



***The Pastor
as Church
Administrator***

contents



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"How is it, . . . that this untrained man has such learning?" (John 7:15 N.E.B.). This question obviously did not imply that Christ was illiterate, but rather that He had no formal theological training. Even as a 12-year-old child He astounded the church's best minds with His questions and answers. The deep truths He skillfully brought to the surface by His innocent questions intrigued His erudite audience. "All that heard him were astonished at his understanding and answers" (Luke 2:47).

Christ did not enter our world with a head and heart filled with knowledge and wisdom. In assuming the garb of humanity His spiritual, mental, physical, and social powers expanded by His conformity and obedience to those principles that govern all human development (see Luke 2:52).

When tempted by Satan in the wilderness, Jesus responded: "It is written, That man shall not live by bread alone, but by every word of God" (Luke 4:4). These same words had been given by Christ through Moses to the children of Israel nearly fifteen centuries before (see Deut. 8:3). It is an unchangeable, eternal principle that proper study of Scriptures will result in spiritual growth. In fact, this is the only certain way to spiritual growth.

Opinions of men, deductions of science, and declarations of ecclesiastical councils must be subject to a plain "thus saith the Lord." Our Saviour learned the Scriptures from childhood. He understood that the Bible is our only safeguard against error and delusion. Note Christ's reply to the wily Sadducees who tried to trip Him on a sticky theological question: "'You are mistaken, and surely this is the reason: you do not know either the scriptures or the power of God'" (Mark 12:24, N.E.B.).

One day Jesus joined a gloomy pair of His followers on the road to Emmaus and began to question them. These disciples were not discussing the Roman political situation, Jerusalem's overcrowded conditions, the inflationary trend of the shekel, or even the weather. They showed a deep concern.

As Jesus joined them He listened to their discussion, which centered on the crucifixion. After some time He interrupted to ask why they were talking the way they were. Cleopas turned and perhaps tearfully asked, "'Are you the only person staying in Jerusalem not to know what has happened there in the last few days?'" (Luke 24:18, N.E.B.).

editorials

Rx for Spiritual Dullness

These two followers of Christ should have been aware of the clear teaching of the Scriptures. Hadn't they listened to Jesus months before as He plainly explained what the prophets had to say about His death, burial, and resurrection? Now their minds were confused because they did not clearly sense the import of what Jesus had been saying. Emotions and feelings ruled their thoughts, preventing them from grasping that which would have been so comforting to them in their time of bitter disappointment.

The Saviour longed to help them in their distress. Yet He chose not to do what most of us would have done. Rather than open their eyes at this point He seemingly added to their discomfort by chiding, "'How dull you are!'" (verse 25, N.E.B.). He hastened to show them what He meant: "'How slow to believe all that the prophets said!'" There followed a thorough study of Old Testament prophecies: "'He began with Moses and all the prophets, and explained to them the passages which referred to himself in every part of the scriptures'" (verse 27, N.E.B.).

Note that Jesus did not perform a miracle. He did not philosophize or psychologize. Nor did He quote the writings of other men, good as they may have been, outside the Scriptures. Rather He riveted their minds on the words by which a man must live. He showed that the Scriptures, not their feelings and senses, were the very strongest foundation for their faith and mental stability. Here was the only remedy for their depressing dullness.

What was the result? When their eyes were finally opened and they joyously rushed back over those seven miles to Jerusalem they exclaimed: "'Did we not feel our hearts on fire as he talked with us on the road and explained the scriptures to us?'" (verse 32, N.E.B.). When did their hearts glow with the warmth of understanding and love? *Before* their eyes were opened! When the Word was expounded, then came this thrilling experience.

It is a simple but profound truth that lives are touched and changed through the preaching of the Word.

Christ's regard for the truth revealed in the Old Testament is summed up in Luke 16:31, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Need it be pointed out how multitudes today would choose as a basis

for their faith some miracle or ecstatic experience rather than the simple, plain "It is written"?

We are informed that in these last days great delusions are certain to come. The antichrist will perform marvelous works in our sight. Multitudes will be swept off their feet. Truth will be so closely counterfeited by error that the only possibility of delineating between the two will be through the microscope of Scripture. Bible testimony must test every concept and miracle. How earnestly we as ministers should fortify our own minds and the minds of our parishioners with the Written Word.

If we are to interest our members in the Scriptures we must first demonstrate a real interest in and love for the study of the Scriptures ourselves. If our hearts are on fire with the Word our people will recognize it and long for a similar experience.

A word of caution. It is totally insufficient merely to keep abreast with what others have to say about the

WHAT A man! What a pastor! Who can read the story of Moses without being deeply moved by his love and devotion to the great congregation that was his? What an encouragement it is to pastors today. Within Moses' flock were all sorts of people—unappreciative, critical, faithless—but like the Chief Shepherd, he loved them with a love that never failed.

At Kadesh-barnea, Korah, Dathan, and Abiram, emulating Lucifer before the God of creation, accused Moses and Aaron of assuming too much authority. Moses reasoned with them openly and frankly and then gave them until the next day to think it over and to pray about it. But the sore festered and they became only more determined in their ways. Because of this and for the good of the people, drastic measures became necessary. Through their supernatural deaths, it became evident that they had been fighting against God.

It would seem that the leadership role of Moses would now be forever fully justified in the eyes of the congregation. Instead, "On the morrow all the congregation . . . murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord" (verse 41).

Then God called Moses and Aaron, saying, "Get you up from among this

Bible. The preacher who attempts to keep up with all the religious concepts and interpretations of Scripture pouring from publishing houses today will probably have little or no time to study the Book for himself. This is not intended to be wholesale condemnation of all religious books outside the Bible. We recommend many in our magazine. But it is an appeal for sharp discernment and discrimination in what we read, in order to be able to spend more of our energy and time in Bible study.

The authoritative, infallible revelation of God must be our source of power, our standard of right and wrong. Certainly the mind, fickle as it is, cannot know the right way unless controlled by Biblical principles. To avoid spiritual dullness and to gain a living experience with the Lord, we leaders of the flock must spend several hours each day in intensive study of the Word.

J. R. S.

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

What a Man!

congregation, that I may consume them as in a moment" (verse 45). But Moses would not resign his people to such a fate. His love for them and the cause they represented was much more meaningful to him than any personal abuse. Allowing no time for reflecting on his own hurt, he had Aaron take the censor "and make an atonement for them."

Already 14,700 had died of the plague, but through the forgiving, compassionate intervention of Moses and his brother "the plague was stayed."

The greatest evidence of true, dedicated leadership on the part of a pastor is perhaps his willingness to carry on his loving ministry in behalf of his people when he is misunderstood, his true motives questioned, and his work seemingly unappreciated.

How many pastors through the years have desired other parishes or become discouraged and quit because of thoughtless, overtalkative, or even conniving souls whom Satan has used to hinder rather than help. But this need not be. Read again the account of Moses or Paul and, above all, that of Jesus Christ. Having done this, what else can we do but carry on in the same self-sacrificing, forgiving spirit, trusting in the grace of Christ.

O. M. B.

The Pastor as Church Administrator

HARTZELL SPENCE sets forth the essential qualifications of the minister in the following way: "To be worth his salt, a preacher must be sincerely pious, narrow to the point of bigotry in his private life, a master politician with both his parish and the higher church organization, and a financial juggler just one step up the heavenly ladder from Wall Street. Above all, he must have a quick wit, the courage of a first-century martyr, and a stomach that will not complain of meager rations. If he possesses these qualities and a wife who will neither offend anyone nor outshine her husband, he is eligible for a country parish."¹

Additional qualifications are needed for the urban parishes and higher offices. "An unimpeachable respect for his own ability, the oratorical fire of Savonarola, the organizational genius of a minority politician, and, if possible, a couple of sons studying for the ministry. If, in addition, he is adept at flattery, he may eventually become a bishop."²

If such a standard were to become the professional norm for the ministry, then the aspirant for the ecclesiastical cloth might weigh himself in the light of the expectations and be "found wanting"! Notwithstanding, many ministers feel and are sensitive to the pressures of a "perplexed profession"³ straddling the horns of the ministerial dilemma: priority of task.

In Samuel Blizzard's study of ministerial roles, the ministers ranked the traditional roles of preacher, pastor, and priest as the most important and rewarding functions, while administration ranked next to last. On the other hand, when the ministers reported how much time was actually spent in the various functions, administration topped the list.⁴ Most ministers are not satisfied with the disproportionate amount of time given to

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administration. Yet they realize that administration is important.

In this article I propose to deal with two issues. First, a proper understanding of the meaning and values of church administration, and second, a proper relating of this function to the pastor's total ministry.

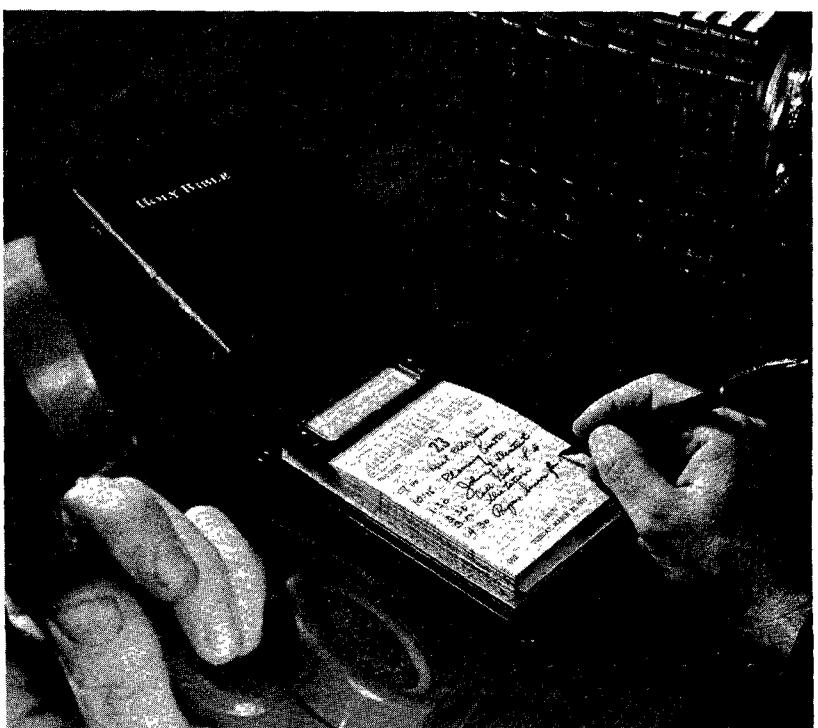
Church Administration Theologically Oriented

Church administration suffers primarily from two abuses, namely, a misunderstanding of its essential nature and a perversion of its potential values. Some pastors become frustrated because they perceive administration to be mere mechanical procedures and methods, a necessary evil in an otherwise "spiritual ministry." Others go blindly "using" people for the sake of statistical goals and "busyness."

However, administration does not have to contribute to the "virtual paralysis of self-preoccupation, the organizational sclerosis, the hardening of the institutional arteries."⁵ At its best it becomes the way the church renews itself for its work of ministry.

Perhaps the key to the administrative dilemma is to be found in the minister and his concept of administration. Administration is not oiling ecclesiastical machinery or spinning wheels of organization, but it is the body of Christ equipping itself for mission.

When church tasks proliferate or be-



J. BYRON LOGAN



come traditional or routine, it is salutary to hold them up under the light of Christian understanding and examine them in terms of ultimate gospel goals. In the true sense, church administration is actual involvement in the accomplishment of gospel goals, and it must be judged, evaluated, and clarified by Biblical realities.

Surprisingly, there is a Biblical basis for church administration. The New Testament church organized to perform its ministry in meeting the needs that arose in the church and in the community. The "bishops" or "overseers" were the respected appointed leaders of the churches. The term *episkopos*, usually translated "bishop" or "overseer," may well be translated "administrator." "Bishop" was probably synonymous with "elder" or "presbyter" in many instances.⁶ His functional role is, according to Luke, to feed and lead (Acts 20:28).

Church administration must never be perceived as "secular," in contrast

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to the "spiritual" ministries of the pastor. Rather it is the spiritual oversight of the church, with a view to leading God's people to "grow up in Christ" in the very performance of the church's ministry.

The ministry developed in the New Testament on the basis of needs (see Acts 6). Its development was characterized by function and flexibility. There is no "blueprint" nor organizational chart available in the New Testament. Attempts to bring order to its activities were made from the standpoint of the practical. Changes were made to fulfill need, not to create offices. The main things to be noted about the administration of the New Testament are the flexibility of its structure, the genuineness of men's trust in God and love for each other, the awareness of the church as a Spirit-filled community, and the ever-present "functional" approach. Administration is not a fixed, static method of doing things, but is closely related to ministering, or serving.

Essentials for Spiritual Administration

If spiritual values are to be realized in church administration certain basic presuppositions are necessary.

1. There must be a proper understanding of the nature of the church and its ministry, for the pastor's ministry *is* the church's ministry. The church is first of all a spiritual fellowship of redeemed persons.⁷

2. A proper concept of personal values is necessary for the realization of spiritual goals in church promotion. Administration is not the psychological manipulation of people to achieve statistical and mechanical ends. It should be related to the growth of persons who have been called by Christ, who loves them for their own sakes.

3. A sound philosophy of activity is essential in the church. There are two extreme views concerning activity in the church—the philosophy of "activism," which assumes that mere busyness in the church is a sign of spiritual progress, and the philosophy of "passivism," which assumes that quiet contemplation and withdrawal from the world is the answer to the world's needs.

4. In the pursuit of spiritual goals in church administration the proper relating of techniques to motivations is necessary. In an industrial age there is a tendency for the church to take the cue from business administration in

the pursuit of its task, *viz.*, the "success" motivation, the managerial executive, the organizational loyalty, the mass productivity, the statistical quota. The church cannot pursue its spiritual goals by "uncritically importing the techniques of the business corporation."⁸

5. There is also the necessity of seeking for depth communication if we are to realize spiritual values in church promotion. Church promotion is more than a bold and gaudily colored headline in a special issue of the church bulletin or a more-or-less brief, dramatic commercial sugar-coated with a few pious phrases and "sandwiched" in between the call to worship and the singing of the morning anthem. Rather it is the communication of the gospel, the sharing of the *kerygma* with hungry hearts.

Church Administration and the Minister

There is a need for the pastor to relate his own attitudes to the administrative function of his ministry. All functions of the church's ministry call for personal oversight—worship, evangelism, missions, teaching, stewardship of giving, indeed, the total stewardship of the whole of life. After all, not only must the hungry sheep be fed but they must also be guided and sheared and kept within the fold.

In order that the pastor may properly relate in this comprehensive sphere, we will suggest three features vital to successful administration.

1. Bringing Creativity to His Task. Fresh insight and the adventurous spirit are important personal ingredients if the church is to avoid becoming "a coffin drifting against the rugged rocks," as William Bone expressed it. History teaches that the bane of every church is crystallization and conformity. Individual initiative is a quality without which creativeness cannot long live.

The pastor will make a place for creative planning in his work schedule. Dimock declares that "no one can organize others until he has successfully organized himself."⁹ The pastor should have a definite sense of time stewardship, as Sangster has urged.¹⁰ A worthy program and effective promotion demand creative study and planning just as good sermonizing and planned worship.

In the process of creative planning, the pastor and other leaders of the local church should keep a wise balance between the use of their own ideas and

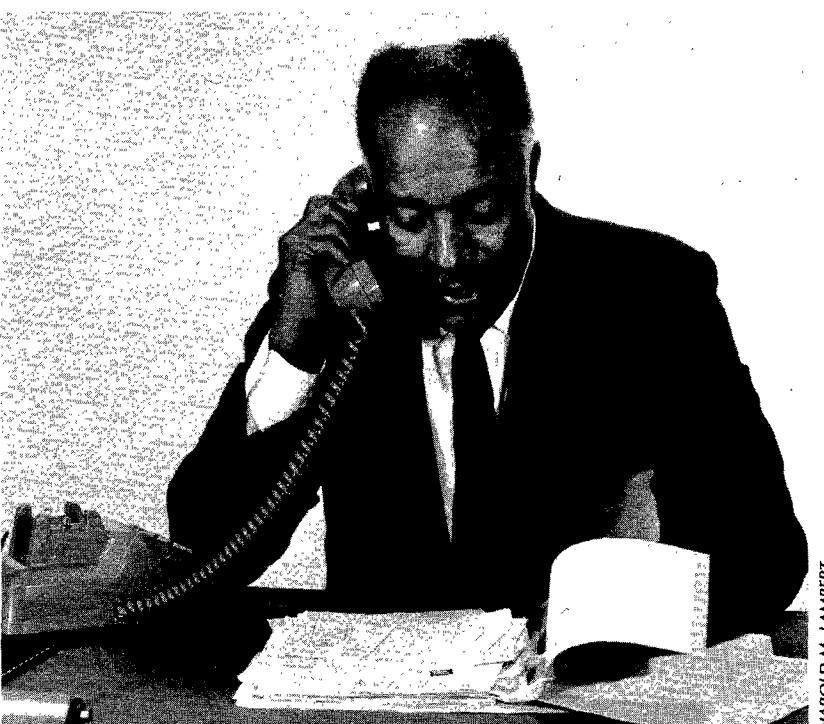
The best leadership in the church is a shared leadership.

the helpful ideas obtained from outside sources. He who refuses to utilize other people's ideas will soon become impoverished in his own ideas. On the other hand, he who swallows vast amounts of material from outside sources without masticating and assimilating it into his own thought processes will likely suffer from promotional indigestion. The use of materials, from whatever source, calls for selectivity and personal appropriation by the group involved if a program is to come alive.

2. Sharing the Leadership. A lesson can be learned from the business executive concerning the delegating of responsibility, not to mention the initiative of Jethro recorded in Exodus 18. Too many ministers have an Elijah complex, "And I, even I only, am left," when it comes to delegating responsibility to others. The business executive operates with an understanding of the "arithmetic of executive leadership." He knows that he can multiply by dividing. He can increase the efficiency of his work by delegating as much responsibility as is practical.

The best leadership in the church is a shared leadership. Such a concept is not without theological precedent, since the New Testament does not divide the saints into the "clergy" and the "laity." All are servants, ministers (*diakonoi*) of the Lord.

A good executive selects competent and qualified people and helps them clarify their duties and responsibilities.



HAROLD M. LAMBERT

He delegates responsibility to them, and shows faith in their ability to carry through successfully their accepted assignments. He concentrates his attention upon the growth of the persons and the development of leadership. He knows how to enlist the help of people.

3. Providing Authentic Personal Leadership. The pastor must also provide authentic personal leadership. Henry Van Dyke once declared that the world moves by personality. All of the great currents of history have flowed from persons, he said.

A leader must always be authentic in his personhood. People will rally about the pastor who is genuine in his motive and spirit, and who shares an earnest enthusiasm. Unless the fires of a holy zeal burn within the pastor it is not likely that the fires of concern will be kindled upon the altars of other hearts.

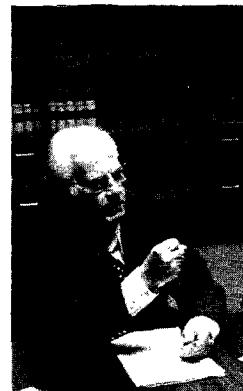
The authenticity and strength of pastoral leadership are, of course, discovered in the pastor's sense of ultimate dependence upon God's power. Recognizing the limitations of his own magnetism, regardless of how many or how few his gifts, he will seek wisdom from above, which brings illumination, discernment, judgment, and spiritual power for effective leadership.

Pastor Functions "Pastorally"

A Christian parish is certainly not something that one runs like a locomotive; it certainly is not administered like a corporation. The pastor does not play the role of boss or commander in the sense that he exercises power over people or manipulates them. Nor is he the "executive" of the organization in the sense that he runs the show by sheer adroitness and power of influence.

There is no clearer way of describing the role of the pastor as leader than to say that he functions "pastorally." He gives his people leadership that is pastoral in spirit and concern. Together with his flock he stands responsible under the Word of God, the highest authority in the church. The terms *authoritarian*, *democratic*, and *laissez faire* are not appropriate at all, although, under the right conditions, all three types of leadership are legitimate and effective if they are exercised in harmony with Biblical principles, for the welfare of the people, and in relation to specific needs.

When persons are viewed as cogs in a machine the project or program usually gains the priority over the persons involved, and their real and felt needs



are ignored. When the pastor confuses ends and means and forgets that his primary consideration is always what is happening to the people in terms of growth in faith and service, he may attempt to put the welfare of the machinery of the church ahead of the welfare of its members.

It is almost trite to suggest that the proper pastoral leadership will serve to make the welfare of the organization and of its members one and the same thing. Success fever, however, may short-circuit the proper objective of *diakonia*, and the pastor may seek his personal success in a smoothly operating system of boards and committees, becoming an "organization man" who, having forsaken the view of his people's "being the children of God," worships the idol of "doing the work of the church."

