refer to a month or less of actual time. That would explain why so much C-14 time passes over so little peat and sediment at deeper levels.

This brings into new focus a few C-14 dates previously considered too freakish to warrant serious attention. A frozen musk ox found at Fairbanks Creek,

Alaska, had scalp muscle tissue 24,000 years old and hair 17,200 years old according to C-14 dating. At least three other frozen animals, two mammoths and a mastodon, have been found with parts of their bodies with C-14 ages far different from other parts or from surrounding plant life that perished with or shortly after the animals.

Given the data from the peat and sediment accumulations this should come as no surprise. Since hair is constantly replaced, it provides an up-to-the-minute readout of the C-14 level in the food supply at the death of the animal. But slower-growing body parts such as bone or muscle tissue might be several years out of date. That lag during a period of rapidly rising C-14 could cause a bone of a 10-year-old mastodon to appear thousands of years older than its hair.

Rampart Cave, located at the lower end of Grand Canyon, offers another example of the possible time-inflating capacity of C-14. The cave contains almost 200 cubic yards of stratified animal dung deposits, mostly from the extinct Shasta ground sloth.⁴

From about 13,000 to 11,000 radiocarbon years ago (a span of 2,000 years) the sloths deposited a layer of dung about 70 centimeters thick, by far the most dung of any comparable previous period. Given the size of the Shasta sloth, three to four hundred pounds, that's not much—about one cubic foot per year, or less than one week's elimination from one healthy adult ground sloth. Could that really be? For a layer 70 centimeters thick, 200 years would seem far more reasonable than 2,000.⁵

Brown's conclusions do not purport to entirely destroy the credibility of C-14 before 2,000 B.C. Though C-14 dates as such may be wrong, he considers the C-14 sequence to be probably correct. This would mean that a specimen found to be 30,000 years old by C-14 is probably as old as all others indicating 30,000, and older than one 10,000 C-14 years old, if only by a few real years.

Development Can Be Traced

The development of early civilizations, then, can still be traced with C-14. So far, C-14 sequence reveals that the earliest civilization began in the Mideast and from there spread throughout the globe. Genesis 11:8 says: "So the Lord scattered them abroad from there [Babylon, or present-day Iraq] over the face of all the earth" (R.S.V.). Rightly un-



Dr. R. H. Brown

derstood, C-14 may prove a valuable asset to creationists.

Since pre-Flood organic material has an infinite C-14 age—50,000 years or more—Brown concludes that there was probably an undetectable concentration of C-14 in the atmosphere before the Flood. But with the Flood could have come cataclysmic changes, bringing a rapid rise in C-14 concentration and a precipitous drop in C-14 from 50,000 to 4,000 radiocarbon years in comparatively few actual years.

In a later issue of *Origins*, Brown describes a triple impact that the Flood could have had on C-14 levels.⁶ First, the mere burying of a major portion of the earth's carbon-bearing plant life could in itself account for most of the expected change in C-14 concentration, even if C-14 were produced at the same rate before the Flood as after. An analogy might explain. With five drops of red food coloring (C-14), the smaller the cake (regular carbon), the redder it would be (the higher the proportion of C-14). In burying quantities of regular carbon, the Flood had the effect of diminishing and therefore "reddening" the cake, that is, of increasing the proportion of C-14 in the air and living matter.

Second, the Flood may have brought with it a drier atmosphere, thus permitting a rise of atmospheric C-14. Genesis 2:5, 6, suggests that pre-Flood atmosphere had nearly 100 percent humidity. In the upper atmosphere, such humidity would restrict the production of C-14. Flood water could have come partly from this vapor shield, leaving behind a drier atmosphere more open to C-14 production.

Third, the geomagnetic field belting the earth may have been stronger before the Flood, also reducing pre-Flood C-14 levels. Put together, these factors could place a specimen up to 66,000 radiocarbon years beyond its real age, if C-14 age could be extended that far. And 66,000 is far more than we'd ever have to subtract from the oldest C-14 date to accommodate a flood less than five thousand years ago. ■■

¹ R. H. Brown, "C-14 Age Profiles for Ancient Sediments and Peat Bogs," *Origins* (1975), 2 (1):6-18.

² Herbert C. Sorenson, "Carbon-14 Dating and the Bristlecone Pines," *THE MINISTRY*, February, 1975, pp. 36, 37.

³ *Ibid.*

⁴ Austin Long and Paul S. Martin, "Death of American Ground Sloths," *Science* (1974), 186 (4164):638-640; Paul S. Martin, "Sloth Droppings," *Natural History*, August-September 1974, pp. 74-81.

⁵ R. H. Brown, "Can We Believe Radiocarbon Dates?" *Creation Research Society Quarterly* (1975), 12(1):66-68.

⁶ R. H. Brown, "The Interpretation of C-14 Dates," *Origins* (1976), 3(1).

biblical archeology

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

Have the Genesis "Cities of the Plain" Been Discovered?

ONE OF the advantages of being on the "dig" at Heshbon was the weekend trips that one could take throughout Jordan. Almost every weekend there were several groups scattering through the country to visit other locales, such as Petra, the desert castles, or various Biblical sites.

One weekend in 1976 five of us arranged a visit to a series of five ancient sites far below sea level near the southeastern shores of the Dead Sea. The Jordanian Department of Antiquities kindly arranged permits for us to enter the military zone (the sites are near the border with Israel), as well as loaned us one of their four-wheel-drive vehicles for the rugged tracks we would encounter.

In 1924 a large cemetery site was discovered in this region by W. F. Albright, an archeologist with whom readers of this column are well acquainted. It contained hundreds of graves with pottery from the third millennium B.C. Albright proposed that this site, called Bab edh-Dhra', might have been the cemetery for the cities of the plain mentioned in Genesis 14, Sodom, Gomorrah, Admah, Shemeber, and Bela (Zoar), which were, according to the popular traditions of his day, buried beneath the waters of the southern part of the Dead Sea.

In the 1960's Archeologist Paul Lapp returned to the site and discovered a large town nearby, which he partially excavated. A large city wall, built in such a way as to withstand the frequent earthquakes that occurred in the Jordan Valley, was found surrounding the city itself. Inside, many objects were discovered attesting to the vitality of the people living there before the town was destroyed, probably by a large fire, as

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there are layers of ash scattered over much of the site.

In this decade two of Lapp's staff members, Walter Rast and Thomas Schaub, have returned to conduct a series of long-range excavations at Bab edh-Dhra'. Modern archeological digs, with their desire to know about the region surrounding the city they are investigating, conduct surveys of other ancient sites in the vicinity of their town in order to place their site into its context, geographically and historically. Heshbon has done this, and so has Bab edh-Dhra'. The suggestions and implications of their finds are stupendous for conservative Biblical scholars.

Anyone who has visited the Dead Sea knows that the area is almost completely desert, interrupted by greenery only where a spring exists or where a river originating in the mountains round about finally reaches the Dead Sea. Even Bedouin are rare in this area today, and hardly any archeological sites are to be found, indicating its extreme desert condition in antiquity, as well.

It was thus with some surprise that the archeological surveyors, hiking through the region, constantly on the lookout for signs of occupation, found several other sites with similarities to Bab edh-Dhra'. All five sites found were built on the same type of sedimentary geological formation, usually eroded to a high promontory that could be easily fortified, overlooking the Dead Sea valley. The same type of pottery and objects, masonry, and tomb types were found at or near each site, indicating a close relationship between all five at a single period in time, earlier than, but not far removed from, the period usually ascribed to the patriarchs. When these facts first became known in 1974 the whole archeological community began whispering about possible identifications with the five cities of the plain.

To satisfy my own curiosity and to make my own judgments about the sites, I eagerly joined the group, organized by Michael Blaine (a California pastor and fellow supervisor at Heshbon), and headed for the heat and dust of the Dead Sea valley. After sleeping overnight in the awesome ruins of the crusader castle at Kerak, high in the Moabite mountains directly overlooking the Dead Sea to the west and almost 5,000 feet below, we arose to begin our descent at 5:00 A.M. so that we could

finish our trip before the heat became too intense.

Our first stop was at Bab edh-Dhra' itself, where we confirmed what had been reported from the excavations. We noted the pottery sherds still scattered about on top of the ruins and spotted the spring far below in the canyon now wastefully running off into the Dead Sea. According to geologists, this canyon was much higher at the time the city existed just over four thousand years ago; this would have enabled the stream to flow through a broad plain easily irrigated for teeming croplands and orchards. Some dwellings were discovered outside the walls of the town, which reminded us of Lot's pitching "his tent toward Sodom." At least people habitually lived outside the city. We noted the evidence of the destruction of the town by fire, as well as the fact that no other town had been built on top of it during the succeeding 4,000 years; it had been completely forgotten. We also checked the size of the town, which was relatively good-sized for antiquity but minute by modern standards: slightly larger than a city block.

After a quick look at some of the tombs on the other side of the road we headed south about five miles to another site, as yet unexcavated, called Numeirah by the Arabs. This also was high above a meager stream that flowed in the valley below. As we walked over the site we noticed the masonry similar to Bab edh-Dhra' in the exposed portions of the town wall. Just outside the town were graves and grave markings identical to those at the first site. But the most interesting feature was the ash that completely covered the area (probably to a depth of five feet or more), reminding us of the fiery destruction of the cities of the plain as recorded in Genesis. But the size of the site was disappointing as it was only about 300 feet long by perhaps 100 feet wide, about as large as a football field.

A few miles farther south was the site of Safi, very well watered by a perennial stream descending from the mountains. No town buildings have been found here from the early period, the end of the Early Bronze Age, but surface potsherds indicate they probably lie beneath one of the later towns built by the Romans, Byzantines, and Arabs. On the hillsides surrounding the area, graves typical of the period have been discovered.

Here the good road ended and only a dusty track led through the desert,



A map of the Dead Sea region identifying the sites mentioned in the accompanying article.

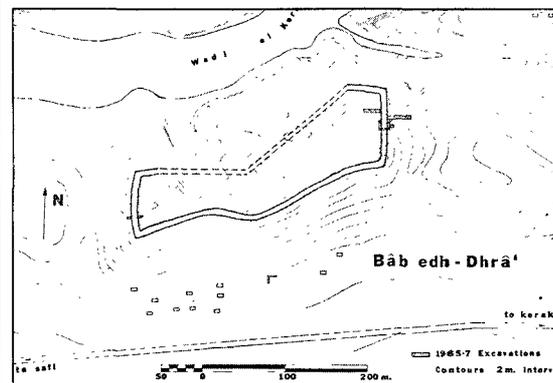
coated here and there with the black smudge of bitumin, just as is described in the Bible. There were several Bedouin families tenting in the area, but we were interested in the site of Feifeh situated beside a strong flowing stream. Here were hundreds of tombs, as many as at Bab edh-Dhra'. But the town was considerably smaller, only the size of a fortress or a very large American house. Perhaps the original inhabitants camped round about the fortress in tents, as Lot did near Sodom and as the modern Bedouins still do. Otherwise, we are at a loss to explain the large cemetery. Large deposits of ash again overlay the ruins.

