

MINISTRY

MAGAZINE FOR CLERGY



APRIL 1979



FALLOUT PROBLEM?
see "Caring for new converts"
page 4



LETTERS

Food for thought

I was pleased to see the article "Mealtime Evangelism" in *MINISTRY* (December, 1978). About a year and a half ago we heard a tape by the Weavers regarding their involvement in this program, and as my wife and I prayerfully discussed it, we decided such a method would fit into our style of witnessing. Since beginning our "mealtime evangelism" a little more than a year ago, we have found it to be a time of enjoyment and a means of removing barriers so that people are more receptive to the Word of God. At the request of the group, we have conducted Bible studies with a more predetermined format than the Weavers have used. Those who come are very enthusiastic and have begun bringing their friends, telling them that this is a place where they can have questions answered. We strongly recommend this type of evangelism.

R. O. Franzke, M.D.
Portland, Oregon

Discovers *MINISTRY*

Having been a working mother for years and having raised other children along with our three, I was often too harried to read each journal we subscribed to. So I never tried to read *MINISTRY*, which I categorized at the time as being just for my husband. Now that the children are gone and I have more time, I have discovered *MINISTRY*. What a boon to my soul and to my understanding of my husband's calling that discovery has been! I try to read each issue before I give it to him, although we sometimes read it together and have discussions on its subjects. I wish all pastors' wives could discover *MINISTRY*. From both of us, thank you for all the magazine upholds and stands for.

Emilie Robertson
Shawnee, Oklahoma

Present unique views

Yesterday I approached our local Ministerial association members about receiving *MINISTRY* for their own personal and professional growth. I had hardly started talking

when several pastors began to comment on the enjoyment they have received from the magazine. The conversation moved to the various articles they had read. One pastor mentioned he would appreciate it if *MINISTRY* presented expositions of texts on which we hold unique theological positions.

Bill Bossert
Kerman, California

High quality

Many thanks for the consistent, high-quality material appearing in *MINISTRY*. It is refreshing and stimulating.

Robert E. Jones
Bradford, Pennsylvania

Notes on authors help

I appreciate the inclusion of notes on the authors of articles in *MINISTRY*. As a result of the note on Anson F. Rainey's article in the November Biblical Archeology section I was able to locate the accurate title of a volume on the historical geography of the Holy Land, which commands my special attention. Thank you for an outstanding magazine.

Herbert Ford
Angwin, California

No eschatological manipulations

Thank you for publishing the article "Hiding Behind Words" (December, 1978). I am grateful that Mrs. White said, "The final movements will be rapid ones" instead of "Eschatological manipulations will be of supersonic proportions."

Merton W. Henry
Arvada, Colorado

Any suggestions?

Copies of *MINISTRY* take three to four months to reach us here, but the magazine has never been more inspiring to us than in the past few months. The article in the October, 1978, issue titled "The Danger of False Ideas Regarding Justification" has been such a help to us in our understanding of how Christ is our righteousness. We are sharing it with

many others. May God help each of us to be honest when He opens our minds to advancing truth. It is a thrill also to read the responses from the P.R.E.A.C.H. program. God bless all who are having a part in this wonderful work.

Since coming to Zambia five years ago, I have learned how little reading matter, aside from the Bible, our ministers have here. Most of these can read English enough to appreciate the *Review* and *MINISTRY*, but very few of them have these papers. Most have large families and a comparatively small income, so they can ill afford to pay for a subscription. If only there were some way that each of our ordained pastors in the entire world field might receive the *Review* and *MINISTRY*! I know this would represent much money, but we spend money for many things in our church—some perhaps not as important as this could be. I feel there needs to be such an ongoing project as long as God allows money to leave North America to be used in other countries—and that day may be almost at an end. I would greatly appreciate any suggestions of what I or others might do to make this project a reality.

Virginia Butler
Kafue, Zambia

Holy Spirit guiding

Often after I have read *MINISTRY* through (usually nonstop) I have been strongly impressed that God's Spirit is guiding the production of each article. It is a tremendous comfort to me, in this confused world, to read the beautifully balanced truth that comes each month.

Russell B. Eva
Antigua, Guatemala

Three cheers

Three cheers for C. Lloyd Wyman's article "Don't Forget the Children" (December, 1978). Children need to know the pastor as their friend, not as an awesome personage.

Patricia Habada
Reading, Pennsylvania

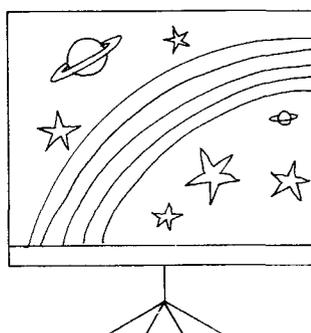
CONTENTS



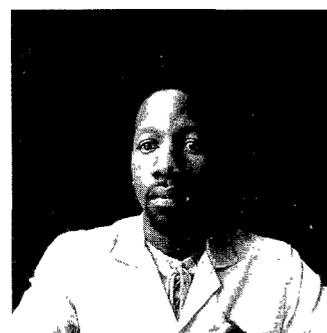
9



12



15



25

COVER BY ED GREENE AND S. E. BOHLMANN

- 4 Caring for New Converts.** John Fowler. During 1977 approximately three persons left the Adventist Church for every ten persons who joined. The solution to such excessive losses, says the author, is to stop trying to determine who is at fault, and develop an attitude of caring for the new convert.
- 6 Luther and Justification.** Arnold V. Wallenkampf.
- 9 A Fish Story.** John M. Drescher.
- 10 A Basis for Christian Counseling.** Colin D. Standish. The leading schools of thought in psychology regarding man's nature hold that he is either innately good or without moral predispositions. The Christian counselor must reject both ideas.
- 12 Creed, Authority and Freedom.** Edward Heppenstall. Should a teacher in a Christian school or a preacher in the pulpit expect freedom to promote concepts of truth that differ from the church's?
- 15 Speaking to the Eyes and Ears.** J. Orville Iversen.
- 16 Memorial of the Cross.** Edwin Gallagher. The Lord's Supper is a kind of looking glass for all Christian teaching, pulling the past and the future into the focus of the present.
- 18 P.R.E.A.C.H. Report and Appeal.** J. R. Spangler and Russell Holt.

- 20 New Thinking in the World of Archeology.** Lawrence T. Geraty.
- 22 The Billion-Dollar Question.** George T. Javor. The answer to the billion-dollar question is a resounding setback to the evolution theory.
- 25 Medical Priorities and the Nature of Man.** Society has ranked man's needs as body first, mind second, and spirit last. Denis P. Burkitt, eminent British surgeon, analyzes the medical profession's acceptance of these priorities.
- 28 Madonna of the Sawdust Trail, Part II.** Miriam Wood. Evangelistic wives of yesteryear were made of very stern stuff indeed.
- 18 From the Editor**
- 20 Biblical Archeology**
- 22 Science and Religion**
- 25 Health and Religion**
- 28 Shepherdess**
- 30 Word Power**
- 31 Shop Talk**
- 32 Recommended Reading**



Editorial Director:
N. Reginald Dower

Editor:
J. Robert Spangler

Executive Editors:
Orley M. Berg,
B. Russell Holt

Associate Editors:
Raoul Dederen
J. Wayne McFarland, M.D.
Leo R. Van Dolson

**Editorial Associate and
Field Representative:**
W. B. Quigley

Editors-at-large:
Herald Habenicht, M.D.
Mervyn Hardinge, M.D.
William C. Scales, Jr.
Arturo E. Schmidt
Daniel A. Skoretz

Assistant Editor:
Marta Hilliard

Editorial Secretaries:
Dorothy Emmerson
Dorothy Montgomery

Art Director:
Byron Steele

Design and Layout:
Dennis Crews

Circulation Manager:
Edmund M. Peterson

Special Contributors:
Robert H. Brown, Science and
Religion
J. Lynn Martell, Shop Talk
Kay Dower, Shepherdess
Lawrence T. Geraty, Biblical
Archeology
James H. Stirling, Word Power

International Correspondents:
Far East, Harold K. West
Inter-America, Carlos Aeschlimann
No. Europe-West Africa, David E.
Lawson
South America, Salim Japas
So. Europe, Heinz Vogel

MINISTRY, the international journal of the Seventh-day Adventist Ministerial Association © 1979 is printed monthly by the Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012, U.S.A. Subscription price, US\$10.95 a year, single-copy price, US\$1.00. Price may vary where national currencies are different. For each subscription going to a foreign country or Canada, add US\$1.25 postage. MINISTRY is a member of the Associated Church Press and is indexed in the *Seventh-day Adventist Periodical Index*. Second-class postage paid at Washington, D.C. Editorial office, 6840 Eastern Avenue NW., Washington, D.C. 20012. Unsolicited manuscripts are welcomed and will be returned only if accompanied by a stamped self-addressed envelope. (ISSN 0026-5314) Vol. 52, No. 4.

Caring for new converts

by John Fowler

According to the quarterly progress reports published by the General Conference of Seventh-day Adventists, 30,542 individuals were accepted into the Adventist Church in North America by baptism and profession of faith from October 1, 1977, to September 30, 1978. During that same year, 12,468 apostatized or were reported missing. Thus those dropped from the church rolls constituted almost 41 percent of all accessions to the church for that year.

For the world field the picture is somewhat better, but not markedly so. During the calendar year 1977, 243,735 persons were united to the Adventist Church worldwide, while 80,526 were dropped in the same period for apostasy or as missing. Thus for the world, the percentage of those dropped from church membership during 1977 compared with those added stood at approximately 33 percent.

Adventists might find a measure of relief from this gloomy picture in the fact that some estimates have placed the apostasy rate among American churches as a whole at 50 percent. However, an apostasy rate of 30 to 40 percent is certainly nothing to be pleased with, especially when we remember that even these figures do not always reflect completely the spiritual health of our churches. If accurate statistics could be had for the remaining 60 to 70 percent regarding their church attendance and participation in church programs, we might have a truer picture of the spiritual condition in our churches.

Dr. Roland Leavell, for years president and professor of evangelism at New Orleans Baptist Theological Seminary, writes somewhat satirically about those who join churches: "5 percent do not exist, 10 percent cannot be found, 20 percent never pray, 25 percent never read the Bible, 30 percent never attend church services, 40 percent never give to any cause, 50 percent never go to Sunday school, 60 percent never go to church Sunday night, 70 percent never give to missions, 80 percent never go to prayer meetings, 90 percent never have

family worship, 95 percent never win a soul to Christ."—*Evangelism: Christ's Imperative Commission*, p. 147.

Blame for the problem of apostasy is aimed in a number of different directions, with very little being done within the Seventh-day Adventist Church to come to grips with a situation that should demand the attention of the entire church. When the apostasy of new converts is discussed by pastors or church members, they usually blame the evangelist. If the evangelists are discussing the problem, they often blame the pastor and the church. Such pointing of fingers serves no valid purpose. Why endeavor to place blame when the very process tends to alienate and divide the church? My purpose in this article is not to determine who is to blame for the large number of members who lose their way, but rather to study the problem objectively and offer some suggestions for caring for new converts.

To begin with, let us look at the work of the public evangelist. No doubt part of the responsibility (not blame) for apostasy involves the evangelist. The cliché is that an evangelist is no better than his last meeting. This concept puts a great deal of pressure on him to hurry people into baptism without thorough preparation. It is easy for the evangelist to fall into this trap without even being aware of a wrong motivation. Since the evangelist is also a human being with an egotistical human nature ever seeking to exalt itself, the temptation to push for numbers is ever present. (The same is also true of the pastor.) Every evangelist must contend with these powerful motivations. Some possibly even resort to Madison Avenue techniques in their evangelism. However, few people respond to a blatantly hard-sell approach, so the number of converts brought into the church by this method is small.

Despite such seemingly inherent weaknesses, most observers (with a few notable exceptions) find little to object to in the work of the evangelist. Indeed, if the primary cause for apostasy lies with the evangelist, then the apostasy rate should closely parallel the rate of bap-

tisms realized through the work of public evangelists. Available evidence does not support such a relationship.

During the early 1930's, Seventh-day Adventist evangelism flourished. Unprecedented numbers joined the church under such evangelists as Charles T. Emerson, John Ford, and H. M. S. Richards, Sr., until in 1933, baptisms reached a peak of 12,711. Criticism of evangelism was nothing new, even in the 1930's; however, during this period criticism increased dramatically from many directions. The result was a quick decrease in baptisms. Significantly, the apostasy rate did not decrease; in fact, it continued to increase. The apostasy rate climbed from 34 percent of all accessions to the church in 1931 to 55 percent in 1937, which was a very low year for baptisms—less than 2 percent of church membership.

If unethical evangelistic practices cause a high apostasy rate, then high apostasy levels should normally run parallel to large numbers of accessions to the church. Yet in 1943, when the accession rate was only 2 percent, the apostasy rate was 57 percent!

Some feel that the requirements for church membership are not high enough and that if we demanded more of those desiring membership the apostasy rate would be less because those who did join would be screened more carefully.

In such an approach the needs of the institutionalized church are allowed to dictate our actions, rather than the Bible or the needs of the individual. The danger in this concept is that individuals seeking membership in the church may be handled in a similar way as those seeking employment with an institution. Only those who can offer the most to the church are welcomed. The purpose of Christianity, however, is to benefit the individual, to seek to meet the needs of the lost, the depraved, the handicapped, those most helplessly entangled in sin.

This loving approach is obvious in the New Testament church's requirements for membership. Acts 2:41 reveals the basic preparation demanded. The very day they accepted Christ and repented of

**“More loving and patient work for individuals
is necessary after baptism than before.
When this concept is lost . . . the individual
baptized is usually forgotten.”**

their sins, they were baptized and accepted into the church. This does *not* mean that we should follow the incidents of the New Testament church and baptize people the day they decide to follow Christ, nor does the text imply that the people baptized knew little or nothing about the responsibilities of church membership. It simply indicates that the people were not subjected to a long list of detailed requirements or to a probationary period before being accepted into the church.

A possible factor giving rise to a higher-than-necessary apostasy rate is a narrow concept of conversion. In Mark 4:28 Christ compares conversion and the subsequent growth toward maturity to the development of a tender plant. “First the blade, then the ear, after that the full corn in the ear.” This is a picture of a gradual growth from the moment of germination or birth. While we use the word *conversion* to mark the beginning of the Christian experience, we also recognize that conversion is an ongoing experience. Revival and reformation, growth and sanctification, continue throughout life.

Since baptism simply marks the formal beginning of this experience, we must allow for much of the reformation that takes place to do so following baptism. Naturally, certain standards of reformation must precede baptism. We expect victory over smoking, drinking, et cetera. Yet we must remember that even though a person may gain victory over cigarettes by means of the Five-Day Plan preceding baptism, the habit of twenty or thirty years (or even the desire for the tobacco) is not eradicated from the life in five days. In many cases, months of discipline and encouragement are necessary before the battle with desire and habit is completely won.

If the individual as well as the church would realize this truth and work accordingly toward maturity of Christian experience, many apostasies could be avoided. Often more loving and patient work for individuals is necessary *after* baptism than *before*. When this concept is lost from view, the individual baptized

is usually forgotten and often lost forever.

Thus we find that our definition of evangelism greatly affects our understanding of the church’s role in leading a person to a mature walk with Christ. Evangelism must be seen in terms of making disciples and not just getting decisions. It is the perennial work of the entire church and not a special work of special people on special occasions. In every phase of evangelism the church is clearly seen as the focal point. Certainly the church has a primary role in caring for new converts.

Ellen G. White wrote on this subject: “Those who have newly come to the faith should be patiently and tenderly dealt with, and it is the duty of the older members of the church to devise ways and means to provide help and sympathy and instruction for those who have conscientiously withdrawn from other churches. . . . The church has a special responsibility laid upon her to attend to these souls who have followed the first rays of light they have received; and if the members of the church neglect this duty, they will be unfaithful to the trust that God has given them.”—*Evangelism*, p. 351.

How, then, can the church better follow up and care for new converts? Obviously each situation must be tailored to meet the specific needs of individuals, yet basic needs can be categorized and used as a general guide. Two that seem to encompass all others are *fellowship* and *instruction*. In the preceding quotation, Ellen White spoke of “help, sympathy, and instruction” as needs of new converts. To radically change one’s life style is no small accomplishment, and only by the grace of God and the tender care of the church can a person hope to realize this reformation.

The only specific program currently in use by Seventh-day Adventists for the care of new members is the guardianship plan. This simple program assigns a specific church member to each new convert at the time of baptism. Particular duties of the guardian in promoting and maintaining the new member’s spiritual

health are clearly outlined. Unfortunately this plan has not been vigorously emphasized, with the result that little has been done with it beyond its introduction at the time of a baptismal service. It is important for pastors and church members to realize that this work of caring for new converts is a vitally important part of evangelism and that serious work must be done if success is to be realized. Soul winning is a science, and holding new members takes the same thought and care as winning them.

The difficulties of staying close to new members could be largely resolved if the church became the center of evangelistic activity, with the Sabbath school as the primary agency for operating the entire evangelistic program. The Sabbath school class, working as an evangelistic unit, would make the initial contact, prepare the person for baptism, and provide the fellowship and training necessary for the ongoing experiences of conversion and reformation. Active involvement in a supervised program of witnessing would provide both fellowship and instruction. Ellen G. White saw the value of this approach in holding new members and admonished, “When souls are converted, set them to work at once.”—*Ibid.*, p. 355. In fact, she indicates that the baptismal vow is a pledge to work actively for the salvation of others. “By their baptismal vows they are pledged to make earnest, self-denying effort to promote, in the hardest parts of the field, the work of soulsaving.”—*Ibid.*, pp. 354, 355.