Pastors may become either popes or puppets. A "pope" usually carries his responsibility quite heavily. A "puppet" will carry it quite lightly. Pastors may become either funnels or bottlenecks. As funnels they fulfill their rightful purpose of pouring in the grace of God. As bottlenecks they dam up the channels of grace, stifle growth, and choke off service.

Although the pastor's professional equipment may include enough grasp of the ways and means of the organizational processes, and the dynamics involved in leading people toward realizing the purposes of the church, his strong and optimistic faith in the power of the gospel in the lives of people will breathe new life into the people he leads. His burning conviction as he works with God's church will transmit assurance, enthusiasm, and value to every activity. His readiness to serve will inspire service, and his goal will give meaning and direction to the people.

¹ Hartzell Spence, *One Foot in Heaven, The Life of a Practical Parson* (New York: Grosset & Dunlap, 1940), p. 9.

² *Ibid.*, p. 9.

³ H. Richard Niebuhr, *The Purpose of the Church and Its Ministry* (New York: Harpers, 1956), p. 48.

⁴ Samuel W. Blizzard, "The Minister's Dilemma," *The Christian Century*, April 25, 1956.

⁵ Robert Clyde Johnson, "The Posture of the Church" in Robert Clyde Johnson (ed.), *The Church and Its Changing Ministry* (United Presbyterian Church, U.S.A., 1962), p. 2.

⁶ Thomas M. Lindsay, *The Church and the Ministry in the Early Centuries* (London: Hodder and Stoughton, 1902), pp. 145f. See also Titus 1:5-9.

⁷ See S. A. Newman, "The Ministry in the New Testament Churches," in Duke K. McCall (ed.), *What Is the Church?* (Nashville: Broadman Press, 1958). See also Emil Brunner, Harold Knight (trans.), *The Misunderstanding of the Church* (London: Lutterworth Press, 1952).

⁸ W. H. Kirkland, "The Organization Man and the Ministry," *The Christian Century*, LXIV (April 23, 1958), p. 493.

⁹ Marshall E. Dimock, *The Executive in Action* (New York: Harper and Bros., 1945), p. 1.

¹⁰ See W. E. Sangster, *The Approach to Preaching* (Philadelphia: Westminster Press, 1952).

biblical archeology

Sponsored by Lawrence T. Geraty,
assistant professor of Old Testament,
Andrews University.

The 1975 Seminary Bible Lands Tour

THIRTY-SIX ministers, evangelists, Bible teachers, administrators, doctors, editors, and laymen from ten countries (United States, Puerto Rico, Argentina, Australia, New Zealand, Japan, Okinawa, Germany, Britain, and Bermuda) participated in the fourth Bible Lands study tour sponsored by the SDA Theological Seminary. Following the tradition of the earlier tours of 1957, 1959, and 1966, the 1975 tour also combined on-site lectures by Dr. Siegfried H. Horn with guided visits to all the important sites of Biblical interest in Iran, Iraq, Egypt, Lebanon, Syria, Jordan, and Israel. For the convenience of delegates, the four-week tour, beginning on June 8 and ending on July 6, was organized to precede the General Conference session in Vienna. It was led by Drs. Lawrence T. Geraty and James J. C. Cox—both from the Seminary.

To assist those interested in making a similar trip on their own, the tour's itinerary follows:

Iran (4 days)

Teheran—archeological museum (cylinder seal of Darius the Great, terra-cotta guardian bull from the gate of the Choga Zanbil ziggurat, bas-relief from Persepolis depicting Darius I and Xerxes I, lapis-lazuli head of Xerxes I, scale model of Persepolis, contents of the "Treasure Room"), Golestan

Palace, Sepahsalar Mosque, the crown jewels (world's largest diamond, Peacock Throne), National Arts Museum (craft workshops), Shahyad Monument (foundation tablets, view), SDA mission.

Pasargadae—Tomb of Cyrus, Audience Palace (Cyrus inscription), Gatehouse (winged angel relief), Residential Palace (Cyrus relief and inscription).

Naqsh-i Rustam—tombs of Darius I, Xerxes I, Artaxerxes I, Darius II.

Persepolis—numerous structures on terrace platform, as well as tombs on hill.

Haft Tepe—royal Elamite tomb with one of earliest-known vaults.

Choga Zanbil—best preserved ziggurat and largest man-made structure in Iran.

Susa—Daniel's tomb on the Ulai River, the Apadana with the palace of Darius I.

Behistun—inscription not included in tour but should be seen if possible.

Iraq (5 days)

Qurnah—traditional Garden of Eden at the confluence of Tigris and Euphrates rivers, bus trip to Nasiriyah through the picturesque Marsh Arab region.

Ur of the Chaldees—temple tower (ziggurat), royal tombs, dwelling quarters.

Baghdad—archeological museum (earliest clay tablets and cylinder seals known, objects from royal tombs at Ur, Tell Harmal lions, Nimrud ivories, Sargon II reliefs, winged human-headed bulls, Assyrian king lists—one discovered by Siegfried Horn—glazed bricks from Babylon's Ishtar Gate), copper bazaar, Kadhimain mosque, Adventist church, and former Adventist hospital.

Tell Harmal—site of discovery of the law code of Eshnunna.

PHOTO BY AUTHOR

LAWRENCE T.
GERATY

*1975 Seminary
Bible Lands study
tour group.*



Aqarquf—temple tower (ziggurat) of unusual construction.

Ctesiphon—the Sassanian arch is the widest single-span vault of unreinforced brickwork in the world.

Babylon—city walls, museum, procession street, southern palace of Nebuchadnezzar, hanging gardens, Ishtar Gate, lion, temple tower, Temple of Marduk, ancient course of the Euphrates, Emach Temple.

Kish—temple towers.

Birs Nimrud—temple tower.

Mosul—archeological museum, leaning minaret.

Nineveh—Tell Nebi Yunus, with the palace of Esarhaddon and a mosque venerating Jonah; Tell Kuyunjik, with the palace and library of Assurbanipal, the palace of Sennacherib, and the Nergal Gate; the city ramparts, Shamash Gate.

Khorsabad—city gate, Sargon's palace, Sibitti sanctuary (Assyrian altars).

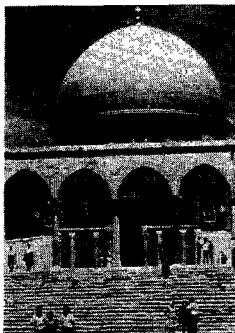
Nimrud (Calah)—temple tower, palace of Assurnasirpal II, Burnt Palace, Nabu Temple of Adad-Nirari III, Fort Shalmaneser III.

Mar Behnam—medieval church and monastery.

Egypt (4 days)

Cairo—Ramses Square and Adventist Center, Citadel, Alabaster Mosque, Al-Azhar Mosque and Islamic University, Bazaar, Egyptian Museum (the Squatting Scribe, Proto-Sinaitic inscriptions, Hathor cow with Thutmose III, Amarna room, Tutankhamen collection of treasures, Merneptah stele, Palermo stone, Narmer palette, Book of the Dead, mummy room, wood models of everyday life).

Heliopolis—obelisk, "virgin's tree," Adventist mission.



Giza—pyramids, sphinx, Thutmos IV stele.

Memphis—alabaster sphinx, Ramses II statue.

Saqqara—Zoser step pyramid, Mastaba of Ti, Serapeum.

Luxor—temple complex.

Karnak—temple complex—the largest in the world (note reliefs of Thutmose III, Ramses II, Shishak).

Thebes—Tombs of the Kings, Deir el-Bahri, Rameseum, Medinet Habu, Colossi of Memnon.

Aswan—First Cataract, Old Dam, New High Dam, Philae Temple, granite quarry with unfinished obelisk, Elephantine Island (Nilometers, Yahweh Temple), Kitchener's Island, Agha Khan Mausoleum, Kalabsha Temple.

Abu Simbel—temples of Ramses II and Nefertari.

Lebanon (3 days)

Beirut—Pigeon Rock, American University of Beirut, Middle East College and Adventist churches, Grand Mosque, National Museum (alphabet gallery, scale model of Baalbeck, Ahiram sarcophagus, Aramaic sundial, Sidon sarcophagus with Phoenician ship, inscription of Bernice and Herod Agrippa II).

Sidon—Crusader fortresses, Temple of Eshmun.

Zaraphath—archeological excavations, including Phoenician port.

Tyre—Alexander's causeway, harbor, archeological excavations including Roman city ruins, necropolis, hippodrome.

Dog River—inscriptions of Ramses II, Esarhaddon, and Nebuchadnezzar.

Byblos—Frankish castle, Phoenician tombs, obelisk temple.

Baalbeck—altar court, temples of Jupiter, Bacchus, Venus, quarry with world's largest hewn stone.

Syria (2 days)

Damascus—National Museum (objects from Palmyra, Mari, and Ugarit—including stone inscribed with world's oldest alphabet; reconstructed Dura-Europos synagogue), Hamidiyah bazaar, Mausoleum of Saladin, Umayyad Mosque (Temple of Hadad, Jupiter), Azem Palace, Street Called Straight, House of Ananias, St. Paul's Window. Palmyra (optional).

Jordan (2 days)

Jerash—Hadrian's triumphal arch, South Theater with inscriptions, Forum, Temple of Artemis, columned street and tetrapylon, Cathedral church and baptistries, Jabbok River.

Amman—Roman Theater, Citadel, archeological museum (Jericho skulls, Nabataean

Opportunity to Join Dig

The tentative dates for the next (5th) season of archeological excavation at Heshbon in Jordan are June 15-August 11, 1976. Approximate cost for transportation, board, room, and eight quarter hours of graduate seminary credit is \$1,200. Application forms for staff positions are available until December 15, 1975, from:

Dr. Lawrence T. Geraty
Director
Andrews University Heshbon
Excavations
Andrews University
Berrien Springs, Michigan
49104

artifacts, Citadel inscription, Qumran copper scroll and writing bench, Heshbon objects).

Heshbon—archeological excavations of Andrews University, including the pool of Song of Solomon 7:4 and the only rolling-stone tombs east of the Jordan.

Mount Nebo—view of Palestine and Byzantine monastery.

Madeba—mosaic map of Palestine.

Petra—the Siq, the Treasury, Roman Theater, Robinson's High Place, Umm el-Biyara, ed-Deir, numerous tombs.

Israel (9 days)

Jordan River and Dead Sea.

Qumran—Dead Sea Scroll caves and Essene community.

Jericho—OT and NT sites, Mount of Temptation.

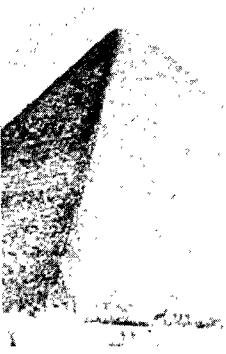
Jerusalem (Old City)—Temple area on Mount Moriah, including current archeological excavations, el-Aksa Mosque and Dome of the Rock with the site of Solomon's altar of sacrifice, the Wailing Wall at Sabbath sunset, Jewish Quarter, city gates, Pool of Bethesda, Via Dolorosa, including Pilate's judgment hall, Church of the Holy Sepulcher, Citadel with David's Tower, bazaar.

Jerusalem (East)—Mount Scopus, Mount of Olives with ascension site, Garden of Gethsemane with the Church of All Nations, Kidron Valley with the so-called Tombs of Absalom, Jehoshaphat, James, and Zechariah, Gihon Spring, Hezekiah's tunnel, Pool of Siloam, Ophel, Mounts of Offense and Evil Counsel, Hinnom Valley, Potter's Field, Bethany with the tomb of Lazarus, Bethphage, Good Samaritan Inn.

Jerusalem (South)—Mount Zion with Basilica of the Dormition, House of Caiphas, Last Supper Room, Tomb of David, Ramat Rahel.

Jerusalem (West)—Herod's family tomb, Advent House, Monastery of the Cross, Knesset Hebrew University, Yad Vashem Memorial, Ein Karem, Hadassah Hospital, Kirjath-Jearim, model of Ancient Jerusalem, Israel Museum (Dead Sea Scrolls, Masada scrolls, Bar Kokhba letters, sacrificial altars from Arad and Hazor, "Cave of the Treasure" copper and ivory objects, Hazor lion orthostat, Hazor citadel-gate, "Sabbath Ostracon" from Mezad Hashavyahu, "Gold of Ophir" ostracon, Hebrew royal stamped jar-handles, Ashdod stele of Sargon II, Amazia "Jerusalem" inscription, Roman Tenth Legion tiles, Pontius Pilate inscription from Caesarea, Uzziah tomb inscription, Jerusalem menorah depiction).

Jerusalem (North)—Garden Tomb, Gordon's Calvary, Solomon's quarries, Albright Institute of Archeological Research, Tomb of the Kings, Adventist East Center, Rocke-



feller Museum (Mount Carmel man, Megiddo horned incense altar, Canaanite idols, Megiddo ivories, Samaria ivories from Ahab's palace, Philistine pottery, Lachish letters, Jewish ossuaries, Megiddo stable troughs, Egyptian stelae erected in Palestine, Umayyad art from Jericho, former Dead Sea "Scrollery"), Gibeah of Saul, Nebi Samwil, Gibeon, Ramah, Mizpah, Beeroth, Bethel, Ai.

Samaria—Jacob's Well, Sychar, Mounts Ebal and Gerizim, Shechem (east and west gates, Temple of Baal-Berith with standing stone, Middle Bronze Age city wall), Nablus (Samaritan synagogue), Samaria (Palace of Omri and Ahab, Temple of Augustus, Roman forum and theater, Church of John the Baptist, Hellenistic round towers, Israelite walls and gate), Dothan.

Galilee—Taanach, Plain of Esraelon, Megiddo (water tunnel, grain silo, Ahab's stables, Solomonic Gate, huge Canaanite outdoor altar), Shunem, Nain, Endor, Mount Tabor, Mount Gilboa, boat ride on the Sea of Galilee, Tiberias, Capernaum, Mount of Beatitudes, Tabgha, Ginnosar, Chorazin, Golan Heights, Birket Ram, Mount Hermon, Nimrod Castle, Caesarea Philippi, Dan (including archeological excavations and sources of River Jordan), Lake Hula, Hazor (Solomonic Gate, walls, and storage building, Israelite houses, Canaanite temples, water tunnel, Ayelet Hashahar Museum), Safad, Meiron (archeological excavations), Cana, Nazareth (Greek and Latin Churches of the Annunciation, Mary's well, Mount of Precipitation).

Mediterranean Coast—Haifa and Mount Carmel (Carmelite Monastery of Elijah), Atlit, Dor, Caesarea (Roman aqueduct, theater, hippodrome, harbor, Byzantine street with headless statues, Crusader fortress, archeological excavations), Lydda, Tell Qasila, Tel Aviv, Joppa, Ashdod, Ashkelon, Lachish, Marissa, Eleutheropolis, Valley of Elah, Azekah, Beth-shemesh.

Judea—Bethlehem (Rachel's tomb, Church of the Nativity, Manger Square, Jerome's cell, Shepherds' Field), Herodion, Tekoa, Beth-zur, Valley of Eshcol, Hebron (Cave of Machpelah, Mamre, glass and pottery workshops), Beersheba (well of Abraham, Camel market, archeological excavations at Tell Sheva), Arad, Massada (water system, Roman wall and army camps, Herodian palaces, baths, store-rooms, swimming pool, oldest synagogue, Byzantine church), En-Gedi.

Flight to Eilat on the Red Sea and St. Catherine's Monastery at Mount Sinai (optional).

Future Seminary-sponsored Bible Lands Study Tours will be organized as the demand for such arises.

"The Common Catechism"

TEN YEARS AGO the "Dutch Catechism" stunned Roman Catholics. It was a daring discussion of divine revelation, very much in tune with the spirit of Vatican II. Earlier this year, the publication of an ecumenical catechism, *The Common Catechism*,¹ ushered in a new era in the ecumenical movement.

This 720-page book offers the first comprehensive statement of the Christian faith produced jointly by Roman Catholic and Protestant theologians since the Reformation, 450 years ago. It is a collaborative summary of agreed-upon beliefs, very much in keeping with today's trend: steady ecumenical groundwork.

In the words of its editors, Dr. Johannes Feiner and Dr. Lukas Vischer,² "this book provides a joint statement of the Christian faith by Catholic and Protestant theologians."³ As the result of an invitation issued by the German publishing firm Verlag Herder, of Freiburg, in 1969, a team of German, French, and Swiss scholars, nineteen Catholics and sixteen Protestants (Lutherans and Calvinists), collaborated in the production of this volume. They include such internationally well-known names as Dumas, Fries, Kasper, Lehmann, Pannenberg, and the editors. The German edition came out in 1973.

In spite of its title, the book itself is not really a catechism. It is not written in question and answer form, like the old standby, the Baltimore Catechism. Nor is it addressed to youngsters. Rather, it is a comprehensive and systematic treatise on the Christian religion intended for the instruction of

RAOUL DEDEREN

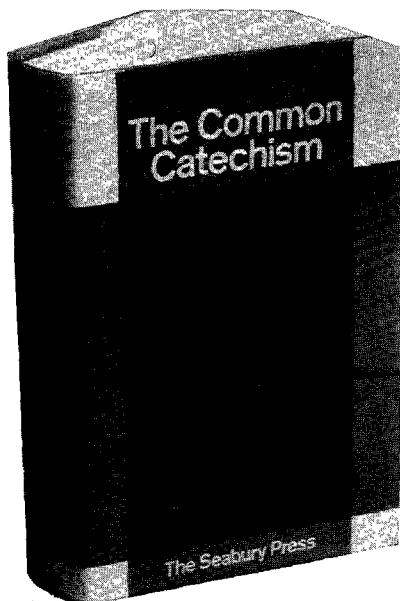
Raoul Dederen,
Des-L., is professor
of theology at the
Andrews University
Theological Semi-
nary and an asso-
ciate editor of
The Ministry.

"all who are in any way interested in theological questions and present-day theological thinking."⁴

The catechism is divided into five parts, averaging about 150 pages each. The first part is devoted, quite simply, to God: Who is He? Where can He be found? There is no concession in this section to the type of Christian faith that acclaims Jesus but dismisses God as irrelevant. Faced with the alternative of approaching God through nature or through history, the authors chose history as the place where modern man will first look for a divine revelation.

This part is really only preliminary to the subsequent section on "God in Jesus Christ" (pp. 91-275). Jesus Christ, in His work and in His person is the answer to the God question. Biblical criticism receives due consideration, and the Christology of Chalcedon is vindicated.

In Part III, "The New Man," we are treated to a stimulating discussion of the effects of Christ's death and resurrection on His followers (pp. 277-322) and in particular on the life we share in the Christian community (pp. 322-395). An effort is made to deal with the complex problems of grace, freedom, sin, prayer, the sacraments, the relation of the church to Israel and to the Gentile world. It is followed in Part IV by an important section on faith and the world (pp. 397-550), which deals with Christian ethics, both in general terms (conscience and law, freedom and authority) and in very concrete cases (e.g., religious freedom, sexuality, war, and peace). A rather strong position is taken against abortion (pp. 510-513).



and euthanasia (pp. 513-516), but the stand of Pope Paul VI's encyclical *Humanae Vitae* on birth control is sharply rejected (pp. 504-508).

Part V involves a tense discussion of the issues that still divide Protestants and Catholics (pp. 551-666). It treats each of them with great frankness. It indicates their mutual origin and background, and tries to reveal their depth and degree of importance. This "is in no way some kind of appendix on a subsidiary subject" (p. 552). The issues singled out include Scripture and tradition, grace and works, the sacraments, marriage, Mary, and the church.⁵ Added as appendices to the book are the statements on the eucharist and the ministry in the English language recently agreed upon by Anglican-Roman Catholic, Methodist-Roman Catholic, and Lutheran-Roman Catholic conferences (pp. 667-681).

Unique in Its Objectives

Beyond all doubt, this book is an ecumenical event of importance. There has been no lack of volumes in which Roman Catholic and Protestant scholars have collaborated. However, this volume is unique in its objective of presenting a common, virtually undifferentiated exposition of the Christian faith and doctrine. Some will fear that, written from a supradenominational point of view, it might aim to set up a kind of third denomination, a religious no man's land between the churches. But the editors very specifically tell us that it was written "to help ensure that Christians co-operate within their own communities in the common growth of the churches towards that unity in variety which is the goal of all ecumenical efforts."⁶

The clear premise of the *Common Catechism* is that no obstacle remains insurmountable. It mirrors a growing sense of confidence among many that the long-separated churches can deal effectively with the most important concerns. One is entitled, however, to ask the question: At what cost? One can't help noticing that, following the trend of German scholarship, the authors put considerable limitations on the Bible. They say, for instance, that while our ancestors had no qualms about identifying Scripture with the word of God Himself, "We can no longer say, 'The Bible is the word of God.'"⁷ We must rather say something like: "The Bible becomes God's word for anyone who believes in it as God's word,"⁸ for "the now unquestioned

Beyond all doubt, this book is an ecumenical event of importance.

