

MINISTRY

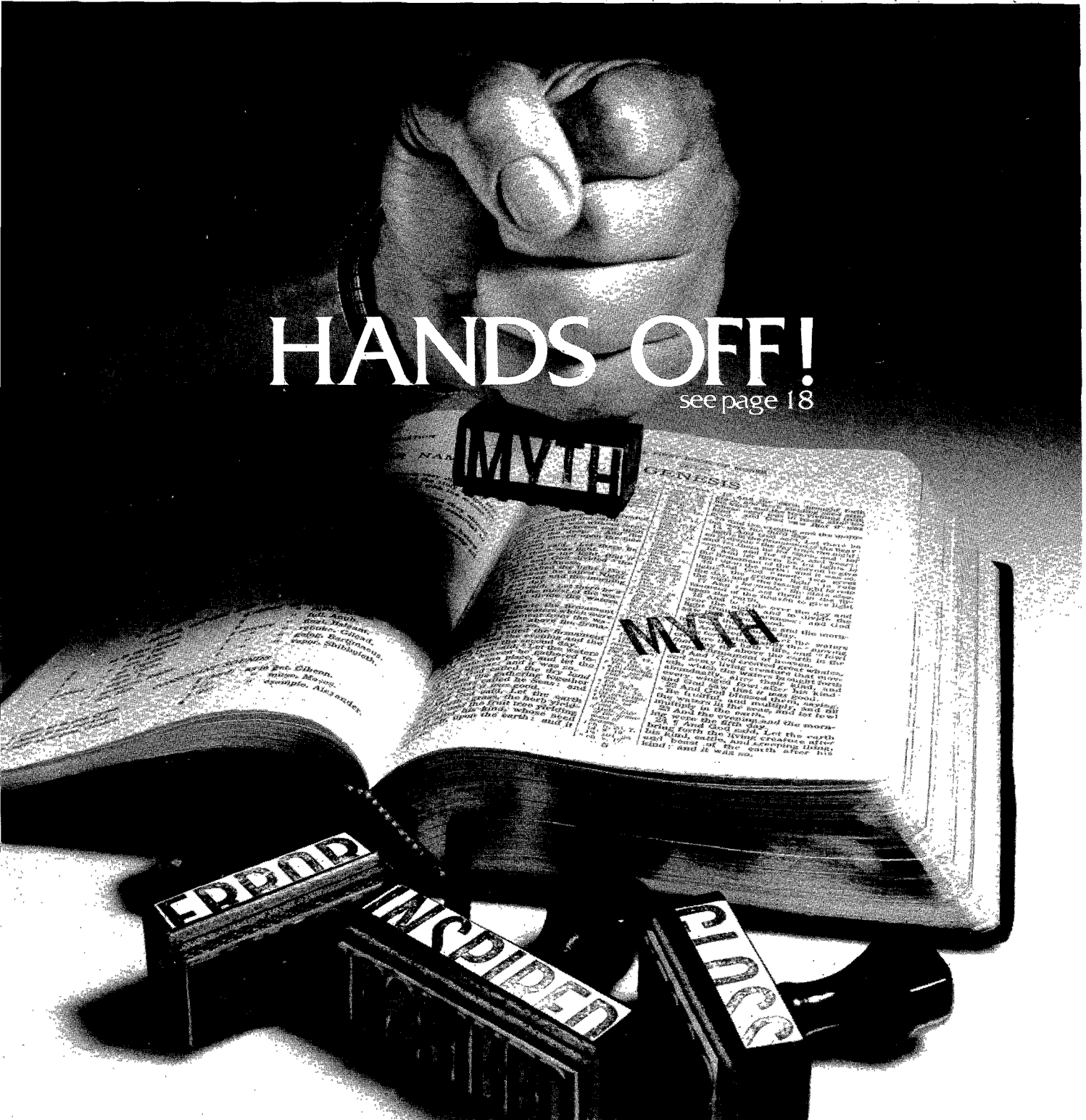
A MAGAZINE FOR CLERGY



AUGUST 1979

HANDS OFF!

see page 18



LETTERS

Significant statements

Thank you for publishing the article by Arnold V. Wallenkampf, "Luther and Justification" (April, 1978). This article included many significant statements on the true Biblical meaning of justification by faith. I must confess that it was Luther's *Lectures on Galatians* that enabled me to understand more fully the statement, "'It [the third angel's message] is justification by faith in verity.'" When the article of justification is lost, all other Christian doctrine is lost.

Edward G. Bartter
Mount Vernon, Ohio

Candid and soothing

What shall I say of the articles in MINISTRY? My eyes have never read anything more candid and soothing and inspiring. I read them over and over. These articles deal with the heart of Christianity.

S. James
Poona, India

Solidly inspiring

How much I appreciate the solidly inspiring and penetrating material coming in MINISTRY! I am confident the Lord is with you. I particularly enjoy the editorials, and the article "Be Ye Therefore Perfect," in the March issue, especially helped me. I am deeply interested in this subject, and this article coincided with my experience and understanding. It was a comfort and an assurance to me. How often the enemy will seek to make difficult and complex that which should be so beautiful, and so simple!

E. L. Minchin
Collegedale, Tennessee

From self to Jesus

It is thrilling to see our leaders share the burden of turning our eyes from self to Jesus. This is indeed the message that will bring about the latter-rain revival among God's people.

Bill Ward
Berrien Springs, Michigan

Escaping from works

The February editorial on the assurance of salvation was a perfect presentation of the gospel. We must remember in presenting the gospel that Paul was the one who was given the special revelation of justification by faith and that before his conversion Paul was the worst kind of legalist. Yet God had appointed him, before his birth, to be the apostle of grace. It seems that a legalist, once converted,

makes the most effective advocate of the gospel of grace. Perhaps the world will not be set on fire by those who have always known grace, but rather by those who have escaped from the prison house of works.

R. B. Maddox
Napa, California

Heart-pounding joy

I have just read with heart-pounding joy the MINISTRY article "What Assurance of Salvation Can a Seventh-day Adventist Christian Have?" That is the best article I have ever read. If only I had understood this beautiful assurance earlier! MINISTRY is shining with a clear, true gospel message.

Mrs. H. C. Lamp
Deer Park, California

Improved format

You are to be congratulated on the improved format of MINISTRY and for presenting articles suited to such a wide range of ministry.

Ernest D. Hanson
Portland, Oregon

Junk mail

Please do not send MINISTRY to me. I receive enough junk mail, which is what I consider your magazine to be.

Presbyterian minister
Missouri

Video tape in prisons

In a recent issue you mentioned the church and the electronic ministry, raising the possibility that religious programming may keep people out of a local church. I don't know a lot about it, but I do happen to know that CBN (Christian Broadcasting Network) in particular is trying to reach inside prisons to people who have no way of getting into a normal congregation. My husband has been asked to do 13 hours of non-denominational Bible teaching on video tape. Once we get it set up, VTR can go into nursing homes and other places where people can't get out to churches.

Minister's wife
Florida

Next issue better?

MINISTRY is fantastic. Just when I think you can't possibly do any better, along comes the next issue, which seems to outdo the previous one!

Bill Brace
Kensington, Connecticut

Great impact

I have just recently been called to Pittsburgh as an intern and am putting my files in order. I have cut out many articles from MINISTRY that have had a great impact on my theology. The ideas found in Shop Talk are also inspiring. In my mind, MINISTRY is the top publication for today's minister.

Bob Brown
Pittsburgh, Pennsylvania

Excited

I am always excited to receive my copy of MINISTRY and I try to read it thoroughly. I must say I do not always understand the theological ramifications of every article, but I am thrilled about that which I do understand. The article "The Electronic Church" was clear in its challenge and thought-provoking simplicity. I believe in its reality. Let me commend you for an excellent article.

African Methodist
Episcopal minister
Tennessee

Hymns and Tunes?

The cover of the evangelistic wife playing the piano on the February cover is well done. I have seen my mother in a similar situation. The plastic rope on the tent post would go unnoticed, but the *Church Hymnal* turned to "The Old Rugged Cross" gives the mock-up away. Hasn't anyone there got a *Hymns and Tunes*?

Harold W. Moll
Midland, Michigan

Vital links

As a Seventh-day Adventist military chaplain overseas, I find that MINISTRY and the *Adventist Review* are my most vital links between the church and myself. Each issue is inspirational and challenges my spiritual life. I need this.

Gary R. Councell
APO, New York

Rain from heaven

I want to thank you for the scholarly and practical articles in MINISTRY each month. This truly refreshing journal has made the gospel much clearer for me. Ellen White's "Accepted in Christ" (Feb., 1979), the editorials, and Wayne Willey's "'Be Ye Therefore Perfect'" (March, 1979) have been fresh rain from heaven! Please continue to print such Biblical material.

Ronald H. Carlson
Hazen, North Dakota

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The preaching preacher - an endangered species?



Many seem to feel that because of dreaded irrelevance the preacher and his preaching belong in the same class as the whooping crane and the timber wolf.

by Theodore Carcich

In these days when many consider it fashionable to lampoon preaching as an outdated occupation, both sermon and sermonizer are often the butt of jokesters, cartoonists, after-dinner speakers, and even at times of preachers themselves. It is an unusually dull day, indeed, that passes without some both within and without the church gleefully grasping any opportunity to make merry over the supposedly inept preacher.

Such bantering ridicule has caused some Christian preachers to crawl under a figurative juniper tree and start wailing with Elijah: "It is enough; now, O Lord, take away my life; for I am not better than my fathers" (1 Kings 19:4). Rather than permitting inane cynicism to erode his divine calling, the preacher needs to sense anew that no occupation in the New Testament is as clearly defined, commanded, and urged as is the preaching of the gospel.

Christ Himself made preaching an integral part of His earthly ministry. According to Luke, Jesus "went throughout every city and village, preaching" (Luke 8:1). No sooner had He ordained the twelve than He sent them "through the towns, preaching" (chap. 9:6). After the resurrection Christ reminded His followers that "repentance and remission of sins should be preached in His name among all nations" (chap. 24:47). The early church obeyed, going "everywhere preaching the word" (Acts 8:4). The great apostle Paul acknowledged "Christ sent me . . . to preach the gospel" (1 Cor. 1:17). And Peter summed it all up for the apostles when he said: "He commanded us to preach" (Acts 10:42).

And preach those early heralds of the cross did! They cared little whether their preaching received a high rating. Flogging, stoning, jailing, to say nothing of adverse criticism, could not still their mighty messages. Neither threats nor ridicule caused them to lapse into ambiguity or equivocation. They stated their message of a crucified, risen, and ascended Saviour with singular clarity and conviction. What they had to say they said, and men understood what they said.

In fact, they were understood so well that the majority of them suffered martyrdom. We may be sure that pleasing platitudes, vague generalizations, and rambling discourses did not cause their death! John the Baptist, Stephen, James, Paul, and Peter (as well as others) lost their lives because their testimony was clear, explicit, and unanswerable. When commanded to refrain from teaching and preaching in Christ's name, Peter and John replied: "We cannot but speak the things which we have seen and heard" (Acts 4:20).

Although the apostles never posed as magnetic pulpit personalities, and certainly did not consider their sermons to be literary masterpieces, nevertheless their preaching stormed the cities of their day with the good news of salvation in Christ. Everywhere they called upon men to repent, believe, and be baptized in the name of the Father, the Son, and the Holy Ghost. Yet they toiled under no misapprehension as to which road—the narrow or wide—would be crowded because of their preaching. They were neither elated nor disheartened by either the presence or absence of extraordinary results, for they remembered their Lord's warning, "They will follow your teachings as little as they have followed mine" (John 15:20, N.E.B.).*

Obviously, the apostles and disciples were under high orders. For in spite of abuse, scorn, and vilification they continued to preach against overwhelming odds, succeeding in organizing churches in ever-widening circles from Jerusalem. As the culmination of their efforts, they planted the banner of Christ in the very heart of the empire—Rome. They persisted until it was raised in the city's chief household—the household of Caesar. Triumphant they relayed the message: "All the saints salute you, chiefly they that are of Caesar's household" (Phil. 4:22). What faith! What boldness! Yea, more, what preaching! Such achievement underscores Paul's fervent charge to a young preacher of his day, "I charge thee therefore before God, and the Lord Jesus Christ, . . . preach the word" (2 Tim. 4:1, 2).

In like manner the gospel minister of today has been commissioned to *preach*. And lest we forget, such a charge was given us at our ordination service—a charge that has never been revoked by Christ or His church.

Some retort, "But what can preaching do for people today? We are no longer so dependent upon preachers for information. Why listen to someone laboring through a thirty-minute discourse on irrelevant themes?"

The excessive use of the word *relevance* has disturbed some preachers unduly. Trying to be "relevant" (which means little more than being related to matters at hand) panics some ministers into messages and projects wholly unrelated to the gospel. For one with a scoffing frame of mind, the "good news" of Christ is, of course, irrelevant. Surely it is better for the preacher to recognize this fact than to attempt to dilute the gospel's claims to a consistency that appeals to the self-assured. Such a course only assures the damnation of both preacher and hearer.

The Biblical record is clear that Christ knew how to relate to the people of His day. He spoke their common language, not some professional, religious jargon. He talked about fishing, planting, food, marriage, children, housework, taxes, hospitality, neighborliness, birth, death, and all the other things that made up the everyday life of those He lived with. Without question, He was relevant.

But Jesus also said things that made people uncomfortable and uneasy. He talked about such things as sin, repentance, confession, obedience, the judgment, hell, Satan, demons, perdition, righteousness, and purity. He said such strange things as "Love your enemies" and "Go the second mile." In so doing He was wholly indifferent to the prevailing opinion about Him. Consequently, the crowds began to melt away. But instead of altering His message in a vain attempt to hold the crowds, His words grew more searching and penetrating. Even some of His close followers "from that time . . . went back, and walked no more with him" (John 6:66). Of this one

“No occupation in the New Testament is as clearly defined, commanded, and urged as is the preaching of the gospel.”

thing we can be sure. Had Jesus responded to the kind of relevance the crowd demanded, there would have been no cross, no resurrection, no priestly mediation for sinners in heaven, no Second Coming, no future—nothing but death and eternal loss for all of us.

Our day is no different. Millions today accept from the Scriptures only that which suits their fancy. They look upon much of the gospel as an anachronism. Considering themselves quite capable of running their lives without God's counsel, they view any call to submit themselves to the saving and disciplining grace of Christ as a sign of weakness. Of course such people find Bible preaching dull, even as some who prefer rock music find grand symphonies boring.

Likewise, the individual who has made the acquiring of wealth his supreme goal of life may indeed walk away from our preaching even as the rich young ruler turned from Christ. The self-satisfied and the pleasure-satiated will deem the gospel of repentance, forgiveness, and salvation sheer foolishness that is not required of sophisticated and informed folk. But shall we quit preaching because of the stubborn attitudes and hardness of heart that prevail?

All of us sense the frustrating impossibility of penetrating the mystery-world of man's mind without the aid of the Holy Spirit. On this point, Ellen White perceptively wrote, “The preaching of the word will be of no avail without the continual presence and aid of the Holy Spirit.”—*The Desire of Ages*, p. 671. In describing the origin and development of the church in Thessalonica, Paul observed: “We brought the good news to you, not with words only, but also with power and the Holy Spirit, and with complete conviction of its truth” (1 Thess. 1:5, T.E.V.).† Since the Holy Spirit is the great teacher of truth, only as the preacher is possessed by that divine Spirit can he break through the barriers sin has erected in human minds and hearts.

Another necessity in reaching modern minds is the preacher's complete conviction of what he is preaching. Unless

the truth as it is in Jesus possesses him wholly, he is a nonconductor of the love of God and the grace of Christ. Can we stir men from sin to righteousness with messages from a Bible we doubt or only half believe? Can we invite men and women to accept the atonement of Calvary in the same way that a TV commercialist offers a tonic for tired blood? Yet even those selling products they themselves never use sometimes do so with an enthusiasm and conviction that puts preachers to shame.


Furthermore, when we preach we want people to do more than merely think about what we have said. Far more than just arousing the imagination, provoking the feelings, or convincing the judgment, our preaching should cause those who listen to think and feel so deeply that they will resolve and act, taking their place among those described as “they that keep the commandments of God, and the faith of Jesus” (Rev. 14:12). If our preaching does not accomplish this, it has accomplished nothing. We have left people where we found them—yea, worse than we found them. Using the cleaver of gospel truth, our task is to separate people from a death-doomed way of life and usher them into the company of the redeemed awaiting the coming of the Lord of life.

The commission to the church and its preachers is clear and specific: “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” (Matt. 24:14). This gospel of the kingdom exalts one Person, and only one—Christ crucified, Christ risen, and Christ coming again. Urgently it invites mankind to become reconciled to God by exercising faith in Jesus Christ. And millions still are responding the world over to such preaching!