If the church takes seriously its task of evangelizing the world, then its new members should be trained and enlisted in the total work of the church. Then they, too, will find a sense of belonging and mission. They will receive fellowship and training that will result in faithfulness to Christ and His church, as well as a productive ministry in other souls won for the kingdom of God. The apostasy rate can be checked. ■

John Fowler is the president and Ministerial secretary of the Missouri Conference of Seventh-day Adventists.



Luther and justification

What was the doctrine that
split Christendom?

by Arnold V. Wallenkampf

Augustine, the great bishop of Hippo, taught salvation through God's irresistible grace, and in the Pelagian controversy of the fifth century the church sided with him, rather than with Pelagius, the moral British monk, who asserted that man could be saved through his own will and good works. Yet during succeeding centuries the teachings of Augustine did not fare well. Finally, through the work of the scholastic theologians, particularly Thomas Aquinas and Duns Scotus, human merit and work-righteousness dominated. Pious men and women labored for salvation through their own efforts.

Then came Martin Luther, a monk who sought peace of soul and salvation under the merit system. After joining the Augustinian order at Erfurt, he did everything a monk could do to earn salvation. "If ever a monk got to heaven by monkery, I would have gotten there,"¹ he said later. But the forms, rituals and self-torture he went through failed to give him peace of soul, while his heart continuously cried out, "How shall I find a gracious God?" Through his superior at the Augustinian monastery, John von Staupitz, through his study of the Bible and the illumination of the Holy Spirit, Luther came to realize that "the just shall live by faith."

It was probably during his tower experience that Luther first realized "man is righteous in the sight of God, not because he has become, or started to become righteous, but because Christ has fulfilled the law for him and because God imputes the good works of Christ to him."² It became clear to Luther that justification is a gift of God to the re-

pentant and searching sinner—something that God gratuitously does for man on the basis of Christ's death for him.

Luther's rediscovery of the apostolic teaching of justification by faith saved his aching heart. He rejoiced that he need not torture himself, as he had done for years in his monastic cell, in a constant effort to earn God's love. He had only to accept God's gift of justification by trusting God. Jesus had been offered for his salvation. Salvation was free!

Luther recognized that salvation is God's work, not man's. It was the father who graciously received and restored the prodigal to sonship, when "he came to himself" and decided to return in response to his father's outreaching love. It was the shepherd who sought and found the lost sheep.

Luther realized "that we are pronounced righteous and are saved solely by faith in Christ, and without works."³ Justification by faith does not make a sinner righteous, but rather through it a sinner is declared righteous. Works of righteousness do not precede and earn justification. Thus Luther said: "Works do not make us clean and pious. Nor do they save us; but first we are made clean and pious and are saved. Then we freely perform works to the glory of God and the benefit of our neighbor."⁴ Cleansing from sin and good works follow justification, as the heart clings to the Word. "The cleansing process must be carried out through the Word, which must be present at all times and must cleanse you both before and after."⁵

To Luther, this was precious new light. He meditated upon it as he studied and taught theology at Wittenberg. "The just shall live by faith" loomed larger

and larger in his thinking until it became the burning passion of his ardent soul. Justification by faith became to Luther the standing or falling of the church.

Naturally the establishment abominated such an "incendiary" doctrine. There really could be no other response, for in advocating justification by faith Luther changed the rules of the game by redefining both faith and justification. To Rome, faith meant belief in the doctrines of the church; and justification and sanctification were merged rather than separated as in Protestant theology. According to the canons of the Council of Trent, "justification . . . is not remission of sins merely, but also the sanctification and renewal of the inward man."⁶

To Luther, as to Calvin, justification in the setting of the Pauline presentation in Romans and Galatians was basically forensic—an objective declaration at the throne of God that the repentant sinner was accounted righteous. It was not a subjective, ethical change in the sinner's life. Luther believed that a sinner is not righteously active in order to be born again; rather, he is born again in order to become active for God in doing good.⁷

With reference to faith, Luther differentiated between two ways of believing. He expressed it thusly, "One way is to believe *about* God, as I do when I believe that what is said *about* God is true; just as I do when I believe what is said about the Turk, the devil or hell. This faith is knowledge or observation rather than faith. The other way is to believe *in* God, as I do when I not only believe that what is said about Him is true, but put my trust in Him, surrender myself to Him, and make bold to deal with Him, believing without doubt that

He will be to me and do to me what is said of Him."⁸

Saving faith to Luther was a living, active principle that irresistibly drove its possessor to willing obedience and service to God. He realized that faith does not save, but is the medium by which the sinner lays hold of God's gift of justification through Jesus' shed blood. It is solely a result of divine mercy, and not of human merit. Justification is a pardon, as the Lutherans later expressed it in the Formula of Concord.⁹ Justification by faith delivers a child of God from condemnation. The apostle Paul triumphantly exclaims, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."¹⁰

Joining the Reformer were men and women who had gone through the same troubled spiritual experience as he. Burdened with guilt before an angry God, they had vainly mortified themselves with privations and castigations. But there was no assurance of salvation in their own merits or works. Nor could they determine even what constituted the amount of good works needed to be freed from guilt and to escape purgatory. By bringing the doctrine of justification to light, Luther freed believers from this oppressive uncertainty. Salvation was not dependent on themselves and their work-righteousness, but on Jesus and His merit imputed to them through faith.

However, some flocked into the Reformation fold for license rather than for Christian freedom in Christ. To them, a forensic concept of justification was a mere theoretical imputation of Christ's substitutionary satisfaction for sin. They continued in their ungodly ways, not understanding that *sola fide*, or justification by faith alone, makes sense only in the setting of true faith that works by love. "Justification does not require the works of the Law; but it does require a living faith, which performs its works."¹¹ Luther said. And again: "He who is justified performs good works; for this is the meaning of Scripture: Justification precedes good works, and works are performed by those who are justified."¹²

Thus Luther verily believed and taught that works will follow justification as inevitable fruits of salvation. "If works do not follow, then Christ's suffering and death have done you no good: you are still in death, you belong to the devil; for you do no works, bear no fruits of faith. . . . Once salvation is yours, you are to do everything and be full of good works."¹³ "For as naturally as a tree bears fruit good works follow upon faith."¹⁴

Luther continued: "Our faith in Christ

does not free us from works, but from false opinions concerning works, that is, from foolish presumption that justification is acquired by works. Faith redeems, corrects, and preserves our consciences so that we know that righteousness does not consist in works, although works neither can nor ought to be wanting."¹⁵ And "our works should be done, not that we may be justified by them, since, being justified beforehand by faith, we ought to do all things freely and joyfully for the sake of others."¹⁶ The cautions were of no avail; pseudo-Christians gathered under his banner but refused to accept the Reformer's definition of faith. Thus, his teaching regarding justification became deleterious to moral Christian living among large groups of his alleged followers.*

Greed and selfishness were other potent motives, inducing people to espouse the Reformation. In some countries, artisans and the rising merchant class were the main recipients of the confiscated landed wealth of the Roman Church. These became staunch supporters of the Reformation, but from wrong motives. Luther admitted that "unfortunately, many of our people—yes, most of them—are still worse"¹⁷ than the Catholics.

Luther's stress on the doctrine of justification by faith must be understood against the background of the common teaching of the church in his day. It was the common belief—and cultivated by the monastic system—that by fulfilling all the religious rituals a person would not merely save his own soul, but accumulate merit that could be transferred to another person through indulgences. Luther said: "What was I looking for so long in the cloister? Why did I read or pray so many masses, canonical hours, and rosaries? Why did I expect comfort from the dead saints? Why did I go here and there on pilgrimages and for indulgences? All this was done—and no one can deny it—to expiate our sins, to reconcile God, and to be saved. And what is even more unchristian, we monks made bold to help others get to heaven in this way; for we assumed that we needed our works not only for ourselves but sold or represented them to the dying as supererogatory merit. We comforted the dying with what we had done, and bade them depart this life in reliance on it."¹⁸

On his religious conviction of justification by faith, Luther staked his fate. It became dearer than life to him. When in 1521 he was summoned by Charles V, the emperor of the Holy Roman Empire, to appear before the Diet at Worms, many of his friends tried to deflect him from so dangerous an exposure. They reminded him of John Huss, who had

gone to Constance about 100 years earlier under Emperor Sigismund's promise of safe conduct. For him it had ended in the emperor's breach of promise and his death at the stake in Constance.

In spite of this, Luther could not be dissuaded. For the truth of God he stood firm as a rock, ready to risk life, if need be. He wrote to his friend George Spalatin on April 14, 1521, "I would enter Worms even if as many devils were in that city as tiles on the roof."¹⁹

Thus Worms became a watershed in the history of Christendom, and "justification by faith alone" a solace to sinners yearning for salvation. The doctrine that split Christendom in the sixteenth century has healed the hurt of prodigal hearts, for it gives assurance of acceptance and salvation through the merits of Christ. ■■

¹ Quoted by Philip Schaff, *History of the Christian Church* (New York: Charles Scribner's Sons, 1910), 7:116.

² Quoted by Otto W. Heick, *A History of Christian Thought* (Philadelphia: Fortress Press, 1965), 1:324.

³ "Lectures on Galatians, 1535," *Luther's Works* (Philadelphia: Fortress Press, and St. Louis: Concordia Publishing House), 26:223.

⁴ Ewald M. Plass, ed., *What Luther Says* (St. Louis: Concordia Publishing House, 1972), 3:1262, 1263.

⁵ *Luther's Works*, 24:211.

⁶ Philip Schaff, *Creeds of Christendom* (Grand Rapids, Michigan: Baker Book House), 11:94.

⁷ Luther says: "Our salvation is given us at once and is not obtained by works. For birth does not produce one member only . . . but the entire life, a complete human being, who is not active in order to be born but is born in order to be active. Just so works do not make us clean or pious. Nor do they save us; but first we are made clean and pious and saved. Then we freely perform works to the glory of God and the benefit of our neighbor."—Plass, *loc. cit.*

⁸ "A Brief Explanation of the Ten Commandments, the Creed, and the Lord's Prayer," *Works of Martin Luther* (Philadelphia: The United Lutheran Publishing House, 1915-1932), 2:368.

⁹ See Schaff, *Creeds of Christendom*, 3:116, 117.

¹⁰ Romans 8:1.

¹¹ Plass, *op. cit.*, 2:721.

¹² *Ibid.*

¹³ *Ibid.*, p. 724.

¹⁴ *Ibid.*, 1:475.

¹⁵ *Luther's Works*, 31:372.

¹⁶ *Ibid.*, 31:368.

¹⁷ *Ibid.*, 23:317.

¹⁸ *Ibid.*, 24:325.

¹⁹ *Ibid.*, 48:198, n. 4.

* Luther vainly protested against those who would pervert righteousness by faith into license in the following language (quoted in *Christianity Today*, October 6, 1978, page 55): "They [some evangelical preachers] are truly beautiful proclaimers of Easter, but shameful preachers of Pentecost. For they preach nothing about the sanctification of the Holy Spirit, only about salvation in Christ. . . . However, Christ has earned for us not only God's mercy, but also the gift of the Holy Spirit, that we should have not only forgiveness, but also an end of sins. Whoever remains in his earlier evil ways must have another kind of Christ. Consequence demands that a Christian should have the Holy Spirit and lead a new life, or know that he has not received Christ at all."—The Editors.

Arnold V. Wallenkampf is associate director of the Biblical Research Institute of the General Conference of Seventh-day Adventists, Washington, D.C.



A fish story

Is a fisherman really a fisherman
if he never goes fishing?

by John M. Drescher

Now it came to pass that a group existed who called themselves fishermen. And lo, there were many fish in the waters all around. In fact the whole area was surrounded by streams and lakes filled with fish. And the fish were hungry.

Week after week, month after month, and year after year these, who called themselves fishermen, met in meetings and talked about their call to fish, the abundance of fish, and how they might go about fishing. Year after year they carefully defined what fishing means, defended fishing as an occupation, and declared that fishing is always to be a primary task of fishermen.

Continually they searched for new and better methods of fishing and for new and better definitions of fishing. Further, they said, "The fishing industry exists by fishing as fire exists by burning." They loved slogans such as "Fishing is the task of every fisherman," "Every fisherman is a fisher," and "A fisherman's outpost for every fisherman's club." They sponsored special meetings called "Fishermen's Campaigns" and "The Month for Fishermen to Fish." They sponsored costly nationwide and worldwide congresses to discuss fishing and to promote fishing and hear about all the ways of fishing such as the new fishing equipment, fish calls, and whether any new bait was discovered.

These fishermen built large, beautiful buildings called "Fishing Headquarters." The plea was that everyone should be a fisherman and every fisherman should fish. One thing they didn't do, however; they didn't fish.

In addition to meeting regularly, they organized a board to send out fishermen to other places where there were many fish. All the fishermen seemed to agree that what is needed is a board that could challenge fishermen to be faithful in fishing. The board was formed by those who had the great vision and courage to speak about fishing, to define fishing, and

to promote the idea of fishing in faraway streams and lakes where many other fish of different colors lived.

Also the board hired staffs and appointed committees and held many meetings to define fishing, to defend fishing, and to decide what new streams should be thought about. But the staff and committee members did not fish.

Large, elaborate, and expensive training centers were built whose original and primary purpose was to teach fishermen how to fish. Over the years courses were offered on the needs of fish, the nature of fish, where to find fish, the psychological reactions of fish, and how to approach and feed fish. Those who taught had doctorates in fishology. But the teachers did not fish. They only taught fishing. Year after year, after tedious training, many were graduated and were given fishing licenses. They were sent to do full-time fishing, some to distant waters that were filled with fish.

Some spent much study and travel to learn the history of fishing and to see faraway places where the founding fathers did great fishing in the centuries past. They lauded the faithful fishermen of years before who handed down the idea of fishing.

Further, the fishermen built large printing houses to publish fishing guides. Presses were kept busy day and night to produce materials solely devoted to fishing methods, equipment, and programs to arrange and to encourage meetings to talk about fishing. A speakers' bureau was also provided to schedule special speakers on the subject of fishing.

Many who felt the call to be fishermen responded. They were commissioned and sent to fish. But like the fishermen back home, they never fished. Like the fishermen back home, they engaged in all kinds of other occupations. They built power plants to pump water for fish and tractors to plow new waterways. They made all kinds of equipment to travel

here and there to look at fish hatcheries. Some also said that they wanted to be part of the fishing party, but they felt called to furnish fishing equipment. Others felt that their job was to relate to the fish in a good way so the fish would know the difference between good and bad fishermen. Others felt that simply letting the fish know they were nice, land-loving neighbors and how loving and kind they were was enough.

After one stirring meeting on "The Necessity for Fishing," one young fellow left the meeting and went fishing. The next day he reported that he had caught two outstanding fish. He was honored for his excellent catch and was scheduled to visit all the big meetings possible to tell how he did it. So he quit his fishing in order to have time to tell about the experience to the other fishermen. He was also placed on the Fishermen's General Board as a person having considerable experience.

Now it's true that many of the fishermen sacrificed and put up with all kinds of difficulties. Some lived near the water and bore the smell of dead fish every day. They received the ridicule of some who made fun of their fishermen's clubs and the fact that they claimed to be fishermen yet never fished. They wondered about those who felt it was of little use to attend the weekly meetings to talk about fishing. After all, were they not following the Master, who said, "Follow me, and I will make you fishers of men"?

Imagine how hurt some were when one day a person suggested that those who don't catch fish were really not fishermen, no matter how much they claimed to be. Yet it did sound correct. Is a person a fisherman if year after year he never catches a fish? Is one following if he isn't fishing? 

John M. Drescher is pastor of the Scottdale Mennonite church in Scottdale, Pennsylvania.

A basis for Christian counseling

The same God who has shown such
deep concern for man spiritually and physically is just
as interested in him mentally and emotionally.

by Colin D. Standish

As recently as the early twentieth century it was confidently predicted that universal education could solve such major societal problems of the world as poverty, crime, and insanity. Perhaps nothing did more to stimulate the thrust for universal education than the hope that man's upward evolutionary climb would eliminate these evils. But a sober evaluation of the world during the latter part of the twentieth century indicates that in the Western world, where now there is virtually universal education, there has been an intensification of each of these social problems.

The view that sees universal education as the solution to society's difficulties has its origin in Greek philosophy. Socrates believed man had an immortal soul that preexisted the body; a soul that was good. Thus man, who was initially good, could be corrupted only by an unfavorable environment. This led the Greeks to emphasize the structuring of a good environment to protect the emerging good man. On the assumption that "to know was to do," Socrates questioned the youth of Greece, believing that should they discover through his questioning what indeed was good and what was truth, they would automatically live "the good life."

With renewed interest in Hellenistic culture at the time of the Renaissance, comes a resurgence of the concept that

man is innately good. Perhaps no one during the eighteenth century did more to continue this philosophy than Jean Jacques Rousseau in his book *Emile*. While one cannot argue with Rousseau on the desirability of a good environment, yet one cannot be a student of the Judeo-Christian tradition without strongly questioning the concept that man is innately good.