"assumption" is that far from inspiring the minds of the sacred writers with what they were to write, God, in fact, wanted them to put down in writing their own testimonies of faith.⁹

Consequently, Biblical statements about Creation "are not intended to commit the reader to a particular view" of the origin of the universe and of the human race. Their purpose is merely to point to the fact that "everything that exists is connected with God."¹⁰ Nor is it enough for the Christian who seeks to know what decisions he ought to make in a given situation simply to turn to the Scriptures or the Ten Commandments for advice. All the moral directives we might find in the Decalogue—as well as in the Sermon on the Mount—are "to a large extent conditioned by their age and their cultural environment."¹¹ How large is not indicated. The same applies to standards bearing, for instance, on our sexual life, since "we can learn virtually nothing" from Scripture on specific questions of sexual morality.¹²

Many New Testament passages, especially in the Gospels, are described as interpretations rather than historically accurate accounts. It is not, we are told, that apostles "deliberately falsified" the true picture of Jesus,¹³ but they repeated His words as well as filled them out and made them clearer. They reworked sayings "with genuinely Christian content," and gave them the form of sayings of Jesus, and thus "put them in Jesus' mouth."¹⁴ Thus we have stories about Jesus that cannot be regarded simply as events from the Lord's life, and sayings of Jesus "which the historical Jesus never uttered."¹⁵

Certain Uneasiness

There is also a certain uneasiness about such topics as the pre-existence of Jesus, His virginal conception, and His physical resurrection. The latter—which lies at the center of whole Christocentric document—is regarded as a "permanent problem: for modern man,"¹⁶ full of "difficulties"¹⁷ for him. Its message needs to be reinterpreted in a more meaningful manner, since the raising of Jesus from the dead is a concept formulated "in the language of Jewish apocalyptic," which has hardly any relevancy in our modern socio-cultural context.¹⁸

The emphasis of the whole book is on unity, and the authors are convinced that the statements that can be made in common "are quantitatively and qualitatively more important than any

contradictions.”¹⁹ The earlier questions of dispute between Roman Catholics and Protestants, such as the doctrine of justification by faith alone, “are nowadays on the way towards agreement at numerous points.”²⁰ Differences and conflicts that 450 years ago led to the division of the church can hardly be expected to give rise to any opposition capable today of producing the same results. This, explain the authors, is the fruit of the manifold ecumenical discussions that have been going on in recent years.²¹ “We have come to recognize,” for instance, “that the doctrine of justification as understood by the Reformers is not irreconcilably opposed to the basic assertions of the Catholic doctrine of justification.”²² More specifically, the authors contend, “it would certainly have been possible to achieve unity” except for the more recent disputes concerned with the status of Mary in doctrine and worship, and the question of the church, its structure and authority, including papal infallibility.²³

Over-all, the book is a survey of the kind of European liberalism that has inspired Protestant ecumenism and is becoming increasingly attractive to ecumenically-minded Catholics. It strongly suggests that insoluble differences are, in fact, often merely differences of theological interpretation, that they can and do exist within one and the same church. Still, it has not been approved as official teaching by any Roman Catholic or Protestant church body, and it will be interesting to listen to the grass-roots reactions that might want to cling as strongly as ever to their own way of being Christian as formulated in their traditional catechisms.



¹ *The Common Catechism: A Book of Christian Faith*, edited by Johannes Feiner and Lukas Vischer; Seabury Press, xxv + 690 pp., \$10.95. Translated by David Bourke, et al., from *Neues Glaubensbuch*, Herder, 1973.

² Fr. Johannes Feiner is consultant to the Vatican Secretariat for the Promotion of Christian Unity; Dr. Lukas Vischer is director of the Faith and Order Commission of the World Council of Churches.

³ *The Common Catechism*, p. ix.

⁴ *Ibid.*, p. xiii.

⁵ With particular reference to authority and papal infallibility.

⁶ *The Common Catechism*, p. xiv.

⁷ *Ibid.*, pp. 100, 101.

⁸ *Ibid.*, p. 101.

⁹ *Ibid.*, pp. 100, 101.

¹⁰ *Ibid.*, p. 120.

¹¹ *Ibid.*, p. 436.

¹² *Ibid.*, p. 498.

¹³ *Ibid.*, p. 94.

¹⁴ *Ibid.*, p. 95.

¹⁵ *Ibid.*, p. 96.

¹⁶ *Ibid.*, p. 164.

¹⁷ *Ibid.*, p. 146.

¹⁸ *Ibid.*, p. 147.

¹⁹ *Ibid.*, p. x.

²⁰ *Ibid.*, p. 657.

²¹ *Ibid.*, pp. 658, 659, ix, xi.

²² *Ibid.*, p. 658.

²³ *Ibid.*, pp. 665, 666.

Slapstick in the Sanctuary

THEY GIGGLED, then chuckled, then roared with laughter. A few pulled out their hankies and wiped away the tears brought on by so much laughing. The performance was hilarious. The man up front was really funny. He had them constantly “rolling in the aisles.”

Who was he? Judging from the reaction of the audience, you might suspect that he was a professional TV comedian, perhaps brought in to raise funds for a favorite charity. Wrong! The man was not a comedian by profession nor was he remotely connected with Hollywood, though he would have made it big there had he chosen that route earlier in life. He was not a professional entertainer at all. He was a minister.

Are you shaking your head in disbelief? Join the club. That is exactly what I did as I listened to his constant barrage of jokes and watched his antics on stage. It repulsed me to realize that the holy, precious Word of God was coming to me via a channel of frivolity, hilarity, and utter nonsense.

The preaching style I have described above is all too common today. Not long ago, one of the major television networks presented a documentary entitled “Show-Biz Religion.” It appears that show business and preaching have joined hands in our generation.

It seems to me that in this age of the popular entertainer there is a danger that intellectual ability, Biblical knowledge, and sound textual and expository preaching will be pushed aside and replaced by a shallow, show-business technique that features the garrulous, superficial entertainer-evangelist with a guitar strung around his shoulders.

Underlying all of this is the fact that the reading level of our American popu-

lation has dropped from twelfth- to ninth-grade level. Even our universities are offering remedial English programs to entering freshmen. Johnny cannot read or write at *any* academic level. This calls for a simplification of the gospel message so that the largest number possible may hear it and read it in the style and language they understand best.

But this must be done with as much dignity as possible, without divesting the message of its essential holiness.

Regardless of our socio-economic background, the effect of the gospel of Jesus Christ is the same on all of us. It uplifts us. It gives a new hope and higher aspirations. I know that this is so, for had it not been for the gospel that reached me in Manhattan, New York, when I was age 15, perhaps I would have followed the example of some of my buddies who became drug addicts and common criminals.

The gospel gave me something to reach up for. It raised me up and implanted in my heart a higher goal than I had set for myself. I know from personal experience in the inner city that the gospel message does not have to be diluted or deformed in any way to reach even those in the lower strata of society. It has to be simplified, but care must be exercised not to distort it in the process of communication.

The problem is that many are on a relevance kick. But relevance has its limits when it comes to the preaching of the gospel. Only through prayer and

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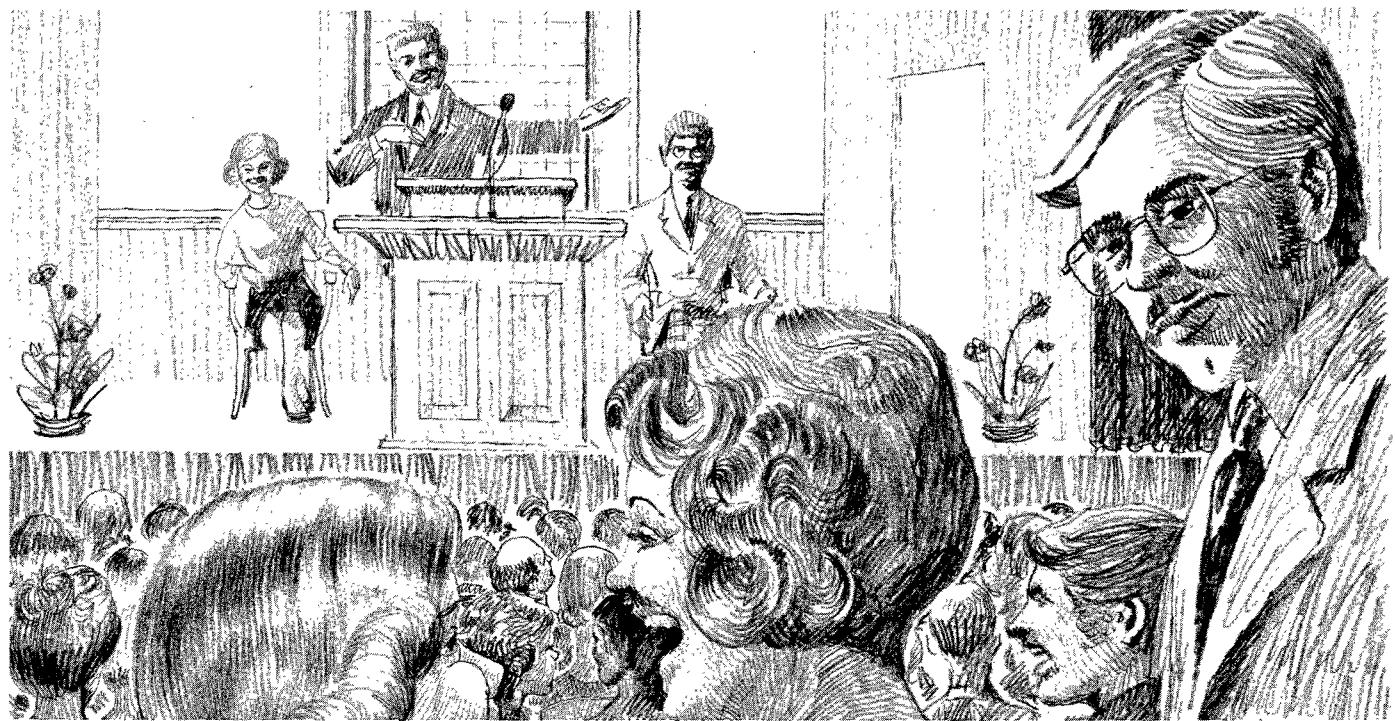
the aid of the Holy Spirit can we determine exactly where that line of demarcation is that separates the holy from the profane.

In their attempts to be relevant, some ministers are desecrating the vessels of the Lord's house. Like Nadab and Abihu, they are offering strange fire at the altar. They also offend the sensibilities of cultured people. Their preaching is just not in good taste.

Am I down on humor? Absolutely not. Is there a place for it in preaching? I believe so. There is humor in the Bible. The question is, what kind of humor? Invariably it is pure and elevated.

The minister must be extremely careful in the sanctified use of humor. By jesting, joking, and trifling we are likely to deny Christ and wound the cause of God. We have not been called to amuse and entertain, but rather to preach the Word. Ours is a solemn responsibility, a high calling.

Preaching is not common, ordinary oratory. It has no kinship with the political speech or harangue, or with demagoguery. Certainly it ought not to have any connection whatsoever with show business. Its style differs radically from that of the professional entertainer or comedian. Its ultimate purpose is to *save* men and women, to *stir* them to make a commitment to Jesus Christ, not to tickle their funny bone. Preaching is a form of public address that is in a class all by itself, because it is God-ordained and God-inspired.



HAROLD MUNSON

The Irreducible Minimum

LOVE IS the dominant characteristic of God, and love is outgoing. God's love reaches out to bestow its warmth upon the whole of His creation.

But love desires response, and God yearns for a willing return of His love from all His creatures. Sadly, He has not received that response from much of mankind due to the fact that our race has been in rebellion against its Creator.

God has been trying to bring humanity back into the warm circle of His love. But He has been able to do so for only a very few, relatively. Many have not been interested. And some who have been interested have never entered into the circle, because they were not willing to meet the conditions God requires.

He has made His requirements as few and easy as possible. But requirements there must be. Otherwise sin, which must be excluded at all costs (Christ gave His all that sin might be excluded, and yet mankind be saved), would be preserved and contaminate heaven. That cannot be!

So God says to you and me, "I want above anything else to have you in My kingdom. I gave My Son that you might be there. But the very stability, the preservation, of My kingdom demands that I make certain minimum requirements. This is the way it has to be. Please meet those requirements! I want you to be with Me!"

The irreducible minimum that God must require is expressed in the words of Jesus to the Pharisee, Nicodemus: "Jesus . . . said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3).

These words are as unequivocal, as

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lishing Association.

straightforward, as it is possible for words to be. Uttered as they were in love, nevertheless they made it plain that there is no possibility of receiving eternal life, of having a part in the heavenly kingdom to come, except as one experiences what is termed the new birth.

There is but one major question one needs to ask in order that he may fully understand what these words of Jesus mean: What is this experience of the new birth without which no man shall see heaven?

The Bible makes it vividly clear that the new birth means a radical change in the life: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17). "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh" (Eze. 36:26).

The fact that the newborn person is described as "a new creature," or creation, for which "all things have become new," who has "set . . . [his] feet upon the new path of life" (Rom. 6:4, N.E.B.),* clearly indicates a fundamental, basic change. It is not a grafting of new shoots into the old tree. It is a new and different kind of tree.

Not a Modified or Rearranged Life

It is not a modified life in which the sinner stops drinking and smoking, in which he tries a bit harder to control his temper, appetite, and entertainment habits. It is not merely an altered life in which one day in seven is now spent differently from before, in which newly adopted beliefs cause him to change friends and the use of time.

It is not merely a rearranged life in which he shifts priorities; in which, for example, he moves sports or money, jobs or dress, entertainment or eating, and so on, from a high place of priority to a lower place.

"The Christian's life is not a modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether. This change can be brought about only by the effectual working of the Holy Spirit."—*The Desire of Ages*, p. 172.

It is an experience that all, without exception, must have who are to be recognized as members of the family of God.

What are the signs by which we may know whether we are born again? The

Bible supplies many. For example, the Beatitudes (Matt. 5:3-12) relate to men and women who have had the experience. Galatians 5 contrasts the evil works and attitudes of the unregenerate (verses 19-21) with the fruit of the Spirit as seen in the regenerate (verses 22, 23).

Nine Signs of Regeneration

I suggest nine manifestations of the new-birth experience:

A sense of freedom: peace in the soul. The individual, especially the professed Christian who is not truly born again, who is still wrestling with unwanted sins and is haunted by guilt, cannot have peace. Beset by doubts, uncertain as to his status with God, he is often sad.

But with the new-birth experience, all that is changed. "Therefore being justified by faith [and thus pardoned], we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

An experience of love for others. "We know that we have passed out of death into life, because we love the brethren. He who does not love abides in death" (1 John 3:14, N.A.S.B.).† This Christian love is not sentimental feeling or even necessarily that emotion found among members of a family. It is an attitude of regard, a reasoned concern for the interests of

The person seeking to overcome in his own strength, or mainly in his own strength, cannot be victorious.

others, a deliberate decision to further others' welfare as needed.

This attitude is maintained for the unintelligent, the eccentric, the unlovable, the down-and-outer, for an enemy, as well as for a friend. It is a principle that prompts one, in attitude and action, to put the welfare of others before his own.

A turning of mind and heart from the world. The unregenerate person is naturally of the world. His main interests are normally centered there, and cannot be expected to be otherwise. He is job-centered, or money-centered, entertainment-centered, position-centered, or clothes-centered, maybe even work for the Lord-centered.

The born-again person will not be enthusiastic in talking about sports or clothes, cars or travel but embarrassed and silent when the subject of Jesus and His love comes up.

Those who give themselves to Christ "are not of the world" (John 17:14).

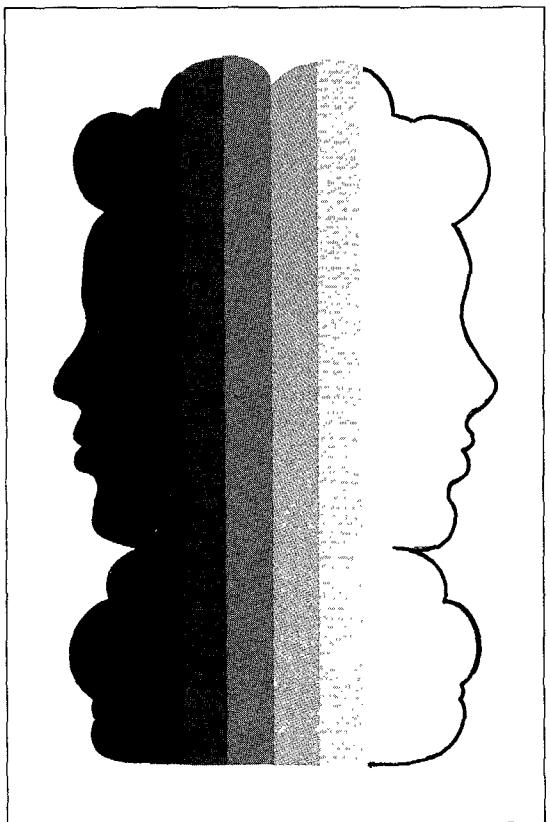
Victory where before was defeat. The person seeking to overcome in his own strength, or mainly in his own strength, cannot be victorious. The reason is that it is a case of self trying to cast out self, which is impossible.

The person who does not have Jesus dwelling within cannot be victorious. Thus, only the born-again person can have sustained victories over his sins. Only the person who can apply to himself Paul's words, "I live; yet not I, but Christ liveth in me," can overcome sin. He can then say, "I can do all things through Christ which strengtheneth me" (Gal. 2:20; Phil. 4:13).

This does not by any means suggest that there will not be terrible struggles in the Christian's life sometimes. The mortification of self is a daily, even momentary, work. But because the mind is now changed, and the desires, inclinations, motives, and will of the born-again person are Christ directed, he can gain the victory.

A frequent, instinctive inclination to pray. This desire comes as a deep-down yearning to commune with the Saviour, as the lover has a strong desire to be with the person who is the object of his affections. This urge is poetically expressed by the psalmist: "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God" (Ps. 42:1, 2).

An interest in and turning to God's Word. "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine



heart," wrote Jeremiah (Jer. 15:16). To the born-again person—"the Word of God, which was dull and uninteresting, is now chosen as his study, the man of his counsel. It is as a letter written to him from God, bearing the inscription of the Eternal. His thoughts, his words, and his deeds are brought to this rule and tested. He trembles at the commands and threatenings which it contains, while he firmly grasps its promises and strengthens his soul by appropriating them to himself."—*The Faith I Live By*, p. 139.

A growing sensitivity to sin. "While we were spiritually dead in our disobedience he [God] brought us to life with Christ" (Eph. 2:5, T.E.V.).‡

As many can testify, the question "What's wrong with it?" is often solved for the questioner when the Holy Spirit is able to awaken the slumbering conscience and help us see what is indeed wrong with it.

It is like a beam of sunlight shining through a tiny hole in a closed blind into a darkened room. In the beam are seen hundreds of dust motes floating in the air that were not seen before. So it is that when the Sun of Righteousness shines in our lives we see sins we were not aware of before.

An attitude of willing obedience to God. The exclamation, "I delight to

As soon as a person is really converted there springs up in his heart an earnest desire to go and tell friends and neighbors what Christ has come to mean to him.

do thy will, O my God" (Ps. 40:8) can be the words of the born-again person only (cf. Jer. 31:33). The unregenerate heart "is not subject to the law of God, neither indeed can be" (Rom. 8:7). In the new-birth experience the heart is brought into harmony with God and love is manifested in obedience.

This attitude of obedience will be not only toward those requirements that are easy and convenient but also toward those that demand self-denial and self-sacrifice.

An impulse to witness to others. Jesus' final word to His disciples was the promise of the Holy Spirit. When He should be received, then, said Jesus, "you shall be my witnesses" (Acts 1:8, R.S.V.). David, in beseeching God for forgiveness and restoration to His favor—to the "joy of thy salvation"—continued, "Then I will teach transgressors thy ways, and sinners will return to thee" (Ps. 51:12, 13, R.S.V.).

As soon as a person is really converted there springs up in his heart an earnest desire to go and tell friends and neighbors what Christ has come to mean to him.

In his deeply spiritual book *God's Way of Holiness*, Horatius Bonar begins one chapter thus:

"Before I can live a Christian life, I must be a Christian man. Am I such? I ought to *know* this. Do I know it, and in knowing it, know whose I am, and whom I serve? Or is my title to the name still questionable, still a matter of anxious debate and search?

"If I am to *live* as a son of God, I must *be* a son, and I must *know* it; otherwise my life will be an artificial imitation, a piece of barren mechanism, performing certain excellent movements, but destitute of vital heat and force. Here many fail. They try to *live* like sons, in order to *make* themselves sons, forgetting God's simple plan for attaining sonship at once, 'As many as received him, to them gave he power to become the sons of God' (John 1:12)." —Page 57.