Those millions testify that the gospel of Christ has dealt effectively with such distressingly “relevant” problems as sin, guilt, remorse, depression, loneliness, suffering, old age, sorrow, and death. Whatever else may be outdated, these human problems certainly are not, and the gospel's solution is equally cur-

rent. Formerly hopeless individuals, usually designated by society for the human slag pile, are being transformed into happy, useful, worthwhile beings by the “foolishness” of preaching Christ's saving and sustaining grace. As living epistles known and read of men, these born-again Christians bear witness to the fact that Christ is God's all-sufficient remedy for the sins, problems, and ills of humanity.

For all who believe, Heaven's emancipation proclamation breaks the dominating power of life-destroying habits and practices. Lust, sodomy, infidelity, drunkenness, gluttony, pride, greed, envy, covetousness, dishonesty, lying, bigotry, racism, hatred, and every sin can be cast off through Christ. Jubilantly the redeemed and reclaimed testify: “If a man is in Christ he becomes a new person altogether—the past is finished and gone, everything has become fresh and new” (2 Cor. 5:17, Phillips).‡ Paul asks, “How then shall they [men] call on him in whom they have not believed? and shall they believe in him of whom they have not heard? and how shall they hear without a preacher?” (Rom. 10:14).

Therefore, take courage, man of God, called to preach this glorious gospel! You are not in an outdated profession; the gospel of Christ is not an outdated commodity. As the love of God is ever new, so is your appointed task. Keep on preaching. Your work is not in vain. Until the Lord returns in glory, He has given us the privilege—“Go thou and preach the kingdom of God” (Luke 9:60). 

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Theodore Carcich, former vice-president of the General Conference of Seventh-day Adventists, is now retired and living in Colton, Washington.



It happened at the Louvre

by Giuseppe Cupertino

A museum may not seem the most likely place to get some tips on a well-rounded ministry, but—well, it happened at the Louvre . . .

"It was only in 1820 that this statue was discovered," the guide was saying, pointing a bony finger at the *Venus of Milo*. "You can admire its expression of majestic nobility, but, alas, there are no arms. Only two stumps. Time has mutilated it. What a pity!"

That's when it happened. I seemed to hear a voice, as if another guide had slipped up behind me and was whispering in my ear.

"Don't be startled," it said. "I'm not a professional guide. My services will cost you nothing. Actually, I'm here to suggest a few lessons that may help you in your ministry. You see, some ministers are like *Venus of Milo*. Some have wonderful heads for thinking, but no arms to put their thinking into practice. Some read broadly—everything they think is indispensable for good preaching: ancient history, the innumerable fables of mythology, the detours of human philosophy, the sophisms, the latest news. Some pile specialty on specialty, going from one course to another—and reach retirement without ever having really ministered. Others conceive many plans and programs to save the world; but the plans remain plans. Such preachers are like *Venus of Milo*, good heads but no arms."

Just then the guide finished his spiel and moved on. As the crowd jostled me, seeking to be near the guide, I turned to inspect my instructor, but could pick no one out of the surge of tourists.

I followed the guide and his tourist

entourage to another statue—the winged *Victory of Samothrace*. "Look at the beauty of it!" said the guide, shifting again into his professional voice. "What proudness in its body, in its wings. Alas, here also the centuries have bequeathed us a glorious statue—this time without a head . . ."

Suddenly there was the voice at my ear again, a bit of melancholy in it this time as it continued its troubling reflections.

"Another statue you can admire in part," it said. "Wings, but no head. Just like those pious ministers, deeply devoted to God, whose devotion is not based on knowledge. Or like those who consume themselves to the point of exhaustion, but whose work is not preceded by reflection and planning. They have the best of intentions; they would 'fly,' if possible, but their work never gets off the ground. It lacks organization and foresight. They have arms and even wings, but no head."

This time, as we moved along, I didn't even look around. It must be my imagination, I thought—or was I really afraid of what I would see? In front of Michelangelo's *David*, the voice spoke again. But this time it was comforting.

"Here at last," it said, "you can contemplate a balanced worker, with a head to think and hands to act. Remember the story? Before the terrible Goliath the young shepherd felt his weakness. Goliath had armor, David only a simple sling. But with faith in God and his sling at the ready, he went out unafraid to meet the giant. And he conquered him."

"What a contrast between the sophisticated armor of Goliath and the simple

sling of the young shepherd! So preachers will sometimes meet giants who will defy them with sophisticated scorn and polished invective. If they will then remember God's promises and put on 'the whole armor of God,' giants will fall; no one will be able to stand against them. So contemplate the ideal worker: a head to think and pray, and arms to act. The *Venus of Milo* and the *Victory of Samothrace* are eloquent symbols of human limitations, in contrast to the Bible examples of balanced men who prepare plans and with faith and vigor put them into action."

Just like the perfect Man did, I found myself thinking. The Pattern Man. One who ever increased in wisdom and stature; a man of prayer who arose from His knees to walk among humanity with the healing touch.

How long I stood lost in thought I don't know. The crowd had moved on. From somewhere down a corridor I could hear the professional tones of the guide. There was no one near me. But then I didn't expect there to be. Preachers have a way of slipping into homiletic reveries, I assured myself. Still, I cannot look at a picture of the *Venus of Milo*, the *Victory of Samothrace*, or Michelangelo's *David* without remembering . . .

And sometimes, across the years, I still seem to hear that melancholy yet comforting voice whispering, "Behold the Man!"

Giuseppe Cupertino, a retired minister living in Switzerland, has written many articles and is the author of the book *Have You Solved These Problems?*

Stewardship means much more
than the narrow limits we have often
placed upon it.

Giving as Jesus gave -a theology of stewardship

by Rex D. Edwards

What is stewardship? Julius Earl Crawford in *The Stewardship of Life* gives the following definition: "It is the recognition and fulfillment of personal privilege and responsibility for the administration of the whole of life—personality, time, talent, influence, material substance, everything—in accordance with the spirit and ideals of Christ."—Page 11.

This theme of inclusiveness is reflected in the most widely accepted definition of Christian stewardship in American churches adopted by the United Stewardship Council in 1945. Twenty-seven denominations joined in approving the following statement: "Christian stewardship is the practice of systematic and proportionate giving of time, abilities, and material possessions, based on the conviction that these are a trust from God to be used in his service for the benefit of all mankind in grateful acknowledgment of Christ's redeeming love."—Quoted by Glenn McRae, *Teaching Christian Stewardship*, p. 18.

If, then, stewardship involves man responding with his whole life to God, what prompts him to make such a response? Is it because the law of God demands it? Is the basis of stewardship to be found in the text, "'You shall love the Lord your God with all your heart,

and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself'" (Luke 10:27, R.S.V.)?

Or must stewardship be based solely upon the free grace of God transmitted by the gospel and eliciting spontaneous and grateful love? Is the proper starting point found in such a statement as "You received without pay, give without pay" (Matt. 10:8, R.S.V.)?

A woman of the streets once bathed the feet of Jesus with her tears, wiped them with her hair, and anointed them with costly oil. When Simon the Pharisee protested, Jesus told a parable about a moneylender and then said, "'Her great love proves that her many sins have been forgiven; where little has been forgiven, little love is shown'" (Luke 7:47, N.E.B.).* The divine grace operative in His person had evoked a response in the woman that did not count the cost. Man's response to the gracious activity of divine love is to give unstintingly.

The ground of stewardship

Although the Biblical testimony sees divine grace brought to focus in Jesus, the whole of the creative process is grounded in God's freely given love. God's love is the motivating power in His creative and redemptive activity. He

does not create because of any deficiency of being, for He is Himself the very fullness of love. Any necessity in the creative act arises from God's desire to share His love with beings who shall freely respond to that love. Creation, as much as redemption, springs out of the divine self-giving. The very nature of such creative love is to evoke from the creature a corresponding love.

Such a love, however, implies human freedom. God awaits man's voluntary, freely given response. Redemption means being set free to choose God and to live as His child. We use our dowered freedom aright as we surrender to the will of God, manifested in Jesus. We learn that true freedom consists of being made captive by His love.

Daniel Day Williams has pointed out that the highest form of love is "not possession, but participation." Love grows as it discovers that "its claims, its demands, and its fulfillment is the spirit of participation rather than possession."—*The Spirit and Forms of Love*, p. 209. Freedom rightly used is freedom to love in the sense of participation and self-giving.

The cost of stewardship

Discipleship and stewardship are bound together. Our response to the

sacrificial giving of God manifested in Jesus is the way of costly self-giving in our own life. Costly discipleship means giving without the motivation of reward. Paul declared that the prior motivation in Christian stewardship is the example of Christ and the riches of the believer because of His poverty (see 2 Cor. 8:9).

Frank Stagg comments on this passage: "There is a total absence of legalism, regimentation, and appeal to the profit motive. . . . Paul recognized giving to be a duty, but he emphasized it as a matter of grace. . . . Stewardship he saw to be rooted in the very grace from which comes our salvation."—*New Testament Theology*, p. 29.

True Christian stewardship is, first of all and always, stewardship of the gospel. The significance of our financial stewardship lies precisely at the point of motivation. Joseph McCabe says: "The problem in our church is exactly the problem of every church. It is the problem of getting people to stop giving money to the church budget, and to begin responding to the gospel in terms of discipleship. . . . All the devices and methods of raising money within the church that are not founded on man's response to the gospel will go to pieces on the rock of man's selfishness."—*The Power of God in the Parish Program*, p. 14.

Christian giving springs from faith. But it is also true that faith is strengthened by giving. Our relationship with God is in the active voice. A living God, He calls us to a living faith. The truth of the gospel is not a set of propositions; faith centers in a Person. Truth is something that *happens*. The truth with which theology deals is living truth, which centers in Him who said, "I am the truth." *Stewardship, then, is the reenactment of Christ's life in Christ's people*. Such stewardship is wholehearted, spontaneous, and tireless.

The product of stewardship

The structure of stewardship is remarkably simple—the divine gift and the human response, grace and gratitude.

Particularly significant is the sublime status that the gospel ascribes to the concept of giving. Giving is, in the first instance, not a human activity at all, but originates in the creative depths of the heart of God and reveals to us His inmost nature. God so loves that He gives. The gospel thus bears the character of a gift rather than the character of an achievement. Christian giving is not only called into being by what God does but is

itself a *continuation* of God's own activity. God the giver of every good and perfect gift, "gives to all men generously and without reproaching" (James 1:5, R.S.V.). To this divine giving we owe our life and our redemption; a Christian is one who lives by what God gives.

In response to that gift, stewardship is a spiritual act, as truly religious as praise and prayer. When the *acquisitive* attitude of the natural man has been transformed into the *giving* attitude of the redeemed man, the explanation of the change is this: "God is at work in you" (Phil. 2:13, R.S.V.); "We are his workmanship" (Eph. 2:10, R.S.V.). Genuine Christian giving reflects faithfully God's own character of love. Spontaneous and creative, it is free from the desire to obtain something in return, and unconditioned by the worth or worthlessness of the recipient. It is patterned on the heart of a God who with abandoned prodigality showers His favors on the good and the evil alike. It is so free from selfish calculation that the left hand does not know what the right hand is doing.

Unlike other forms of giving, Christian giving is first of all an act of worship. The stewardship appeal calls for a "living sacrifice," but the basis of all true worship is gratitude. The worshiper in the Old Testament brought "thanksgiving as his sacrifice" (Ps. 50:23, R.S.V.), and worship in the New Testament church was described as "always and for everything giving thanks" (Eph. 5:20, R.S.V.). The early Christians named their sublimest act of worship, the reception of the body and blood of their Lord, eucharist, or thanksgiving. And when they envisioned worship as it was to be in heaven, they saw the redeemed giving "glory and honor and thanks to him who is seated on the throne" (Rev. 4:9, R.S.V.). Giving that is prompted by gratitude for the goodness of God becomes doxology.


Christian giving is not only an act of worship; it is also an act of service. It is highly important to note that the two, worship and service, are inseparable. The New Testament uses the same word, *leitourgia*, for both, just as we do when we speak of worship as a "service." The underlying motive and the connecting link between both aspects of Christian giving is thanksgiving. This three-cornered relationship between worship, service, and thanksgiving is beautifully expressed by Paul in 2 Corinthians 9:11, 12: "You will be enriched in every way for great generosity, which through us will produce thanksgiving to

God; for the rendering of this service [*leitourgia*] not only supplies the wants of the saints but also overflows in many thanksgivings to God" (R.S.V.).

Christian stewardship's basic orientation is thus clear. It is rooted in the Christian's new relation to God established by God's saving action in Jesus Christ, revealed and transmitted by the gospel. In so far as it is genuinely Christian it bears the marks of the gospel—its unconditioned love, its creative spontaneity, its overflowing joy and gratitude. Free from calculating self-interest and legalistic coercion, it does not strive to win God's favor, for that favor has already been richly and freely bestowed. The stewardship life in its deepest sense is indeed nothing other than the reenactment of the Christ life (see Gal. 2:20).

However, such reenactment takes place "in the flesh," within the conditions of concrete human existence. Here lies the justification for that phrase of stewardship that tabulates the needs of the church, metes out apportionments to care for them, and stresses the obligation of proportionate giving. The same "hardness of heart" that led Moses to grant divorces and thus modify God's will for the indissolubility of marriage is also the reason for apportionment tables in the church, where overflowing love should render such prescribed obligations unnecessary.

If the aim of stewardship were only to achieve practical results, such as securing money for a worthy cause, any kind of theology serving this purpose would be justified. We hear echoed Tetzels popular couplet: "Soon as the groschen in the casket rings, The soul from purgatory springs." Here is a type of theology that has lost none of its effectiveness for fund raising. It is the theology of those, whatever their background, who present their offerings to God expecting a return of corresponding blessings. But it is not the theology of the gospel, and it has nothing to do with the stewardship that is based upon the gospel.

The treasure of our stewardship is the riches of God's grace freely bestowed upon us in Christ and appropriated by faith as capital for a new life in partnership with God. 

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Bridge to the Eastern West

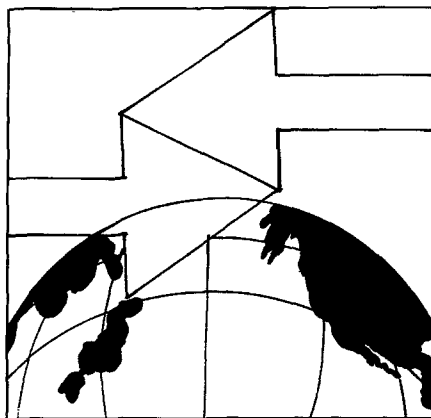
The twentieth century has seen the East
invade the West philosophically,
as the West had earlier invaded the East technologically.

by Alan Boag

The counterculture today is not nearly as articulate or hopeful as in the sixties and early seventies, when protest followed protest, when underground papers proliferated, and when it was firmly believed that the times were a changin'.¹ Currently, much of the energy of the movement is channeled into the quieter avenues of radical technology and country living, or mysticism's indifference. Or it is engulfed by that which it once opposed, leaving many savagely disillusioned at the failure to realize the high hopes and ideals of hip philosophy.

However, the intellectual, social, and spiritual ferment of the past decade has had a lasting affect on Western culture, particularly on its young and creative people, not excluding those within the Seventh-day Adventist Church. Perhaps this article, however belated, may help us meet more intelligently and with empathy those still influenced by the immediate past. At least it might underscore the necessity of keeping our ecclesiastical finger tips on the contemporary pulse in order to communicate the gospel as the opportunity arises.

The various explorations in human thought and society during the past 200 years of Western culture have produced a generation whose legacy is spiritual rootlessness. Yet it is a generation that refuses to accept its legacy. Confronted with Camus' "Absurd," the choice between physical or philosophical suicide; confronted with Heidegger's "angst,"



that vague feeling of dread (Is God really dead? Is man dead? Am I dead? Is there life *before* death?); confronted by a superficial Christianity and a powerless humanism, the counterculture hurled at society its conviction that man *was* significant, that life *must* have meaning, and that the basis of that meaning was *spiritual*, not material.

The beat goes on

Journeying into uncharted regions, the counterculture sought verification for its assertions. One trip was via the drug route. Much of the impetus and drug orientation of the hip movement came from Dr. Timothy Leary,² who parted company with Harvard University in 1963 because of his use of drugs in personality research. With friends Ginsberg and Watts, themselves part of the cre-

ative and literate leftovers of the Beat Scene, Leary tirelessly proselytized his biochemic *Weltenschaung* through campus crusades and the mass media. When with great conviction Leary and his associates tried desperately to inject, via drugs, new awareness, new consciousness, new life, new assumptions and norms into our dying culture, hungering and thirsting millions followed.

