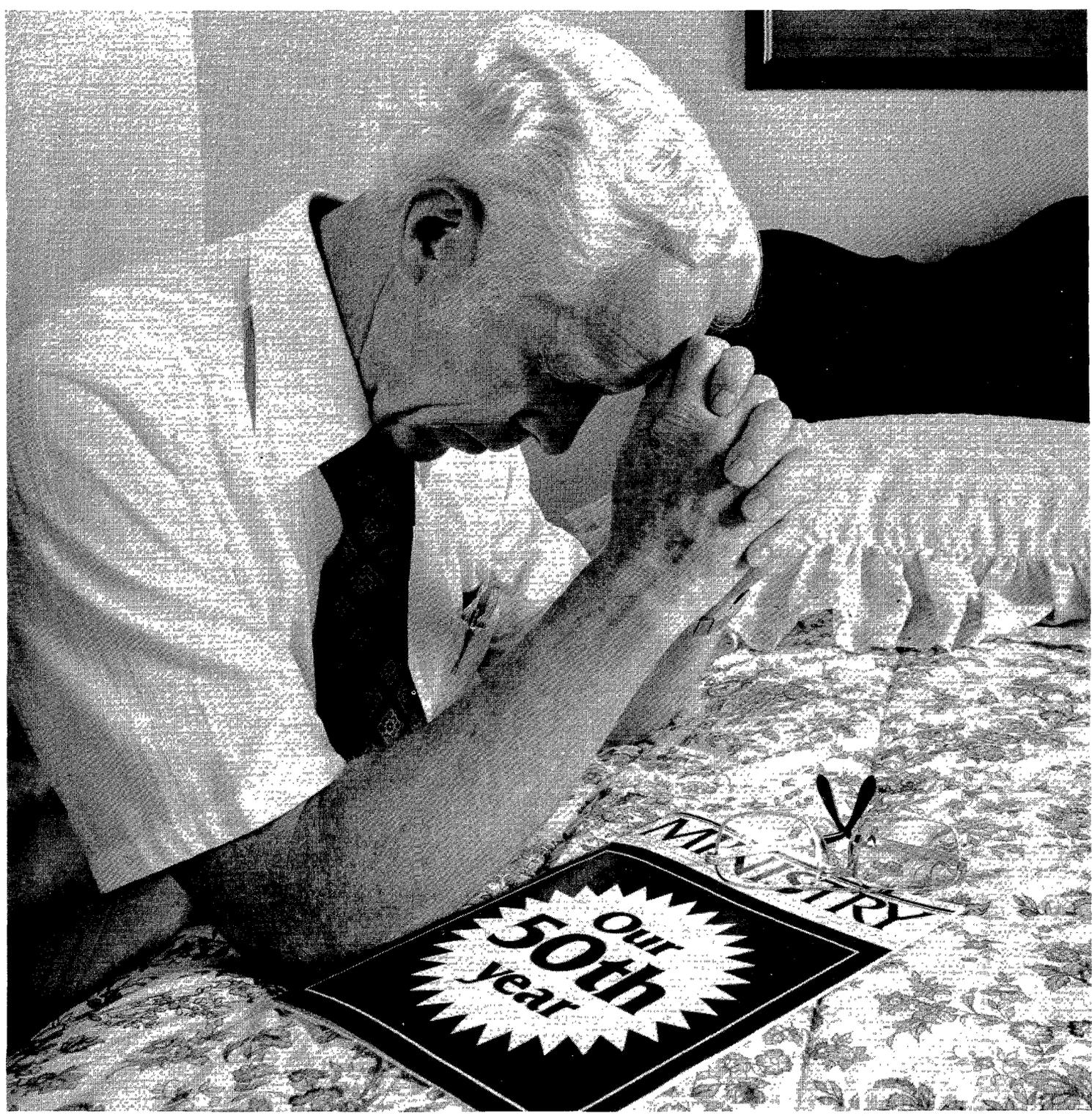


MINISTRY

A MAGAZINE FOR CLERGY



OCTOBER 1978



LETTERS

Doesn't want to be without

The articles in *MINISTRY* are mind stimulating, well prepared, and written in language that can easily be understood. Now that I have had three copies, I would not like to be without it.

Wesleyan minister
Michigan

Relevant issues

Your magazine has impressed me a great deal inasmuch as it deals with relevant issues and current topics. Please accept my heartfelt thanks, place my name on the subscription list, and send me the bill.

Director, New York
Theological Seminary
New York

Evidence of concern

My deepest appreciation for including me as one of the recipients of your bimonthly *MINISTRY*. Gestures like yours evidence concern for the ministry of Christ in the world today.

United Methodist minister
Philippines

Significant to practical Christianity

Recently I ran across your publication *MINISTRY*, which I found to be a significant intellectual and theological approach to practical Christianity. I understand that this monthly publication is sent free of charge to ministers of other denominations than your own. I would be delighted to be placed on your mailing list. Covenant Church of America pastor

Iowa

More content in faith

"Sanctification and the Final Judgment," appearing in the May, 1978, *MINISTRY*, presents a proper balance of scriptural truth. To me the subject is simplified by realizing that saving, or justifying, faith is a faith that works. As Paul says in Galatians 5:6, "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; *but faith which worketh by love.*" There is so much pseudo faith and "cheap

grace" abroad just now that we need to put more content and explanation into the words *faith* and *believe*.

Baptist pastor
Rhode Island

Scholarly and interesting

Despite some doctrinal differences, the articles in last month's *MINISTRY* were useful and thought-provoking. You produce a very interesting, yet scholarly, publication. Your concern for the physical health of the Christian is commendable. Southern Baptists constantly emphasize abstinence from alcohol and tobacco while munching on a chocolate bar. You promote all aspects of positive health.

Southern Baptist minister
Oklahoma

Loud and clear

Thank you for *MINISTRY*. The riches of the material and the fine accomplishment of your mind are coming through loud and clear.

Salvation Army minister
Bermuda

Archeology illuminates

The article on Ebla in the May, 1978, issue was certainly appreciated. The contributions of archeology to the illumination of the Scriptures and to the defense of their trustworthiness must become clearer because of the efforts of magazines like yours to keep the clergy informed of new developments.

I was lucky enough to be shown the article by one who is on your mailing list. I understand your magazine is available to ministers free. I would deeply appreciate being added to your mailing list.

Church of God minister
North Dakota

Reads to church board

I read aloud to my church board the article "When Should a Church Discipline Members" (March, *MINISTRY*). It was great.

Baptist pastor
Michigan

Required reading

MINISTRY has had excellent articles which I have required the students in my course on Christian ministry to read; it is a very good source of ideas for pastoral work. I am attending school at the Baptist Seminary in Fort Worth, and several of the men I have classes with have commented on the help they have received from *MINISTRY*. They really appreciate it.

W. Rob Sheppard
Southwestern Adventist College
Keene, Texas

Practical

Your magazine for clergy, *MINISTRY*, is an excellent and practical resource.

Newspaper editor
Maine

An instant favorite

I was pleasantly surprised by the variety of informative articles, Biblical faithfulness, and scholarship found in *MINISTRY*. Most of all, I appreciate the spirit of deep earnestness and sincerity that pervades your magazine. It has become an instant favorite with me, ranking at the top of the periodicals I receive.

Retired Methodist pastor
Oklahoma

Scriptural harmony

MINISTRY is excellent. It offers more usable and practical material than many similar journals. I am especially encouraged that the magazine publishes articles in harmony with the Scriptures at a time when most periodicals are trying to tear the Bible to shreds.

Christian minister
Missouri

Mutual concerns

I welcome *MINISTRY* as another means by which God can enable His servants to be better ministers for His sake and church. Reading this magazine has impressed me how very similar are our concerns regarding our task and mission.

United Methodist bishop
Philippines

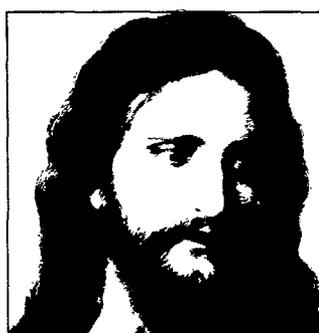
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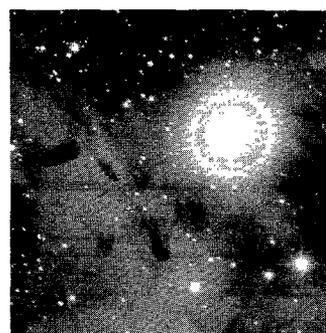
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by Ellen G. White

THE DANGER OF FALSE IDEAS REGARDING JUSTIFICATION

Satan works in a special manner to confuse the mind on this issue.

The danger has been presented to me again and again of entertaining, as a people, false ideas of justification by faith. I have been shown for years that Satan would work in a special manner to confuse the mind on this point. The law of God has been largely dwelt upon, and has been presented to congregations, almost as destitute of the knowledge of Jesus Christ and His relation to the law as was the offering of Cain. I have been shown that many have been kept from the faith because of the mixed, confused ideas of salvation, because the ministers have worked in a wrong manner to reach hearts. The point which has been urged upon my mind for years is the imputed righteousness of Christ. I have wondered that this matter was not made the subject of discourses in our churches throughout the land, when the matter has been kept so constantly urged upon me, and I have made it the subject of nearly every discourse and talk that I have given to the people.

In examining my writings fifteen and twenty years old [I find that they] present the matter in this same light—that those who enter upon the solemn, sacred work of the ministry should first be given a preparation in lessons upon the teachings of Christ and the apostles in living principles of practical godliness. They are to be educated in regard to what constitutes earnest, living faith.

Many young men are sent forth to labor, who do not understand the plan of salvation and what true conversion is; in fact they need to be converted. We need to be enlightened on this point, and the ministers need to be educated to dwell more particularly upon subjects which explain true conversion. All who are baptized are to give evidence that they have been converted. There is not a point that needs to be dwelt upon more earnestly, repeated more frequently, or established more firmly in the minds of all, than the impossibility of fallen man meriting anything by his own best good works. Salvation is through faith in Jesus Christ alone.

When this question is investigated, we are pained to the heart to see how trivial are the remarks of those who ought to understand the mystery of godliness. They speak so unguardedly of the true

ideas of our brethren who profess to believe the truth and teach the truth. They come far short of the real facts as they have been laid open before me. The enemy has so entangled their minds in the mist and fog of earthliness and it seems so ingrained into their understanding, that it has become a part of their faith and character. It is only a new conversion that can change them, and cause them to give up these false ideas—for this is just what they are shown to me to be. They cling to them as a drowning man clings to a life preserver, to keep them from sinking and making shipwreck of faith.

Christ has given me words to speak: "Ye must be born again, else you will never enter the kingdom of heaven." Therefore all who have the right understanding of this matter should put away their controversial spirit and seek the Lord with all their hearts. Then they will find Christ and can give distinctive character to their religious experience. They should keep this matter—the simplicity of true godliness—distinctly before the people in every discourse. This will come home to the heart of every hungering, thirsting soul who is longing to come into the assurance of hope and faith and perfect trust in God through our Lord Jesus Christ.

Let the subject be made distinct and plain that it is not possible to effect anything in our standing before God or in the gift of God to us through creature merit. Should faith and works purchase the gift of salvation for anyone, then the Creator is under obligation to the creature. Here is an opportunity for falsehood to be accepted as truth. If any man can merit salvation by anything he may do, then he is in the same position as the Catholic to do penance for his sins. Salvation, then, is partly of debt, that may be earned as wages. If man cannot, by any of his good works, merit salvation, then it must be wholly of grace, received by man as a sinner because he receives and believes in Jesus. It is wholly a free gift. Justification by faith is placed beyond controversy. And all this controversy is ended, as soon as the matter is settled that the merits of fallen man in his good works can never procure eternal life for him.

The light given me of God places this important subject above any question in my mind. Justification is wholly of grace and not procured by any works that fallen man can do. The matter has been presented before me in clear lines that if the man has money and possessions, and he makes an offering of the same to the Lord, false ideas come in to spoil the offering by the thought he has merited the favor of God, that the Lord is under obligation to him to regard him with special favor because of this gift.

There has been too little educating in clear lines upon this point. The Lord has lent man His own goods in trust—means which He requires be handed back to Him when His providence signifies and the upbuilding of His cause demands it. The Lord gave the intellect. He gave the health and the ability to gather earthly gain. He created the things of earth. He manifests His divine power to develop all its riches. They are His fruits from His own husbandry. He gave the sun, the clouds, the showers of rain to cause vegetation to flourish. As God's employed servants you gathered in His harvest, to use what your wants required in an economical way and hold the balance for the call of God. You can say with David, "For all things come of thee, and of thine own have we given thee" (1 Chron. 28:14). So the satisfaction of creature merit cannot be in returning to the Lord His own, for it was always His own property to be used as He in His providence should direct.

Man broke God's law, and through the Redeemer new and fresh promises were made on a different basis. All blessings must come through a Mediator. Now every member of the human family is given wholly into the hands of Christ, and whatever we possess—whether it is the gift of money, of houses, of lands, of reasoning powers, of physical strength, of intellectual talents—in this present life, and the blessings of the future life, are placed in our possession as God's treasures to be faithfully expended for the benefit of man. Every gift is stamped with the cross and bears the image and superscription of Jesus Christ. All things come of God. From the smallest benefits up to the largest blessing, all flow through the one Channel—a superhuman

“The idea of doing anything to merit the grace of pardon is fallacy from beginning to end.”

mediation sprinkled with the blood that is of value beyond estimate because it was the life of God in His Son.

Now not a soul can give God anything that is not already His. Bear this in mind. “All things come of thee, and of thine own have we given thee” (1 Chron. 29:14). This must be kept before the people wherever we go—that we possess nothing, can offer nothing in value, in work, in faith, which we have not first received of God and upon which He can lay His hand any time and say, They are Mine—gifts and blessings and endowments I entrusted to you, not to enrich yourself, but for wise improvement, to benefit the world.

The creation belongs to God. The Lord could, by neglecting man, stop his breath at once. All that he is and all that he has pertains to God. The entire world is God’s. Man’s houses, his personal acquirements, whatever is valuable or brilliant, is God’s own endowment. It is all His gift to be returned back to God in helping to cultivate the heart of man. The most splendid offerings may be laid upon the altar of God, and men will praise, exalt, and laud the giver because of his liberality. In what? “All things come of thee, and of thine own have we given thee.” No work of man can merit for him the pardoning love of God, the love of God pervading the soul will lead him to do those things which were always required of God and that he should do with pleasure. He has done only that which duty ever required of him. . . .

Discussions may be entered into by mortals strenuously advocating creature merit, and each man striving for the supremacy, but they simply do not know that all the time, in principle and character, they are misrepresenting the truth as it is in Jesus. They are in a fog of bewilderment. They need the divine love of God which is represented by gold tried in the fire; they need the white raiment of Christ’s pure character; and they need the heavenly eyesalve that they might discern with astonishment the utter worthlessness of creature merit to earn the wages of eternal life. There may be a fervor of labor and an intense affection, high and noble achievement of intellect, a breadth of understanding, and the humblest self-abasement, laid at the feet of our Redeemer; but there is not one jot more than the grace and talent first given of God. There must be nothing less given than duty prescribes, and there cannot be one jot more given than they have

first received; and all must be laid upon the fire of Christ’s righteousness to cleanse it from its earthly odor before it rises in a cloud of fragrant incense to the great Jehovah and is accepted as a sweet savor.

I ask, How can I present this matter as it is? The Lord Jesus imparts all the powers, all the grace, all the penitence, all the inclination, all the pardon of sins, in presenting His righteousness for man to grasp by living faith—which is also the gift of God. If you would gather together everything that is good and holy and noble and lovely in man, and then present the subject to the angels of God as acting a part in the salvation of the human soul or in merit, the proposition would be rejected as treason. Standing in the presence of their Creator and looking upon the unsurpassed glory which enshrouds His person, they are looking upon the Lamb of God given from the foundation of the world to a life of humiliation, to be rejected of sinful men, to be despised, to be crucified. Who can measure the infinity of the sacrifice!

Christ for our sakes became poor, that we through His poverty might be made rich. And any works that man can render to God will be far less than nothingness. My requests are made acceptable only because they are laid upon Christ’s righteousness. The idea of doing anything to merit the grace of pardon is fallacy from beginning to end. “Lord, in my hand no price I bring, simply to Thy cross I cling.”

Man can achieve no praiseworthy exploits that give him any glory. Men are in the habit of glorifying men and exalting men. It makes me shudder to see or hear of it, for there have been revealed to me not a few cases where the homelife and inner work of the hearts of those very men are full of selfishness. They are corrupt, polluted, vile; and nothing that comes from all their doings can elevate them with God for all that they do is an abomination in His sight. There can be no true conversion without the giving up of sin, and the aggravating character of sin is not discerned. With an acuteness of perception never reached by mortal sight, angels of God discern that beings hampered with corrupting influences, with unclean souls and hands, are deciding their destiny for eternity; and yet many have little sense of what constitutes sin and the remedy.

We hear so many things preached in regard to the conversion of the soul that are not the truth. Men are educated to

think that if a man repents he shall be pardoned, supposing that repentance is the way, the door, into heaven; that there is a certain assured value in repentance to buy for him forgiveness. Can man repent of himself? No more than he can pardon himself. Tears, sighs, resolutions—all these are but the proper exercise of the faculties God has given to man, and the turning from sin in the amendment of a life which is God’s. Where is the merit in the man to earn his salvation, or to place before God something which is valuable and excellent? Can an offering of money, houses, lands, place yourself on the deserving list? Impossible!

There is danger in regarding justification by faith as placing merit on faith. When you take the righteousness of Christ as a free gift you are justified freely through the redemption of Christ. What is faith? “The substance of things hoped for, the evidence of things not seen” (Heb. 11:1). It is an assent of the understanding to God’s words which binds the heart in willing consecration and service to God, who gave the understanding, who moved on the heart, who first drew the mind to view Christ on the cross of Calvary. Faith is rendering to God the intellectual powers, abandonment of the mind and will to God, and making Christ the only door to enter into the kingdom of heaven.