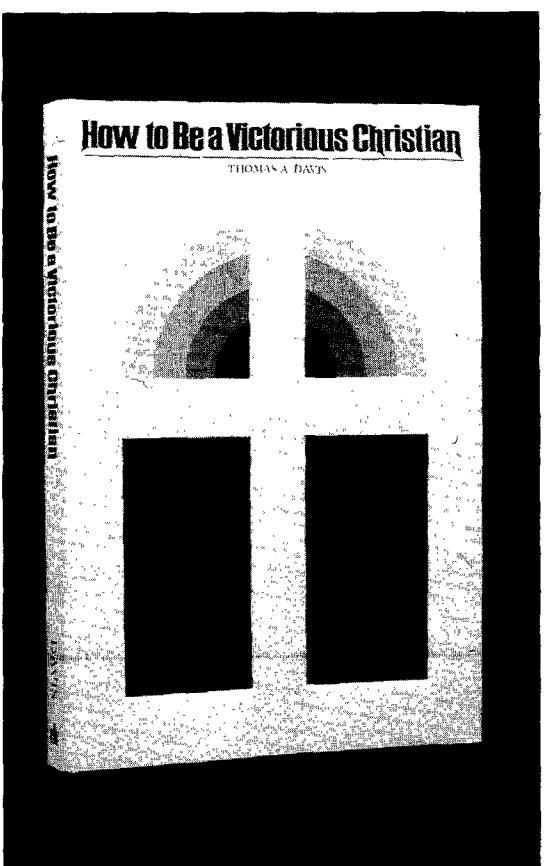
Sons and daughters have certain characteristics of their fathers. Do I have the characteristics of my heavenly Father? ■

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science and religion

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The Downfall of Scriptural Geology

SURPRISING as it may seem, the majority of the geologists in early nineteenth-century England were advocates of the Biblical account of Creation and the Flood, thus earning them the title of "Scriptural geologists." Some had even switched professions from theology to geology—such as Adam Sedgwick, William Conybeare, and William Buckland. Several churchmen in the "Scriptural geology" era (1815-1860) wrote in-depth studies on geology and its connection to religion—Thomas Chalmers, Baden Powell, and John Pye Smith, as examples. Geology, at least in England and America, was cast in a scriptural mold when in its infancy.

Up until the publication of Charles Lyell's famous *Principles of Geology* in 1830, the Biblical Flood colored the thinking of geologists, and the majority were diluvialists or catastrophists. The thinking of this group was crystallized by their leader, William Buckland, in an 1823 work called *Reliquiae Diluvianae*. However, Buckland himself was mysteriously swayed in the decade of the 1830's to the opposing camp, that of the uniformitarians, who believed that all processes have continued invariably at the same rate as today.

A book published by him in 1836 conspicuously avoided any reference to the Flood. What led the stalwart general to change his mind?

One historian of science focuses precisely upon the reason for Buckland's unusual reversal:

"When Buckland's *Geology and Mineralogy Considered with Reference to Natural Theology* was published in 1836, it was evident that he had reversed himself on Diluvialism and had completely abandoned Biblical chronology in prehistory, but he had by no means given up the attempt to bring revelation and geology in harmony."¹

Buckland himself admits that modi-

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fication must result from geology's findings of "the lapse of very long periods of time," in opposition to the six thousand years that minds had been so long accustomed to. The long ages of uniformitarianism were making their inroads, with the result that "Buckland was completely converted. . . . By 1850 it was difficult to distinguish a Uniformitarian from a Catastrophist."² Yet after Buckland's reversal of position, conflicting viewpoints continued to clash, and "between 1844 and 1859, over sixty volumes appeared that could be classified as Scriptural Geology."³

The steady stream of books by scriptural geologists stopped almost abruptly with the publication of *The Origin of Species*, by Charles Darwin, in 1859. The same events that led to the downfall of scriptural geology can be correlated with the rise of Darwinian evolution. Let us piece together the historical backdrop.

Attempts to Harmonize

Scriptural geology from its very inception was a crossbreed between the uniformitarian theory of long geological ages and the Biblical view of Creation followed some centuries later by the catastrophe known as the Deluge. Catastrophism was imported into England through the writings of the famous French paleontologist, Cuvier, and served as a valuable tool in the hands of scriptural geologists. Cuvier, however, interpreted the six days of Creation week not as being literal but rather as figurative of long ages. He stretched Creation out over a vast period of time interspersed with annihilations (or catastrophes), to account for the successive fossil strata. Buckland at the start was an ardent apostle of the Cuvierian brand of catastrophism.

Scriptural geology, then, was an attempt to harmonize the latest findings of geology and paleontology with the Sacred Record. It had many varieties of thought. One of the earliest was that of the Archbishop Sumner of Canterbury himself—the idea first set forth in 1816 "that during the Six Days of Genesis the Creator merely 'rearranged' the wrecks and fragments of many previous worlds."⁴ The entire fossil record was used to show a pre-Creation-week sequence of life. This view was advocated by another prominent churchman, Thomas Chalmers, who claimed that the language of the first two verses of Gene-

sis seems to indicate a "gap" separating two creative episodes. He was convinced that Scripture does not point out when "the beginning" took place, and postulated that it could have been many aeons ago.

The "gap" or "interval theory" became fused with the "ruin and restitution" theory and was quickly popularized. "This 'interval' theory rapidly became the popular, respectable, and all but standard means of reconciliation between geology and Holy Writ. It was adopted, within the next twenty-five years, by Edward Hitchcock, the Reverend W. D. Conybeare, and the future Cardinal Wiseman, then a brilliant young man in Italy; it was the refuge of Buckland when he retreated from his original diluvian orthodoxy."⁵ Interestingly, although proponents of this viewpoint at first strongly taught the Noachian Flood, they eventually lost sight of that grand event in a multitude of other catastrophes.

Catastrophism was swallowed by uniformitarianism through virtually the efforts of one man, Sir Charles Lyell, the "father of uniformitarianism." One historian notes that following the publication of Lyell's *Principles* in 1830 "it was immediately apparent that much of Mosaic geology had been swept away by Lyell. . . . Among the leading geologists, Biblical chronology and Diluvialism were soon dropped out of prehistory."⁶ Catastrophism, through the widespread acceptance of the "restitution" or "gap theory," had in effect abandoned Biblical chronology already, except to state that man was created about six thousand years ago. This was the same position that Lyell took in his early years. With these insights it is possible to understand why Buckland capitulated.

Daring Voices Oppose Trend

A few daring voices spoke in opposition to the trends that scriptural geology was taking, as well as against the inroads of uniformitarianism. Two of them, George Bugg and George Young, entitled their works *Scriptual Geology*, from which the name for the scriptural-geologist era was derived. Yet they were not a part of its trends. Neither was Granville Penn, whose 1822 book has been nicely summarized in these words:

"The theses of this work are simple and uncompromising: all geology is to be found in Genesis; the Six Days of Scripture were six literal days, the first of which was 'in the beginning'; all geological phenomena result from three ex-

The major contribution of Lyellian geology to evolutionary theory was "the gift of time."

tra-ordinary events recorded in the Bible—the separation of the land from the waters, the Deluge, and the elevation after the Deluge of parts of the ocean bed to become dry land."⁷

That same year a textbook on geology was published by Conybeare and Phillips, who keenly perceived what were the issues facing scriptural geologists. In this book they state: "Two points only can be in any manner implicated in the discussions of geology: I. The Noachian Deluge. II. The Antiquity of the Earth."⁸ They overlooked the one other major issue facing scriptural geology, the idea of the six days of Creation being literal, because it had already silently slipped out of the picture. Geologists had long used the text "One day is with the Lord as a thousand years" (2 Peter 3:8) to accommodate the six days with long geological periods. One example is James Hutton, of Scotland, who gave the first presentation of uniformitarian geology.

At this point it is instructive to trace back the chain of events that led to the downfall of scriptural geology. Long geological ages were accepted as the first link, but these were relegated either to a pre-Creation week period (the gap theory) or to the actual six days, which were then stretched into six aeons of time (the day-age theory). The next link was made by the impact of Lyell, who removed the Flood from the picture. After all, if one has a long sequence of geological history prior to the creation of man, what need is there for the Flood to account for the fossil strata? The final link was welded with the publication of Darwin's book and the subsequent elimination of man's recent origin and the concept of successive creations and catastrophes. Lyell, who had been a student of Buckland's for three years and who had held both to successive creations and man's recent origin while opposing Buckland's diluvialism, now became a convert to Darwinism. Meanwhile, scriptural geology had faded out of the picture.

We can take as one example of scriptural geology's demise the Savilian professor of geometry at Oxford, Baden Powell, who also taught theology there, and was an ordained clergyman. By the time he wrote his 1838 work he had become quite critical of scriptural geology, attacking first the restitution theory, and then pointing to some defects of the day-age theory. Recognizing these positions as compromises, "he shrewdly observed that while many professed harmonizing Scripture and geology,

they in fact made complete concessions on all substantial points; 'so manifest the evasions and subterfuges they exhibit, that we can only regard them as disguised allies.'"⁹

However, Powell fell into the trap of compromise by conceding that the six days of Creation could very well represent vast ages of time. In his attacks on scriptural geology he went to the opposite extreme of concluding that there was no geology in Scripture whatever, and that the two should be divorced entirely from each other. Toward the end of his career he expressed the conviction that "Darwin's masterly volume on *The Origin of Species* . . . now substantiates on undeniable grounds the very principle so long denounced by the first naturalist,—the origination of new species by natural causes: a work which must soon bring about an entire revolution of opinion in favor of the grand principle of the self-evolving powers of nature."¹⁰ His predictions were amazingly accurate. Scriptural geology lost out, owing to the compromising away of three key creationist beliefs.

Contemporary Viewpoint

Let us notice how today's historians picture the downfall of scriptural geology, none of them appearing to be sympathetic toward its cause. Speaking of the inroads of uniformitarianism first through its founder, Hutton, then through its chief apostle, Lyell, one historian observes, "It was chiefly the Mosaic chronology that had kept men from adopting this point of view at an earlier date."¹¹ Another notices its net effect: "The modern verdict on the major contribution of Lyellian geology to the evolution theory is that it allowed enough time to earth history for organic evolution to take place—it gave Darwin the 'gift of time,' as Loren Eiseley puts it."¹²

Yet the downfall of Biblical chronology meant the downfall of Biblical geology, since they are inextricably interwoven. "As long as geological theory clung to the idea that the earth had been created 6000 years ago, catastrophic events were necessary to bring about all the changes that must have happened since then. Hutton, however, excluded catastrophic and supernatural events."¹³

Another prominent historian of science is in complete agreement: "Any notion that slow-acting processes might have far-reaching, cumulative effects was obviously inhibited by the belief that all the events of Earth-history had

The downfall of Biblical chronology meant the downfall of Biblical geology, since they are inextricably interwoven.

to be crammed into rather less than six thousand years."¹⁴

If any should still question whether Biblical chronology stood as a stumbling block to the rise of uniformitarianism, that questioner would have his doubts dissipated after reading the words of Lyell himself. In volume 1 of his *Principles*, Lyell clearly indicated that it was impossible for anyone to reach the idea of uniformity "so long as they were under the delusion as to the age of the world, and the date of the first creation of animate beings,"¹⁵ an oblique reference to the Biblical view. Notice, too, a historian's comment on the above assertion: "When Lyell interpolated time and continuous process into the gaps, all supernatural cataclysms, including the Deluge, . . . were rendered superfluous."¹⁶

Compromise Led to Abandonment of Belief

Scriptural geology, which should have stood on the three basic creationist beliefs—(1) the six literal days of creation, (2) Biblical chronology, and (3) a universal Flood—ended up abandoning all three. The compromise on one led to an abandonment of all. These three beliefs, like a tripod supporting the scriptural geologists' camera, were slowly weakened, while a panorama of earth's history was being filmed. The aim was to show a complete harmony between Genesis and geology. The result was a totally blurred picture.

What will be the outcome today if any one leg of this tripod of beliefs is weakened or eliminated? The history of yesterday becomes an excellent laboratory for testing the hypotheses of today. With keen hindsight amplified by a grasp of both science and Scripture we can trace the trends of the past and predict our paths for the future.

¹ Francis C. Haber, *The Age of the World: Moses to Darwin* (Baltimore: The Johns Hopkins Press, 1959), p. 221.

² Walter F. Cannon, "Uniformitarian-Catastrophist Debate," *Isis* (1960), vol. 51, pp. 48, 50.

³ Milton Millhauser, *Just Before Darwin* (Middletown, Conn.: Wesleyan University Press, 1959), p. 47.

⁴ *Ibid.*

⁵ *Ibid.*, p. 48.

⁶ Haber, *op. cit.*, pp. 218, 219.

⁷ Millhauser, *op. cit.*, p. 53.

⁸ Quoted in Haber, *op. cit.*, p. 213.

⁹ Haber, *op. cit.*, p. 246.

¹⁰ Robert M. Young, "The Impact of Darwin on Conventional Thought," *The Victorian Crisis of Faith*, Anthony Symondson, ed. (London: Society for Promoting Christian Knowledge, 1970), pp. 22, 23.

¹¹ Bertrand Russell, *Religion and Science* (London: Oxford University Press, 1935), p. 63.

¹² Url Lanham, *Origins of Modern Biology* (New York: Columbia University Press, 1968), p. 144.

¹³ R. Hooykaas, *The Principle of Uniformity in Geology, Biology and Theology* (Leiden: E. J. Brill, 1963), p. 19.

¹⁴ Gordon Davies, *The Earth in Decay* (London: Macdonald and Co., 1968), p. 45.

¹⁵ Haber, *op. cit.*, p. 218.

¹⁶ *Ibid.*

Psychological Processes in Conversion

CONVERSION CAN never be explained completely, for conversion is a supernatural act of God transforming the individual into the unfolding image of God.

In fact, as conversion involves not only simple behavior but also those processes of the mind that are beyond man's observation, most psychologists would suggest that the study of conversion is irrelevant to psychological understanding. Thus, the fullest explanation of conversion will be theological rather than psychological. However, as conversion does involve the total behavioral patterns of man, it is possible to describe many of the behavioral aspects of conversion.

Adventists reject the popular *tabula rasa* or blank-mind-at-birth view of man, which presupposes that his destiny is shaped totally by his environment. Adventists further reject the paganistic view of man as inherently good. This is untenable, for, like the empiricist and/or evolutionary view, it presupposes that the simple provisions of a "good" environment will lead to the development of "the good man." Thus all that is needed according to either view is for protection from evil, and the natural result will be that the child will develop into a perfect or at least totally accepted social being.

Contrary to Scripture View

Such a concept is opposed to Scripture and observed evidence. Man is conceived with an inherent predisposition to follow a pathway in conflict with the immutable laws of God. Therefore, rather than goodness being achieved by passive protection from evil, it demands a most active transformation from what is natural. The natural is ultimately self-destructive. Transformation by contrast is that which is supernormal and not to be equated with the biological and acquired motivational forces of man.

While the behavioristic views of man deny his powers of purposeful decisions, many Christians reject such fatalistic interpretations because of their lack of

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consistency with the Word of God. The experimentalists persistent failure to demonstrate supporting evidence for their mechanistic theories of man tends to confirm the constancy of Scripture.

Adventists, accepting the principles of the Word of God, have a purposivistic view of man that strongly argues that man indeed is a being of choice and decision. This view in no wise denies the important role that environmental conditions play in the development of behavioral habits, attitudes, biases, and beliefs, but it emphatically denies that these are the sole determiners of the response patterns of man.

Choice is ever possible until such a time as an individual has irrevocably decided to reject the claims of Christ upon his life. The widespread evidence of choice is supported by observational evidence, which indicates conversion among those who have the most unfavorable backgrounds as well as the rejection of God's claims by those who seemingly have had a most suitable environment for such a decision to be made.

It is impossible to convert a prename, or in fact a neonate or infant (if infancy is held not to extend beyond the second year of life), for conversion involves a level of conceptualization not possible in the early years of life. However, it is possible, and in fact most desirable, that before a child reaches the intellectual maturity where he can appreciate the claims of Christ, he be educated along lines that later will make it easier for him to accept such claims. This is why Ellen White urges that "before the child is old enough to reason, he must be taught to obey."¹ However, "right" actions are not in themselves final evidence of conversion, for conversion is a total surrender of the life to God. Thus she also counsels, "As soon as he is capable of understanding, his reason should be enlisted on the side of obedience."²

Involved Intellect and Emotions

True conversion is very much an involvement of the intellect, for the necessary preparation for conversion is a knowledge and understanding of the word of God as revealed in Holy Scriptures (Rom. 19:17). Further, conversion involves a decision that can only be mediated by the neural processes of the frontal lobe of the cerebrum, and this decision will greatly influence behavioral patterns involving the whole central nervous system.

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The whole process of conversion is established upon man's most powerful approach emotion—love. Conversion, perhaps more than anything else, is the reciprocation of the love of God by a human being. Thus conversion must of necessity be much more than an act of the intellect, for it involves the emotional processes of man. And this emotional involvement goes much beyond man's relationship with God to include his fellow man and the rest of God's creation. It will affect his total emotional structure, so that there will be a dramatic change in the demonstration of the negative emotions such as anger, jealousy, hate, and even sorrow.

Preparation for Action

Very closely linked with the emotional implications of conversion is the principle of action. The emotional response of the Christian to the love of Christ brings with it concomitant bodily changes mediated by the sympathetic nervous system. These changes stimulate and facilitate behavior by the secretion of adrenalin into the blood supply, increased heart beat, breathing rate, and improved muscle tone. Thus a genuine conversion brings with it an automatic preparation for action. To the committed Christian, this preparation for action will find expression in acts that not only are consistent with his commitment but are directed to the fulfillment of the commission of Christ.

It is vital that the newly converted Christian be given adequate opportunity for fruitful witnessing, for otherwise it is likely that the energy generated by the preparation for action will be dissipated in activities that militate against his new-found experience.

While it is true that conversion is a supernatural act beyond man's natural powers and further that it is the sustaining power of Christ that is essential to both the initiation and maintenance of the new-birth experience, yet Christianity is frequently referred to as a growth (see 2 Peter 3:18; Eph. 4:15). Christian development, then, is very much dependent upon the development of right and valued patterns of behavior.

Conversion is the surrender of the life to the claims of Christ, and with this motivation and this source of strength, the patterns of behavior will immediately begin to change. It is true that some habits change dramatically (e.g., the change of drinking habits), but the majority involve a slower change. Especially where reflex type action is in-

It is vital that the newly converted Christian be given adequate opportunity for fruitful witnessing.

volved, a process of habituation is clearly in evidence. For example, the man who has used much profane language before conversion may eliminate it immediately from his normal conversation, but almost certainly will take much longer to reach the stage where such language is not used when sudden adversive eventuations occur, such as the stubbing of a toe. However, as the regenerated one grows more and more into the image of Christ, and as he continues to pray for victory, there will be an ever-decreasing tendency to do those things that are in contrast with his commitment to Christ, and conversely, there will be an ever-increasing tendency to do those things that positively demonstrate his link with Christ. This is no doubt why sanctification is called the work of a lifetime³ and is elsewhere referred to as progressive.⁴

Linked with the habituation principle is the Christian's patterns of socialization. Whereas prior to conversion there has been a tendency to find friends among those who are likewise uncommitted and to engage in social activities that are worldly in appeal, true conversion will quickly change this. More and more the social activities will center around the commission of Christ and friendships will more and more be made with those whose lives are also connected with Christ. The Christian will have less in common with his former associates. Therefore, his attitude to these former friends and other nonconverted individuals will change. Whereas before, he saw in them a source of desirable social intercourse, now he is burdened for their soul salvation, and his efforts are directed toward bringing to them the same sense of commitment he himself has experienced.

Conversion has an undeniable and observable influence upon the behavior of man. Conversion is more than simply the summation of certain patterns of behavior. Yet, all true conversions will involve overt changes in the life-style. These changes will be both sudden and gradual, and will reflect the transformation that Christ brings into the life at justification on the one hand, and the daily growth in Christian maturity that is the process of sanctification, on the other.

Adapted from an article published in the Loma Linda University Scope, vol. 2, No. 2, April-June, 1972, pp. 8, 9.

¹ Ellen G. White, *Counsels to Parents and Teachers* (Mountain View, Calif.: Pacific Press Pub. Assn., 1913), p. 111.

² _____, *Education* (Mountain View, Calif.: Pacific Press Pub. Assn., 1903), p. 287.

³ _____, *The Acts of the Apostles* (Mountain View, Calif.: Pacific Press Pub. Assn., 1911), p. 560.

⁴ _____, *The Great Controversy* (Mountain View, Calif.: Pacific Press Pub. Assn., 1888), p. 470.