Leary described our culture as a fake prop set society and proposed that man, fortified by psychedelic drugs, could break free from his restrictive, conditioned environment. By trained introspection, he could communicate with and learn from the molecular wisdom of his DNA code. This approach had been the essence of Aldous Huxley's "first-order experience" and has always been at the core of Eastern mysticism.³

At the same time the West, devoid of any vital Christian rationale or contemporary intellectual apologetic, was boiling with dissatisfaction over Western science and philosophy. Both were seen as too mechanistic, too rationalistic, too spiritually barren and crippling to human sensitivity, imagination, and creativity. And if Western intellectuals had long looked toward the East because of the bankruptcy of Western thought, it was now the young who cast their third eye longingly in that direction.⁴ The twentieth century saw the East invade the West philosophically, as the East had been invaded by the West technologically.

Though educated within the system, by the system, and for the system,⁵ the counterculture saw with X-ray perception that the political, economic, and social mechanisms that passed as a Christian culture were instead a spiritual desert. Drugs and Eastern mysticism were perceived as avenues of awareness to ultimate truth. The gulf between the psychedelic and nonpsychedelic citizen was the result of two opposing mentalities, East and West. The hip scene spoke of ultimate issues and cosmic themes, not "How much can I make?" or "What color shall my next car be?"

Paradoxically, while denouncing the shortcomings of modern technocracy the counterculture gained much of its world solidarity and influence through electronics. Snap in a cassette, drop on a disk, and you were plugged into a worldwide group consciousness. I think it probable that we have failed to appreciate the role music played in the counterculture—and plays yet today. Too often we have off-handedly dismissed various musical styles as the "devil's device," refusing to listen, evaluate, and decode their messages critically. Indeed, we have not perceived that music may be a thermometer of society's soul and a real sign of the times. If we ignore it we miss a chance at understanding the thought patterns of those around us, perhaps our own children.

Charles Reich saw counterculture music as the "chief medium of expression, the chief means by which inner feelings are communicated."⁶ It spoke not only in terms of "irony, satire, and mockery of the Establishment, but also of mysticism, psychedelic meditation, and transcendence of ordinary experience."⁷ Literature has never been a major medium of youth culture; if Kerouac and Ginsberg had been widely read in the fifties, they were now read merely as adjuncts to music with its solid means of communication.⁸

Counterculture music hung our Western skeletons out for all to see.⁹ The Beatles spoke of parent-children alienation—"She's leaving home after living alone for so many years." Country Joe and the Fish satirized Vietnam—"Be the first one on the block to have your son come home in a box . . . ain't no time to wonder why, whoopee! We're all gonna die." The group Clear Light threw into sharp relief any sense of fulfillment to be found in everyday work—"You've got a slot to fill and fill that slot you will." Frank Zappa reversed the long revered images of Americana, and in "Plastic

People" he described Mrs. Citizen—

"She paints her face with plastic goo and wrecks her hair with some shampoo . . . Plastic People."

His "Brown Shoes Don't Make It" encapsulated the American dream—"TV dinner by the pool, I'm so glad I finished school.

Be a jerk and go to work, be a jerk and go to work.

Do your job and do it right, life's a ball—TV tonight.

Do you love it? Do you hate it? There it is, the way you made it . . . WOW!"

The meditative musicianship of the Moody Blues had a mantralike effect as they sang of astral travel, cosmic consciousness, love, peace, and harmony.

What was happening? The objective, rational, sterile West was being bypassed for an extreme subjectivity, a search for "authentic existence." Momentous questions were being asked and still are by some. White music is still a thermometer of the soul for young whites. And if we *really* want to evangelize young blacks, we will have to plug into and understand the whole Rastafarian culture with its prophets of dub music (Bob Marley, Jah Whoosh, Bunny Wailer), its adoption of the Old Testament and dreadlocks as a mark of a Nazarite vow, its abstinence from pork and salt, its penchant for marijuana in its worship of JAH—all in reaction to Western "Churchianity," which the Rastamen call "Babylon."¹⁰

Communication breakdown

When we consider the Seventh-day Adventist emphases on the significance of man, health foods and country living, and life in its totality as worship; when we consider that we officially oppose war, materialism, racism, and the artificial and pseudo attractions of the age, the question arises: Why have we been so singularly disregarded by those who, in spite of a widely divergent lifestyle, apparently agree with us on so many points? There's no simple answer to that question, but undoubtedly an answer lies partly in the public-relations image of Christ and Christianity; partly in the message we have conveyed as the good news; partly in a mentality that prevents us from associating and understanding and communicating with non-Christians. And, of course, partly in the hardness of the unconverted man's heart.

It is a sad fact that Christianity has been culturally seduced by the West. All too often we have adopted not a few of its non-Biblical ways as normative

Christian life style. Non-Christians looking on have equated Christianity with the West and have judged it undesirable. Neil Young saw the white man in his mansion, the black in his hovel, and sang, "I heard screaming and bullwhips cracking . . . Southern man, don't forget what *your* Good Book said." Christianity has bad PR.¹¹

Further, because we consciously accept Western culture as the normative Christian framework, we tend to project Christ as a short-cropped, blond, blue-eyed businessman. The sure sign of conversion is to follow that model, swapping comfortable Levis for an uncomfortable suit, or handmade sandals for black-leather shoes.¹² To many, Christianity comes stamped "Made in the West." However, the New Testament emphasis is not on one vote, one program, one ministry, or one life style, but rather one Lord, one faith, one baptism.¹³ Our life styles are to be shaped by Biblical, not cultural, principles. Gospel unity allows for diversity of human existence.

Part of the reason for the conspicuous nonresponse to Christ from countercultural groups lies in the message we convey as good news, which too often has been interpreted as primarily moral achievement. The good news has often been seen as "don't" or "do," immediately alienating those who "have done" or "won't do." Paul cursed all such "other gospels." He never saw the mighty work of our Lord as step one in a process designed to make us acceptable to God. Not the gospel of the changed life but the gospel of the finished work is His and the New Testament's message. As Christians we must be quite clear that the changed life is the *fruit* of the gospel root.¹⁴

The apostolic message was not primarily that God would *do* something in man, but that He had *done* something for man, and had done it decisively! The message that broke men's hearts and bent their knees was "It is finished" (John 19:30). It is humbling good news indeed to hear that the Lord of glory, the Creator, stepped into His own creation as my Representative and Substitute, keeping His own high and holy law on my behalf and dying to its curse on my behalf; to hear that Christ is my life, Christ is my peace, Christ is my wisdom, righteousness, sanctification, and redemption; to hear that I am already counted as sitting in heavenly places, already forgiven, already reconciled, already accepted, already complete in

Him; to hear that all I need to be right with God is sitting at the right hand of the Father in the person of Jesus Christ.¹⁵

To confuse the fundamental content of the gospel is to focus our attention on ourselves, here on earth, rather than on Christ in heaven (see Col. 3:1, 2), and we inevitably come to gauge our acceptance with God on what He is doing *in* us rather than on what He has already done *for* us in Christ. The joy and assurance of salvation vanish, and witnessing degenerates into a program of dry doctrinal proselytizing. And this type of witness will never do for this age; it is only an objective gospel centered in what God has done for us in Jesus that will balance the extremely subjective spirituality of the counterculture. Of course, the message must be proclaimed within a context with which the countercultures can identify.

Our danger as Christians (and perhaps particularly as Seventh-day Adventist Christians) is that we shall develop our own pietistic fellowship, playing ball with others only if they play by our rules and on our ground. But we need an openness of mind that will allow contact and communication at every level of our social structure in order that we might talk *with* people, not *to* them or *about* them. We need forms of outreach that are both appealing and appropriate. Counterculture evangelism falls into two main categories—country and city outreach. The following are but a few suggestions.

Suggestions

City evangelism for the disaffiliated cannot be the traditional. These people are contemptuous of mailbox material, which represents to them an anonymous “they” wanting them to do something or subscribe to something. Their paranoia often prevents them from appearing in a public hall, exposed to the prejudice of the public eye and tongue. Thus we need to work as Christ did by presenting the truth in the framework of their most familiar associations.¹⁶ To do so demands both a knowledge of their most familiar associations and the presentation of the gospel within various contexts—street preaching, food and second-hand clothing shops, drug centers, surf shops, health-food stores.

Imagine surf-shop evangelism. While someone is ordering his board or watching his board being shaped, he is getting the good news.¹⁷ Imagine health-food store evangelism. The place becomes

known as a Christian health-food shop that serves *truly* healthful items—balanced meals; no sugar, et cetera. It holds Five-Day Plans to help its clientele quit smoking, vegetarian-cooking classes, and full-length evangelistic campaigns that are advertised within the shop itself. Two or three times a week chairs are pushed back and the program continues, attended by familiar customers—friends. Christ is taken down from the stained-glass windows and seen as a living Lord in a living context.

One appealing idea for country evangelism is the Bible health farm. Three or four compatible, gospel-oriented families in separate dwellings on a suitable property manage the farm. Bunkhouses provide sleeping facilities for perhaps two dozen people, and an appropriate study area is available. Those seeking honest answers to pertinent questions can simply attend or live in and with the aid of tapes, slides, books, and lectures can study for four hours a day. The period of study is balanced by four hours’ work in the gardens or orchards or in maintenance. Here would be a qualitative context catering to the whole man—body, mind, and spirit. In such a setting the beauty of Christ and His gospel and its implications would be clearly seen, appreciated, and embraced.

Those leading out must complement one another in providing a balanced framework for the students. At least one should be trained in Biblical theology. Another’s talents might lie in mechanics, agriculture, or intermediate soft technology. A trained primary-school teacher would provide a Christ-centered education for the workers’ children. Someone else could contribute a knowledge of basic dietetics. All would thus complement one another in establishing a living, integrated outpost.

This living unit encourages the growth of God-given individuality rather than its suppression. It respects and upholds the sanctity and privacy of the family circle, yet the circle is open enough to provide a supportive context for those in need. Of course, all leading out must *know* that they themselves sit in heavenly places *in Christ*, blood-bought and free. For it is this message that holds the whole operation together and provides the relevance for its various aspects.

This type of outreach is admirably suited to the Seventh-day Adventist understanding of the gospel of salvation full and free in Christ, and its relevance to the whole man. Such outposts would have a powerful influence for Christ

among disillusioned, itinerant searchers.¹⁸ Toffler urges the setting up of “enclaves of the past”¹⁹ where life slows to a more natural rhythm. How much more enticing is the concept when seen as a way of helping a needy people to be healed and enabled to stand in our world with new hope and new faith because of the unspeakable gift of God, our Lord Jesus Christ!

¹ We agree with Starr’s comment that “the concept of the counterculture or contraculture was invoked to encompass whatever ideological coherence which seemed to underlie the diverse activities of youthful innovators.” He is also correct when he observes that in the sixties committed student activists and hippies were *not* a minority group as the media would have the public believe but were in fact “prototypical” of the majority of youth and articulating their grievances. See J. M. Starr, “The Peace and Love Generation: Changing Attitudes Towards Sex and Violence Among College Youth,” *Journal of Social Issues*, vol. 30, No. 2, p. 74 (1974). Compare also the works of Theodore Rosczak, *The Making of a Counter Culture; Where the Wasteland Ends* (Faber).

² A reasonable account of Leary’s position can be gleaned from his book *The Politics of Ecstasy* (New York: Paladin, 1970).

³ F. A. Schaeffer, *Escape From Reason* (London and Downers Grove, Ill.: IVP, 1968), p. 54.

⁴ O. Guinness, “The Eastern Look at the Modern West,” *HIS*, February, 1972, p. 1.

⁵ The Free Speech Movement in particular articulated and expressed the sentiments of many youth who saw the educational system in terms of production-line conditioning. See P. Jacobs and S. Landau, *The New Radicals* (England: Penguin, 1967).

⁶ Charles A. Reich, *The Greening of America* (New York: Random House, 1970), p. 204.

⁷ *Ibid.*

⁸ M. Farren and E. Barker, *Watch Out Kids* (Open Gate Books, London, 1972).

⁹ The counterculture failed to recognize the Biblical fall and man’s basic depravity as the origin of many social evils.

¹⁰ See *The Rastafarians*, L. E. Barrett, Heineman, 1977, and *Dread: The Rastafarians of Jamaica*, Sangster, Kingston, 1976.

¹¹ Nor can we indignantly protest that the counterculture failed to distinguish between Christianity and Churchianity, for if that is difficult for the saints to discern (Rev. 3:14-18), how much more difficult for those of the counterculture?

¹² My wife and I and a group of friends coming to Christ from the Australian drug scene have experienced this spoken and unspoken tendency to confuse cultural norms with moral principles.

¹³ C. Teel, Jr., “How to Be a Movement, Not a Machine,” *Spectrum*, Spring, 1975, p. 330.

¹⁴ Ellen G. White, *The Great Controversy* (Mountain View, Calif.: Pacific Press Pub. Assn., 1950), p. 256.

¹⁵ See Col. 3:4; Eph. 2:14; 1 Cor. 1:30; Eph. 2:4-6; Col. 2:13; 2 Cor. 5:19; Eph. 1:6; Col. 2:9, 10.

¹⁶ ———, *Evangelism* (Washington, D.C.: Review and Herald Pub. Assn., 1970), p. 55.

¹⁷ The Jehovah Witnesses, for example, have had an added influence among the surfers on Australia’s East Coast because of the efforts of some of their converts, surfers, who have remained in the surf scene and operated just such a board shop at Byron Bay.

¹⁸ My wife and I have visited various Christian concerns operating along similar lines that have shown encouraging results.

¹⁹ A. Toffler, *Future Shock* (London: Pan Books Ltd., 1970), p. 354.

Alan Boag is currently engaged in postgraduate research on the book of Revelation at St. Andrews University in Fife, Scotland.

Call us what you please - but please call us!

An open letter to church administrators.

Dear Brethren:

Many years ago the Lord's prophet said that there ought to be twenty women where now there is one serving in the gospel ministry (*Evangelism*, pp. 471, 472). She was equally emphatic that these women ought to be paid from the sacred tithe money. "This question is not for men to settle," she wrote. "The Lord has settled it."—*Ibid.*, p. 492.

In her delineation of this work she outlined what we today would call a job description, stressing the work of personal ministry in the home, the giving of Bible studies, for which many women are uniquely qualified. She also noted that there were some men who would do well to enter this specialized ministry (see *Evangelism*, pp. 464-473).

For many years these professional women ministers were referred to as Bible workers. In the heyday of long-term evangelism, Bible workers were considered a vital part of the team, and no successful evangelist wanted to be without one.

Gradually a change came. The image of this exciting and challenging profession began to suffer. Thinking that a different name might inject new life, the General Conference in 1942 changed the name from "Bible worker" to "Bible instructor." Unfortunately the change in name did not seem to stick. Even now, after nearly forty years, many still refer to us as Bible workers.

During the decades of the fifties and sixties the Seventh-day Adventist Church was growing rapidly, and the ministerial working force in the North American Division increased by about 37 percent (from 2,645 licensed and ordained ministers in 1950 to 3,618 in 1970). But during the same period the number of women in the church's professional ministry, whether called Bible workers or Bible instructors, declined about 22 percent (from 174 in 1950 to 135 in 1970).

Now here we are in 1979. A whole new generation is on the scene. New attitudes toward male and female roles, altered

mores, and a changing society have swept us into a very different world than we knew even a few years ago. Yet the status of the Bible instructor has changed but little. We are still hearing the same reasons for not hiring women that were heard in Ellen White's day. While we spend money for all types of worthy programs for the finishing of God's work, we still "do not have funds" for hiring the effective personal workers known as Bible instructors. Because of this situation some of our most promising young people have not entered this important work, although many were initially attracted to it.

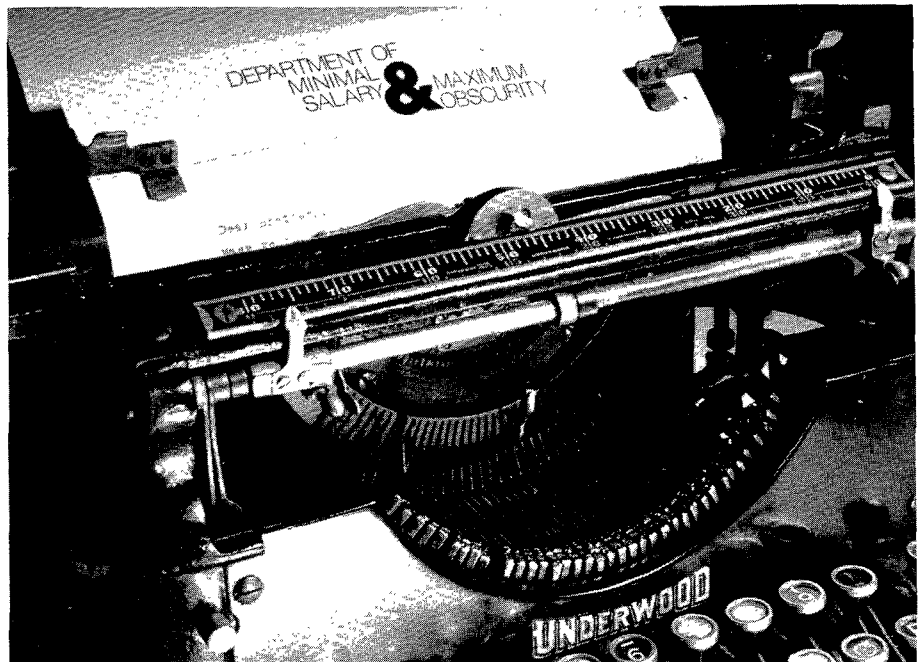
Thinking that yet another change in name might somehow revitalize this deplorable situation, the Autumn Council in 1977 voted to "set up a program for Seminary-trained women, formerly called 'Bible instructors,' to serve local congregations as 'associates in pastoral care.'"—See "An Interview with Neal Wilson," *Lake Union Herald*, Dec. 5, 1978. We hope it will not take another forty years (should time last) to make the

transition to a new title!