When men learn they cannot earn righteousness by their own merit of works, and they look with firm and entire reliance upon Jesus Christ as their only hope, there will not be so much of self and so little of Jesus. Souls and bodies are defiled and polluted by sin, the heart is estranged from God, yet many are struggling in their own finite strength to win salvation by good works. Jesus, they think, will do some of the saving; they must do the rest. They need to see by faith the righteousness of Christ as their only hope for time and for eternity.

God has given men faculties and capabilities. God works and cooperates with the gifts He has imparted to man, and man, by being a partaker of the divine nature, and doing the work of Christ, may be an overcomer and win eternal life. The Lord does not propose to do the work He has given man powers to do. Man’s part must be done. He must be a laborer together with God, yoking up with Christ, learning His meekness, His lowliness. God is the all-controlling power. He bestows the gifts; man receives them and acts with the power of

“Let this point be fully settled in every mind: If we accept Christ as a Redeemer, we must accept Him as a Ruler.”

the grace of Christ as a living agent.

“Ye are God’s husbandry” (1 Cor. 3:9). The heart is to be worked, subdued, ploughed, harrowed, seeded to bring forth its harvest to God in good works. “Ye are God’s building.” You cannot build yourself. There is a Power outside of yourself that must do the building of the church, putting brick upon brick, always cooperating with the faculties and powers given of God to man. The Redeemer must find a home in His building. God works and man works. There needs to be a continual taking in of the gifts of God, in order that there may be as free a giving out of these gifts. It is a continual receiving and then restoring. The Lord has provided that the soul shall receive nourishment from Him, to be given out again in the working out of His purposes. In order that there be an outflowing, there must be an income of divinity to humanity. “I will dwell in them, and walk in them” (2 Cor. 6:16).

The soul temple is to be sacred, holy, pure, and undefiled. There must be a copartnership in which all the power is of God and all the glory belongs to God. The responsibility rests with us. We must receive in thoughts and in feelings, to give in expression. The law of the human and the divine action makes the receiver a laborer together with God. It brings man where he can, united with divinity, work the works of God. Humanity touches humanity. Divine power and the human agency combined will be a complete success for Christ’s righteousness accomplishes everything.

The reason so many fail to be successful laborers is that they act as though God depended on them, and they are to suggest to God what He chooses to do with them, in the place of their depending on God. They lay aside the supernatural power, and fail to do the supernatural work. They are all the time depending on their own and their brethren’s human powers. They are narrow in themselves and are always judging after their finite human comprehension. They need uplifting for they have no power from on high. God gives us bodies, strength of brain, time and opportunity in which to work. It is required that all be put to the tax. With humanity and divinity combined you can accomplish a work as enduring as eternity. When men think the Lord has made a mistake in their individual cases, and they appoint their own work, they will meet with disappointment.

“By grace are ye saved through faith;

and that not of yourselves: it is the gift of God” (Eph. 2:8). Here is truth that will unfold the subject to your mind if you do not close it to the rays of light. Eternal life is an infinite gift. This places it outside the possibility of our earning it, because it is infinite. It must necessarily be a gift. As a gift it must be received by faith, and gratitude and praise be offered to God. Solid faith will not lead any one away into fanaticism or into acting the slothful servant. It is the bewitching power of Satan that leads men to look to themselves in the place of looking to Jesus. The righteousness of Christ must go before us if the glory of the Lord becomes our reward. If we do God’s will we may accept large blessings as God’s free gift, but not because of any merit in us; this is of no value. Do the work of Christ, and you will honor God and come off more than conquerors through Him that has loved us and given His life for us, that we should have life and salvation in Jesus Christ.

While one class pervert the doctrine of justification by faith and neglect to comply with the conditions laid down in the Word of God—“If ye love me, keep my commandments”—there is fully as great an error on the part of those who claim to believe and obey the commandments of God but who place themselves in opposition to the precious rays of light—new to them—reflected from the cross of Calvary. The first class do not see the wondrous things in the law of God for all who are doers of His Word. The others cavil over trivialities, and neglect the weightier matters, mercy and the love of God.

Many have lost very much in that they have not opened the eyes of their understanding to discern the wondrous things in the law of God. On the one hand, religionists generally have divorced the law and the gospel, while we have, on the other hand, almost done the same from another standpoint. We have not held up before the people the righteousness of Christ and the full significance of His great plan of redemption. We have left out Christ and His matchless love, brought in theories and reasonings, and preached argumentative discourses.

Unconverted men have stood in the pulpits sermonizing. Their own hearts have never experienced, through a living, clinging, trusting faith, the sweet evidence of the forgiveness of their sins. How then can they preach the love, the sympathy, the forgiveness of God for all sins? How can they say, “Look and

live”? Looking at the cross of Calvary, you will have a desire to bear the cross. A world’s Redeemer hung upon the cross of Calvary. Behold the Saviour of the world, in whom dwelt all the fullness of the Godhead bodily. Can any look, and behold the sacrifice of God’s dear Son, and their hearts not be melted and broken, ready to surrender to God heart and soul?

Let this point be fully settled in every mind: If we accept Christ as a Redeemer, we must accept Him as a Ruler. We cannot have the assurance and perfect confiding trust in Christ as our Saviour until we acknowledge Him as our King and are obedient to His commandments. Thus we evidence our allegiance to God. We have then the genuine ring in our faith, for it is a working faith. It works by love. Speak it from your heart: “Lord, I believe Thou hast died to redeem my soul. If Thou hast placed such a value upon the soul as to give Thy life for mine, I will respond. I give my life and all its possibilities, in all my weakness, into Thy keeping.”

The will must be brought into complete harmony with the will of God. When this is done, no ray of light that shines into the heart and chambers of the mind will be resisted. The soul will not be barricaded with prejudice, calling light darkness and darkness light. The light from heaven is welcomed, as light filling all the chambers of the soul. This is making melody to God.

How much do we believe from the heart? Draw nigh to God, and God will draw nigh to you. This means to be much with the Lord in prayer. When those who have educated themselves in skepticism and have cherished unbelief, weaving questioning doubts into their experience, are under conviction of the Spirit of God, they see it to be their personal duty to confess their unbelief. They open their hearts to accept the light sent them and throw themselves by faith over the line from sin to righteousness, from doubt to faith. They consecrate themselves unreservedly to God, to follow His light in the place of the sparks of their own kindling. As they maintain their consecration, they will see increased light and the light will continue to grow brighter and brighter unto the perfect day.

The unbelief which is cherished in the soul has a bewitching power.—Ms. 36, 1890. (Printed in its entirety in the *Adventist Review*, February 24 and March 3, 1977.)

American evangelism, Haitian style, produced some delightful problems that every evangelist could wish he had!

Preaching the Word in Haiti

by Sandra Wallace Powell

Evangelistic meetings held January 8 through February 4 of this year in Port-au-Prince, Haiti, by Southern Union evangelist Kenneth Cox, experienced such delightful problems as having more church members willing to help than could be used, more people wanting to attend than even three sessions per evening could accommodate, and the logistical difficulties involved in trying to baptize 465 persons on a single Sabbath afternoon! At the close of the meetings some 700 had been baptized, and follow-up programs continue to add to that total.

Although preparations began months before the opening of the series, efforts to secure the Port-au-Prince soccer stadium, seating 25,000 people and the largest in the city, failed because of prior bookings. Instead, the meetings began in the Adventist-owned evangelistic center downtown, seating 2,000, which incidentally is the second-largest auditorium in the city.

With seating limited to 2,000 the anticipated attendance would require three services each evening—at 5:30, 7:30, and 9:30. And for four weeks—twenty-eight straight nights—the three nightly sessions were packed!

One reason church leaders anticipated such large crowds was that the message would be presented by means of a multimedia program illustrating all 28 sermons with full-color pictures and key Bible texts on four large screens. With a remote-control device, Evangelist Cox signals a sophisticated computer backstage to operate fifteen slide projectors and two motion-picture projectors.

Not often do evangelists have to worry about too many people wanting to attend their meetings, but church leaders pointed out that in the city of Port-au-Prince alone there are 15,000 Adventists, who, of course, would plan to be present. Three sessions a night wouldn't even take care of the Adventists! This posed a problem. If thousands of people converged on a 2,000-seat auditorium, utter chaos would result and no one

would be able to hear the message.

The planning committee decided to print tickets and limit attendance to those who received them. The ticket for each session would be a different color and would be valid only for the date and subject title printed on it. For the opening night, pastors and church members distributed tickets to their non-Adventist friends. Thereafter tickets for the next evening were given to those in attendance. Adventists were allotted only 1,500 tickets for each night on a rotating basis so that every church member would have the opportunity of attending twice during the crusade. What a contrast to the sparse numbers who come to meetings in some parts of the world!

The response to this plan was overwhelming. Practically no tickets went unused, and a few people even resorted to selling them, so great was the demand!

As preparations continued, the decision was made to prepare 1,500 new slides with quotations and Bible texts in French—the predominant language of Haiti. In spite of the fact that these additions had to be programmed into the computer and positioned in their proper places, the team felt the added benefit would be well worth the hours of extra effort. With French-language slides and Guy Valleray, Ministerial secretary of the Franco-Haitian Union, translating for Evangelist Cox, the people would be able to understand the message thoroughly.

Working with the evangelistic team from the United States were the 26 pastors of the South Haitian Mission, fifteen senior theology students from the Adventist Seminary in Port-au-Prince, and more than 250 church members.

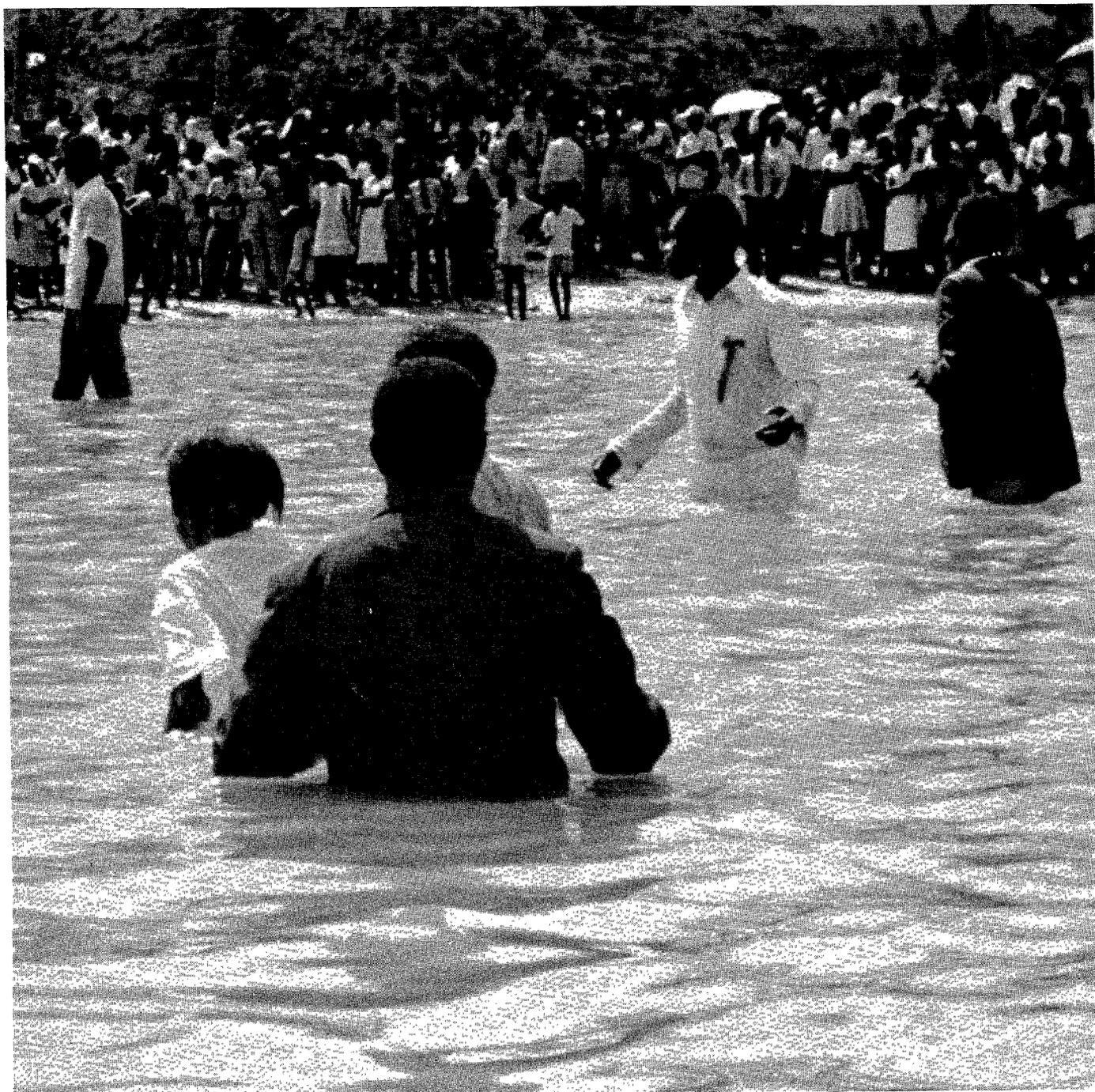
Many more members had volunteered to help, but only 250 could be used.

On opening night, January 8, the preparations had been made, the prayers had ascended, each worker had done his part, and now they waited. Would their faith be rewarded? Long before time for the first session the people began to arrive—hundreds of them—thousands—packing the auditorium to overflowing. Those without tickets stood outside hoping to get in. Some pushed their way inside, even though they had no ticket. When the three sessions had finished, more than 6,000 people had seen the presentation. Each night during the four weeks the pattern repeated itself.

The evangelistic team made definite efforts to reach the higher classes of Port-au-Prince. Since the meeting hall was only two blocks from the presidential palace, the workers made personal contacts with hundreds of influential persons in the Government and in business, and gave them special reserved-seat tickets. Many came. Approximately 300 teachers, businessmen, and Government officials attended each night, some of whom were baptized.

Perhaps for some of the thousands who came each evening the crusade was nothing more than a gigantic social function and entertainment. For others, it may have been only an intriguing fascination with all the colorful pictures on the screens. But for many it was an opportunity to drink in the words of life and to understand more of Jesus and His truth. As the Bible teachings were presented in a clear, easy-to-understand way, people began to respond to the leading of the Holy Spirit. With each call to accept Christ and to follow Him, hundreds made decisions to be baptized.

In most cases the greatest barrier to decision-making was not the usual problems of Sabbath employment, unclean foods, alcohol, or tobacco. It was the problem of living with one or more mates outside of marriage. Such situations are common in Haiti and difficult to resolve. For many, this was the barrier that pre-



vented baptism.

However, as bags were given to those planning to be baptized, hundreds returned them with a change of clothes inside, and the bags began to pile up in mounds behind the platform. On February 4, the date of the first baptism, 465 were ready to follow their Lord in the sacred ceremony. Thousands made their way by bus, car, and van to a beautiful beach on the bay of Port-au-Prince. Spectators gathered at the water's edge in a large semicircle, with some perched

in trees, and a few even watching from boats.

Twenty-two pastors waded into the water, forming a line parallel to the shore. As soon as they were in position, the baptismal candidates walked into the water to meet them, forming lines in front of each pastor. Twenty-two persons were baptized simultaneously, and within an hour and a half all 465 had been baptized.

Kenneth Cox and the evangelistic team remained in Haiti an extra week to

conduct follow-up meetings. At the close of that week an additional 161 were baptized. Since then the total has risen to more than 700, with an additional 300 to 400 continuing to study.

American evangelism, Haitian style, has shown that the yearning of hearts in need of the gospel is the same everywhere. ■

Sandra Wallace Powell is a free-lance writer and public-relations director for the Kenneth Cox Prophecy Crusade.

ASK THE EDITOR

Where do the editors of "Ministry" stand on the current discussions regarding the nature of Christ and righteousness by faith?

Those who carefully read my third installment dealing with righteousness by faith, which appeared in the August MINISTRY, no doubt understand my position on the relationship between justification and sanctification, but may have wondered why such a prominent diagram appeared illustrating what the article maintains is a false concept. Those who didn't read the article probably assumed that I support the ideas expressed in the diagram. Our artists did a fine job of illustrating what I no longer believe, but the error is not theirs. An editorial mistake omitted the caption that should have run with the diagram explaining the errors it teaches. To make sure a wrong concept is not left in anyone's mind, please notice the diagram used with this article.

In diagramming the truths of salvation, one runs a risk of portraying error along with truth. When using a diagram one should carefully explain that no diagram—or for that matter no verbal illustration—can be taken totally at face value. This rule applies even to Christ's parables. The parable of the rich man and Lazarus, for example, has been misused terribly through the centuries. Its deep spiritual significance has been largely missed because of this. A most pertinent comment is made in *Christ's Object Lessons* regarding the Master's story of the unforgiving servant. "This parable presents details which are needed for the filling out of the picture but which have no counterpart in its spiritual significance. The attention should not be diverted to them. Certain great truths are illustrated, and to these our thought should be given."—Page 244.

The diagram appearing in the August MINISTRY teaches a very grievous error without even verbalizing it. Actually, the only truth that this diagram teaches is the advancement of the Christian life in sanctification. But this kernel of truth is more than offset by the erroneous impression given that the more a person advances in the sanctified life, the less justification he needs. This error stems from understanding justification as a necessary element that comes into play only for *past* sins. Of course, it is true that forgiveness for any specific sinful action is ever forgiveness for a past action. But my understanding of the nature

of man and of sin is that sin is both an *outward* deviation from the will of God and His righteousness, and an *inner* condition of alienation and rebellion against God. Sin is both inward and outward. This is not to say that the regenerated Christian cannot overcome sin. Never! Victory over sin is not only possible but a necessity. Yet, in spite of all our victory, the imperfect, corrupt nature is still with us until that day when "this corruptible shall have put on incorruption" (1 Cor. 15:54).