The heat was growing intense, and the road was so difficult to traverse to the last site that we decided to make a hasty return to Kerak. From others, however, we know that the fifth site, Khanazir, is the smallest of the five, though the most prominent, high on a rock outcrop overlooking the valley. Only a few tombs and a small fortress have been found there, but pottery indicates that the site dates to the same period as the other four.

All the way back to the Heshbon excavation camp at Madaba we discussed the pros and cons of an identification of these five sites with the Genesis cities of the plain. There were a few problems, but they were soon worked out. We were puzzled over the small size of the sites; there were much larger cities from the same time period both west and east of the Jordan River, but, of course, the Bible makes no claims as to the size of the cities of the plain, only their wickedness.

The testimony of the thick layers of ash on top of the sites was striking; whereas many ancient sites were destroyed by fire, very few destructions have been of such a great incendiary nature that so much ash remained. Truly a great conflagration must have

A plan of the Early Bronze Age site of Bab edh-Dhra', possibly one of the five "cities of the plain."



destroyed these towns, and significantly, not one of them was rebuilt. If a substantial number of people had escaped they probably would have rebuilt the towns.

Another reason some of us did not like to identify these sites with the cities of the plain was that they were destroyed at least two hundred years prior to the dates generally ascribed to Abraham. The archeological dates could be altered slightly but not to that extent with any ease. On the other hand the 430 years of Exodus 12:40 is often divided in half by many chronologists, to make 215 years sojourn in Palestine by the patriarchs and 215 in Egypt by the children of Israel. But Exodus 12:40 explicitly states that the 430 years were spent in Egypt, which, if taken into consideration, would place the patriarchs roughly 200 years earlier, very near the archeologically dated demise of the five sites we visited.

Could it be that Sodom and Gomorrah, as well as the rest of the cities of the plain, have been discovered? Their existence can no longer be questioned even by the most skeptical scholar since one of the tablets from the recently unearthed sensational archives at Tell Mardikh (ancient Ebla) in Syria, contains in a list of tributary cities the names of Sodom and Gomorrah. These texts date to the same period as the ruins of the five sites, furnishing a further indirect argument for their identification with the cities of the plain. The proof is not certain, but proposals for the specific sites of the cities of the plain are receiving more and more favorable consideration. ❧

An Early Bronze Age burial chamber of the huge Bab edh-Dhra' cemetery; notice the heaped bones in the center with skulls and tomb offerings at the sides.



Doors Closing -Doors Opening

D. A. ROTH

RAPID CHANGES are being made in political, economic, and social conditions of developing countries of the world. Some doors are being closed to Christian missionary work while others are suddenly opening.

The world divisions of the Seventh-day Adventist denomination carefully watch these changes and adjust programs and budgets accordingly to take maximum advantage of potential gospel presentation. Despite all efforts to maintain careful distribution of mission funds in all areas of division territories, there are many overseas areas where a lack of funds makes it necessary for us to bypass unique opportunities to present Christ to those who know Him not.

In the Republic of the Philippines our denominationally owned and operated radio station at Mountain View College could beam the gospel message to the entire archipelago twenty-four hours a day if sufficient funds were available. Currently the station operates a mere few hours every day within a limited coverage area.

Up until this year in the populous country of Bangladesh not a single representative church building could be found for our more than 2,000 members. The first substantial church structure in the nation is currently being constructed in Dacca near mission headquarters. Lack of funds prevents completion of the building.

In South India there are unlimited opportunities today in public evangelism. Unprecedented opportunities are now open to our workers and church members, if sufficient funds were only available for public witness.

English-language schools with student volunteers in non-Christian Indonesia have been very effective in bringing the gospel to young adults. If sufficient funds were available many branches of this type of missionary activity could be established in urban and rural areas.

The annual Missions Extension Offering scheduled for all North American Division churches on Sabbath, September 10, 1977, will provide special funds to the world divisions for projects over and above the regular and special budget appropriations. Let's take full advantage of open doors while we still can.

Church Growth in Inter-America

THE SEVENTH-DAY ADVENTIST CHURCH is growing at a constantly accelerating pace in Inter-America. According to a study done in 1970 by Read, Monterroso, and Johnson on the growth of evangelical churches in Latin America (*Latin American Church Growth* [Grand Rapids: Eerdmans, 1970]), Adventists were either in first or second place growthwise in eight out of nine Spanish-speaking countries in the Inter-American Division. In the one remaining country we were in third place. The study also showed that our growth has been steady over the years as compared to some other churches whose growth patterns have often been erratic.

According to the statistical report presented at the 1976 Annual Council, the Inter-American Division grew at a rate of 8.75 percent during 1975, surpassed among Adventists only by the Southern Asia Division. Nearly 17 percent of all Seventh-day Adventists in the world reside in Inter-America. During 1976 the division surpassed its long-held goal of baptizing more than 50,000 persons in one year.

If our churches on the island of Jamaica were spread out in a straight line there would be a Seventh-day Adventist church at one-mile intervals over the entire island. Some islands in the Caribbean are almost entirely Adventist.

What is the Inter-American secret?

A prevalent conception of Inter-America groups its inhabitants into a common mold and gives the impression that church growth is relatively simple because the majority of the population is more or less homogenous in culture and life style. In reality, however, Inter-America is as heterogenous as any place on earth. We have four major language groups, English, Spanish, French, and Dutch, and hundreds of indigenous dialects and peoples within the territory of the division. Peoples of all kinds of backgrounds and cultures compose the cosmopolitan membership of the Inter-American Adventist Church.

While some cultural realities do play

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World Report

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a part, there are other elements that have been motivating factors behind the evangelistic advance in the Inter-American Division.

We do admit to some advantages. In spite of the diversity of our population, certain basic social structures make it easier to develop methods that will be effective in nearly any part of the division. The English- and French-speaking areas share a common heritage, and the Caribbean littoral is fairly homogenous in social structure. The same holds true for the Spanish-speaking areas of the division.

Family ties are close and seldom become individualized as is the case in so many contemporary cultures. Even though the family members may migrate from rural areas to urban centers, the ties with the group left behind remain close, and communication is constantly maintained. Whatever transpires with one member of the family is immediately known, analyzed, and studied by the other members. This situation is of great advantage in evangelism. A chain reaction is established that produces multiple results.

We have the advantage of relatively stable congregations. Except for periodic migrations in search of employment in some newly prosperous areas, we do not face the problem of what some have called "Winnebago Adventists." The church is the center of the social life of most church members, and consequently it is possible to develop long-range programs, knowing that the human potential for carrying them out is available and stable.

Another advantage enjoyed in Inter-America is the commitment to high standards of Christian behavior and attire. The general spiritual tone of our churches is good. The conservatism of the early pioneer workers, coupled with the Spanish heritage in many areas, has produced an ingrained adherence to church standards.

Latin American society has been shaped and molded by Catholicism. This has produced a pattern of thinking that runs through all our society and can be identified and utilized as a common denominator when dealing with people at almost any level. Adventist evangelistic methods have been built on this common denominator and found to work wherever this situation holds true, in spite of national boundaries or language differences.

We are fortunate in the fact that

theological controversies and conservative-liberal tensions are almost unknown in Inter-America. Our ministry is dedicated to the fundamentals of the faith and is preoccupied with carrying this message to the general population. There is also unanimous commitment to the inspiration of the Spirit of Prophecy.

The Humanization of Inter-personal Relationships

Those who visit Inter-American committee meetings are always astonished at the spirit of brotherhood manifested, even in the heat of the decision-making process. While differences of opinion may exist, they are minimal compared to the overall "family of God" spirit that reigns throughout the division. Our leaders have gone out of their way to humanize the administrative process and place the emphasis on people rather than machinery. It is difficult to find a truly unhappy worker in this division. Administration is not looked upon with fear and trembling, but rather is looked to for counsel and guidance. This approach has produced a spirit of enthusiasm that is infectious and multiplies itself into a dynamic program at the grass-roots level.

No one in this division has any doubt at all where our priorities lie. Inter-America is synonymous with evangelism. In response to an opinion poll a local mission president wrote: "In Inter-America we believe in the urgency of preaching and announcing the soon coming of Jesus. Since we must prepare ourselves for that great event, and in harmony with that belief, deeply ingrained in us, we cannot remain inactive while souls are perishing without Christ. This is why we do not try to 'save' money at any level when it comes to evangelism. We are pushing the accelerator to the floor, preaching in season and out of season, using all the forces of the church—children, youth, adults, laity, and ministry—because we want to finish the job as soon as possible."

The evangelistic methodology used in the Spanish-speaking areas of the division is the result of many years of experimentation and analysis. Much of it was developed in South America and implemented in Inter-America. Early attempts to import North American methods failed.

The real father of Latin American evangelism was Walter Schubert. Pastor Schubert recognized the need of un-

Lay workers are fully capable of preparing candidates for baptism and holding crusades on their own.

derstanding the basic psychology of Catholic society. The methodology he and his colleagues developed is still in use today, though modified to meet contemporary conditions. Emphasis is placed on making a total impact on the city or area where a campaign is to be held. The speaker invariably appears on television, speaks at service clubs, at colleges, and on radio until he becomes well known in the location. No other religion is attacked in any way. Truth is its own best defense and proof. The initial topics presented deal with home and family relationships. Five-Day Plans to Stop Smoking are used and tied in directly to the crusade itself. The doctrinal subjects are usually presented through a teaching approach, using a Bible course and Bible marking. The average crusade runs two to three months. By the time a candidate is baptized he has usually gone through a series of studies with a layman, the crusade, a series of studies during the crusade, and possibly an advanced Voice of Prophecy course.

Commitment and Participation by the Laity

Inter-America is committed to the concept that "every true disciple is born into the kingdom of God as a missionary" (*The Desire of Ages*, p. 195). The laity of the Adventist Church in Inter-America is a vital key to the growth in membership. Laymen win thousands of converts every year. The clergy is assigned to districts so large that it would be impossible to attend to all the needs without the help of committed laymen. Lay workers are fully capable of preparing candidates for baptism and holding crusades on their own.

The laity is involved in running the church machinery, as well as in evangelism. This participating by the laity produces a spirit of interest and commitment to the church and its progress that is lacking if members are expected only to warm the pews on Sabbath morning. To be named a local church elder is a privilege that is taken seriously. Election as a delegate to a conference constituency meeting is not taken lightly. The Adventist Church in Inter-America is "our" church as far as the laity are concerned, and they are vitally interested in its progress and ultimate destiny. Lay preachers abound, and pastors seldom have to worry about filling their pulpits if they must be absent.

What Adventists Owe to Other Christians

WHEN SEVENTH-DAY ADVENTISM arose in the forties and fifties of the nineteenth century it built solidly on the work of devoted Christians, both Catholic and Protestant, who had for centuries treasured the Bible and the great truths it contains.