However, dear brethren, our great concern is not what you call us. Call us what you please—but please call us! The nature of this profession must not change. It is of the utmost importance that the work of soul winning and personal evangelism so carefully outlined by Ellen White remain the blueprint for women and men engaged in this specialized ministry. We need to take seriously the counsel that women in the ministry, doing the work of God, are to be paid from the tithe money as verily as are their ministerial brethren. Our response to these matters must not be based on the standards of the world nor on pressures of society in the area of women's rights. Rather our response must be based on what is best for God's work and on what is right.

We appeal to you, our leaders. Call us what you please—Bible workers, Bible instructors, or associates in pastoral care! But please, don't forget to call us to the work we believe God has called us to do!

SKIP BAKER





How the E.G. White books were written-2

assembled by Arthur L. White

Those who were directly involved speak out regarding the preparation, revision, and expansion of Ellen White's literary material.

At the General Conference of 1913, and in a later, dictated statement, W. C. White, Ellen White's son and co-worker, presented some insights into how chapters were formed in certain of his mother's books.

Building the chapters

"It may be interesting to you to know that Mother's corps of workers has changed very little since the communication that I have just read to you was written, nearly six years ago [a statement in which Ellen White named her helpers and spoke of their work]. The same ones are with her now with a broadened experience; for we are learning better every day what our duty is in connection with this work. And God has blessed in the preparation of books. You have seen some of the more recent ones, *The Acts of the Apostles*, and possibly the book just from the press, *Counsels to [Parents and] Teachers*. The latter is made up of a portion of two volumes out of print, the old *Christian Education*, and the smaller volume entitled *Special Testimonies on Education*, together with considerable new matter; and it has been prepared with reference to the needs of parents and students, as well as of teachers. We trust it will be a steadying influence, and an encouragement, in our schoolwork, as long as we shall have to conduct schools and colleges in this world.

"Our workers are now gathering together material for a new edition of *Gospel Workers*. We are also gathering into chapters what Mother has written

on Old Testament history [*Prophets and Kings*]. Probably nine tenths of this work is already done, and we hope that the book may be published before Christmas. Some of the matter was about ready, we thought, to place in the printers' hands, when Mother, upon going over some of the chapters, expressed herself as not fully satisfied. She thought there were other things she had written that we had not yet found, and she desired that these be searched out, if possible, and included. So we laid the manuscript away in our fireproof vault, and after this conference probably four different persons will spend six or eight weeks in reading through the thousands of pages in the file to see if we can find the additional matter that she thinks is in existence.

"It would be comparatively easy to hasten along the preparation of these manuscripts for publication in book form, if we were to write in a little here and there where she has written only a portion of the story on certain topics and has left a portion incomplete. I say, if her secretaries were authorized by God to do that work, and could write in the connections, the book could be prepared for the printer much faster. But this cannot be done; we can deal only with the matter we have on hand.

"For this reason, when you get the book on Old Testament history, you will find that there are some stories partly told, and not fully completed. You will find that there are many things you hoped to read about that are not men-

tioned. Mother has written quite fully on Solomon, something on the divided monarchy, a little about Elijah and Elisha, quite fully about Daniel, Ezra, and Nehemiah; and we are gathering this and other matter and grouping it into chapters.

Letters helped

"You may say, What do you mean by this 'gathering'? Did not Sister White sit down and write out quite fully and connectedly that which she had to say about the controversy, about Jeroboam and Rehoboam, about Jeremiah and Isaiah and other Old Testament characters? No; not on all the principal characters. Her life has been a busy one. She has been kept constantly to the front, speaking to the people, meeting emergencies. Some of the most precious things she has written about the Old Testament and New Testament characters were written first in letters to individuals. Some of the most precious paragraphs in *The Desire of Ages*, passages describing Christ's controversies with the Pharisees and the Herodians, were written under circumstances like these.

"At Ashfield, New South Wales, Elder [J. O.] Corliss and some faithful helpers had been presenting the truth until there was a group of about thirty people keeping the Sabbath, ready to be baptized and organized into a church. The Campbellites could not bear to see that done. A bitter opponent came and challenged our brethren personally and through the papers. This was ignored as long as it could be. Finally, our friends, those in the truth, demanded that there be a discussion. So a discussion was arranged for.

"In the night season this matter was laid before Mother. She had never seen the Campbellite champion; but the man was shown to her—his spirit, his methods, his tactics. He had nothing to lose in that community; and it was presented to Mother that his plan would be to endeavor to irritate Elder Corliss, and get him to say things that would discredit him before the people who were embracing the truth.

"During the progress of that discussion, Mother wrote to Elder Corliss, stating that it had been presented to her that his opponent in the discussion would work on certain lines, and that he must take such a course as to disappoint his enemy. As she wrote these cautions, her memory would be revived as to what had been presented to her about the

work of Christ, and how the Pharisees and the Sadducees and the Herodians had followed Him with accusations and questions, endeavoring to discredit Him before the people.

"When we came to make up the chapters for *The Desire of Ages*, we found in these letters the most vivid description of those experiences that she had written anywhere. And we found other most precious passages that had been written first in letters to members of the General Conference Committee, and to conference presidents, regarding situations which were illustrated by the experiences of these Old and New Testament characters.

"Being written in this way, it takes much time to search through the writings and find these passages, and bring them together into manuscripts. After these are gathered, and grouped into chapter form, the manuscript is always submitted to Mother. She reads it over carefully. Up to the present time every chapter of every book, and all the articles for our periodicals—unless they happen to be reprints—have passed through her hands, and have been read over by her. Sometimes she interlines; sometimes she adds much matter; sometimes she says, 'Can you not find more on this subject?' And then, when more has been found, and added, the manuscript is recopied, and handed back to her again for examination. And when she finally signs it and returns it to us we are permitted to send it out.

"Some criticism has been made because letters are sent out with a rubber-stamp signature. We feel that it is not necessary to ask Mother to sign several copies. It is her custom to sign the original copy, and our workers claim that it is their right to keep this signed copy on file in our office, so that if anybody should challenge its authenticity, we have on file the copy signed with her own hand. The other copies are usually stamped with a rubber stamp. I merely mention this in passing, that all may know how much reason there is in any criticisms that are made about 'rubber-stamp testimonies.'


Enriching the chapters

"While gathering the matter for *The Acts of the Apostles*, day after day, Brother Crisler and his associates in the work would pass in to Mother the chapters as they were prepared, and she would read them. Sometimes she would pass them back without comment. Perhaps for three days in succession they

would be passed back without a word of comment; and then she would say, 'What about such a subject? Where is the description of this? or of that? and she would name the different matters she had in mind. In his explanation Brother Crisler might say, 'The first matter you mentioned is dealt with fully in a chapter you read some time ago; the second you inquire about is to be dealt with in a chapter to be prepared later; and as to the other matter that you wish to have incorporated, we had not thought of that. We will search the file, and see if we can find anything that has been written on that point.'

"At one time she said to him: 'This book will be read by the same classes of people that the apostles were trying to reach in Paul's day. Take great pains to gather just as fully as you can what I have written regarding Paul's appeals to the heathen. The arguments that led the heathen to a knowledge of the true God in the days of the apostles will appeal to the heathen in many lands in our day. These arguments were inspired of God, and in them there is convincing power. We must make the most of them in telling the story of the labors of the apostles.'

"At another time she said, 'Have you made a careful study of what I have written about the Jews? The gospel must be preached to the Jews today. The appeals that were made to them by the apostles will have great weight now. This book should be of value to the Jews, and to those who are working for the Jews, and also to those who ought to be working for the Jews. Take pains to gather carefully what I have written about Paul's work in appealing to the Jews.'

"These directions that she gives us have largely to do with the value of our work in the preparation of matter for the press. Of course at the beginning of the work on each book, we talk over the plan, and she gives general directions; and then she gives counsel as the work goes forward. Although Mother is doing only a little writing now, and although she attends only a few public meetings, yet her counsels, and her directions to her workers, are of great value to the people, as found in the completeness of her published works."—*General Conference Bulletin*, June 1, 1913. 

(To be continued.)

Arthur L. White is a lifetime member of the Board of Trustees of the E. G. White Estate, and is currently working on a biography of his grandmother.

In early America when schools were small and religiously oriented, the curricula contained instruction designed to strengthen the church and the home. The home and the church, in turn, supported the school and its discipline. A child punished at school was further punished at home. However, as society became more complicated and as schools grew in enrollment, a gap developed between the school and the home and church. Moral values and religious teachings disappeared from the curricula. Parents insisted that the school assume responsibilities previously delegated to the home. "Let the school do it, that's where children are sent to learn" became their attitude. In many cases, houses, furnishings, cars, and comfort became more important to parents than teaching their children. When the schools needed parents to enrich the

by Leslie L. Lee

of communication and for want of mutually supportive programs.

Many Christian schools are not fully utilizing the strengths of the home and the church in a cooperative program. Christian educators, church leaders, and parents must sit down together, seeking ways to utilize fully the educational potential of these three agencies.

The home

The educational process commences in the home. Ira J. Gordon, author of *Building Effective Home-school Relationships*, emphasizes the importance of the home as a training center. "A sense of responsibility for others, a concept of being helpers or competitors with others in the world, attitudes toward violence, the handling of aggression—all begin

build a good self-concept, or it can be used to destroy. Dr. Hiam Ginott illustrates. When Larry, 10 years old, breaks a glass, deal with the situation, not the person. If mother says, "How many times do I have to tell you to be more careful?" and father adds, "He can't help being clumsy; he was born that way," such criticism attacks the core of the child's responsibility and self-esteem. A child may believe his parents and assume the role assigned to him. Clumsy will behave clumsily. In contrast, a positive self-concept can be built by dealing with the situation, not personalities. "The glass broke; we need a broom. The milk spilled; we need a mop." Parents who work with their children in a calm yet firm way assist their children to develop a strong sense of confidence so necessary to success in school.

Achieving the goals of true education

children's learning, to furnish informational background, or to provide other types of support, many parents were not interested in cooperating.

Therefore, a unique feature of Christian education envied by other educational systems today is the close bond that often continues to exist among the home, school, and church. These three educational agencies contain essential elements that reinforce one another in the learning process. When all three work harmoniously, the end product is a fully developed Christian—physically, mentally, and spiritually.

Educators in the public and private secular school systems continually seek ways to involve parents in assisting children to learn. Of course, church support cannot be sought by public schools, because of church and State separation. Thus, what comes naturally to the Christian educational system has over the years become foreign to public and private secular schools.

The danger exists today that the history of the public school may be repeated in the Christian educational system. The school, the home, and the church may well drift apart through lack

early in the home. The home continues to play a major role, far more than does the school."

Through direct and indirect parental teaching, the home develops character traits that affect the child's learning and behavior at school, at church, and in society. Parents teach directly by verbal instruction and by reading to the child. In their actions and attitudes parents teach indirectly.

Early in the child's life the trait of cooperation should be cultivated. "The work of cooperation should begin with the father and mother themselves, in the home life. In the training of their children they have a joint responsibility, and it should be their constant endeavor to act together. . . . With such training, children when sent to school will not be a cause of disturbance or anxiety. They will be a support to their teachers, and an example and encouragement to their fellow pupils."—*Education*, p. 283.

It is in the home, also, that the important work of helping the child develop a positive self-concept is accomplished. Parental response to his words and actions figures largely in the process. Discipline and correction can be used to

As parents express their own attitudes by words, gestures, and innuendos, they shape their child's attitudes. Fathers and mothers who maintain close contact with the teacher and continually express an interest in school happenings demonstrate the importance of education. The child thus views school as important also.

Consistent family worship in the home develops the child's spiritual strength, preparing him for the Christian school and church. Respect for the Scriptures is established by reading Bible stories at bedtime. Faithful church attendance by all family members structures a life style seldom abandoned in later life.

The school

When a child enters school, the educational responsibility formerly carried primarily by the home is shared with the teacher. "The parents' intimate knowledge both of the character of the children and of their physical peculiarities or infirmities, if imparted to the teacher, would be an assistance to him."—*Ibid.*, p. 284. The child's social interaction at home—how he gets along with siblings, father and mother, and other relatives—



is knowledge of value to the teacher.

Parental visits to the child's classroom to determine how he reacts to the teachers, other pupils, and school activities indicate interest in the child and school, as does participation in field trips as drivers or supervisors.


The Christian school, in turn, supports the home and church in many ways. Daily worship exercises at school develop the students' spiritual life as they plan and direct programs. Weeks of Prayer result in baptismal classes and church membership. Missionary activities in the school lead to an attitude of cheerful support and continued involvement in the church programs. Biblical teachings generate godly characters in the students. Values taught in the Christian home, such as honesty, kindness, orderliness, cleanliness, responsibility, and respect for authority are also taught at school.

The church

Likewise, the church plays a prominent role in strengthening both the home and the school. Activities that develop unity among church members ultimately benefit the home and school. Social activities encourage family participation. Prayer meetings, structured to provide for the spiritual needs of children as well as adults, foster the growth of a godly character so essential for success in the Christian school setting.

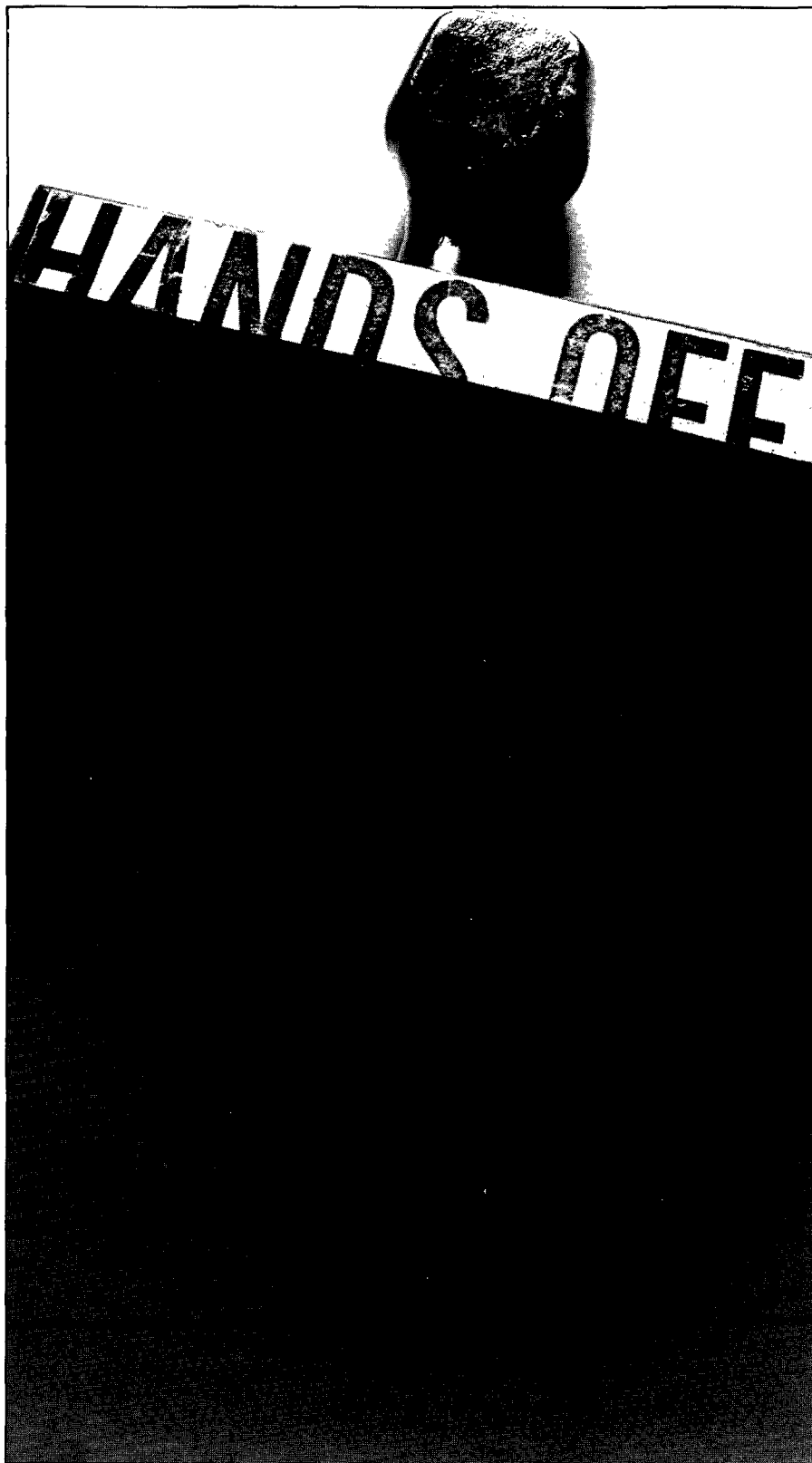
Pastors and other church leaders would do well to establish classes for parents. These classes should provide knowledge not only of how to develop the spiritual realm in the home but of how to teach correct attitudes, values, and learning skills. School readiness and success in future school years depend greatly on these early home-learning processes.