This concept of "inward" and "outward" sin, as John Wesley termed it, requires the surrendered Christian to be constantly under the umbrella of Christ's justification. This is made beautifully clear in the following statement: "The religious services, the prayers, the praise, the penitent confession of sin ascend from true believers as incense to the heavenly sanctuary, but passing through the corrupt channels of humanity, they are so defiled that unless purified by blood, they can never be of value with God. They ascend not in spotless purity, and unless the Intercessor, who is at God's right hand, presents and purifies all by His righteousness, it is not acceptable to God. All incense from earthly tabernacles must be moist with the cleansing drops of the blood of Christ. He holds before the Father the censer of His own merits, in which there is no taint of earthly corruption. He gathers into this censer the prayers, the praise, and the confessions of His people, and with these He puts His own spotless righteousness. Then, perfumed with the merits of Christ's propitiation, the incense comes up before God wholly and entirely acceptable. Then gracious answers are returned.

"Oh, that all may see that everything in obedience, in penitence, in praise and thanksgiving, must be placed upon the glowing fire of the righteousness of Christ. The fragrance of this righteousness ascends like a cloud around the mercy seat."—*Selected Messages*, book 1, p. 344.

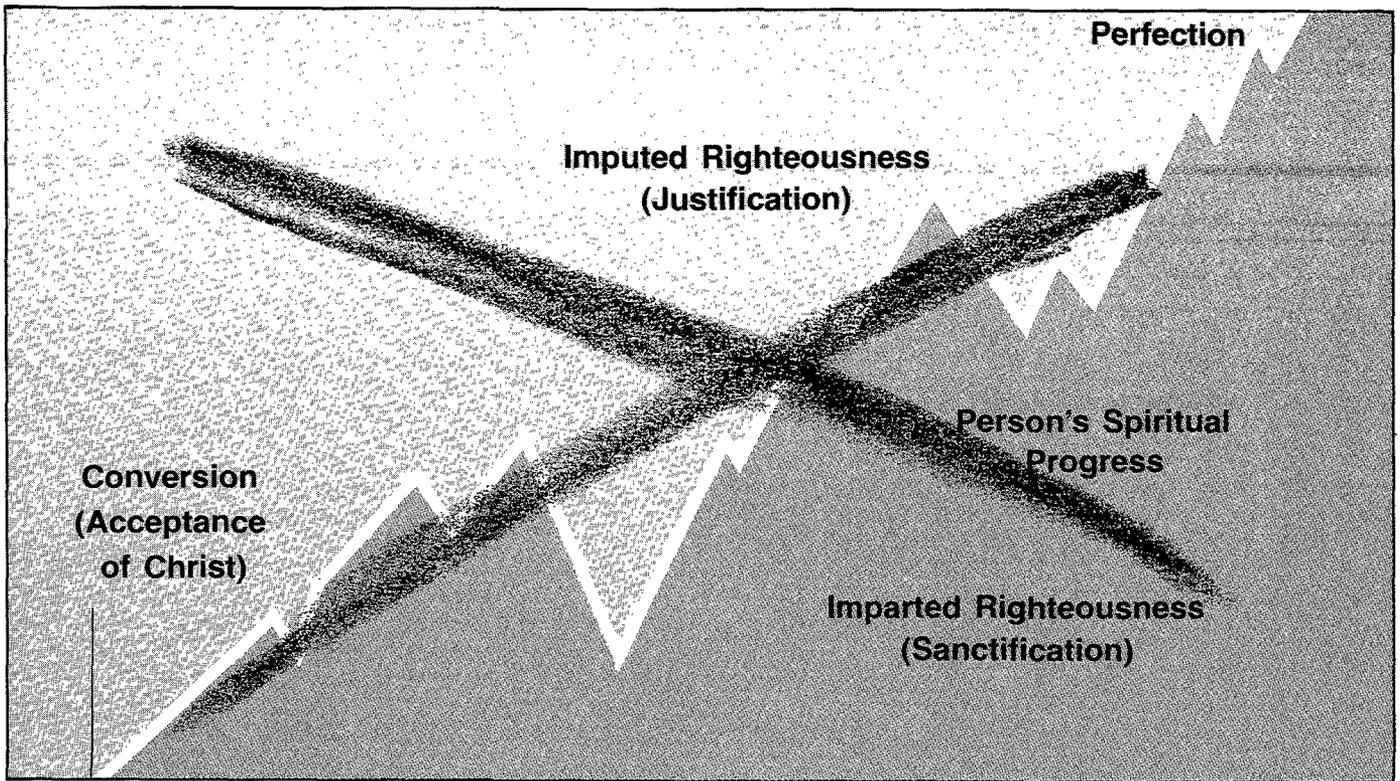
These earthy natures of ours, although when converted are controlled by the Holy Spirit, are still earthy. Since both the dead in Christ and the living in Christ receive their change at the second coming of our Lord (see 1 Cor. 15), the need for total justification will last at least that

long. Thus I no longer use the diagram so familiar to most of us. A chart that conveys more correctly what I believe to be the truth about Christ's imputed righteousness or justification appears on page 11 below the former diagram. However, I repeat that no chart can accurately depict all the aspects of salvation.

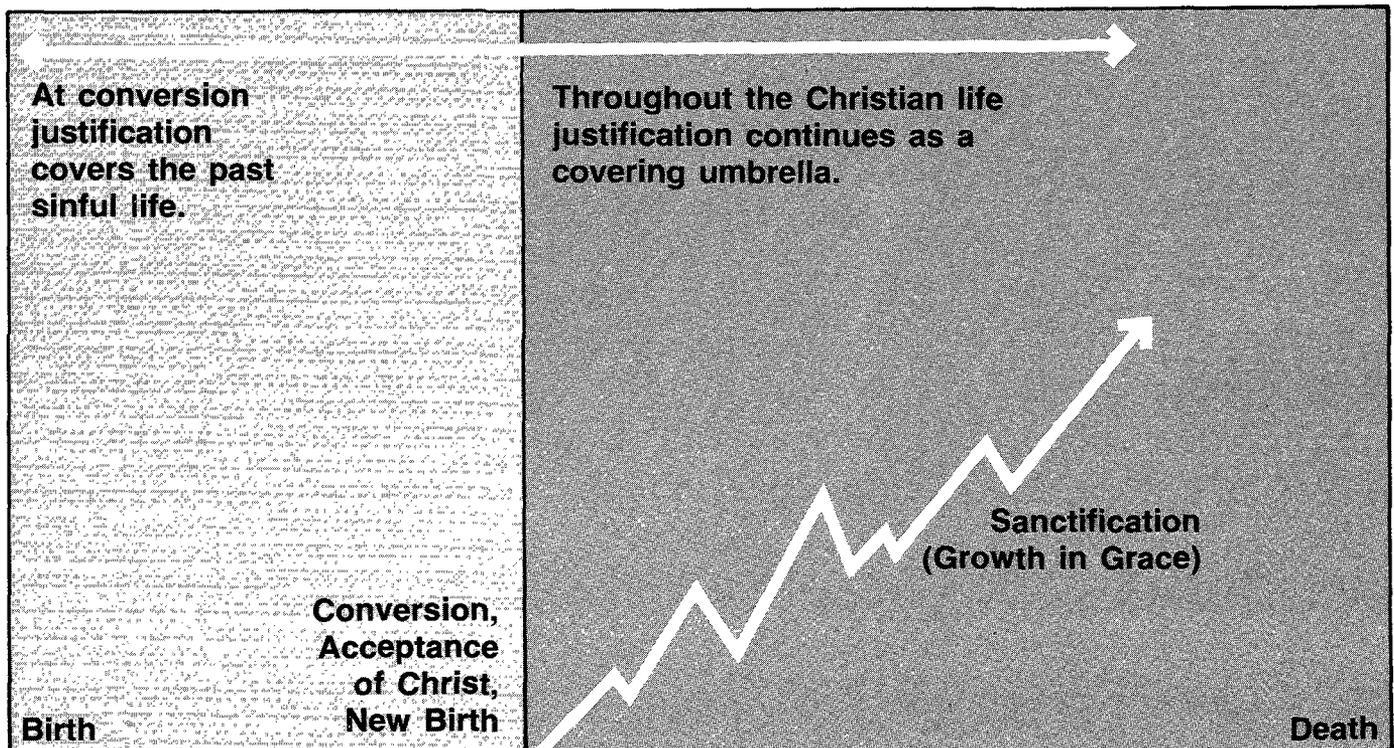
The precious thought of Christ constantly covering the surrendered Christian with His justification is too important to be muddled by a chart that does not make this point clear. To misunderstand this concept leads to a diminished faith and hope in the Saviour's love. It detracts from His glorious plan to save us by numbing our sense of sin. On the other hand, if Christ's covering justification is presented improperly, it can also lead to a numbing of the sense of sin by leaving the sinner with feelings of security while he wallows in the slime of sin. A correct understanding of this truth certainly leads to freedom from sin, while an incorrect understanding leads to sin's slavery.

If we believe that justification is needed only when specific acts of evil are committed and do not see that we are in constant need of Christ's imputed righteousness because of our sinful human nature, we can easily slip into the shoes of the proud Pharisee who prayed "with himself," quite satisfied that his performance was acceptable to God. This attitude has serious side effects, one of the worst of which is that it affects adversely our attitudes toward others. In the parable of the two worshipers (Luke 18:9-14), we find the Pharisee's attitude toward the publican quite nauseous. His prayer of personal supremacy over others indicates he had no understanding of his own sinful nature. Had he understood the point under discussion in this article he and the publican would have prayed the same prayer with their arms around each other, "God be merciful to us sinners!"

A word of warning! It is possible to assume the posture of the publican and still be in the Pharisee's shoes. "The lips may express a poverty of soul that the heart does not acknowledge. While speaking to God of poverty of spirit, the heart may be swelling with the conceit of its own superior humility and exalted righteousness. In one way only can a true knowledge of self be obtained. We



Great care must be used in trying to illustrate the truths of salvation. The diagram above (which appeared in the August *MINISTRY*) presents the single truth that the Christian life is a matter of continuing progress; however, it implies that less justification is needed the more one progresses—a definite error. The diagram below, although it presents a more accurate picture of the salvation process by depicting justification as a continuous covering over the life, cannot be made to conform in every detail to what really takes place in the life of one who accepts Christ.



must behold Christ. It is ignorance of Him that makes men so uplifted in their own righteousness. When we contemplate His purity and excellence, we shall see our own weakness and poverty and defects as they really are. We shall see ourselves lost and hopeless, clad in garments of self-righteousness, like every other sinner. We shall see that if we are ever saved, it will not be through our own goodness, but through God's infinite grace."—*Christ's Object Lessons*, p. 159.

Some who read the story of the two worshipers apply the publican's experience only to the commencement of the Christian life. This interpretation stems from an understanding of justification that applies it only to past experience, or at best, that sees it as coming into play only periodically when we fall into sin. Yet we are told: "At every advance step in Christian experience our repentance will deepen."—*Ibid.*, p. 160. "Men who have lived nearest to God, men who would sacrifice life itself rather than commit a wrong act, men whom God had honored with divine light and power, have confessed the sinfulness of their own nature. They have put no confidence in the flesh, have claimed no righteousness of their own, but have trusted wholly in the righteousness of Christ. So will it be with all who behold Christ."—*Ibid.*

With the apostle John, we cannot fathom such incomprehensible affection for us on the part of our Redeemer. With him, we can only say, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3:1). Behold the amazing love of our Saviour—a love that cannot be bought by the gifts of our most precious possessions, a love that seeks us while we are still in rebellion, a love that persists though we fail and fall a thousand times! It is this love, this astonishing, incredulous, overpowering love, that transforms the vilest sinner who responds into a faithful, obedient son or daughter of God. This love transformed Zacchaeus, Paul, Peter, James, and John. But this same love failed to touch Judas, because he failed to respond. Judas walked in the haughty, self-sufficient steps of the Pharisee. He looked to his own good deeds and prayed "with himself." He caught no glimpse of his filthy-rag condition. He saw not the

righteousness of Jesus. He felt not the Saviour's transforming love. I repeat that justification is to cover us from birth until death, as shown in the second diagram on page 11. As long as the heart continues to beat, self-renunciation is needed.

In my own experience, I have found it important to understand that I am still a sinner, even though I may not be aware of any particular disobedient action. Perhaps I should say that I recognize my basic sinful nature, even though I may be obedient to all known commands of the Lord. More than once I have prostrated myself before the Lord and confessed my sinfulness. But in so doing, I have been plagued with the impurity of my motives even in confession. How often I have cried out to the Lord to cleanse from ego-centered motivation my confession of sin. How often I have found myself asking forgiveness for a sin committed against another only to realize I was embarrassed over what that person must have thought of me rather than feeling the horribleness of my sin against my Lord. With Paul I have exclaimed, and still do exclaim, "O wretched man that I am!" (Rom. 7:24). The term "wretched" can be traced, according to the Greek scholar A. T. Robertson, to words meaning to "bear" and "callus." These sin-scarred minds of ours are so insensitive to our true condition.

It is significant that the only other use of this word "wretched" in the New Testament is found in the Laodicean message. Here the Lord emphatically describes the condition of His people during earth's last hours. They are wretched, miserable, poor, blind, and naked. These adjectives all center on the hub of ignorance of our true condition. The Laodicean message concerns itself with the subject of righteousness by faith, as we find when we study it carefully. It is almost inconceivable that a person who is wretched, miserable, poor, blind, and naked could be unaware of his condition. This is one of the major points of Jesus' illustration about the Pharisee and the publican. The Pharisee was a self-proclaimed tithe-paying health reformer who fasted twice a week. Jesus could, no doubt, have spent an hour or more describing this man's works of self-righteousness. But the point is that the Pharisee did not know his own real condition.

The Laodicean disease is truly a most serious one. The five adjectives describing our state constitute an awful condition to be in. But as awful as this situation is, it is not the most serious part of our problem. After all, Christ has a remedy for our poverty, wretchedness, nakedness, miserableness, and blindness. But He has no remedy for the part of our disease described as "thou knowest not." This unconcerned ignorance is the fatal aspect of the Laodicean disease. Our total insensitivity to our condition is far more ludicrous than would be a man with both wrists cut and life's blood rapidly flowing away, who, while the doctor does everything possible to save his life, shouts out, "I am so thankful nothing is wrong with me! I am in excellent shape, doctor. You are wasting your time on me." Preposterous, isn't it? But it is no more ridiculous than for us in the obvious filth of our sinful, human nature to insist that the words "poor," "wretched," "miserable," "blind," and "naked" do not apply to us.

Our only hope is to look to the One who has promised eyesalve as healing for our spiritual blindness, gold for our spiritual poverty, and the white raiment of His own spotless righteousness for the nakedness of our sinful condition. And the more we look to Him, the more we will sense the truth of His description of us—the more we will sense the worthlessness of any covering other than His glorious righteousness. In looking to Him, our souls will no longer be under the opiate of blindness. We will gain clear insights into the nature, ground, means, and effect of Christ's justifying righteousness. Above all, we will understand our desperate need of the continual covering of justification for the past, present, and future.

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him, crown Him, crown
Him,
Crown Him Lord of all!

"Ye seed of Israel's chosen race,
Ye ransomed of the fall,
Hail Him who saves you by His grace
And crown Him, crown Him, crown
Him,
Crown Him Lord of all!"

—J.R.S.

From August 6 to 11 a number of church leaders met together in the Washington area and shared their points of view.

by Gordon M. Hyde

Righteousness by faith symposium in Washington

One of the major points of discussion during several eras of denominational history has been the relationship of justification by faith in the imputed merits of Jesus Christ to the continuing obligation and authority of the law of God. This issue was involved in the controversy that resulted from the preaching of Elders A. J. Jones and E. J. Waggoner at and following the Minneapolis General Conference of 1888.

Only a stranger to current experience in the Seventh-day Adventist Church—possibly in some countries more than others, and in some denominational centers more than others—could be unaware of the deep interest in the doctrine at the present time. Some names have come to be known among us for their association with varying views or emphases within the total subject. From time to time there have been conversations with some of these individual students of the Word at denominational headquarters.

From August 6 to 11 a number of theologians, writers, editors, pastors, evangelists, and church administrators met together in the Washington area and, in a free and open climate of discussion and prayer, shared their points of view. There was an evident and earnest desire to hear one another and to determine as accurately and as fully as possible the areas of agreement, as well as areas of disagreement.

No formal agreements or recommendations were voted at this meeting (which may prove to have been an ex-

ploratory session) other than to indicate the need for continuing communication by mail, and possibly the need for future meetings.

There was general agreement that in the relationship to the provision of justification by faith in the imputed righteousness of Jesus Christ some find a real and deep fear of "cheap grace," antinomianism, and any other attitude that tends to lower standards of Christian living by a presumptuous and promiscuous prostitution of the mercy of God in Jesus Christ. On the other hand there were a number who articulated the somewhat opposite fear of a form of legalism that gives nominal assent to the *initial need for justification by faith* but then becomes absorbed with the performance of good works (albeit with acknowledgment of dependence on the Holy Spirit).