Adventists base their beliefs on Scripture. But who preserved the Bible during the Middle Ages, when it might have been lost or forgotten? Roman Catholic monks in Western Europe, of course, and their Orthodox counterparts in the East.

Predictably, passing centuries generated customs that, to some extent at least, obscured the meaning of Holy Writ. Thank God for Wycliffe! This Catholic scholar loved the Lord and believed in Christ as the source of all truth. As he struggled with the Word he realized that not all was well with doctrines that had filtered down to him, and he urged his fellow believers to lay aside various man-made interpretations and return more closely to Scripture. He became the father of the first translation of the whole Bible into Middle English. Under his inspiration Lollards went about England in distinctive garb reading this Bible to the people and teaching them to put Scripture above tradition. Their influence is still felt.

Seventh-day Adventists believe in righteousness by faith and in the supreme significance of a personal relationship with Jesus Christ as Lord and Saviour. Obviously, it was those within the Catholic Church who kept alive the knowledge of God and of Christ through

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MAXWELL

the confusion of the Middle Ages. Diaries and devotional works reveal that a personal love for Jesus never died out among the faithful. As is well known, of course, concern for spirituality in the church led (understandably but unfortunately) to a multiplication of rituals and penances.

Then Martin Luther appeared, often on his knees before God seeking peace and truth.

As a professor in a Catholic university, Luther was required to teach the Bible as the word of God, but so many penances were required of him by his devout advisers that heaven seemed impossible and God was an angry judge. "Love Christ?" he asked in a moment of anguish. "I hate Him."

The writings of Saint Augustine helped. Then with intense excitement Luther discovered in the Bible that sinners are not saved by "works" but by simple faith in the life and death of Jesus (Romans 4:1-10; Ephesians 2:8, 9). He also discovered "the priesthood of believers," the truth that everyone may come to God directly through Christ (1 Peter 2:9; 1 Timothy 2:5). "The gates of paradise opened wide," he said, "and I walked right in."

Like Wycliffe, Luther also regarded the Bible as the only rule of faith. "Unless I am convicted by Scripture and plain reason, I can do no other," he stated firmly at Worms.

Adventists believe that the Lord's Supper is a simple meal at which Jesus invokes His covenant of grace to forgive sin and to conquer iniquity. They see it

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as a tangible reminder of the cross and a thrilling herald of the Second Coming.

Somehow, on the tides of church history, the simple words of Jesus, "This is my body," came to be understood as turning the communion bread into the actual flesh of Christ and as rendering the wine so sacred that laymen must be forbidden to drink it lest they accidentally spill the "blood of God." Superstitious folk entered churches at midnight to steal away fragments of the body of Christ and to sprinkle them for good luck among their cabbages. It was popularly felt that little need existed for sermons or, indeed, for any worship except at the moment when a bell rang and the pastor pronounced the words, *Hoc est corpus meum*. Services were accelerated to make this mystic moment come the quicker. Christ's sacrament of spiritual fellowship became for millions little more than magic.

But Luther and Wycliffe became convinced that the bread does not actually turn into the body of Christ. And Luther especially saw the meal as a supreme occasion at which the ever-present Christ assures repentant persons of the forgiveness of their sins.

All over Northern Europe thousands rejoiced with Martin Luther, and large numbers gave their lives for their faith.

In France and Switzerland other devoted Catholics continued their study and discovered additional truth that had been obscured. John Calvin, father of Presbyterians and Congregationalists, had a mind as logical as Luther's was enthusiastic. He systematized the exciting Biblical truth newly coming to light. It is unfortunate that Calvin's name today is associated with "predestination" so disparagingly. He did teach predestination, but to the people of his time it did not appear as it does to us. Ordinary people had come to believe that their destiny depended on the decision of ministers, who "held the keys" to the kingdom of heaven. Calvin said that people were predestined by *God* (not men) *before the foundation of the world!* It is difficult today to grasp the immense relief that came over his congregations.

Calvin also emphasized the marvelous change (sanctification) that can come to a person who sees himself as a predestined child of the sovereign God. Thousands of Catholics gratefully accepted the recovered truths that he taught them. Many of these, too, gave up their lives as a result.

In England the followers of Calvin

Anabaptists thought the Sabbath well worth dying for. Thanks to them we think the Sabbath worth living for.

came to be known as Puritans, because of their concern to purify what seemed to them to be the rather immature Christianity of the new Anglican Church.

To the Puritans we owe the King James Version. In 1603 Puritans petitioned King James I for a new translation for use in worship services. The king complied, appointing forty-seven scholars of the realm to undertake the task. Eight years later, in 1611, the famous King James Version came off the press. Who can estimate what this translation has done, to the glory of God?

Adventists, along with all other English-speaking Christians, are greatly indebted to Calvin and his descendants.

Adventists Didn't Invent Immersion

Seventh-day Adventists believe in baptism by immersion, but, of course, they didn't invent it. When Luther stressed the Bible as above tradition and faith as vital to sacrament, some of his followers noticed that Jesus had said that people would be saved if they *believed* and were baptized (Mark 16:16). They wondered how infants could have faith. The first Anabaptist to die appears to have been a pretty Swiss girl whose head was held under water in a horse trough in mock imitation of "believer's baptism." Others died in this way or by being drowned in rivers or burned at the stake. Or barbecued *beside* a fire. Others were laid on open coffins too small for them. Soldiers pounded them in with their hobnailed boots.

Analogous to the Anabaptists on the continent of Europe were the Baptists of England and America—who, however, unlike most Anabaptists, adopted "baptism by immersion." They noticed that Paul called baptism a "burial" and that Jesus came up "out of" the water after He was baptized (Romans 6:3-12; Matthew 3:16).

Some Baptists and some Anabaptists, as they continued to study the Bible which Luther had opened up to them, discovered the seventh-day Sabbath. For keeping it, they were persecuted by Protestant and Catholic alike, and some laid down their lives. Andreas Fischer was thrown over a castle wall. Oswald Glat was hurled into the river Danube. John James was hanged, drawn, and quartered. They thought the Sabbath well worth dying for. It is thanks to such Christians that Seventh-day Adventists

think the Sabbath well worth *living* for.

In the eighteenth century, teaching on predestination began to grow stale. Millions who had never felt the fear of priests feared that God might have predestined them to be lost. John Wesley discovered that salvation is for "who-soever believeth" (John 3:16).

Today Adventists are at work in 195 countries, preaching that Christ's grace is free to all men everywhere. Thank God for John Wesley and the Methodists.

Through the centuries many individual Christians have taken literally the words of Jesus, "Our friend Lazarus *sleepeth*" (John 11:11) and of Daniel 12:2, "Many of them that *sleep* in the dust of the earth shall awake." Wycliffe believed in the "unconscious sleep between death and resurrection." Martin Luther (at times, anyway) taught that death in Christ "is a fine, sweet and brief sleep." The Anglican Francis Blackburne, the Baptist Matthew Caffyn, the Puritan poet John Milton, and in America, the former Methodist minister George Storrs, and the former Congregationalist minister, Charles Fitch, are samples of numerous others who believed the same. Seventh-day Adventists are grateful to belong to their company.

In the early nineteenth century occurred a grand phenomenon known as the great second advent awakening. It was a vast interdenominational movement that stirred Europe and both North and South America. It caused the truth about the second coming of Jesus to shine with greater luster than it had since the second century. Out of this interdenominational revival rose the Seventh-day Adventist Church.

Annie Smith, an early Adventist poet and editor, was originally a Baptist.

Rachel Oakes and R. F. Cottrell were originally Seventh Day Baptists.

Hiram Edson, Frederick Wheeler, and Ellen Harmon were Methodists.

Joseph Bates and James White were members of the Christian Connection.

Stockbridge Howland was a Congregationalist.

As these and increasing thousands of others became Adventists in the early days of the Seventh-day Adventist Movement, they did not give up the beautiful truths about Jesus that they had learned in their former denominations. Instead, they found new glory in them as they learned still richer concepts.

To those who preserved and passed on truth through the ages, Adventists owe a great debt of gratitude.

Justification through Jesus Christ, sanctification through the Holy Spirit, salvation by faith alone, the Bible as the only rule of faith, the seventh-day Sabbath, the sleep of the dead, all these truths and more, Seventh-day Adventists drew from their former churches. *In return*, they offered to their Christian brethren and to the world some exciting news that they discovered about a great new enterprise in which Jesus is currently engaged in heaven on the sinner's behalf.

So when Adventists say that they have "the truth" they mean that they have the truth that other Christians have taught them, and also a special understanding of the grace of God that applies particularly to the present time.

When an Adventist says that he has "the truth" he is not boasting. It isn't his truth. It's God's truth; truth that God has revealed through the Bible. And most of it is truth that God has revealed to a great many devout persons through the ages, who preserved it and passed it on, often at great sacrifice. To such Christians, Seventh-day Adventists owe a great debt of gratitude. ■■

Ministers' Monday Seminar

DESIGNED FOR MINISTERS OF ALL FAITHS

Sept. 26, 1977—Baltimore, Maryland

Nov. 21, 1977—Washington, D.C.

SPEAKERS AND TOPICS INCLUDE:

Raoul Dederen, D.es-L., Professor of Theology,
Andrews University

"The Battle Over the Bible"

J. Wayne McFarland, M.D., Assoc. Director, General
Conference Health Department

"The Minister and His Health"

R. H. Brown, Ph.D., Director, Geoscience Research
Institute

Stuart E. Nevins, Asst. Professor of Geology,
Christian Heritage College

"Fossils, Sedimentary Rocks, and Noah's Flood"

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Ask for John Loor.

There is no charge for the seminar—complimentary meal provided. Runs from 9:30 A.M. until 4:30 P.M.

Are You Always Tired? Here's the Answer

UP, UP, UP goes the price of Middle-Eastern oil! Up, up, up goes the price of gas, electricity, and coal. Obviously the Western world is in a tremendous energy crisis. But there is another energy problem, closer home than we may have realized. Western man has an *internal* energy crisis. Almost everyone, it seems, runs low on push before the day is over, and the bottom seems to drop out of his energy reserves.

What is *this* energy? Where does it come from? Can it be stored, like ancient Egypt's plentiful grain reserves, against times of future need?

The "oil" that fuels our bodies is called ATP (for adenosine triphosphate). Every thought we think, every move we make, every beat of the heart, requires ATP for its energy. It is produced in incredibly minute factories called mitochondria, found in all body cells (fig. 1).