Pastors can help church members to see the school as an integral part of the church program and to be supportive of it. Using the school's students in church services and programs and providing occasional sermons on Christian education will help cultivate a positive attitude. The talents of church members can be utilized in the school curriculum in such areas as career education, practical arts, and volunteer activities, thus bringing the church into direct contact with the school.

Christian educational institutions contain built-in support factors for a child's complete education through the cooperation of the home, church, and school. All three of these agencies teach the same basic concepts, reinforcing one another in order to reach the highest goal of education—the restoration of the image of God. 

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Hands off!



PREACHER'S PROGRESS by Ron Runyan

Each generation has picked out different "errors" in Scripture because its world view has been different. Origen thought that Scripture was in error when it placed in Christ's mouth the words "If one strikes your right cheek, turn the other cheek" (see Matt. 5:39). This statement could not possibly have been made, said Origen, because one would need to use his more awkward left hand to strike the right cheek! To us it is absurd to see an error here; it is simply a manner of speaking.

To us who live in the Western world, influenced heavily by Greek methods of thinking, the gospels seem to be in error when they give divergent accounts of the cock crowing (compare Mark 14:30 with Matt. 26:34, Luke 22:34, John 13:38). But in so doing, are we also imposing our own cultural norms upon Scripture? If we were speaking to a Hebrew at the time when the Gospels were written, our concern might be to him just as absurd as Origen's concern is to us. We see clearly that Origen's concern was cultural because we are not part of his culture; it is much harder for us to see that our own concern is cultural. Therefore, it is important that we allow revelation to speak for itself regarding its own nature rather than imposing on it our cultural norms.

Much study needs to be done before taking a stand on the inerrancy of the *original* writings of the apostles and prophets. We must be reluctant to go beyond inspiration itself in defining the nature of inspiration, for whenever we determine the nature of Scripture from our own viewpoint, we end up with a concept that conforms to our world view.

It will be helpful to provide a summary of Ellen White's statements regarding difficulties and errors in Scripture.

God's Word, she says, "is infallible; for God cannot err" (*My Life Today*, p. 27). "Man is fallible, but God's Word is infallible."—*Selected Messages*, book 1, p. 416. Notice that the fallibility of man is not compared with the infallibility of God but with the infallibility of God's Word. The term *God's Word* here clearly means, in its context, the Bible. Some have argued that the term *infallibility* in Ellen White's day did not mean

What about “errors” in the Bible?

Can we determine what is divine and what is human?

Inspired counsel warns, “Hands off!”

“without error.” That concept, however, is not supported either by the context (which equates infallibility with the fact that God cannot err) nor by the *Oxford Dictionary of the English Language*, which lists as the primary meaning of *infallible* (even in the latter half of the nineteenth century) “not liable to error.”

Mrs. White’s clearest statements delineating the nature of errors in Scripture are to be found in *Selected Messages*, book 1, page 16, and in *Early Writings*, pages 220 and 221, where she states that errors resulting from copyists and translators exist. She also notes that when copies were few, some men, intending to improve upon what was said, actually distorted the message by making changes.

Some have felt that *Selected Messages*, book 1, page 20, directly affirms errors in Scripture. The pertinent passage says: “The Bible is not given to us in grand superhuman language. Jesus, in order to reach man where he is, took humanity. The Bible must be given in the language of men. Everything that is human is imperfect. Different meanings are expressed by the same word; there is not one word for each distinct idea. The Bible was given for practical purposes.” A careful reading will show that to use this paragraph to affirm errors in Scripture would mean the necessity of affirming errors in Christ Himself. What is declared is that *human language* is imperfect, since different meanings are expressed by the same word.

Ellen White also attributes seeming difficulties in Scripture to careless, superficial, or prejudiced readers (*Selected Messages*, book 1, pp. 20, 25); the sinfulness of man (*The SDA Bible Commentary*, Ellen G. White Comments, on 1 Kings 22:7, 8, p. 1036; *Steps to Christ*, pp. 110, 111; *Early Writings*, pp. 90, 91); our own weakness and ignorance, which make us incapable of comprehending and appropriating the truth contained in the text (*Education*, pp. 170, 171; *My Life Today*, p. 342; *Steps to Christ*, p. 106); interpretations of Scripture that came in during the Dark Ages (*Testimonies*, vol. 5, p. 710); imperfections in human understanding of language; and the perversity of the human mind, which is ingenious in evading truth (*Selected Messages*, book 1, p. 19).

Some difficulties are there because God in His wisdom has not yet opened

the meaning of those passages to man (*Testimonies*, vol. 1, p. 377). There are other passages of Scripture whose difficulties will be understood only in the future life (*Gospel Workers*, p. 312; *Steps to Christ*, p. 113). It seems that Mrs. White identifies the real difficulty as being in man himself rather than in God’s Word.

She has very serious warnings against those who come to Scripture with preconceived ideas as to its nature and who by thus imposing their human theories actually put human judgment in place of the Word of God. Some, she says, who take only a surface view of the Scriptures will, with their superficial knowledge that they think is very deep, talk of contradictions in the Bible (*Selected Messages*, book 1, p. 20). Others, she says, dissect God’s Word, attempting to determine *what is revelation and what is not*. Do we not sometimes do just this when, unwilling to state that God’s revelation itself is faulty, we say that it is the *human transmission* of that revelation by the prophet that is in error? By so doing we are drawing a line between what is divinely revealed and what is human transmission, and thus we are deciding between what is revelation and what is not. Some would answer that they are simply trying to broaden the definition of inspiration to include errors. But Ellen White’s counsel is: “Hands off, brethren! Do not touch the ark. Do not lay your hand upon it. . . . When men begin to meddle with God’s Word I want to tell them to take their hands off, for they do not know what they are doing.”—*The SDA Bible Commentary*, Ellen G. White Comments, on 2 Tim. 3:16, p. 920.

It is sometimes tempting to attempt to determine the nature of Scripture by inductive reasoning. Since it is stated that God has had His hand on Scripture down through the ages and, furthermore, that He has allowed errors to creep into the transmission of Scripture, therefore, if He did not protect His Word during transmission, certainly He would not have protected it while the prophet was writing it out. Another argument runs like this: God is infallible, but man is fallible. In the Bible we have God’s revelation transmitted through human instrumentalities. Human instrumentalities are fallible; therefore, the Bible is fallible. These arguments come from our contemporary age rather than from In-

spiration. They fail to take into consideration what Inspiration has to say regarding the nature of Scripture, and they fail to recognize that the Bible is actually the voice of God speaking to us as clearly as if God Himself were present.

Mrs. White warns us to be afraid of those who express disbelief in *some* scriptures (*Testimonies*, vol. 1, pp. 383, 384) and says that those who question the reliability of *some* Scripture records have let go their anchor (*Signs of the Times*, May 12, 1909).

It appeals to our logic to state that we must accept what we find when we come to Scripture. However, we need to recognize that it is our culture that determines what we find. We are told that scriptural difficulties can never be mastered by the same methods that are employed in grappling with philosophical problems (*The Great Controversy*, p. 599). Thus we cannot allow our historical-scientific methods to determine the nature of Scripture. Instead, we must have a clear “Thus saith the Lord” (*Testimonies*, vol. 5, p. 709). Difficulties must be seen in the light of the whole of Scripture and must be studied under the guidance of the Holy Spirit (*Early Writings*, p. 221; *Testimonies*, vol. 2, p. 692; *Messages to Young People*, p. 259).

Ellen White also tells us how to relate to difficulties in Scripture. She declares that she takes the Bible just as it reads, and suggests that we let the Word of God stand just as it is (*Testimonies*, vol. 5, p. 711). We are not to attempt to correct the errors of the Bible. No man can improve the Bible by suggesting what the Lord meant to say or ought to have said (*Selected Messages*, book 1, p. 16). It is not our responsibility to explain every seeming difficulty in the Bible in order to meet the cavils of skeptics and infidels. In trying to explain what we understand imperfectly, we are in danger of confusing the minds of others in reference to points that are clear and easy to understand (*Testimonies*, vol. 5, pp. 705, 706). The Word of God, when taken as a whole, is a perfect chain, one portion linking into and explaining another (*Early Writings*, p. 221).

As the church continues to give study to this sensitive issue, it must be committed to the necessity of a “Thus said the Lord” in determining the nature of revelation. The Lord has given us much light; we would do well to avoid going ahead of that light.

The need for thinkers

Despite our roots in independent thought,
Adventists today
seem to be thinking less and less.
How can we help
our members to be thinkers?

by Rhonda Arnold

One of the most important goals of education—and preachers as well as teachers are educators—is to teach students to be thinkers. A thinker is one who can examine all sides of a situation and arrive at a logical conclusion based on a personal philosophy of life. A thinker is one who is honest about what he or she believes, and acts according to that belief. “Every human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do. The men in whom this power is developed are the men who bear responsibilities, who are leaders in enterprise, and who influence character. It is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of other men’s thought.”—*Education*, p. 17.

Schools used to emphasize memorization of facts, figures, and events, with the idea that a good education equals a good memory for trivia. Note the great popularity of It’s Academic and College Bowl during the fifties and sixties. These

programs are still being sponsored today, but to a much lesser extent. Today’s schools do not emphasize the skills of recall but the skills of thinking—such abilities as critical analysis, logic, and honest appraisal of both objective facts and subjective emotions. Thus, rather than requiring students to memorize the dates of Civil War battles, today’s teacher demands analysis of the causes of the war or application of the problems in the 1860’s to the current world situation. At test time the wise teacher will not ask his students merely to parrot back pat answers already provided, but will require the student to make judgments and then support them with sound reasoning. The purpose of this type of teaching is to get students to do their own thinking, and not rely solely on the teacher’s thoughts.

This teaching method, however, is risky; it opens up the possibility that a student will ask a question the teacher cannot answer. It means that the teacher cannot expect students to swallow blindly whatever he or she says; the

teacher, too, must be a thinker. It means that there may be noise at times in the classroom as students “battle” out the issues among themselves. Yet the rewards far outweigh the risks. Students who acquire the necessary skills for thinking are the ones who will be able to face a personal crisis or decision with calm assurance that there is a way to cope. These are not the “plastic” people with which this world is glutted, who have no principles, who cannot make intellectually honest decisions, who are not thinkers.

God has always wanted His people to be thinkers. Isaiah 1:18 quotes God as saying, “Come now, and let us *reason* together.” When the Israelites were uncertain of their allegiance to God, Joshua said, “Choose this day whom you will serve, . . . but as for me and my house, we will serve the Lord” (Joshua 24:15, R.S.V.). He could have said, “I, as your leader, will choose for you,” but he didn’t impose his decision on others. He wanted each family to make its own decision. Christ, in His ministry, asked

"If our members are to survive the battering they have received and will continue to receive from the amoral seventies and eighties, they must know what they believe and why."

many questions in an attempt to lead people to think for themselves. His desire was to confront them with Himself and His message, and have them come to their own conclusions.

In sharp contrast to Christ's effort to develop thinkers was the rabbinical system. These schools revered tradition—the thoughts of the fathers—and heavily emphasized memorization of commentaries on Scripture. Thus the students were inundated with the thoughts of others, a practice that encouraged them to be nonthinkers.

The early history of our own church is the story of thinkers. William Miller and his followers were people who searched the Scriptures for themselves and were not afraid to expound their conclusions, even when it meant expulsion from their church. These were people who did not think it unreasonable to spend entire nights agonizing in prayer over a puzzling doctrinal point, or to act upon their conclusions and *not* plant potatoes when they believed the Lord would come before harvest, or (the real test of a thinker) *not* to give up their studies when disappointed, but to dig in even deeper, agonize some more, think and pray, and revise their former conclusions. The results of these thinkers' efforts? A small group of New Englanders expanded into an organized church body of 3,500 in 1863, one that has exponentially increased to a worldwide membership of 3 million today.

But the problem is that despite our roots in independent thought, today's Adventist seems to be thinking less and less. Many seem to be depending upon the zeal of former thinkers. We want to relax, accept the great traditions of the church, and let the leadership make our decisions for us. We have an irresistible urge to sleep.

I teach a youth Sabbath school class,

and I see this attitude too often. If I ask the students, "Do you believe such and such?" they will sleepily nod their heads. Yes. If I ask them "Why?" some will even recite the pat answers they've gotten from parents or previous Sabbath school teachers. But when I try to get them to support their views with logic, and with personal testimony, all too often I see a lack of honest thought. Their belief is not personally meaningful. I believe it is for this reason that many young adults drift away from the church. Those who return when they begin their own family often do so because of the life style rather than because the church has personal meaning to them.

Likewise, older church leaders reveal their lack of individual thought when they depend on General Conference committees to make such decisions as proper dress codes or what literature to teach in the schools. Not that General Conference committees stifle thinking; on the contrary, they stimulate thinking. But what a pity that only a small group does the thinking for an entire church! There should be discussion among *all* church members, not just a few. I am always thrilled when I hear my teen-aged Sabbath school members challenge one another's beliefs, ask probing questions, and then take time to study the issues. Sure, it's risky to encourage debate, to challenge the church's teachings with a healthy "Why?" But it is far more risky to encourage a Laodicean attitude of "I believe, but it doesn't truly affect my life." If our members are to survive the battering they have received and will continue to receive from the amoral seventies and eighties, they must know what they believe and why they believe it, and they must act upon those beliefs. In short, they must be thinkers. Frankly, I feel that this is the only hope our

church has of surviving the blows of an increasingly secular world.

How can we teach our members to be thinkers? Actually, we can't. Only God's Spirit can enable one to be a thinker. That means each generation must experience a fresh endowment of the Spirit. I cannot depend on the zeal of my grandmother to gain entrance to the wedding feast; I must have my own oil.

There are some things we can do, however. We can help our members to ask more questions—prayerfully and honestly. Why do we believe? Where is the proof? Do we have any new light? What does God say? The church should not be afraid of questions; honest, prayerful questioning can only reveal truth. What has the church to fear? We can also provide opportunities for more fellowship among our members in small groups. We desperately need the old-fashioned home prayer meeting, in which the name truly fits the activity—lots of prayer. If our members would gather together in small groups in one another's homes and support one another with testimonies, encouragement, prayer, and Bible study, I believe more would experience that fresh endowment of the Spirit that leads to true thinking.

When the lawyer came to Christ with the question "Who is my neighbor?" Christ did not hand him a report of the church committee on community outreach. Instead He asked, "What is written in the law? How do *you* read?" The community outreach committee report may have contained the same answer that the lawyer found in the law. But Christ chose the method that made the young man think for himself. Can we, who minister in Christ's stead, do any less today?



Rhonda Arnold is the registrar at Takoma Academy, Takoma Park, Maryland.

FROM THE EDITOR

The One Altogether Lovely. Christ is the ocean in which all true pleasures and delights meet. No other can satisfy.

In my June editorial, I pointed out that Ellen White referred favorably to the writings of such seventeenth-century English dissenters as Baxter, Flavel, and Alleine, along with Bunyan. After having begun to read some of these books recently, it is a mystery to me why they were not required reading during my college and seminary days. We may not agree with every point of theology presented, but they are thoroughly saturated with Christ. If Adventists are to be foremost in uplifting Christ before the world (*Gospel Workers*, p. 156), we can certainly learn a few lessons in this area by sitting at the feet of these men of God.

My memory still stabs me as I recall my limited concept of Christ-centered preaching during much of my ministry. My idea was to tack Christ onto my sermons and evangelistic discourses—usually at the end. This method never really satisfied me, but only in recent days have I had a deeper understanding of Christ-centered preaching. It might be an oversimplification of my new method to describe it as tacking doctrine, prophecy, or whatever onto an exposition of Jesus Christ and Him crucified, but what I am saying is that Christ must be exalted as the One “altogether lovely” (S. of Sol. 5:16). He must be first, last, and best in every sermon. We can set our hearts and eyes on no one lovelier. “Thou art fairer than the children of men” (Ps. 45:2).