The twentieth century has seen a shift from the nativist approaches of Socrates and Rousseau, to the empiricist or tabula rasa view of man, which holds that man is born with no moral predispositions, and is simply the pawn of his environment. According to this idea, the individual is the sum total of the environmental influences that he has experienced from conception. While this concept is not new to the twentieth century, the past few decades have taken it out of its philosophic origins and placed it into the practicalities of psychological techniques and practice. The empiricist movement has received great impetus from evolutionary theory with its emphasis upon adaptation to environment and its failure to recognize God as a first cause.

Closely associated with the evolutionary impact has been the scientific focus. As science was achieving predominant respectability in academic circles, the old philosophical bases for most disciplines were eagerly shed to allow for the

more prestigious scientific approach. By this time, the deterministic principles of natural science had been firmly established, and these of course were compatible with the empiricist view of man.

In modern psychology, these two views—that man is innately good (a nativist philosophy) and that man is born with no moral predisposition (an empiricist philosophy)—underpin the vast majority of psychology of learning theories and counseling techniques. Perhaps no better examples of the two schools can be found than in the works of Carl Rogers and B. F. Skinner, respectively.

That within man is the knowledge of how to handle his own problems is implied by the nondirective therapy of Rogers. It cannot be denied that there are times when, by careful questioning, men and women can be brought to verbalize and act upon solutions that they have not previously acknowledged. However, to assume that all of us have inherently within us the best answers to every problem is to assume that man himself is capable of handling every issue and every need.

On the other hand, behaviorists like B. F. Skinner have become aware that a knowledge of good does not necessarily result in good behavior, that the Socratic dictum "to know is to do" can no longer be considered tenable in the light of the overwhelming evidence that very frequently right knowledge does not lead to

good behavior. Thus within the framework of empiricism, it was easy to establish a concept that involved a direct attempt to change the behavior itself. Behaviorists found it possible, by the process of conditioning, to habituate certain behavior patterns and in this way they hoped to develop the "good man." Behavior-modification techniques, of Skinner and others, have received wide acclaim as the most effective method of changing the unacceptable behavior of children, of the mentally ill, and of delinquents into conduct that is desirable in society. Implied by behavior-modification theory is the view that good behavior is to be equated with the goodness of man.

Actually, in spite of the fact that the Rogerian technique is nativist in direction and Skinner's is empiricist, they have much in common in their approach to education and child training. The nativist postulates the need for a good environment as the only necessary prerequisite to retaining or maintaining innate goodness. Likewise, the empiricist hypothesizes that if a good environment can be maintained, the child will grow up to be a good man. Thus both theories are totally dependent upon the quality of the environment for the development of a good man and ultimately the development of a good society.

Contrary to the innate-goodness philosophy is the alternative view of the Bible that man is born in sin (Ps. 51:5), that his innate moral tendencies lead naturally to the establishment of a character and behavior that is self-centered and sinful. Such a view of man does not deny the advantage of good environment, but it does deny that a good environment alone is sufficient to produce a good man. If a good environment was all that was needed to maintain a good life, then there could not have been the possibility of the fall of Lucifer and his angels, or Adam and Eve. The empiricist's view, as exemplified in behavior modification, must also be rejected, for it assumes, as stated previously, that right behavior means right morality. The Scriptures make it clear that this is impossible. "Who can bring a clean thing out of an unclean? not one" (Job 14:4). "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). "It is

impossible for us, of ourselves, to escape from the pit of sin in which we are sunken. Our hearts are evil, and we cannot change them. . . . Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behavior, but they cannot change the heart; they cannot purify the springs of life. There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ."—*Steps to Christ*, p. 18.

If we accept the idea that man's natural predispositions are contradictory to the perfect nature of God, the issue is not behavior modification but character transformation, as Jesus pointedly tried to make clear to Nicodemus (see John 3). The real issue, according to the Master, is the need for a new-birth experience. Behavior modification does not say anything about the motives and the intents of the heart, and as such carries within it the worst form of legalism. Jesus clearly indicates that right behavior alone is not a basis upon which salvation can be expected or achieved. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you" (Matt. 7:22, 23). The issue here is not right behavior, for these workers of iniquity have performed good acts. The problem has been in the motives. Their behavior may have been consistent with Christian practice, but their hearts have not been transformed by the power of Christ. Christ further emphasizes this in His confrontation with the Pharisees. "For ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone" (chap. 23:23). Jesus makes it clear that the paying of a faithful tithe is right behavior, but it has no significance unless it is the result of love that flows from a transformed heart.

One can only expect that those theories that are Biblically incompatible will lead also to conclusions that do not harmonize with Scripture. The behavior-modification therapist plays god to

his counselee. He determines what is good behavior, and he administers those conditioning techniques that are likely to bring about the behavior that he himself determines is desirable. The nondirective therapist, on the other hand, allows the counselee to play the role of god, believing that inherent within him are the sure answers to his problem. The Christian counselor has to confess that neither he nor his counselee have the final answers to the problems that have produced depression, emotional instability, and neurosis. But he can point to the God in heaven who does have the answer.

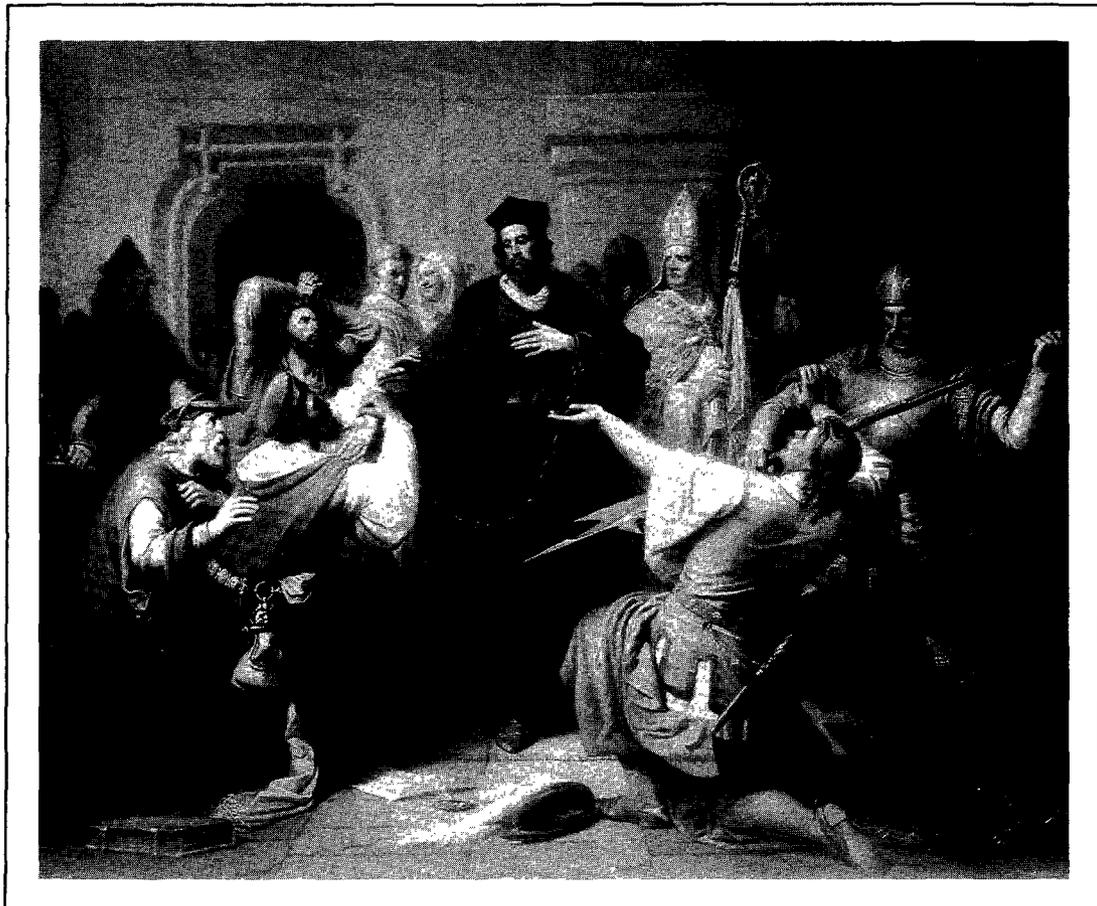
A careful evaluation of all three views of man results in the conclusion that only the Christian view of man is a hopeful view. We face the reality of a world in which the vast majority of its inhabitants have a poor environment. Since both the nativist and the behaviorist depend upon a good environment to produce a good man, the vast majority would be hopeless and helpless both in this world and also in the perspective of the world to come. However, the Christian concept views no one as hopeless. While acknowledging the advantages of a favorable environment, Christianity asserts that the power of Christ "is able also to save them to the uttermost that come unto God by him" (Heb. 7:25). The transforming power of Christ offers hope to all irrespective of environmental limitations.

The same God who through the Scriptures has shown such a deep concern for the spiritual and physical well being of His people is just as critically interested in their emotional and mental stability. Christian psychologists need to dig deeply into the Word of God to discover His principles. It is only reasonable to assume that God's Word provides for us principles and bases for mental health in the same way it provides those bases for spiritual and physical health. For without emotional stability, there is little hope that a man or woman can fully reach the potential that God has for him or her, nor is it possible for such an individual to participate as fully as possible in the ministry and mission of God's church. 

Colin Standish, Ph.D., is dean of the college, Weimar Institute, Weimar, California.

Creed, authority and freedom

To what extent can a church
Biblically require conformity to its
understanding of doctrine?



THEODOR PIXIS

by Edward Heppenstall

Should a teacher in a Christian school or a preacher in the pulpit expect freedom to promote concepts of truth that differ from the church's? To what extent can the church Biblically require conformity to its understanding of doctrine? The answers may be found in the meaning of such words as creed, authority, interpretation, infallibility, and inspiration.

A credal religion should involve no denial of freedom and no real question as to the truth of Holy Scripture. Doctrines held by the church as authoritative are valid insofar as they are based on divine revelation. Authority is the right to require belief and obedience. This right should not be confused with the power to enforce obedience. The power to do that is not an attribute of Christian authority. Authority rests on divine revelation.

Christians think in terms of the claims of an external authority of the Scriptures and also the right of private judgment. The Reformers affirmed belief in the "priesthood of all believers," the right of the individual under the Holy Spirit to be led into all truth. The inherent right of the individual to discuss every phase of truth should not be suppressed. But to believe in private judgment as the ultimate authority means relativism, with as many interpretations of Scripture as we have individuals. Man becomes the measure of all things. We have the right to our own body of religious ideas and interpretation insofar as they do not deny or contradict the revealed Word of God. To this extent, reason is subordinate to divine revelation and to the Holy Spirit. The right of private judgment does not necessarily mean the right to ignore or despise the church's position or to think differently from other people. Rather it means the right to think for ourselves.

One of the weaknesses of the church through the centuries has been to consider that a man is no longer safe if he differs with the hierarchy; that to allow truth to be examined in its bare and Biblical essence, and to allow dissent, carries too much risk to the church. Consequently, sincere men in the church easily communicate disapproval and alienation.

The spirit and practice of persecution in one form or another toward those who

disagree with us is never far away. There is great peril in shallow thinking on the Bible and in the importance that men attach to themselves by virtue of their religious position and authority. Such men can easily reject and condemn those who differ with them. But people who disagree with us theologically are not our enemies.

Religious oppression in any form is an ignoble, un-Christian practice, often based upon the passions and selfishness of men who easily feel threatened. Subordination is required in order to secure conformity with the accepted pattern.

The history of the Christian church reveals that religious leaders, in order to advance and protect the beliefs and creed of the church, have frequently violated human rights. Luther, Calvin, and a host of other Christian reformers fell into the same trap. Luther and Calvin were among the most enlightened and dedicated men of their age as to liberty of conscience. But both were persecutors and suppressors of religious liberty. They considered themselves under obligation to protect the church from the terrible blight of what they considered heresy.

Their ministry and leadership in the church were marked by censure and personal animosity toward those they regarded as heretics. It never seemed to have dawned on them that a theological opponent might be a sincere Christian; that a man who disagreed theologically with them might be right.

We ourselves need to understand what constitutes religious freedom, and practice it with those both inside and outside the church. We must never suppress religious freedom by seeking conformity to what we ourselves believe. Such intolerance cannot be harmonized with the Spirit of Christ.

Biblical interpretation

At this point it is important to distinguish between God's Word as revealed in Scripture and man's interpretation of that Word. If the church undertakes to deduce truth simply by reasoning, then the supernatural revelation of truth can be set aside as unnecessary. Granted that the church will interpret its creed of doctrines; but such interpretations are not infallible in themselves. For in the history of our church, interpretations

have undergone change while basic truths have remained.

All truth tends to get colored by the human media through which it passes. Making the church's interpretation alone the final test of religious truth is like measuring water with porous vessels. The very truth we try to establish seeps away from us in our efforts to preserve it. There must be some infallible norm by which we can test our religious beliefs and experience; otherwise, every man will be a law unto himself.

The basic truths of the Bible do not come to us by human interpretation or by human reasoning. Christianity was not invented by man. No subjective discovery or experience can be an adequate substitute for truth revealed by God. God alone is a sufficient witness of Himself in His own Word.

Christianity claims to be the religion of revelation. The Christian faith stands or falls with this claim. Faith cannot dispense with revelation, by which it is awakened and from which it receives its creed and contents.

The only alternatives open to the church are either to maintain doctrines in their scriptural purity or to insist upon their acceptance as tests of fellowship. The church must dare to say that human thinking is wrong if it rejects or contradicts divine revelation; otherwise, it must admit that these doctrines cannot claim to be true.

Infallibility

The Bible as the Word of God must be either infallibly right or infallibly wrong. Jesus believed the Old Testament to be the Word of God. He declared that "the scripture cannot be broken" (John 10:35). The infallibility of the Bible as God's Word means that it guarantees special information about the supernatural realm as truth from God.

The Word of God speaks for itself. It carries within itself the evidence of its own authority, while at the same time it speaks to human reasoning and conscience. Should the church reject authority based on divine revelation, it follows that we can deny the infallibility of supernatural truth from God.

But we are not left to ourselves. We can know the truth that makes us free. The ministry of the Holy Spirit in leading us into Bible truth involves the recogni-

“There must be some infallible norm by which we can test our religious beliefs and experience; otherwise, every man will be a law unto himself.”

tion of, and respect for, our God-given power of decision. Were it conceivable that the Holy Spirit or the church would ask us to believe at the expense of our intellectual integrity, we would feel under obligation to reject such a position.

Certain beliefs are requisites if we are to be Christians. In the Bible we lay hold upon these basic fundamentals. A man may say, “I do not care about the judgment. I do not believe it.” No, perhaps not; but the time will come when he will stand before the judgment bar of God to find that judgment has gone against him, and that nothing that has value or meaning is left to him. If there is no divine court of appeal by which our beliefs and interpretations can be tested, then unbelief and skepticism are as justifiable as faith. Religion becomes altogether subjective.

Furthermore, once we hold the belief that the objective historically revealed truths of the Bible can be different in religious experience; once the Jesus of history recorded in the Scriptures differs from the Christ of faith, we have no roots left. We have shifted the authority to our human experience.

Inspiration

The Bible, inspired by God in a unique sense, is His written revelation to men. We may differ, however, as to the exact mode of inspiration; we do not know how far the Holy Spirit controlled the Bible writers. We cannot be sure that God has seen fit to reveal all His processes of inspiration. Belief in any particular mode of inspiration cannot be made the acid test of one’s faith. But the Bible does constitute divine revelation. It is a chart to which men can turn with supreme confidence.

We must refuse to regard as essential what is not firmly rooted in the Scriptures. The absolute truths of Christianity came not from Augustine or Calvin, or from Thomas Aquinas or Martin Luther, or from the Adventist Church, but from the Holy Bible.

The doctrine of sacred Scripture, miraculously inspired and authoritative, is indispensable to the Christian faith and to the church itself. As a body of divine truth, the Scriptures came by the voice and authority of God not as a

dictated mechanical communication but as a living utterance through His prophets and apostles.

The nature of man as revealed in Scripture also constitutes a fundamental doctrine. The Biblical position is that the sinful state of men, universal in its extent, is a result of a lapse from a state of original righteousness in which man was created by God. This sinful state was brought about not merely by each individual’s choice, but by what has come to every son of Adam through Adam’s original rejection of God’s will.

The Bible further declares that this sinful state of every member of the human race can be changed only by divine grace, supernatural in its method, wholly distinct from anything that men can do for themselves. This position contradicts assertions that man is basically good at heart; that by human effort and progress through eons of time man can escape the pit of sin.

Further, the authoritative Divine Word centers in the everlasting gospel of the redeeming God. Christianity is a historical religion. It is inseparable from its Founder, Jesus Christ. The God of the Bible is the God of history. The claims of the Bible as the Word of God depend upon the fact that God is preeminently revealed in Biblical history. Jesus Christ stands forth as the central figure of that history.