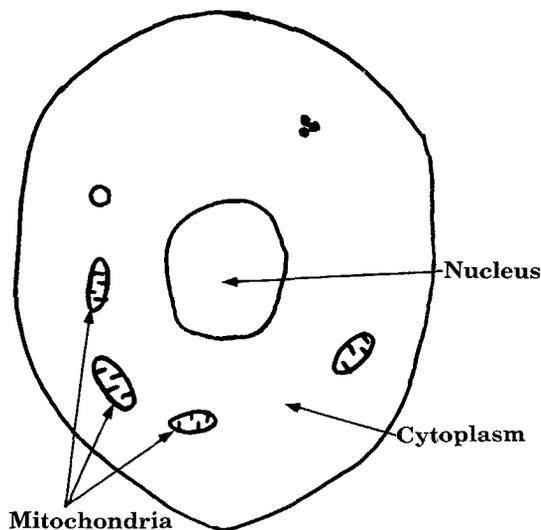


Fig. 1. Diagram including the nucleus and cytoplasm of the cell and showing the location of mitochondria in the cytoplasm. There are many other parts to the cell, and many more mitochondria.

MARJORIE
BALDWIN

Marjorie Baldwin, M.D., is assistant professor of health sciences at Loma Linda University School of Health and an associate health editor of THE MINISTRY.

The more active the cell, the more mitochondria it has; some liver cells may contain as many as 1,000.

These tiny powerhouses come in all shapes—round, cylindrical, football-shaped, and threadlike. Some are stationary, some move. Some can even change their shape and size, depending on the cell's need for energy at the moment. Frequently they collect near structures that need their ATP or near the supply of their materials. In muscles they are lined up just where they are needed the most to shorten the distance the ATP must travel.

But whatever their shape, size, or location, mitochondria have three essential parts: an outer wall, an inner wall folded upon itself into partitions (cristae), and a gelatinlike material (matrix) that fills the spaces (fig. 2). Each part has a special work to do, which we will consider later.

Fuel for the Powerhouse

Just here is a fascinating bit of creative marvel. Whether corn oil, potatoes, beans—or other foodstuffs—

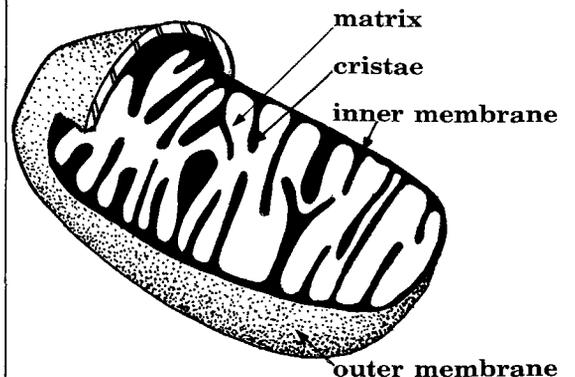


Fig. 2. Structure of mitochondrion, the powerhouse of the cell.

provide the raw materials, mitochondria can convert their fats, carbohydrates, and on occasion, protein leftovers, into a single product called acetyl-CoA.

Then, no matter where it comes from, each acetyl-CoA particle contributes to energy production. It swings onto a one-way energy merry-go-round called the "citric acid cycle" that has ten stations. At each of these the CoA is transformed into a different substance, the last of which gives the next particle of acetyl-CoA the necessary push for its spin around the wheel. (See figure 3.)

Now, hold your breath! Every spin of the citric acid wheel makes lots of en-

ergy for us—for example, each molecule of glucose (from carbohydrate) produces 40 molecules of ATP. And don't forget the ATP coming from the acetyl-CoA from fat and protein.

When we realize that most of our energy comes from ATP we begin to understand the tremendous significance of these wonderful processes. "It appears today that the whole business of the metabolic breakdown of food materials is so designed and directed as to produce the richest possible harvest of ATP to replace that used up in energy-consuming operations."¹

ATP Recycled

But this is only the beginning of the energy story. As ATP releases some of its energy it becomes ADP (adenosine diphosphate) in a process that can be represented very simply as $ATP \rightarrow ADP + \text{energy}$. This process is reversible—the addition of phosphate and outside energy to ADP regenerates ATP. Mind-bending! Reminds one of the wheels within wheels seen by Ezekiel in his vision, all sustained by the Hand underneath the wheels.

And so the mitochondria, the powerhouse of the cell and thus of the body, is the place where the internal energy crisis is solved. (See figure 4.) Its outer wall receives the essential raw materials. Its inner wall and partitions contain some enzymes that make ATP and

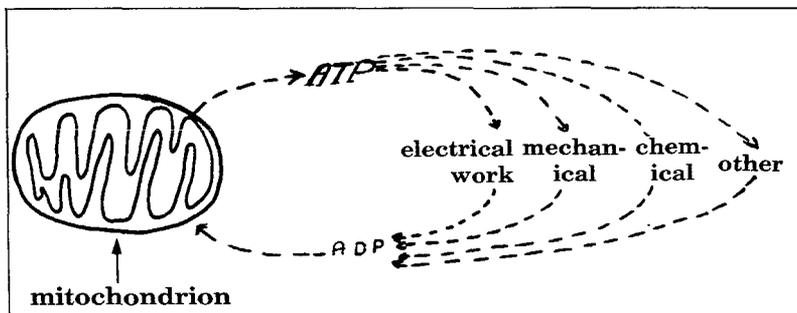


Fig. 4. Body energy is dependent on mitochondria.

others that remove byproducts. The internal jellylike substance contains the enzymes of the energy wheel. It is here that phosphate is added to ADP to generate the precious ATP.

Where, then, does energy come from? Largely from the breakdown of glucose with the subsequent formation of incredibly large amounts of ATP, our prime energy source. But where does glucose come from? From foods such as fruits and grains. And how do the plants make food?

Here is another fascinating and thrilling story. Mitochondria have, in green plants, twin sisters called chloroplasts. These are mostly located in the leaves. From air the plants absorb carbon dioxide; from the soil, water and minerals; from sunshine they absorb photons, which are tiny bits of light energy. Through the miracle of their energy-capturing chlorophyll, chloroplasts add carbon dioxide to a "starter" already present in the plant and fashion, by a series of marvelous reactions, the foods needed by man and God's other creatures. These processes also use ATP energy to spin their wheels and create the products, as do those of the mitochondria.

But where do the photons and molecules of "starter" in the green plants come from? When we push back our deepest inquiry as far as we can we come, like the genealogical records of Scripture, to the Creator Himself. For, ultimately, beyond the sun, all energy is His gift, used not only to create but to sustain and maintain His works.

Good news! Dr. Kiessling, of the University of Uppsala, Sweden, and his associates, actually measured the mitochondria in some men's leg muscles.² After 14 weeks of training, sedentary young men increased their mitochondrial volume 50 percent; after 28 weeks, it doubled—they had twice as much mitochondrial material in the same muscles. But crack volunteer Swedish athletes had more than three times as much

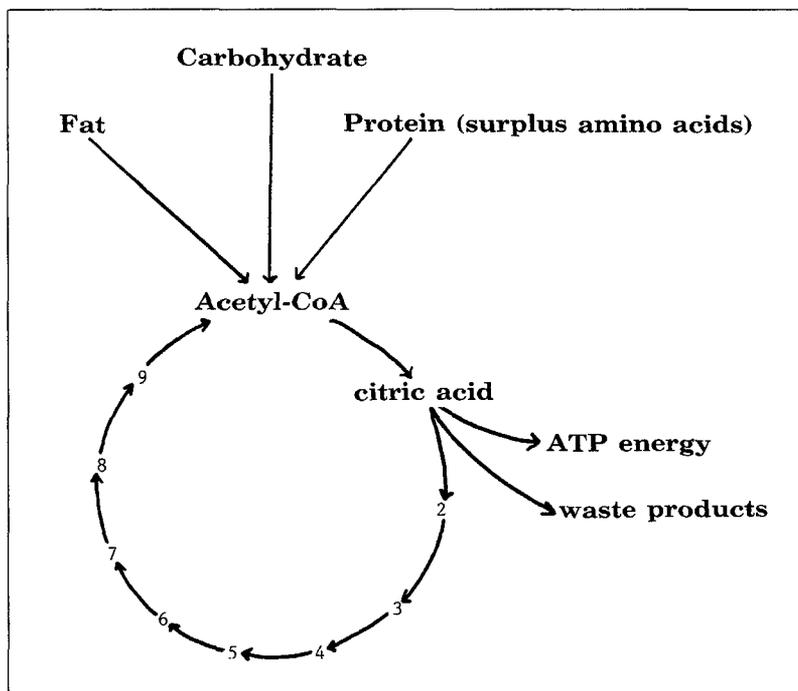


Fig. 3. The energy wheel (citric acid cycle), showing interrelationships between food and body energy.

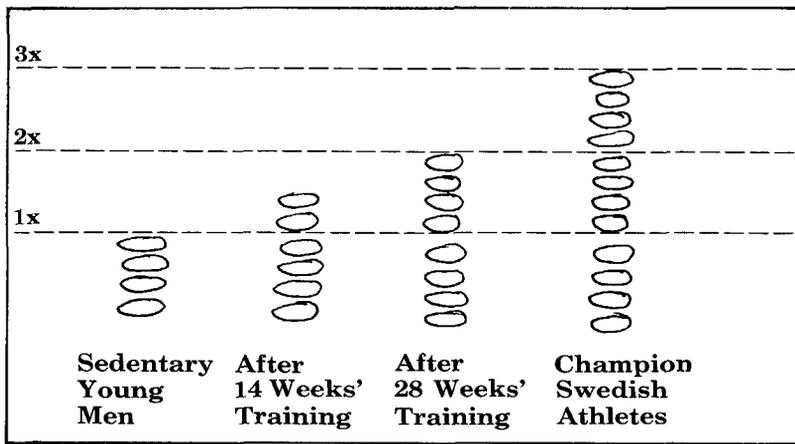


Fig. 5. Effect of vigorous exercise on mitochondrial content of muscle.

as the sedentary men. (See figure 5.)

Dr. King, of Washington State University, forced some laboratory rats to run in motor-driven work wheels 40 minutes a day. They also developed nearly twice as many mitochondria as did animals that were not exercised in this way.³

On the other hand, during the first two days of total inactivity, muscle tissue loses as much as one-tenth of its mitochondria.⁴ It all adds up to one conclusion—regular, vigorous exercise increases mitochondria. And *this means more energy.*

Can We Store Energy?

Really, in a sense, we store potential energy in glycogen and fat. However, this energy is largely unavailable if mitochondria are few and far between—owing to inactivity, sedentary living, deficient exercise and physical work—because not much of it can get out of storage.

There is another, more available, power cache called phosphocreatine in muscles. This provides power for instant intense work when energy is used faster than it can be recycled from ADP in the usual way, and this continues until the metabolic machinery catches up. During periods of rest and relaxation the stockpile of glycogen and phosphocreatine is replenished. Perhaps this, among other things, is involved in the counsel "The work of building up the body takes place during the hours of rest."⁵

Some Warnings

Cyanide, present in tobacco smoke, poisons the mitochondria and blocks the formation of ATP.

Carbon monoxide, also in tobacco smoke, fills up the oxygen-carrying seats in the hemoglobin of blood, and this decreases the oxygen available to

mitochondria. Could this decrease ATP formation?