The discussion of these opposing fears led to a number of questions. If imputed righteousness is our *title* to heaven and is associated with repentance, confession, acceptance, regeneration, and other elements of the beginning of a salvation experience, so that God views the genuine believer as if he had never sinned, then where does he go from there? Is the need for imputed righteousness gradually reduced or eliminated by receiving imparted righteousness? Is salvation identically and equally dependent upon justification and sanctification? Is salvation dependent on justification, with sanctification appearing as the fruitage of the faith relationship to Jesus? Does

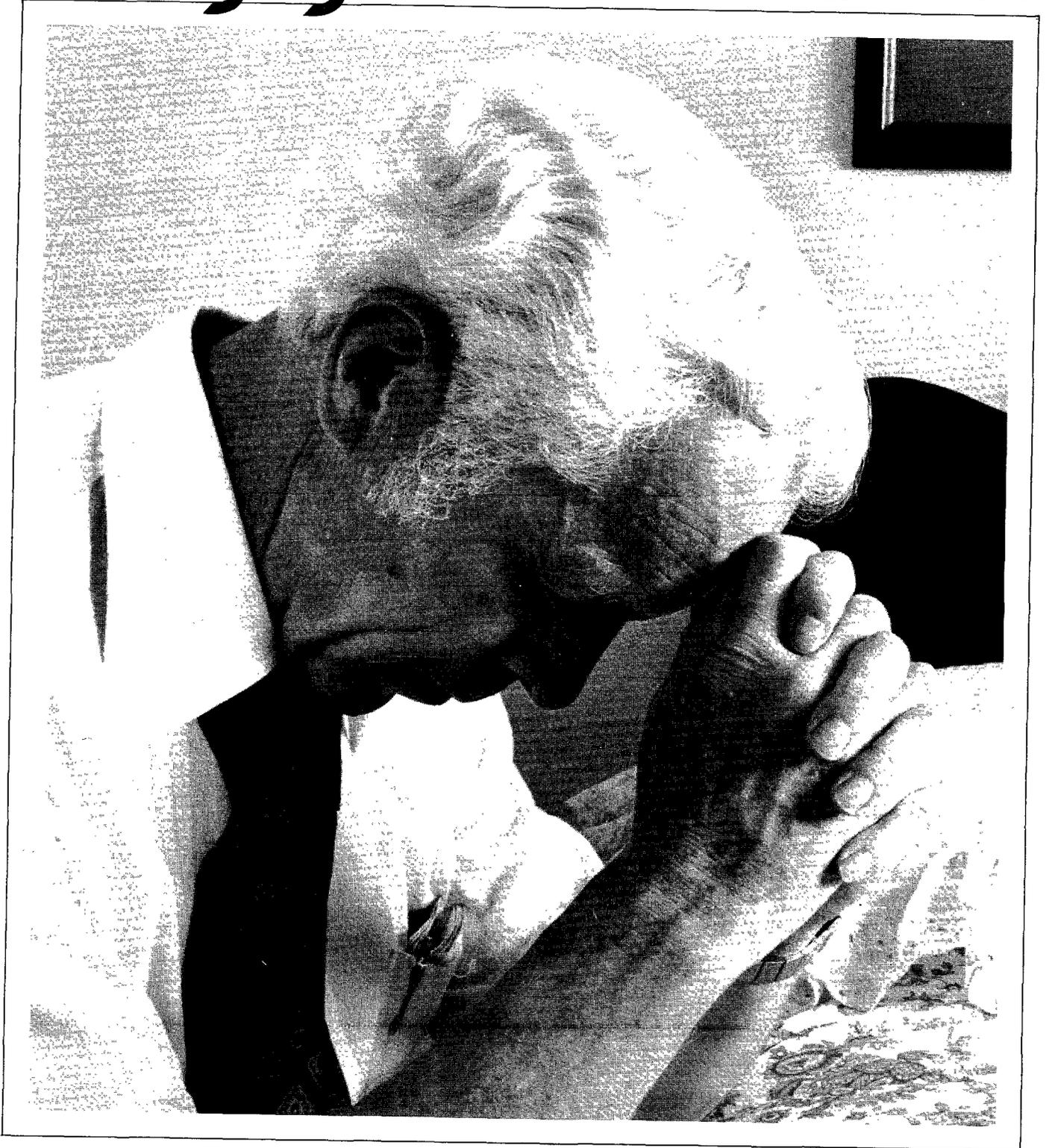
the true believer ever cease to need justification? What will carry one through the judgment—justification alone, justification and sanctification, or sanctification alone? What is the "wedding garment" of Christ's parable—imputed or imparted righteousness, or both, or something else?

Those who understand the Bible to present the "all-along" sufficiency of justification hold that sanctification is the inevitable fruitage or outgrowth (through the indwelling Holy Spirit's presence and power working with the believer's will in the daily life) of the faith relationship of justification, that it is the evidence or test of the reality and maintenance of the justified relationship. They believe that never does the righteousness of Christ cover cherished sins, but that no portion of the sanctified life earns merit toward salvation, now or in the judgment.

Many questions remain unanswered. There will be much earnest prayer, meditation, and study on the part of all who participated in the Washington meeting until they meet again.

Those who participated were Charles E. Bradford, W. Paul Bradley, Herbert E. Douglass, W. Duncan Eva (chairman), Desmond Ford, Edward Heppinstall, Gordon M. Hyde (secretary), Hans LaRondelle, W. Richard Leshner, Everett L. Marley, Robert W. Olson, Robert H. Pierson, J. Robert Spangler, Morris L. Venden, Elden K. Walter, Robert J. Wieland, Neal C. Wilson, Kenneth H. Wood, E. Edward Zinke. 

Fifty years later...



by Russell Holt

It was January, 1928. Calvin Coolidge sat silently in the White House, and Prohibition lay uneasily across the land. Al Capone roamed the streets of Chicago; people were still talking about Lindbergh's flight across the Atlantic 8 months before; and the first 32-page *Reader's Digest*-size issue of *MINISTRY* came from the press.

Fifty years later, in 1978, Calvin Coolidge and Al Capone are little more than names in the history books, and the memory of Prohibition lingers only as a curious relic of a bygone age. Lindbergh's *Spirit of St. Louis* hangs in a Smithsonian museum. But *MINISTRY* still makes its regular appearance, just as it has every month since January, 1928.

Its dress has changed from time to time during the years, as one would expect of a growing journal that has now reached the respectable age of 50. Thus 1978 finds *MINISTRY* with a different format and contemporary graphics, but with essentially the same objectives and concerns to which it addressed itself fifty years ago. The Seventh-day Adventist minister of today, glancing through those initial copies, quickly realizes that the church then wrestled with most of the same issues it faces now; it dreamed the same dreams, and mourned the same deficiencies. After all, in spite of the tremendously different world that has developed since 1928, basic human needs have remained much the same, even though they may be expressed today in terms current.

As an example, the January, 1928, *MINISTRY* covered a wide range of topics—efficiency in the minister's work, leading the laity into service, the minister and his income (the advice given: live within your means by reducing your wants, economizing, and paying cash for everything), lack of time for adequate study, training ministerial students, securing interests, organizing the church, preaching, the ideal wife for a minister (the emphasis here was on keeping a well-ordered, cheerful home, which isn't such bad counsel even in this feminist age), Bible workers, victory over sin, and a three-page Bible study on the "everlasting gospel." All this and more is packed into 32 small pages! Apart from an occasional quaint phrase, one might be reading the current *MINISTRY*, and that is a terrible thing, actually.

As editors, we ought to be distressed that fifty years later we are still conducting business as usual and in much

the same way as our predecessors. For a commercial enterprise, it is an asset to be able to put up a sign: "Fifty years of service from the same location." Such a statement implies an established, reputable firm that is respected in the community. But for a journal such as *MINISTRY*, with the objectives of informing, inspiring, and fostering spiritual growth and ministerial excellence so that God's work on earth may be finished, a half century of "business as usual" (even when the product is a quality item, as we believe *MINISTRY* to be) is not a success for any of us—editors or readers.

We cannot conceive that fifty years from now, in 2028, *MINISTRY* will be celebrating its 100th anniversary. Surely earthly affairs will have been replaced by heavenly activities before then. But neither did those who prepared those early issues of *MINISTRY* anticipate that we would be continuing to produce the journal fifty years later! The first editors expressed the prayer that 1928 might become "an outstanding milestone in the closing stretch of the advent pathway" (*MINISTRY*, January, 1928, p. 9). Yet that pathway has stretched and stretched far beyond our expectations, until the celebration of *MINISTRY*'s fiftieth anniversary should be a time for sorrow rather than an occasion for joy.

We cannot look with pride upon fifty years of uninterrupted publishing when we know that the Lord desired to return years ago. We can only ask ourselves—as should every worker and member of God's church—"In what way have I personally delayed the coming of my Saviour? How may I hasten the day?"

The very first issue of *MINISTRY* also carried an article dealing with righteousness by faith—that topic so conspicuous in the church at present. The following quotation might have been penned last week rather than half a century ago: "'Righteousness by faith' is not a slogan or a catch phrase. It is not merely a doctrine to receive mental assent. It is a living experience that must become a personal actuality in all who shall triumph with the movement. It is not a thing apart from the movement; it is its very essence—the third angel's message in verity.'"—L. E. Froom, *MINISTRY*, January, 1928, p. 5.

Although in the current climate of theological dissection some would no doubt take issue with the statement that righteousness by faith is "a living experience," can we not all at least agree that

unless righteousness by faith *results* in a living experience we have neither righteousness nor faith and, of course, no experience?

If, theologically speaking, righteousness by faith is not itself an experience, is it not so inextricably bound up with a living experience that to try to separate the two is like trying to separate Siamese twins who share vital organs? Righteousness by faith, divorced from sanctification, is a lifeless presumption, and sanctification, apart from justification, is a pathetic attempt of the impossible. Unless both are indissolubly joined in a living experience within the Christian life, the result is a grotesque parody of salvation.

What a tragedy that 90 years after 1888 and half a century following the inception of *MINISTRY* we are still here, analyzing and defining Christ our righteousness, instead of worshiping Him face to face in heaven!

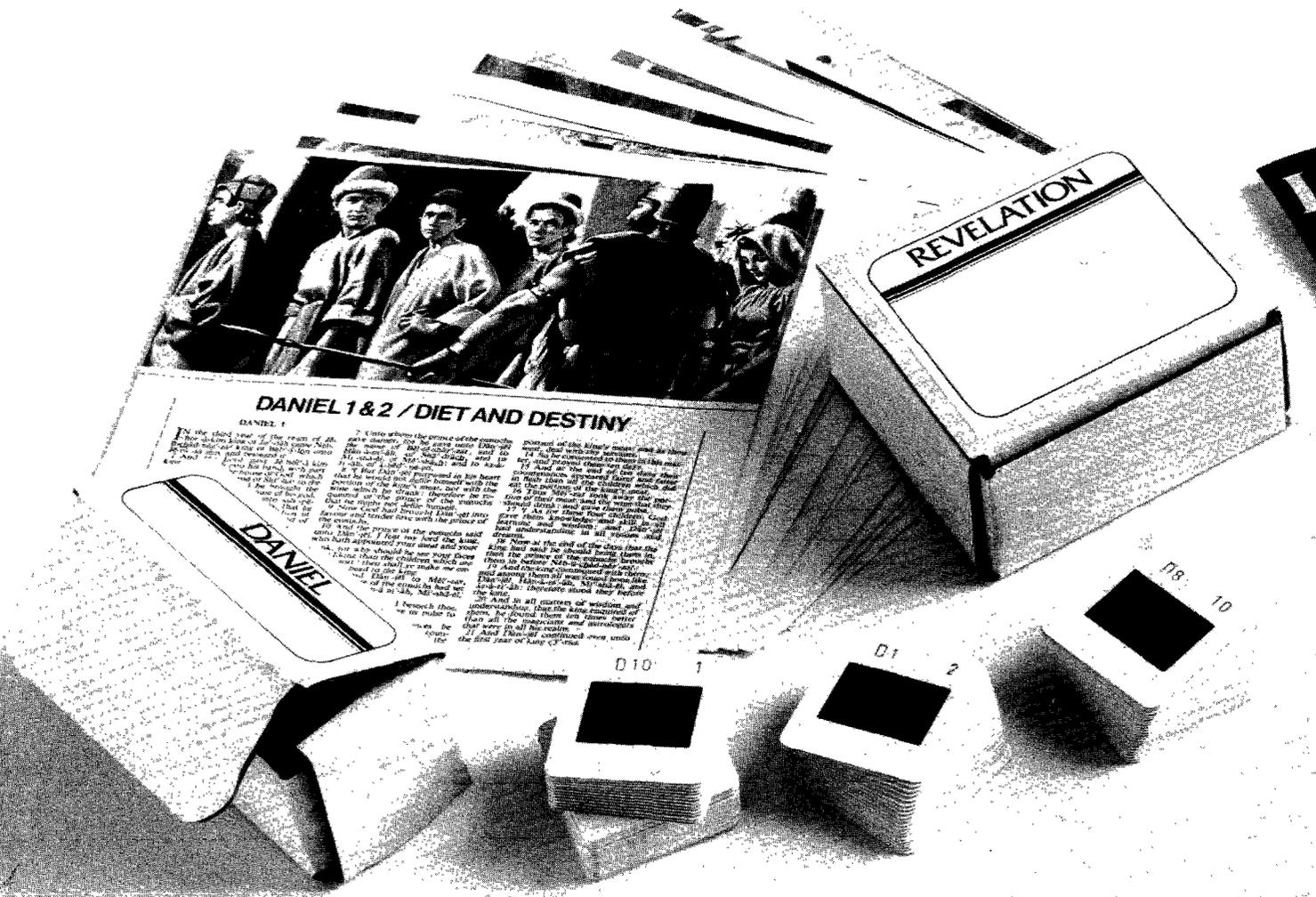
Could part of the reason be that we have been more willing to analyze and define than to experience and worship? Could it be that Satan laughs up his sleeve as we sally forth to theological combat with one another instead of turning the weapons of our warfare against the common enemy? It was this attitude in 1888 and the years immediately following that retarded the advance and aborted the second coming of Christ. Shall it be so again?

This is by no means to say that truth is unimportant or that error should be glossed over for the sake of harmony. But it is to say that we must guard against self even when it appears in a guise of zeal for truth. It is to say that we must be careful not to become so preoccupied with determining what the truth is, that we lose sight of Him who is the Truth.

We sincerely hope that fifty years from now no future editor of *MINISTRY* will read these lines and wonder why the end has not yet come. At this late date, as *MINISTRY* marks fifty years of publication, we want to repeat the prayer of 1928 in earnest humility: "May this year become an outstanding milestone in the closing stretch of the Advent pathway. May real growth in grace and fellowship mark its progression, may enlarged vision and vaster accomplishments be written into its record." 

Russell Holt is an executive editor of *MINISTRY*.

Introducing: Daniel and Revelation folders and ..



Many pastors and evangelists are already using the new series of seventeen four-page color folders on Daniel and Revelation in their public meetings and Bible classes. The versatile 8½" by 8½" charts present the complete Bible text of the two prophetic books, along with brief notes, illustrations, and charts. A set of 220 two-by-two slides has also been prepared for use with prophetic presentations. The slides include the illustrations and charts appearing in the folders.

Syllabuses have been especially prepared to accompany this series with section-by-section scripts that can be used by presenting lectures and/or Bible studies on Daniel and Revelation. These scripts, which ordinarily include more material than can be presented in a single lecture or Bible study, have been designed to serve as source materials, and not necessarily for distribution to those in attendance. The four-color folders, however, are provided at a price that

makes it possible to hand them out freely to those attending.

Notes have been kept to a minimum specifically to allow those holding differing viewpoints on some phases of prophecy to use them. Where specific positions had to be taken, those favored by *The SDA Bible Commentary* were followed as much as possible. Although some using these materials may wish to cover the contents of each folder in a single lecture or presentation, there is ample material for expanded in-depth verse-by-verse study covering a longer period of time.

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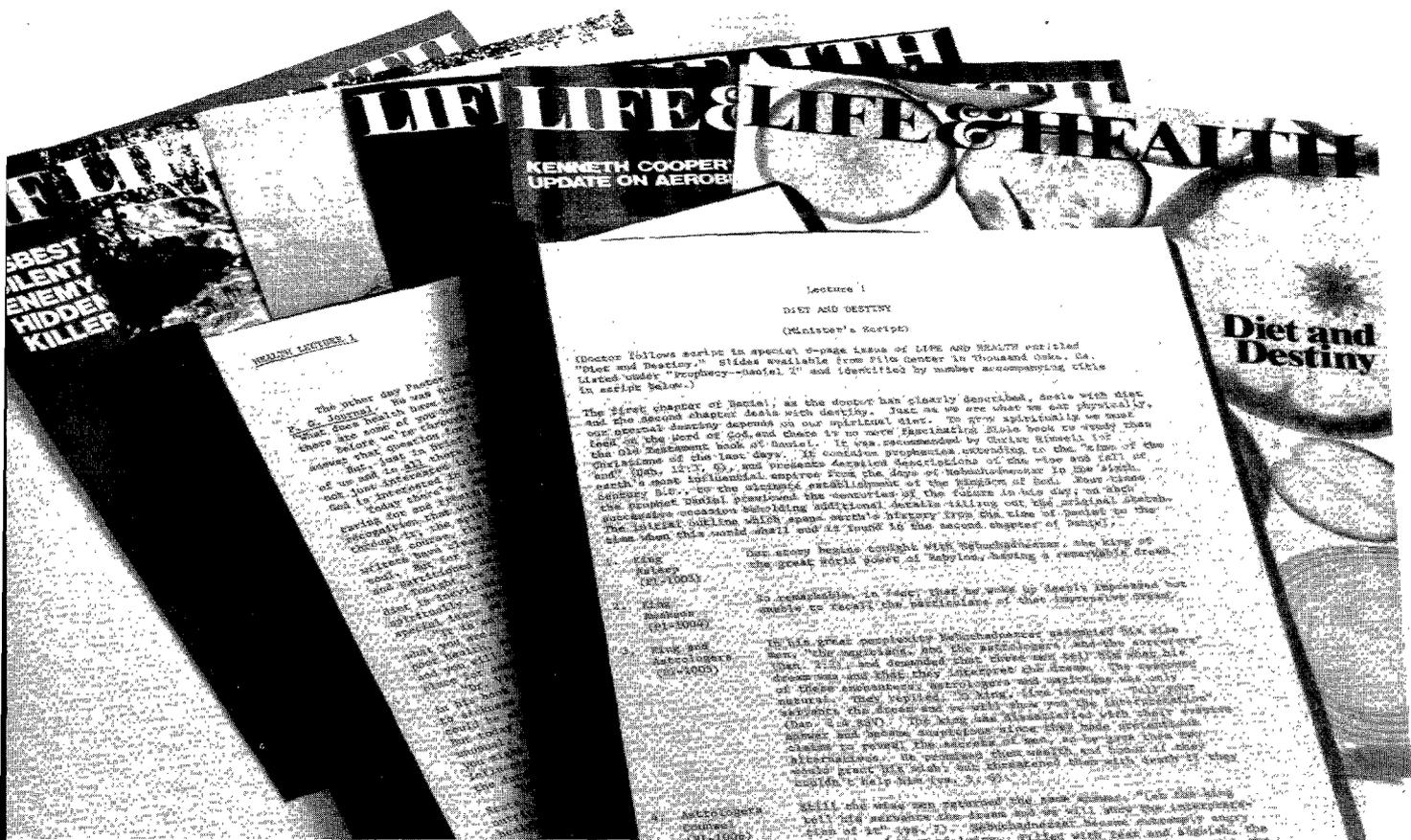
Prices are as follows:

- Sample set of D & R folders (one each) . . . \$1.70 plus 90 cents postage
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The General Conference Health Department and *Life & Health* magazine have jointly developed a series of 16 special 8-page evangelism issues of *Life & Health* which, in connection with the Daniel and Revelation charts described on the previous page, can be used in a health-and-prophecy evangelistic series.