A Cry in the Night

THE letter began, "Dear Editor, Like so many other church members, I am concerned over all those (young and old) who leave the church. We are prone to think, It could never happen to me. But it *can*—even before the really troublous times fall upon us. It happened to *me*. While literally sitting in my church pew, I said to myself, 'You never thought it could come to this. You know the church is right. You could, without very much effort, find all the Bible verses to prove that our doctrines are right, but you have found difficulty in putting them into practice.'

"While you felt warm toward the church, there was always some little thing you would fix up later. It would be easier later. Even if you were on your death bed it would not be too late to repent. But here you are now sitting in the church, knowing that you are not a part of it. You are *lost*. You are concerned, terribly concerned, but you don't seem to be able to do anything about it. It can't be too late, but it *feels* too late. For me it IS too late. Would the pastor understand, or would he just tell me what I already know? What shall I do? What *can* I do? I feel powerless even to pray."

This is the first paragraph of a letter that came to me a little while ago. It was from a young woman (I hope she still considers herself young) whom I had known these many years, a talented young lady, a most articulate and charming girl (and this is not meant to be flattery; I emphasize this on the off chance that she may read this), and one whom others would consider to have more than her share of ability. The world, it seemed in those days not-so-far-off, was at her feet.

Now, as the neat typescript of the letter stares inscrutably back at me, I cannot but detect the awful truth (as will be apparent to even the most cursory reader) that something went wrong somewhere. If you do not sense it, she spells it out in those almost bitter (but *she* is not bitter) words, "You are *lost*."

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It is a cry in the darkness, a cry in the night, a cry of a thousand voices in similar circumstances, a cry for help, which they believe cannot be given. Thus it is a tragic cry, because those who utter such a cry as this believe that there is no hope for them—and that, in itself, is their greatest tragedy. For the soul that thinks itself lost is not inevitably lost at all; and the voice that cries for help is the one that will surely be answered.

Not Aware of Torments

The problem we face is that there are so many around us who feel exactly as this young woman does, and we do not know about it. We of the ministry stand up and preach our sermons, with our benign smiles, we shake hands at the door and wish the worshipers God's blessing, but we cannot know all the torments that tear our congregations apart. We cannot know all the nuances of domestic issues, of parent-child relationships, of financial debilities (due either to "bad luck" or to plain, bungling mismanagement—it hardly matters); we cannot know all the play and interplay of emotions between individual worshipers in our congregations, and because of this we must deem ourselves as less-than-perfect and nigh-on-unworthy shepherds.

And we are, even though we may not be entirely to blame. The very demands on our time, the limitations of our earthling natures that ensure that a man can cover no more territory at a given moment than his boot soles can cover—these things set the limits of our effectiveness to a certain extent.

But that does not ease the hurt when a soul cries out, "I am *lost!*" and reckons himself or herself separated from God because of past acts or present problems. The young lady whose letter I have quoted above is not an evil woman. On her own say-so, she has made her mistakes, but she has repented bitterly with tears. On her own admission, she missed the mark here and there, but who shall cast the first

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stone? Is anyone qualified to point an accusing finger?

"Statistics prove that children who attend church schools are less likely to leave the church than those who don't. This kind of research is good. I wonder whether another form of research would be helpful. Has any church pastor compiled a full list of all the people in his district who have left the church, and merely *asked* them why? What I had in mind was to skip the sermon, the plea to come back, and even the prayer at this stage. Pray in the car, pray as you walk to the door. If you can't overcome your irresistible urge to pray *with* the person, ask permission tactfully, but keep in mind that the person may feel obliged to say Yes and not mean it.

"What you are after is facts. You are not just picking on one person. You are making a survey. You are not asking the person to divulge anything he doesn't want to. . . . Be very judicious with your questions and curb your irresistible urge to smother the person with help and advice. . . . Believe me, there can be a great deal lost if you rush in with sermons, prayers, and perfect solutions. And you don't want to lose the person, do you?"

This girl is talking a lot of good sense, isn't she? You don't want to lose them, of course, otherwise you wouldn't be there. But you *can* overwhelm a wandering soul with your wisdom and you can frustrate a weeping heart with your foolish eagerness. We are all liable to make that mistake. It takes one who has felt her lack and who can look objectively at her situation to say so clearly. But she hasn't finished her letter. Hear her out . . .

"Do not despair if no one comes back to church. You have given the person a chance to talk. He may realize that his reason for leaving is invalid. He will certainly think. He will appreciate the fact that no pressure at all was applied. You may come up with some wonderful answers for keeping more people from leaving.

"There are some people who don't want to come to church, but at the same time they wish they did want to come."

That last sentence (the closing sentence of her letter, incidentally) is the most poignant cry of all. This woman (whose name, sad to say, is Legion) imagines that she is lost (though you and I know full well that she needn't be) and she is scared. She is scared because she knows the doctrines and could substantiate those doctrines with appropriate Bible texts.

But something is lacking—and it has been lacking for a long time. Something hasn't clicked—and she has been aware of this for some time too. Something has prevented the full realization of what Christ can do for her (and for anyone who has slipped and fallen) from penetrating her consciousness, her understanding. Satan has built a barrier between her and her Lord, which she cannot herself break down, and she wishes she could.

Lack of Fellowship

This article ought to include ten points for the reclamation of such a soul as this, but I shall not attempt even two such points. I will, however, permit myself one tiny suggestion as to what we might do to find the owners of voices such as this, voices crying in the night of their own hopelessness. It is not a deep thought; it throbs through the letter of this forlorn girl who so much wants to be part of the church, but feels that she has separated herself from it. It is simply this: Many who are lost or who feel themselves lost, are so because they have no one with whom they can have the relaxed joy of ordinary fellowship.

So many who drift away from the church have no other quarrel with us than that we will not give them a little of our time—and (most important) a little of ourselves. After all, it is just a little fatuous to herd converts in the front door and let the weak lambs die in the fold for lack of attention.

Does Good Religion Include Good Health?

A SURVEY of the Gospels indicates that Jesus spent more time in healing the sick than He did in preaching. Why? Was it not because He recognized that spiritual healing and restoration involves every phase of man's being—physical, mental, social, and spiritual? Not only does good religion help promote good health but we are learning that good health promotes good religion.

The Holy Spirit can communicate with us only through the physical mechanism of our brain nerves. Anything that interferes with the physiological functioning of the brain can in turn interfere with our ability to communicate with God. Thus good religion and good health go hand in hand.

God's desire that His people enjoy total health is expressed in 3 John 2: "Beloved, I wish above all things that thou mayest prosper and be in health." Actually, however, this theme forms a continuous thread running throughout the Scriptures. Right at the beginning the Bible tells us that God made man out of the dust of the earth and

Health is not limited merely to a good functioning liver, rich red blood, bulging muscles, strong bones, smooth skin, and a cooperative stomach. These are vital, but they are only part of the picture. A calm, serene spirit is just as essential to health as properly functioning organs. That is why trust in divine power is the ultimate medicine for a tired, nervous, frustrated human being. Medical research tends to substantiate this.

1. *Healing Involves the Whole Man*

breathed into him the breath of life, and man became a living soul.

There is no dichotomy in the Bible between body and spirit. The Hebrews viewed these dimensions as a God-given unity rather than the dichotomy we so often hear of today. Body and spirit were combined to make a living, thinking human being.

Jesus understood this. When his friends brought the瘫痪者 to Jesus they took the sick man up to the rooftop because they couldn't get through the doorway jammed with people. From that vantage point they lowered him through the ceiling into the very presence of Jesus. The first thing Jesus did was to forgive the man's sins. Then came healing.

The assurance of God's approval promotes physical health. When a man knows that he is right with God, his soul is fortified against doubt, perplexity, and even excessive grief. These emotions have a lot to do with much illness prevailing today. If we are to make man healthy and whole we must minister to both body and soul.

2. *"Nice Guys DIE Last"*

At Johns Hopkins University it has been found that people who attend church have fewer illnesses than those who do not. It is even suggested that peace of mind and release from tensions may be the major factors for fewer heart attacks among people who attend church, as compared with those who do not.¹

Leo Durocher is often quoted as having remarked, "Nice guys finish last!" Paraphrasing this for our purposes, we

might put it this way, based on several studies that substantiate the results discovered at Johns Hopkins, "Nice guys die last!"

There is no question but that a person's mental attitude has a great deal to do with his state of health and well-being. An individual has a wonderful source of strength when he believes that there is a loving Father in heaven who cares for him. This is what trust in divine power will do for you. It not only prevents illnesses from arising; it is the power you need to make the right choices in taking care of your body.

The one ingredient vital to the success of any new resolve is motivation.

Did you know that we now have evidence, compiled by the United States Public Health Service, that when an individual decides to stop smoking because of religious or moral convictions he is virtually assured of success and will not go back to smoking? This was discovered by a two-year follow-up study of ex-smokers. A report on this study states, "The expression of moral reasons for quitting was found to be a 'perfect predictor' of successful abstinence."²

Anyone who has gone through the

throes of stopping smoking or drinking can tell you he needs all the help he can get. He needs motives more powerful than any he can muster on his own. The unaided human will is virtually powerless against the temptations that destroy health of body and mind. That is where trust in divine power comes in.

Here is a wonderful promise for those who find temptation assailing them: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).

Church people do have an advantage, for they accept as their motivating power a strong belief in God. They feel that they have an obligation to render God their body in as healthy a condition as possible.

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19, 20).

In spite of the clear Biblical evidence that God is interested in our physical well-being, and the facts outlined above, which demonstrate that religion is important to good health, somewhere along the line the Christian church began to emphasize the spiritual nature of man while paying little or no attention to his physical nature. In much of Christendom today the need for maintaining good health through proper care of the body is placed on the back burner.

Many competing philosophies in the world that surrounded the church during its period of development contributed to our current lack of emphasis on the physical. For instance, the early Christian church took the attitude that the Roman and Grecian ways of life pampered and indulged the body at the expense of the soul. So intense was the reaction of the church to this philosophy that an overreaction to this way of life led to the opposite error. By the time of the Middle Ages it was considered immoral to view even one's own body; therefore, people seldom bathed, and wore notoriously dirty garments.³

3. **Need to Return to Biblical Concept**

Plato is linked with the idea that the body is the prison from which the soul must deliver itself. Cullmann summarizes the philosophy of Plato in this respect as follows:

"Now, it must be granted that in Greek thought there is also a very positive appreciation of the body. But in Plato the good and beautiful in the corporeal are not good and beautiful in virtue of corporeality but rather, so to speak, *in spite of* corporeality: the soul, the eternal and the only substantial reality of being, shines faintly through the material. The corporeal is not the real, the eternal, the divine. It is merely that through which the real appears—and then only in debased form."⁴

The philosopher Plotinus, who lived in the third century A.D., is recognized as the founder of a school of thought that revived some of Plato's concepts into a system known as Neoplatonism. This movement had its influence on the developing Christian church.

Not only did the dualistic concept creep into the early church from the

influence of the Platonic tradition of the Greeks but the Eastern philosophy of Gnosticism also seems to have had a significant part in its adoption into Christianity.

With its promise of salvation by release from bodily existence and its insistence that in this life we are to repress or ignore the body, Gnosticism was denounced as a heresy by church theologians, but "its influence did not die with its condemnation." Dawe adds: "Gnosticism continued to have a subtle and distorting influence on much of Christendom for centuries to come. In 529 Justinian closed the medical schools of Athens and Alexandria at the promptings of Church men. In 1215 Innocent III condemned surgery. In 1248 dissection and the study of anatomy were pronounced sacrilegious."⁵

Paul's writings demonstrate Jewish tradition rather than Greco-Roman thought, even though he seems to have been thoroughly conversant with the latter. The body is not the prison house of the soul. Instead, Paul states: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."⁶ To the Corinthians he addresses the rhetorical question: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."⁷

In spite of Paul's use of Greek terms that can easily be misunderstood in the light of their common meaning in his day, Paul remains psychologically what he calls himself, a "Hebrew of the Hebrews." Some ascribe a sense of Platonic dualism to his use of the term "flesh," *sarx*. In 2 Corinthians 6:14-7:1, Paul exhorts the Corinthian Christians to cleanse the flesh as well as the spirit from all defilement. This could not be done if the "flesh" were essentially evil. Paul's use of the word *flesh* in Romans has led to a misunderstanding of his position. Particularly Romans 5 and 7 stress the sinfulness and weakness of the "flesh." He views, as H. Wheeler Robinson points out, the flesh as having become the weak and corrupted instrument of sin, and weak and fallen flesh cannot inherit the kingdom of God. But through Christ and the work of the Holy Spirit, man can be delivered from the power of sin established in the flesh even in the present life, and the "fruits

The body is not the prison house of the soul.

of the Spirit" (Gal. 5:22-25) give evidence that the transformation has taken place.⁸

The anthropology of the New Testament is far removed from the Greek, even though the writers use the Greek language. The words *sōma*, *psuchē*, and *pneuma*, although the same as those used by the Greek philosophers, certainly are not to be understood from the point of view of Greek thought. The term *sōma* designates the human person in its totality, including the psychic and spiritual function of the corporeal reality. Bultmann suggests that in a number of Pauline passages the term *sōma* can be translated purely and simply by "I".⁹

As Zurcher points out, one must revert to the corresponding Hebrew terms, *nephesh* and *rūach*, in order to understand the Biblical usage of the words *psuchē* and *pneuma*. Their meaning is also quite different than that which is given by the Greek philosophers. Concerning *psuchē* Zurcher states that its Biblical usage "indicates man in his manifestations of living being, but the purely biological and naturalistic sense is generally superseded. Here again, *psuchē* designates most often human life as it is the individual life of a conscious and willing subject. In other words, as for *nephesh*, the idea of *psuchē* embraces the total man, the entire human personality, the individual being in his perfect unity."¹⁰

The Greek word *pneuma*, he states, is used in the metaphysical sense to designate one of the constitutive elements of the human being, but is also used in a general way to designate the complete manifestation of man in spiritual or intellectual form as well as of the manifestation of a person in his totality. Christian anthropology, then, affirms the perfect and indissoluble unity of man. But it does also show that the body is to the soul what "the outside of the cup and of the platter" is "to an interior." The "inside" as well as the "outside" is the work of God, and the "exterior man" is never more than the expression of the "interior man." He sees no trace of dualism in this concept.

A combination of dualism in the Platonic tradition of the Greeks, an abhorrence of sensual Roman life, and the influence of Gnosticism on the interpretation of Scripture brought into the Christian church a divided view of man, which led Christians to place a low value on the importance of hygiene and physical fitness. Much of the death

and suffering blamed on "the will of God" by Christians through the ages should instead be attributed to their disregard of the principles of health and hygiene revealed in the Old Testament Scriptures and also revealed in Christ's ministry and the teachings of Paul in the New Testament. Instead of

continuing to follow tradition and place unwarranted emphasis on the spiritual to the almost total exclusion of the physical, should not the church and its ministry today recognize, as Christ and Paul did, the need for a blended, integrated ministry to the needs of the whole person?

There is an increasing awareness that science alone has not been able to meet the health needs of the individual, particularly in the areas of prevention of illness and permanent correction of emotional problems. Sickness and disease in our modern world have been complicated by the social and ethical issues of our time. Many physicians are turning again to clergymen to secure their cooperation in areas that are beyond the realm of clinical practice and scientific expertise.

An article in the *American Medical News* surveys some of the current attempts to put this growing emphasis on medical-ministerial cooperation into practice. It tells of Dr. Richard Maybin's search for a physician's assistant to help in his practice in southwestern North Carolina. He had begun to realize that much of his time was spent with people who merely wanted to talk or needed counseling. Recognizing that it was important to his patients' total health to receive this kind of care, but this was not specifically what he was trained to do, he invited a minister, Ben Davis, to join him in providing a "community approach" to his medical practice. Dr. Maybin feels that he has had more time for accomplishing what he was trained to do, and the two men have gained a reputation of joint concern for all aspects of man's well-being and for the general well-being of their community.¹¹

Many hospitals have hired chaplains or established departments of pastoral services. Some are even involving clergymen in emergency room duties.

"Someone Cares"

Not all medicine-religion programs directly involve ministers and physicians. The Santa Ana, California, Community Hospital has inaugurated a "Someone Cares" program that has enlisted 163 volunteer helpers from central Orange County churches and synagogues. A full-time coordinator is

4.

The Healing Team Today

employed by the hospital to direct the activities of these volunteers, which include aid to those who have returned home from the hospital but need help with housekeeping, shopping, transportation, baby-sitting, and meal preparation.

There is a growing realization that the time has come for the whole church to begin to work together in a combined healing ministry.

This concept of ministry to the "whole man" is not limited to doctor-minister cooperation. The Christian church was organized for and primarily exists as an agency designed to follow in the footsteps of Christ in loving ministry to the needs of mankind, whether they be physical, mental, social, or spiritual. Jesus did not compartmentalize His ministry into clinical and spiritual phases. Neither does He expect His followers to do so.

As Christians respond to the challenge of Christ's exemplary ministry, each in the way his own background and interest dictate, they will minister together as part of a healing team. The time has come for the church to bring together what God never intended to be separated—the spiritual and physical dimensions of healing ministry.

¹ C. W. Comstock, K. B. Partridge, "Church Attendance and Health," *Journal of Chronic Disease* 25:665-672, 1972. (This report from School of Hygiene & Public Health, Johns Hopkins University, Baltimore, Md.)

² S. M. Waingrow, Report from National Clearinghouse on Smoking & Health, USPHS. O. W. Elsinger paper, "Psychosocial Predictors of Smoking Recidivism," *Journal of Social Behaviour*, December, 1971. (Dr. Waingrow is Assistant Director of the National Clearinghouse on Smoking & Health, USPHS.)

³ D. G. Dawe, "The Attitude of the Ancient Church Toward Medicine," Part II, *Minnesota Medicine* XLVII (November, 1964), 1352.

⁴ Oscar Cullmann, *Immortality of the Soul or Resurrection of the Dead?* (New York: The Macmillan Co., 1964), pp. 30, 31.

⁵ D. G. Dawe, *op. cit.*

⁶ Romans 12:1.

⁷ 1 Corinthians 6:19.

⁸ H. Wheeler Robinson, *The Christian Doctrine of Man* (Edinburgh: T. and T. Clark, 1913), pp. 113-136.

⁹ Rudolph Bultmann, *Theology of the New Testament*, trans. by Kendrick Grobel (New York: Scribner, 1951-1955), p. 194.

¹⁰ J. R. Zurcher, *The Nature and Destiny of Man* (New York: Philosophical Library, 1969), pp. 153, 154.

¹¹ Don Zeller, M.D., "Clergy Teams Working to Meet Total Health Needs," *American Medical News*, October 4, 1971, pp. 8, 9.

Victory Over Fatigue

"ROGER, QUICKLY, the moving van is here!"

"I'm coming, dear. Just can't get this big chest through the bedroom door—how'd we ever get it in here in the first place?"

Dottie and Roger have been up half the night getting ready, packing, trying to organize for their move from Harried Heights. And because in the morning people think they can do twice as much as what little time they have allows, Roger and Dottie are trying to juggle two days' work into one.

They drank so much coffee the night before, staying up late doing their income tax, that they had to take sleeping pills to get to sleep, aspirin the next morning for their headaches, and ant-acids for their squeamish stomachs when the breakfast jelly doughnuts didn't agree with them. But they're not the only ones on this routine.

Jud and Bert, the moving men, just pulled in from Hastingsville, and they have to make tracks to get Dottie and Roger's stuff over to Busy Town, nearly a day's drive away.

"Boy, I sure could use a snooze," admits Jud, "but we've got to get on the go."

"Go is right," chimes in Bert, "if we're going to meet Roger at his new house at seven o'clock tomorrow morning."

"Seven!" yells Jud. "Wow, I thought it was at least gonna be eight!"

"Nope," answers Bert, "Roger's new boss wants him to pop in the office at

G. ROBERT ELLIS

eight sharp to check over a few things."

Dottie and Roger decided to follow the van for a while on the freeway and try to keep up with it. They seemed to be making good time for the first two and a half hours. Then Roger noticed it! The van seemed to be heading for the guard rail. Dottie screamed as Roger dug his foot desperately into the brake. The side of the van became a mountain of steel moving toward them. As Dottie's shrieks faded into a roar of skidding rubber treads she thought she saw lights above her. Then all was black.

The lights flickered on and off again—seemingly high overhead. Somewhere a voice as in a dream spoke: "She's a little tight, Bill."

"More relaxation," said another voice. As the anesthesiologist increased the anesthetic, another physician stood at the monitor watching the flickering lights and shaking his head. Nurses scurried across the sterile room carrying trays and tubes. The masked team around the table worked frantically, and someone called for more blood to be brought in.

Outside in the long tiled corridor a hospital official questioned the State patrolman, "Just what is the official report, officer?"

"Truck driver fell asleep at the wheel—tried to push himself too far. Just a case of fatigue."

"Fatigue," said the hospital attendant with a note of irony in his voice. "We've got the two truckers in emergency—they'll be O.K., but with those fractures, they'll both be off the road for six months. The husband's in fair shape, but he'll pull through all right. The wife's critical, though. Don't know about her yet. Fatigue!"