In heart failure there is not enough "squeeze" in the heart muscle to maintain normal circulation of the blood, so there is less oxygen available. If circulation is restricted by narrowing or even obstruction of some segment(s) of the blood vessels, or blood-vessel hardening, or even by constrictive clothing, then some parts of the body are deprived of adequate oxygen. Could these conditions contribute to energy lack?

Of course, food supplying carbohydrate, fat, and protein is vital. But beyond that a number of vitamins and minerals are essential in the enzyme factory of the energy wheel. All can be provided in the diet the Lord recommended in Genesis 1:29, 30; 2:15-17. (Fruits, grains, nuts, and vegetables.)

And even hormones play a part. Thyroid hormone, for example, increases the production of many enzymes, including one that is important to the exchange of energy phosphate. Many drugs sabotage the energy equipment.

Along with health and life itself, energy is one of the very most valuable assets we can have. Would you like to have more of it? Try a balanced routine of regular total body exercise, good food, rest, avoidance of drugs, the best air you can get, along with good breathing habits to get it into your body, and absolute freedom from worry. There is nothing like confidence and trust in God to keep the mitochondria spinning out the ATP.

Above and beyond these partially known-and-understood mechanisms is the Creator, our great Source of all life and energy. He who created the sun, chloroplasts, mitochondria, ATP, and all the rest, can impart renewed supplies of energy through channels unknown and unperceived to us, but as real as that imparted to the dying paralytic let down through the roof of Peter's house, when, at the fiat of the Creator he rose, took up his bed, and walked.

"In him we live, and move, and have our being" (Acts 17:28). ■■

¹ E. Baldwin, *The Nature of Biochemistry* (Cambridge: The University Press, 1967, 2nd ed.), p. 93.

² K. H. Kiessling, "Mitochondrial Volume in Skeletal Muscle From Young and Old Physically Untrained and Trained Healthy Men and From Alcoholics," *Clinical Science*, 44:547-554, 1973.

³ D. W. King, "The Effects of Immediate and Chronic Exercise on Rat Skeletal Muscle Mitochondria," *Diss. Abst. (Physiology)*, 29B:1824B, 1968.

⁴ D. H. Rifenberick, James G. Gamble, and S. R. Max, "Response of Mitochondrial Enzymes to Decreased Muscular Activity," *Amer. J. Physiology*, 225 (6):1295-1299, 1973.

⁵ Ellen G. White, *Education* (Mountain View, Calif.: Pacific Press Publishing Assn., 1903), p. 205.

Ernest Lloyd —in His 98th Year

MANY OF our readers will remember the name of Ernest Lloyd as editor of one of their first childhood loves, *Our Little Friend* magazine. Pastor Lloyd has had a long and most rewarding life, one of outstanding service for the Lord and His work. How has this man maintained his health and alertness? Does he know something we don't know and maybe should? Let's ask him.

Q. Pastor Lloyd, we understand that you are in your 98th year. Would you give us a thumbnail sketch of your life?

A. I was born in Ontario, Canada, February 22, 1880. My early home was in Chicago, Illinois. From 1896 to 1901 I attended Battle Creek College in Michigan and since 1901 have been engaged in Adventist denominational work with a total of 75 years in medical, educational, and publishing areas. I have never really retired, but am still occupied with worthy activities.

Q. We are interested in what you are currently doing. Please briefly outline your activities for us.

A. Currently I am connected with two volunteer services in the St. Helena Hospital and Health Center. Also, I do field work among the academies in the Pacific Union Conference in the interest of building greater confidence and faith in the gift of prophecy. I am now associated in this work with Roger Coon, of Pacific Union College. I have also always kept my hand in literature ministry, which I believe to be highly important.

Q. Of all that you have done, what have you enjoyed the most?

A. The twenty-five years spent as editor of *Our Little Friend*, because working with the developing minds of growing children is the most important of any work.

Q. To what do you attribute your being able to keep up such a pace and accomplish what you have?

HEALTH STAFF INTERVIEW



Pastor Ernest
Lloyd

A. Under the blessing of God I have lived a systematic healthful life style. Beginning each day at 5:30 in the morning, I follow healthful habits such as eating three light meals a day and keeping an optimum weight.

Q. How long have you been a vegetarian?

A. Since September of 1896, when I entered Battle Creek College in Michigan. This school was situated close to the world-famous Battle Creek Sanitarium, where a score of us students worked after school hours. We learned from physicians there that a vegetarian diet is the best for human beings. Their monthly lectures in chapel and our physical improvement assured us we were on the right road. Time has proved it.

Q. What foods do you enjoy and use regularly?

A. Fruits, grains, vegetables, and nuts. I am a small person, and have never weighed more than 130 pounds. Early in life I learned that light meals were best for me.

Q. Do you have any known chronic diseases?

A. Not really. A little arthritis in my left hip reminds me I am getting older. It is like the old-fashioned rheumatism our parents had, you remember. I carry on with my daily schedule of activities, regardless of a few pains in that left hip.

Q. Were your ancestors long-lived? They say that if you want to live to a good old age you should pick the right parents and grandparents. You seem to have done a good job.

A. Some on my mother's side had long lives. She lived to be 92.

Q. It doesn't sound as though you are keeping your pharmacist very busy.

A. I've had very little need for either over-the-counter or prescription medicines.

Q. Do you have frequent colds or heart pains or infections?

A. No. I'm not really bothered with such.

Q. What about memory lapses?

A. At 97 my memory works pretty well, I am thankful to say. But—the inevitable takes place—I do have em-

barrassing moments now and then like other elderly persons.

Q. You mentioned you've never had a weight problem. Apparently daily exercise and light meals helped you avoid that pitfall. What do you do for exercise?

A. I walk at least two miles out in the open, jog a little, and always "pump in the oxygen" while outdoors. Walking is the best exercise known to mankind. The way we're constructed proves we were built to walk and run.

Q. Your enthusiasm and zesty spirit indicate a real love for life. What hobbies do you have?

A. I do some gardening. Until I was 92 I frequently sang duets with an old friend in his eighties. We were often invited to "come back again, please." I also do some writing.

Q. Have you ever had to watch your blood pressure?

A. No. It's always been normal so far. I don't have tension problems.

Q. Do you maintain a fairly regular program, or do you run on a "catch as can" basis?

A. I am a firm believer in regularity.

Q. But, to be really practical, how can a busy minister keep regular hours?

A. We have an ideal toward which we work, but it must be flexible because of the nature of our work—a little like that of a doctor who must be on call at all times.

Q. How have you handled such devastating emotional menaces as discouragement, worry, doubt, and the like? Everyone seems plagued by them, to greater or lesser extent.

A. As Christians we can turn to God to give us power to live above discouragement, worry, and doubt. I go to bed to sleep and not to worry. I do my best in the daytime and leave the rest to the Lord. The *main* thing is to do our *best*. I have no doubts concerning the Bible or God's love for me. God teaches us how to live above circumstances.

Thank you, Pastor Lloyd. We hope that your sharing your own experience with us will encourage many of the ministers who read this interview to live longer, healthier, and more productive lives. 



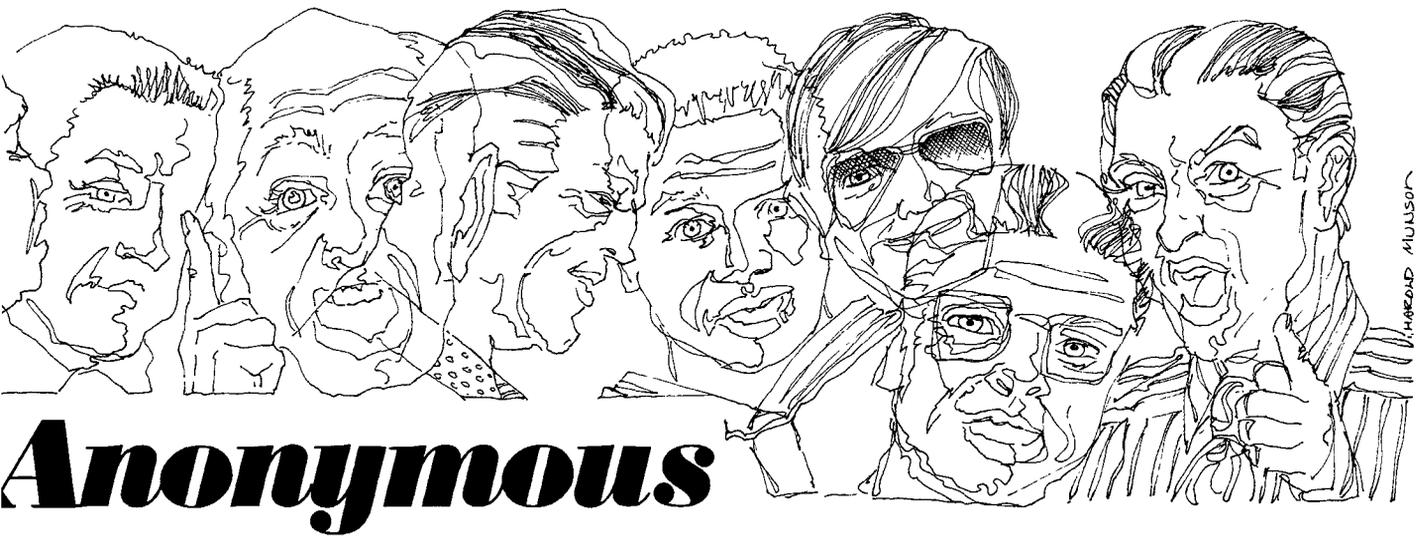
Ministers

LET ME confess in the very beginning, I think I've had it. I'm finished, through, done in. Let men of stronger faith and greater courage right the world's wrongs; I must be content to sit in the house by the side of the road and be a friend to man.

I have served on boards and committees until they are running out of my ears. I have given speeches to PTA's and service clubs until my name (within a limited area) is a household word. I have opened every kind of meeting and contest extending from the Association of Commerce and Industry to the grade-school swimming meet. I have prayed for baseball, football, wrestling, and junior high proms. But the Lord seems strangely distant to me right now. My nerves are jittery, butterflies are continuously in my stomach. And my church members, who used to love me dearly, now wonder what I do with all my time. They seldom see me in their homes, and of course I'm never at the church when they call.

Two weeks ago I preached a sermon, using as a text that glorious passage from Isaiah 61: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn . . ."

As I worked on the sermon, I hearkened back to my ordination vows. I remembered the charge to the minister, as well as to the congregation, and the moisture in my eyes when the hands were laid upon me.



Anonymous

And as I read and reread Isaiah, and recalled that Jesus quoted the very same words, it dawned upon me again; this is the true job of the minister. The members of my church have their joys and sorrows the same as people everywhere. Only so many times, instead of being with them in their hour of joy or sorrow, I am attending a committee meeting. Maybe I'll get to them later in the week, but by then it is too late. To be sure, they can hear me on Sunday and gain a certain vicarious help, but it is nothing like having the minister in your front room when you want or need him.