As I read John Flavel’s book *The Method of Grace*, I am overwhelmed at the enormous wealth of his ideas and concepts on Jesus that he extracts from Scripture. Speaking of John Bunyan (1628-1688), Richard Baxter (1615-1691), Richard Alleine (1611-1681), and John Flavel (1630?-1691), Ellen White writes that these “and other men of talent, ed-

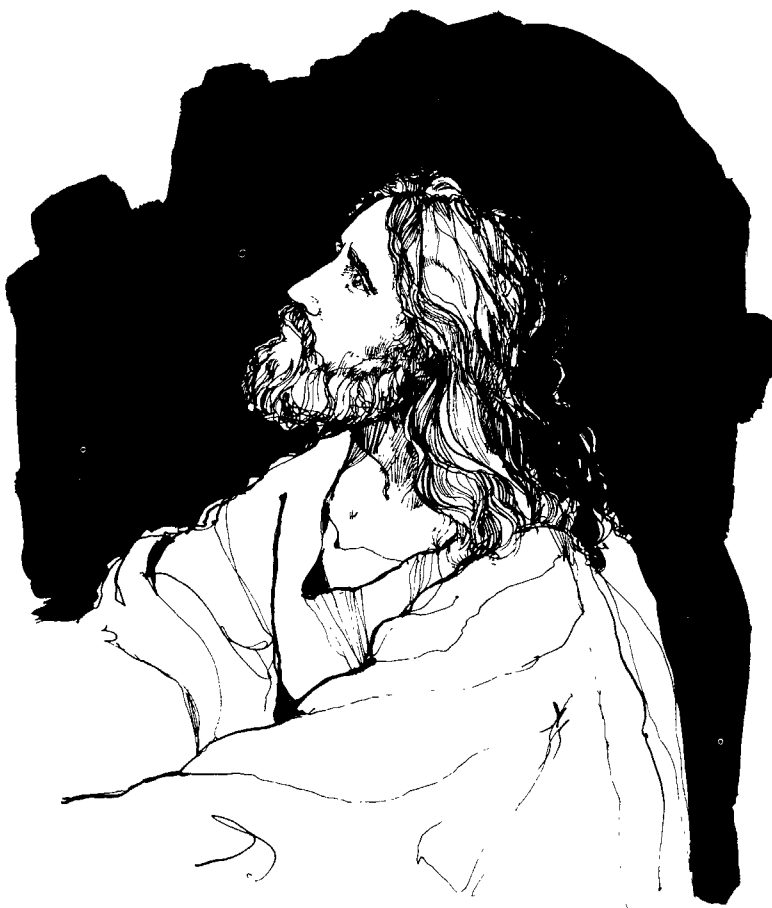
ucation, and deep Christian experience stood up in valiant defense of the faith which was once delivered to the saints. The work accomplished by these men, proscribed and outlawed by the rulers of this world, can never perish. Flavel’s *Fountain of Life* and *Method of Grace*

thoughts expressed by these spiritual giants. You won’t find many stories that yield short-term excitement, but you will find solid gospel meat that when chewed will become part of your spiritual bone and sinew. If anything is needful in today’s problem-ridden and harassed society, it is a firm grasp of Jesus Christ such as these books provide. The works of these Puritan writers can be secured through Baker Book House, Grand Rapids, Michigan. Sacrifice anything you must to buy and read these volumes that “have taught thousands how to commit the keeping of their souls to Christ.”

Permit me to share with you a few thoughts, some paraphrased, based on *The Method of Grace*. In the introduction Flavel writes, “It is the one thing needful for thee to get an assured interest in Jesus Christ; which being once obtained, thou mayest with boldness say, Come, troubles and distresses, losses and trials, prisons and death, I am prepared for you; do your worst, you can do me no harm: let the winds roar, the lightnings flash, the rain and hail fall never so furiously, I have a good roof over my head, a comfortable lodging provided for me: ‘My place of defence is the munition of rocks, where bread shall be given me, and my water shall be sure.’”—Page 9.

Think what you may, but that paragraph alone is worth the price of the book, and it beautifully expresses a concept some may hold but fewer practice.

How many of us have an “assured interest in Jesus Christ?” The term *assured* means “guaranteed,” “certain,” and “secure.” How interested are we in Jesus? How real is He to us? What portion of each day is spent contemplating Jesus? Do we study who He is, what He did, and what He is doing now? What better way to waken our own drowsy



TERRY CREWS

have taught thousands how to commit the keeping of their souls to Christ. Baxter’s *Reformed Pastor* has proved a blessing to many who desire a revival of the work of God, and his *Saints’ Everlasting Rest* has done its work in leading souls to the ‘rest’ that remaineth for the people of God.”—*The Great Controversy*, pp. 252, 253.

I strongly urge ministers to put their spiritual teeth into works of this nature. Today’s religious writing, even the best, is often like Pabulum compared with the

conscience and those of this sleepy generation? If we be strangers to the person and work of Jesus, we commit the sin of making a powerless profession of Christ. If this be our condition, the scathing rebuke to Sardis is upon us—"a reputation of being alive, but you are dead" (Rev. 3:1, N.I.V.).* As Flavel so pointedly said, "How dangerous it is to be an old creature in the new creature's dress and habit."—Page 10.

In the final paragraph of his preface he movingly appeals: "One thing I earnestly request of all the people of God into whose hands this book shall fall, that they will be persuaded to end all the strifes among themselves, which have wasted so much precious time and consumed the vital spirit of religion, hindered the conversion of multitudes, and increased and confirmed the atheism of the times. O put on, as the elect of God, bowels of mercy, and a spirit of charity and forbearance, if not for your own sakes, yet for the church's sake. O that you would dwell more in your closets, and be more frequently and fervently upon your knees: that you would search your hearts more narrowly and sift them more thoroughly than ever, before the Lord's fierce anger comes upon you: look into your Bibles, then into your hearts, and then to heaven, for a true discovery of your condition."—Pages 11, 12. Should we not read this paragraph repeatedly?

Flavel's book uplifts Christ in a magnificent way. His chapter (a sermon, actually) "Christ Altogether Lovely" exudes the Saviour in every sentence. As all the rivers are gathered into the ocean, so Christ is the ocean in which all true delights and pleasures meet. In considering His person, His offices, His works, or anything belonging to Him, we see Him as the only One who is "altogether lovely." There is nothing unlovely in Him. "Thou art fairer than the children of men" (Ps. 45:2). The N.I.V. states it, "You are the most excellent of men." Flavel makes the following points in weighing the expression "altogether lovely."

1. It excludes all unloveliness. Thus Jesus infinitely transcends the most excellent and lovely of creatures, for whatever loveliness is found in them is not without imperfection. The fairest pictures must have their shadows; the most transparent stones must have their polished metal or gold leaf placed under them to set off their beauty; the best creature is but bittersweet at best since there is always something displeasing

alongside that which is pleasing. But not so with our Saviour, who is *altogether* lovely. His excellencies are pure and unmixed. He alone is a sea of sweetness without one drop of gall.

2. As nothing unlovely is to be found in Him, all that is in Him is *wholly* lovely. As every particle of gold is precious, so everything that is in Christ is precious. Who can weigh Christ in a pair of balances and tell His worth? His price is above rubies, and all that thou canst desire is not to be compared with Him (see Prov. 8:11).

3. He is *comprehensive* of all things lovely; He seals up the sum of all loveliness. Things that shine as single stars with a particular glory all meet in Christ as a glorious constellation. "For God was pleased to have all his fullness dwell in him" (Col. 1:19, N.I.V.). Cast your eyes among all created beings, observe strength in one, beauty in a second, faithfulness in a third, wisdom in a fourth; but you shall find none excelling in them all as does Christ. He is bread to the hungry, water to the thirsty, a garment to the naked, healing to the wounded, and whatever a soul can desire is found in Him (see 1 Cor. 1:30).

4. Nothing is lovely in opposition to Him, or in separation from Him. Whatever is opposed to or separate from Him can have no loveliness in it. Take away Christ, and where is the loveliness of any enjoyment? The best creature comfort apart from Christ is but a broken cistern; it cannot hold one drop of true comfort (see Ps. 73:26). It is with the loveliest creature as with a beautiful image in a mirror—turn away the face and where is the image? So, riches, honors, and comfortable relations are sweet when the face of Christ smiles upon us through them, but without Him what empty trifles are they all!

5. He transcends all created excellencies in beauty and loveliness. Compared to Christ, all other things pale, be they ever so lovely, ever so excellent and desirable. Christ carries away all loveliness from them. He is before all things (Col. 1:17), not only in time, nature, and order, but in dignity, glory, and true excellence. In all things He must have the preeminence.

All other loveliness is derivative and secondary, but the loveliness of Christ is original and primary. Angels and men, the world and all that is desirable in it, receive what excellence they have from Him. They are streams from the fountain. The loveliness and excellence of all other things is but relative, consisting in

its reference to Christ and subservient to His glory. But Christ is lovely in Himself. He is desirable for Himself; other things are so for Him.

The beauty and loveliness of all other things is perishing, but the loveliness of Christ is eternally fresh. The sweetness of the best of creatures is a fading flower; if not before, yet certainly at death it must fade away. "Doth not their excellency which is in them go away?" (Job 4:21). Yes, whether natural excellencies of the body, or acquired endowments of the mind, lovely features, amiable qualities, attractive excellencies—all these like pleasant flowers are withered, faded, and destroyed by death; but Christ is "the same yesterday, and to day, and for ever" (Heb. 13:8).

The beauty and excellence of creatures is ensnaring and dangerous. A man may make them an idol and dote upon them beyond the bounds of moderation, but there is no danger of excess in love for Christ.

The loveliness of every creature is of a satiating nature. Our estimation of it abates and sinks by our nearer approach to it or longer enjoyment of it. Creatures, like pictures, are fairest at a due distance, but it is not so with Christ. The nearer the soul approaches Him, and the longer it lives in the enjoyment of Him, the more sweet and desirable He is to it.

All other loveliness proves unsatisfying to the soul of man. There is not room enough in all created things for the soul of man to dilate and expatiate itself; it still feels itself confined and narrowed within those limits, like a ship in a narrow river that hath not room to turn and is ever and anon striking ground and foundering in the shallows. But Jesus Christ is in every way adequate to the vast desires of the soul; in Him man hath sea-room enough; there he may spread all his sails with no fear of touching the bottom.

These few thoughts are only a taste of Flavel's rich sermon on Jesus, the altogether lovely One. I trust this sample has whetted your appetite for more and more. I trust it will motivate us all to covet every moment possible for spending in His presence through study and meditation. Then with hearts filled and saturated with Him, we may lift Him up before the people. No other under heaven can save and satisfy our longings.

J. R. S.

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BIBLICAL ARCHEOLOGY

Inscribed Stones and a Biblical Text. The archeologist's spade early provided three confirmations for a single text.

A casual reading of Isaiah 20:1 and 2 seemingly offers little of significance other than the time a particular message came to the prophet Isaiah. In the light of archeological discovery, however, we have in this brief passage three specific examples of ancient inscriptions confirming or illuminating a Biblical reference.

The passage says, "In the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it; at the same time spake the Lord by Isaiah the son of Amoz, saying . . ." (Isa. 20:1, 2).

King Sargon

The text specifically names Sargon as the king of Assyria. For centuries this was the only place in all of literature where the name of this king occurred. Consequently, many scholars questioned that such a king had ever existed, and the accuracy of the Bible account. The true facts came to light amid very interesting circumstances.

With the deciphering of the trilingual inscriptions on the Behistun rock (an arduous feat accomplished by Henry Rawlinson over a ten-year period; it was completed about 1845), it became possible to read the ancient cuneiform language of Mesopotamia. This event triggered an interest in the ruins of that ancient civilization, and the French Government sent Paul Emile Botta to Mosul, where, in addition to his duties as French consul, he was to search out ancient remains.

Arriving in 1840, Botta spent the first couple of years frequenting local shops and going from house to house inquiring about antiquities and securing whatever he could. Finally, with a crew of workers he began digging in the nearby mound of Kuyunjik, believing it to be the site of the ancient city of Nineveh. After several fruitless months, his attention was diverted to the mound of Khorsabad, fourteen miles to the north. There his digging was successful from the beginning. Huge walls covered with strange reliefs came to light. In his enthusiasm, Botta sent the news to Paris and the world "I believe that I am the first to discover sculptures that can be truly identified with the period when Nineveh was at its height."

Meanwhile the digging continued with

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still more spectacular results. Botta was convinced he had unearthed ancient Nineveh. The five volumes giving his report, published in 1849, bore the daring title "Monuments of Nineveh."

The city, however, was correctly identified as Dur Sharrukin, with its palace of Sargon II, the Assyrian king referred to in Isaiah 20:1. No longer could the existence of Sargon, king of Assyria, be questioned. This became the first instance of an ancient inscription confirming a Biblical passage. Today huge reliefs, colossal winged bulls, and other remains from Sargon's palace may be seen in the great museums of the world, the first of them transported to the Louvre Museum in Paris in 1846 by a French man-of-war.

From 1929 to 1935 the University of Chicago dug at Khorsabad, and today in the Oriental Institute Museum of Chicago can be seen a huge stone bull from one of the gateways of the palace. Measuring sixteen feet square, it was brought to America in 1929. Reliefs of captives being taken into Assyrian cap-

tivity with their horses can also be seen.

We are reminded that it was King Sargon who led his armies against the hill city of Samaria, capital of the northern kingdom of Israel, besieged it, and took the tribes into captivity. In his famous "Display Inscriptions," Sargon summarized the first fifteen years of his reign. He reports, "I besieged and captured Samaria, carrying off 27,190 of the people, who dwelt therein. Fifty chariots I gathered from among them. I caused others to take their portion. I set my officers over them and imposed upon them the tribute of the former king."

The fall of the city of Samaria, recorded in 2 Kings 17:5 and 6, was the result of a three-year siege, begun by Shalmaneser V (who died in the process) and completed in about 722 B.C. by Sargon, who had usurped the throne.

Conquest of Ashdod

According to Isaiah 20:1, Sargon also fought against Ashdod, "and took it." Victor Place, who replaced Botta at Khorsabad, uncovered in the king's palace fourteen barrel cylinders with historical records. These and other annals mention many of the people and places met frequently in the Bible record of this period. Of special interest is the record of Sargon's capture of Ashdod, confirming the Biblical text. The Assyrian inscription reads: "In a sudden rage I did not . . . assemble the full might of my army . . . but started out toward Ashdod . . . with those of my warriors who even in friendly areas never leave my side . . . I besieged . . . conquered the cities Ashdod, Gath, Asdo-dimmu . . ."

Excavations at the Philistine city of Ashdod, about two miles south of Joppa, began in 1922 and have continued through the years. The ancient acropolis covered some twenty acres and the lower city at least seventy acres. As expected, when the excavators, under the direction of M. Dothan, came to the appropriate level of occupation, they found evidence of the destruction by Sargon. Among these were secondary burial pits with groups of skeletons and bones—the remains of some 3,000 individuals who probably died during the conquest of the city.

Also found in the area of the acropolis were three fragments of a basalt stele memorializing Sargon's conquest of the

**"In a sudden rage
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conquered the cities
Ashdod, Gath,
Asdo-dimmu . . ."**

—Sargon II

city at that time. The stele, written in Assyrian cuneiform, was of the same type found also at the Assyrian capital city of Dur Sharrukin. Thus the Isaiah text has received further confirmation.

Who was Tartan?

Yet a third point of significance appears in the Isaiah passage. The verse says, "In the year that Tartan came unto Ashdod . . ." But who was Tartan? In the translation of the text it was assumed that Tartan was the name of a person. Through the study of the Assyrian inscriptions, however, it was discovered that *tartan* was actually a title meaning "commander in chief," and thus it is rendered in most modern translations. The *Revised Standard Version* reads, "In the year that the commander in

chief, who was sent by Sargon the king of Assyria, came to Ashdod and fought against it and took it . . ."

Isaiah used the right title for an Assyrian officer of that day. Obviously, he was writing against the background of the times referred to. It should be noted that the Assyrian people disappeared from history after the Battle of Carchemish in 605 B.C.

Thus we have seen how archeology has provided three distinct points of confirmation for a single text. Isaiah correctly named the king of Assyria as Sargon, even though to modern scholars it seemed that no such king existed. Second, he named a particular city that the king captured, the city of Ashdod, an identification that has been remarkably confirmed through excavations at the

site. Finally, he used the correct Assyrian army title, "commander in chief."

The spade has been rightly called the handmaiden of the Bible. Because of the work of the archeologists we can read our Bibles in the context of the culture of the times and with added confidence in its reliability. ■

This article is adapted from the script of a slide program, "The Birth of Archeology in Mesopotamia," one in a series of eight dealing with archeology and the Bible. For information on these and other slide/filmstrip programs write: MINISTRY, 6840 Eastern Ave., NW., Washington, D.C. 20012.