The Scriptures teach that man’s redemption is effected by one historical Person, Jesus Christ. They also declare Jesus to be the Son of God, the second member of the Trinity, being of heavenly origin and superior to the angels. He came to earth on a rescue mission to seek and to save the lost. To this end, He gave His life on the cross as a ransom for many. He was resurrected, and He returned to heaven. He will come again to judge the world. In Christ, God has made a revelation of His righteousness. Through Christ, this righteousness is offered as a gift to replace man’s unrighteousness. No other Jesus than this ever lived or will live. To strip Jesus of these divine claims is not a matter of interpretation. It is a denial of the Christian faith. “God was in Christ, reconciling the world unto himself” (2 Cor. 5:19). Christianity stands or falls upon this historical fact.

To become a Christian, one must confess from the heart and bear witness in the life that “Thou art the Christ, the Son of the living God” (Matt. 16:16). For “every spirit that confesseth not that Jesus Christ is come in the flesh is not of God” (1 John 4:3).

The heart of the creed is Christ. Such a creed means that the church knows just where it stands; that it has an eternally true message to give to the world. The testimony of Jesus is the spirit of prophecy (Rev. 19:10). Old Testament prophecy can be understood only when set in relation to the revelation in Jesus recorded in the New Testament.

Unfortunately, few today really study and understand the Bible. People who join our churches and attend our schools must be properly instructed in the Scriptures, and under the Holy Spirit brought to an intelligent and wholehearted acceptance of divine truth.

Today, there exists a hunger for the Word of God. Yet many professed Christians are content to remain ignorant or take only secondhand information about the Scriptures. Those who know little or nothing of the Bible themselves will inevitably feel little or no loyalty to it. Skepticism grows out of ignorance and indifference to Bible truth.

Often there is fear of holding positive convictions. Men seem to be afraid that wholehearted commitment to belief in the Bible as the inspired Word of God means surrender of freedom. They argue for their right independently to determine what is truth, and to communicate their version. But the right to teach or preach what one pleases regardless of what the church or the school stands for cannot be defended. It is no denial of academic freedom if a man who occupies a chair of religion in a Christian college or the pulpit in one of our churches is not permitted to deny or undermine the truth that the Bible affirms and the church proclaims.

We must expend our best endeavors to express, teach, preach, and bear witness to the truth of God’s Word. The religion of Jesus Christ is indeed a creed for heroes. 

Edward Heppenstall is professor emeritus of Loma Linda University, Loma Linda, California.

Speaking to the eyes and ears

by J. Orville Iversen

Every pastor wants his congregation to remember his sermons. But how much does a person remember after 72 hours?

According to a study by Thomas W. Hope Research, Inc., the percentage may not be very high. Only 35 percent of what a person *hears* is retained for as long as 72 hours. Only 55 percent of what one *sees* is remembered that long. But when sight and sound are put together, three days later the average person remembers nearly *70 percent!*

Today's electronic media appeal to both sight and hearing. That's why they are highly effective and why their use is growing rapidly.

How can you make best use of this burgeoning technology to get your message across to people and ensure that much of it will be understood and remembered?

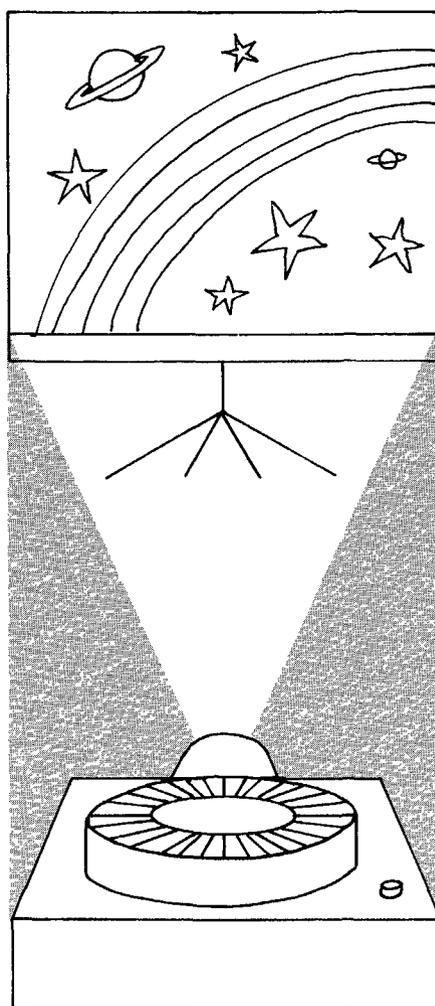
That's an urgent challenge during this age when so much assaults our senses. To help meet that challenge, the General Conference established the Adventist Audio-Visual Ministry (AAVM), now one of the components in the SDA Radio, Television, and Film Center in Newbury Park, California.

AAVM's mission is to utilize today's advanced media technology so that ministers and laity will be better equipped to preach the gospel *memorably*.

The following are some of the audio-visual tools already available for pastoral and evangelistic use:

1. A multimedia super-slide kit of 1,200 slides. Scores of pastors and evangelists are already using this set to attract audiences and to illustrate sermons and studies more effectively. This slide set brings together much of the inspiring Biblical art produced by Adventist artists. It also illustrates church history, prophecy, and some modern topics.

2. *Encounter*—a set of twenty Christ-centered studies in full color, either in filmstrip, slides, or LaBelle cartridges. Each study is from 18 to 20 minutes long, with 70 or 80 frames or slides. A cassette with audible or inaudible beeps accompanies each study. (Printed study guides for each lesson are also available through the General Conference Lay Activities Department.) Designed for both pastors and laity, *Encounter* uses



some of the church's best art and photography. More than 4,500 sets are already in use, greatly increasing the number of home and group Bible studies being conducted.

The Spanish version of *Encounter* has also been released. Called *Encuentro*, it follows the same thematic outline as the English version. But much of the photography is new, using mostly Latin American people and scenes.

3. Biblical archeology. The seven churches of Revelation, journeys of Paul, and other sets on Bible lands are ready in both filmstrip and slide form.

4. Astronomy—breathtaking slides or filmstrips illustrating Psalm 19:1, "The

heavens declare the glory of God."

5. Film rental. A variety of 16-mm sound films is available directly from AAVM's film library. There are films on nature, famous lives, travel, health, history, and children's interests and other topics.

6. Film purchase. AAVM produces sound films that are available either for rent or purchase. The latest is a 28-minute film, "Orders to Angels," a thrilling presentation of the seven churches of Revelation. You may also request a brochure describing other films.

7. Textual slides covering 950 texts of the Old Testament and an equal number of New Testament texts come in convenient metal cases ready for your personal selection.

8. Individual slides. AAVM has on hand more than 2,900 slides on Biblical, doctrinal, and other topics. You can order any number of these from AAVM's slide catalogue.

9. Audio Cassette Albums. These Spirit of Prophecy books or selections are ideal for home or car. Now available are *Christ's Object Lessons*, *Thoughts From the Mount of Blessing*, *The Ministry of Healing*, and *Steps to Christ*.

10. Programs in production. Nearing completion is a four-part slide series on the history of the Adventist Church. This is ideal for introducing friends to the unique heritage of the Advent Movement, as well as inspiring church members. Also near completion is a six-part series on stewardship. Scheduled for completion by mid-1979 is *Encounter II*, a ten-study, audio-visual series on Daniel and Revelation. Being planned is a five-part series on trust services. Other series are also scheduled for the near future.

The Adventist Audio-Visual Ministry is filling a vital need in the church's outreach. The personnel of AAVM are dedicated to helping you meet your audio-visual needs. Address your inquiries and requests for catalogues to: Adventist Audio-Visual Ministry, 1100 Rancho Conejo Boulevard, Newbury Park, California 91320. Or you may phone (805) 498-4561. 

J. Orville Iversen is director of the Adventist Audio-Visual Ministry, Newbury Park, California.

Memorial of the cross



SKIP BAKER

by Edwin Gallagher

The wooden cross has decayed into dust. The nails have long been lost. The crown of thorns was not preserved. No cup containing His precious blood was kept. Only one memorial has been left us of Jesus' death—the Lord's Supper. "Do this," Jesus requested, "in remembrance of me" (1 Cor. 11:24).*

The night before He died, Jesus set up His own memorial. I'm glad He did not commission a monument that calls for pilgrimages, guards, and waiting in line. I'm glad He did not consecrate a shrine necessitating that we be well enough and rich enough to travel to the Middle East. Rather He ordained what we have come to call the Lord's Supper. Wherever two or three of God's people are gathered together, this service makes it possible for them to meditate and rejoice around the table set with the bread and with the fruit of the vine. As they eat and drink of the consecrated emblems, they fulfill the Saviour's request, "Remember Me."

The Lord knew we would need help to remember. "Remember Jesus Christ," Paul urged Timothy, "risen from the dead, descended from David, as preached in my gospel" (2 Tim. 2:8). The incarnation of the Son of God is the

theme of Christianity, but one could go from church to church throughout the land and hardly realize it. One church preaches prophecy, another preaches spiritual gifts, another emphasizes love, another obedience, another holiness, another social action, another various doctrines, and another religious philosophy. All these may be preached; all that is truth must be studied and applied, but not in separation from the atonement provided at the cross.

The preacher who delivers a sermon devoid of the cross has failed to preach the Word or to provide anything of spiritual benefit to his listeners. A sermon is not a sermon that does not contain the substance of the gospel. We may lecture or discourse or recite or propose, but we have not preached unless what we have spoken grows out of and is related to the need of mankind for salvation and God's appeal to accept His provision in the sacrificial death of His Son Jesus Christ.

After his grand but fruitless discourse at Athens, the apostle Paul decided that he would "know nothing" among the Greeks "except Jesus Christ and him crucified" (1 Cor. 2:2). He realized that his commission was not to prove a point, but to "preach the gospel to the whole

creation'" (Mark 16:15). He stated that Christ had sent him "to preach the gospel, and not with eloquent wisdom, lest the cross of Christ be emptied of its power" (1 Cor. 1:17).

The Lord's Supper brings our roving eyes back to Christ on His cross. The service is a kind of looking glass for all Christian teaching. It offers the strongest appeal to gaze upon the body broken for us, the blood shed for our sin.

There is in the celebration of the Supper a "coming to." The emblems, starkly simple as they are, confront us with our own lostness and direct us to our spiritual roots. As the crucified Lord is portrayed, the confused, the disgruntled, the guilt-laden, and the sorrowful are invited to make their way to the foot of the cross. Some, like Judas, choose to go out into the night, but those who come find total relief, for they cannot cling to their burdens and cling to the cross as well.

Paul, in connection with this service, said, "For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes" (chap. 11:26). His words show that the sacred meal provides both a backward and a forward look. The backward look is to

the cross, "in remembrance of me." The forward look is to the Second Coming, the return of Jesus. "I tell you," He said, "I shall not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom" (Matt. 26:29). The Lord's Supper, then, is a link between the cross and the kingdom. It is a sign of salvation provided and consummated, a pledge of immortal life guaranteed.

Both views, the one backward to the cross and the other forward to the kingdom, are necessary. Only as we see both the past and the future can we find meaning in the present. But there is a sense in which the backward view is the more important. Paul did not say, "You proclaim the Lord's coming"; he said, "You proclaim the Lord's death until he comes." There is a difference, a difference that is not trivial.

How often we have proclaimed the Lord's coming without proclaiming His death! We have held out the crown tantalizingly above the heads of the people, saying, "Here it is, eternal happiness, the reward of the faithful. Reach for it, grasp it if you can, make your peace with God, strive for the holiness that Heaven requires." Such preaching is not only absurd but also dangerous if it leaves out the cross and its meaning.

A woman came to me recently very depressed. She had just attended a series of revival meetings, the subject of which was the getting ready for Christ's return. "I want so much to be ready," she told me, "and I have confessed my sins and asked Jesus to help me, but I have no real peace, no assurance of being ready. Must I always be uncertain?"

I understood what she was going through, for I have been through it myself. I was happy to share with her some important scriptures, giving her a thumbnail sketch of what Jesus accomplished by His perfect life and sacrificial death. Her reaction of joy was one I have seen many times when the cross of Jesus is proclaimed. The return of Jesus now became a blessed hope instead of a disturbing threat. The message of the revival series became relevant. Twenty minutes of study about why Jesus died made all the difference.

The point is, the preaching of the kingdom must be accompanied by the preaching of the cross. Salvation involves two principles—life and growth. Both are important, but life, of necessity, comes first! If we preach on Matthew 5:48 and fail to include the message of John 3:16, we are demanding character development from the dead, maturity

from those yet unborn! Even for long-standing Christians, depression may set in if the increasing challenge of the kingdom is not matched by the increasing assurance of the cross.

Many have only a partial understanding of what it means to preach the cross of Christ. They limit the cross to its revelatory aspect, to what it reveals. They uphold Christ, and rightly so, as the supreme example of self-denial and sacrifice, but they forget that example without provision, though inspiring, tends also to be damming. Let us stress not only what the cross reveals, but what it provides, as well.

The Lord's Supper amplifies the provisionary aspect of the cross. "This is my body," Jesus declared, "which is broken for you" (1 Cor. 11:24, margin). His language is reminiscent of Isaiah 53, which emphasizes the substitutionary base of the atonement: "Surely he has borne our griefs and carried our sorrows. . . . But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed. . . . The Lord has laid on him the iniquity of us all. . . . By his knowledge shall the righteous one, my servant, make many to be accounted righteous; and he shall bear their iniquities. . . . He bore the sin of many, and made intercession for the transgressors" (verses 4-12).

The key word in these verses is "for." The cross was a divine act, incomprehensible to us, substituting the Innocent for the guilty, the Righteous for the unrighteous. Christ's body torn for us, His blood shed for us.

It is the shedding of Christ's blood, by which He satisfied the Law's demand for death, that brings to the penitent sinner forgiveness, peace, and assurance of heaven. Through the cross Jesus removes condemnation from repentant sinners. Through the cross He gives us the breastplate of righteousness, the armor of God to overcome the evil one. Then let us preach the cross. Let us fix our eyes upon Calvary and learn what happened there. When people understand how Christ has already borne their guilt for sin and by faith accept this fact personally, then there will be no uncertainty. They will rejoice in Jesus, follow Him, and be "eagerly waiting for him" (Heb. 9:28).

The Supper is the sign. The Supper highlights the assurance of the cross. To partake of the bread and of the symbolic blood is to affirm that we have partaken of Christ's atonement, of His provision,

and thus of full salvation. Did not Jesus call it "the new covenant" in His blood (1 Cor. 11:25)? It is more than just a memorial; it is a covenant, a promise. It is the backward look that inspires the forward look and leads to the securing of the present experience.

This look is ours to make. In the Israelite camp, no one was healed who did not come to the door of his tent and look to the bronze serpent that symbolized Christ made to be sin for us (see Num. 21:9; John 3:14, 15; 2 Cor. 5:21). Like Peter walking on the water, we may lose our security if we remove our gaze from Jesus and fasten it upon ourselves. The looking, the walking, and the partaking are interrelated and continuing activities.

It is not enough to come to the table and gaze upon the emblems; we must partake. We are to accept the provision—Christ for us; and the power—Christ in us. What food is to the body, Christ is to the soul. As the bread and the wine are absorbed into the bloodstream and become a part of our very being, so the benefits of the cross, righteousness and peace, are put to work in us through the indwelling Christ.

Unlike baptism, the ordinance of the Supper is to be enacted repeatedly. "For as often," we are told, "as you eat this bread . . ." The first look to Christ, the initial acceptance of Him, is not the end. The look must become a gaze, the acceptance of Christ must develop into an abiding in Him. "He who eats my flesh and drinks my blood abides in me, and I in him" (John 6:56).

The crucifixion took place in time but stands in eternity. Calvary is to be our assurance and inspiration, not only at the commencement of our Christian walk but at every step we take toward the promised kingdom. It is as the cross of Jesus assumes first place in our affections that we "proclaim the Lord's death until he comes."

The past, present, and future are encompassed in the cross; and these three dimensions are combined in Christ's unalterable promise "He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day" (verse 54). Here is security, peace, and power! ■■

* All texts in this article are taken from the Revised Standard Version of the Bible.

Edwin Gallagher is a pastor presently studying for his M.A. in religion in the Graduate School of Andrews University, Berrien Springs, Michigan. He has written a number of articles and is the author of the book *Yours for the Asking*.

FROM THE EDITOR

P.R.E.A.C.H. Report and Appeal. Continuing relationships with clergy of all faiths is proving to be mutually advantageous.

A non-Adventist reader of *MINISTRY* recently wrote us this letter: "We appreciated having the local Seventh-day Adventist clergyman in our area ministerial association until he moved. We have missed his successor being with us. After all, we are a motley crew—Roman Catholics, Pentecostals, Assembly of God, Christian Church, UCC, Presbyterians, Baptists of all sorts, a Polish National Catholic priest, United and Free Methodists, Lutherans (Missouri Synod, ALC, UCL), Evangelical Covenant, and Salvation Army. Our association is a real gathering of men and ladies who, despite their theological differences, are concerned for their fellow men and women and the religious health of people. Can't you drop the local Adventist pastor a line and encourage him to please join us? We miss him!"

We happily complied and hope that soon the Adventist pastor in that area will be taking advantage of the obvious fellowship in that group, as well as contributing his gifts to it. But we began to wonder, "Why do so many of our pastors fail to participate actively in their local ministerial alliance?"

Part of the reason, no doubt, is the fact that the Adventist Church is a very close-knit family. Adventist pastors have a tremendous built-in system of support through the conference structure and its departments. Materials, supplies, and specific tools for his work come to him. Workers' meetings provide times for fellowship, recreation, instruction, and inspiration. It's easy in such a situation to feel that all our needs are cared for by our own church.