"Looks like you could use some sleep yourself," said the policeman.

"Yeah. Been on call thirty-six hours already this weekend, but I have to drive home as soon as I'm off and take the kids to school, 'cause the wife's on early-morning shift now. What a life, huh!"

Dottie can be thankful that she did pull through. Many others do not. But one thing you can say for sure, Roger and Dottie will remember in the future that the human body can take just so much exertion.

When you are tired, your body does not respond well to any activity. As a result, people often push themselves even further to try to get things done. Strenuous muscle activity. Long hours of mental push. It just doesn't pay off in the long run.

There are two kinds of fatigue most

people experience. Craig Baxter, for instance, farms all day, hauling bales of hay or breaking up the hard ground, plowing and sowing, stooping along the fallow rows and inspecting the soil, or checking the ears of corn in the low field along the creek. When Craig sits down to read the paper at night he just drops right off to sleep. He's worn out. His fatigue leaves him relaxed. *Hypotonic* fatigue is what Craig experiences.

But Bud Carter pushes papers across his desk all day. He rushes through a pile of correspondence, dictates madly until lunch, grabs a bite to eat, sits down at the desk again and tackles a wall of accounting ledgers and unbalanced figures that strain his brain. Bud tries hard to get to sleep when he comes home at night, but he is so mentally exhausted that his fatigue drops him off at his house tight and tense. Another fight with his wife doesn't help a bit, either—and they didn't even mean to argue over what stupid TV show to watch until all bleary-eyed hours of the morning. Poor Bud Carter suffers from *hypertonic* fatigue.

Bud and Craig need to trade places for a few days—balance off their different life-styles. What would be ideal, of course, is for Bud to work part of the day with Craig on the farm and Craig to work the rest of the day with Bud in the office. A job that balances physical work with mental activity would do untold good to thousands. But life isn't always constructed just the way we would like it to be.

The Modern Life-style

What is modern life made up of anyway? With too many families it's beginning the day by jumping out of bed, grabbing a bite to eat, and rushing off to work without a good breakfast.

Driving adds to the tension. Red lights all the way into town. Agonizing bumper-to-bumper stalling on the expressways. Pileups on the turnpikes. A boss who's a bear. A secretary who spends more time at her coffee break than she does at her desk.

And if it's life at home with mother, there's always the eight children your kids just brought home from their neighborhood collection, the spilled Hawaiian punch on the newly waxed kitchen floor, the cat scratch mother discovered on her brand-new living room breakfront.

And so to relax, the young couples of modern suburbia go out to a movie: 12 murders, 14 major gunfights, 32 persons shot, 11 fist fights, and thundering



symphonic Beethoven backgrounds to twenty scenes of ultra-violence.

The late news on TV before going to bed that night doesn't improve matters—it merely provides the riots, hijackings, floods, earthquakes, fires, and assassinations that will filter their way into their troubled fits of dreams. The completed day of modern man—a nightmare of tension and stress.

Is There an Answer?

But is there no answer to all this chaos? Yes, you can wait until continued fatigue forces a stroke or fatal heart attack. Then you'll have nothing to worry about at all. Fifty-five out of every 100 Americans who die each year do so either from heart attack or stroke. They've tensed their blood vessels and heightened their blood pressure and raised their cholesterol levels so high . . . they finally pop their corks—plinching! snap!

Betty and Cory Hambleton, however, decided they didn't want that to happen to them. The Hambletons have two kids in grade school. Betty is a practical nurse and usually works full time. Cory is an editor and works for a big newspaper in Bustle City. When Cory comes home at the end of a work-packed day, the chatter of the kids about what they did at school only adds to his swelling headache.

So what does Betty do? Tell him to go soak his head? No, she suggests he soak his feet—in warm water. It usually helps. The blood is drained from the cranium and the headache subsides. Betty tells all her neighbors how a warm bath or shower followed by a rubdown or massage can really help them unwind.

Then the Hambletons eat a light supper—light so they will sleep well—and they have a very special rule in their house. Little talking in the evenings at the table, because Mom and Dad listen to their favorite relaxing music and read to each other from their collection of enjoyable books—while the kids listen!

Then they go outside for the most important thing they need. Exercise! In the spring and summer when the days are long and daylight lingers for hours, the entire family works in the garden. In autumn the four of them ride their bikes for blocks and blocks through the falling colors of crisp leaves that speckle their neighborhood. In the winter everyone helps with shoveling snow and finally making the one great big snowman. And as muscles are used, fatigue

falls away like the fresh falling snow.

There is another family less fortunate than the Hambletons. She is a family of one. The neighbors along her block of red-brick row houses with white marble steps scrubbed dull through the years of time have come to call her Grandma Greene. She lives in the same two-story house she lived in fifty years ago when she and her husband first came to town. They had just been married then. Now he is gone—been dead some ten years or so.

Grandma Greene got tired just sitting and looking out the window. She smiled at the same people who always passed by and nodded. She rocked in her chair and sometimes fixed something light to eat. Once in a while she walked to the corner grocery, but more often than not the neighbor boy ran to the store for her. She really didn't do much of anything, Grandma Greene. Yet she was awfully tired. You see, she was bored. And as with stress and tension, boredom can also bring on fatigue.

An Amazing Discovery

Then one day when Pastor Kindly happened to visit Grandma Greene he made an amazing discovery. "Why, yes, Pastor," she said, "it's true. When we used to live on Forty-second Street I played the organ for all the services at the church. But I can't remember any of that now!"

"Tell me," thought Pastor Kindly out loud, "do you think you'd be willing to play a little on the old piano in the primary room? We lost our Mrs. Helpful there—her husband was transferred to a job out of State. I mean, the songs the little tots sing are simple. They just need someone to sort of help them along."

Pastor Kindly could tell by the twinkle that started deep in the hidden recesses of Grandma Greene's faint eyes that he had won a victory that day. A desire was kindled, and as if out of the depths of a secret treasure a light shone. "I'll try!" said Grandma Greene with determination.

Now you won't guess who's giving beginning lessons three days a week on that old piano in the primary room at Pastor Kindly's little inner-city church. And she loves it. She's rarely bored anymore—and what's better yet, Grandma Greene hardly ever feels tired. Her fatigue is gone.

So would yours be gone—if only you would be willing to try. To try some exercise. To try a little more of being outdoors. To let nature get hold of you and blow some breezes down your back (as



long as you're well bundled up in winter) or send some refreshing rain to play on your forehead, turning all those worried furrows into a smile. And when you echo the pitter-patter on your umbrella, your song will not be of fatigue. And when you drag your feet through the autumn leaves or the crystal-patterned glistenings of newly fallen snow, your step will spring like march tempo but seldom with fatigue.

And keep it going at work. Take water breaks, not coffee breaks. Take kitten naps with your eyes closed for a tiny while. Shut out the business banter for a time—even if you have to press your hands to your ears—and think of roses in the spring or the fishing boat on the lake drifting lazily along the water's edge and gliding restfully through tall green reeds.

And sometimes you may even have to say to your boss, "Jim, I've just got to go out for a minute or two and take a quick walk around the block." And Jim will probably reply, "Hold on a minute, Steve, I'm coming with you. I need it too!"

And if you're not musical like Grandma Greene, and if you don't fish like Jim and Steve, and if you can't afford four ten-speed bikes like the happy Hambletons, there are a hundred thousand other beautiful and wonderful ideas you can find to interest and keep happily active even the most fatigued corners of your mind. Grow an herb garden in your tiny apartment kitchen. Buy a bundle of books on Switzerland and Austria and Japan—and put Emily Dickinson to the test: "There is no frigate like a book" and sail the seven seas as you browse and muse to your heart's content.

And if you want to turn your hobby into money, why there's always baking homemade bread for the neighbors or putting up tomato and corn preserves. If you'd like to try painting, you might sell a few canvases to the local bank. And for the rough and ready handyman, there are a hundred fascinating sculptures and functional toys he can weld together from old car parts and nuts and bolts and pieces of pipe. All you have to do is want to. Put your will power in action—now!

Determine to demolish fatigue. Run it out of your life with exercise. Crowd it out of your life with art and music and vegetable gardens. Be like Ron Turnabout, who yelled with glee, "Relaxation, here I come, ready or not!"



ALLAN R. MAGIE

To Peel or Not to Peel

INDEPENDENCE DAY, 1975, found me atop a mountain in southern California with my two young sons. We were eating lunch. My wife had included some sweet and juicy navel oranges that really made a hit after the long hike to the summit. As I sat peeling the orange, I noticed some very friendly chipmunks interestingly watching me. I decided to throw them pieces of the peel. After taking a few nibbles they carried the remainder away to a probable storehouse to be eaten later. Since this solved a garbage problem for me, I threw the rest in their direction, and before we began our descent no evidence remained of the delightful feast we had enjoyed!

Some may wonder why I didn't eat the peelings myself—after all, don't they contain valuable nutrients needed by my body? Somehow I've never been able to get them down, that is, unless they have been prepared in a more tasty fashion. However, this did get me to thinking about the "packaging" of the bountiful variety of fruits that God has provided for our enjoyment and nutrition.

In Genesis 1:29 we read that God has given us "every tree bearing fruit which yields seed: they shall be yours for food" (N.E.B.).* I find it hard to believe that the fruit that came forth from the Creator's hand was drastically different from that available to us today. I have to assume also that my digestive system and nutrient requirements are similar to Adam's. Therefore I am not conscience stricken when I cast aside a peach pit (I do sometimes eat the skins), a banana peel, or refuse of some type from the fruit I enjoy so frequently.

With respect to fruit eating, there are three kinds of people in the world. There are those who peel everything and those who feel you should eat it all (within reason)—peelings, seeds, and whatever. Between these two ex-

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tremes exists a sizable majority (including myself) who eat some fruit with peelings and some without.

I might add at this point that some chronic "peelers" can enjoy a dried peach, pear, et cetera, without realizing that the "skins" are included! On the other hand, I have never personally seen a "nonpeeler" crunch down a banana skin, the fibrous covering of a pineapple, or the spiny armor of the smelly, yet delightful, tropical durian.

Now, why all this sudden interest in peelers and nonpeelers? Well, it seems that some peel-eaters feel superior to those who do not because of their fruit-eating habits. They would *never* think of peeling an apple, for instance, because they believe valuable nutrients would be lost that make them "healthier" individuals. But even "peelers" don't always follow the practice. Ever see one peeling the skins off cherries, blackberries, or strawberries?

As far as an apple is concerned, the facts do reveal that one eaten unpeeled does provide a few more nutrients than one that is peeled beforehand. A freshly harvested, peeled apple has slightly fewer calories and carbohydrate and half as much fat, vitamin A, and vitamin C. The last three nutrients are found primarily in the skin or underlying cells. In addition, the unpeeled apple has twice as much magnesium and five times as much aluminum. However, for the other major vitamins (thiamin, riboflavin, and niacin) and minerals (calcium, iron, potassium, phosphorus, and sodium) as well as protein, the amounts are essentially the same. Of course, any toxic chemicals left on the fruit during cultivation or processing would not be present in the peeled apple.

Wide Variety Provided

My understanding of God's provision for man's diet is that He planned for us to eat a wide variety of foods. This means that if I happen to peel an apple, the nutrients that might be lacking because they are found in the skins would probably be included in the other fruits I eat. We should also consider all the fresh vegetables, too—they contain most of the same kinds of nutrients as fruits.

Let's take another look at that orange I ate. Not many people eat orange rinds, but if they realized the nutrients they were missing they might change their minds. If you drink only the juice of an orange and throw away the rest you get about the same amount of fat,

God provided an abundant variety of fruits for the nutritional needs of many of His creatures. What humans don't eat, other creatures may.

phosphorus, and potassium. For the rest of the nutrients you fare rather poorly: slightly less thiamin (vitamin B₁); only half as much protein, carbohydrate, vitamin A, and niacin; a third as much sodium, riboflavin (vitamin B₂), and vitamin C; less than a fourth of the iron; and a whopping one fifteenth as much calcium. But don't worry, your teeth aren't going to fall out—the green leafy vegetables will make up for the loss.

But you've overlooked the fiber, I can hear someone say. Yes, but fruit is only one source of fiber, and if I am eating an adequate diet of unrefined foods I get plenty to stay regular and healthy. And the variety is appealing to the appetite.

A Word to the Peelers

Those who peel their fruit probably remove the outer covering of many of the fruits they eat because they feel the material is difficult to digest, not worth much nutritionally, or for a variety of other reasons. Yet, quite frankly, the arguments for removing the peelings before eating certainly don't warrant it in most cases. If you are trying to avoid the "poisons" a good washing with a detergent should help.

God provided an abundant variety of fruits for the nutritional needs of many of His creatures. What humans don't eat, other creatures may.

The skin of the fruit is packaging that may or may not be eaten, and the part that we call fruit often has other functions. These include nourishment for the seed that will sprout into a new plant and provisions that the seed it contains will be carried by animals to a new area to yield future generations there. And even if this wasn't required, God loves to demonstrate His affection for His creatures through the endless variety of shapes, colors, fragrances, and tastes of the fruit given for our sustenance and health.

Each fruit provides for the human diet its own special blend of vitamins and minerals and it seems that we will find an even more bountiful supply of this luscious commodity in the earth made new.

"Happy are those who wash their robes clean! They will have the right to the tree of life" "which yields twelve crops of fruit, one for each month of the year" (Rev. 22:14, 2, N.E.B.).

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Once Saved, Always Saved?

CHRISTIANS have long been divided over the question of whether a man, once saved, can subsequently forfeit salvation. The doctrine of the perseverance of the saints popularly defined as "once in grace, always in grace" has been championed with fervor by millions of sincere Christians and devout Bible scholars. It has been opposed with equal fervor by other millions, equally sincere and devout.

In any consideration of the question before us, our real concern must be, "What saith the Scripture?" In all their teaching, our Lord and the apostles constantly appealed to the Holy Scriptures. To them must be addressed our first and final appeal in our consideration of the doctrine of the security of the believer.

The Sower

In this article, we shall consider three discourses of Jesus, the first of which is Luke's account of our Lord's interpretation of His Parable of the Sower.

Let us make two observations concerning these words of our Lord. First, it is possible for one to believe only temporarily (v. 13). We are confronted, of course, with the question of what is meant by the word "believe." Does it here denote actual saving faith, or a "believing" which falls short of true saving faith? The use of the word in verse 12 establishes its meaning as it is employed in the parable. It is clearly a believing unto salvation: ". . . lest they should believe and be saved." There is no warrant for assigning a *different* meaning to the word as it appears in verse 13, and any exegesis which requires this is obviously prejudiced. Those who "for a while believe" are depicted by Jesus as making a sincere beginning in the life of faith.

ROBERT SHANK

Robert Shank is
author of the book
Life in the Sun.

Language and context forbid any other conclusion. Their subsequent fall does not obviate the fact that their believing, while it lasted, was actual saving faith.

The second observation which we would make concerning our Saviour's parable is that those who "bring forth fruit with patience" are those who, "having heard the word, keep it" (v. 15) in contrast with those who believe only "for a while." It is essential that those who receive the word "keep it."

The necessity that a man faithfully retain the saving Word once received, if he would continue in grace and eternal life, is declared by Jesus in John 8:51, "Verily, verily, I say unto you, If a man keep my saying [word, R.S.V.] he shall never see death." Similar are His words in Luke 11:28, "Blessed are they that hear the word of God, and keep it." The context (verses 24-28) indicates that faithfully keeping the Word, once heard and received, is the way of continued deliverance and salvation. Compare His statement in Matthew 10:22: "He that endureth to the end shall be saved."

The Testimony of Paul, James, and John

Warning that "some shall depart from the faith," Paul admonishes Timothy, pastor of the church at Ephesus, to "take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Timothy 4:16). He warns the Corinthians that, by means of the gospel which they accepted when he preached to them, they are now being saved "if you hold firmly to it," "the message that I preached to you" (1 Corinthians 15: 1, 2, T.E.V.).

James urges his brethren to continue to "receive with meekness the engrafted word, which is able to save your souls" (James 1:21). John warns his dear children in the faith against the efforts of apostates to lead them astray through false doctrines, exhorting them to "let what you heard from the beginning [the true gospel] abide in you. If what you heard from the beginning abides in you, then you will abide in the Son and in the Father. And this is what he has promised us, eternal life" (1 John 2:24, 25, R.S.V. Compare 2 Timothy 3:13-15, Colossians 1:21-23, Revelation 3:11).

It is the testimony of our Saviour and

the New Testament writers that an initial reception of the word of the gospel must be followed by faithful retention, if men are to continue in the saving grace of Christ and the eternal life of God.

The Steward

The second discourse of Jesus which we shall consider in His Parable of the Lord and His Steward.

It has been argued by some that the unfaithful steward of Luke 12:45, 46 was never a true disciple, but only a hypocrite from the beginning, and the Lord's sudden appearance simply brings to an end his false pretension of discipleship. Such an argument rests on two false assumptions:

First, it must be assumed that two different stewards are in view in the parable, one of whom proves faithful, and the other of whom proves unfaithful. But Jesus did not speak of two stewards. Rather, He spoke only of "that servant." Language forbids any assumption that more than one servant is in view in the parable.

The second false assumption on which the argument of original hypocrisy must rest is the assumption that the lord was unaware of the true character of his steward at the time of his appointing, being deceived by his hypocrisy. This might happen in the affairs of ordinary men; but it cannot happen to our Saviour, who is the lord in the parable. While it is true that many pretend to be servants of Christ who do not know and follow Him as Saviour and Lord, it is equally true that Christ Himself cannot personally entrust responsibilities in His holy service to men who are not His. And it is ever true that "the Lord knoweth them that are his" (2 Timothy 2:19).

It is obvious that Jesus' parable has no application to men who do not know Him as Saviour and Lord, and who have not sincerely undertaken to follow and serve Him. His parable concerns only men who know Him and to whom He commits solemn responsibilities as His true disciples.

A correct analysis of the parable is as follows:

The Question (v. 42): Who is "the faithful and wise steward" whom his lord will reward at his coming?

The Answer (v. 43): That servant whom his lord when he cometh shall find doing as instructed.

The Reward (v. 44): "He will make him ruler over all that he hath."



The Peril (v. 45): "That servant" may grow careless and become unfaithful during his lord's long absence.

The Penalty (v. 46): The lord will come unexpectedly and "cut him in sunder" and "appoint him his portion with the unbelievers" (or the "unfaithful").

Some may wish to argue that the parable, after all, is only hypothetical—which, of course, may be argued with respect to *all* the parables of Jesus. But such argument is without point. Our Lord's parables were given, not as entertainment, but to convey solemn spiritual verities. Whatever else our Lord's parable may teach, it cannot be denied that it clearly teaches that one who is a true disciple of Christ, known of Him and entrusted with solemn responsibilities, can through carelessness and presumption depart from the path of faithfulness and finally inherit everlasting shame and ruin.

The thesis that there are two possible courses open to the disciple during his Lord's long absence is substantiated in Luke 12:39. Jesus declared that the goodman of the house who "suffered his house to be broken through" could have watched, had he chosen to do so. The thesis is frequently affirmed in the New Testament, perhaps nowhere more concisely than in Hebrews 10:38: "Now the just shall live by faith: but if he draw back, my soul shall have no pleasure in him."

Possibility of Paul's Rejection

Paul recognized the fearful possibility of ultimately finding himself rejected, should he allow himself to become careless and indulgent toward sin. In 1 Corinthians 9:27, he declares his purpose to continually subdue his body, with its fleshly appetites, "lest that by any means, when I have preached to others, I myself should be a castaway [be rejected, N.E.B.]."

Many have contended that Paul's fear was not that he might fail of salvation, but rather that he might find himself disqualified for further service as an apostle and that he might fail to receive the full reward which faithfulness secures. Appeal is made to the earlier part of chapter 9 as context, especially verses 16-18. But such an appeal ignores the significance of the *immediate* context, 9:23-10:14. Paul appeals to the experience of the Israelites in the wilderness in confirmation of his statement concerning himself in chapter 9:26, and as a powerful warning to the Corinthians who may be tempted to flirt with the

idolatrous practices of their neighbors. Influence of the immediate context establishes the fact that Paul's fear was the possibility of losing, not opportunities or rewards for service, but the salvation of his own soul. It is a humbling thought for us all to see this wholesome fear instead of smug complacency in this greatest of all heralds of Christ.

The Foundation Principle

The third discourse which we shall consider contains some of the most solemn and intimate words ever uttered by our Saviour concerning the nature of the relation between Himself and all who would be His. The words were spoken on the eve of His betrayal shortly after He had instituted the simple supper which is to serve as a memorial of His death until He comes again, and which is the symbol of our partaking, by faith, of the body and blood of Him who is our life.

The words of our Lord in John 15 contain the foundation principle governing the relation of Christ and the individual throughout his earthly sojourn in a moral and spiritual universe. Every pertinent Bible passage and every consideration of the question of the individual's relation to the Saviour must be equated and evaluated in the light of the foundation principle enunciated by our Lord.