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(Left) This relief, standing some eight feet tall in the Oriental Institute Museum of Chicago, depicts the Assyrian King Sargon with one of his chief officers. He styled himself the "lord of the four quarters of the earth." It was Sargon who led out in the final assault on Israel's capital city of Samaria and took the Israelites into captivity. Before the discovery of his palace and accompanying inscriptions the only written account of his existence was in Isaiah 20:1.

(Below) Here Sargon is shown again with another attendant. Other scenes portray his taking captives of foreign lands into Assyria.



PHOTOS BY AUTHOR

SCIENCE AND RELIGION

Conflict and Agreement. Biblical interpretations of origins, chronology, and geology are becoming less an effort of faith.

Traditional Hebrew-Christian views of cosmology and history, dominant in European culture until the 19th century, had been largely replaced by the time the 20th century was well underway. Evolutionistic, uniformitarian, and long-ages concepts seemed likely to supplant the earlier viewpoint of fiat creation, fluvial catastrophism, and short chronology. This change was fostered by a rising esteem for the opinions of individuals who were classified as scientists and a declining confidence in the straightforward, grammatical-historical interpretation of the Bible, particularly the book of Genesis. What is the current status of scientific knowledge as it relates to traditional Hebrew-Christian views of origins, a universal flood, and a "6,000-year" chronology?

Fiat creation versus evolution

The reality of a purported event in the past does not rest on possibility, or even probability, but on firm historical evidence. A popular geology textbook states: "Although the comparative study of living animals and plants may give very convincing circumstantial evidence, fossils provide the only historical, documentary evidence that life has evolved from simpler to more complex forms."¹

Charles Darwin recognized this consideration and devoted a chapter to it in the *Origin of Species*, published in 1859. He wrote: "Those who believe that the geological record is in any degree perfect, will undoubtedly at once reject the theory [Darwinian evolution]."² Darwin and his contemporary supporters confidently expected the missing evidence to be found, but more than a hundred years later an authority on paleontology (fossils) could only say: "Despite the bright promise that paleontology provides a means of 'seeing' evolution, it has presented some nasty difficulties for evolutionists, the most notorious of which is the presence of 'gaps' in the fossil record. Evolution requires intermediate forms between species, and paleontology does not provide them."³

In the last few decades much attention has been directed to the theoretical possibility of the presumed evolutionary development of complex organisms from simpler ancestors. At one of several recent international conferences on the

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origin of life, Professor H. Noda, of the University of Tokyo, denied that random molecular combinations of the simpler biochemicals could have led to the emergence of life with any reasonable probability.⁴ Harold Quastler, a specialist in applied statistics and information theory at the Brookhaven National Laboratory, concluded that the probability of life originating on Earth within two billion years by natural processes, even at its lowest level of complexity, is less than the number 1 preceded by 254 zeros and a decimal point!⁵ This number is inconceivably smaller than a 1 preceded by only 200 zeros and a decimal point—the figure considered to specify impossibility at any point and time throughout

the entire known universe.⁶

On the basis of such considerations Professor D. E. Green of the Institute for Enzyme Research at the University of Wisconsin and Dr. R. F. Goldberger, Chief of the Biosynthesis and Control Section, Laboratory of Chemical Biology, U.S. National Institutes of Health, have said, "The available facts do not provide a basis for postulating that cells arose on this planet."⁷

According to a mathematics professor from Massachusetts Institute of Technology, who spoke at the first of some recent international conferences on the origin of life, "an adequate scientific theory of evolution must await the discovery and elucidation of new natural laws—physical, physio-chemical and biological."⁸ In other words, there is ab-



"Spontaneous assembly of one of the simplest biological cells out of the environment, granting the unlikely simultaneous presence together of all the parts, is not a believable possibility."

solutely no adequate basis, in his opinion, for the popular theory of evolution in physics, chemistry, and biology as known at present.

Likewise, a featured speaker at one of these recent conferences, John Keosian, from the Marine Biological Laboratory at Woods Hole, Massachusetts, declared: "Spontaneous assembly [of one of the simplest biological cells] out of the environment, granting the unlikely simultaneous presence together of all the parts, is not a believable possibility."⁹

Even if a simple cell containing a minimum number of genes did once form by natural processes, the evolutionary theory requires this cell to advance through increasingly complex stages until man is achieved, containing billions of coordinated cells, each of which contains a complement of genes estimated to be in the order of 100 million. Yet, one specialist in genetics has said: "The mutational mechanism as presently imagined could fall short by hundreds of orders of magnitude of producing, in a mere four billion years, even a single required gene."¹⁰

While the accumulation of scientific evidence does not "prove" fiat creation, it contradicts the premises of the naturalistic evolution concept of origins, and therefore strongly supports a Creation viewpoint.

Fluviatile catastrophism versus uniformitarianism

Increasing scientific evidence has forced a departure from the uniformitarian concept first proposed in 1785 by James Hutton. After the publication of *Principles of Geology* by Charles Lyell in 1830, uniformitarianism became a dominant principle of science. However, "of late there has been a serious rejuvenation of catastrophism in geologic thought."¹¹ "Conventional uniformitarianism . . . is verily contradicted" by most of the data on sediments that contain fossils of complex organisms.¹²

Dr. Derek Ager, head of the Department of Geology and Oceanography at the University College of Swansea (Wales) and president of the Geological Society of London, has effectively articulated the recent trend toward catastrophic modeling. Speaking of the conventional uniformitarian viewpoint, he says, "A far more accurate picture of the stratigraphical record is of one long gap with only very occasional sedimentation"; "The history of any one part of the earth, like the life of a soldier, consists of long periods of boredom and

short periods of terror."¹³

Yet, the current trend toward catastrophism in geologic thought gives only limited support to the traditional Biblical viewpoint. The scientific community exhibits no tendency to postulate a single universal catastrophe or a series of catastrophes within a short period of time, as required by Genesis 6-8. But an accommodation from the current geologic viewpoints and data to a straightforward, grammatical-historical interpretation of the Bible is now less a step of faith than was the case 100 or even 30 years ago.

Short chronology versus vast ages

Scientific investigations that relate to prehistoric time generally have produced interpretations that are incompatible with the chronological data given in the Bible, thus presenting a major challenge

"The available facts do not provide a basis for postulating that cells arose on this planet."

to faith in a grammatical-historical interpretation of the Bible.¹⁴ Many in the contemporary Christian and Jewish communities accept generally held scientific views regarding prehistoric time and reject the traditional Hebrew-Christian belief that our world has existed less than 10,000 years.

Increasing evidence suggests that the popular geologic time scale is incorrect.¹⁵ But it is not possible, at least for the present, to begin with radiometric-age data and proceed by inductive reasoning to the time limitations given in Genesis (either 6 days or "6,000" years). Questions concerning time have apparently been left as a challenge to faith. The best an apologist can do is to explain radiometric-age data in terms of a priori time concepts obtained from the Bible. Each inquiring individual must decide whether to place the Bible subservient to the views currently popular among scientists, or to place interpretation of scientific data subservient to the testimony

of the Holy Scriptures.

Individuals who retained faith in traditional Hebrew-Christian views during the latter 19th and the early 20th centuries did so despite pressures from the new scientism and on the basis of evidences that had established faith for more than 1,800 years (more than 3,200 years if one goes back to the writing of the Pentateuch). In the latter part of the 20th century we have evidence relating to the origin of life, the appearance of complex organisms, and the catastrophic formation of geologic features that make retention of the traditional Hebrew-Christian views much less an effort of faith than was the case 100 or 150 years ago. Although one may be confident that complete harmony exists between the testimony of Scripture and the raw data that can be collected by scientific research, we do not yet possess a sufficient amount of this data, nor an adequate capacity to analyze the data that is available, to free us from the necessity of faith. Concerning matters that we cannot understand on the basis of human capabilities alone, we must believe that God's Word is dependable. ■

¹ Carl O. Dunbar, *Historical Geology*, 2nd edition (New York: John Wiley and Sons, 1960), p. 47 (3rd edition, p. 113).

² Charles Darwin, *The Origin of Species* (New York: The New American Library, Mentor Books, 1958), p. 312.

³ David B. Kitts, *Evolution*, vol. 28 (1974), p. 467.

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⁵ Harold Quastler, *The Emergence of Biological Organization* (Yale University Press, 1964), pp. 6, 7.

⁶ Emil Borel, *Elements of the Theory of Probability* (Prentice Hall, 1965), p. 59.

⁷ D. E. Green and R. F. Goldberger, *Molecular Insights Into the Living Process* (New York: Academic Press, 1967), p. 407.

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¹⁰ Frank B. Salisbury, *Nature*, vol. 224 (1969), pp. 342, 343.

¹¹ Baangrell W. Brown, *Geology*, vol. 2 (1974), p. 456.

¹² Paul D. Krynine, *Journal of Paleontology*, vol. 30 (1956), p. 1004.

¹³ Derek V. Ager, *The Nature of the Stratigraphic Record* (New York: John Wiley and Sons, 1973), pp. 34, 100.

¹⁴ See Young's *Analytical Concordance*, "Creation," p. 210; 1 Kings 6:1; Ex. 12:40; Acts 7:6; Gal. 3:17; Gen. 5, 7:11, 11; 12:4.

¹⁵ Harold G. Coffin, "Is the Earth Millions of Years Old?" *These Times*, August, 1973; Robert H. Brown, "How Old Is the Earth?" *Ministry*, Feb., 1979; "Interpretation of C-14 Age Data," in *Proceedings of the Fifteenth Anniversary Convention of the Creationist Movement*, Walter Lang, ed. P.O. Box 6131, Minneapolis, Minnesota 55406, August, 1979.

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SHEPHERDESS

Madonna of the Sawdust Trail—3. Death was the only thing allowed to interfere with evangelism, but humor prevailed too.

Dear Shepherdess: Miriam Wood continues to bring us a touch of nostalgia for bygone days in this third installment of "Madonna of the Sawdust Trail." Whether or not we personally remember these "beginnings," our anchor must be in the inspired words "such testing of your faith breeds fortitude" (James 1:3, N.E.B.). I might add that they can bring a sense of humor, too, which will carry us through many frustrating and humiliating experiences. Paul reminds us also that God allows trials to come in order to develop our patience, faith, and strength of character. Wherever He is needed, God is there.*

Confucius said, "The gem cannot be polished without friction, nor man perfected without trials." So let's meet each day with confidence in God. With love, Kay.

When Berniece Gackenhimer and her husband held a winter series of meetings in Lake City, Iowa, the weather seemed bent on proving it could bring puny mortals to their knees. Every member of the small church seemed to be in bed with influenza at the same time. Berniece, though not a nurse, rushed from home to home changing bed linen, preparing soup, and praying with the sufferers.

"One awful day I arrived at a home

by Miriam Wood

where all seven were sick and found that one of the girls, a diabetic, had died, right there in the bed with her twin sister. There she lay; I'll never forget it." Neither will Berniece forget the sad funeral. The father, though seriously ill himself, was the only family member able to get on his feet to attend his little daughter's funeral.

Death was possibly the only thing allowed to interfere with evangelistic meetings. Certainly broken bones did not qualify, as Joan Holley discovered. Traveling from Texas to Pennsylvania, where she and her husband were to hold meetings, Joan had the misfortune to slip off a curb during a stopover in Tulsa, Oklahoma, and break her ankle. All the way to the hospital she kept assuring herself it couldn't possibly be broken—but it was.

"You'll just have to leave me here in the hospital while you go on to Pennsylvania," she told Roger, blinking back the tears. "The meetings are scheduled and there's no other way."

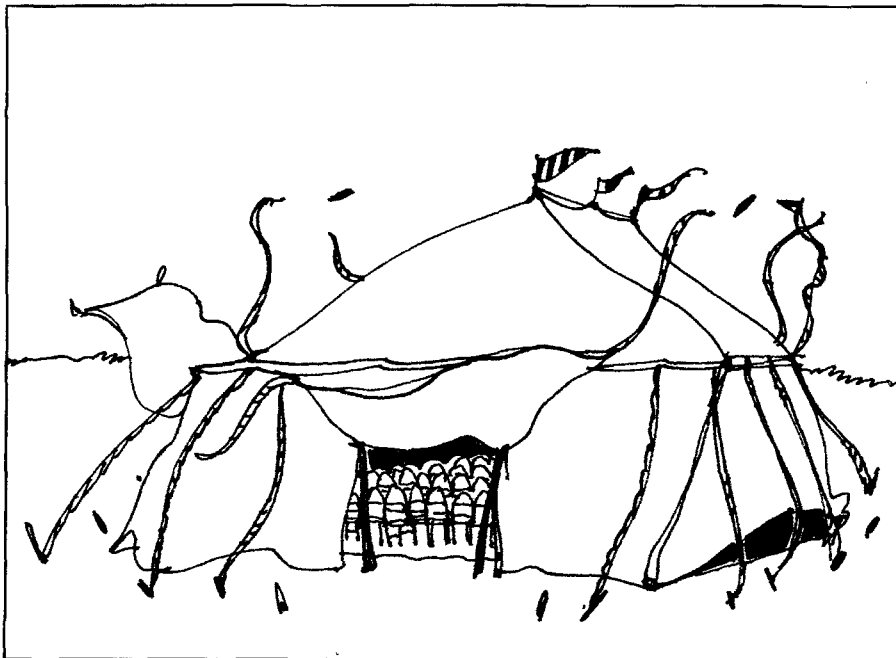
Reluctantly, Roger agreed. After Joan was able to negotiate her way around on crutches, she flew to Pennsylvania. But the meetings had started on time. That was her consolation.

Emergencies involving storms and tents were so common as to be almost run-of-the-mill, but Nellie Vandeman added a new wrinkle in Muncie, Indiana. When a storm struck, husband George leaped from bed in their little tent, urging Nellie to throw on some clothes and help him with the big tent. In his concern, it probably escaped his mind that Nellie was very, very pregnant. No matter. She didn't give it a moment's thought. There they were out in the dark and wind and pouring rain, both of them at the ripe old age of 21, holding onto the tent ropes for dear life. "It didn't do me a bit of harm," Nellie laughs, if anyone offers belated sympathy. "I was indestructible, but the tent wasn't."

Sometimes emergencies arose with friend husband's apparel—always a problem because the miniscule budget allowed for no clothes; yet a preacher had to look the way a preacher looked then. (Leisure suits, jeans, and sport shirts were yet in the future for men of the cloth!) Evalyn Striplin remembers that at the beginning of their life together her husband, Eldwin, had purchased one dark suit for his wedding and for his subsequent pastoral duties. That was his professional wardrobe—one suit. But his "wardrobe" must needs go to the cleaners now and again—suits at that time were always 100 percent wool with total wrinkling capacity—and three-hour cleaning service was unknown. How would they manage?

When the young couple mentioned their dilemma to Eldwin's father, he insisted on giving one of his suits to his beleaguered son. Eldwin's gratitude was profound, but Evalyn's was strongly tinged with misgivings. At that time Eldwin weighed at least forty pounds more than his father, and he was barely able to get into the suit! Evalyn refused to contemplate the possible disasters as the seams strained to the limit.

She proved to be more of a prophetess than she wanted to be. Though Eldwin's morning duties consisted of cleaning the old theater where the meetings were being held, it was unthinkable that he walk through town in "work clothes." So with a broom and a dustpan, he set about his rather unpreacherly but very necessary duties clad in his form-fitting suit. As he leaned over to place the dustpan in position he heard a terrible ripping and rending. The seam of his



trousers had disintegrated from fore to aft! Evalyn chuckles that it was a shaken and crestfallen young man who crept home in anguish that someone might notice his predicament.

Of course, she had to contrive some way to protect his dignity, his modesty, and his professionalism until the next day, when his other suit would be ready at the cleaners. Just how she managed is shrouded in the misty past, but she remembers that at meeting time that night she admonished him to lead the music very, very carefully.

The senior evangelist, upon being told of the trial, added insult to injury by bursting into raucous laughter. "All the way from Dan to Beersheba, huh?" was his mirthful query.

Like her sister evangelistic wives, Evalyn Striplin seemed to careen from accident to crisis to emergency. She remembers the rain wreaking such havoc on the ancient piano in one series of meetings that each evening she despaired of actually playing the monster. In spite of her husband's regular attentions with pliers and a screwdriver, the pitch was never better, she says, than a "near miss." An accomplished pianist, she found it disconcerting to come down on a note that simply stayed down for the remainder of the song!

In this same effort the dampness combined with the winter fog and the sawdust on the floor to produce an allergy that finally swelled one eye completely shut and reduced the other to a small slit. But she continued as pianist night after night.

Evangelistic crises had their lighter side, as well. Evalyn remembers a small Arizona town where a few women and one solitary male made up the church membership. When the Striplins came to conduct an effort, they found no church building (the little group met above the fire station). They couldn't pitch a tent; the city fathers informed them that wind and dust storms would blow it down. What to do? The logical conclusion was to erect a building that could later be finished into a church. The conference president and treasurer agreed and arrived at a budget.