I know what my job is. It is (1) to preach good tidings to the meek, (2) to bind up the broken-hearted, (3) to proclaim liberty to the captives, (4) to proclaim the acceptable year of the Lord, (5) [to proclaim] the day of vengeance of our God, (6) to comfort all that mourn. And if that is not a full-time job, then someone does not know what his job is. These Biblical goals represent a divine commission no minister can escape. Either he acknowledges Jesus Christ as Son of God, and lives and dies in accordance with these goals, or he is in the wrong profession and has not even the right to call himself CHRISTIAN.

So after much soul searching, I have decided to cast my lot with that splendid group of people, unknown throughout the ages, unknown in the modern world today, whom I call MINISTERS ANONYMOUS. They are mostly ministers in difficult churches, underpaid, overworked, and oftentimes not appreciated.

MINISTERS ANONYMOUS take seriously the words of Isaiah that their sole job is to preach good tidings to the meek, bind up the broken-hearted, proclaim liberty to the captives, and com-

JOHN ROSSEL

fort all that mourn. What was good enough for Jesus (Luke 4:18) is good enough for them. To them has been given a group of people to love and to cherish. They are the shepherds of the flock. The congregation may number a hundred or a thousand . . . the job is the same.

MINISTERS ANONYMOUS awaken in the morning with the thought: Who needs me most today? One who is ill . . . in sorrow . . . broken by failure? The confused, the distraught, the frustrated? The young, the old? Christianity has THE answer to all problems. If the minister does not bring the solution, there will be no solution. To be sure, he needs help. He may call in a doctor, a lawyer, or a teacher. But the minister deals with the total personality, which is the area wherein the problem must be solved.

MINISTERS ANONYMOUS are interested in civic affairs, but they never let this interest swerve them from their appointed rounds. If they have to choose between the United Fund and a Sunday School class, they will take the Sunday School class every time. They may not get their picture in the paper, but they are doing their job. Leading one small child along the straight and narrow way can in the long run be more important than raising a million dollar budget.

MINISTERS ANONYMOUS would like to make twice the money they are now receiving. They know there are ways to do it if you play all the angles. Some ministers make lots of money; some serve their people. You cannot do both.

So I am a charter member of that group known to all as "*The least and the last.*" I call them MINISTERS ANONYMOUS. 

Adapted from *Ablaze*.
Used by permission.

Featuring God's Promises

THE APOSTLE PAUL once reminded the Galatians that as Christians they were children of promise like Isaac. "Now we, brethren, as Isaac was, are the children of promise" (Gal. 4:28). God plans a great future for each of us.

In writing to the believers at Ephesus, Paul declared that, as Christians who had accepted the Lordship of Christ, they had come into a wholly new relationship with God. "Ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God" (Eph. 2:19), he told them. This intriguing passage of Scripture expresses the oneness of God's love for all who claim it and are willing to participate in it. We can rejoice that, in addition to being fellow citizens with all other Christians, we are "no more strangers" in another significant way. Before becoming Christians, Paul says, we were "strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12). Now, as Christians, we are no longer strangers from the covenant, but have a God-given right to claim His promises.

Have you thought lately about the promises of God? Do they still have meaning for you, or have you come to repeat them routinely, without feeling or depth? Do they play a vital role in your life?

Consider God's promises. They are like the provisions of a will left by Christ, making bequests for us. They meant so much to Paul that he called those to whom he wrote, "the children of promise" (Gal. 4:28).

"He is faithful that promised," says the writer to the Hebrews (Heb. 10:23). God keeps His word, and we are invited to put our trust in Him. God's promises are an integral part of His Word, the Scriptures. What He commands is done; what He promises, He fulfills. He carries out His agreement. Shouldn't we therefore take His Word seriously? Shouldn't we study the Bible more earnestly, searching out the promises? Unless we do so, we and those to whom we

WALTER B. T.
DOUGLAS

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minister may never know what His promises are. When we find the promises and learn to trust them our faith in His Word will increase.

Our hymnbooks are full of expressions of trust in God's promises. For example, one reads, "Praise the Lord, for He is glorious, never shall His promises fail." Another one says, "The Lord is King! Who then shall dare . . . to doubt His royal promises?" One hymn which the Puritans liked to sing was: "Firm as His throne His promise stands. . . . His children's children ever find Thy words of promise sure."

God's Covenants Rooted in His Promises

God's covenants are rooted in His promises; they are almost another name for them. The Old and New Testaments take their names from His promises; both are books of promises. Long before God assured Abraham that He would bring blessings to Abraham's son Isaac and to all his descendants, God made a promise to Adam and Eve that still carries meaning for us. God told the great opponent of mankind in the Garden of Eden, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). This gave hope to fallen man. Years later God promised Noah that the seasons would be regular and consistent. We can take assurance from this, that in the very stuff of God's universe there is reliability; we can trust it because we trust Him who is the Creator.

Because all of nature is His creation, we can learn from it. What we may at first think of as disorder, like the whirlwind, the Hebrews saw as an expression of the free spirit of God. In some apparently "unmoral" parts like the rain, which seemingly reward both the good and the bad, Jesus saw an expression of God's abundant love. These assurances from our Creator we can indeed trust.

Deep in the Old Testament is God's covenant with His people to redeem

in Our Sermons



them. As their Creator He blesses them, and when they get into trouble He rescues and redeems them. He will not give them up; He heals their diseases and forgives their iniquities and their sins. He has mercy on them with a loving kindness that is eternal.

Our God is still saying to us today, "I give you My word; you do not have to carry your guilt, for I have redeemed you. I have blotted out your transgression as a black cloud, and your sins will I not remember. Come unto Me, and I will be a Father to you and will supply all your needs." All through the Old Testament the prophets looked forward to God's promises of a Redeemer who was to come. The apostle Paul registered the fact that these promises were fulfilled in the coming of Jesus.

In his second letter to the Corinthians Paul emphasized this fact. He assured them that God is faithful and steadfast, and that there was no wavering of his convictions about Christ's fulfillment of God's promises. "For all the promises of God in him are yea, and in him Amen" (2 Cor. 1:20). Christ's coming validated God's promises and put the seal of authenticity on them. That is the good news for all of us who, though once strangers to Him, by God's mercy have inherited the promises and now know His redeeming love. All the assurances that Christ gave us are the promises of God and are as sure of fulfillment as were those other promises that have been so abundantly kept in the past.

The Holy Spirit was also the subject of a promise. One description of the Spirit is, "The promise of the Father" (Acts 1:4). In some illuminating passages about the new covenant in Jeremiah 31, God says, "I am a Father to Israel" (verse 9), "and I will remember their sin no more" (verse 34). He also says, "I will put my law in their inward parts, and write it in their hearts" (verse 33). This is without doubt accomplished through the promised Holy Spirit, who brings about a changed nature in us.

This promised gift of the Holy Spirit

has been known by Christians as a very personal inward experience. It is partly corporate and partly individual; it is given to us especially when we are at worship together, and we also receive it when we read the Bible in private devotion and gratitude.

"The Spirit breathes upon the Word and brings the truth to light; Precepts and promises afford a sanctifying light."

All of us, I believe, know something of this in our own experience. I judge, however, that we do not read our Bibles in this way as much as our forefathers did. To do so is both a special privilege and a special responsibility. We can best give others a living message if it is living in us through the power of the Spirit.

One old seventeenth-century Puritan says that part of the work of the Holy Spirit is to bring "to our remembrance savory and suitable phrases and passages of Holy Writ, especially the precious Promises. . . . Promises and Prayers," he adds "are like figures of 6 and 9; the very same figures, only the Promises, like the figure 9, do bend downward, and Prayers, like the figure 6, do bend upward."

At the Heart of Our Worship

The promises of God ought to be at the heart of our worship, but this will be possible only if we take the Bible seriously and read it thankfully. "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee" (Joshua 1:5). "I will guide thee with mine eye" (Ps. 32:8). How many Christians have read these words and taken the promises literally and directly as something they could trust, and have been immeasurably blessed as they experienced the promised companionship and guidance.

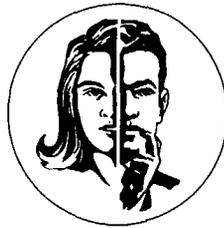
"Prove me now herewith," God invites us (Mal. 3:10). We need to take Him at His word for ourselves and then help our congregations to learn to know Him better and trust Him further. ■

by his side

Sponsored by Catherine Dower
for the Shepherdess.

Dear Shepherdess: During the annual council in October of each year we plan meetings for the women in attendance. It is a happy time for us, of renewing friendships and seeing how the gigantic machinery of the church operates.

Mercedes Dyer, Herman Johnson, Ruth Murdoch, and W. G. C. Murdock, all from Andrews University, were our



leaders in a very worthwhile workshop on the Human Potential last fall. We were greatly enriched and blessed as we were challenged to stretch ourselves, to set goals and achieve results, to improve ourselves physically, mentally, socially, and spiritually.

I asked Mercedes Dyer to write something so all of us, including those not in attendance at the workshop, could enjoy some of her thoughts. Also this month I'm including an interesting piece taken from the *Southern New England Minister Communique*. It's in the box on the next page. With love, Kay.

TOO OFTEN we worry about the impression we make, the roles we should play, the image we must reflect. We become preoccupied with reputations. We want to project the right influence in order to support our husbands, our church, and our role as a minister's wife. This eventually becomes a burden, and we tire of the load.

Instead, our concern should be people. We need to concentrate on being channels through which people will be drawn to Christ. Our involvement must be with people.

Our families, church members, and community neighbors all have human needs. They long to be recognized, listened to, understood, cared for, appreciated, and loved. We can meet those needs by sharing ourselves with them.

It is not necessary to tell others all about ourselves. But we can recognize them by giving them our full attention even for just a moment. We should notice persons individually and observe their nonverbal, as well as verbal, language. If someone is cheerful, head up, and spontaneous in body movements, with a quick alert step, we can look directly into this person's eyes and say, "Today is a good day for you. You look so happy. I'd love to hear what's happening in your life to bring you such joy. Would you care to tell me?" If someone is obviously preoccupied, head down, facial muscles drawn, restrained in manner, we can say, "Hello, today isn't your best day, is it? Something must be worrying you. Could you tell me about it?" Noticing individuals for what is going on within their world is a way of recognizing them. We may become sufficiently perceptive to do this.

People Are Important

MERCEDES DYER

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Just to recognize a person may not be enough. We need to listen. Feelings, as well as words, call for our response. When talking to people we should look directly into their eyes, keeping eye contact. They probably won't reciprocate, but if we would strive earnestly to capture their innermost feelings we must pay attention to their eyes. Eyes are the most expressive part of the body. We should also try to perceive what their whole body is saying. Good listening encompasses the language of the whole being. It helps us empathize with people—try to feel how we would feel if we truly were in their situation.