Also, many Adventist pastors may feel that the multitude of responsibilities they face keeps them sufficiently busy just caring for their own congregation. Perhaps we have developed, even unconsciously, such an introspective preoccupation with our own concerns that we have become apathetic to the concerns of our ministerial colleagues and those of our community at large. Perhaps we have felt that the local ministerial group (especially if it is not as open and responsive as the example above) has little to contribute to our ministry. We hope to convince you that such is not the case, that your local ministerial group has much to offer you and that you can bring much to it in return.

Since 1975, *MINISTRY* has enlarged its scope from a professional journal beamed solely at the clergy of the Seventh-day Adventist Church to one that goes bimonthly to nearly a quarter million clergy of all denominational backgrounds. The large response we have received (several thousand letters, most of which express positive appreciation) leads us to believe that *MINISTRY* is being widely read by its expanded audience. In a wholesome spirit of Christian inquiry many write, asking questions or disagreeing with a position the journal has taken, and presenting an alternative viewpoint. Corresponding with these readers requires a great amount of time—more time, in fact, than we sometimes have in the press of other duties. If there are Adventist clergy, retired or active, who would be willing to share in this type of correspondence, please let us know. Address your offers to the editors at the General Conference.

In urging on you the advantages of a personal acquaintance with your non-SDA counterparts in your community, we are but echoing counsel given us by Ellen White years ago. "Our ministers should seek to come near to the ministers of other denominations. Pray for and with these men, for whom Christ is interceding. A solemn responsibility is theirs."—*Testimonies*, vol. 6, p. 78. How many fellow pastors in your area do you know personally? How many of them do you count as friends? How many have you prayed with? If there is sometimes a less than enthusiastic response when we attend a gathering of the ministerial alliance, could it be that our own aloofness and reticence have contributed to a lack of fellowship?

Perhaps some have felt hesitant to unite with the local ministerial fellowship or to make overtures to their colleagues in the community for fear of being rebuffed. It is true that there are basic issues on which Adventists differ with many other Christians, yet this is the day of openness in dialogue and of willingness to accept others for what they are. As pointed out by the writer of the letter quoted earlier, there is much diversity of practice and theology among the typical ministerial alliance. The Adventist pastor who comes into such a group with a sincere desire to fellowship and cooperate by receiving and sharing

strengths will doubtlessly find a ready acceptance.

Ellen White further counsels: "When our laborers enter a new field, they should seek to become acquainted with the pastors of the several churches in the place. Much has been lost by neglecting to do this. If our ministers show themselves friendly and sociable, and do not act as if they were ashamed of the message they bear, it will have an excellent effect. . . . Our laborers should be very careful not to give the impression that they are wolves stealing in to get the sheep, but should let the ministers understand their position and the object of their mission—to call the attention of the people to the truths of God's Word. There are many of these which are dear to all people. Here is common ground."—*Review and Herald*, June 13, 1912.

MINISTRY's expanded circulation has opened lines of communication by which we may provide helpful material to clergy of all faiths, call attention to the truths of God's Word, and also benefit ourselves from the free interchange of ideas. At the beginning of the project to expand *MINISTRY*'s outreach, one of the stated reasons was to make it possible for clergy of all faiths to look over our shoulders as we spoke to concerns of both Adventist Church professionals and the Christian church at large. We expressed the feeling that if our non-Adventist friends found anything we are saying and doing that would benefit their ministry, we would feel rewarded. Apparently a great many have found *MINISTRY* to be of value to them.

One example is our offer some months ago to provide help for smoking preachers who wanted to overcome this unhealthy, expensive habit. A number responded. Milo Sawvel, director of the international Five-Day Plan to Stop Smoking, sent letters to our pastors in the areas from where requests for help had come. One pastor in Massachusetts turned Milo's letter over to the health educator in his church. This lady, in turn, contacted the minister who had requested help. What was the result? Not only did he attend the next session of the stop-smoking clinic, but he also requested trained speakers and counselors to go to his church and give a similar program. Seventeen people took the

course in what turned out to be one of the best Five-Day Plans the Adventists had ever put on in that area! The health educator in this experience stated the results beautifully: "We just praise the Lord," she wrote, "for the way He used MINISTRY to reach all those people." It is reports such as this that gladden our hearts as editors as we see some of our objectives being reached in helping others. Our prayer is that the ministry of MINISTRY will continue on an even broader scale.

What the journal is doing on a national level with the printed page you can do in a personal (and probably even more effective) way in your own community. Your involvement with the clergy in your area can be a means of mutual benefit as you demonstrate your interest in them and in their programs for the people. Another part of our outreach is the seminar program under the direction of W. B. Quigley. The present plan of conducting one-day professional growth seminars for ministers of all faiths is one of the finest opportunities for interdenominational fellowship. Here is an occasion in which the Adventist pastor can come close to his non-SDA counterparts and share together in the stimulating benefits of the seminar. It could also be the beginning of a rich and enduring friendship.

Some pastors who are getting involved in this way are finding that they and MINISTRY make an ideal team. One reported that at a recent ministerial fellowship meeting, twenty of the twenty-two present were already receiving MINISTRY and had words of appreciation to speak for it. The other two asked to be put on the mailing list when the program was explained to them. (We are still able to include names of active non-Adventist ministers who want to receive the journal on a bimonthly schedule. Send such names to us for processing.) The same pastor expects a number of these men to attend the MINISTRY professional growth seminar with him when it comes to his area. The key is a personal relationship that has been developed by a demonstration of genuine interest and willingness to listen, as well as to speak.

As Seventh-day Adventist ministers, we firmly believe that our worldwide church, with its 3,065,837 members and 20,167 churches in 190 countries and island groups, with a chain of 4,854 educational and medical institutions belting the globe, is a movement born of Bible prophecy. In fact, we believe that this movement of destiny is a continuation



One hundred ninety-five clergy listen attentively during the P.R.E.A.C.H. Professional Growth Seminar held January 15 at Orlando, Florida.

and amplification of the sixteenth century Reformation, with its central theme of *sola scriptura*. Biblical doctrines that in the past have been lost, overlooked, or rejected must be restored. The importance of this concept is found in Hosea 4:6: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children." God does not arbitrarily reject or forget His people. God's rejection or forgetting is the automatic result of our ignoring those God-given principles that, if followed, guarantee life and happiness. Just as a rejection of Louis Pasteur's discovery of bacteria would automatically plunge earth back into the dark ages of plague and disease, so with spiritual truth. Truth is an ever-advancing line of light.

This is the point we wish to emphasize. No person and no church has a monopoly on truth. Truth is never static and certainly is not the sole possession of any one group. Adventists, although believing their movement to be a fulfillment of prophecy, have never felt that they were the sole depository of spiritual truth. As editors, we have already learned much from our non-Adventist friends. If for no other reason, we believe the P.R.E.A.C.H. project (Project for Reaching Every Active Clergyman at Home) is worth our church's large investment. The exchange of theological

and methodological thought has been a blessing to us. At times, we have been forced to examine our own positions more carefully. This has been good, and will continue. In some cases, although we cannot agree with certain interpretations of Scripture, through this closer examination, we have come to understand more fully why others believe as they do. In fact, we have found, in certain instances, we misunderstood the reasons why some have taken a particular theological position. This, in our thinking, is a healthy experience for us. We anticipate more of the same as other doctrinal issues are brought into focus. We solicit the prayers of our readers for a deeper understanding not only of the will and ways of God but of one another. Surely, of all people, we who claim to live by the Book should be leaders in the searching of the Scriptures for additional light. Of all people, we should be patiently listening to what others claim to have found as truth. There is no exclusiveness in the Holy Spirit's leading of people.

It is our conviction, in the light of these mutual benefits, that the P.R.E.A.C.H. project should be continued indefinitely. We would like to hear from you and have your assessment of the project. If you feel that this type of outreach is beneficial both to our non-Adventist friends and to ourselves, let us hear from you. If you think not, let us hear from you, too. Your response will help us in our future planning. J.R.S., B.R.H.

BIBLICAL ARCHEOLOGY

New Thinking in the World of Archeology. Scholars at the recent meetings in New Orleans air some of their latest findings.

New archeological light on such subjects as the Israelite conquest of Transjordan, Isaiah's reference to "the waters of Shiloah," and the syncretistic religious practices of the Judean kingdom, against which the prophets inveighed, was all on the program for those who attended the annual meeting of the Society of Biblical Literature and American Schools of Oriental Research in New Orleans last November.

William Shea, of Andrews University, reported that, though no evidence for a significant, "settled" occupation of the southern Transjordan in the time of Moses has yet been found from excavations or topographical surveys, Egyptian inscriptions from four different sources do provide conclusive evidence that this region was occupied in the fourteenth and thirteenth centuries B.C. No longer do believers have to sit silent when some scholars suggest that the Biblical account is unhistorical or that it refers to a much later conquest. Rather, both the Egyptian and Biblical evidence call into question current concepts of the nature of the settlement of southern Transjordan, through which the Egyptian armies and the Israelites passed. The absence of remains of fortified cities does not prove that the area was uninhabited. The inhabitants could well have been seminomadic, and thus their settlements would not leave many traces for archeologists to find. Even so, some settlements from this period (Late Bronze Age) are being found as far south as central Moab, as reported by Maxwell Miller, of Emory University, after his 1978 survey of that region. Until recently, such remains were known only as far south as the Heshbon region, surveyed in the 1970's by Andrews University. Perhaps future work will indicate such settlement as far south as Edom, too.

Those who would date the Israelite conquest of Transjordan, not to the fifteenth century B.C., as is suggested by Biblical data, but to the end of the thirteenth century, because of a series of destructions at the end of the Late Bronze Age, were startled by a re-evaluation of the end of this period in Palestine by Fredric Brandfon, of Central Michigan University. After a thorough study of the archeological evidence, he has concluded that the end of the Late Bronze Age did not come until

by Lawrence T. Geraty

the mid-twelfth century.

Yigal Shiloh, of Hebrew University's Institute of Archeology, reported on the results of his first season of excavations south of Jerusalem's Temple area in what was known in Biblical times as Ophel, or "the city of David." Many are acquainted with the famous water tunnel of Hezekiah in this area, but few knew there was another underground aqueduct near the surface that contained "windows" along its course, through which water could be drawn. Shiloh's team excavated portions of this long waterway, which must have been the better known of the two in Biblical times, and thus quite possibly the one referred to in Isaiah 8:6, where it is contrasted with the great Euphrates. It seems appropriate that Shiloh should rediscover Isaiah's "waters of Shiloah." He discovered also a flute from the period of the second Temple—a bone with holes. It is the earliest such instrument known. Perhaps his most exciting find was a broken monumental Hebrew inscription from about the time of Hezekiah. He hopes to find more of it as he continues excavating for four more seasons.

The evidence for Judahite religious syncretism comes from a site called Kuntillet 'Ajrud, 50 kilometers south of Kadesh-barnea near a route leading to Elath and southern Sinai. The excavator, Zeev Meshel, of Tel Aviv University, reported that the site contains the remains of one main structure measuring 25 meters by 15 meters. An entryway leads to a long room with benches along the walls, which are plastered all over with shiny, white plaster and decorated with frescoes and Hebrew inscriptions from about 800 B.C. The room contains two large *pithoi* with more figures and inscriptions, and stone bowls bearing the names of the donors. Most of these inscriptions are dedications, requests, prayers, or blessings, bearing the names of Yahweh, "his Asherah," Baal, and El. Did Israel's God have a consort? Perhaps some of His worshipers thought so. Meshel believes this religious center had some connection with the journeys of Judeans to Elath, the Red Sea, and perhaps even to Mount Sinai. Travelers could stop at the place to pray, each person to his own god, and ask for a

divine blessing on their journey. Perhaps Elijah was not the only one who thought of making a trip to Horeb!

David Ussishkin, also of Tel Aviv University, reported on his continuing excavations at the important Biblical city of Lachish, a site previously worked by the British in the 1930's. He claims to have uncovered the remains of Sennacherib's Assyrian destruction of the city in 701 B.C. Others feel that this particular evidence comes from a Babylonian destruction of the city more than one hundred years later. The dust still has not settled from the ongoing argument.

Though Andrews University's fieldwork at Heshbon in Jordan is completed, John Lawlor, a team member in 1974 and 1976, and now a graduate student at Drew University, received permission to continue the excavation Andrews University had begun of a Byzantine church on the north edge of the town. Lawlor reported on the successful completion of this project in 1978. The plan of the early Christian church turned out to be very well preserved, and a number of fine mosaics, some with Greek inscriptions, were uncovered. The nicest find was a small stone sarcophagus-shaped box with a cross-decorated lid. Inside was an oval silver reliquary containing a human kneecap, presumably of a saint known for his prayers.

Announcements were made at the New Orleans meeting of new digs that will be of special interest to Bible students. This spring will see renewed work at Pella in northern Transjordan—the site to which early Christians fled before the destruction of Jerusalem in A.D. 70. This summer an American team will work at Numeirah near the southeastern edge of the Dead Sea, a site that an increasing number of scholars connect with Biblical Gomorrah. The same team has done considerable excavation at nearby Bab edh-Dhra, thought by many to be Sodom. A new American project in Syria, after a regional survey, will begin excavation of a site in the vicinity of Qarqar, where Ahab fought the Assyrians in a famous battle.

All archeological discoveries nowadays are not made in the field. The famous Sumerologist Samuel Noah Kramer, of the University of Pennsylvania's University Museum, announced

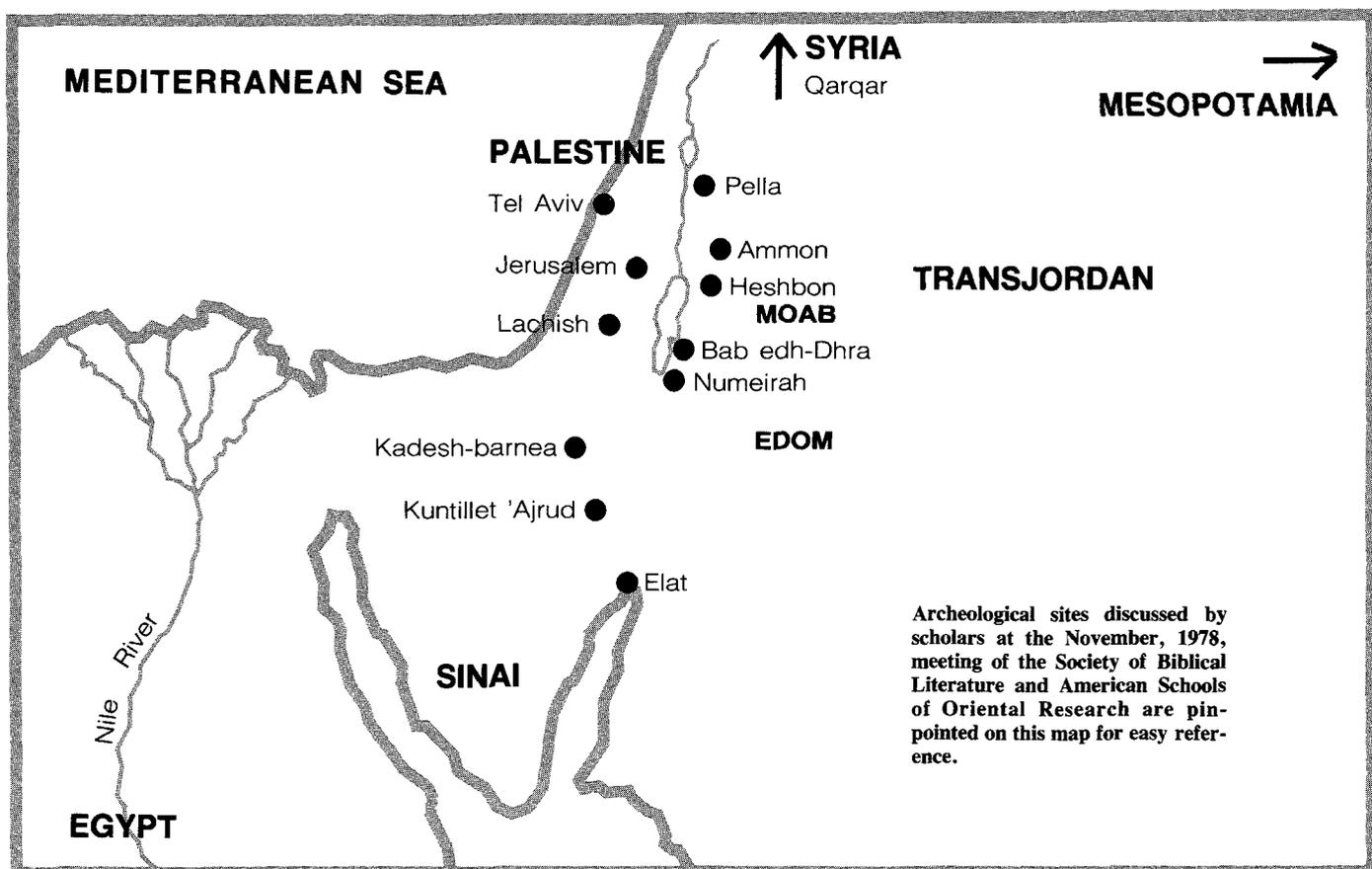
at the meeting that new Sumerian literary texts have been found in the British Museum! Biblical students will await their publication with interest because such texts from the early second millennium B.C. already constitute the oldest written literature of significant quantity and diversity as yet uncovered by archeology, and because the Sumerian myths, epic tales, hymns, laments, essays, disputations, proverbs, and precepts already known serve as primary source material for the individual interested in Biblical backgrounds and parallels.