Throughout his earthly sojourn, the relation of the individual to Christ is never a static relationship existing as the irrevocable consequence of a past decision, act, or experience. Rather, it is a present mutual indwelling of the believer and the Saviour, the sharing of a common life which emanates from Him "who is our life" (Colossians 3:4). For the believer, it is a living participation proceeding upon a living faith in a living Saviour. The principle is reduced to its simplest statement in the words of Jesus, "Abide in me, and I in you" (John 15:4).

Let us observe three essential truths in our Lord's teaching in John 15:1-6. First, the mutual indwelling of the disciples and the Saviour is dependent upon the volition of the disciples. "Abide [menó dwell, remain, continue] in me, and I in you" (verse 4). The indwelling of Christ within the disciples is presented as the corollary of their abiding in Him.

The second truth to observe is that the consequences of continuing to abide in Christ are His continued indwelling (verse 4, first part), and the consequent fruitfulness of the disciple: "I am the vine, ye are the branches: He that abid-



eth in me, and I in him, the same bringeth forth much fruit" (verse 5).

The third important truth is that the consequences of failure to abide in Christ are (1) fruitlessness, verses 4, 5; and (2) removal, verses 2, 6.

Advocates of the doctrine of unconditional security invariably have found themselves hard pressed to interpret John 15:1-6. Reading their comments on this brief passage, one is continually reminded of the words on the sign over the old ironsmith's shop: "All kinds of fancy twistings and turnings done here."

Of those who are cast forth from the Vine, proponents of the doctrine of eternal security would have us believe that "doubtless there are those who seem to depart from grace, and to go back from union with Christ; but we need not doubt in such cases that the grace was not real, but seeming, and the union was not true, but fictitious." This, of course, is a necessary assumption for the advocates of unconditional security. Its necessary corollary, furthermore, is the contention that the "branches in Me" of which Jesus spoke are not necessarily true believers.

Necessity of Defining

Unable to deny that "branches" defect and are cast forth, the proponents of unconditional security find themselves under the necessity of "defining" the branches. They therefore contend that it cannot be shown that a "branch in Me" must mean a believer in Me. It means nothing more than "a professing member of My church, a man joined to the company of My people, but not joined to Me." Such a contention is necessary, of course, if one is to defend the doctrine of unconditional security. But some of us find it difficult to conceive of Jesus as saying to His apostles, "I am the vine, and all who are professing members of My church and joined to the company of My people, though not necessarily joined to Me, are the branches in Me."

Another advocate of the doctrine states, "In a certain sense, even hypocrites may be said to be in Christ, partly because, in the external fellowship of the Church, they partake of the sacrament of union with Christ, and therefore boast themselves of being in Christ: partly because they are esteemed by others to be such as belong to the mystical body, or at least are tolerated in the external communion of the disciples." But again, it is difficult to conceive of Jesus as saying: "I am the vine, and all

who partake of the sacrament in the external fellowship of the church and who therefore boast themselves of being in Me and are esteemed by others to be such as belong to My mystical body, or at least are tolerated in the external communion of My disciples, are the branches."

Similarly, in an attempt to reconcile the passage with their point of view, another commentator declares that "...many are supposed to be in the vine, according to the opinion of men, who actually have no root in the vine." The simple fact is, however, that Jesus was not speaking about the opinions of men but about solemn realities—about things as they are, not as man may imagine them to be. We must protest that any definition of the branches that cannot easily be inserted into our Saviour's discourse without a sense of glaring incongruity is obviously inadmissible. And again, it is unthinkable that Christ should say, "I am the vine, and all who are supposed to be in the vine according to the opinion of men, some of whom do not actually have root in the vine, are the branches." Such arbitrary definitions of the branches, ridiculous as they are, are nevertheless unavoidable for all who deny this fact: Jesus taught that men who are true believers can ultimately abandon faith and fail to abide in Him, thus to wither, be cast forth and, in the end, burned.

Again, all who would define the branches as mere professors outwardly associated with the visible church must require Jesus to refer, not to Himself, but to the church as "the vine." But Jesus did not say, "The church is the vine," but rather, "I am the vine." Nor did He speak of "branches in the church," but of "branches in Me." Let it be observed that only what has first been alive can become withered.

Let us be done with "all kinds of fancy twistings and turnings" in a futile attempt to reconcile John 15:1-6 with erroneous views concerning salvation and eternal life. Let us recognize the union of Vine and branches to be what it is—the living union of Christ and all true believers, who derive life from Him. Let us accept at face value our Saviour's grave and loving warning that it is indeed possible for us to forfeit eternal life by failing to abide in Him "who is our life."



This article is a chapter from the book *Life in the Son*, by Robert Shank, Westcott Publishers, Springfield, Missouri, and is used by permission. Now in a fourteenth printing with 45,000 copies in print, the book is widely regarded as the definitive answer to the long-debated question of the possibility of apostasy. It is priced at \$5.95.

The Timely Twelve-II

Zechariah-- Visions of Victory

THE BOOK of Zechariah deserves much more attention on the part of Christians than it is usually given. Not only is it the longest of the works produced by the minor prophets, being divided into fourteen chapters, but it is the most Messianic, eschatological, and apocalyptic of the writings of the timely twelve.

Like Ezekiel and Jeremiah, Zechariah was both priest and prophet. His grandfather Iddo was one of the priests who returned with Zerrubbabel from Babylon (Neh. 12:4). Zechariah seems to be a much younger contemporary of Haggai, whose plainness and forthrightness were nicely balanced by the more visionary outlook and literary skill of the young prophet.

Possessed of a vivid imagination, Zechariah exhibits the intriguing traits of impetuosity, curiosity, and enthusiasm. He is idealistic and colorful, and certainly a well-chosen instrument for the production of an apocalyptic message. His writings present a glowing picture of the present power of God to strengthen and encourage, as well as a revelation of God's infinite compassion and love.

The prophet Amos was also given instruction through visions but not to the extent that Zechariah was. The young prophet's visions emphasize the Lord's encouragement to His people to rebuild the Temple, but they are also of universal comfort to the church. The last messages of this exciting book emphasize restoration and ultimate glory. Zechariah's distinctive theme seems to be that there is no excuse for our faith to be weak when Christ is our strength.

Zechariah obviously points to the long-expected Redeemer. The Messiah is presented as both the Branch and the Servant in chapter 3:8 and again as the

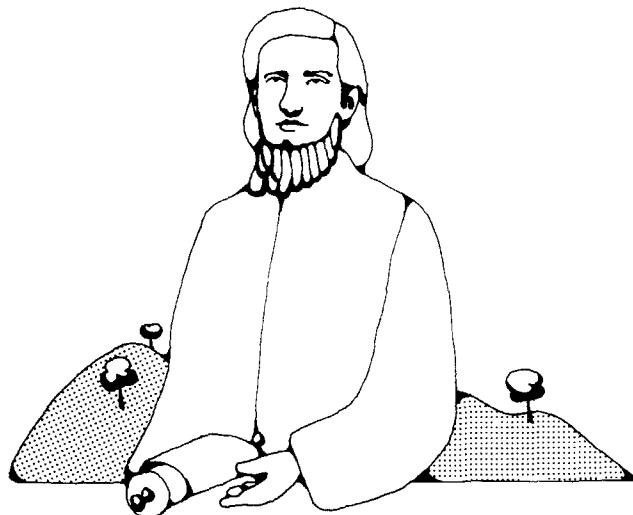
Branch in chapter 6:12. Christ's triumphal entry into Jerusalem is foretold in chapter 9:9. In chapter 11, verses 12 and 13, there is an indication that the Messiah would be sold for thirty shekels of silver. Zechariah also portrays Christ as a rejected shepherd who is wounded in the house of His friends (chap. 13:6, 7). In chapter 12:10 He is pointed to as the one "whom they have pierced." His sheep would be scattered (chap. 13:7), yet He is to return and establish His kingdom of glory with the New Jerusalem as its capital (chap. 14). Yet Christ's ultimate triumph will not be apart from that of His people—the "holy ones" will be with Him and when He says, "They are my people," they will say, "The Lord is my God" (chaps. 14:5; 13:9).

Zechariah was called to the prophetic ministry about two months after Haggai began his prophetic ministry. No one worker can appeal to every class of person, and in these two strikingly different prophets who were united in one purpose, God was able to reach out to many who would not have responded to the efforts of just one of them. Zechariah seems to have been effective in reaching those who had not responded to Haggai's appeal.

The appeal to return to the Lord, found in the introduction of the book, is reinforced by a series of eight visions found in chapters 1:7 to 6:8. One of the fascinating features of this portion of the book is the way the personality of the young prophet shines through. In chapter 1:8 we find that as soon as he is introduced to the vision of the horsemen among the myrtle trees, he impetuously interrupts the vision to ask, "What are these?" I can imagine the angel of the vision smiling as he answers, "I will show you what they are."

According to verse 18 Zechariah is given another vision. This time he sees four horns. Without even giving time for an explanation, his curiosity causes him to blurt out, "What are these?" The angel explains and Zechariah catches a glimpse of four carpenters or smiths. As we would expect by now, he questions, "What are these coming to do?" The patient angel answers, "These represent the healing power that God will use to restore His people and His temple."

As we come to the visions of chapter 2, Zechariah is still full of curiosity. He sees a man with a measuring line in his hand and calls out, "Where are you going?" When in chapter 3 he is shown Joshua the high priest dressed in filthy



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garments and hears the angel say to those who are standing before him, "Remove the filthy garments from him," Zechariah cannot contain himself. He calls out, "Let them set a fair mitre upon his head." And, interestingly, they followed his instructions.

In chapter 4, however, the angel turns the tables and asks the first question of the curious young prophet, "What do you see?" Zechariah describes the golden lampstands with seven lamps and the two olive trees nearby. However, he doesn't wait for the angel to question him again, but immediately asks, "What are these, my lord?"

The angel carries on the dialog by responding, "Don't you know what these are?" When Zechariah replies, "No, my lord," the angel goes on to explain the vision to him. This dialog continues through the eighth vision, and undoubtedly we are better able to understand these rather perplexing portrayals because of the curiosity exhibited by the young prophet.

This section of the writings of Zechariah closes with the symbolic crowning of the high priest. Many commentators agree that this points to the time when Christ the Branch will be a priest upon His throne.

What About Fast Days

The second major division of the book is found in chapters 7 and 8. About two years before the rebuilding of the Temple was completed a deputation was sent to pray and to inquire of the priests and prophets concerning the observance of some of the minor fast days. Through His prophet God tells them in essence, "As far as I'm concerned in this matter, there's no difference between your fasting or not fasting. You'd have been far better off to

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Ministry.*

pay attention to the messages that I sent through the prophets." They were strict about obeying the minor observances but at the same time were ignoring the major instruction God was sending them.

The last section of chapter 7 can be compared with Isaiah 58:6-10. The kind of fasting that God appreciates is that which leads to the practical demonstration of truth and judgment and kindness and mercy to others; but the people in Isaiah's day refused to listen. They shrugged their shoulders in stubbornness. They stopped their ears, and as a result their hearts were as hard as stone. Therefore, captivity came to them. Since they had not listened when God called, He did not listen when they called, and their land was left desolate.

Another Chance

But now, according to chapter 8, they have another chance. If God's people will "speak the truth to one another, render in your gates judgments that are true and make for peace," and "not devise evil in your hearts against one another, and love no false oath" (chap. 8:16, 17, R.S.V.), then God will be able to bless them and theirs will be "a sowing of peace" (verse 12). Instead of fasting there shall be "seasons of joy and gladness, and cheerful feasts" (verse 19).

The book of Zechariah closes with two oracles. The first, in chapters 9-11, details the extent of the restoration and concludes with the thought that God's people will shine like jewels in the eternal diadem of Christ (chap. 9:16). In chapter 10 they are counseled to seek the Lord for His blessing. When they do so the following promises will be fulfilled: (1) strength will be given them; (2) they will be as though He had not cast them off; (3) they will have rejoicing; (4) they will remember God in the far countries; (5) He will bring them again from all countries; (6) they will be strong in the Lord.

Following the figure introduced in chapter 10, verses 2 and 3, the eleventh chapter presents the allegories of the good shepherd (verses 4 to 14), and of the foolish or worthless shepherd (verses 15 through 17).

Zechariah's last oracle begins in chapter 12 and demonstrates that the Lord takes care of His own. The first nine verses describe how God will give His people victory over their enemies, and verses 10 through 14 discuss the pouring out of God's spirit of compas-



sion on His people. The result described in chapter 13 is that idols and false prophets are to be destroyed and His people will be refined.

The final triumph of His people will be seen in the last great day of the Lord, as outlined in chapter 14. Here are scenes from the last stages of the great controversy between Christ and Satan. All the nations will be gathered against Jerusalem to battle, but Christ will overcome and destroy them. The New Jerusalem has descended upon the Mount of Olives and after sin is destroyed, Christ will reign as supreme. There will be no more destruction nor plagues. All peoples will worship the Lord. Christ and His saints shall reign without interference.

As we have taken a brief look at the scope of the little known and often ignored book of Zechariah, we can readily see that there are still unexplored depths to probe and apocalyptic and eschatological passages that deserve much prayerful and thoughtful study. The promises that were made to God's people in the days of Zechariah were never adequately fulfilled, since they did not fully accept the Messiah. The wonderful and glorious fulfillment is to be realized in the days still ahead.

AAM Study Guide—Zechariah

Members of the Academy of Adventist Ministers or readers who may wish to join this organization and receive academy credit should mail their response to the following questions to the AAM, General Conference Ministerial Association. Responses to all twelve study guides on the minor prophets fulfill one year's study requirements for AAM membership (fifty clock hours).

1. Select one of the visions described in the first six chapters, analyze it carefully. Tell what its significance was to the people of Zechariah's day and how it might apply to church members today.

2. Compare in some detail the ministries and backgrounds of the prophets Zechariah and Haggai.

3. Develop an expository sermon outline based on some section of chapters 7-14.

4. Write a three- or four-sentence summary describing your personal reaction to the message of the book of Zechariah.

Dear Shepherdess: In the Garden State Shepherdess newsletter Lois Albers, a minister's wife in Hackettstown, New Jersey, shares her thoughts on mixed blessings. She says, "Are you ever confused a bit about your blessings? I am. Part of me is so glad, so really grateful about the many blessings I have. But another part of me is ashamed for taking so many wonderful things for granted—and even worse—for complaining about my blessings.

"Like my children. I'm so thankful to have them, and I love them so much. But sometimes I complain about the messes they make (and leave), about the problems they impose, the things they want. Yet I would be lost without them.

"And my husband. How often have I felt truly rich just in having a kind, loving husband and a happy home. But sometimes, when I want to do other things, I wish he didn't need a good meal at a certain time, that he had more time to do things around home, or that other little things were different. But how empty and bleak life would be if he were not a part of it. He's one of my greatest blessings.

"Then there's my home. How I enjoy it, caring for it—and yet sometimes I compare it with magazine houses or the

by his side

Sponsored by
Catherine Dower
for the
Shepherdess.

luxurious homes of others and wish it were different. I protest the work it takes to keep it clean, the clutter, the lack of money to buy things we need (or is it want?). Yet it is truly a blessing.

"Heavenly Father, thank You for all Your many gifts, and please forgive me for complaining. I must learn that in this life often we must give up something for everything we gain. Help me to truly value Your blessings and banish from my thoughts the dissatisfactions."

"Nothing tends more to promote health of body and of soul than does a spirit of gratitude and praise."—*The Ministry of Healing*, p. 251.

For the privilege of being a Shepherdess, I am grateful.

For the ability "to think of life as a privilege instead of a problem," I am grateful.

For health, a happy home, and loved ones, I am grateful.

For the "mercy and loving-kindness of God, . . . [and] the matchless depths of the Saviour's love" (*Christ's Object Lessons*, p. 338), I am grateful.

Our story this month is taken from the book *Touch of Wonder*, written "to help people stay in love with life."

A happy Thanksgiving to you all.—With love, Kay.

One summer night in a seaside cottage, a small boy felt himself lifted from bed. Dazed with sleep, he heard his mother murmur about the lateness of the hour, heard his father laugh. Then he was borne in his father's arms, with the swiftness of a dream, down the porch steps, out onto the beach.

Overhead the sky blazed with stars. "Watch!" his father said. And incredibly, as he spoke, one of the stars moved. In a streak of golden fire, it flashed across the astonished heavens. And before the wonder of this could fade, another star leaped from its place, and then another, plunging toward the restless sea. "What is it?" the child whispered. "Shooting stars," his father said. "They come every year on certain nights in August. I thought you'd like to see the show."

That was all: just an unexpected glimpse of something haunting and mysterious and beautiful. But, back in bed, the child stared for a long time

The Night the Stars Fell

ARTHUR GORDON

Excerpt from "A Touch of Wonder," by Arthur Gordon, *Guideposts* (June 1966). Copyright 1966 by Guideposts Associates, Inc., and The Reader's Digest Association, Inc.

into the dark, rapt with the knowledge that all around the quiet house the night was full of the silent music of the falling stars.

Decades have passed, but I remember that night still, because I was the fortunate seven-year-old whose father believed that a new experience was more important for a small boy than an unbroken night's sleep. No doubt in my childhood I had the usual quota of playthings, but these are forgotten now. What I remember is the night the stars fell, the day we rode in a caboose, the time we tried to skin the alligator, the telegraph we made that really worked. I remember the "trophy table" in the hall where we children were encouraged to exhibit things we had found—snake skins, seashells, flowers, arrowheads, anything unusual or beautiful.

I remember the books left by my bed that pushed back my horizons and sometimes actually changed my life. Once my father gave me *Zuleika Dob-*



son, Max Beerbohm's classic story of undergraduate life at Oxford. I liked it, and told him so. "Why don't you think about going there yourself?" he said casually. A few years later, with luck and a scholarship, I did.

My father had, to a marvelous degree, the gift of opening doors for his children, of leading them into areas of splendid newness. This subtle art of adding dimensions to a child's world doesn't necessarily require a great deal of time. It simply involves doing things more often with our children instead of for them or to them. One woman I know keeps what she calls a "Why not?" notebook, and in it she scribbles all sorts of offbeat and fascinating proposals: "Why not take kids police headquarters get them fingerprinted?" "Why not visit farm attempt milk cow?" "Why not arrange ride tugboat?" "Why not follow river dredge and hunt for fossilized shark's teeth?" And so they do.

One day I asked her where she got her ideas. "Oh," she said, "I don't know. But when I was a child, I had this wonderful old ne'er-do-well uncle who—" Who used to open doors for her, just as she is opening them now for her own children.

Aside from our father, we had a remarkable aunt who was a genius at suggesting spur-of-the-moment plots to blow away the dust of daily drudgeries. Once, I remember she arranged for us to ride a pony that was a bit skittish. After being thrown three times, my brother protested tearfully that riding this particular animal was too difficult. "If it were too easy," our aunt said serenely, "it wouldn't be any fun." Just a casual phrase, but it sticks

in my memory.

The easiest door to open for a child, usually, is one that leads to something you love yourself. All good teachers know this. And all good teachers know the ultimate reward: the marvelous moment when the spark you are breathing on bursts into a flame that henceforth will burn brightly on its own. At a United States Golf Association tournament a few years ago, a pigtailed ten-year-old played creditably in the junior girls' championship. "How long have you been interested in golf?" someone asked her. "I got it for my ninth birthday," she said. "You mean your father gave you a set of clubs?" "No," she said patiently, "he gave me golf."

The possessor of a wonderful realm had wanted his child to share the magic kingdom. No doubt it took some time and effort, some patience, some mystical transference of enthusiasm. But what a reward for both of them! And it might just as well have been music or astronomy or chemistry or collecting butterflies—any world at all.

Children are naturally inquisitive and love to try new things. But they cannot find these things by themselves; someone must offer them the choices. Years ago, when the Quiz Kids were astonishing American radio audiences with their brilliance, a writer set out to discover what common denominators there were in the backgrounds of these extraordinary children. He found that some were from poor families, some from rich; some had been to superior schools, some had not.

But, in every case investigated, there was one parent, sometimes two, who shared enthusiasms with the child, who watched for areas of interest, who gave encouragement and praise for achievement, who made a game of searching out the answers to questions, who went out of his way to supply the tools of learning. No doubt the capacity for outstanding performance was already there, but it took the love and interest and companionship of a parent to bring it out.

Recently a neighbor of ours took his two small children to the mountains for a vacation. The very first morning the children woke him at daybreak, clamoring to go exploring. Stifling an impulse to send them back to bed, he struggled into his clothes and took them for a walk. At the edge of a pond they stopped to rest and while they were sitting there quietly a doe and her fawn came down to drink.