Aside from being recognized and listened to, everyone wants to be understood. It is painful to feel deeply and not be understood by anyone. This is real loneliness. Our response to people should convey that we sense their feelings. We should reflect verbally and accurately the emotions expressed. Then they know we sense where they are emotionally. Whatever the emotion is, we can reflect it back. Here is an example. "You are frightened that something is wrong? Is that what you are saying?" When we know that someone understands our feelings, we are relieved. We do not have to carry our burdens alone. We have shared them, and that makes the weight lighter. Often hearing them reflected or paraphrased back gives perspective, and one knows how to go about taking steps to care for the situation.

But understanding is not always enough either. Persons must feel cared for, appreciated, and loved. This means we may need to go a step farther. We have to follow through to help them

take the appropriate action. Then, in a day or so, we can telephone or send a card or short note. We can express in a few words that we understand. We care. We appreciate their struggles, pain, disappointment, or whatever emotion has been expressed. We may let people know they are specifically mentioned in our daily prayers. We can invite them to join us in prayer at a specific time. Though physically not together, we may be united in our communication with God for strength and courage to do as He indicates.

People are important. Personal, individual, undivided attention, even for just a moment or two, can help others know that they are important to us. This helps them feel important to God. Our heavenly Father watches over each of us. He cares about us. He has provided for our needs. He longs to have us trust Him. He observes, hears, understands, appreciates, and loves us. Let us reflect Him in our concern for others and thus lead them to a closer relationship with Him. ■

Prayers From the Parsonage

CHERRY B. HABENICHT

He's done it again. Why does he forget to tell me that he'll be home late?

Supper is postponed, then eaten lukewarm. "Daddy is studying the Bible with someone, honey," I answer when Lisa asks why we're not waiting.

Should I leave something on the stove or put away the leftovers? If I save the food he'll announce he shouldn't eat so late; if I don't he'll come home ravenous. What do I have to do, Lord, to remind him to clue me in to his plans, to call home when he's delayed, to say he'll miss a meal?

What kind of training did he have? And what is his attitude toward me? How he takes me for granted! Why, some afternoon I'm going to leave without a word about where I'm going. No casserole or timed bake, either!

"Love is patient and kind . . ." (I Cor. 13:4, R.S.V.)

I know. In almost every case his mind is either racing ahead so that he *thinks* he mentioned his appointments to me, or—once visiting and studying—he's so absorbed that it doesn't dawn on him that I'm wondering where he is. Tonight when Dick comes in I may be able to express what I feel without censure or self-pity. If I understand his position maybe he'll understand mine.

Quarrel of the Tools

In a carpenter's shop, a very noisy one, the tools were quarreling among themselves. Brother Hammer was in the chair, but the other tools had told him to leave because he was so noisy. He answered, "If I am to leave the carpenter's shop, Brother Gimlet must leave too; he is such an insignificant thing, and when he has finished his work he seems to have made so little an impression." Little Brother Gimlet rose and said, "If it is the wish of all of you that I should go, then I will, but Brother Screw must go, too. You have got to turn him round and round to get him into anything." And Brother Screw said, "If you wish me to go, I will, of course, but if I go Brother Plane must go, too. I know he seems to be doing a lot of work, but it is all superficial; there is no depth to it." And Brother Plane said, "I will go if you wish it, but if I go, Brother Rule must go, too. He is always telling others what to do." "Well," said Brother Rule, "I will go, but if I go, Brother Sandpaper must go too; he is always rubbing people the wrong way."

In the midst of all the discussion, the latch of the door was lifted and into the shop walked the Carpenter of Nazareth. He had come for His day's work. First He put on His apron, and then He went to His bench. In front of Him He had the plan of a pulpit He wanted to make from which He might proclaim the message of His love and grace to men. So He took up the hammer, and the little gimlet and the screw and He used them. And He took up the rule, and used that. And He took up the plane, and He worked with it. And He took up the sandpaper and He rubbed off the edges. Then the time of sunset came, and the day's work was done. The Carpenter had finished the pulpit, and it was perfect. And after He had gone, the tools remained silent. They had discovered that the great Carpenter had a work for each, and that they had become workers together with the Son of God.

National Council Makes Films Available to Local Churches

A selection of films on a wide variety of topics that have been aired and found popular by the three major television networks is available to local churches through the National Council of Churches.

The film program is called "Our Sunday Best." David Pomeroy, director of broadcast production for the NCC, says the subjects run "all the way from your favorite Bible story or parable to subjects like the Bicentennial, criminal justice, patriotism, and women's rights."

In addition to use in local churches, the films are offered for rental to colleges and universities, hospitals, service clubs, and armed services programs.

A catalog of the "Our Sunday Best" resources is available from the NCC Television Film Library, 475 Riverside Drive, Room 860, New York, N.Y. 10027.—*Religious News Service.*

What About the "Rapture"?

Since the occupation of Jerusalem by the Jews there has been a crescendo of preaching on the imminence of a secret rapture of the church to precede the literal Second Coming by a seven-year tribulation period. For some time we have needed something concise and inexpensive that could be placed in the hands of those who come under the influence of this false teaching, as well as those who proclaim it. Now we have it. We refer to the new publication, *The Secret Rapture*, by Raymond Woolsey, book editor of the Review and Herald Publishing Association. In this very readable volume of only 64 pages, Woolsey develops the historical background to the rapture theory and examines the scriptures used to substantiate it. He also discusses its pitfalls. Two dangers stand out: First, that of placing the emergence of the antichrist in the future during the seven-year tribulation period that supposedly

follows the rapture, thus closing the mind toward the work of the antichrist today. Second, the false hope that is inherent in this prophetic interpretation of a second chance for salvation following the rapture. These errors can cause multitudes to be lost. The truth about our Lord's return must be proclaimed everywhere.

As another book in the Back to God Series, this paperback is available through our Adventist Book Centers for only 60 cents. The author has done an excellent job in bringing together a vast amount of pertinent material in so limited a space. Every church would do well to have a supply on hand for missionary labor. Evangelists will especially welcome the book. It is a volume whose time has come, and it should be given wide distribution.

Helps on Preaching

You can keep abreast of the best thinking and practice in the field of preaching with a \$3.00 subscription to *Homiletic*, an annual review of books, articles, and academic theses on preaching, published by the Academy of Homiletics, the Religious Speech Communication Association, and the College of Preachers. Address: *Homiletic*, 3510 Woodley Road NW., Washington, D.C. 20016.

Theological Bibliography

The Seminary Student Forum of Andrews University has come out with its second and enlarged edition of *Theological Bibliography, Basic Books for the Minister's Library*. The compilation of this bibliography is the work of Sakae Kubo, editor, with the assistance of the faculty of the Seminary. Consisting of 57 pages, it offers the titles of books and magazines in the area of Bible backgrounds, church and ministry, church history, missions and theology, and Christian philosophy. Copies may be secured at \$2.00 each through the Seminary Student Forum, Andrews University, Berrien Springs, Michigan 49104.

Letters That Will Be Read

Want to get your letters read? Mimeograph a finger on which you Scotch-tape a small coil of string. Have the caption read, "PUT A STRING ON YOUR FINGER." Then with small print add whatever it is you want your congregation to keep in mind at that time.

One church purchased window envelopes and folded the letter in such a way that a tiny sugar sack, the kind people sweeten coffee with, was Scotch-taped to the letterhead. The caption read, "HERE'S SOME SWEET NEWS FOR YOU." Obviously, the members read what the news was about.

With window envelopes there are countless possibilities to call attention to your message. With the quick presses in every neighborhood, a little picture that has attention-getting possibilities can be placed in such a way that when the letter is folded the picture shows through to the outside, attracting the reader to open and read the message.

Baptismal Card

The Ministerial Association of the Mountain View Conference stocks a card, which is useful to give baptismal candidates, containing the following:

PREPARATIONS

IN PLANNING FOR THE BAPTISM THIS COMING SABBATH, YOU WILL NEED TO BRING THE FOLLOWING IN A PAPER SACK, PLASTIC BAG, OR SMALL CASE:

- A. LARGE TOWEL.
- B. LARGE HANDKERCHIEF OR SMALL TOWEL.
- C. CHANGE OF UNDER-CLOTHING. (BAPTISMAL ROBES ARE PROVIDED.)
- D. SOME LADIES MAY WANT TO BRING A BATHING CAP.
- E. A PLASTIC BAG FOR WET CLOTHING IS HELPFUL.
- F. YOU MAY INCLUDE SLIPPERS AND EXTRA SOCKS.

—Ablaze

If You Don't Know What You're Doing,

the Tedium Is the Message

WE ALL know that instant aphorism, analogous to instant tea or instant breakfast, "The medium is the message." If nothing else, it instantly made its shaper famous, and ever since angels have rushed in . . . and that's about the size of it. Over all, across the country and across denominational lines, I get the impression we've lost our heads over media. We're using media, all sorts of media—movies, bubblegum, balloons by the gross, cassettes and videotape—but if we don't know what we're doing, as far as anyone else is concerned, the tedium of it all is the message. And tedium is not the message of the gospel.

We've all sat through multiple-screen multi-sensory presentations—even perpetrated them ourselves—and just sort of blanked out. Not because the experience was so heady and intoxicating, but because there really was no point, or so obvious a point, that the frantic lost moment, or over-kill, bored us to tears or turned us off completely. In such cases, truly, tedium is the message. What has gone wrong and what are the clues for valid media usage that can communicate the vitality of the gospel?

Obviously we are in for trouble anytime we use methods or materials without a clearly defined purpose. The purpose should be so sharp in our mind that we can write it out in one sentence. It is generally a good idea to construct the sentence so that it contains the phrase "in order that." An example might be: "To generate an awareness of pitfalls and possibilities of media usage in order that readers may improve their teaching capabilities."

JOHN HARRELL

With your purpose written out, consider if it really gets at your people's needs and moves toward the long-range goals of the group. If not, reshape the purpose until it is absolutely right. Then you are ready to consider methods and resources to achieve the purpose.

Result of Blind Faith

Media disasters sometimes occur as a result of blind faith. There is no immoral intent, just a naive trust that the latest thing is going to work the miracle that hasn't been occurring recently in a group.

The fact is, using media does not make teaching easier. It may make learning easier and more profound, but it increases the teaching burden. There are just a lot of details to take care of even when you plan to use a simple filmstrip. And it helps immeasurably to have the filmstrip in the projector right side up and in focus.

Working with the media generally means working with equipment, and equipment being physical is susceptible to malfunction. Murphy's Law applies in the long run: "If anything can go wrong, it will." Napoleon's advice is well taken: "Plan on victory, prepare for defeat." If we are going to use media, it is essential that we develop skills of operation, which include emergency first aid.

With purpose shaped and skills acquired, it is still necessary that we have an appreciation of the nature and possibilities of the media resources available and that may aid in realizing the purpose. For us teachers, we can con-

sider all media in terms of three categories. This oversimplification may wrench things a bit, but it will be handy and practical for a start.

Fragmentary

One category of media we will call *fragmentary*. The item might be a magazine picture, a videotape of a TV commercial, a nature specimen, or a book with an Aesop fable. Each is a fragment of reality. It simply exists. It may have a purpose in another context, such as to induce us to buy a particular product. But within the context of religious education, it is raw datum. As such, it is introduced into a group for study and response. It becomes our task to ask of it, What are you? How do I feel about you? and What can you tell me?