Those interested in the antiquity of writing were especially impressed with the report of Denise Schmandt-Besserat, of the University of Texas at Austin, who argued that writing was not, as previously assumed, a sudden invention in the fourth millennium B.C., but the continuum of a recording system based on tokens that was indigenous to the Mesopotamian Valley but shared by many cultures of the ancient Near East. Thus, according to this concept, early man was very intelligent and readily developed a system of writing when the economic need for it arose.

Several eminent archeologists participated in a symposium entitled "Biblical/Palestinian Archeology—Retrospects and Prospects." Lawrence Toombs, of Wilfrid Laurier University, touched on the dilemmas of present-day archeological work in Palestine—speed and expense versus thorough data retrieval, and horizontal exposure (cultural interest) versus excavation in depth (chronological interest). David Ussishkin reported on the rapid progress of the discipline as practiced by Israeli archeologists, and James Sauer, of the American Center of Oriental Research in Amman, summarized the encouraging prospects for archeology in the developing countries of Jordan and Syria. Darrell Lance, of Colgate Rochester Divinity School, claimed that the discipline of Biblical archeology is passing through a period of uncertainty caused by the loss of its two great spokesmen, W. F. Albright and G. E. Wright; the decline of the Biblical theology movement, with the reemergence of the problem of faith and history; and the explosive growth and increasing independence of those disciplines, such as Palestinian archeology, that contribute to Biblical archeol-

ogy. In an impassioned defense of the latter against William Dever, of the University of Arizona, who claimed that there is no such discipline, Lance said, "To argue as some have done for the abandonment of the term *Biblical archeology* is futile; as long as people read the Bible from a historical point of view, they will ask questions about the world which produced it. And the attempts to answer these questions will willy-nilly constitute Biblical archeology." He did emphasize, however, that changed circumstances, especially the explosion of new information about the ancient Near East, mean that Biblical archeology must assume new forms if it is to perform properly its function of illuminating the Biblical text. One suggestion was that every dig needs a core staff member whose sole responsibility is to interpret archeological results for the Bible. Till that day comes, perhaps columns such as this one in *MINISTRY* will serve a useful purpose! ■

Lawrence T. Geraty is associate professor of archeology and the history of antiquity, Andrews University, Berrien Springs, Michigan.



Archeological sites discussed by scholars at the November, 1978, meeting of the Society of Biblical Literature and American Schools of Oriental Research are pinpointed on this map for easy reference.

SCIENCE AND RELIGION

The Billion-dollar Question. Is there life on Mars? The United States Government spent a billion dollars to find out.

This was the billion-dollar question: "Is there life on the planet Mars?" It was not a particularly new query. Probably it had been asked for hundreds of years. But previous generations could only guess at the answer. Now we can send instruments to Mars to make direct measurements and discover the real answer.

Mars is the seventh in size among the planets of the solar system. Its diameter is 60 percent of earth's, but its mass is only 10 percent of our planet's. Once every 26 months we come as close as 35 million miles to Mars, and at such times the planet glows, with a reddish hue, more brightly than the brightest star. Viewed through a telescope, the Martian surface appears reddish-orange with irregular greenish patches and two glistening white polar caps. A number of astronomers, beginning with the Italian Schiaparelli in 1877, reported thin, artificial-looking lines ("canals") traversing the planet. To many, the greenish regions suggested the existence of vegetation, and the "canals" hinted the intriguing possibility of intelligent life on Mars.

Of all earth's neighbors in the solar system, Mars is considered to be most suitable to support life as we know it. The temperature of its surface is never

by George T. Javor

excessively hot, never higher than 30°C.; and the average surface temperature is only 50°C. colder than on earth. Martian conditions are less severe than those of the boiling hot springs of Yellowstone National Park or of the water 30,000 feet below the surface of the Pacific Ocean, yet microorganisms have been found thriving in both of these areas. If life is *there*, under those conditions, why not also on Mars?

Between 1965 and 1972 a number of spacecraft were launched by the United States to obtain photographs of the red planet's surface from the proximity of a few thousand miles and to send back other information vital for a direct landing. The pictures revealed a desolate, comparatively featureless planet with craters, sand dunes, and ridges reminiscent of the lunar surface.

Telemetric data also indicated the presence of an atmosphere much thinner than ours, consisting mostly of carbon dioxide with some water vapor, carbon monoxide, oxygen, and atomic hydrogen. No traces of nitrogen, ammonia, or methane were found by the Mariner space probes.

The close-up photographs did not verify the existence of canals on Mars, nor

were explanations obtained for the supposed green areas of earlier, earth-based, observations. The absence of nitrogen and ammonia and the low water-vapor content of the Martian atmosphere discouraged speculation about the possibility of life there.

The theory behind the search

One currently popular postulate within the theory of evolution assumes that the initial processes that eventually led to the appearance of primitive life forms on our earth begin in the atmosphere of any planet that has the necessary ingredients and adequate radiation. The necessary ingredients of such a "life-producing" atmosphere, according to this postulate, are water vapors and gases containing carbon and nitrogen. Under the influence of ultraviolet radiation (or perhaps other energy sources), the components of this atmosphere combine to form biologically significant compounds. Amino acids, simple sugars, and fats produced in this manner in the atmosphere collect on the surface of the planet. Given sufficiently long periods of time, these simple substances assemble themselves into proteins, complex sugars, nucleic acids, and eventually into living entities.

Laboratory experiments have been performed in which various mixtures of



NASA

gases have been irradiated by ultraviolet or other types of radiation, and simple biologically important substances have indeed formed in this manner. These results have encouraged evolutionary theorists to elevate their theories to the level of dogma. In essence, they have been saying that given the proper ingredients of a planetary atmosphere, and the proper surface temperature and surface composition plus a few billion years, it is inevitable that life will appear on such a planet.

A perfect test case of the correctness of these theories would have been Mars, were it not for the reported absence of nitrogen-containing substances in the Martian atmosphere. Nevertheless, early in 1971 scientists at the Jet Propulsion Laboratory in Pasadena, California, exposed a gaseous mixture of carbon dioxide, water vapors, and carbon monoxide to ultraviolet radiation, and observed the formation of formaldehyde, acetaldehyde, and glycolic acid. These organic molecules could potentially convert into biologically important substances if they interacted with the nitrogen of the Martian soil. Thus came the announcement from Pasadena that the existence of primitive life on Mars was possible.

A billion-dollar effort

This development paved the way for an all-out effort to find life on Mars. Several years of planning and instrument building and the expenditure of one bil-

lion dollars followed. Then, in the fall of 1975, two unmanned spaceships were launched from the Kennedy Space Center toward Mars. Each of the 7,700-pound Viking units contained a Mars-orbiting satellite and a lander vehicle. The orbiter portion was equipped with two-way communication facilities, computers, solar-energy panels, jet-propulsion engines, and reservoirs of propellant fuel. The lander, a hexagonal-shaped, three-legged aluminum structure, housed computers, power units, cameras, and scientific instruments.

Cruising through space at about 30,000 miles per hour, the first spaceship touched on the Martian surface 335 days after the launching. Prior to landing, the spacecraft were placed in orbit around Mars. Potential landing sites were photographed by the orbiting vehicles for a closer look, and it was then that space scientists realized that the terrain of the initially selected site was too hazardous for a soft landing. Four weeks of intensive photographic search followed before a suitable spot was located on the Chryse Planitia basin. Then on July 20, 1976, at about 4:00 P.M. local Mars time, the Viking I lander successfully touched down close to the designated site and began transmitting data back to earth. A month and a half later, Viking II lander was also placed on Mars, at a region known as Utopia Planitia, some 4,600 miles from the location of the first robot.

These lander vehicles had been de-

signed to conduct significant chemical and biological experiments to test for the presence of life. Based on our experience with living matter here on earth, it is safe to generalize that living matter is relatively rich in the elements carbon and hydrogen, while in nonliving matter oxygen is relatively abundant. Among the instruments aboard the Viking I and II landers were combinations of gas chromatograph - mass spectrometers. These units could analyze the molecular and atomic components of gaseous substances.

The tests begin

A mechanical arm scooped up a small amount of Martian soil and placed it in an inner chamber. The soil was heated to 200°C. to drive off any relatively volatile substances, and the vapors were analyzed. Only water vapors were detected, believed to come from hydrated minerals in the soil. Next the soil was heated to 350°C. and then to 500°C. At these temperatures all carbon-containing molecules break down to gaseous fragments, suitable for analysis by the gas chromatograph-mass spectrometer units. The results of these experiments by both Viking units were negative. No carbon-containing substances were found in the Martian soil, within the sensitivity of these instruments, which was ten parts per billion. By comparison, surface samples from the biologically destitute regions of Antarctica have yielded some organic matter when similarly treated, of



levels of several thousand parts per billion.

The subsequent experiments, designed to probe the biological activities of the Martian soil, were anticlimactic, though their results were very surprising to scientists. One of these experiments tested the ability of the Martian soil to convert radioactively labeled carbon dioxide and carbon monoxide to larger carbon-containing substances both in the dark and in the presence of light. This is routinely done by some earthbound microorganisms and by all plants. Another experiment examined the ability of Martian-soil organisms to break down and metabolize compounds labeled with radioactive carbon. A third type of experiment consisted of monitoring the release of oxygen and other gases from soil samples, as they were incubated in a complex growth medium.

The results obtained were extremely puzzling in view of the total absence of carbon-containing substances, thought to be indispensable components of living organisms. All of the experiments yielded positive data, which in our earth-based laboratories would have been interpreted as unequivocal proof of biological activity and of the presence of life.

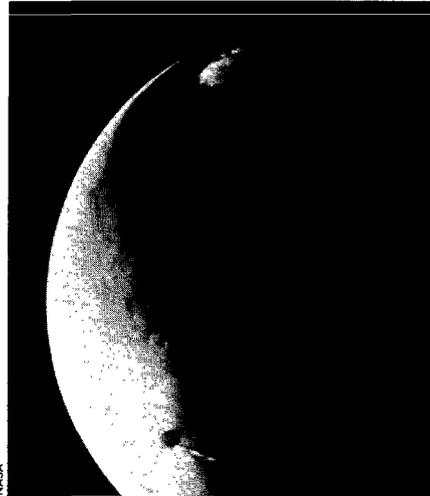
First, the Martian soil converted carbon dioxide to larger organic compounds to a slight extent. This ability of the soil was destroyed when the sample was heated prior to the addition of carbon dioxide. The Martian soil could also break down complex organic molecules to carbon dioxide, and pretreatment of the soil with heat destroyed this capacity of the soil as well. Third, when soil samples were moistened with water vapors, a rapid release of significant quantities of oxygen was noted. Along with this oxygen, carbon dioxide, carbon monoxide, nitrogen, and argon also evolved. Preheating the soil before the addition of water abolished the observed phenomena.

Why?

Reviewing these results, the preliminary scientific opinion was that in view of the absence of carbon-containing substances, all of these data can be best explained by purely chemical reasoning. It was postulated that extensive ultraviolet radiation of the sun interacted with the inorganic minerals of the Martian surface to create exotic and highly reactive substances that were responsible for the observed results of the biological experiments. But the first attempts to

duplicate the Viking data in earth-based laboratories were unsuccessful. The first interim report by the project scientists concluded rather optimistically: "Thus, despite all hypotheses to the contrary, the distinct possibility remains that biological activity has been observed on Mars."

In July of 1977, Dr. Cyril Ponnampereuma's laboratory at the University of Maryland reported the results of experiments in which all of the positive results of Viking's biological experiments had been duplicated using metal peroxides or the iron oxide, hematite, exposed to ultraviolet radiation in the presence of carbon dioxide. (See *Science* 197:455-457, 1977.) These findings provided the basis for the most reasonable explanation of all the observations.



The answer and its meaning

Late in 1977, project scientists of the National Aeronautics and Space Administration and of the Space Board of the National Academy of Sciences met to confer on the results of the Viking probes, with particular emphasis on the chemistry and biology of the Martian surface. After a thorough review of the data, the consensus was that Mars lacks every form of life, including microorganisms, and the search for life on that planet may be abandoned. Gerald Soffen of NASA's Langley Research Center was quoted: "I may have been prepared for the lack of life on Mars, but it never occurred to me that there would be no organic chemistry as well. Before the landings, most of the scientists at this meeting would have expected to find some sort of microorganisms in the Martian soil, but now I think just about everybody would have to say that, given the data we've received, it's highly un-

likely that there is any life at all on Mars."

Through decades of continual reiteration, prominent scientists have persuaded the population in general to accept evolutionary theories as historical facts. Science and its practitioners have earned the confidence of the general public by their numerous novel discoveries and startling technological breakthroughs. This public confidence has enabled scientists to "sell" evolution successfully.

The theories of chemical evolution are said to be valid not only for earth but for any planet in the universe that possesses the needed raw materials and a continuous supply of energy from a nearby star. Mars admirably fits this category. Simulated Martian environment in the laboratory produced organic molecules with potential biological significance. Successful laboratory simulations of primordial synthesis of biologically important substances serve as the foundation for chemical evolutionary theories. What the Viking results clearly show is that the laboratory synthesis of these substances in a simulated environment does not necessarily mean their actual accumulation on a planetary surface. In the case of Mars, highly reactive peroxides in its soil quickly degrade any organic molecule that may form in the Martian atmosphere. Prior to the Viking experiments, no one had seriously worried about the effect of unceasing ultraviolet radiation on exposed inorganic mineral surfaces. Now the evidence points to the creation of a chemically highly reactive type of matter that can confound the best schemes of chemical evolution.

Was it worth a billion dollars to learn that there is neither life nor organic chemistry on Mars? It is not up to me to say. However, it was not at all a waste of money to find out that chemical evolution does not operate on our planetary neighbor. These results will cause more thinking people to realize that if chemical evolution is an invalid hypothesis for Mars, it is also invalid for earth. And they just may turn to the other alternative option for understanding our origins, the Biblical account of Special Creation.

Reprinted by permission from *Signs*, Pacific Press Publishing Association, Mountain View, California.

George T. Javor, Ph.D., is professor of chemistry at Andrews University, Berrien Springs, Michigan.

HEALTH AND RELIGION

Medical Priorities and the Nature of Man. A surgeon says doctors have accepted society's evaluation of man's needs.

I have had more opportunities than most to visit hospitals in all the five continents. I continue to be impressed by the elaborate extravagance and advanced technology so markedly evident in Western medical centers. The superbly, scientifically efficient and technically sophisticated intensive-care unit is usually shown with particular pride to visitors. As a surgeon, I am given access to the outstandingly excellent operating suites. The wards provide patients with all they could require, from television sets to cardiac monitoring. I find my attention throughout is directed to increasingly costly, and to a lesser degree increasingly successful, provisions made and measures adopted to cater to the physical needs of the biological component of man. High on the priority list are the research laboratories, usually supported by animal houses. Animal experiments further enhance the monopoly accorded to biological man, for extrapolation of results presupposes that man is merely an advanced animal, differing from inferior species only in degree and not in kind.

Occasionally incorporated within—or more usually adjacent to and sometimes more distant from—the main hospital building may be found one or more wards designated for the treatment (and just possibly research into the cause) of disease of the mind. This unit tends to be relegated to the older parts of the hospital.

When I wander around on my own, I not infrequently discover a room set aside as a chapel, which is used not only for church services but also for consultations with the chaplains. I can seldom remember my attention being drawn to the chapel as I with a group of clinicians sweep past its door. It is assumed, and regrettably rightly, that the chapel or the approach to life that its presence symbolizes is unlikely to be of interest to visiting doctors, particularly if they are known to be research oriented.

I in no way wish to disparage the utmost efforts to provide, within prevailing limitations, the most efficient care possible for the bodily needs of every patient. I merely use this obvious example of relative priorities to emphasize what I believe to be a distorted concept and false evaluation of the true nature of man.

by Denis P. Burkitt

With all its creditable achievements, the overscientific approach to man and to medicine can all too easily turn pathetic patients into consecutive cases, and care-ridden mothers into clinical material. Seeming progress must be questioned when demonstrations of courtesy, consideration, and compassion give way to emphasis on electronics, economics, and equipment. This need not be so, but there is a tendency for personal interrelationships to be inversely related to the size of an institution.

Doctors in their assessment of priorities almost inevitably accept the standards of values adopted by their environment, the society in which they live. It demands a deliberate act of reassessment in the light of God's revealed will and laws to do otherwise.

There can be no doubt whatever that maximal emphasis is being placed on the purely biological component of man, his physical body. The key requirements for a happy life, which is understood to mean a fulfilled life, are portrayed with devastating emphasis as food, fitness, and fun. When one browses through brochures, in American hotels, that set out the amenities offered in any particular city, it is common to find more than three quarters of the total pages listing various and multitudinous opportunities for eating every type of food in every kind of surroundings. This is assumed to be the great priority, exceeding all others in the visitor's needs. Sex is a close second, provided for by tantalizing invitations under the umbrella cover of night life.