Because of public interest in both health and Bible prophecy, the series "Your Health and Your Future" seems to be a natural drawing card and is proving to be especially effective in following up interests developed in community health programs.

The sample kit pictured above includes all 16 newly printed special issues of *Life & Health*, the 17 Daniel and Revelation folders introduced across the page, a brief instructor's manual, and a sample of both the health and the prophecy lectures prepared for use in this series. The following list of health topics shows how they correlate with the prophecy studies.

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Materials for "Your Health and Your Future" series are as follows:

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- * Single issues of eight-page *Life & Health*.

* Quantities of fifty or more single issues.

* "Your Health and Your Future" folios.

* Complete set of health lectures.
For pricing and ordering information, write: *Life & Health*, Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012.

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Prophetic Study

- | | |
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| 1. Diet and Destiny | Dan. 1, 2—Diet and Destiny |
| 2. A Change of Heart | Dan. 3, 4—A Change of Heart |
| 3. Weigh What You Want To | Dan. 5—Weighed and Wanting |
| 4. The Breath of Life | Dan. 6—Daniel in the Critics' Den |
| 5. The New Aerobics | Dan. 7—Four Kings and One Throne |
| 6. "When It's Clean, It's Clean" | Dan. 8—God's Judgment Hour |
| 7. Stress Without Distress | Dan. 10-12—Palestine and Probation's Close |
| 8. Feel Good, Look Good | Rev. 1-3—Christ in His Church |
| 9. Give and Live | Rev. 4:8:1—A Scroll Sealed With Seven Seals |
| 10. Stop Cheating Yourself | Rev. 8-11—Trumpets, Tempests, and Thunderings
in the Temple |
| 11. What About "Junk Food"?? | Rev. 10-11:3—"Go and Tell It" |
| 12. The Unmeat Diet | Rev. 12, 13—The Church and Its Foes |
| 13. Nice Guys Die Last | Rev. 14-18:4—God's Last Message to Earth |
| 14. "Take It Easy" | Rev. 15-18—God's People and the Seven Last Plagues |
| 15. Lifestakes! | Rev. 19, 20—The Millennium |
| 16. The Real Fountain of Youth | Rev. 21, 22—"All Things New" |



INGATHERING · MOTIVATIONS

In a special Week of Prayer session I asked a group of young people whether anything in the church particularly irritated them. A 16-year-old girl had bitter words concerning her Ingathering experience.

She came from a large church that depended heavily on the youth to raise its goal. Trips and other rewards were used effectively to spur the young people to raise the goal quickly. "Almost all my Ingathering was motivated by a desire for personal reward," lashed out the young lady. "I was 'used' by the adults to do something that they didn't want to do themselves." The others in the group agreed.

Although much, if not most, of what these young people said should be discounted because of their emotions during the discussion, nevertheless we must recognize an element of truth in their comments. Human nature being what it is, personal benefit will almost always be a stronger motivation for service than love for the Lord. Church members, old, as well as young, respond to appeals to selfish desires.

This assertion can be easily demonstrated. Have you ever held an evangelistic series in which a family Bible was offered to the person bringing the most visitors? Or have you given a beautiful

by David H. Sharpe

picture to those attending for three successive evenings? Did your attendance increase? Of course it did. Naturally, our church members love the Lord and want their friends to attend evangelistic meetings, but their love for the Lord takes a sudden upward surge when personal benefit enters the picture.

Is there an essential difference between the conference's offering a gift certificate or a discount for youth camp to young people who raise a certain amount of Ingathering funds and a pastor's offering awards to those who bring guests to his evangelistic meetings? If these practices are legitimate motivations for the Christian church why not offer our members five dollars for bringing five guests? Why not pay them, from church funds, a percentage of the Ingathering amount they raise? Is not the difference between these proposals and some of our current practices merely quantitative rather than qualitative?

The answer, it seems to me, is to admit that these are not the proper motivations for Christians. No doubt, as we look back on our experience, we each can see that we have often appealed to the wrong motives in enlisting our members for

service. We look with disgust upon people who use others to accomplish their own selfish purposes. But do we approach the same thing when we appeal to selfish motives in our people? Are we not "using" our members by consciously or unconsciously arousing un-Christlike motivations?

One sentence from *Testimonies*, volume 2, pages 510, 511, forever answers the ancient question, "Does the end justify the means?" "It is not the great results we attain, but the motives from which we act, that weigh with God." Success in attaining goals and meeting quotas is wonderful; however, success through wrong motivation could well be at the expense of the spirituality and even the eternal salvation of ourselves and some of our members.

Surely our work is more than just reaching goals and accomplishing certain objectives, as worthy as these are. Our work is to assist Heaven in restoring the image of God in man. The Ingathering program and all other campaigns of the church should be conducted in a way that will help our members, young and old, to become more like Jesus. ■■

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HEALTH AND RELIGION

A Stewardship of Truth. We need retail outlets dedicated to both health and truth—the essence of the Adventist health message.

Although the following article makes an important and valid point, it should not be taken as a blanket condemnation of the "health foods" industry, which, in addition to quacks, contains many individuals who are responsibly promoting products that have been demonstrated to be beneficial. Neither do we feel that the more "mainstream" medical and health-care establishment is without its share of misinformation and quacks. We do support the author's position and his appeal for integrity and valid testing of claims made in behalf of nutritional and health-care products. Especially is it important that Adventists present health concepts, as well as Biblical doctrines, in an integrated package resting on the solid foundation of objective truth.—Editors.

Health-food stores are not always what they seem. They may be—and most often are—purveyors of quackery. Even Adventist-operated businesses promote books, periodicals, and practices not recommended by nutritionists and other qualified health authorities, as a survey has shown. This mixture of Adventist truths and health nonsense should be of deep concern to the church.

The health message must play a vital role in restoring the image of God in mankind, yet there is no better way to cripple this "right arm of the message" than by associating it with quackery. The church faces a most difficult task if it is to correct this situation.

How did the health-food industry get so intimately involved with charlatanism? Can one distinguish between the true and the false in health information? What can the church do to ensure that its message reflects integrity and Bible truth in the field of health as in theology? There is a way—if there is the will to do it.

"Health foods" have been part of the Adventist scene for as many years as most church members can remember. The term itself appears to have originated as a convenient, abbreviated way of referring to foods associated with the health-reform movement. Ellen White sometimes used the term "health reform foods" (*Counsels on Diet and Foods*, p. 273) for wholesome foods, properly selected and healthfully prepared.* The church became involved in their production to provide substitutes for meat as it became more objectionable (*ibid.*, p.

by William T. Jarvis



350) and to supply the world with food as famine increases (*ibid.*, p. 271).

Nutrition was new as a science at the turn of the century. The life-sustaining elements in food began being isolated as the first vitamins were identified in 1895. With public interest high and scientific discovery causing great anticipation, the charlatans came on. Prevented from peddling dangerous nostrums by the nation's first pure food and drug law (1906), they became promoters of "health foods."

As early as 1929, Walter Campbell, of the Food and Drug Administration, called the term "health foods" a misnomer. "The use of the word 'health,'" he said, "implies that these products have health-giving or curative properties, when in general, they merely possess some of the nutritive qualities to be expected in any wholesome food product."

Whatever their merits, health foods were with us to stay. Kellogg's successes with breakfast cereals spawned numerous imitators and changed the then-small health-food business into a national enterprise. Profits were enormous and fortunes were made.

To Adventists during those earlier years the health-food business meant a place to buy meat substitutes and lard-free and whole-grain products. To the public these specialty stores were merely curiosities where one might buy an unusual product or an old-fashioned loaf of bread. Then came the turmoil of the sixties and demands for a new life style. Ecology and environment gained new prominence; "It's natural" became the imprimatur for consumer approval. Products capitalizing on the new vocab-

ulary ranged from Playtex clothing to El Producto cigars (the braless bra and "Father" Nature cigars). But no one got more mileage out of the new concern than the health-food industry.

Although home economists complained of the high prices, which averaged 70 per cent more than comparable supermarket items, for many price was no object. As one man put it, "A society that annually spends 4 billion dollars on candy, 3 billion dollars on soft drinks, and 11.5 billion dollars on alcohol should think twice before criticizing those who spend a little money on stone-ground flours, whole-grain breads and cereals, pressed oils, or fresh fruits and vegetables grown without chemical fertilizer or insecticides."

If that's all there were to health foods we would have to concur; but there is more for sale at the local health-food store than stone-ground flour and "organically grown" products. A philosophy comes packaged with every item sold. Simply stated, it says, "You can't trust orthodoxy."

This concept pervades the books, magazines, advertising, and promotion of the health-food business. Customers are told that modern agriculture, food processors, and supermarkets can't be trusted. Government is accused of lethargy, incompetence, or dishonesty for permitting the sale of chemical-riddled products. The medical establishment is said to be looking the other way while the United States Public Health Service puts poison (fluoride) in our water. The American Cancer Society and the National Cancer Institute are accused of not wanting to cure cancer because of the money they are making on it. Even such time-proven public-health measures as pasteurization and immunization are labeled unhealthful.

Why does the health-food industry seek to undermine the public's confidence in orthodoxy? One answer is that without public distrust there would be little reason for health foods to exist. If the normal food supply is safe and wholesome, what need do we have of health foods, especially since they are more expensive? People must be motivated to spend more for a product. The health-food industry perpetuates its existence by the negative philosophy of distrust.



Distrust is the common bond shared by the unorthodox, nonscientific health-care practitioners, all of whom are closely associated with the health-food industry. Almost every legitimate health product and service has its substitute in the world of unorthodoxy; every strange notion of health proposed in the history of quackery is promoted. The "evidence" for effectiveness is always the same—testimonials that sound convincing, even though there is no way to check their accuracy or authenticity.

Testimonials impress people because they can relate to them in a personal way. Unfortunately, except for sometimes providing a research lead, they are worthless scientifically as evidence of effectiveness because they fail to control the confounding extraneous variables that can also produce apparent cures.

Even from a common-sense point of view, it should be obvious that testimonials have little worth. Every healing procedure ever practiced—including mesmerism, psychic surgery, phoney

electronic devices, sleeping on the magnetic lines of the earth, and witch-doctoring—has produced testimonials from people who claim it worked for them. Even in cases where deliberate fraud has been admitted by the perpetrator, patients have testified in court that the nostrum cured them. If testimonials were sufficient evidence for the effectiveness of a treatment, we could conclude only that everything works—at least for someone.

Because of the Adventist emphasis on good health, many church members are involved in the health-food business. Many use their establishments as a means of evangelistic outreach—a worthy endeavor. But the church should be concerned when, mixed in with publications bearing the Adventist name, are books and pamphlets promoting the most blatant forms of quackery. While some nostrums may have popular appeal for a while, in time truth will prevail, and they will be exposed as fraudulent. Associations are bound to be made between

our message and these materials. When that happens the message suffers and the cause of God is impaired.

Curious about whether Adventist health-food stores might differ from other outlets, I conducted a small study in connection with a consumer-health course I teach at the La Sierra Campus of Loma Linda University, using students majoring in health sciences as interviewers. I wanted to know whether Adventist health-food stores were selling books that would not be recommended by responsible nutritionists and other educators, including Loma Linda University's own Department of Nutrition and Dietetics. Also I wanted to know whether cancer remedies condemned as quackery by medical authorities, both Adventist and others, would appear beside them. My survey included twenty-nine health-food stores in fifteen communities of a particular State. Of these, seven were owned and operated by Seventh-day Adventists.

I found that less than nine percent of

“Unless our dedication to health is exceeded by our dedication to truth, we are sure to stumble.”

the titles in these stores were recommended by nutritionists or other authorities. About sixty percent appeared on the lists of books “not recommended,” while the remaining books were unclassified. Most of these bore suspect titles, but in the absence of evidence of their unreliability, I listed these as “unclassified.”

In some cases the not-recommended books were dangerous because they offered substitutes for legitimate cancer therapy that could delay someone from receiving proper treatment in time to thwart an advancing tumor. Overall, I could detect no difference in the quality of information offered by Adventist health-food stores and that found in stores owned by non-Adventists. Stores owned and operated by Adventist institutions had significantly greater proportions of recommended books and fewer of the not-recommended variety, but they still had more than half again as many of the not-recommended as recommended titles. At the time of this writing it was not possible to compare the number of books promoting unproven cancer remedies offered by the Adventist health-food stores with those in the non-Adventist health-food stores. I am able to report only that some books promoting such remedies were found in stores operated by Adventists. As I feared, church missionary publications also appeared along with specious health information in some stores.

There obviously is something missing in the service these well-meaning brothers and sisters bring to the health message. That important missing ingredient is the very essence of the Advent message—the stewardship of truth. Unless our dedication to health is exceeded by a dedication to truth we are sure to stumble. The great deceiver mixes truth with error to accomplish his deceptions (see *Evangelism*, p. 589; *The Great Controversy*, p. 587). If we do not apply the strictest methods to distinguish truth from error, we are almost sure to fall prey.

By what means shall we discriminate between truth and quackery in matters of health? Shall it not be by adhering to

the same rules of investigation that anyone honestly seeking truth must utilize when dealing with questions in the natural world—a valid scientific methodology? Such a methodology includes using controlled studies rather than testimonials and case histories to prove the effectiveness of a treatment. (Many other factors can be responsible for apparent cures when no controls are used.) They also involve using sufficient numbers of subjects, proper sampling techniques, and statistical analysis to avoid being confused by individualistic or idiosyncratic reactions not applicable to the majority of people.

There is need for businesses that convey a total message of health and truth. The concept of retail outlets that combine dedication to both scientific truth and health—the essence of the Adventist health message—is tremendously exciting. There is some question, however, of how compatible the concept is with financial success. It may be difficult to tell someone who wants to buy vitamin tablets that he doesn't need them, that he should instead improve his dietary habits. In contrast to true health education, quackery always has something to sell and seeks to make its victim dependent upon its product to assure his health and well-being. Truth does not enslave the health-seeker, but, as in spiritual matters, sets him free! Financial success may not be the best measure of the value of a properly conducted health-reform store.

I would not want, however, to discourage this kind of venture. It can succeed with the right kind of management and the blessing of God. It certainly would be a proper statement for Adventists to make to the public concerning the values we hold.

I would suggest that such Adventist enterprises not use the designation “health-food stores,” not only because it is a misnomer but because of the close association the health-food industry has with quackery. “Nutrition Centers” or “Better Living Centers” would be preferable. The books, magazines, products, and services promoted should be of a higher quality than the huckster-

ism of the regular health-food outlets.

These stores should be a fitting witness to the high principles of truth the Seventh-day Adventist Church seeks to promote. As Ellen White says in *Counsels on Diet and Foods*, page 76: “When people become interested in this subject [health reform], the way is often prepared for the entrance of other truths. If they see that we are intelligent with regard to health, they will be more ready to believe that we are sound in Bible doctrines.”

The greatest resistance to such reform will no doubt come from members already involved in the health-food business. They have been exposed to the propaganda of the health-food promoters, purveyors of unorthodox cancer remedies, arthritis treatments, and spurious health-care practitioners for so long that many may be beyond help.

For those willing to learn techniques of critical evaluation, I would propose that seminars and workshops in scientific methodology be sponsored by Loma Linda University or other Adventist institutions of higher education. Our ministers learn hermeneutics—the methodological principles of correctly interpreting the Bible. Health evangelists—as proprietors of better-living centers should be—must learn the hermeneutics of health.

The question is, Do we have the courage to undertake such a difficult task? The answer lies with the ministers, conference officials, and concerned laymen who read *MINISTRY*. 

* She referred to early Adventist health-reform restaurants by a variety of terms, including “hygienic restaurants” (*Counsels on Diet and Foods*, p. 276) and “health restaurant” (*ibid.*, p. 275).

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BIBLICAL ARCHEOLOGY

Must We Revise Old Testament Chronology? In spite of recent allegations of astronomical fraud, Ptolemy's dates remain valid.

by Julia Neuffer

In late 1977 articles began to appear in the general press, as well as in scientific magazines, about a forthcoming book by Robert R. Newton, *The Crime of Claudius Ptolemy* (Baltimore: Johns Hopkins University Press, 1977), which attempts to prove that the ancient Alexandrian astronomer fabricated much of his observational data and manipulated computations to prove his astronomical theories. What difference does Ptolemy's astronomy make to the readers of MINISTRY? Probably none at all.

However, Newton's book extrapolates from the main astronomical argument to a necessity for overhauling ancient Babylonian chronology, beginning with 747 B.C., in the period corresponding to the latter part of the kingdoms of Israel and Judah. Has the dating of a considerable segment of Old Testament history been thrown into doubt?

Inquiries about this have come in from some who have read a press report, not the book itself, which is almost entirely technical astronomical argument. This press item has been cited by Jehovah's Witnesses in vindication of their own rejection of Ptolemy's chronology.

They shift Nebuchadnezzar 21 years earlier and so have 2,520 years from his year 19 (his destruction of Jerusalem) to 1914 (their date for God's kingdom). Some who end the 69 weeks in A.D. 30 use Anstey's outmoded (yet recently reprinted) chronology, which proposes moving Cyrus 82 years later—long after his son Cambyses—so as to begin the weeks at his year 1. Neither shift is possible.

Newton holds that Ptolemy's alleged astronomical fraud undermines the reliability of his chronological scale, thus requiring a reevaluation of "much Babylonian chronology" and the discarding of whatever cannot be verified from independent sources. To do so, however, is entirely unnecessary. The presently accepted chronology of the period, although in accord with Ptolemy, has long been soundly established from many independent ancient documents unearthed and deciphered by modern archeologists.