Cultural fragments, such as baseball cards, or a random documentary tape recording made during a coffee hour, can yield many insights into the kind of unexamined life we are living. Fragments from nature or history can enlarge our sense of the world we live in and the stream of time that issues into now. . . . It is essential to recognize their fragmentary character, their cut-offness, and the need for us to supply an explicit context if they are to be useful in religious education and not contribute to the tedium. For this, imagination, a kind of poetic sense, is required.

Didactic

Most of us feel more secure with the second category of media we call *didactic*. These are "teaching" materials, pure and simple. They may be self-instructional workbooks, film or filmstrips, or cassettes. They inform and sometimes explain. They may even tell us how the new learning should touch our everyday lives.

There is a lot to learn these days, and didactic teaching media can facilitate learning. They can make learning more interesting, more encompassing, and more memorable. *Can*, depending on the skills of the producers and the group leader or teacher. There is nothing magical or guaranteed about didactic media. Eastman Kodak has no control over the charlatans and geniuses who buy and use their film. A good library of carefully chosen didactic filmstrips, cassettes, simulation games, etc., belongs in every parish and is the right of every volunteer and professional teacher and leader.

With a clear purpose, with the necessary skills, and with wisely chosen and richly varied media, tedium will never be our message.

The third category of media is called *illuminating*. Unlike didactic materials, these media do not set out to inform us or tell us what to think. But in far more profound ways they illuminate experience and enrich our lives. They may refer to events, like a Rembrandt crucifixion, or, like an abstract MacLaren film, refer only to themselves. They have such integrity, such artistic and creative life of their own, that they become significant events in themselves which we experience and take into ourselves as valuable additions to our lives.

With talent and skill, church leaders can create similar events within the framework of liturgy or for some special occasion.

One of the wonderful things about the modern media of photography and recording is that they can be mass distributed. Grunewald's altarpiece can be in only one place at one time, but the multi-media event, "Definition of Passion," can be part of people's direct experience everywhere.

So, there are three radically different kinds of media experiences—fragmentary, didactic, and illumination. All three need to be in our repertoire as teachers and leaders. And fortunately today we have many ways of learning about what media productions are available. There are a number of newsletters, each with its point of view, educationally, theologically and aesthetically. You do not need to subscribe to them all, but the one that corresponds most closely to your point of view will keep you informed of the materials you'd want to know about. Teachers' magazines generally have a media column. These columns vary in quality and carefulness as do the newsletters. When you find a reviewer you trust, stay with him. He will broaden your perspective and deepen your appreciation. Last, there are books to help you find the media you need. The *Audio Visual Resource Guide* and the *Media for Christian Formation Series* are the standard books with the most reliable evaluations. A copy of one or both should be in every parish or church school.

With a clear purpose, with the necessary skills, and with wisely chosen and richly varied media, tedium will never be our message. On the contrary, we have at hand today the media and methods to express the vitality of the Good News as never before. ■■

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recommended reading

PRAYER MINISTRY IN THE LOCAL CHURCH, Steve Harper, Baker Book House, Grand Rapids, Michigan, 1976, 88 pages, \$2.50.

This book is written under the conviction "that an individual is going to be alive in Christ as he is alive in prayer, and that a church is no stronger than its prayer life."

It is filled with practical suggestions as to how the pastor can motivate the church in the life of prayer so that "there will be a continuing renewal, freshness, and 'aliveness' to everything the church does." It also discusses such matters as corporate prayer, prayer meetings, special days of prayer, prayer vigils, prayer groups, prayer partners, twelve- and twenty-four-hour prayer meetings, the individual prayer life, and family devotions.

Each chapter is followed by discussion questions designed for use in small discussion groups. This is the first book I have seen that relates to this particular aspect of pastoral ministry—developing a church whose membership is truly alive to prayer. Every pastor and church can benefit from it.

Orley Berg

THE CHRISTIAN UNIVERSE, E. L. Mascall, Longman and Todd, Ltd., London, Gloucester Road, SW7 4SU, England. Branch office: Canterbury House K2P IXI, Ontario, Canada, 1966, 174 pages, 66p (approximately U.S. \$1.09).

Some writers are blessed with the gifts of clarity of thought and expression and a sound grasp of reality. Professor Mascall is such a writer. Though this little book was first published in 1966, its current availability is evidence of its value.

The Boyle lectures for 1965, of which this book is the substance,

are devoted to "proving the Christian religion" authentic. In an intellectual climate in which reality and truth get short shrift, this book is a scathing rebuke to much contemporary ignorance concerning the truths of the Christian religion.

The perusal of this book, like all of Dr. Mascall's writing, will be fruitful and refreshing. It is a healthy dose of intelligent thinking, which if taken will prove to be an invigorating and healthful tonic.

Patrick Boyle

CHRONOLOGY OF THE OLD TESTAMENT, Martin Anstey, Kregel Publications, Grand Rapids, Michigan, 1973 (a facsimile reprint of the 1913 original, entitled *The Romance of Bible Chronology*), 271 pages (including 114 pages of tables), \$12.95.

Probably few readers of THE MINISTRY who are younger than fifty have ever heard of this book or of the discussions about 30 years ago of certain aspects of its chronology.

The book was written with a laudable, if overambitious, aim—to produce "a standard chronology, which shall accurately represent the exact date at which each event took place, so far as this can be ascertained from the statements contained in the text" (of the Bible).

Near the front of the book will be found some interesting information on chronological sources and on the early chronologists and their methods, which are useful in studying the history of the early development of chronology. Then comes a discussion of the author's dating and the reasons behind it. The book is, of course, obsolete because of the vast amount of archeological information made available since 1913. Indeed, it was obsolete when it was written, since source information already available ei-

ther was misunderstood by the author or was unknown to him.

Near the back are chronological tables. At first glance these look ordinary enough, after the old-fashioned pattern of dating an era from a fixed Creation date. (Anstey's era begins 120 years earlier than Ussher's once-authoritative 4004 B.C.) It is, of course, as subjective as all the other various Creation eras, since for lack of precise and complete data every author has a different beginning date. In the latter part of his tables, from about the time of the last kings of Judah, Anstey's B.C. dates agree with, or are not far from, the generally accepted chronology derived from well-attested ancient sources. But "standard chronology" they are not. Only a careful scrutiny of the tables and of his explanations in the text will reveal how far afield he can go.

Two examples of his unsatisfactory methods are apparent in the solutions he offers in two areas—the judges and the Hebrew kings—in which the Biblical data leave room for differing interpretations. *First*: Was the period of the judges (a) the sum of all the figures given for the various judges and foreign oppressors, or (b) a shorter length of time, with some of the rulers contemporary in different parts of Palestine? *Second*: In reconstructing the kingdoms of Israel and Judah, at times when the recorded lengths of the reigns do not match the synchronisms between the two unequal lines, do we (a) accept the longer total (of Israel) and assume gaps (interregna) in the shorter (Judah) lines, or (b) assume overlaps (coregencies) in the longer line to make it match the shorter?

The older chronologists, such as Ussher, used method (a), and consequently put the earlier reigns and all preceding dates earlier in the B.C. scale. More recent chronologists used method (b) because it harmonizes with more of the Biblical and historical data.

Julia Neuffer

sermon spice shelf

Restoration

Hosea 14

1. Growth in purity:
"He shall grow as the lily"—verse 5b
2. Growth in depth:
"He shall . . . cast forth his roots as Lebanon"—verse 5c
3. Growth in breadth:
"His branches shall spread"—verse 6a
4. Growth in beauty:
"His beauty shall be as the olive tree"—verse 6b
5. Growth in usefulness: verse 7
"shall return"—verses 1-3
"shall revive"—verses 4-6
"shall retain"—verses 7-9
—Adapted from "Pulpit Helps." Published by AMG International, Ridgefield, New Jersey.

Pitch for Funds?

During the Middle East war a rabbi was reported to have introduced an appeal for funds by saying, "I have been designated to deliver the sermon on the amount."—Amicus in Church Management, *The Clergy Journal*, February, 1977.

Total Commitment: A modern fable relates that a hen and a hog were traveling together. They passed a church that displayed the sermon subject for the coming Sunday: "How Can We Help the Poor?" After a moment's reflection the hen ventured: "I know what we can do! We can give them a ham-and-egg breakfast." The hog promptly replied: "You can say that because for you that's just a contribution, but for me it's total commitment."—*Baker's Pocket Book of Religious Quotes*.

Fornication

Fornication is forbidden by the Bible because it drains one of spiritual sensitivity, brings feelings of guilt and remorse, creates the dangers of venereal disease and undesired pregnancy, robs

one of self-esteem, kills one's spiritual witness, and makes one ineligible for the gift of all gifts, eternal life through Christ (1 Cor. 6:9). Young people are usually the first to criticize those lawmakers currently in the news for their alleged affairs. To engage in illicit sex is a sin, and many compromise their ideals and flaunt the just laws of God. This is the Western world's greatest weakness: moral permissiveness!—BILLY GRAHAM, *Quote Magazine*.

Quotes From Quote

Marriage will fast disappear unless it is limited strictly to only one to a customer.—Dr. O. A. Battista . . . What makes eating your words so difficult is swallowing your pride at the same time.—Franklin P. Jones . . . It is better to debate a question without settling it than to settle a question without debating it.—Joseph Joubert . . . Blessed are those who can give without remembering, and take without forgetting.—Elizabeth Bibesco . . . Two out of three marriages end in divorce. The trouble with marriage, it seems, is not the institution. It's the personnel.—Lou Erickson . . . Only faith in a life after death in a brighter world where dear ones will meet again—only that and the measured tramp of time can give consolation.—Winston Churchill . . . An old Danish proverb tells us: "You may light another's candle at your own without loss." And so you may! Sharing the light you have with another increases the light all around.

Did You Know

A woman can talk with less effort than a man because her vocal cords are shorter than those of a male. Not only does this cause her voice to be higher pitched, it also requires less air to agitate the cords. This makes it possible for her to talk more, yet expend less energy.—*Review and Herald Typeline*.

"Go"

"Go ye into all the world, and preach" (Mark 16:15).

"Go ye therefore, and teach all nations" (Matt. 28:19).

"The Lord appointed other seventy also" and said, "Go" (Luke 10:1, 3).

"Whom shall I send?" Then said Isaiah, "Here am I; send me." God said, "Go and tell this people" (Isa. 6:8, 9).

He also says it this way:

"I send"

"I send you forth as lambs among wolves" (to seventy) (Luke 10:3).

"Father, I send these. As thou hast sent me into the world, I have sent them" (John 17:18, N.E.B.*).

"As my Father hath sent me, even so send I you" (John 20:21).

"So they (Paul and Barnabas), being sent forth by the Holy Ghost. . . ." (Acts 13:4).

—PHYLLIS BAILEY

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MINISTRY

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