Relegated to a very subordinate position of priority are notices about art or other cultural exhibitions. There may be a reference to an odd museum or possibly a concert or play. Sometimes, but not always, if one looks carefully, announcements of church services can be found, probably inserted in small print.

This is the undisputed order of priority presented to the visitor—body, mind, spirit. Those are the three parts of man that Paul refers to in his prayer, but in the opposite order: "May God . . . keep you sound in spirit, soul [mind], and body" (1 Thess. 5:23, N.E.B.).* In all walks of life the wrong order is being

retained. In massive advertising campaigns, manufacturers vie with one another to proffer their ever-increasing commodities. These must be made to appear essential for the attainment of the golden goals of pleasure, fitness, and fun. The first is almost inseparable from the primary priority, food; and the last is closely intertwined with sex, with all its current concepts. These so often divorce pleasure and privilege from resulting responsibility.

Physical beauty is linked with health as one of the highest of goals, and perhaps no other quality is so exploited by the massive advertising of industrial enterprise. By roadside billboard, cinema, radio, television play, and poster, the real, and to a much greater extent the imagined and artificially created, needs of man as a purely biological creature are brilliantly portrayed and incessantly proclaimed. Miss World competitions foster the unrealistic concept that a woman can be valued and assessed by means of tape measurements and facial expression.

The scientific enterprise that has characterized the past two centuries has led to an acclaim for scientific achievement that is almost tantamount to worship. Yet nurture and training of the mind still take second place to providing for and pampering the body. Beauty in women and athletic achievement in men are more highly acclaimed than intellectual achievement and the capacity for deductive reasoning. Once again it is the former, rather than the latter, that can be massively exploited for financial gain. In the field of medicine, academic achievement not unnaturally takes pride of place, but for the most part it is achievement directed to repairing physical faults and defects in men and women. And it is open to question whether the rows of diplomas adorning the walls of doctors' offices (in countries where this is the customary practice) relate more to a doctor's performance than to the less assessable qualities of compassion, integrity, perseverance, unselfishness, and determination.

So far has scientific achievement progressively taken the place of God in the Western world that man's spiritual nature has been relegated to a position of trivial insignificance; in many circles its very existence is questioned. Any seri-

ous attention to man's spiritual dimension is viewed as an optional extra for obvious eccentrics. It is widely assumed that scientific achievement, which has hitherto showered upon us so many blessings, will eventually solve all our problems. At least, it is suggested that it is the only reliable source to which we can hopefully turn for valid solutions.

Yet, in spite of all this, we are inwardly aware that the major problems besetting our profession, overshadowing our hospitals, and troubling our homes are seldom related to academic inadequacy. These problems are outside the realm that is amenable to scientific exploration or even financial rescue. The basic ones are seldom deficient in ability and resources, but relate to the deeper problems of attitudes and relationships. Few problems arise with regard to techniques for procuring abortion or the mechanics of initiating or terminating resuscitation. Reducing alcoholism or drug addiction involves moral and spiritual, rather than scientific, resources. Science cannot judicate in such matters. It has

nothing to say on the true nature of man, the sanctity of life, or moral standards.

What head of a department or other leader of a team would question the assertion that attitudes take precedence over ability, character over cleverness, and motives over methods? This is not to decry in any sense the second of each of these paired attributes. It is "both . . . and . . .," not "either . . . or," that should be demanded.

Superb physical strength is a poor asset if coupled with deficient mentality. On the other hand, the reverse, a brilliant intellect with a partly paralyzed body, can reach great pinnacles of achievement—witness Franklin D. Roosevelt and Helen Keller. But a brilliant mind devoid of moral principles can characterize the most dangerous and destructive of criminals. Evil is less efficient if not coupled with genius.

Almost all who are parents, if given the choice, would rather their children display such characteristics as caring, courtesy, and consideration than that they be selfish geniuses or morally de-

linquent athletic stars. This remains true in spite of the emphasis placed on physical and mental training at home and at school, often with barely a reference to God-imposed values.

Our attitude to many of the problems facing the medical profession today must be profoundly influenced by our view of the nature of man. Whether man is viewed as merely or as considerably more than the most advanced form of biological existence will inevitably affect our decisions, for example, on the justification or otherwise of a liberal abortion policy or the introduction of euthanasia.

The Bible's view is that man is much more than a merely biological creature, and that he is distinguished from the rest of the animal kingdom not only in degree but also in kind. He is at the head of the animal kingdom, but he has also been endowed with another dimension that is peculiar to man, a spiritual propensity that provides the potential for a Godward awareness and relationship. This is clearly portrayed in the Creation story in



SKIP BAKER

the early chapters of the book of Genesis. Man is made, at the end of a sequence of creation, from "the dust of the ground" (chap. 2:7). This is exactly what we are composed of biologically, and it is that to which we inevitably and eventually return.

Then comes the pronouncement of the Creator, "Let us make man in our image" (chap. 1:26). This cannot be a biological concept, and must depict the bestowal on the biological framework of a suprabiological nature and dimension that provides the potentiality for communion with and relationship to God the Creator. The message throughout the Bible is that this potential can either be realized or neglected and consequently lost. The former course confers life to the essential inner man, and the latter ensures his death.

The message throughout is that the life that results from establishing this relationship is of such importance that all else in human existence is of relative insignificance. The sacrificial and propitiatory death of Christ on the cross was to bridge the gap between God and man. Christ, "the just, suffered for the unjust, to bring us to God" (1 Peter 3:18, N.E.B.). This supreme event in history categorically underlines the preeminent value, in God's sight, of man's spiritual dimension as contrasted with his bodily or mental dimension. To Paul, the former (when one is redeemed) is a priceless treasure; the latter merely an earthen vessel.

The Bible introduces the word *life* in an entirely different context from that which the medical profession is dedicated to maintain and prolong, sometimes with measures of questionable desirability. In the Creation story Adam and Eve were warned that on the day that they willfully disobeyed and disregarded God they would die. Following their rebellion, however, there is no suggestion in the record of their biological death. It was estrangement from God that befell them. Christ constantly stated as the reason for His coming "that they may have life," and He also said, "You refuse to come to me that you may have life" (John 10:10; 5:40, R.S.V.). On both occasions He was addressing people fully endowed with biological life. The life He was talking of was the life of the Spirit, and this so far transcended mere biological existence that He was able to say that "he who believes in me, though he die [biologically], yet shall he live [spiritually], and whoever lives and believes in me shall

never die [spiritually]" (chap. 11:25, 26, R.S.V.). Paul similarly contrasted the biological and spiritual natures of man in his assertion that "though our outer nature [biological] is wasting away, our inner nature [spiritual] is being renewed every day" (2 Cor. 4:16, R.S.V.).

Tragically today the reverse is all too often true. The inward man is perishing as the outward is pampered and consequently flourishing. When we enquire after the welfare of our friends or patients, we almost invariably refer to their outward man. We hesitate ever to show interest in, let alone concern for, the inward man.

Our attitude to man, inward or outward, may be likened to the relative emphasis that we place on various types of containers and their contents. A box may contain precious jewels. It would naturally be regarded as ludicrous were someone to boast of the box, admire its design, and care for its paintwork while ignoring its contents, the preservation of which is the only reason for the box's existence. The same attitudes apply to an eggshell containing a developing chick, or a chrysalis temporarily housing the makings of a beautiful butterfly. But are these illustrations any less inappropriate than the disproportionate attention that is paid by man to his temporary container in which he dwells, and through which he expresses himself, while neglecting to the point of extinction his inward man?

Even on a purely scientific level we have probably grossly overestimated the achievements of medical science; yet when one considers man in his true proportions, it is humbling to realize (and more so to acknowledge) how relatively little we have really benefited many of our patients. Admittedly, maintaining or restoring health is, in the material realm, one of the greatest benefits one can bestow on another. But it is no less than shattering to consider Christ's challenging question, "What does it profit a man, to gain the whole world and forfeit his life?" (Mark 8:36, R.S.V.). Presumably this refers to his inner man, his spirit. This question inevitably poses the even more penetrating one, "To what extent do I profit my patients or others if I treat them exceedingly well but do nothing whatever to improve the welfare of their true selves?"

On one occasion during the life of Christ, several men were desperate to seize any chance of helping their friend who was suffering from one of the worst of disabilities, paralysis. They had heard

that Jesus was able to cure disease. In their ingenuity, born of desperation, they dismantled the roof of a building in order to place their sick friend at Jesus' feet. They must have been completely flabbergasted when Jesus appeared totally to ignore the very disability that had prompted their action. Instead He dealt with something that was to them quite irrelevant. He, in fact, saw the man's deepest need—his separation from God and all that it deprived him of. An all-pervading theme in the Bible is that sin separates. This life-depriving situation Jesus first remedied. In so doing He did more for the man than gaining him the whole world. Then, seeing the consternation of his friends, He cured, almost as an afterthought, an incidental, the physical disability for which the paralyzed man had been brought to Jesus. In fact, in the record of this incident the main value of the physical cure was expressly stated to be that of a demonstration that Jesus had the power to heal the real man within. What a total reversal of our values and concepts of the nature of man!

The inevitable superiority in true values of a spiritual versus a materialistic approach to life is well expressed by Malcolm Muggeridge in his autobiography, *Chronicles of Wasted Time*. He writes, "I have always had an inner and unaccountable conviction that any religious expression of truth, however bizarre and uncouth, is more sufficing than any secular one, however elegant and intellectually brilliant."

As one considers these things, a verse written long ago, but still relevant to all, comes to mind. "The loss of wealth is much. The loss of health is more. The loss of the soul is such that nothing can restore." 

* Texts credited to N.E.B. are from *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961, 1970. Reprinted by permission.

Condensation of an address delivered at the Annual Breakfast of the Christian Medical Fellowship held during the Conjoint Annual General Meeting of the British, Irish, and Canadian medical associations in Dublin, Ireland, June, 1976.

Denis P. Burkitt, M.D., eminent British surgeon, is a former member of the External Scientific Staff of the Medical Research Council.

SHEPHERDESS

Madonna of the Sawdust Trail, Part II. Evangelistic wives of yesteryear were made of very stern stuff indeed.

Dear Shepherdess: I'm sure you can hardly wait for the second installment of Miriam Wood's "Madonna of the Sawdust Trail." It's with pleasure that I share it with you this month.

A quotation from The Ministry of Healing reminds us: "The Father's presence encircled Christ, and nothing befell Him but that which infinite love permitted for the blessing of the world. Here was His source of comfort, and it is for us. He who is imbued with the Spirit of Christ abides in Christ. Whatever comes to him comes from the Saviour, who surrounds him with His presence. Nothing can touch him except by the Lord's permission. All our sufferings and sorrows, all our temptations and trials, all our sadness and griefs, all our persecutions and privations, in short, all things work together for our good. All experiences and circumstances are God's workmen whereby good is brought to us."—Pages 488, 489.

May your life be filled with faith and peace. With love, Kay.

Early in their experience, Ted and Louise Carcich, along with their small boy (they'd gone back to college, and he'd graduated after they had been married a few years), were assigned to help with a tent effort. When their small family tent arrived, they pitched it, settled in as best a young couple with a small child could with no conveniences, and waited for the big evangelistic tent to arrive. But for some reason it was delayed.

Finally, on Friday morning, it came. Feverishly the senior evangelist and the two young Carciches—male and female—worked to get it pitched and pegged down as securely as possible before Sabbath. Exhausted, the couple fell into bed after a light supper and family worship. But their relief and rest were of short duration, for one of the worst storms in years hit the area that Friday night. Through the flimsy walls of their little tent they could hear the wind howling and the canvas of the big tent ballooning and reverberating. As they peered into the darkness, they saw the canvas beginning to bulge out in great circles. Louise threw on her clothes, gave strict instructions to little Teddy to stay in the small tent, and with her husband plunged out into the rain and wind.

by Miriam Wood



SKIP BAKER

"Louise," Ted shouted, "I'm going to pound each of the stakes down with this sledgehammer; you hold them as steady as possible." Louise nodded and hoped devoutly that he'd hit the stakes instead of her hands. But each time they got a few stakes pounded into the softening ground, the wind ripped them out again. And then the lightning began to flash so close to them and the peals of the thunder became so earsplitting that they prayed for their very lives and that of little Teddy.

"Let's take off our shoes," Louise shouted to Ted above the wind. "Maybe we won't be such targets for the lightning." And they proceeded to do so.

Just then they noticed that one section of the tent had sagged, collecting a huge pocket of water. "Help me tip this part up, Louise!" Ted screamed to her, but, without waiting, he grabbed the canvas. Instantly he reeled back, having received a large jolt of electricity.

"Don't touch that, Louise!" he shouted to her. "A wire must be down somewhere and lying on the tent."

Somehow, some way, they saved the tent and, incidentally, their lives. The next day they learned that a large circus tent just a couple of miles away had been blown down and ripped to pieces. Boats had been carried in from the lake and tossed on land as though they were toys.

During another series of meetings, which found the Carciches (miraculously) living in a tiny apartment, Louise began to feel sick. After a few days she was very ill. Telling herself that it was

nothing—a young evangelistic helper's wife wouldn't dare be sick, for this might prove a detriment to him—she continued her eighteen-hour days as greeter, pianist, Bible worker, wife, mother, and all the rest. But on the first Sabbath morning that the meetings were transferred to the church building, she had such a high fever and such chills that she knew she had reached the end of her endurance. Something had to be done.

"Ted, you take Teddy and go on to church, you have to be there. I'll find a doctor," she declared bravely through chattering teeth. Her young husband was reluctant to abandon her, but evangelistic wives were made of very stern stuff indeed. She insisted. After the two had gone, Louise managed to dress herself. Her entire body ached, her head pounded, her body was suffused with perspiration. They did not own a car. There was no money for a taxi. She would have to walk, trying to find a doctor. But could she walk? Gritting her teeth, she remembered seeing a doctor's shingle several blocks away. Earnestly she prayed as she moved slowly along that God would lead her to a doctor who would help her. Alas, the nearby shingle was that of a pediatrician, but he kindly directed her to a colleague down the block who, after one look at her, announced, "Lady, you belong in the hospital."

Fear shot through her. By dint of hard work and the most stringent economy she and Ted had finished college, owing not one penny (while totally supporting themselves and their little son), but also having not one penny left in their pockets. Ted's beginning salary was that familiar \$18 per week. There was no denominational medical plan at that time to cover the hospital bill of an intern's wife. Louise falteringly explained to the doctor that she just could not go to the hospital. He said that he would not agree to treat her unless she went. So Louise made the long walk home, each step agony.

At last, from her bed, she heard the blessed sound of the front door opening; Ted and Teddy were home from Sabbath school and church, and, wonder of wonders, with them was a kind physician whom the local church elder had contacted. This non-Adventist doctor was a beautiful Christian. When he had exam-

ined Louise and she had told him all her symptoms and fears, he said, quoting Paul, "I can do all things through Christ which strengtheneth me." If you are healed quickly, it will be the power of Jesus working through me."

Then he told her that he thought she had picked up some particularly virulent germ (today *virus* would probably be the term), possibly in the drinking water. He prescribed several medications. Her eyeballs had turned a distinct yellow, a condition that alarmed Louise considerably. As she began the medication and the rest he had prescribed, she anxiously and frequently checked her eyeballs in the mirror. Great was her rejoicing when the yellow began to fade. Even greater was her rejoicing that she did not have to be admitted to a hospital and plunge the little family into what would have seemed hopeless debt.

As winter settled in up-State New York—surely one of the coldest, most snowy areas in the United States—the meetings continued five nights a week in the church. But the Carciches still couldn't manage to buy a car, nor could they afford a baby-sitter. So night after night the three of them waited in zero or subzero weather on the corner in the cutting wind and snow for a bus to take them to the church. After the meeting came the plunge out into the icy wind again, little Teddy whimpering as Ted cuddled him in his arms to protect him from the elements as best he could.

Louise chuckles now as she remembers the night that only *one* person showed up, though it wasn't a laughing matter then. "Ted led the song service just as if the church were filled. I played

the piano, and little Teddy sat on the front seat. Ted presented the subject of the millennium as if he had a hall packed to the rafters. Later this lady was baptized and became a pillar of the church."

When their first few years in evangelism were over, Louise and Ted had a district of their own, comprised of six churches stretching 150 miles across upper New York State. They were expected to keep constant evangelistic efforts going, of course, in addition to their pastoral work. No one had yet conceived the idea of a rent allowance. The only thing they could find to live in that they could remotely afford was a four-room apartment in a private home. Washing machine? Louise was the machine, plying her trade in the bathtub! "I'm very tall, you know, and it was quite a chore for me to kneel by the tub, try to hold the washboard in place, rub and scrub the clothes, wring them out, rinse them, wring them, rinse them, and wring them out a final time. Sheets were the worst," she remembers. "I certainly had some backaches."

In another of their domiciles, this one a two-family house, a coal-burning range heated the kitchen, while a potbellied stove functioned in the living room. But their budget was so scanty they couldn't afford to buy coal in the customary way, by the ton; they had to suffer the ignominy of buying it by the 100-pound sack. And how those stoves could eat it up! It disappeared faster than a magician's rabbit. Very soon they were brought face to face with the stark realization that they couldn't afford to heat the living room every day; only when they had

visitors could they indulge. But when things got too much like the South Pole, Louise would strain the ashes from the kitchen stove through a fine sieve and use any bits of burnable coal in the living room stove. "A glass of water left overnight in any room other than the kitchen would be frozen solid by morning," she states.