We should, indeed, expect to find errors in the earlier period of Ptolemy's chronology if in fact he, as Newton as-

sumes, arbitrarily devised for his own purposes the list of kings known as Ptolemy's Canon (which he used as a time scale to date many eclipses and other events discussed in his astronomical works), and if he fabricated the lengths of those kings' reigns for which he had no records. However, in the only part of his book relevant to Old Testament chronology—some 4½ pages of the final chapter—Newton himself admits that he did not examine "the evidence available from sources other than Ptolemy for the earlier years." Thus, being unaware of the documentary evidence unearthed by archeologists—some of it published as early as the 1880's—that corroborates Ptolemy's time scale, he arrives at the sadly irrelevant and ill-supported conclusion that "all research in either history or astronomy" based upon Ptolemy's work must now be redone.

What evidence do we have that Ptolemy's chronological scale, the canon, is *not* a product of fraudulent astronomy?

The canon—a list of the reigns of kings covering nine centuries—includes those of Babylonian and Persian kings, Alexander the Great and his Macedonian successors in Egypt, and the Roman emperors down to Antoninus Pius.¹ Since its purpose is not to name every king, but to provide a complete series of whole regnal years, it omits kings who ruled less than a year, and equates the regnal years with Egyptian calendar years, which always had 365 days, with no 366-day leap years—unlike the Semitic and other lunar years of variable length.²

Not only is it incredible that Ptolemy could have concocted the list without reliable ancient records, he probably did not even compile it, but inherited it from his predecessors. The Babylonians, and others who dated by regnal years, began numbering again with each reign instead of in a single, continuously numbered era such as we do today. Therefore, in order to compute the time between eclipses, or any other events, one would need to know the number of years counted for each intervening reign.³

Such a list of reigns was a necessity, as a time-measuring tool, for astronomers who used records of ancient observations dated in regnal years.

Ptolemy, as an Alexandrian astronomer, probably had access to cumulative lists preserved there, in the Egyptian reckoning, down to his day. The canon could have been compiled through the centuries from Babylonian and later king lists, or from lists of eclipses dated in specific regnal years. (Such lists, on clay tablets, are extant today from about 747 B.C.)

From Nabonassar to Alexander the Great (i.e., from 747 B.C. past the end of the Old Testament period) the length of every reign given in Ptolemy's Canon is corroborated by one or more of a series of ancient documents—chronicles, king lists, inscriptions, astronomical texts, and business texts in both clay and pa-



pyrus—that are dated in specific regnal years of various kings.⁴ These records come primarily from Babylon, but also from Egypt and even from Persia.

Two Babylonian tablets, bearing multiple data on the sun, moon, and certain planets, give an absolute B.C. fix on Nebuchadnezzar's and Cambyses' years; also, 14 Aramaic papyri from Egypt—each bearing a Semitic lunar date and the same date in the Egyptian 365-day year—make it possible to compute the B.C. years of four later Persian kings.⁵

The latter part of the canon is not relevant to the Old Testament. Alexander's death links the canon with the Greek Olympiad dating, and the last of the Ptolemies, Cleopatra, synchronizes precisely with an Era of Augustus. Thence the canon is aligned with several types of Roman chronology, such as the consular lists, and later the Era of Dio-

clitian, which connect to our present A.D. reckoning.⁶

Newton has produced no valid evidence for his supposed high rate of error in the canon before the Nebuchadnezzar fix (he concedes a low rate after that). Actually, it is entirely compatible with the Babylonian records for that period and amply corroborated by other ancient documents. The contention that Ptolemy was an astronomical fraud in no way determines whether or not his canon is correct. One might as well argue that because a man is a poor carpenter we are to throw away his measuring tape as faulty, even though it has been tested and found to agree with the standard measure. ■

¹ *The SDA Bible Commentary*, vol. 2, p. 154 (cf. pp. 152, 153); Siegfried H. Horn and Lynn H. Wood, *The Chronology of Ezra 7*, 2d ed., rev. (Washington, D.C.: Review and Herald, 1970), p. 128 (cf. pp. 40-43).

² *The SDA Bible Commentary*, vol. 2, pp. 103,

104; Horn and Wood, *op. cit.*, pp. 34, 35.

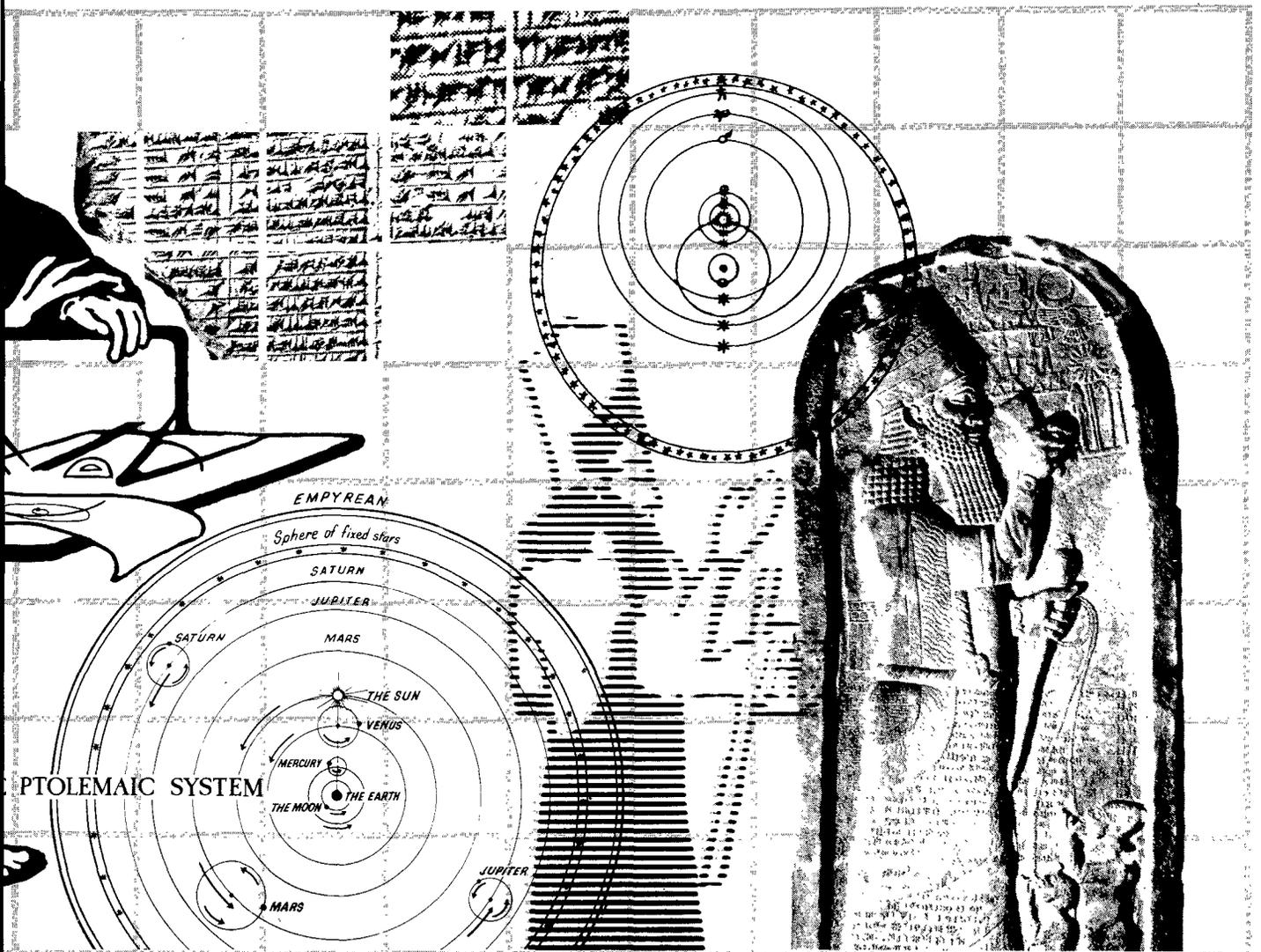
³ *The SDA Bible Commentary*, vol. 2, p. 138; *SDA Bible Dictionary*, "Chronology," sec. I.

⁴ Babylonian Chronicle; Esarhaddon Chronicle; Chronicle of the Years 680-625; Chronicles of Chaldean Kings, Babylonian King List A, eclipse tablet LBART 1417, Nabonidus' Harran Inscription, the Nabonidus Chronicle, the Behistun Inscription, the Saros Tablets, Daliyeh Papyrus 1, and various dated business tablets. Documentation of these ancient sources, and discussion of certain chronological items, will appear in my longer article (on which this one is based) in *Andrews University Seminary Studies*, scheduled for spring, 1979.

⁵ On the two astronomical fixes and on the papyri, see *The SDA Bible Commentary*, vol. 3, pp. 88, 89, and note; for the latter, see Horn and Wood, *op. cit.*, pp. 78-82, 129-135.

⁶ Horn and Wood, *op. cit.*, pp. 23-27; *The SDA Bible Commentary*, vol. 1, pp. 177, 178; vol. 5, pp. 239, 240.

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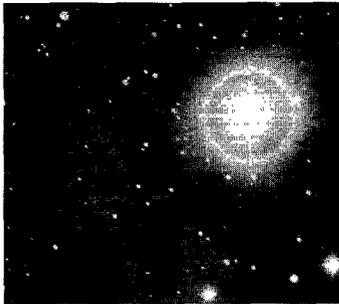


SCIENCE AND RELIGION

The Heavens Declare God's Glory. Increasing knowledge about space brings ever greater lessons concerning God's character.

As it came from God's hand, Planet Earth was perfect, reflecting the characteristics of its Creator. Though sin has distorted our world, we can still gain an understanding of God through the nature we see around us.

"The earth, marred and defiled by sin, reflects but dimly the Creator's glory. It is true that His object lessons are not obliterated. Upon every page of the great volume of His created works may still be traced His handwriting. Nature still speaks of her Creator. Yet these revelations are partial and imperfect."—*Education*, p. 17.



However, we *do* have a tremendous universe to study that presumably is free from the effects of sin. To study it is to study an aspect of God's character. In its mysteries we may find reflected the creative and sustaining influence of God.

"The heavens may be to them [the youth] a study book, from which they may learn lessons of intense interest. The moon and the stars may be their companions, speaking to them in the most eloquent language of the love of God."—Ellen G. White, in *The Youth's Instructor*, Oct. 25, 1900.

Several lessons, each giving us an indication of what God is like, can be gained from a study of the heavens.

1. *Whatever our biases and expectations, the universe displays surprises. God does not conform to our ideas of perfection.*

To the unaided eyes of our ancestors the moon appeared a smooth sphere until Galileo with his first weak telescope observed rough mountainous terrain with craters and jagged peaks. He also saw sunspots on the "perfect" sun. Jupiter was found to be accompanied by satellites, at variance with the then-accepted perfect-circle geocentric model in which all objects orbited the earth.

More recently radio astronomers were

by Lawrence E. Turner, Jr.

astounded to detect regular pulses from certain stellar sources—the pulsars.

Even today some Christians are a little upset to learn that dust and gravel float in interplanetary space. This material produces meteors, or glowing trails, when it collides with the upper atmosphere of the earth.

Our picture of Mars has changed with each new space probe. Prior to the past decade much speculation centered on an earthlike planet, perhaps once inhabited. Mariners 4 and 5 revealed a dead, dry, cratered world similar to the moon. Mariner 9 showed immense chasms and towering volcanoes. The Viking probes now portray a planet shaped and sculptured by erosive forces, even though Mars appears to be dry and has an atmosphere too thin for liquid water. Still, it is difficult to interpret the eroded channels and patterns as produced by anything but flowing water.

We must be willing to examine openly the universe of God and allow it to teach us without expecting it to conform to our expectations.

2. *There is tremendous variety in the universe. God is an imaginative Creator.* In our solar system each planet is unique, differing in size, composition, rotation speed, temperature, existence of an atmosphere, and number of satellites. We have the beauty of the giant planets such as Jupiter and Saturn, the bleakness of the small Mercury and Mars, and the comfort of Earth.

As we move out of the solar system we find stars of many different sizes and colors. The smallest and most dense are the pulsars, or neutron stars, in which a mass about twice that of our sun is squeezed by gravity into a sphere roughly ten miles in diameter. Of somewhat less mass but much larger, about the size of the earth, are the white dwarf stars. Ordinary stars, like our sun, have about the same mass but are about one hundred times larger still. The largest stars are the red giants, which can reach dimensions bigger than the orbit of Mars. Very bright, hot, blue stars, yellow stars like our sun, and many small, dim, cool red ones dot the sky. Often the stars are arranged in clusters—open clusters near the plane of our galaxy, such as the Pleiades, with hundreds or

thousands of members; or spherical globular clusters, each containing a hundred thousand stars.

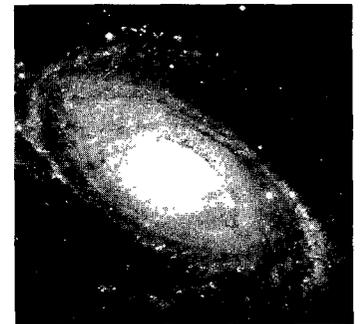
Stars are also located in regions known as nebulae, which are concentrations of dust and gas. Some regions, such as the nebula in Orion, contain immense clouds of glowing gas excited by bright, hot stars imbedded within them. Often found with the bright nebulae are obscuring dust clouds that absorb the light from stars behind them and appear as rifts, or holes, in the distribution of stars. This combination of both dust and gas in the same region produces a complex and beautiful structure.

On a larger scale we find stars, clusters, and nebulae organized into great systems, or galaxies, each containing from a billion to a trillion stars. The band of the Milky Way is an inside view of the great galaxy containing our sun. Here we also find variety. Some galaxies are irregular; many are spiral in a variety of shapes and sizes; most are elliptical.

Why has God created variety in the universe? Ellen White suggests an answer: "There is a variety in a tree, there are scarcely two leaves just alike. Yet this variety adds to the perfection of the tree as a whole."—*Selected Messages*, book 1, p. 21.

3. *There is an underlying order to the universe. God is consistent.*

Early man viewed Planet Earth as separate from the universe and filled with sin. He had no reason to suspect that the rest of the universe could be, and actually is, operated by the same

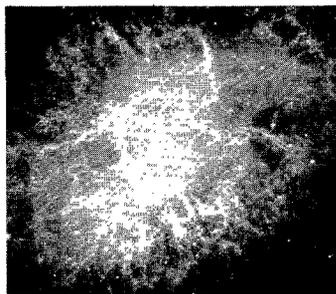


rules that govern this world. However, in observing stars we find that the physics of the earth laboratory applies. The conditions are different, but the basic relationships patiently developed into a science by observations on this planet also explain the phenomena on stars and

throughout the known universe. Atomic spectra give compositions, temperatures, pressures, and other conditions on the surface of the stars. Their speeds can be determined and distances to them computed by applications of principles understood and used daily on earth. Nuclear processes provide the energy radiated by stars, as well as energy for man's use. Gravity obeys the same laws for binary stars, star clusters, and galaxies as it does for our solar system, for Planet Earth, and for baseballs.

Only because God is orderly and plays by the same rules at different times and places can we observe these repeatable processes and understand the physics of the universe. Only thus can we determine distances, sizes, and changes in the universe.

"The same power that upholds nature, is working also in man. The same great laws that guide alike the star and the atom control human life."—*Education*, p. 99.

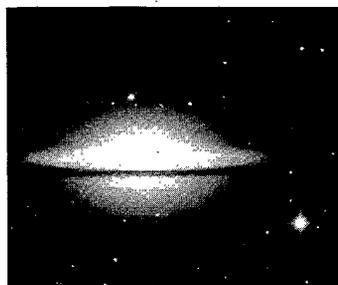


4. *The universe is not serene and static, but dynamic and ever changing. God is active and energetic.*

On Jupiter rage giant storms larger than twice the size of Earth. The sun produces tremendous flares and violent prominences. Stars explode. The Crab nebula is the remnant of a disruptive supernova event first visible in A.D. 1054. Such exploding stars are not rare. We find other remnants. On the average one is observed in a galaxy each century.

The pattern of stars—their distribution according to composition, temperature, and brightness—can be quite simply explained by a dynamic universe, where stars are continually forming, aging, and dying. In the act of dying, material processed in their interiors by nuclear reactions is released to help form new stars. The gas and dust complexes in Orion and in other nebulous regions seem to be areas where stellar formation is taking place, whereas the Crab nebula and other such remnants are the products of aged stars.

Galactic structure is likewise in a dynamic situation. Indeed the entire uni-



verse seems to be expanding from some gigantic explosion.

"Nature is the servant of her Creator. God does not annul His laws or work contrary to them, but He is continually using them as His instruments. Nature testifies of an intelligence, a presence, an active energy, that works in and through her laws. There is in nature the continual working of the Father and the Son."—*Patriarchs and Prophets*, p. 114.

5. *The universe is extremely large. God is infinite.*

Earth seems large, but when put into a cosmic perspective it is extremely small. If we reduced it to the size of a ball two inches in diameter, our sun would be a sphere 18 feet across located 1,800 feet away. We could walk this distance in eight minutes—roughly the time it takes light to travel from the sun to our world. On this scale the solar system would be several miles across, but the nearest star to our sun would be 100,000 miles away—almost half the actual distance to the moon.

Let us reduce our entire solar system to a handspan. Our galaxy would then be 4,000 miles in diameter, but even at this scale the universe is immense. Andromeda, the nearby large galaxy, would be 80,000 miles distant!

Reducing our galaxy to the size of a man's hand allows the known universe to be reduced to a manageable size. Now, Andromeda is found 5 feet away and the observed universe is contained within a sphere 5 miles in diameter. In this sphere are billions of star systems—from giant elliptical galaxies the size of basketballs to dwarf galaxies barely visible.

It is awesome to realize that God is capable of tending the garden of galaxies, of guiding the billion to trillion member stars in each galaxy, of strolling between galaxies with an intimate and personal knowledge of all the stars, planets, beings, and atoms of the entire system, of cradling each galaxy in His hands, and yet still caring for this earth and each of its inhabitants as if there were no other.

"[Christ] passed from star to star, from world to world, superintending all, by His providence supplying the needs of every order of being in His vast creation."—*Ibid.*, p. 69.

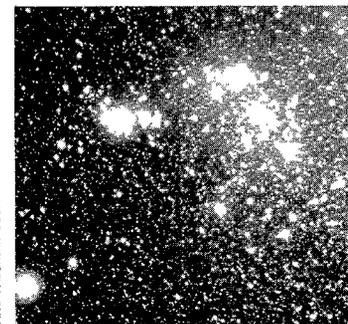
The study of the universe gives a picture of God much different from the conception held by medieval man. His idea was of a serene, unchanging universe. A corresponding view of God still pervades our thinking. Yet modern astronomy allows us to see that God is a Being who creates variety because He enjoys His work and wants His creatures to enjoy it. Why does Saturn have rings? Do they serve any purpose except as an interesting structure? Perhaps God simply likes them.

Why do stars explode? Why are there pulsars? Quasars? The dynamic universe portrays a dynamic, vibrant God vigorously involved in its operation. We can see Him as He tends His universe, smiling with pleasure at the beauty in the fireworks display of an exploding star.

Why do the same natural laws operate in stars and on earth? God is an orderly God. Earth is part of His universe.

God is an all-powerful God. To contemplate the scale of the universe is sobering, but consider how much more tremendous is its Creator. And yet this is the God who was willing to give His life for the good of His creatures.

"God calls men to look upon the heavens. See Him in the wonders of the starry heavens. . . . We are not merely to gaze upon the heavens; we are to consider the works of God. He would have



PHOTOS MCLINT WILSON AND PALOMAR OBSERVATORIES

us study the works of infinity, and from this study, learn to love and reverence and obey Him. The heavens and the earth with their treasures are to teach the lessons of God's love, care, and power."—*The Seventh-day Adventist Bible Commentary*, Ellen G. White Comments, on Isa. 40:26, p. 1145. ■■

Lawrence E. Turner, Jr., is associate professor of physics and computer science at Pacific Union College, Angwin, California.

SHEPHERDESS

“Are We Poor or Just Broke?” After reviewing a lifetime of frugality, a minister’s wife realizes she gave the wrong answer.

Dear Shepherdess: This month I want to pass along a sweet message, titled “Chosen,” from the pen of Phyllis Escobar. It appeared first in the Hawaiian Mission Shepherdess News. With her husband, Phyllis has been a worker for God in various places and now lives in Honolulu.

I always wanted to be a nurse. How wonderful it would be, I thought, to relieve the suffering and minister by their bedside, telling them about the Great Physician! But it wasn’t my privilege to become a nurse.

I wanted to be a teacher, to help guide little minds in the right direction. I would have loved to teach them to read and write and to learn the Bible stories. But that wasn’t my privilege either.

I wanted to be a missionary in a far-away country and teach the heathen about Jesus. I didn’t get to do that either.

I wish I could have been a musician, directing great choirs to sing the old hymns of praise, but I couldn’t.

I would like to have been an artist and paint the lovely face of Jesus, but that wasn’t my talent either.

I think of all the things I wish I could have been, then I think of the many days I have just stayed at home, and I wonder, What is my talent, and what does the Lord want me to do?

I get up in the morning, prepare breakfast for the family, and answer the phone while the toast burns. The person on the phone has another problem, but I can hardly hear what she says. She talks on and on. Then I finally hear her say, “Thank you for listening; I feel so much better.” But I didn’t say anything to help, and meanwhile another piece of toast burns.

Family worship is interrupted by a neighbor knocking at the door wanting to borrow some flour. I say goodbye to the children as they hurry off to school. The phone rings again; I take the message to my husband, and start washing the dishes.

I keep thinking about a sick woman in our church, so finally I give her a phone call. When I hear her weak voice thank me for calling her, I am thankful that I did.

Another name comes to my mind, although I don’t know why. I decide to phone her, and she answers with a sad voice. I ask if she has been crying, and

she says she is so lonely and has no friends. She asks what I want, and I say, “Nothing. I was just thinking about you.” Her voice brightens as she tells me that I called at just the right time, and that she feels so much better.

The house needs straightening, but first I must check on my discouraged neighbor. Later I’m glad I did, because she was just going to open another bottle of vodka. Together we poured it down the sink, and she said she felt much better. My prayer was simple, but she thanked me for it.

Where has the day gone?

Now the children have come home from school and must have my attention. Soon it will be suppertime.

After the children are in bed it is quiet for a few minutes, and I think of what I have accomplished all day. Nothing!

I open my Bible, and the text “For many are called, but few are chosen” (Matt. 22:14) becomes illuminated before my eyes. Chosen? Did God choose

me to talk on the phone while the toast burned, to help the neighbor pour out her vodka, to take the phone messages for my minister-husband? I wanted to be a nurse, or a teacher, a missionary, a musician, or an artist. But as I fall to my knees in prayer, I thank Him for choosing me to be my husband’s wife, my children’s mother, and the one who answers the phone while the toast burns. What peace and joy I have as I lie on my bed and sleep through the night knowing that tomorrow will be another day in which I can be my husband’s wife.

I know that the Lord chose me to be a minister’s wife just as much as He chose my husband to be a minister.

I too rejoice that I have had the happy privilege of working with my husband in the gospel ministry. It isn’t always easy, as the following article by Doris Schmidt shows, but it is rewarding. God bless you all as the recording angel writes your name as one of the greatest missionaries in the world. With love, Kay.

“Are We Poor or Just Broke?”

by Doris Schmidt

“Mommy, are we poor or just broke?” The voice of her little son startled Pat. She and her pastor husband had been so engrossed in their discussion of the *big problem* that they had momentarily forgotten the three children in the back seat.

The topic of conversation had been “Where is the money coming from?” That seemed to be the topic far too often. They were constantly worried about how to make ends meet. No matter how hard they tried, there never seemed to be quite enough money.

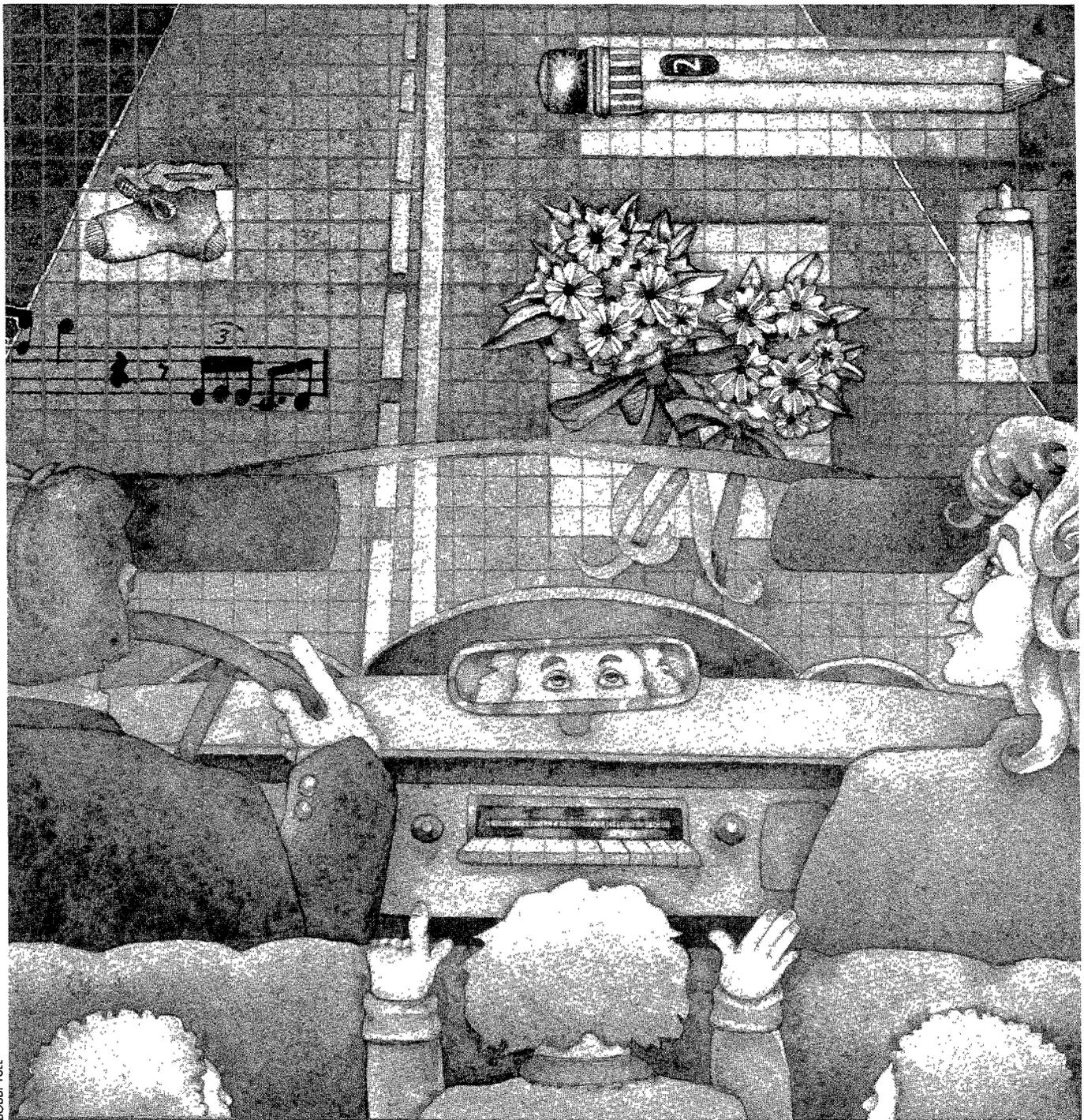
Pat and Jim were products of the depression. They had both worked almost their entire way through college, taking five years instead of the usual four. On completion of their last year of schooling, they had gone immediately into “the work,” still owing what seemed to them a large sum of money. Their first priority: pay up the school bill! So the skimping and scraping continued, even though their wardrobes needed replenishing, as did most of the linens that had seen them through five years of dorm life. Their

first few homes were furnished apartments in the cities and towns where the conference saw fit to send them.

About a year later Pat and Jim made the delightful discovery that the two of them soon would be three. How excited they were! This called for a definite change in their life style. Now they had to (1) pay for a new baby; (2) buy some furniture; (3) buy a car (by order of the conference) all at the same time. Just how they managed they really never quite knew, but manage it they did.

One day several months after the baby arrived, Pat felt a distinct uneasiness. It lasted all that day, and the next, and the next. By the end of the week she was praying with almost every breath, “Oh, no, please don’t let it be so! Not now. We can’t afford it. Not this soon! Let our little chap get older before we give him a brother or sister.” But the doctor confirmed Pat’s fears. “I believe you will be spending Christmas in the hospital,” he said.

Wrong! Christmastime found Pat at a doll counter looking for some sweaters



BOBBI TULL

and booties small enough for her two wee girls to wear. Everyone was surprised when twins were born two months early. How can I care for *three* babies—three within fifteen months? How will we manage? Pat wondered. Because the twins were so tiny and frail—together they weighed only six and a half pounds—they needed more attention than usual, and special medication and formula for “preemies” that was quite expensive. How grateful Jim and Pat were for the many gifts of baby things they had received at the shower given by the ladies of the church. They marveled that everything had come by two’s, even though at the time no one suspected

there might be twins. But Someone knew! “My God shall supply all your need,” murmured Pat as she fingered the small items.

When it was time for the children to start school, some way had to be found to fit tuition into the family budget, for Pat and Jim were determined that their children would never go to public school. There just had to be some extra income. Should Pat go to work? She was trained to be a teacher but was hesitant about teaching church school where her husband was the pastor and chairman of the school board. What should she do?

The Lord took care of that situation in a rather unexpected way. He sent some-

one to talk to Pat about the possibility of working in one of the local hospitals. Help was desperately needed during those war years, for nurses were scarce. Would Pat consider working the night shift, from 11:00 P.M. to 7:00 A.M.? That shift paid more than the others; she would not have to work on Friday nights; the children would not be alone at night; she would get home in the mornings in time to get their breakfast and fix lunches, see them off to school, and pick up around the house a bit. Then she could sleep until they came home in the afternoon and be with the children until they went to bed. Perfect! She would do it. Pat soon learned that days were not

meant for sleeping. Doorbells rang; telephones jangled; children made noise playing under the windows. It was hard to get enough sleep, but she and Jim were keeping their children in church school, and that was most important.

Buying clothes for twins was not easy. With only two ways to go—exclusive, expensive “twins” shops, or cheap, run-of-the-mill clothes—Pat solved the problem with her sewing machine. How thankful she was to be able to keep the children looking well dressed! As the twins grew and became more clothes-conscious, other problems arose.

“Why can’t I have a new dress, Mother? She has a new dress (meaning a best friend who happened to be the only child in her well-to-do family). She is getting a new dress for the school party. Why can’t we have one too?”

Pat explained, “Her father has only one girl to buy dresses for; we are very lucky, for Daddy and I have two little girls. But that means that the money has to go twice as far, and you two can have only half as many dresses as she can have.” Wonder of wonders, they understood! The twins seemed to reach their growing peak in the seventh grade. That was another blessing, for some of the clothes they wore then were still in use when they finished the academy.

Music lessons, academy, and college whirled along in quick succession. All three children were usually in the same school at the same time, which entitled Pat and Jim to a slight discount in tuition. However, when their son decided on a career in music education, which meant private lessons in instruments, as well as voice, there was no help to be had. In those days the educational allowance did not cover private lessons. How Pat and Jim managed they really never knew, but they were firm in their belief that no sacrifice was too great to keep the children in Seventh-day Adventist schools. That was the least they could do to help prepare them for eternity.

College graduation finally came. How proud Pat and Jim were! They had made it. Now all that remained was to pay off what was left of the college bill so the children could march down the aisle with their classmates. Just one more time to borrow money to pay off the college bill. Wonderful! No problem. That would be easy to do. Then maybe they could buy some new living-room furniture. Oh, how shabby that old set seemed! But Pat and Jim had not reckoned with the unexpected. There were still some miscellaneous expenses that had to be met,

such as weddings.

Weddings! Through the years Jim and Pat had occasionally mentioned how nice it would be for the twins to have a double wedding, if things just happened to work out that way. It was almost too much to hope for, but it did just happen to work out that way. The twins wanted a double wedding that summer. Their son would be married the following summer. Pat and the girls spent time going from shop to shop looking at wedding gowns and bridesmaids’ dresses. One thought quickly became uppermost: what ridiculously high prices to pay for one evening’s wear!

“Why don’t you make our dresses, Mother?” the twins asked. At first the idea overwhelmed Pat. Sure, she had made suits and coats and dresses and all kinds of things through the years, but a wedding dress—no, two wedding gowns! Did she dare tackle it? “Come on, Mother, you can do it,” the girls encouraged.

“Well, maybe . . .”

It was a lovely wedding, even to the little choke in Daddy’s voice as he spoke the vows to each of the twins.

Then, quite suddenly, it was all over. Pat and Jim were alone again, just the two of them. How empty the house

seemed! Nothing to do now but pay off the last of the bills. No problem! They had lots of time now. Time to reflect. Time to consider what the years had given them. Time to think of their little son’s question long ago: “Are we poor, or just broke?”

At the time Pat had laughingly answered, “Both, Son!” Now, in retrospect, she knew that her answer had been wrong. Scarcity of money they had; they had struggled with that problem through the years. But poor? Never! What a wealth of love they had! What rich lessons they had learned about God’s love for them! When crises came that they knew not how to meet, when they could not see the end from the beginning, when obstacles too high to surmount seemed to bar their way, somehow, some way God always came to the rescue. How rich they were! It had not always been easy, but there had always been love and grace sufficient. “Poor? No, we’re rich,” whispered Pat. “Aren’t all our children active members in the church? What more could any parent want?”

Doris Schmidt is wife of H. H. Schmidt, president of the Southern Union Conference of Seventh-day Adventists.

Prayers from the parsonage

by Cherry B. Habenicht

Weakened by progressive cancer and confined to bed most of the day, Ida wants someone with her around the clock. Because I organize volunteers for the times her hired companion and family can’t cover, she calls me when there’s a problem.

Her daughter won’t be home this evening, so I promised Ida I’d find a substitute. I’ve been calling church members, but without success.

I didn’t even try contacting the ladies who have already given their time, and I omitted anyone with young children who couldn’t be left on such short notice.

But from women who work part time or who have no children or whose family could take care of themselves, I got only excuses:

“Bedside care has just never been my thing.” (The last time I approached her for help, my request wasn’t her “thing” either.)

“My family needs me at home at night.” (This mother sees her teen-agers throughout the day.)

“I need to prepare for the Sabbath. Everything won’t be done if I’m away tonight.” (OK. Thursday night is a bad time when Friday is short, but is an uninterrupted routine more important than a person in need?)

So I’m going. I wanted to stay home tonight too. I’ve already stayed with Ida once this week. Now I’ll just have to take Lisa along for the second five-hour stint. And the sun will sink tomorrow night on a dozen unfinished household tasks.

These members make me disgusted! Such weak alibis for staying snug in their homes! At least You won’t say to me, “I was . . . sick . . . and ye visited me not.”

Forgive me, Lord. It isn’t my place to condemn. Send conviction to these women. Help each to find and do something for another, though they may refuse my suggestions.

If I go with resentment or in self-righteousness, what service do I offer? Please make my motives pure and my ministry acceptable in Your sight.

PRESIDENT'S PAGE

Give an Account of Thy Stewardship. The author, who recently invited church members to speak out, shares responses from his survey.

"Have you ever considered the possibility of abolishing the salaried clergy?" I gasped when I read this question in response to a survey I had made in the *Adventist Review* of February 9, 1978. "Fewer conference officials," one respondent urged, and then added another breath-taker: "Maybe we should even abolish union conferences and use the money saved to send more missionaries or to enable the conference officials to do evangelistic work." But listen to this one: "I believe some of the Washington 'bureaucrats' would be more effective relieving some of the three-church pastors in our conference."

If my *Review* poll enlightens me at all, it tells me that we, as denominational workers, need to take some second looks at the way we are spending the Lord's money. Our people are not blind. They know what the Word of God and the Spirit of Prophecy have to say about our accountability and our stewardship in the way we use the funds that are entrusted to us.

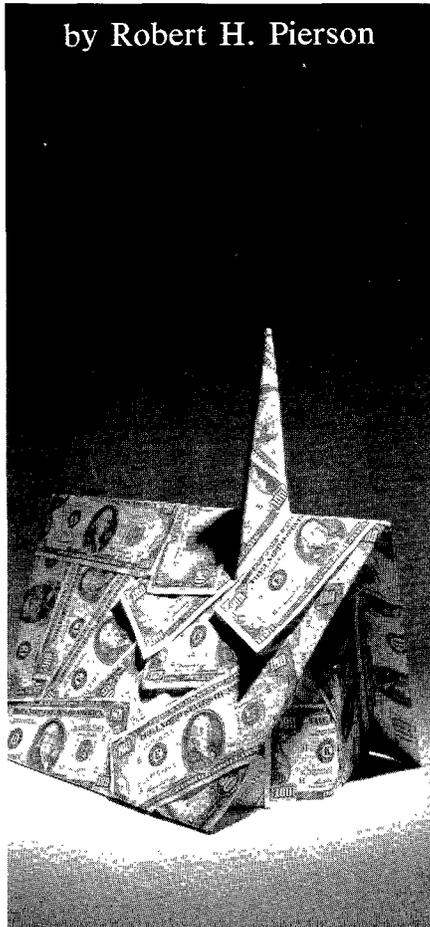
"It is very discouraging," one respondent writes, "when we need local workers so badly, to see so many in offices, so many workers traveling to so many meetings, and such fancy church and office buildings being constructed at a time when the mission fields are languishing for want of funds to preach the gospel."

"I don't believe our dormitories need bathrooms between each pair of rooms," another writer opines—and actually, do they? Some of our dormitories built in recent years don't lack very many facilities, you must admit!

"Our pastors are moved too frequently at a high cost and loss of souls," one member observes, probably rightly. We do move our workers rather rapidly sometimes. On occasions early moves are a *must*—but would not the work move forward more effectively if workers normally stayed in one place longer and truly benefited from the knowledge and experience gained in each place?

Workers traveling too much bothered many respondents. "Conference workers (and I am sure the writer would include union and General Conference workers also) travel too much," was an oft-expressed concern by members who are aware of the many needs at home

by Robert H. Pierson



SKIP BAKER

and abroad. "The traveling I would like to see stopped," one writer declared, "is the group tours sponsored by church-related units. They often go off to the Holy Land or some other distant place."

"Too much material of all sorts is being printed and circulated," was another oft-repeated concern. Our departmental directors, fine leaders that they are, would profit greatly by checking the blizzard of paper work that goes out from their offices. Some pastors groan over the bulletins and the mimeographed letters they receive.

"Too many conventions, workshops, and other big meetings," was a very common lament. These frequent meetings not only cost a staggering amount of money each year, but they take workers out of the field so much of the time there is scarcely opportunity for them to do their work and put into practice the overabundance of good things they have

learned at the meetings.

Denominational building practices came in for frequent criticism. "Air-conditioned cabins, wall-to-wall carpets, laminated ceilings, and large quantities of playground equipment (at youth camps) exist for less than 100 days of use each year, while some churches don't have a decent place to worship in," moans one writer. Others questioned the large outlays for pipe organs, equipment, furnishings, and what they consider to be extravagant use of God's money. Too-elaborate church buildings, office buildings, school and health-care buildings come in for their share of concern.

As workers, leaders in God's cause, we need to listen to what our members are saying. They have a right to raise these questions. To a large extent they are paying the bill. They are not out of order in requiring an account of our stewardship. All of us—in the General Conference, unions, local conferences, institutions, local churches—do well to assess carefully how we are using the Lord's money. Someday soon we will have to give an account to our Master.

"So then every one of us shall give account of himself to God" (Rom. 14:12).

God's servant says, "In all our advance work we must regard the necessity of economy. There must be no needless expense. The Lord is soon to come. . . . Our work in all its departments should be an illustration, not of display and extravagance, but of sanctified judgment."—*Testimonies*, vol. 7, pp. 92, 93. "All things belong to God. Men may ignore His claims. While He bountifully bestows His blessings upon them, they may use His gifts for their own selfish gratification; but they will be called to give an account for their stewardship."—*Ibid.*, vol. 9, p. 246.

Christ Himself has set us the example of simplicity. "In the establishment and carrying forward of the work, the strictest economy is ever to be shown. . . . In no case is money to be invested for display. The . . . work is to be carried forward in simplicity, as was the work of the Majesty of heaven."—*Counsels on Health*, p. 319.

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

WIDENING OUR WORD POWER

Sacred Words

Anomia and anomie

by Jim Stirling
and Donald Mackintosh

Anomia, often translated "sin," or "iniquity," in the Bible, has an interesting counterpart in our modern term *anomie*. *Anomia* is made up of the Greek word for law, *nomos*, with the prefix *a*, known as the *alpha privative*. Thus the word *nomia* means without, or contrary to, law. In one or another of its forms it is used more than twenty times in the New Testament, and even more often in the Septuagint version of the Old Testament.

Anomie entered the English language by way of French when Emile Durkheim made it a sociological term. Behavioral scientists now define *anomie* as a kind of normlessness—a disorientation that comes as a result of being pushed out of one's accustomed social role, so that one no longer knows what standards apply.

Jesus said that *nomia* would be widespread in the troubled days before His return: "Many false prophets shall rise, and shall deceive many. And because iniquity [*nomia*] shall abound, the love of many shall wax cold" (Matt. 24:11, 12).

We see a fulfillment of His prophecy in today's world, where *nomie* is also widespread. Pleasure has been so widely heralded as a social goal that people believe whatever "feels good" is an end in itself. Disregarding both long-established social norms and the laws that God has established, some people consider that "the end justifies the means." Sexual license and aberrations, greed for wealth and power,

gambling and extortion, and rampant disregard for human rights are all symptoms of this current *nomie*.

The apostle Paul proposed a new prefix, *en*, "within," to replace the *a* in *nomia*. He wrote to the Corinthians, "I became . . . to them that are without law [*nomos*], as without law, (being not without law to God, but under the law [*ennomos*] to Christ,) that I might gain them that are without law" (1 Cor. 9:20, 21). Thus the apostle was always "within" the law of Christ—always he had a guide for his conduct and an assurance of his place in life.

Life within Christ is the basis of the gospel invitation today. To those who are confused by the pressures of society and who find guilt and remorse in the midst of their quest for gratification, Jesus offers a program of order and justice. By His grace people may have a satisfying way within His law of love. They may find their greatest rewards in the assurance of His approval.

To people experiencing *nomia* or *nomie* in any of their manifestations, the gospel offers a better way, within the circle of Christ's love and law. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30).

Secular Words

Words from literature

Next to the Bible, the writings of William Shakespeare are said to be the most often-used source for expressions in the English language. Of course, many people who use words or phrases that Shakespeare

coined are not aware of their debt to him, just as they also fail to recognize the Biblical source of many common terms. For instance, people often use the word *shibboleth* when referring to an arbitrary test, and do not realize it comes from the Biblical story of Jephthah (Judges 12:6).

Listeners usually try to get the significance of a new expression from the context in which they hear it used; unfortunately, that context may sometimes convey a superficial or even garbled meaning.

Thus the speaking or reading vocabularies of most of us hold words that got their significance from literary pieces of the past. How many who use the expression *Achilles heel*, meaning a weakness or vulnerability, associate it with Homer's hero who as a child was dipped by his mother into the River Styx to make him invulnerable in battle? According to Homer's account, she held the baby by his heel; since this was not covered by the magical water, it was unprotected and later became a target for an enemy's fatal arrow. Homer was also responsible for the term *Amazon*, meaning a woman who displays the strength and courage of a warrior. In his story, the Amazons were a nation of female warriors, and Achilles defeated their queen (evidently she did not know about his heel).

Among the terms presented below are several that are derived from popular American or English authors. Also on the list are words from theological sources and from this issue of *MINISTRY*. Test your knowledge of the expressions by selecting for each one the appropriate response from among the

choices given. For the correct answers, turn to page 32.

1. **charlatan:** (a) magician; (b) expert; (c) weaver; (d) pretender to knowledge.

2. **extant:** (a) stretched out; (b) presently existing; (c) space something occupies; (d) no longer active.

3. **geocentric:** (a) based on the earth as the center of perspective and valuation; (b) based on the sun as the center of the universe; (c) based on man as the center of God's creation; (d) God-centered.

4. **imprimatur:** (a) precedence; (b) initiative; (c) promotion; (d) permission.

5. **Lilliputian:** (a) undersized person; (b) flower lover; (c) giant; (d) coward.

6. **malapropism:** (a) etiquette; (b) evil intention; (c) misapplied word; (d) support.

7. **Monophysitism:** (a) belief in Christ as the sole source of salvation; (b) belief that Christ had but one nature; (c) belief in the primacy of the Pope; (d) belief in the oneness of man's life, thus rejecting dualism.

8. **mystical:** (a) foggy; (b) unintelligible; (c) having a reality that is neither apparent to the senses nor obvious to the intelligence; (d) magical.

9. **nostrum:** (a) platform; (b) prayer; (c) questionable remedy; (d) treatment for the nose.

10. **Orwellian:** (a) disorganized society; (b) dominated by pervasive authority figures backed by high technology; (c) Utopian; (d) characterized by open conflict.

11. **scrooge:** (a) elderly person; (b) timid person; (c) bully; (d) miser.

12. **serendipitous:** (a) peaceful; (b) forceful; (c) fortuitous; (d) mistaken.

SHOP TALK

Free radio script kit

Have you considered a radio program in your plans for communicating the gospel to your community, only to decide you didn't have the time to produce the messages? Here's a lifesaver for pastors and lay people who are (or who are considering) talking by radio to their local area.

Each quarter the General Conference Communication Department prepares a Radio Script Service consisting of 65 professionally done scripts tailored to fit into a five-minute slot of radio time. The length of each script allows for a typical five-minute program to include theme music and identification of the speaker before the talk, and a closing announcement of a local address or phone number where free literature may be had.

Most Adventist broadcasters depend on the Radio-Script Service. It is the only thing that enables them to conduct a daily radio program Monday through Friday as well as carry on all their other responsibilities. If a person spent a minimum of three hours' time producing each of his own scripts the cost would be \$2,340 a year, even if he figured his time at only \$3 an hour! No wonder so many broadcasters and would-be broadcasters jump at the chance to buy a year's supply of scripts for only \$100. Local conferences often offer a further subsidy to approved broadcasters.

It doesn't cost anything, however, to find out more about the service. A sample Radio Script Kit is available with information on how to approach radio stations to secure air time, how to pay for your program, how to advertise, and how to personalize the scripts. The

kit also contains sample scripts, cue sheets, follow-up announcements, and a Radio Script Service order blank. Secure your free kit through your conference communication director, or write: Victor H. Cooper, Communication Department, General Conference of Seventh-day Adventists, 6840 Eastern Avenue, N.W., Washington, D.C. 20012.

Mission Spotlight for evangelism

Pastors and evangelists will be interested in the special library of 27 Mission Spotlight programs now available. Selected especially for public presentation from the productions of the last eight years, these "back" programs may be secured through your local conference Sabbath school department. They are excellent for evangelistic meetings, Bible seminars, pastor's Bible classes, and as special features in follow-up meetings to evangelistic campaigns. Subjects include the 1975 General Conference session held in Vienna, Austria, as well as programs representing each of the world divisions outside North America.

Enliven the lay activities period

Church pastors seeking ways to increase interest in the lay activities period can now order a new audio-visual series designed especially for this important section of the worship service that dramatically demonstrates how laymen can become effective soul winners in their church.

The presentation, called "Witnessing Highlights," consists of ten-minute dramatizations combining color slides, cassette music, and recorded narration. The

focus is on the fact that every church member can contribute in some way to the witnessing efforts of the church within the surrounding community.

The series, produced by the International Adventist Audio-Visual Ministry, is available through the local conference lay activities secretary.

In addition, ministers, teachers, and Sabbath school youth leaders can now order a complete listing of programs and materials available through the International Adventist Audio-Visual Ministry. This 64-page catalog lists films, educational aids, Bible courses, multimedia presentations, songs, and slide shows that can be purchased or rented.

To order your catalog, write: International Adventist Audio-Visual Ministry, 1100 Rancho Conejo Blvd., Newbury Park, California 91320.

Audio-visuals

The leaders of the nondenominational Church Growth movement have prepared some very interesting and helpful audio-visual materials. Exploring the Churches of the Revelation is a series of eight color films, five minutes each, ideally suited for use in a prayer-meeting series on the seven churches—one film each week. A study guide accompanies each film. Building the Church is another series of six color films, also five minutes each, based on the evangelistic church building activities of the apostle Paul. Rental fee for both film series is \$8.00 per film. A series of three cassette tapes on "How to Grow a Church" are also available. For further information about the films write to: Christian Communications, 150 S. Los Robles, Suite 600, Pasadena, California 91101.

ENERGIZE YOUR INGATHERING CAMPAIGN!

The General Conference has just finished the preparation of a color slide/cassette program dramatizing exciting soul-winning results from actual Ingathering contacts.

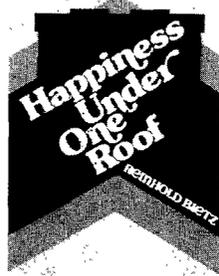
Artistically produced, this new 12-minute audio/visual will stir your members to greater Ingathering accomplishments this year. Definitely a generator of lay involvement, you will want to show it in every church more than just once!

It is being made available at less than half-price, for only \$10.

Order from your Conference Lay Activities Department.



RECOMMENDED READING



HAPPINESS UNDER ONE ROOF, Reinhold Bietz, Pacific Press Publishing Association, Mountain View, California, 1977, \$1.95.

Reinhold Bietz grew up on "Happy Home Farm" as one of nine children. Breakfast was sometimes just wheat that was brought in from the barn and cooked to a porridge, but though the diet may have been austere at times, the relationship between the parents and their large brood never was.

The book is basically about people who live in families and how they can get along better and live more happily. There is not a great deal of new material here, but the message is presented with much charm, sprinkled liberally with stories and anecdotes both old and new. It is good, sensible, interesting reading—no, it is more. It is like having a face-to-face talk with a good, sensible, interesting man.

Preachers reading this book will identify with the author. He puts into words—sometimes fairly strong, but always kind—just what the Adventist minister needs to impart to his congregation.

Bobbie Jane Van Dolson

HOW CAN I GET THEM TO LISTEN? James Engel, Zondervan Publishing House, Grand Rapids, Michigan, 1977, 185 pages, \$4.95.

Engel takes liberties with

a little doggerel by Kenneth Boulding and notes: Christian communication is like a blunderbuss.

For all our muss and fuss, We fire a monstrous charge of shot, And sometimes hit but mostly not.

This book is about how to hit, so to speak, on the first shot. It is not about preaching, or even talking. So don't catalog it under "Homiletics" if you shelve it before reading it. Put it under "Communication Strategy and Research," right next to *What's Gone Wrong With the Harvest?* an earlier book by Engel written in collaboration with H. Wilbert Norton, both of the Wheaton College graduate school's Billy Graham graduate program in communication.

To comfort ourselves, despite our limited successes, with the thought that Jesus would have spent all for a single soul is to confuse His motivation with His method.

With this book, Engel presents a very readable introduction to the methods of the social sciences and to their application to evangelism. "All the creative finesse and media muscle in the world will go for naught if we are not speaking to the audience where they are," he explains. And finding out where the audience is, is what this book is about.

The book is filled with examples taken from the more than eighty communication research projects done by Engel and his students at the Wheaton graduate school over the past five or six years. Most of the studies were done for mission projects in developing countries, and confirm that the research strategies are applicable across many cultures.

Engel argues that good

stewardship requires good planning, and good planning requires good research. Planning and research, though, are no substitute for reliance on the Holy Spirit. And vice versa. It is the combination of both the research and the reliance on the leading of the Holy Spirit that should distinguish the Christian endeavor from other endeavors, he writes.

Engel makes that claim with the authority of one who has been professor of marketing at both the University of Michigan and Ohio State University. He continues as a member of the editorial board for the *Journal of Marketing*, and his recently updated marketing textbook remains a standard in his field.

Some will find his model of the spiritual-decision process a bit mechanical. I do. Nevertheless, it has real learning value.

Engel's treatment of statistical inference, however, is well done and very easy to follow.

The principles found in this book are as pertinent to a pastor as to the highest-ranking church leader.

William Garber

Answers to "Widening Our Word Power" (see page 30).

- 1. charlatan:** (d) pretender to knowledge. From the Italian *cerretano*, an inhabitant of Cerreto; originally it referred to sellers of papal indulgences.
- 2. extant:** (b) presently existing. From the Latin *exstare*, "to stand out."
- 3. geocentric:** (a) based on the earth as a center of perspective and valuation. From the Greek *ge*, or *geo*, earth.
- 4. imprimatur:** (d) permission, especially to print or publish. From the Latin for "Let it be printed."
- 5. Lilliputian:** (a) undersized person. From Swift's *Gulliver's Travels*, in which inhabitants of Lilliput were six inches tall.
- 6. malapropism:** (c) misapplied word, sounding something like the one intended but ludicrously wrong

in the context. From Sheridan's comedy, *The Rivals*, where Mrs. Malaprop habitually bungled words.

7. Monophysitism: (b) belief that Christ had but one nature. From the Greek *mono*, "one," and *physis*, "nature."

8. mystical: (c) having a reality that is neither apparent to the sense nor obvious to the intelligence. From the Greek *mystos*, "keeping silence."

9. nostrum: (c) questionable remedy. From the Latin word for "ours." It usually refers to a medicine of secret composition recommended by its preparer but lacking general repute.

10. Orwellian: (d) dominated by pervasive authority figures backed by high technology, as the society controlled by "Big Brother" in George Orwell's 1984. Orwell was a pen name for Eric Blair.

11. scrooge: (d) miser. From Ebenezer Scrooge, a character in Charles Dickens's *A Christmas Carol*.

12. serendipitous: (c) fortuitous. From the story of the "Three Princes of Serendip," who in their travels came upon valuable or agreeable things they had not sought for.

Scores: 12-11 Excellent
10-9 Very good
8-7 Good

MINISTRY

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