After long days and weeks in which Evalyn served as a carpenter's helper, the building was in sufficient shape that Sabbath services could be held. The evangelistic meetings would soon follow. In describing the benches, Evalyn says, "The seats were made of boards held together with metal seat brackets. These worked very well if long-enough boards were used to stabilize the bench; shorter boards had a tendency to perform much as a child's teeter-totter." This peculiar characteristic soon precipitated a crisis.

A bench sat at the front that first Sabbath for the use of the Sabbath school superintendent and secretary. By an incredible coincidence, the superintendent—Mrs. Stout—had proportions amply justifying her name! In contrast, the secretary was a dour, string-bean-thin woman who rarely, if ever, smiled, explaining that "the Lord has commanded us to sigh and cry for the abominations."

The two women took their places, sitting down simultaneously. Evalyn was at the piano; Eldwin was leading the music. When he announced the opening song, both women stood up together and sang. He offered prayer, and both sat down. All was well, but fate was crouching in the wings. Mrs. Stout stood to make her remarks. Without her solid presence, that end of the bench went flying into the air, and the grim, hapless secretary was dumped unceremoniously onto the floor! Her glare of outrage was so formidable that no one dared offer help. Only her dignity was injured, but this precious commodity had received a near-fatal blow. She struggled to her feet, straightened her dress (which unfortunately was somewhat shorter than her slip), tugged at her hair, and remarked loudly through clenched teeth, breaking each syllable apart as though it were a separate word, "I—am—mor—ti—fied!"

Try as she would after the services, Evelyn was unable to mollify the lady, who marched away with her back straight as a ramrod and her head high as it would go. In spite of the humor of the situation, Evalyn's heart went out to her, since she obviously suffered deeply.

(To be continued.)

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Miriam Wood, author of books and numerous magazine articles, is a regular columnist for the *Adventist Review*.

Prayers from the parsonage

by Cherry B. Habenicht

Father, I'm so weary of company that I'd gladly move to Antarctica! I feel as if I'm running a restaurant and motel without a slack season.

Sometimes I ride high on a wave of people coming and going. It doesn't bother me to lay aside my work and mix juice for drop-in visitors. I quickly calculate how to stretch dinner and invite folks to stay. Without resentment I dig out extra blankets and towels for unexpected overnight guests.

But other times I'm depressed by the inconvenience and drudgery that go with entertaining. I don't want to plan another

menu or clean another table. I've washed enough sheets, pillowcases, and dishes. Rather than guiding out-of-town visitors to local attractions, I'd like to stay home pursuing my own projects.

I mutter to myself about people's thoughtlessness, "Why couldn't they call ahead? Why don't they say how long they'll be staying? Why can't they realize it's almost suppertime?"

Lord, these aren't the poor and homeless in need of a warm meal and comfortable bed. Nor are they strangers who just might be (how exciting!) angels in disguise. They are acquaintances, colleagues, friends.

"Be hospitable to one another without complaining" (1 Peter 4:9, N.E.B.).*

All right, Lord, but for my own sanity I need to maintain a schedule, to simplify routines, and to organize jobs so everyone can help.

Help me to relax and enjoy my guests while making them feel genuinely welcome. May invitations born of obligation lead us to new friendships. Let gatherings with friends bring us closer to each other.

"The glory of the house is hospitality" an inscription reminds me. Father, our door is open. I pray that those who enter will find love, joy, and blessing.

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SHOP TALK

Communication

You may not be aware of all the helpful aids the church's communication department has developed for the pastor. Here are a few:

"Healthwise" is a weekly newspaper column on the ever-popular topic of health for presentation as a public service of the Adventist Church. A kit of 13 columns each quarter contains photo-ready copy you can provide your newspaper without charge. The service costs your church only \$6.00 per year (thanks to a subsidy from the union) and should be offered to every newspaper in the country.

An Evangelistic Advertising Packet contains a series of 14 ads in two formats, both in reproduction proof form. Most of the ads offer small books available from your local Adventist Book Center. Local addresses or telephone numbers may be included in the ads. Your cost—only \$9.50.

Do you need spot announcements for use on radio to invite people to such church-related functions as Vacation Bible School, evangelistic meetings, health programs, film shows, guest lectures, et cetera? There's help for you in Spotkit, which costs \$5.00. In addition, Spotkit contains 78 one-minute "Quest for Meaning" spots.

At the next fair in your community will your church be marked present or absent? An exhibit packet—"Life—What's It All About?"—includes a three-minute film (repeated 10 times to make a 30-minute reel), Cibachrome color poster, plexiglass lettering, and other items. The complete package, including matching literature, costs \$150 plus shipping. To

help you plan your exhibit, a training program in slides and brochure is available.

A free price list and order form for all materials produced by the General Conference Communication Department is yours for the asking from your conference, union, or General Conference Communication Department.

Tapes

The 1979 J. L. Shuler Lectureship Series, in which Orley Berg, executive editor of *MINISTRY*, discussed practical aspects of the work of the pastor, is now available on cassette tape. The subjects presented include: Upon Entering a New Parish, The Pastor's Bible, The Pastor's Other Book (The Church Roll), The Pastor's Preaching, Planning the Church Year, Making the Church an Evangelistic Center, Using Archeology in Evangelism, and a demonstration lecture on Archeology and the Bible. Orley Berg is also author of *The Work of the Pastor*—now out of print.

The Shuler Lectureship Series is sponsored annually by the Southern Union Ministerial Association for the ministers of that field. The complete set of tapes for the 1979 series costs only \$12.00. Please send all orders directly to: Harold Metcalf, Secretary, Ministerial Association, Southern Union Conference of SDA, P.O. Box 849, Decatur, Georgia 30031.

Studies

Dr. A. V. Wallenkampf, associate director of the Biblical Research Institute of the General Conference, is directing a long-term project toward the 1980-1981 publication of two volumes incorporating some thirty

studies on the doctrines of the atonement and the sanctuary. One of the studies has already been published in the Andrews University Seminary Studies under the title "The Seventy Weeks of Daniel 9: An Exegetical Study," by Dr. Jacques Doukhan of the faculty of Seminaire Adventiste du Salève, France.

The Doukhan study analyzes in some detail the contextual setting, the language, style, and literary structure of the pertinent passages of Daniel 9, especially verses 24-27. It provides significant evidence and arguments supporting the historical-Messianic interpretation of the verses as opposed to symbolical, dispensationalist, and historical-critical interpretations, and concludes with some of the theological dimensions of the 70-week passage of Daniel 9.

This study will hold special interest for those who are aware of the key role of Daniel 8:14 in the prophetic underpinnings of that element of the Advent movement that became the Seventh-day Adventist Church. Although this study may prove one of the more technical of the entire series, its very technicality is the basis for some of the most significant insights on these crucial passages.

Reprints of the Doukhan study are available at \$1.00 each, postpaid, from the Biblical Research Institute, 6840 Eastern Avenue NW., Washington, D.C. 20012.

Other papers that may be ordered from the same source are: "A Conservative Approach to Theology," by E. Edward Zinke; "The Seventy Weeks of Daniel 9:24-27," by Gerhard Hasel (45c each, or 35c each for ten or more copies); "Existentialism, a Survey

and Assessment" and "On Esteeming One Day Better Than Another," by Raoul Dederen; "The Gathering of Israel," by Julia Neuffer; "Which Version Today?" by Sakae Kubo and Walter Specht; and "The Unity of the Bible," by Gerhard Hasel (35c each, or 25c each for ten or more copies); and "The Nature of Christ During the Incarnation" (25c each, or 20c each for ten or more copies).

Wanted

The Louisville First SDA church wants a retired minister who would be willing to live in Louisville, Kentucky, and help with Bible work and other programs. This individual should be someone who understands and enjoys both personal and public evangelism and who will take an active part in training lay people in personal evangelism. For more information write to the pastor: Melvin K. Eisele, 1101 Top Hill Road, Fairdale, Kentucky 40118.

Community Relations Day

Adventist churches across North America will concentrate on the special ingredient of friendship during the month of October. October 13 is officially Sabbath School Guest Day and Community Relations Day—a two-pronged event in which the church assesses its role as a responsible member of the community and also reaches out in friendship to acquaint the community with the church.

An alert pastor and church will plan the day's activities far in advance in order to have an effective program.

But the key factor in its success is sincerity. The day must not become a mere publicity stunt. Why not have your church board review the services your church currently makes to the community. How effective are these in meeting real community needs? Is their existence well known? What other services could your church provide?

Here are a few suggestions to consider in planning your church's role in the community and in preparing for guests on this special day:

It goes without saying that the church and grounds should be clean, in good repair, and ready for visitors. The church ought always to be in this condition, but perhaps special attention may be necessary for this day.

The church's communication committee should see that the event is well publicized. News releases to the newspaper and radio and television stations can stress that the public is welcome. Special invitations, mentioning the date and the hour of the services, as well as some of the highlights of the day, may be sent to community leaders.

Invite a newspaper editor or make arrangements for a good photographer to take pictures of the day's activities so that follow-up news stories can be released to the local newspapers. Those who do not attend the program may read a story or feature appearing in the paper.

Entertain guests with a fellowship dinner. In some churches, especially smaller congregations, members could be prepared to take visitors home for dinner. This is the day when the entire church should become

involved. Take advantage of all the talent in your church. Plan what each member can contribute to the success of this day.

Give a souvenir gift to each guest, or send a letter as a follow-up to their visit. "A Quick Look at Seventh-day Adventists," a six-page folder giving concise statistics and information about the Adventist Church is only \$23 per thousand. *Your Friends the Adventists*, by A. S. Maxwell, or the larger book *Faith Alive*, by M. Carol Hetzell, showing in stories and pictures the church in action around the world, can be used effectively.

Plan to present a "Community Service Award" plaque during the first part of the church service to someone in the local community who has made a distinctive contribution. Order the plaque from the General Conference Communication Department well in advance so that the name of the person honored can be inscribed on it. Notify the recipient far enough ahead so that he or she can arrange to be present.

During the morning services announce the kick-off of a nutrition class or a weight-reduction class, a 5-Day Plan, a 4-DK Plan for the prevention of alcoholism, or the showing of a special temperance film. These community service programs could be scheduled to start that very evening.

Sabbath School Guest Day and Community Relations Day can help keep us from becoming so preoccupied with our work of getting ready for the next world that we forget our community responsibilities in this world. Our churches cannot remain isolated islands, known only by their exteriors. We must reach

out as good neighbors and as friends. The devil is not afraid of the Bible that has dust on it nor of the church that has no warmth in it. Sabbath School Guest Day

and Community Relations Day can be the beginning of a consistent, vital course of action that involves the entire church working for the community.

Continuing Education Courses at Andrews University

Ministers are always interested in improving their professional skills. To provide an opportunity for the continuing education of ministers, the Andrews University Theological Seminary has scheduled several D.Min. intensive courses during 1979 and 1980.

Those marked with an asterisk (*) may be taken for M.Div. credit. A special rate is available for those who wish to audit. Unless otherwise indicated, all courses will be held on the Andrews University campus in Berrien Springs, Michigan.

Sept. 9-13, 1979	MSSN600, Seminar in Church Growth* (Southern California)
Oct. 29-Nov. 15, 1979	CHMN710, Seminar in Word and Worship (includes Preaching Workshop)
Oct. 29-Nov. 15, 1979	CHMN715, Preaching Values in Selected Portions of Scripture*
Feb. 18-28, 1980	THST607, Principles and Methods in Theology*
March 17-21, 1980	MSSN600, Seminar in Church Growth*
March 10-21, 1980	CHMN559, Practicum in Pastoral Care* (Soquel, California)
March 16-21, 1980	CHMN728, Managing the Business of the Church Through Group Procedures* (Gladstone, Oregon)
May 5-22, 1980	CHMN740, Pastoral Nurture and Religious Education
May 5-22, 1980	CHMN750, Advanced Practicum in Pastoral Care and Counseling
July 14-31, 1980	CHMN727, Leadership in Church Organizations*
July 14-31, 1980	CHMN728, Managing the Business of the Church Through Group Procedures*
Aug. 11-22, 1980	CHMN710, Seminar in Word and Worship (Preaching Workshop; Walla Walla College, College Place, Washington)
Sept. 8-12, 1980	NTST515, Law, Grace, and Freedom* (Ontario, California)

For more information concerning these classes and the tuition/audit rates, contact Dr. Arnold Kurtz, Andrews University, Berrien Springs, Michigan 49104.

RECOMMENDED READING

THE GREAT CONTROVERSY THEME IN E. G. WHITE WRITINGS, Joseph Battistone, Andrews University Press, Berrien Springs, Michigan 49104, 1978, 134 pages, \$8.95 paper.

Ellen White understood her ministry in connection with the growing needs of the Adventist movement, and wrote under the burning conviction of her divine calling. This book analyzes her writings over a fifty-year period to show how the theme of the great controversy between Christ and Satan is used throughout her writings to interpret hermeneutical principles, exegetical techniques, and homiletical values in her study of the Bible; to interpret history; and to explain her philosophy of education, science, and health.

Joseph Battistone received his doctorate from Duke University and served as an associate professor of religion at Andrews University from 1968 to 1976. He is currently pastor of the Fletcher, North Carolina, Seventh-day Adventist church.

Russell Holt

ANATOMY OF AN EXPLOSION, Kurt E. Marquart, Baker Book House, Grand Rapids, Michigan, 1977, \$3.95.

In this theological analysis of the recent conflict within the Lutheran Church, Missouri Synod, one is able to look over the shoulder of the church leadership and see the elements that have produced a most distressing chapter in their recent history. The book details both the background of the controversy and the serious implications arising from a change in doctrinal emphasis over the past few years.

The book is divided into five sections—Needed: A

Realistic "Model" of the Conflict; Background: The Confessional Principle; Background: The Biblical Principle; Foreground: The Counter-Confessional (Ecumenical) Attack; and Center Stage: The Counter-Biblical (Critical) Attack. An epilogue, two appendices dealing with "Church Fellowship," and "Fellowship in Its Necessary Context of the Doctrine of the Church," together with 20 pages of notes, complete the volume.

Without any desire to pass judgment on either side in this conflict, we would urge that this book become required reading for every thoughtful, concerned minister. We need to remember that the factors that contributed to the Lutheran problem as they came face-to-face with the situation and sought a solution are not entirely dissociated from the Seventh-day Adventist Church. There are forces at work among us that would do for us what liberal, historical, critical methodology has done for the Missouri Synod. Let us unite in our determination that their history shall not be repeated in our own church. Let us gather renewed devotion to the faithfulness of our distinctive message and mission, and "stand for the right though the heavens fall."

N. R. Dower

WAS JESUS REALLY LIKE US? Thomas A. Davis, Review and Herald Publishing Association, Washington, D.C., 1979, 189 pages, \$7.95.

In light of the contribution it makes to the current discussion of the implications of the nature of Christ to Christian growth and development, one cannot afford to ignore this

thoughtful volume, even though he may not completely agree with the position taken. On the basis of Hebrews 2:17 which states that Christ "had to be made like his brethren in every respect" (R.S.V.), the author concludes that Christ's brethren are those who have been born again and that Christ Himself was "born again," thus having no advantage over Christians living today. When humanity and divinity are combined in our born-again natures, "Christ in us" enables us to "follow His example, living in obedience to every precept of the law" (*That I May Know Him*, p. 292).

This book helps bridge the gap between those who stress Christ's divinity and those who emphasize His humanity by clearly explaining what humanity and divinity combined can accomplish in us. An unexpected bonus is the interesting discussion in Appendix A entitled "Did Jesus Manifest Anger?"

Leo R. Van Dolson

PREACHING, G. Campbell Morgan, Baker Book House, Grand Rapids, Michigan, reprint 1974, 90 pages, \$1.95; **PREACHING FROM THE BIBLE**, Andrew W. Blackwood, Baker Book House, Grand Rapids, Michigan, reprint 1974, 247 pages, \$2.95.

Here are two paperback reprints on Biblical preaching that many pastors will find of value. *Preaching*, by Morgan, the prince of expository preachers, consists of lectures delivered to his students during the three years he served as president of Cheshunt College, Cambridge, and repeated at the Biblical Seminary in New York in 1925. The four chapters discuss "The Essentials of a Sermon," "The Text," "The Central Message," and

"The Introduction and Conclusion." The name of the author should be sufficient to recommend this inspiring and instructive work.

Blackwood's book *Preaching From the Bible* first appeared in 1941. The title indicates its contents clearly and should recommend its use. The book deals in a practical way with the subject, discussing in turn the biographical sermon, preaching from passages, books and chapters of the Bible, Bible reading, the sermon's growth, using imagination, and other helpful aspects.

Both Morgan's and Blackwood's books have blessed thousands of preachers and will continue to do so. Baker Book House should be commended for keeping these volumes alive in these new editions.

Orley M. Berg

MINISTRY

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