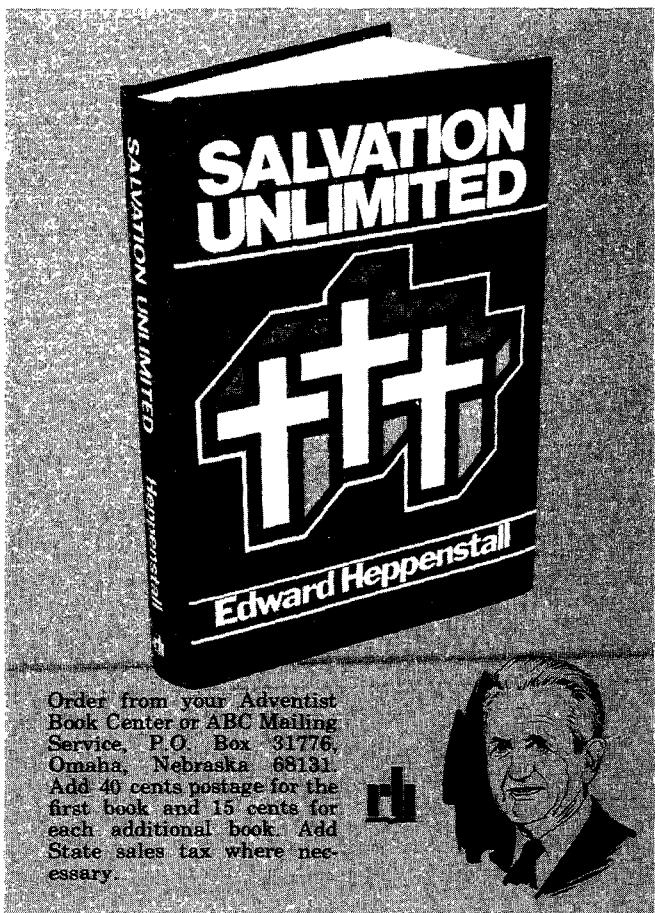
"I watched my youngsters' faces," he said, "and suddenly it was as if I were seeing and feeling everything for the first time: the hush of the woods, the mist over the water, the grace and gentleness of those lovely creatures, the kinship of all living things. It only lasted a few seconds, but the thought came to me that happiness isn't something you have to strive and struggle for. It's simply an awareness of the beauty and harmony of existence. And I said to myself: remember this moment, put it away carefully in your mind—because you may need to draw strength and comfort from it some day." Giving his children a new experience, that man also opened a door for himself.

I have a friend, a psychiatrist, who says that basically there are two types of human beings: those who think of life as a privilege and those who think of it as a problem. The first type is enthusiastic, energetic, resistant to shock, responsive to challenge. The other type is suspicious, hesitant, withholding, self-centered. To the first group, life is hopeful, exciting. To the second, it's a potential ambush. And

he adds, "Tell me what sort of childhood you had and I can tell you which type you are likely to be."

The real purpose, then, of trying to open doors for children is not to divert them or amuse ourselves; it is to build eager, outgoing attitudes toward the demanding and complicated business of living. This, surely, is the most valuable legacy we can pass on to the next generation: not money, not houses or heirlooms, but a capacity for wonder and gratitude, a sense of aliveness and joy. Why don't we work harder at it? Probably because, as Thoreau said, our lives are frittered away in detail. Because there are times when we don't have the awareness or the selflessness or the energy.

And yet, for those of us who care what becomes of our children, the challenge is always there. None of us meets it fully, but the opportunities come again and again. Many years have passed since that night in my life when the stars fell, but the earth still turns, the sun still sets, night still sweeps over the changeless sea. And next year, when August comes with its shooting stars, my son will be seven. ■



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The author, Edward Heppenstall, is a teacher, preacher, writer, and theologian. He has consistently witnessed to the centrality of Christ in all the Bible. Most of his ministry has been in the classroom, and he is currently professor of theology at Loma Linda University.

recommended reading

How to Find Time for Better Preaching and Better Pastoring, Joseph McCabe, Westminster Press, Philadelphia, 1973, 112 pages, \$4.50.

The title of this volume attracts the busy pastor like an oasis in a parched desert. McCabe's program is simple. Estimating that the average pastor preaches forty-eight times a year and spends at least ten hours weekly in sermon preparation, he outlines a way for the pastor to save at least 100 hours of sermon preparation time for such use as study, visitation, and administration. (1) The pastor teams up with a neighboring minister for a pulpit exchange four times a year. Both use sermons originally given in their own churches. (2) The pastor repeats one of his best sermons at least each quarter, in full knowledge of his congregation. (3) The minister borrows a sermon from one of the pulpit masters, advertises it as such, tries to make it his own, then delivers it to his church.

In case all this sounds bizarre, McCabe has been administering this program in several Ohio churches. In every case the preaching has improved on these occasions—and the pastor has saved considerable time in the process. Skeptical at first, I found myself longing to try McCabe's plan when I reached the last page! By the way, as an extra bonus, the first chapter gives some refreshing pointers on effective pastoral visitation, which McCabe rightly feels is essential to good parish preaching.

Jerry Gladson

Iron Shoes, C. Roy Angell, Broadman Press, Nashville, Tennessee, 1975.

This book, first published in 1953, becomes even more readable in the new edition now that it is printed in about a 14-point bold-face type. Though particularly meant for those with sight disabilities, it is nevertheless a relief also for the average reader who is bombarded with theological tomes printed in a 7- or 8-point typeface.

The book presents nothing startling and probably nothing innovative. It does bring to the reader a medley of readable, though at times maudlin, stories that aptly bring home the truths of certain Bible texts of the author's choosing. Intellectuals may find the illustrations too obvious, too sac-

charine to be appreciated, but most congregations will find them highly digestible and meaningful, and will figuratively "eat them up."

In paperback from Broadman Press, *Iron Shoes* will be a pleasant addition to any library.

Bobbie Jane Van Dolson



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Footsteps in the Holy Land

The third volume in Orley Berg's illustrated lecture series, *Wonders of the Ancient World*, is now available. Entitled *Footsteps in the Holy Land*, it includes lectures seven, eight, and nine of the series. These cover the life of Christ. Lecture titles are: "In His Steps"; "Galilee, Blue Galilee"; and "Jerusalem." The cost is 90 cents.

Books one and two are entitled *Wonders of Egypt* and *Wonders of Archeology*. They sell for 60 cents and 90 cents, respectively. Slides to go with books one and three are also available. For brochure write to the General Conference Ministerial Association, 6840 Eastern Avenue NW., Washington, D.C. 20012, or Audio Visual Services, 1100 Rancho Canejo Boulevard, Newbury Park, California 91320.

The Expert's System

Charles M. Schwab, one of the first presidents of Bethlehem Steel Company, asked an expert to suggest a way to improve the efficiency of his business. The efficiency expert handed Schwab a blank sheet of paper and said, "Write down the six most important tasks you have to do tomorrow. Now number them in order of their importance.

"The first thing in the morning, start working on No. 1 until it is finished. Then tackle No. 2 in the same way, then No. 3, and so on. Don't be concerned if you have finished only one or two by quitting time. You will be working on the most important ones. The others can wait.

"Do this every working day, and after you have convinced yourself of the value of this system have your men try it. Try it as long as you wish, then send me a check for what you think it has been worth to you."

It is said that a few weeks later

Schwab sent the expert a check for \$25,000 with a letter saying this lesson was the most profitable he had ever learned. It is claimed that this plan was mainly responsible for turning the unknown Bethlehem Steel Company into the largest independent steel producer in the world. By the way, it helped to make Charles M. Schwab a hundred million dollars.

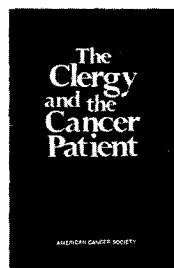
John A. Luppens, pastor of the Hempstead, New York, church, has taken this advice literally and uses a card printed on both sides. The title is "Do in Order of Importance," with twenty spaces on the card and small squares beside the number for a check mark when the job has been accomplished. I have found these cards most useful in my own work and recommend them to others. John is not in the business, but would be glad to sell you fifty of these cards for \$1.00, which is a three-month supply. His address is 255 Belmont Parkway, Hempstead, N.Y., 11550.

Which Version Today? Copies Available

Dr. Sakae Kubo and Walter Specht of Andrews University have teamed up to write a 16-page pamphlet entitled "Which Version Today?" This was inserted as a supplement in the October issue of *THE MINISTRY*. The authors are specialists in the field of Biblical manuscripts and present an objective evaluation of the wave of new English versions, dealing with both their strengths and limitations. A copy of this insert is available to those who did not receive it with the October issue. If you do not yet have a copy and wish one, please write directly to Biblical Research Committee, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012.

Israel in Prophecy

In the light of the many interpretations of prophecy proclaimed from pulpit and press today in respect to such topics as Israel, last-day events, and Armageddon, every minister would do well to review carefully the general article entitled "The Role of Israel in Old Testament Prophecy," appearing in *The SDA Bible Commentary*, vol. 4, pages 25-38. This article represents a major contribution on a subject that is increasingly relevant.



Clergy and Cancer Patient Booklet Available From ACS

Every clergyman sooner or later finds himself ministering to those who are suffering from

cancer. Because of the tendency on the part of all of us to shy away from deep relationships with those who are fighting for their lives against cancer, probably because it is so personally threatening, we need to better understand both the disease process and its emotional components.

The American Cancer Society has prepared a twenty-page brochure especially designed to help the minister in his relationships with cancer patients. The booklet, entitled *The Clergy and the Cancer Patient*, not only gives clergymen the results of the latest studies in basic knowledge about cancer but also provides suggestions on ways to counsel those who have this disease. Two especially helpful sections deal with "The Pastor's Talk" and "Spiritual Support."

These can be obtained without cost at any branch of the American Cancer Society.

If any of our readers do not have convenient access to such a source, *THE MINISTRY* will be happy to mail you a copy. These are being made available to us through the courtesy of the Montgomery County,

shop talk

Maryland, office of the American Cancer Society. There is no charge, but please include postage with your order.

Revised Price on Rolodex

Increased costs make it necessary for us to pass on the following increase in price on the Rolodex File. Rolodex V546 File (500 card capacity) with 25 division alphabet guide, but without cards—from \$21.50 to \$25.00; Rolodex V1046 File (1,000 card capacity) with 40 division alphabet guide, but without cards—from \$28.00 to \$33.25; Rolodex plastic insertable guides, set of 50—from \$6.50 to \$7.55. The price of the prospect cards remains at \$18.00 per 1,000. Cards are not to be ordered in lots of less than 500.

Helps for Pastors

An amazing variety of very useful materials for pastors at approximately 20 per cent discount is available through the Alabama Bible Society. A catalog is available for the asking. Mrs. Louise W. Johnson is the manager. Write to: Alabama Bible Society, 15 Dexter Avenue, Montgomery, Alabama 36104.

Ministry to the Mentally Retarded

Ministry to mentally retarded congregation members is the topic of a booklet *The Clergyman Must Be the Leader*, recently published by the National Association for Retarded Citizens.

The booklet, available free of charge to all clergy, is part of an ongoing information program sponsored by the Civitan Clubs of North America.

Prepared by the NARC Religion and Community Life Committee with representatives from all faiths and denominations, the publication is aimed at assisting clergy in working effectively with mentally retarded persons and their families.

The role of the clergyman as the

leader and focal point for all congregational involvement in the field of mental retardation is stressed. The text points out what congregations can do to help mentally retarded individuals and their families.

For additional information, clergy should contact their local Association for Retarded Citizens.

Single copies of the booklet are available by writing: NARC-Civitan Public Information Program, National Association for Retarded Citizens, P.O. Box 6109, Arlington, Texas 76011. Copies in quantity also are available for the postage charge.

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Now every family in your church can possess the *Conflict of the Ages* series set of five great books at an unusually low cost. The new Centennial Edition of this outstanding commentary on the Bible is offered for only \$19.95. This is in the hardback cover with the quality printing we have been used to in the most expensive editions. It is offered to commemorate the one-hundredth anniversary of the Pacific Press Publishing Association.

Every pastor will want to encourage his members to take advantage of this offer. Members may wish to secure extra sets for their children, or those who cannot afford them. Perhaps the local church could sponsor placing them in the local libraries, or presenting them to local ministers.

To encourage the reading of these books, why not set up a systematic reading program to begin January 1 of the new year.

Where else can one purchase five volumes averaging 750 pages each in hardback cover for only \$3.99 each? The initial printing of 50,000 volumes makes this possible. It is hoped that every Adventist home will possess a set before year's end. Why not stock several extra sets in your church to accommodate those who may wish to secure them.

Non-Adventist clergymen re-

ceiving this journal may wish to purchase the set. This may be done by ordering directly from the publishers, the Pacific Press Publishing Association, Mountain View, CA 94040. \$1.00 postage extra. Titles of the individual volumes are:

Patriarchs and Prophets—From Creation to the death of King David.

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The Desire of Ages—The life of Christ.

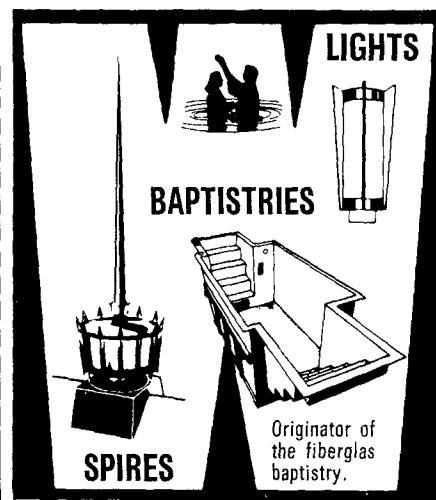
The Acts of the Apostles—The period of the apostolic church.

The Great Controversy—From the fall of Jerusalem to the final establishment of God's eternal kingdom on earth.

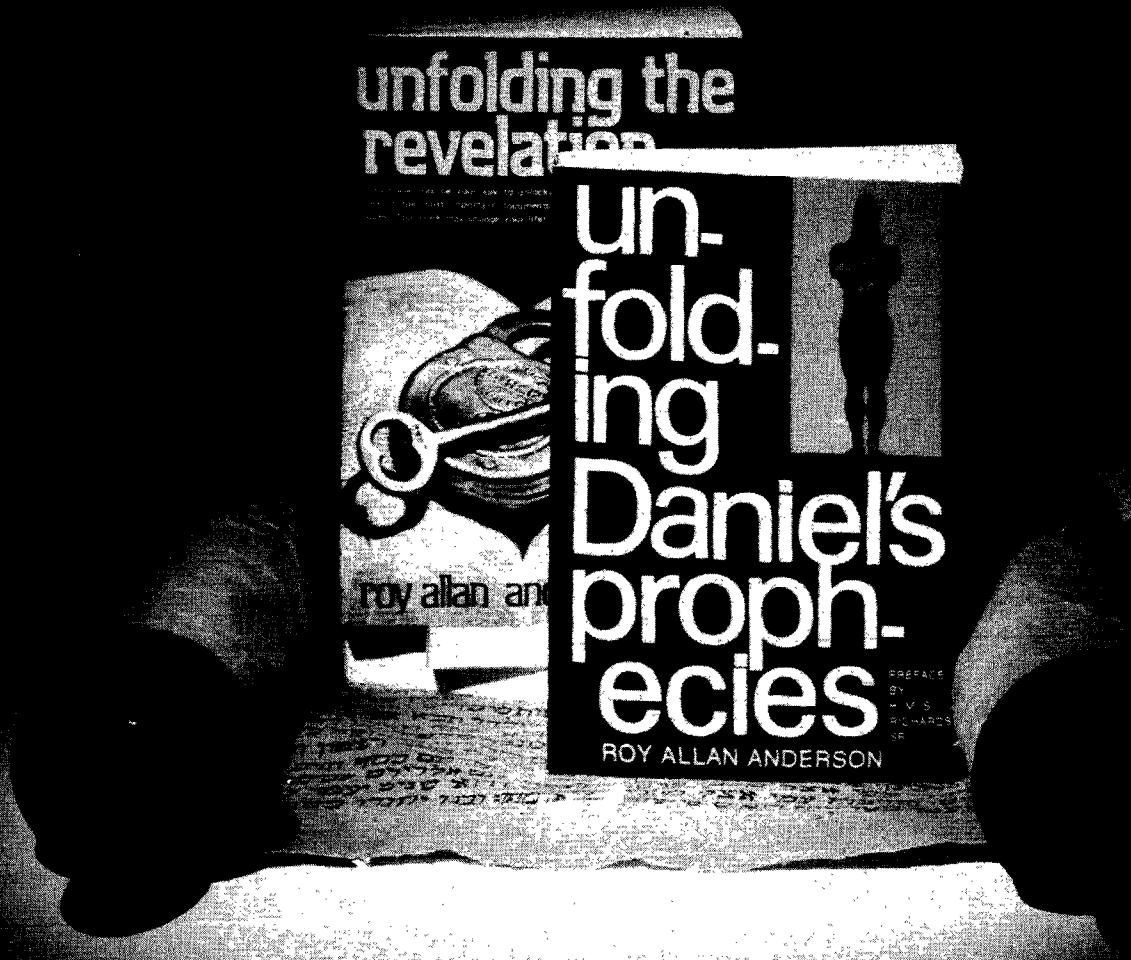
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news briefs

Russian Orthodox Church Liturgy Celebrated at Tomb of Peter

VATICAN CITY—In a remarkable ecumenical gesture, Pope Paul authorized celebration of a Russian Orthodox eucharistic liturgy at the tomb of Saint Peter in the crypt of Saint Peter's Basilica.

The liturgy, on the morning of July 5, was conducted by Metropolitan Nikodim, of Leningrad and Novgorod, assisted by Bishop Mikhail, of Astraghan, and four Russian Orthodox priests.

The Pope granted permission for the service at an audience with Metropolitan Nikodim and other members of a Russian Orthodox Church delegation from the Soviet Union. Also present for the audience were members of a top-level Roman Catholic Church delegation. The delegations had completed a round of theological discussions in the north Italian city of Trento.

"Shunning" of a Congregations' Member Leaves Leaders Open to a Law Suit

HARRISBURG, Pa.—Pennsylvania's supreme court has ruled that a man who has been subjected to "shunning" by members of the Reformed Mennonite Church can sue the denomination's leaders for damages.

In a 5-1 vote, the court remanded the case of Robert L. Bear to the Cumberland County Court of Common Pleas for a decision on its merits. Mr. Bear, a farmer in Carlisle, Pennsylvania, was excommunicated in 1972 after he had publicly challenged certain teachings of the church and had accused its bishops of having lied in some statements.

Under the "shunning" ban that went with the excommunication, all members of the church, including his family, were ordered to refrain from socializing or doing business with him. In his suit, brought by Attorney Frances Del Duca, Mr. Bear asserted that he "has been deprived of the normal relationships with his family and

friends, and has suffered other emotional and financial hardships as a result of the shunning."

Growth of Charismatic Renewal Among Orthodox Is Forecast

ANAHEIM, Calif.—A Greek Orthodox theologian predicted here that the charismatic renewal will move into Eastern Orthodoxy "like wildfire" in the coming years.

Father Eusebius Stephanou, who heads the Logos Foundation for Orthodox Awakening, Fort Wayne, Indiana, said that "since the Orthodox believe that they continue organically in an unbroken continuity the church of the apostle Paul, they have no reason to distrust the charismatic renewal." He observed that the Orthodox Church has always taught that the baptism of the Holy Spirit—one of the central elements of the renewal—"is a second blessing following water baptism, indeed necessary for salvation."

He said the modern wave of charismatic expression in Orthodoxy he observed can be traced to the late 1960's when four priests—each independently—received the Holy Spirit baptism, spoke in tongues, and sought to lead their congregations into the charismatic experience. Two of the priests lead congregations in Phoenix, Arizona, one is a pastor in Pittsburgh, and the fourth lives in Huntington, West Virginia, he said.

Catholic Bishops' Committee to Serve as Liaison With Charismatic Movement

WASHINGTON, D.C.—An *ad hoc* committee of U.S. Roman Catholic bishops has been established to serve as official liaison with the charismatic renewal movement, but not as a result of recent criticism of the movement and a call for an investigation of certain practices.

The committee was approved by the Administrative Committee of the National Conference of Catholic Bishops (NCCB) last March,

shortly after a statement on the charismatic movement was issued by the NCCB's Committee for Pastoral Research and Practices.

That statement called for continuing contact between leaders and members of the movement and bishops and pastors, as well as full integration of charismatic prayer communities into the structures of parish life. It also urged stepped-up involvement of priests in the movement.

Greek Court Ruling Forecasts Freedom for Witnesses

ATHENS—Jehovah's Witnesses and the Seventh-day Adventists have won major court cases aimed at extending the practical implications of religious freedom to non-Orthodox minorities in Greece.

In two rulings, dealing with quite different issues, the State Council, a kind of supreme court, said that the Witnesses and the Adventists are "well-known" religious groups. As a result of one decision, Witnesses will be able to register their children as legitimate. The other gives Adventist ministers exemption from military service.

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

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