Surely Louise Carcich has reason to look forward to a residence in heaven with reasonable conveniences, for even when her husband was elected lay activities director of the New York Conference, her living conditions didn't improve all that much. The conference office at that time was in Union Springs. As they were moving into their humble house, they got a surprise. There was no such thing then in that town as city water. For drinking and for cooking they had to haul water from the town well two blocks away. A cistern in the basement took care of water for other purposes.

"I have never seen an innovation before or since like the one for our indoor plumbing," Louise chuckles. "On top of the toilet tank was an old-fashioned hand pump. It took twenty-two—we counted them over and over—strokes of the pump to fill the tank. But believe me, we were so happy to have that house, instead of the little one at the end of the path, that we didn't mind."

Baths created yet another problem. In the summer, on Friday afternoon, most people would take a bar of soap down to Cayuga Lake and, as young Ted put it, "take a bath in our thirty-eight-mile-long bathtub." As for winter baths, the least said the better.

(To be continued.)

Prayers from the parsonage

by Cherry B. Habenicht

Thank You, Father, for the two weeks that have passed since Dick came home from prayer meeting, reporting what Mrs. Q had done.

Incredulous, I said, "You mean she asked him in front of *everybody*?"

"I'm sure a *few* didn't hear."

"What did Matt say?"

"He was embarrassed, of course, but how could he avoid her?"

"It isn't any of her business!"

"I know."

Mrs. Q is one of those "busybodies, speaking things which they ought not" (1

Tim. 5:13). Her callous curiosity so upset me that I hurried outside for a long walk and sputtered to the stars about insensitive talebearers.

Within a few days the story had spread through the church, with members commenting on the episode in the smug way of people who think they have an inside scoop.

I wanted to defend poor Matt and corner Mrs. Q. If I had met her then, my attitude would have been cold at best.

* * *

As she and I chatted today during the potluck dinner, I could almost forget my

intolerance of self-styled announcers. Almost.

But, Lord, someone should alert her to the effect her prodding questions have on others. Am I the one to help her realize the hurt her tongue can cause? If she is bored, should I involve her in a better cause? If she is manipulative, can I show her that the headiest power is self-control?

Surely she craves attention, to have created this reputation for seeking and knowing the latest. Oh, God, if I am the one to confront her, make my words "fitly spoken" (Prov. 25:11) and tempered with love.

WORD POWER

Sacred Words

The Christian's hope

"Now abideth faith, hope, charity, these three; but the greatest of these is charity" (1 Cor. 13:13). Everyone knows how important love is in life, but faith, *pistis*, and hope, *elpis*, are also essential ingredients. Faith and hope, our "image of the future," govern much of what we do in the present.

In some settings hope may simply be an expectation that cause will be followed by effect, as the farmer anticipates a harvest after he sows the seed. For some people hope may mean wishful thinking.

Old Testament writers (such as the psalmist) recognized that hope and faith could be real, however, when God was the source. In hope they looked to God for help in the crises of life, and for their ultimate salvation at the coming of the Messiah.

Later, philosophers began to link the hope of the Messiah's coming with attempts to observe the law perfectly. Thus the idea developed that the arrival of the Messiah could be hastened by good behavior just as it could be delayed by disobedience.

The weariness and uncertainty brought about by this philosophy was paralleled by a lack of assurance on the part of many regarding their own personal salvation. Some looked on pain and suffering as indications that God was preparing them for His grace, so they were gratified to be ill or to be martyrs. Others expressed grave doubts that they would ever enter heaven.

The early Christians who accepted the gospel in its fullness, however, rejected these doubts. For them, the kingdom of God and their personal salvation were

completely possible through an all-sufficient Christ.

Paul stressed this point again and again in his writings, referring his readers to "Christ in you, the hope of glory" (Col. 1:27), and "Christ Jesus our hope" (1 Tim. 1:1, R.S.V.). The apostle directed their hope to *Jesus*, not to *themselves*. He equated faith with hope: "Faith is the substance of things hoped for [*elpizo*], the evidence of things not seen" (Heb. 11:1). In 1 Corinthians 13 he links hope with faith and endurance: "There is nothing love cannot face; there is no limit to its faith, its hope, and its endurance" (verse 7, N.E.B.).*

Hope's close association with faith is illustrated in the case of Abraham. When Abraham was told that at his advanced age he would become the father of a large family, it was almost too much for his faith. Paul wrote regarding this experience that he "against hope believed in hope, that he might become the father of many nations" (Rom. 4:18). Bultmann comments on this passage, "When the limit of reckoning with what is under our control had been reached, then confidence in God's future stepped in."—Rudolph Bultmann, "The Early Christian Concept of Hope," in *Bible Key Words*, vol. 5, p. 35.

Thus we see the unique qualities of the Christian concept of hope. It is not wishful thinking or even merely an expectation of the outcome of human effort. It is certainly not characterized by anxious thought about one's goodness or acceptance with God. Rather, it is a quiet, sure confidence in God, a faith in His promise to help, to forgive, and to save; a trust in the merits of the One who made salvation

possible. He asks us only to believe in Him, accept His direction, and receive the enabling grace to follow.

* From *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961, 1970. Reprinted by permission.

Secular Words

The language of the body

A warm handshake and an approving smile may reassure someone that you really care, far more than your words alone could do. A raised eyebrow, a shake of the head, or a hesitant pause in the conversation may tell you more about a speaker than do his words.

From earliest childhood we study these cues and use them. Successful pastors recognize nonverbal qualities both in their pulpit behavior and in the responses of their congregations, and they try to use their own wordless signals effectively.

The power of these nonverbal cues has resulted, paradoxically, in their translation into words. Thus we say we shrug off warnings of danger, we bend over backward to help others, we close our eyes to corruption or wink at the misbehavior of youth, or perhaps we wring our hands in anxiety and frown on the policies that incite young people to wrongdoing. We admonish these youth to turn a deaf ear to temptation, not to countenance solicitations to evil, and to keep a stiff upper lip when bowing to the inevitable. Words thus used have more impact than words with more prosaic derivations.

Among the words listed below are some from the general field of nonverbal communication, as well as those conveying particular meanings. Test your knowledge by selecting for each word the definition that

best fits its meaning. Turn to page 32 for the correct answers.

1. **euphemism:** (a) substitution of an unoffensive expression for one that may offend; (b) pleasing or sweet-sounding phrase; (c) flattery; (d) insincerity.

2. **glower:** (a) to be radiant with cheer; (b) to shine in the dark; (c) to be amazed; (d) to look or stare with sullen annoyance.

3. **grovel:** (a) to give support based on mutual respect; (b) to show inordinate pride; (c) to abase oneself; (d) to speak inarticulately.

4. **knuckle down:** (a) to apply oneself earnestly; (b) to relax; (c) to give in readily; (d) to demand obedience from others.

5. **kowtow:** (a) to follow others; (b) to lead others; (c) to show authority and independence; (d) to show obsequious deference.

6. **liturgy:** (a) official forms and rituals of public worship; (b) a mournful, pessimistic song; (c) chant; (d) sermon.

7. **mummery:** (a) a home for nuns; (b) pretentious show and pomposity; (c) the lost art of mummifying corpses; (d) characterized by a refusal to talk.

8. **paralanguage:** (a) nonwords such as grunts and whistles that convey meaning; (b) technical vocabulary of paratroopers; (c) words used in occult services; (d) the mother tongue of one who speaks several languages.

9. **predestination:** (a) directions for living; (b) teaching that everyone is ultimately destined to be saved; (c) teaching that God redeems His people by choosing individuals to receive the gift of faith in Christ; (d) prophecy.

10. **smirk:** (a) hearty assent; (b) affected smile; (c) apron; (d) open laugh.

SHOP TALK

Education

A survey recently made in one of the union conferences in North America revealed the following information: For 57 pastors who had church schools as a part of their overall responsibility, there was a total of 649 baptisms, or an average of 11.4 per pastor.

In the same study there were 30 pastors who had no church schools. Sixteen of these had no baptisms, and 14 had baptisms totaling 51, for an average of 1.7 per pastor!

Church schools pay in more ways than one. They are costly, however, especially with spiraling inflation, but the financial burden must be shared by all. In view of this, the General Conference Annual Council voted an offering to be taken April 28, 1979, to be used in the operation of our church schools. Pastors are urged to give their special attention to this appeal.

Meetings

Many meetings fail for a single reason: No one is informed beforehand of the purpose of the meeting. It's important to clarify this point, because meetings fall into two basic categories—problem-solving meetings and idea-generating meetings—and the format for running one kind of meeting can be disastrous when applied to the other.

The problem-solving meeting presupposes that a course of action will follow the meeting. The goal is clear. There are clear constraints on the ideas proposed. The chairperson necessarily maintains tight control to keep comments and suggestions relevant and to cut short excess verbosity. Realistic,

succinct, clear solutions are encouraged.

By contrast, idea-generating meetings are open-ended, the focus is broad. The purpose is to break new ground, to encourage the widest possible freedom of thought and expression, and to explore all possibilities. The chairperson tries not to dominate the meeting or limit its scope. He encourages the reticent to speak up, avoids judgmental comments, and strives for collective wisdom.

When participants in a prospective meeting know in advance the purpose of the gathering and the rules that will apply, everyone starts on a common goal, with a common goal.

That's what makes a successful meeting. (From *Executives' Digest*, April, 1978.)

Impressions

Have you ever wondered what someone thinks who walks into your church for the first time? If not, you should.

The American Institute of Church Growth suggests that you have your church board or other group imagine that they are a walk-in visitor arriving at a worship service in your church for the very first time. Center your discussion around these questions:

1. What are your first impressions of the church, based on the appearance of the building, parking lot, and immediate environment?

2. What happens when you first enter the building? What are your impressions of the first people you meet—ushers, members, greeters, others?

3. Do you feel comfortable or uncomfortable as you first come in?

4. Are you ignored by

most people?

5. Do you feel wanted, appreciated, cared for? Or is Good morning the first and last words you hear?

6. What are your impressions of the worship service? Of the Sabbath school?

7. Does there seem to be a spiritual excitement or dynamic within the service and among the people? Or is the service contrived and little more than a series of rituals?

8. When the service is over, what happens?

9. Is it easy to feel that you could become a part of this church, or would it take considerable effort?

10. After you have left, do you have any desire or reason to come back?

11. During the week, did the pastor or any church members show any interest in you? Were you thanked for coming to that particular church? Did you feel as though the Thank you was real and personal?

Free

More than 110,000 books on pastoral psychology, Biblical studies, preaching, and other practical ministerial subjects are available free from the Vanderbilt Divinity School Library in Nashville, Tennessee, to you as a pastor.

The service is available to Christian ministers, rabbis, and others in full-time religious work. Those living in Davidson County, where Nashville is situated, must come in person to the library to get books. But any qualified religious worker elsewhere in the United States can also apply for membership and start borrowing books by mail. The procedure for borrowing is to pay only postage and insurance costs for the use

of a book for one month, plus a three-week renewal. Lists of volumes of particular interest to churches are mailed out four times a year. For a catalog and application forms, write: Kesler Circulating Library, Divinity Library, Joint Universities Libraries, Nashville, Tennessee 37203.

The service is primarily intended for those who cannot find what they need in their local libraries. It is *not* available to those students and faculty members in formal academic work whose needs are met by their institutional libraries. (Taken from *Church Business Report*, October, 1977.)

Manual

A longstanding need within the church has now been met in the publication of the *Manual for Church Officers*. Some time ago, after considerable urging from the field, the Ministerial Association Advisory Committee requested such a manual, and now the General Conference Ministerial Association has prepared this material based on the philosophy of the "Finish the Work" document voted at the 1976 Annual Council. Every effort has been made to bring together the best helps available, and the manuscript was circulated widely for evaluation and suggestions before printing. The result is something that should benefit every pastor and church officer.

The 128-page manual is in convenient loose-leaf form to permit the addition of individual material. Every church and Sabbath school officer should have a copy, as should the church library for the use of all members. The price is only \$3.95 through your local Adventist Book Center.

RECOMMENDED READING

JOSEPH SMITH, THE FIRST MORMON, Donna Hill, Doubleday and Company, Garden City, New Jersey, 1977, 527 pages, \$12.50.

For years almost the only biography of Joseph Smith read by non-Mormons has been *No Man Knows My History*, by Fawn Brodie, an ex-Mormon and niece of a former president of the Mormon Church. Mormons have viewed this book with as much suspicion and distaste as professional historians have exhibited in their reactions to Brodie's more recent effort, "an intimate history" of Thomas Jefferson. *No Man Knows My History* is basically a debunking book, busily disproving Joseph Smith's claims even as it admires him for his daring and devotion.

Brodie's book has been criticized as being at once "secular" and "sectarian" history—secular because it sees Smith more as an opportunistic impostor than a man who acted from and ministered to real religious needs, and sectarian in its concern with the truth or falsity of Smith's claims. Fair-minded Adventists reading the book, while they might have cheered Brodie's vigorous exposé at some points, were also vaguely uncomfortable, aware that the same spirit and approach would not be welcome were it applied to Ellen White. Their uneasiness was all the more confirmed when Brodie attempted a review of Ron Numbers' book, *Prophetess of Health*, concluding that Ellen White was a "self-deluded" woman who used her revelations to seek solutions to her own "private illnesses and psychic conflicts."

Now Donna Hill, a Mormon, has written a biography of Smith that, while every bit as interesting

and informative as Brodie's, is more satisfying because she seems more concerned with explaining Joseph Smith and the early Mormons from their own perspective, rather than trying to psychoanalyze them from Freud's.

Hill does not ignore the problematic. She discusses the *Book of Abraham*, which Smith claims to have translated from Egyptian hieroglyphics and from which modern Egyptologists get an entirely different and more prosaic message. She spends a chapter on blacks in the early Mormon Church, suggesting that it is likely that at least one early black was ordained to the priesthood and that the exclusion of blacks from that privilege until recently may not have been an unambiguous heritage from the days of Joseph Smith. She admits that the early polygamists lied deliberately to hide the practice from the public, and offers, with very little comment, their defense of this deception.

One tends to trust Hill's treatment of these sensitive subjects because, unlike Brodie, she does not seem to be either defending or prosecuting a case. The book is almost totally free of the kind of fawning praise that believers are so often tempted to bestow on the beloved leaders of their movement. Hill does not seem overly concerned with proving any of Smith's claims, nor does she belabor the reasons his early followers were persuaded to accept them, although that emerges clearly enough from her simple telling of the story.

The story of Joseph Smith's brief life is, of course, a marvelous adventure story, full of daring, danger, suffering and struggle, quite apart from one's judgment on the validity of his religious

views. Adventists cannot help noticing the ironic coincidence that it was just as the Millerite movement was reaching its climax in the Midnight Cry of the summer of 1844 that Joseph Smith's career came to its tragic but seemingly inevitable end with his murder in the Carthage, Illinois, jail.

Donna Hill's biography of Joseph Smith should replace Fawn Brodie's for Adventists who are interested in an unbiased view of the Mormon prophet, while Thomas F. O'Dea's paperback, *The Mormons*, offers a briefer coverage of a longer period of Mormon theology, society, and intellectual life.

Ron Graybill

LEGACY, Dick Schaefer, Pacific Press Publishing Assn., Mountain View, California, 1978, 250 pages, \$1.95.

Often among the first questions asked of Seventh-day Adventists are those relating to our vegetarian stance or other matters of health. One of the best responses is to offer your questioner a copy of *Legacy*. Its captivating style will grip him from the first sentence, and soon he will be reading of developments in the medical field that many Adventists themselves might be surprised to learn regarding the extent of the church's outreach from the days of Dr. John Harvey Kellogg to the present.

The author, director of community relations at Loma Linda University Medical School, has prepared a book especially suitable for patients of Adventist hospitals and clinics, as well as others interested in the story of the church's health emphasis.

Orley Berg

Answers to Word Power

(see page 30)

- euphemism:** (a) substitution of an unoffensive expression for one that may offend. From the Greek *eu*, "good," and *phēmē*, "speech."
- glower:** (d) to look or stare with sullen annoyance. From a Scandinavian word meaning "to look askance."
- grovel:** (c) to abase oneself. From an old English word *gruf*, "on the face," as when one lies or creeps on the ground.
- knuckle down:** (a) to apply oneself earnestly.
- kowtow:** (d) to show obsequious deference. From the Chinese *k'o*, "bump," and *t'ou*, "head"; as in bumping one's head on the ground to show deference.
- liturgy:** (a) official forms and rituals of public worship. From the Greek *laos*, "people," and *ourgia*, "works."
- mummery:** (b) pretentious show and pomposity. From *mummer*, "a masked, costumed actor."
- paralanguage:** (a) nonwords that convey meaning.
- predestination:** (c) teaching that God redeems His people by choosing individuals to receive the gift of faith in Christ.
- smirk:** (b) affected smile.

MINISTRY

Change of Address

If you're moving, please let us know six weeks before changing your address. Print your new address at right, clip out this entire corner, including the label, and send it to us. If you have a question about your subscription, please clip this form to your letter.

Mail to: Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012.

NAME	
NEW ADDRESS	
CITY	
STATE	
ZIP	

Attach label here, or print old address: