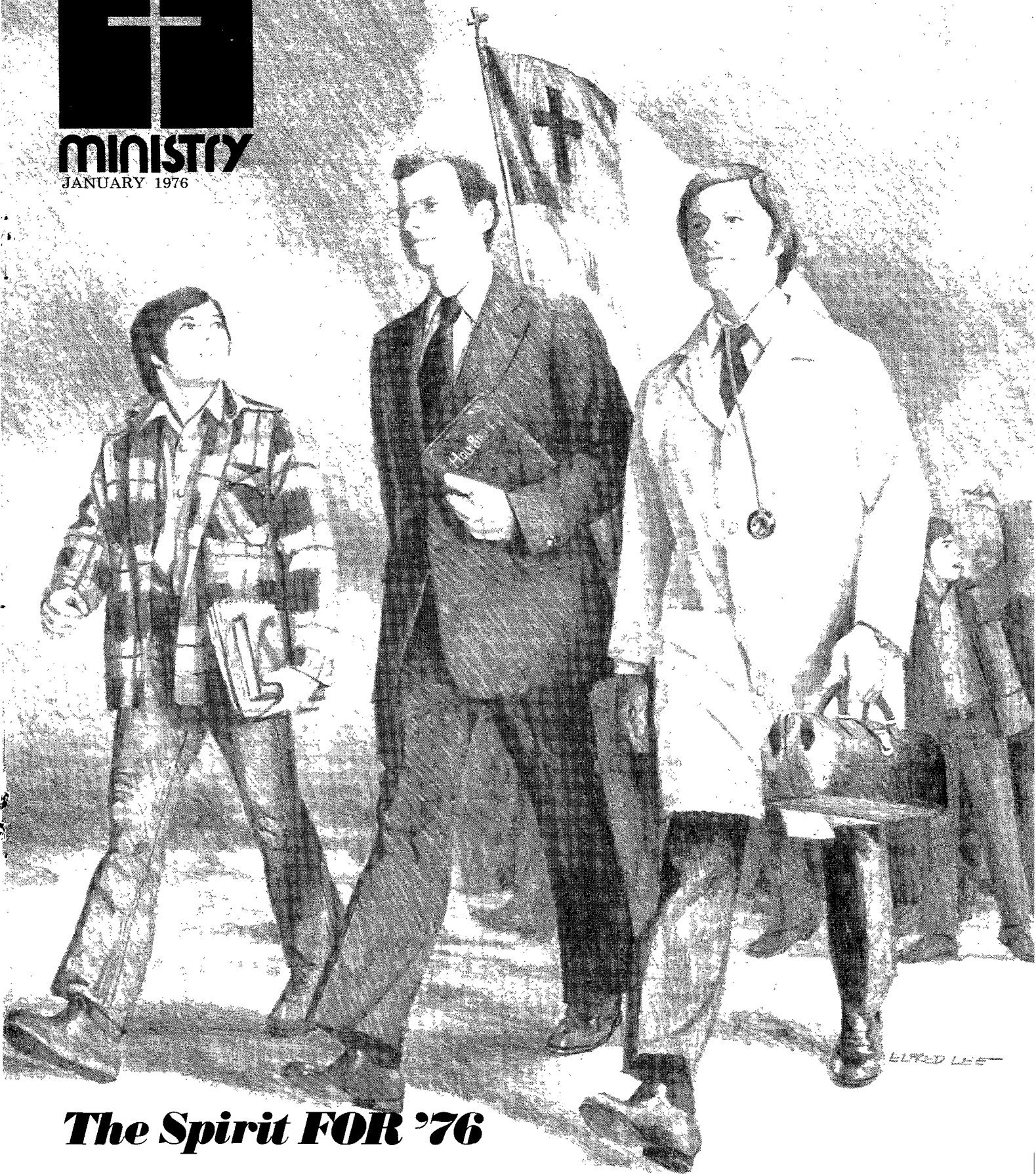


MINISTRY

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The Spirit FOR '76

contents



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The Spirit for '76

ARCHIBALD M. WILLARD, son of a Vermont Baptist clergyman, produced the well-known painting *Spirit of '76* in honor of the centennial year, 1876. As models he chose a local Wellington, Ohio, fifer, Hugh Mosher; and Henry, the son of Gen. J. W. Devereux, as one of the drummers. The other drummer, the central figure in the painting, was modeled after Willard's minister-father.

Since the thirteen white stars on a field of blue and the thirteen alternately red and white stripes were not authorized by Congress until June 14, 1777, the flag in the painting was anachronistic so far as 1776 is concerned. As this picture has been copied and parodied endlessly, we do not feel that it is out of line to do so in this issue and to replace the American flag with another that represents Christian peoples everywhere.

In fact, we intend to portray a double meaning on our cover this month. We wish not only to join our fellow clergymen in America in a salute to the beginning of the Bicentennial year but to call the attention of our readers around the world to the challenge and the need for a special outpouring of the Holy Spirit on our ministries during this significant period.

It is time for a clear ringing call to sweep not only through the United States but through the entire world—a call to freedom and liberty in its truest sense.

Freedom in its highest sense means freedom from sin. Liberty is not license, but instead involves our liberty to choose the more abundant life Christ offers in John 10:10. We cannot have either without the true Spirit of 1976—the Holy Spirit.

The greatest tyranny in the world today is the tyranny of things, the enslavement of man to materialism. Most people are much more interested in driving Cadillacs along cement highways than in walking the streets of gold. To many, crossing a lake on water skis is a more exciting pursuit than viewing with one's own eyes the "pure river of water of life" mentioned in Revelation 22:1. Some families consider eating at McDonald's more important than feasting on the bread of life.

We who live in the United States in this Bicentennial year are the heirs of the resourcefulness, courage, imagination, and daring of those brave pioneers who made their way through burning deserts and mountain blizzards

to create a nation out of a wilderness. The central factor in the making of America was the spirit of the men who extended frontiers and enlarged the scope of life through research and invention.

Our heritage of freedom, however, goes back beyond that to the great pioneers of faith—Abraham, Moses, Elijah, Paul, to name a few—but above all, to Jesus. The tyranny of sin sought to crush the God-given dignity of the human being. Christ came to demonstrate the dignity and worth of each individual and to make it possible for us to become what God originally meant us to be—free moral agents who choose to live the more abundant life made possible by the One who blazed a trail for us through the wilderness of sin.

Freedom can be dangerous. Too many Americans have a distorted concept of freedom. We see this evidenced in runaway crime and inflation, in absurd divorce statistics and the weakening of family ties. We see it in the death toll on our highways and in the statistics of suicide. As we take a look at the spiritual flabbiness of the American nation is it not "high time" to issue a clear ringing call for a new spirit for 1976—a spirit of commitment to God's purpose for us and a dedication to true liberty rather than to license?

Yet commitment and dedication, as important as they are, are not enough in and of themselves. The Spirit of '76 must be the Spirit *for* '76 for Christians everywhere. No gift can compare with the greatest gift Christ promised His church—that of the Holy Spirit.

In Ephesians 3, Paul prays that Christ's followers may be "strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, . . . might be filled with all the fulness of God."

To settle for less at this point in time is to miss the challenge and opportunity Heaven makes available. According to the old American legend Rip Van Winkle slept through the American Revolution. Can it be that many Christians will sleep through the last great Christian revolution, not even aware of the Heaven-sent opportunity that is being made available to us?

We invite you to join us as this new year begins in using our pulpits to challenge our congregations to respond to the need of "The Spirit FOR 1976."

L. R. V. D.



Matthew 24, Mark 13, and Luke 21 contain Christ's skeleton outline of important events that transpire prior to the end of time. As He presented this to His disciples He skillfully intermingled prophecies of two events—the destruction of Jerusalem and the terrors of earth's final hours, the former prefiguring the latter.

In answer to the disciples' question as to when these things would take place, each of the three accounts begins with the unequivocal warning: "Take heed that no man deceive you" (see Matt. 24:4; Mark 13:5; Luke 21:8). It is evident that the danger of deception was uppermost in our Lord's mind. This is evident not only from the introduction but also from the repeated emphasis it receives throughout the rest of His discourse.

The outstanding sign in Christ's lengthy answer as to when the end would come for both Jerusalem and the world can be summed up in one word—*deception!* In fact, Satan's great masterpiece of deception will be his counterfeit of Christ's return (see Matt. 24:23, 24; 2 Cor. 11:14; Eph. 6:12; 2 Thess. 2:8-12).

Christ's concern lest His followers be deceived was voiced again and again. He declared: "For many shall come in my name, saying, I am Christ; and shall deceive many." "And many false prophets shall rise, and shall deceive many." "If any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matt. 24:5, 11, 23-27).

A careful reading of these startling words of warning reveals among other things the following:

1. That He will return again (verse 27).
2. That the deception relating to His return centers not only on the fact of His return but on the *manner* of His coming (verses 23-27).
3. That charlatanism among professed Christians will flourish (verse 5).
4. Miraculous deceptive exhibitions will be rampant (verse 24).
5. The deceptions relative to the time,

The Great Deception

place, and manner of His return will be so severe that even God's elect will be in jeopardy (verse 24).

6. His coming will be literal and visible (verse 27).

Today, more than ever before, Bible students are proclaiming and anticipating the second coming of Christ. The plan of salvation has two focal points—the first and second advents. Christ's first coming involving His incarnation, sinless life, supreme sacrifice, and wonderful resurrection would be meaningless without His glorious return. Little wonder that we find more than 1,500 references in the Old Testament and 300 in the New regarding His second advent!

Yet the urgent, oft-repeated warnings of Christ should cause us as ministers to consider most prayerfully the how, when, and why of His return, re-examining the positions we hold, lest we be in error. Have we carefully searched and compared all scriptural passages on the subject? Even long-established teachings on this subject may be based more on tradition than Scripture.

An entire church-nation, with the exception of a few, was deceived over the manner of His first coming. Christ's closest followers and companions, the twelve disciples, to a man were deceived over the establishment of His kingdom. It took the shattering of their theological conceptual empire before their understanding could be opened (see Luke 18:34; 24:45).

Today we face a similar situation. The major difference is that our understanding must be correct before He returns. Deception over the Second Coming will be fatal. Christ has given ample details regarding His return so none need be deceived (see chart, p. 7).

Merely to seek for the truth of Christ's return is not enough, however. Love for the One who is the truth, the way, and the life must possess our hearts. When the hope of His return based on a sincere search and acceptance of the Word becomes a part of our deepest emotions, then and only then can we claim protection from the delusive schemes of the evil one that play upon the senses. As the last great crisis comes, as it will to all, the lover of Christ who earnestly awaits His coming will find refuge and absolute safety in clinging to the Scriptures and the Scriptures alone. "Every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:3).

J. R. S.

The King Is Coming

A SCRAGGLY-BEARDED man in a flowing, used-to-be-white robe marches solemnly along the sidewalks of New York. Like a protester in a demonstration, he carries on his shoulders a sign that reads, "Jesus is coming again!"

On the commons of a California campus a hagggle of "Jesus freaks" holds an outdoor rally. Trying not to mind the hoots of derision that punctuate their discussions, they pass out leaflets on the Second Coming to anyone who approaches.

"Yes, the Church teaches the *Parousia*, or the Second Coming if you will," intones a Catholic theologian. "But the subject is open to various interpretations. We'll have to wait for more definitive light on the subject."

A Protestant minister is not so evasive. "Of course Jesus is coming! In fact, He has already come. You see, the Bible statements must be understood in a spiritual sense. Jesus comes every time a dear sinner believes on Him. He comes into the converted heart and sets up His kingdom there."

A popular topic, the Second Coming. Rock musicians put it to a heavy beat. Cocktail celebrants make jokes about it. Bible students get out their atlases of the Middle East and try to plot political and military moves of nations that presumably will usher in the earthly reign of Christ.

Yet some, even among Christians, are not enamored by the subject. "God has too much to do to be bothered with this little planet," they say. "It is only a speck in an infinite universe. Why should He pay it special attention?"

RAYMOND H.
WOOLSEY

Raymond H. Woolsey is an associate book editor, Review and Herald Publishing Association.

If there is any promise that is laid down firmly and surely in the New Testament, it is that of Jesus' return. He often dwelt on the subject Himself, mentioning it from the early days of His ministry. In the Lord's Prayer He taught His followers to look forward to that time when He would come in kingdom-making power. Obviously, He was not talking about His first advent, but of another day, the time when, as Enoch had prophesied, He would come with "his holy myriads" (Jude 14), the time spoken of in the Psalms: "Our God comes, he does not keep silence, before him is a devouring fire, round about him a mighty tempest" (Ps. 50:3).

Those who say that Jesus died in delusion over a kingdom that never materialized, as well as those who would limit Christ's kingdom to an unstructured body of believers in this present world, have not caught the dual significance of His teaching on the matter. Christ did teach a present kingdom: When He ordained the twelve. He sent them out to proclaim that the kingdom of heaven "is at hand." When the Pharisees tried to make light of Jesus' casting out devils, Jesus responded, "If it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you" (Matt. 12:28).

The Kingdom of Relationship

The kingdom Jesus was referring to in the verse just cited was a matter of the heart. It was a kingdom of relationship, not of territory. He could have formed the latter—He had to fight off those who would make Him king after He fed the five thousand. But as He told Pilate, "My kingship is not of this world; if my kingship were of this world, my servants would fight" (John 18:36).

Yet just a few hours earlier Jesus had told Caiaphas, "Hereafter you will see the Son of man seated at the right hand of Power, and coming on the clouds of heaven" (Matt. 26:64). So there was to be another phase to the kingdom, when Jesus would reign in power and glory over the affairs of men, not just in the hearts of a comparatively few faithful ones. This is the dual nature of the kingdom—before Jesus can reign in fact He must reign in faith. Before He reigns in glory He reigns in grace. Not forcing the allegiance of any person, He establishes the basis for His rule in human hearts before He takes the scepter of power.

It was to the glory phase of the kingdom that Jesus referred in the Olivet discourse: "When the Son of man comes in his glory, and all the angels with him, then he will sit on his glorious throne. . . . Then the King will say to those at his right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world'" (Matt. 25:31-34).

In this same discourse Jesus gave a dramatic description of the nature of His coming. "As the lightning comes from the east and shines as far as the west, so will be the coming of the Son of man" (chap. 24:27). "Then will appear the sign of the Son of man in heaven, and then all the tribes of earth will mourn, and they will see the Son of man coming in the clouds of heaven with power and great glory; and he will send out his angels with a trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other" (verses 30, 31).

Of the billions on earth, only a comparative few will be saved in that calamitous and climactic day. John the revelator describes it this way: "Then the kings of the earth and the great men and the generals and the rich and the strong, and every one, slave and free, hid in the caves and among the rocks of the mountains, calling to the mountains and rocks, 'Fall on us and hide us from the face of him who is seated on the throne, and from the wrath of the Lamb; for the great day of their wrath has come, and who can stand before it?'" (Rev. 6:15-17).

Notice the features of Jesus' return as He described them: (1) The tribes of earth will mourn, indicating they recognize an element of judgment in His appearing (Jesus dwells on this aspect in the twenty-fifth chapter of Matthew); (2) Jesus comes in great glory; (3) angels accompany Him—the "holy myriads" Enoch spoke of; (4) the angels are commanded with a great trumpet sound by God; (5) the elect of God are gathered from the four winds, from one end of heaven to the other. This indicates the resurrection of the righteous dead, for all God's elect since Adam have died in hope of that day (see Job 19:25, 26).

The Bible is like a system of lenses and mirrors. One writer will reflect additional light onto what another has written, and focus attention on certain aspects of it, making more clear what the other has said. Not every feature is present in every account, but sufficient

The New Testament Witness to Christ's Second Coming

Witness \ Aspect	Aspect	Promises and Guarantees	Motivation Aspect
Matthew		26:63, 64	24:32-25:46
Mark		13:26, 29-30	13:32-37
Luke		21:27, 28 Acts 1:9, 11	12:36-38
John		14:1-3 21:22 Rev. 1:7 Rev. 3:11 Rev. 14:14 Rev. 22:12, 20	1 John 2:28 1 John 3:2, 3 Rev. 3:11 Rev. 6:15-17 Rev. 14:14-20 Rev. 19:11-21
Paul		1 Cor. 1:8 Phil. 3:20; 4:5 1 Tim. 6:14 2 Tim. 4:8 Titus 2:13 Heb. 9:28	1 Cor. 15:25, 26 1 Thess. 1:10 2 Thess. 1:10 2 Tim. 4:6-8 Titus 2:13 Heb. 9:28
Peter		1 Peter 1:7 1 Peter 4:7 2 Peter 3:3-12	1 Peter 1:7 2 Peter 3:10-13
James		5:7, 8	5:7, 8

for us to know they are speaking of the same event. The crucifixion of Christ, for example, is not described precisely the same way in the four Gospels. Only Matthew tells of Judas' throwing down his money, and of Pilate's sending guards to Jesus' tomb. Only Luke relates the story of the repentant thief, and neither Luke nor Matthew describes Jesus' appearance to Mary Magdalene. Different features were of interest to different writers, and they wrote to emphasize different aspects.

Thus the apostle Paul gives us a clearer picture than did Jesus of what happens to the saints on earth at the time of Jesus' appearing. Paul says: "For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who

Visible, Literal Aspect	Descends From Heaven	Power, Glory, Angels, Trumpets, and Clouds	Element of Surprise	Rewards of Righteous and Wicked	Simultaneous Gathering of Righteous Living and Dead
24:27-30 25:31, 32 26:63, 64		13:40-41, 49 16:27 24:30, 31 25:31 26:64	24:36-44; 48-51 25:13	16:27 24:30 25:31-46	25:31-40, 46
13:26		8:38 13:26, 27 14:26	13:32-37	8:38	
21:27 Acts 1:9-11	Acts 1:9-11	21:27 Acts 1:9-11	12:39-40, 46 17:26-30 21:34-36	12:26-37 14:14	
14:1-3 1 John 3:2 Rev. 1:7 Rev. 6:15-17 Rev. 19:11-16	Rev. 14:14 Rev. 19:11-21	Rev. 1:7 Rev. 19:11-16	Rev. 3:3 Rev. 16:15	14:1-3 1 John 3:2, 3 Rev. 1:7 Rev. 6:13-17 Rev. 14:14-20 Rev. 19:11-21 Rev. 22:12	14:2, 3 1 John 3:2
1 Thess. 4:16 2 Thess. 1:7 2 Tim. 4:6-8 Titus 2:13 Heb. 9:28	1 Thess. 4:16, 17 2 Thess. 1:7	1 Cor. 15:51-53 1 Thess. 4:16, 17 2 Thess. 1:7 Titus 2:13	1 Thess. 5:24	1 Cor. 4:5 Col. 3:4 1 Thess. 4:16, 17 2 Thess. 1:8, 9 2 Tim. 4:6-8 Titus 2:13 Heb. 9:28	1 Cor. 15:51-53 1 Thess. 4:16, 17 Heb. 11:39, 40
2 Peter 1:16		2 Peter 1:16	2 Peter 3:10	1 Peter 1:7 1 Peter 4:13 2 Peter 3:10-13	

have fallen asleep. For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, shall not precede those who have fallen asleep. For the Lord himself will descend from heaven with a cry of command, with the archangel's call, and with the sound of the trumpet of God. And the dead in Christ will rise first; then we who are alive, who are left, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we always be with the Lord" (1 Thess. 4:14-17).

Paul's main emphasis here is that the righteous dead will not be forgotten. Even as God brought Jesus from the dead, so will He raise the righteous. He will bring them "with them," that is, from the grave (Rom. 6:4, 5).

This passage compares with Matthew 24 in several important aspects: (1) the descent of Christ from heaven; (2) the cry of command; (3) angels; (4) the trumpet call of God; (5) the resurrection. Note also that both were in reference to Christians—Paul was writing to the church, and Jesus was speaking to the nucleus of the Christian church. Paul's added feature, not included in Christ's Olivet discourse, is the translation of the righteous living and the catching up of both the living and the resurrected dead to meet the Lord in the air.

With so many points that match—and no statement to the contrary—we can be assured that Paul was speaking of the same event as Christ.

In his first letter to the Corinthians Paul takes up the subject of the resur-

rection again, but from a still different angle. "Lo! I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed" (1 Cor. 15:51). The common feature here is the trumpet sound that raises the dead. The new feature is the fact that the bodies of both living and dead will be changed—not that they will be no longer recognizable, for Jesus was recognized after His resurrection. But the new bodies will be imperishable. This, Paul says, is the mystery, or something new he had to tell the Corinthians.

The Last Trumpet

We notice, too, that this is at the "last" trumpet. There will be one last sounding of the trumpet, at which time Christ comes, the dead saints are raised, both they and the living saints are immortalized, and the conformed rebellious or wicked will be destroyed. There will be no subsequent coming of Christ for another group of people accompanied by another sounding of the trumpet.

And who will be included among these who are thus so dramatically delivered from the power of sin and death? There is only one classification that can be given them—they are the redeemed ones. They will include men and women, boys and girls. There will be people of all races and nationalities. They cannot be categorized by denomination or cultural origin. There is only one Second Coming, and all of God's children will meet their Lord at that time.

Our God is no respecter of persons. All are equal before Him. "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Gal. 3:28).

Paul goes on to say, "If you are Christ's, then you are Abraham's offspring, heirs according to promise" (verse 29). This teaches us something about Christ's relationship to the Jews and what their part will be in the Second Coming.

God promised Abraham and his posterity the earth for their inheritance. But while God's word is sure, it is predicated on man's cooperation. God will not save a man or a nation in spite of themselves. He says, "If at any time I




declare concerning a nation or a kingdom [and the context shows God is including Israel], that I will pluck up and break down and destroy it, and if that nation, concerning which I have spoken, turns from its evil, I will repent of the evil that I intended to do to it. And if at any time I declare concerning a nation or a kingdom that I will build and plant it, and if it does evil in my sight, not listening to my voice, then I will repent of the good which I had intended to do to it" (Jer. 18:7-10).

Accordingly, when national Israel rejected Christ and the nature of the kingdom He offered, then as a nation they were no longer candidates for the promise. Jesus told the nation's rulers, "The kingdom of God will be taken away from you and given to a nation producing the fruits of it" (Matt. 21:43). A few days after that statement Jesus said plainly, "Behold, your house is forsaken and desolate" (chap. 23:38), and the Jewish leaders themselves confirmed, albeit unknowingly, their new position: "We have no king but Caesar."

Then what of the promise to Abraham? Who was this new nation to whom the kingdom would be given? In his first Epistle to the Christian church Peter declared, "You are a chosen race, a royal priesthood, a holy nation, God's own people" (1 Peter 2:9). When we compare that with the promise made to ethnical Israel at Sinai (Ex. 19:6, 7), it is obvious that God considers the Christian church as the inheritors of the promise to Abraham.

As far as God is concerned, then, "spiritual Israel" (meaning those who are Israel in spirit as compared to those who are Israel in flesh—see Rom. 2:28, 29) are really *literal* Israel. There is no other Israel in His sight. Classifications according to the flesh mean nothing to Him.

Here, then, is the Christian hope—"the appearing of the glory of our great God and Savior Jesus Christ." This hope has sustained the church where nothing else could. It put a spring in the steps of Paul; it put a gleam in the eye of John, an exile on Patmos; it put fortitude in the Christian martyrs in the arenas of Rome; it put daring in the Waldenses and Albigenses; it put spirit in the pen of Luther. Today it gives us purpose and a goal, a reason for living. The King is coming! 

All quoted texts are taken from the Revised Standard Version.

Efficiency? Yes— But More!

YOU HAVE a gift for organization. You have promotional ability. You can solve problems. You have good judgment. You possess more than average business acumen. You are able to speak well in public. You may even possess a gift for writing. You get along well with people. In fact, you have considerable ability.

All of these God-given talents are important. In fact, they are almost indispensable if you are to be a truly effective leader in the cause of God today. If you did not possess some or all of these abilities you would probably not be occupying the position of responsibility entrusted to you.

This is great—but don't forget, countless secular leaders possess these same qualities and are succeeding in the materialistic world about us. The leader in the cause of God must be more than a secular leader. He must have more than natural talent, more than his counterpart in business, if he is to be truly successful in God's sight.

It is not enough that we administer institutions, build churches, reach financial goals, solve church problems, and help our church schools to function debt-free. As leaders we are confronted with some challenges more pressing, more urgent than problem-solving and promotional success. If, in this late hour, you and I are merely helping to plan the work and to solve problems—doing the routine work of leadership—we are coming short of God's expectations for us today.

Every church leader, be he preacher, business manager, office worker, field leader, must be a spiritual man or woman—God's man, God's woman! Unless our members and workers feel they have been drawn closer to the Lord because they have been close to us, unless they experience a greater longing to be more like our Saviour when we leave their home, their place of labor, their

*From One Leader
to Another*



Robert H. Pierson

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

assigned post of duty, something is lacking in our Christian leadership.


In our materialistic world, church leaders—even most ministers of the gospel—find themselves burdened with seeming endless mundane assignments. We are handling money, letting contracts, erecting buildings, keeping books, managing schools, publishing and distributing literature—and accomplishing a host of other tasks that are a necessary part of “finishing the work” as we speak of it.

We are in business—big business—with our multimillion-dollar budgets to operate institutions, maintain strong field programs, and assure that our offices measure up in high professional efficiency.

But we must never forget—whatever our church assignment—*our first work is to do our part in preparing a people to meet the Lord in our day!* We are not commercial promoters, not merely secular business men or women. We must do our work with professional skill, but we are first spiritual leaders whom God has entrusted with a sacred task, demanding a deep spiritual experience that we share with all with whom we come in contact.

“The spiritual attitude reaches out after the things of the Spirit,” Dr. Phillips quotes the apostle Paul in Romans 8:5. If you and I are the spiritual leaders God intends us to be we will constantly be reaching out for the things of the Spirit. Ours is a spiritual work that demands spiritual leadership. Men and women are required who do not live by bread alone, but who feed upon the Bread of Life and who in turn are able to feed and bless others. This is our task. This is our privilege. Even we ministers must never forget.

God does not judge a leader by the position he holds in the church, nor by the amount of money he raises—not even by the operating statement of his institution or church budget. While these aspects of the work are important and must not be lost sight of, God has other criteria by which He judges our success. “He looks to see how much of His Spirit they possess and how much of His likeness their life reveals.”—*Ibid.*

As church leaders we must never forget the spiritual quotient—the SQ, rather than the IQ—by which God evaluates our leadership! We are to be deeply spiritual leaders—men and women of prayer, who spend much time with the Lord and His Word. 

Ministry of Reconciliation

Many thanks for your complimentary copy of *THE MINISTRY*. I especially appreciate your loving, thoughtful editorial. There are indeed the differences between us, but the Lord Jesus Christ who unites us is far greater. Blessings on you for this share in the ministry of reconciliation, which involves first our reconciliation to God Himself and then our reconciliation to one another.

LUTHERAN MINISTER
Pennsylvania

Need Each Other

I am bold to address you as brother on the strength and charity of your editorial in the September *MINISTRY*. It bespeaks an openness and candor and humility that make me eager to read the entire issue.

I am in total agreement on two basic points in your editorial. First, there is the crushing burden of the human race without God and without a reason for being. Second, the only lasting help for the problems of society has its roots in the atonement of Jesus Christ.

Surely we need each other if ever a counter culture of Christian faith is to emerge to challenge the false and wrong values of much of life as it is lived today.

PRESBYTERIAN MINISTER
Pennsylvania

Struck Responsive Note

Thank you kindly for the September issue of *THE MINISTRY*. I've not seen this publication before, but have found it very helpful. The article on worship in particular struck a responsive note in my heart.

METHODIST MINISTER
New Jersey

Bible Is Sufficient

I thank you for your time and consideration to help me and other ministers in our service for the Lord, by sending me September issue of *THE MINISTRY*.

However, I believe the Bible is all sufficient to give me the help that I need and since it is the Word of God I do not wish to use any other material.

Please take my name off your mailing list.

CHURCH OF CHRIST MINISTER
West Virginia

Couldn't Lay It Down

I wish to take this opportunity to thank you for the complimentary copy of *THE MINISTRY*. I couldn't lay it down until I had finished the entire magazine. Thank you for sharing it with me.

CHURCH OF GOD MINISTER
Maryland

feedback

Deeply Moving

As one of the 25,000 non-Seventh-day Adventist pastors who received the September issue of *THE MINISTRY*, I am writing to say thanks.

Your editorial is deeply moving and profoundly Christian. May this same spirit move through all of our churches so that our oneness in Christ may become more evident.

BAPTIST MINISTER
Ohio

Extended Hand

Thanks so much for your extended hand. I appreciated receiving *THE MINISTRY* this month. It is generally well written and has an appealing format.

But most of all, I receive it as a gesture of fellowship—and that is always welcome among Christians of all theological colors. Thanks again.

METHODIST MINISTER
Ohio

Expensive Expression

When the September copy of *THE MINISTRY* came, I wondered: from whom? why? Then I leafed through it. Finally I noticed page 3.

Yes, indeed. We are all followers of the Lord Jesus and are, therefore, brothers and sisters in Christ. God bless you all in your work for His kingdom, and thank you for this considerate and "expensive" expression of your concern to know and be known as disciples.

EPISCOPALIAN PRIEST
New Jersey

Unscrupulous . . . Trash

I do not want on your mailing list. It's unscrupulous for you to send the magazine against my wishes. In fact, I put it in the trash and considered it as such.

BAPTIST MINISTER
New Jersey

Helps Dispel Illusions

When I first received a copy of *THE MINISTRY* my inclination was to put it in the circular file as one more piece of reading material that I would never get around to read, especially since I didn't ask for it. Then something led me to read the editorial, "Our Gift to You." I discovered to my surprise one of the clearest, most thoughtful and gracious writings that I have had the privilege of seeing for some time.

I too trust that my experience with this and future issues will lead me to dispel any illusions I might hold regarding my fellow pilgrims of the Seventh-day Adventist churches.

CONGREGATIONAL MINISTER
Washington, D.C.

The Dikes of Biblical Chronology

JAMES HUTTON, the Scottish geologist, stood before the Royal Society of Edinburgh in 1785 and proclaimed: "But if the succession of worlds is established in the system of nature, it is in vain to look for any thing higher in the origin of the earth. The result, therefore, of our present inquiry is, that we find no vestige of a beginning—no prospect of an end" (Toulmin and Goodfield, p. 157). Thus an explosion was initiated that blasted a way through the restraining dikes and opened the way for the spread of uniformitarian geology and its twin sister, organic evolution.

Historians of geology recognize the deep significance of Hutton's uniformitarian formula, which has been echoed in dozens of scientific works. Many, such as the historian G. L. Davies, claim for Hutton a "first": "We must reserve our acclaim for Hutton as the first true geologist to appreciate the magnitude of the terrestrial time-scale. Earlier geologists from Hooke to deLuc had considered extending the Mosaic chronology by perhaps a few millennia, but Hutton was the first geologist to perceive that the age of the Earth was so great as to be almost beyond human comprehension" (Davies, p. 181). Thus Hutton is considered to be "the father of Uniformitarianism," or as Davies

WARREN H.
JOHNS

Warren H. Johns,
an instructor in
religion at Colum-
bia Union College,
is currently on
study leave for
graduate-course
work in geology
at Michigan
State University.

calls him, "the first true uniformitarian."

Hutton may have been the first to extend the bounds of earth history into the limitless aeons of the past, but he was certainly not the first to overstep the bounds set by Biblical chronology. A half century before Hutton's *Theory of the Earth* came into print, a Frenchman, DeMaillet, in 1748 anonymously published a book called *Telliamed*, which is named after the fictional Indian philosopher who dialogs with a Christian missionary. Here is one excerpt that indicates how the traditional time-scale of Christianity was being assaulted: "But, continued Telliamed, not to enter a question, which you look upon to be necessarily connected with your religion (Christianity). . . . Let us here be content not to fix a beginning to that which perhaps never had one. Let us not measure the past duration of the world by that of our own years" (Haber, p. 111).

DeMaillet's book, *Telliamed*, was one of three significant works in the mid-eighteenth-century France to be published propounding organic evolution. Speaking of this widely read work, one author says: "He made one of the first fumbling attempts to link cosmic to biological evolution; he anticipated a greater age for the world" (Eiseley, p. 30). Even at its earliest inception evolution needed time, vast amounts of time.

More Scientific Attempt

A more scientific and less speculative attempt to put evolution on a firm genetic basis was made by the Frenchman Maupertuis just three years later. Considered to be the "pioneer of modern genetics" and the "founder of evolution" (Glass, p. 51, ff; Millhauser, p. 63), Maupertuis in his *System of Nature* (1751) explained how a process of gradual evolution could take place: ". . . by reason of repeated deviations . . . to which perhaps the passage of centuries will bring only imperceptible increases" (Toulmin and Goodfield, p. 188). One evaluation of his theory is this: "It was the first competent *scientific* treatment of the new idea (evolution of new species). . . . For solidity and influence, it was outstanding in the little evolutionary movement of the 1750's" (Millhauser, p. 63).

The one historian who has resurrected him as a significant precursor of Darwin, Bentley Glass, has this evaluation: "Maupertuis' studies thus led him to evolution. Here with certainty he must

be ranked above all the precursors of Darwin" (Glass, p. 74). One can catch glimpses in his writings of the intuitive need for a greatly expanded time-scale if his new views on evolution were to take root.

The great French naturalist, Comte de Buffon, the third evolutionist of the 1750's to dare publish his views, found himself quickly suppressed by the conservative faculty of the Sorbonne. It was not until three decades later that he published a much more highly developed view of evolution in his famous *Époques de la Nature*. Buffon divided history into seven epochs by arguing that each day of Creation equaled a vast length of time, thus maintaining a semblance of the Scriptural history. His earth chronology was 75,000 years, a figure more than ten times that of Biblical chronology.

Need Vast Amounts of Time

Buffon's evolutionary ideas did not stem from his studies on geochronology, but his expanded earth chronology stemmed from the evolutionary ideas that he had held for years. What he needed was time, vast amounts of time, if his evolutionary theory was to see daylight. He realized the direction his studies on the cooling of the earth from a molten state would lead, toward that of more time: "In the *manuscript* copy of the *Époques* he wrote, 'When I counted only 74,000 or 75,000 years for the time passed since the formation of the planets, I gave notice that I constrained myself in order to oppose received ideas as little as possible.' To explain the phenomena satisfactorily, he continued, it would be necessary to assign to the first periods of cooling alone, not some thousands of years, but a million, if not more" (Haber, in Glass, p. 236). Buffon, as much as any eighteenth-century scientist, prepared the way for the destruction of the dikes of Biblical chronology.

Notice how the historians of science (all of whom probably adhere to evolution themselves) have evaluated Buffon: "The *Époques* . . . contains the earliest attempts to compute the age of the earth by an experimental method, ignoring calculations based on Biblical history" (Eyles, in Schneer, p. 166). Another historian, after admitting how far wrong were Buffon's estimates compared with today's time-scale, calls him "the voice of the future." "Moreover,

History tells us most eloquently that a vast expansion of the Biblical time-scale eventually leads to a greatly reduced concept of the Creator's work, and definitely not to "an expanded conception of the Creator."

his calculations had proved the essential point: that the time-barrier could be breached" (Toulmin and Goodfield, p. 149). What other barrier could this be than the approximate 6,000 years of Biblical history?

A third historian continues in much the same vein of thought. "Buffon's *Époques* was the first history of the earth to give an estimate of actual elapsed periods of time to explain the fossil strata" (Haber, in Glass, p. 234). He then describes the long-range effects of Buffon's compromise with Biblical history by means of stretching out the days of Creation: "Although it was not appreciated for many years, by taking a path of compromise with Mosaic history, Buffon furnished a means of reinterpreting Genesis so as to make room in it for ideas of time and change. Once the orthodox were forced by the geological record to abandon their concept of a finished world of six thousand years' duration, they found the *Époques* to be a useful source of face-saving expedients" (Haber, in Glass, p. 236). He concludes by saying, "The work as a whole promulgated an evolutionary view of nature, which his critics recognized would, if adopted . . . , substitute a natural process of changes for external deity in the work of creation" (Haber, in Glass, p. 236). Is it not significant that the rise of evolutionary thought is correlated with rupture in the dikes of Biblical chronology?

Does It Matter?

Those who assert that it doesn't matter how much time has elapsed in earth's history should consider the impact of what a host of historians of science are saying. One states: "In tracing the history of geomorphology in Britain during the period between 1705 and 1807, it is convenient to show first how a slight loosening of the Mosaic shackles gave the late eighteenth-century geologists a somewhat less cramped terrestrial time-scale against which to set their studies" (Davies, p. 97). Another boldly declares: ". . . in the eighteenth-century, the time-scale of Biblical chronology became an onerous barrier to scientific progress" (Haber, p. 25). A third well-known historian also states: "Once geological time had been extended beyond six thousand years, British geology possessed the means of liberating itself from many of its own errors" (Millhauser, p. 41). What is be-

ing said here is that the chronological implications of the scriptural account were an effective barrier to the rise of organic evolution.

To move from the eighteenth century into the nineteenth, an increasingly more rapid erosion of the Biblical dikes of chronology is evident, climaxing in the 1850's and 1860's. Again quoting from historians who probably adhere to evolutionary thought: "If our ideas about the past are now no longer restricted within the time-barrier of earlier ages, this is due above all to the patience, industry, and originality of those men who, between 1750 and 1850, created a new and vastly extended time-scale, anchored in the rock strata and fossils of the Earth's crust" (Toulmin and Goodfield, p. 141).

"The crest of the first phase of the time revolution in Western thought had been reached and passed by 1865. The enclosing dikes of Biblical chronology had been decisively burst, and henceforth no scientist had to trim his views on the duration of the world lest his religious and moral reputation be destroyed. . . . It took half a century more to win over the public at large" (Haber, p. 290).

Another authority who also appears to be writing from an evolutionary framework suggests that any erosion of the dikes of Biblical chronology initiates an erosion of Christianity itself.

"The breaking down of Biblical chronology and Mosaic history proved to be an important link in the chain of events which led to a reassessment of the basic truths of Christianity in the nineteenth century and to an expanded conception of the Creator" (Haber, p. 264).

History tells us most eloquently that a vast expansion of the Biblical time scale eventually leads to a greatly reduced concept of the Creator's work, and definitely not to "an expanded conception of the Creator"!

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Head and Heart

DUANE R. PETERSON

In the science of homiletics we hear much concerning intellectual foundation, logic, reason, balanced outline, striking introduction, and conclusion, but these make up only the skeleton. These aspects are vital, but what of the muscle, the nerve, the body?

I am reminded of Pastor E. L. Minchin's words to his ministering brethren: "Glow over it" and "God give us ministers who have heard the angels sing." We must do more than instruct and please with cunning, logical diagrams and apparatus. True preaching demands a warm and glowing heart. We should pray for the power of imparting our feelings to others. "If you want me to weep," said Horace, "you must weep yourself." The unmoved preacher will never move his congregation. His sermons may be as beautiful as the moonbeams sparkling on the snow; but they will be as powerless and as cold.

A scholar said: "The preacher must have a vehement and enthusiastic passion, a certain madness, or divine phrenzy, breathing into his thoughts, and inspiring his speech." Another said: "Truth must be planted in the hotbed of feeling, if we would witness its flowery development, and enjoy its fruit. The preacher must be roused and inflamed by the majesty of his theme; not wrought up into an unmeaning fury, like a tempest in a teapot, but influenced and agitated by solemn considerations of truth, duty, interest, and moral grandeur." *

We must drink deeply at the precious fountain satisfying our souls and then let the streams of living water gush out to our thirsty people. In order to communicate deep-felt ardor one must first feel. We must first be overwhelmed by the depth, magnitude, and beauty of spiritual truth before our people will be similarly overwhelmed. The secret of all this is found in the preacher's personal piety. Many may speak fluently of God's grace and forgiveness, but those who have experienced a sense of divine mercy in their own souls can do it much better. Every sermon must be imbued with a true spiritual experience. We must not only know about Calvary but live there, and not only know about the heavenly manna but make it our daily food.

*Joseph Cross, *Sermons of Christmas Evans: A New Translation From the Welsh With a Memoir and Portraiture of the Author* (Chicago: Church and Goodman Publishers, 1867), p. 69.

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

In Search of the Hittites

WE UNDERSTOOD full well that the search for the Hittite Empire would be a grueling ordeal, often taking us into the remote areas of Turkey. Unfamiliar with the local language, communication would be extremely difficult. The four of us—Dr. Walton J. Brown, director of the Department of Education for the General Conference; his wife, Doreen; my wife, Olive, and I—picked up a Renault 12 in Istanbul. Returning two and a half weeks later, we had clocked up 7,000 kilometers (4,000 miles) and suffered three flat tires.

But why such an interest in old ruins, scarcely even known today by those who now inhabit the areas? Why the search for places like Zenjirli, Boghazkoy, and Karatepe, names now known almost exclusively by the archeologists?

My interest was first aroused in 1957 upon my first visit to Egypt when I saw upon the walls of the huge Karnak temple where the egotistical Ramses II had carved his account of the now-famous Battle of Kadesh fought against the Hittites (Kheta). When the Egyptian hieroglyphic script was first deciphered and the account read, the scholars of the day knew nothing of a Hittite nation, except the references to be found in the Old Testament. Since most of them then doubted the historical veracity of the Bible, they questioned whether such a people had ever really lived or, at the most, been important.

Although the Hittites are mentioned forty-eight times in the Scriptures, even Bible believers would scarcely have dared to envision an empire so vast as

ORLEY M. BERG

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The Ministry.*

modern finds have disclosed, stretching from northern Syria to include all of Asia Minor. The story of the rediscovery of this lost empire must certainly go down in history as one of the greatest sagas of exploration ever told.

Although a subject of great interest to me since that summer day at Karnak, the full impact of it all could only be gained by following the tantalizing trail of the archeologists and seeing firsthand the massive evidence now laid bare on mountain slopes and simmering plains and the impressive reliefs crowding the museums from the large National Archeological Museum at Istanbul and the famed Hittite Museum in Ankara to the scores of small village museums that have sprung up all over the vast territory now known as Turkey, together with others of neighboring Syria.

The first scholar to publicly claim evidence for the identification of the lost Hittites was Archibald Henry Sayce, who in 1879 wrote a paper entitled, "The Hittites in Asia Minor." The next year, his lecture on the subject before the Society for Biblical Archeology in London made the headlines, touching off a controversy that was to continue for many years. At that time the classic German encyclopedia, Meyer's *Neues Konversationslexicon*, carried only seven lines on the Hittites. The evidence was indeed scanty. To many scholars, Sayce was the "inventor of the Hittites."

What did Sayce possess that prompted such bold assertions? First, he had the Bible, and his confidence in its inspiration and historical accuracy was unshaken. His claims were permeated with Bible references.

Second, he had some archeological evidence, although at that time it was mostly speculative, derived primarily from strange hieroglyphic-like inscribed stones that had been observed at Hamath in northern Syria, Smyrna on the west coast of Turkey, and Carchemish along the west bank of the Euphrates. Also, the vast remains of Boghazkoy, 120 miles east of Ankara, later to be identified as the capital of the old Hittite Empire, had been visited and its wonders described.

All of these he related to a single people—a people long lost from history. There were also the "Kheta" inscriptions at Karnak and other places of Egypt. Sayce put it all together and "guessed" that these must be the Hittites of Biblical fame. He had gone so far as to decipher the first few symbols of the

strange hieroglyphic, but there was no way of proving that the reading was correct.

In 1884 William Wright published a book entitled, *The Empire of the Hittites, with Decipherment of the Hittite Inscriptions* by Professor A. H. Sayce. It was with this that the story of Hittitology may be said to have begun. No longer could the claims be discarded or the Hittites ignored.

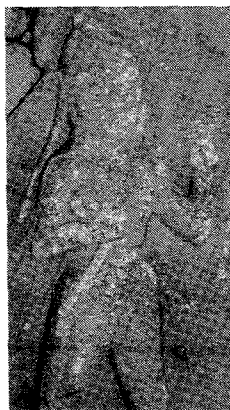
Further investigation revealed that the "Kheta" people, whoever they might have been, had become so powerful that the great Thutmose III had for a time been forced to pay tribute to them. In Mesopotamia, where they were called "Hatti," they attacked and captured Babylon about 1550 B.C., thus ending the Old Babylonian Dynasty that flourished in the days of Hammurabi. Assyrian cuneiform records also noted victorious battles of Tiglath-Pileser against them about 1100 B.C. Later tablets speak of their exploits until the fall of Carchemish in 717 B.C. These people must have affected world history for some 900 years.

New Evidence Pours In

A major victory for Sayce came with the discovery in 1887 of the now-famous Tell el-Amarna tablets. These historic documents included scores of tablets telling of numerous Hittite raids across the Egyptian Empire's northern border into Syria. Also, there were actual Hittite letters speaking of relations between the Hittites and Egyptians. Written in the Akkadian cuneiform writing then used for international correspondence, the inscriptions could be read at once by the scholars. One tablet gave the first definite date for a Hittite king. The tablets definitely identified the "Hatti" people with the Hittites. Also, they gave evidence that the Hittite Empire had not centered in Northern Syria, as even Sayce had suspected, but in Asia Minor. From there they infiltrated into Syria after 1400 B.C.

The first major excavations to be carried on at a Hittite site were undertaken in 1888 at Zenjirli in the southern foothills of the Taurus Mountains. Our visit to the site took us back to those adventurous days, for things have changed very little through the years, the mud-brick village appearing very much the same now as described in the accounts of the work there by the German archeologist Karl Humann.

Just to find the site, perched on one



**King's Gate at
Boghazkoy**

end of an egg-shaped mound, was an experience not soon to be forgotten. After repeated efforts we finally communicated our mission to the villagers occupying the other end of the mound and were led across ruin and rubble to where the excavations had taken place 87 years before. Altogether, 82 crates of huge stone reliefs had been hauled from there to Istanbul. A few days before we had seen many of them in the archeological museum.

Boghazkoy

In 1906 the first major excavations were begun at Boghazkoy by Hugo Winkler. Little had changed since the site was first visited by a Frenchman, Charles Texier, 71 years before. And little had changed to the time of our visit, except for the diggings, which are still in progress. The isolated village, far off the main thoroughfare today, the old, squeaky, solid-wooden-wheeled, ox-drawn carts—everything we saw reminded us of conditions as they had existed during the early years of exploration and before. The carts seem the same today as those pictured on the ancient Hittite reliefs.

Winkler's work was continued in 1907 and again from 1911-1912. He was ill most of the time and died in 1913. Altogether he brought to light some 10,000 clay tablets, the greatest find of tablets since the discovery of King Ashurbanipal's library at Nineveh and the archives of Tell el-Amarna. The many government documents among them soon convinced him that he had actually found the capital city.

Boghazkoy is now known to have been the capital of the Hittite Empire from the second half of the seventeenth century B.C. until about 1200 B.C. when the hostile Sea Peoples invaded the land and burned the city to the ground. Thereafter the Hittites became organized into small city-kingdoms, as at Carchemish, until swallowed up by the Assyrians about 700 B.C.

Although I have read quite a bit about Boghazkoy, I was surprised at the extent of the metropolis. We approached from the south, driving northward from Capadocia, following the gravel Yosgat road mile after mile through the rolling and often rugged hills. Finally, descending toward the valley, we could see the vast remains of the great citadel spread out before us. But this was only a part of the once-great city. After we explored its ruins, the man at the gate directed

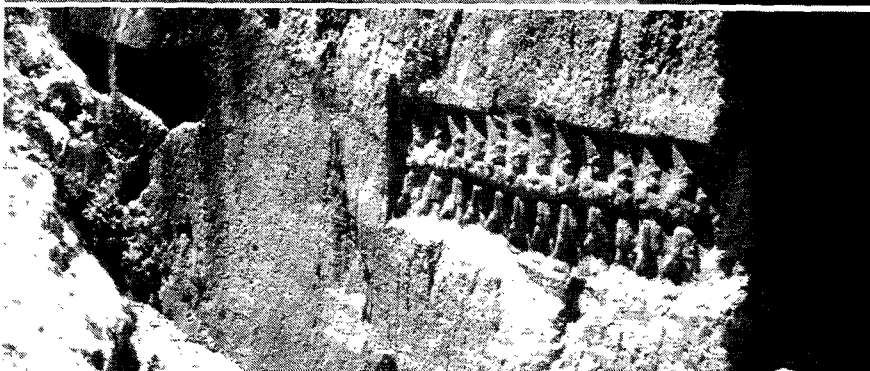
us up a narrow, winding road. Following this we passed the sites of five temples, and soon found ourselves paralleling the great walls that had once encircled the area. We stopped to photograph and marvel at the great King's Gate and Lion Gate that pierced the walls. We walked through the tremendous 220-foot tunnel built beneath the massive wall.

Then we drove a few kilometers to the great open-air rock sanctuary of Yazilikaya and then on to Alacahoyuk, about twenty-three miles distant. Here the remains are similarly sensational. Particularly impressive is the great Sphinx Gateway, a restoration of which, along with many of the reliefs from the diggings here, makes up a fascinating display in the Ankara Hittite Museum.

Winkler had dug but twenty days at Boghazkoy when, though sick and grouchy, as he was sitting in his mud hut reading the cuneiform inscriptions he suddenly became wild with excitement. There before him was correspondence between Ramses II and the Hittite king relating to the treaty drawn up following the famous Battle of Kadesh. Subsequent tablets provided further texts of that most famous battle of ancient history. According to the Hittite version, Ramses II, rather than emerging as the great hero, was apparently fortunate to escape with his life. Later, in consummating the treaty, Ramses took one of the Hittite king's daughters to be his wife.

In 1907, John Garstang visited Boghazkoy and in 1910 published *The Land of the Hittites: An Account of Recent Explorations and Discoveries in Asia Minor, with Descriptions of the Hittite Monuments, with Maps and Plans, Ninety-nine Photographs and a Bibliography*. This impressive volume became the standard work in Hittitology for many years.

The following year Winkler resumed his diggings at Boghazkoy and Hogarth, Wooley, and Lawrence began their excavations at Carchemish. Although with the outbreak of World War I all digging came to a halt, a very vital key to future investigation was made available during this period of international conflict. This was the decipherment of the cuneiform Hittite writing by the brilliant young Czech scholar, Friedrich Hrozný, who had the good fortune during the war years of being relieved of military duty in the Viennese Army so that he might carry on research on the



Top to bottom:
W. J. Brown with the Hittite hieroglyphic inscription from Hamath; reliefs in the South Gallery of the Rock Sanctuary of Yazilikaya; Ankara Hittite Museum.

Hittite tablets. His research included several weeks of study in the museum at Istanbul. The 246-page volume that resulted was published in 1917. It has been acclaimed as the most complete decipherment of a dead language ever given to the world.

Three different styles of Hittite writing had now come to light. These were the Akkadian cuneiform, which could already be read, the Hittite cuneiform deciphered by Hrozný, and finally the mysterious Hittite hieroglyphic, such as that originally seen on the Hamath, Smyrna, and Carchemish stones. This writing represented an unknown lan-



Hittite relief at Karatepe.

guage written by an unknown people using unknown symbols. The possibility of its ever being deciphered was scarcely dreamed of. The only hope would be a bilingual inscription.

In 1934 some 300 clay seals were found at Boghazkoy by Kurt Bittel, who since 1931 has been in charge of excavations there. One hundred of these turned out to be bilingual. Although offering some help, still a much lengthier bilingual would be absolutely essential. But would such an inscription ever be found?

That it actually was is as fantastic as George Smith's finding the missing tablets of the Gilgamesh Epic at Nineveh.


The almost unbelievable find was made in 1947 by Helmuth T. Bossert high atop the black mountains of Karatepe, ninety-three miles northeast of Adana amid the remnants of great fortification walls, evidences of a citadel, a temple palace, together with many well-preserved reliefs, including the great stone lion that first attracted him to the site.

What he found was a Phoenician inscription that proved to be the longest old Phoenician running text so far discovered, along with the hieroglyphic Hittite version of the same text. The unknown language of an unknown people written with unknown symbols could now be deciphered and read by the scholars.

Discovery at Karatepe

Our 1975 search for the lost Hittite Empire would not have been complete without a visit to Karatepe. Going through the village of Kadirli we began the ascent following the narrow gravel road that winds through the mountains, through broad valleys, and now and again amid twisting ridges and rocky crests, finally pulling up to the newly leveled off parking area near the summit. There we followed the path leading up to the ticket office, and beyond that to what is now known to have been the summer residence of King Azitawadda, whose name appears on the famed bilingual inscription.

Karatepe is a fantastic open-air museum, with most of its reliefs still in place just as they have been since the harsh underbrush that surrounded them has been cleared away. As we viewed the impressive remains, it was hard to imagine that we were standing where such an important chapter in the search for the lost Hittites was dramatically written only a few years ago.

Much more could be said of these strange people lost from history for 2,500 years. Mention could be made of the finds at Maras and the fifteen or so identified Hittite sites in the area of Kayseri and greater Cappadocia alone, along with those near Ankara and many others. The final chapters are still being written. The work goes on. And each new paragraph adds new luster, understanding, and credibility to that Book that a little more than a century ago prompted Archibald Henry Sayce to begin the search. 

Plea for a Christ- centered Eschatology

THE widespread confusion evident among Christians when it comes to interpreting Biblical prophecies with regard to last-days events is largely owing to lack of a clearly defined set of Biblical principles of prophetic interpretation. Such principles or rules are indispensable as a safeguard against exegetical anarchy, as the assurance of the eternal purpose of God and the unity of the everlasting gospel.

Generally speaking, two extreme principles of interpretation have been followed, neither of which makes Christ the norm of Scripture interpretation: allegorism and literalism. The first, allegorism, spiritualizes all terms into speculative ideas, denying the literary and historical context of each word; the second, literalism, interprets each term into profane, everyday meaning, ignoring the religious-spiritual values that the words carry within the over-all plan of redemptive history. Literalism then becomes "letteralism" and leads to a forced exegesis. While allegorism searches for the secret spiritual meaning by ignoring the letter, literalism stresses the letter at the expense of adequately considering the spiritual value the word carries in its own context. Both suffer from a compartmentalizing of Scripture.

When the Bible is experienced as the saving gospel in Christ Jesus it can also

HANS. K.
LA RONDELLE

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be accepted as a religious book containing spiritual letters or "living oracles" (cf. Acts 7:38). The literal word of God is never empty. It contains in itself the working of the Holy Spirit, the Spirit of Christ (1 Pet. 1:11). Therefore the illumination of the Spirit of God is a prerequisite for grasping the deep meaning of the words of Holy Scripture (see 1 Cor. 2:12-14). This meaning includes the personal application of redemptive-historical truths, that is, the individual identification of the soul with Christ as man's substitute and surety.

Only when what God has to say is related to Him and His over-all plan of redemption in Christ (1 Cor. 10:4; Heb. 4:2) will the literal-historical sense of the prophetic scriptures be fully recognized.

It is true that God's revelations always bear a historical character and that there is, consequently, a progressive revelation in Scripture. To realize this historical perspective is of basic importance to all prophetic interpretation. But this should not prevent us from accepting the principle that later inspired writers of Scripture further unfold and develop more clearly the revelations of earlier prophets.

This leads to what has been called the "hermeneutical circle." In prophetic interpretation the application of the hermeneutical-circle principle means that the full understanding of a single text is possible only on the basis of a preunderstanding of the total context of Scripture and its overarching plan of salvation. Of course, such a comprehensive view of Scripture is received only from an understanding of single texts. This going back and forth from a single point to the whole circle constitutes what is known as the hermeneutical circle.

Interrelating of Testaments

Of crucial importance in this ongoing interaction within the circle of Scripture is the theological interrelationship of the Old Testament and New Testament. In this wider context our understanding really is rooted in presuppositions. Here the line of demarcation is drawn between the historic Protestant hermeneutic and that of modern Dispensationalism. Dispensational theology is based on the presupposition of fundamentally contrasting dispensations and covenants in God's plan. Christ's covenant with His church is then conceived

to be basically different from God's plan with Israel. Only in so far as the New Testament reintroduces parts of the Old Testament for the church is the Old Testament still relevant for Christians.

Historic Reformation theology is based on the concept of the fundamental unity of the old and the new covenants in Christ. That makes the Old Testament still extremely relevant for the church. The new covenant is seen as the renewal and further unfolding of God's covenant with Israel in Christ Jesus. (See Calvin, *Institutes II*, 10-11.)

The Unity of Word and Spirit

In harmony with the sixteenth-century Reformation, Adventist Bible interpretation confesses that the unifying theme of the Old Testament and New Testament is Jesus Christ and the redemption that centers in Him. Therefore we accept by faith the spiritual unity of the Bible on the basis that both the Old Testament and New Testament claim to be inspired by the same God, the Father of our Lord Jesus Christ (Heb. 1:1-2). If the whole of Scripture is the Word of God, its various teachings should all form a coherent unity, a religious-spiritual harmony, one Christ-centered and Spirit-filled message (John 5:39). In this presupposition of the Bible's unity we find the fundamental principle and test of a sound hermeneutic: the Bible is its own interpreter. If the hermeneutical system is not able to demonstrate the Bible's unity in Christ it must be an inadequate system.

The key to unlocking the hidden, underlying unity of the two Testaments is not some magic formula regarding literal or allegorical interpretation, but the key is the *Person of Christ*. Jesus Christ is the only true interpreter. He explained from Moses, the prophets, and the Psalms "in all the scriptures the things concerning himself" (Luke 24:27). He announced their fulfillment in Him, in His humiliation and exaltation, and that in His name should be proclaimed the gospel of salvation to all nations (Luke 4:21; 24:44-47).

How can we by faith capture this Christological scope of promise and fulfillment, type and antitype, in interpreting the yet-unfulfilled prophecies of the Bible, those of Daniel and Revelation in particular?

Four basic rules or principles are submitted as guidelines to a responsible Christological-ecclesiological interpre-

The key to unlocking the hidden, underlying unity of the two Testaments is the Person of Christ.

tation of the covenant promises of the Bible.

1. The Bible as an organic whole and spiritual unity is its own interpreter.

2. Both the old and the new covenant are Christ-centered and therefore constitute a Christo-centric unity in their soteriology (doctrine of salvation) and eschatology (doctrine of final events).

3. The many covenant promises to the house of Israel and the house of Judah in the Old Testament found an initial fulfillment after the Assyrian-Babylonian exile, and are finding a present fulfillment in the gathering of believing Jews and Gentiles into the church of Christ, and will find their future fulfillment in the universal gathering of all believing Jews and Gentiles from all ends of the earth to the visible returning Christ from heaven and to the kingdom of glory.

4. In applying the Old Testament covenant gathering promises, the New Testament removes their ethnic and geographic limitations while maintaining their Old Testament terminology and imagery.

As four widening concentric circles, each of these rules unfolds more fully the implications of the previous rule. Underlying all four is the concept of God's everlasting covenant between the Father and the Son, to redeem mankind from sin and Satan, and to unite heaven and earth in Christ Jesus (Eph. 1:3-10; 3:4-12).

Significance of the Election of "Israel"

In order to grasp the implications of these hermeneutical rules for eschatology, we should realize the central significance of the divine election of "Israel." From the time of Abraham on, all the covenant promises of God to man are crystallized in the seed of Abraham. Both the Mosaic and the Davidic covenants are placed within the framework of the Abrahamic covenant and are further outworkings of the promise of Genesis 12:2, 3.

The Abrahamic covenant in turn is the outgrowth of God's first promise to man after the Fall, in Genesis 3:15. In this original "mother promise" both the first and the Second Advent of a Deliverer for fallen man were announced, His suffering of a deadly wound, and His smashing triumph over the Serpent. In the light of this larger context it can be seen that the divine

election of Israel was never just for its own sake, or anchored in any inherent virtues of Israel (see Deuteronomy 9: 4-6). God chose Israel as His peculiar people with the purpose in mind that they would fulfill the original mother promise of Genesis 3:15, the promise of the Saviour of the world.

From the very outset the real issue at stake was of universal scope, even of cosmic dimensions: Who will reign supreme over man and who will be worshiped on earth? God or Satan? God chose the patriarchs and their offspring to enter into a holy covenant relationship with Him, to worship Him exclusively as Creator and Redeemer, and to be an intercessory light for all the Gentiles. In the universal outreach of all God's covenants with Israel, God disclosed His eternal purpose to establish His kingdom of righteousness and peace in the whole world.

A House of Prayer

Israel's Temple was to be a house of prayer for all peoples and races (Isa. 56:8; cf. Gen. 12:3; Ex. 19:5-6; Ps. 72:8; Zech. 9:10; Isa. 49:6). This plan of God will not be thwarted by Israel's unfaithfulness, rebellion, and apostasy, because God will keep His covenant through His only faithful servant, the Messiah (Isa. 42:1-10; 53:10-11). This revelation of the righteous Servant and substitutionary Sinbearer has rightly been called the culmination of prophetic preaching in the Old Testament.

In the light of the sufferings of Jesus Christ at the cross, the apostle Paul calls Jesus the only seed of Abraham in whom alone all the covenant promises are secured and passed on (Gal. 3:16; 2 Cor. 1:20). Israel's covenant promises of being God's blessing to all the Gentiles were now all conditioned by faith and baptism in Messiah Jesus (Gal. 3:22, 26-29). Notice this explicit condition for both Jews and Gentiles: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29).

The apostolic gospel makes faith in Jesus as the Messiah of prophecy the all-decisive criterion for becoming sons of God and the true Israel of God. (See especially Gal. 4:21-31; Eph. 3:4-6.)

It was Christ Himself who ultimately decided to institute a new Christ-believing Israel under the leadership of twelve apostles within and besides the Jewish nation of twelve tribes (see Matt. 16:18; 18:15-20; 19:28). Jesus in

God is not dependent on the Jews for the fulfillment of His promises and eternal purpose.

His Messianic authority finally withdrew the kingdom of God, the theocracy, from national Israel because of their rejection of Him (Matt. 21:43). Christ did not reject the faithful remnant of Israel, but the Christ-rejecting Jewish nation. In the parable of the vineyard He made it clear to them that in the long history of Israel's rebellion the acid test had arrived in what Israel as a nation would do with the Messiah, the Son of God. This would irrevocably bring either God's blessing or His curse upon Jerusalem (Matt. 21:42, 44; 1 Thess. 2:15, 16).

With tears in His voice Christ announced God's decision to withdraw His presence from the Temple and the Jewish nation: "Behold, your house is left unto you desolate!" (Matt. 23:38). Only in Christ could national Israel remain the true covenant people of God. In rejecting Christ the Jewish people as a chosen nation failed the decisive test of fulfilling God's purpose.

The doom foretold by the prophet Daniel (9:26, 27) came upon the Jewish nation in A.D. 70, when the city and the Temple were completely destroyed by the Roman army. This was God's final judgment on national Israel, because they refused to repent when the saving gospel of the cross was preached to them and their children by the twelve apostles (see the book of Acts). Here we see illustrated a vital principle of God's dealing with His people. He never coerces the human will, nor does He ever force the conscience in order to gain control of man or to secure his worship.

God is not dependent on the Jews for the fulfillment of His promises and eternal purpose (Matt. 21:43). The salvation of the world is in Christ. Through Him and in His people alone will all the covenant promises be fulfilled and consummated. Outside Christ no one will ever receive the fulfillment of any Old Testament promise or blessing. Apart from Christ there remains only the covenant curse. Jesus announced: "He who is not with me is against me, and he who does not gather with me scatters" (Matt. 12:30, R.S.V.).

Those who accept Jesus as the Messiah of Israel are the faithful remnant of Israel (Gal. 6:14-16), the only true sons of the kingdom (Matt. 13:38; 8:12). Christ's twelve apostles and His disciples are the new, the true Israel, the "little flock" that inherits the kingdom (Luke 12:32). ■

The Meaning of Genesis 1:1

IT MAY be surprising to some students of the Bible that the translation and meaning of the opening words of the Bible are disputed. For 2,000 years the first verse of the Bible has been officially translated into Western languages with the familiar words, "In the beginning God created the heaven and the earth." Now three authorized versions of the Jewish, Roman Catholic, and Protestant communities translate the first verse of the Bible differently.

In 1962 the New Jewish Version (N.J.V.) appeared with the translation, "When God began to create the heaven and the earth . . ." * The *New American Bible* (N.A.B.) of Roman Catholics, which appeared in 1970, reads, "In the beginning, when God created the heavens and the earth. . . . Then God said . . ." † The Protestant *New English Bible* (N.E.B.) of 1972 reads, "In the beginning of creation, when God made heaven and earth the earth was without form and void. . . ." ‡

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Translations using the word *when* no longer have a complete sentence at the end of verse 1. Accordingly, verse 1 is taken as a dependent or subordinate clause. Verse 2 is then conceived as a parenthesis, and verse 3 becomes the main clause of the sentence.¹ Among the implications of the innovative translations indicated above² are the following: (1) Genesis 1:1 cannot be conceived of as stating or implying creation out of nothing (*creatio ex nihilo*); (2) nothing is stated about the beginning of time; (3) heaven and earth, darkness, deep, and water already exist when God begins His creative activity; and (4) the first creative act of God is the creation of light.³ Because of their radical significance for the understanding of the nature and meaning of Creation as portrayed in Genesis 1, these implications necessitate a careful analysis of the cogent arguments used for the translation of the first words of the Bible.

The first question to consider is whether the first Hebrew word (*bereshîth*) has the meaning "in the beginning" or "when." Reasons included for selecting the temporal term "when" include (1) the vowels of the first word supposedly point to the construct state and (2) the temporal "when" construction is employed again in Genesis 2:4.⁴ Regarding this supposed parallel to Genesis 2:4, it should be pointed out that the Hebrew does not use the word *bereshîth* in 2:4 but *beyôm*, "in (on) the day,"⁵ followed by an infinitive. In

I. Lexical and Gram- matical Consider- ations

Genesis 1:1, on the other hand, the verb following the first word is no infinitive. The received text (Masoretic text) points it as a Qal perfect.⁶ In short, the supposed parallel to Genesis 2:4 falls far short of being relevant. The words are not only different, even the grammatical forms lack identity. Attempts that are made to reprint the Hebrew text to fit this theory demonstrate the weakness of the new translations.

Many scholars have suggested that the first word in Genesis 1 is in the construct state.⁷ P. Humbert argued on

statistical-lexical grounds that this is the case. Other scholars have shown to the contrary that his method is defective⁸ and that on reinvestigation his conclusion is not supported by the data in the Old Testament.⁹ For example, Isaiah 46:10 tells us that God declares the end "from the beginning" (*mere'-shîth*). This case is instructive, for, as N. H. Ridderbos points out, it shows that the word can be used in an absolute state with a temporal meaning, just as in Genesis 1:1.

The lack of the article in the pointing of the Hebrew is not a sound reason for adopting the translation "when." Several scholars have rightly emphasized that time designations in adverbial expression do not need the article¹⁰ and still are considered to be in the absolute state. Accordingly, the translation "in the beginning God created . . ." has full lexical and grammatical support.

In addition, all ancient versions (Septuagint, Vulgate, Aquila, Theodotion, Symmachus, Targum Onkelos) construed the first word of the Bible to be in the absolute state and Genesis 1:1 as an independent main clause. Further-

more, the ancient Greek and Samaritan transliterations supply additional evidence that verse 1 of Genesis was an independent main clause, and the first word was understood to be in the absolute state.¹¹ It has, moreover, been suggested that the ancient Masoretes, who supplied the Hebrew text with vowels and accents, supplied the first word in Genesis with the disjunctive accent *tiphha*, evidently construing it as an absolute.¹²

In considering the lexical and grammatical arguments, the following conclusions emerge: (1) the renderings of Genesis 1:1 in the versions indicated in the introduction lack adequate lexical and grammatical support. (2) The traditional translation "In the beginning God created" has the support of word studies, grammar, Masoretic pointing and accentuation, all ancient versions, and Greek and Samaritan transliterations. (3) "Moses could not have used any other construction to denote the first word as in the absolute state, but he could have opted for a different construction to indicate clearly the construct state."¹³

E. A. Speiser suggests that the syntax of the entire first paragraph provides "a more valid argument" than the grammatical one.¹⁴ He and H. M. Orlinsky argue that the Hebrew order of subject-verb in the first clause of Genesis 1:2 makes it a parenthetical clause¹⁵ instead of that with a noun-clause sense as the classical Hebrew grammar of Gesenius-Kautzsch identifies it.¹⁶ This argument is not very strong. The subject-verb (perfect form) order does not support the idea that verse 2 is parenthetical. It is not true that a consecutive statement would have begun with the verb before the noun as Speiser and Orlinsky suggest,¹⁷ because there are examples of the same inversion of word order in Genesis 1:15; 3:1; Isaiah 1:2, as A. Heidehl has shown.¹⁸ The inversion of word order still keeps this a type of clause that follows the pattern of the two subsequent noun clauses of verse 2. The inversion of word order rather indicates an emphasis on the subject,¹⁹ and provides, in U. Cassuto's words, a "decisive objection"²⁰ against the translation embodied in the new versions.

2. Syn- tactical Consider- ations

Syntactically, Genesis 1:2 contains three noun clauses, all describing states of being existing contemporaneously with the action expressed in the previous verse.²¹ Or to state it differently, verse 2 describes the state of the earth during the time when the activity of verse 1 was ended and that of verse 3 began.

These syntactical considerations have implications for the meaning and purpose of the first verse of the Bible. They militate against the view of those who suggest that verse 1 is a grand summary,²² heading, superscription, or the like²³ of all that follows in the first chapter of the Bible. Syntactical considerations have led the famous Hebrew scholar C. Keil to point out, "That this verse is not a heading merely, is evident from the fact that the following account of the course of creation commences with *waw* (and), which connects the different acts of creation with the fact expressed in verse 1, as the primary foundation upon which they rest."²⁴ The *waw*, "and," of verse 2 is copulative and with the noun in an emphatic position followed by the verb leads to a

meaning that may be rendered as follows: "And (as far as) the earth (is concerned it) was . . ." ²⁵ This points to a link between verses 1 and 2 that is rightly acknowledged by other scholars, ²⁶ just as there is a link between verses 2 and 3.

In short, syntactical considerations support the translation "In the begin-

ning God created. . . . And the earth was . . .," suggest strongly that verse 1 is an independent or main clause, and indicate that verse 2 contains three noun clauses that describe the state of being of the earth contemporaneous to the action of verse 1 and prior to the activities mentioned in the verses that follow.

Various suggestions ²⁷ have been put forth in support of the new translations on the basis of supposed parallels from ancient Near Eastern texts. ²⁸ Nearly all of the ancient Near Eastern Creation stories begin with the "when" sentence structure. Therefore, it is implied the Hebrew Creation story is also to begin with "when." On grounds of method one wonders whether the Biblical story should indeed be read through the eyes of pagan myths. Is it not sound methodologically to read it in terms of its own Hebrew and Biblical context rather than to superimpose extraneous concepts from the outside?

There is ample data from Sumero-Babylonian myths that begin with "when" (which in the case of the Sumerian language is *udda* and the Babylonian one is *enūma* or *inūma* and mean literally "on the day that" or simply "when" ²⁹), to indicate their lack of correspondence to the first word of Genesis 1. The Sumerian and Akkadian

3. *Parallel Consider- ations*

terms correspond to the Hebrew *beyôm*, "in (on) the day" (cf. chap. 2:46), but not to *bere'shîth*, "in the beginning," in Genesis 1:1. The famous dictum of H. Gunkel still holds true: "The cosmogonies of other people contain no word which would come close to the first word of the Bible." ³⁰ In fact, Genesis 1:1 has no parallel in ancient Near Eastern literature.

If the author of Genesis 1 would have wished to write "when," then he could have chosen language to do so. The fact that he chose *bere'shîth*, "in the beginning," indicates that he wanted to say something else. His idea appears to be that "in the beginning," at the commencement of time, God created "heaven and earth" and that this creation was then in a condition different from the present one. This different condition is described in verse 2. Next God transformed this different condition into the one depicted in the creative acts that follow.

In the Hebrew language an author can use long and complicated sentence structures or short sentences. Each pericope may be characterized by one or the other stylistic pattern. Just as Genesis 2:4ff has a particular stylistic uniqueness, so the first chapter of the Bible shows its own stylistic characteristic. ³¹ The style of Genesis 1 is characterized by the consistent use of short sentences: "And God saw that . . . was good" (1:4, 10, 12, 18, 25, 31); "and there was evening and there was morning, . . . day" (1:5, 8, 13, 19, 23, 31). The implication of this stylistic uniqueness militates against a syntactical construction of verses 1-3 that makes these verses into a long and complicated sentence structure that even such a critic as

4. *Stylistic Consider- ations*

J. Wellhausen rejected as "desperate." ³²

In short, stylistically Genesis 1:1 is an independent or main clause, verse 2 consists of three noun clauses, and verse 3a is also an independent or main clause.

Let us summarize our observations. The meaning of Genesis 1:1 emerges on the basis of the combined efforts of lexical, grammatical, syntactical, comparative, and stylistic considerations. The innovative translations fall short in the area of *each* of the above considerations. Thus they lack the support of each.

Genesis 1:1 contains four major thoughts: First, God is the Creator. God is the subject of the sentence. He is the

one who engaged in creative activity. In the freedom of His will and being He established creatively "heaven and earth." Second, God has created heaven and earth "in the beginning." Heaven and earth do not go back into indefinite timelessness. There was a time when "heaven and earth" were not. God's creation has a definite beginning from which point of time onward it has existence. Third, God has created. The meaning of *bāra'*, "created," indicates in this context an absolute creation by an effortless, free, unhindered, and sovereign creative act. This word is often linked to creation out of nothing as is also "in the beginning." It indicates "that God is not in need of pre-existent matter for his creation."³³ Fourth, the antonymic pair "heaven(s) and earth" is the object of the special verb "create." This pair is frequently used elsewhere in the OT and expresses one idea: The organized cosmos and its surrounding heavenly sphere. Accordingly, verse 1 does not seem to speak of the creation of the entire universe in its totality, but of the cosmos and its surrounding heavenly sphere. In such special Creation God has given this world its unique and full meaning, as well as a history that moves on into the future. ■

* From *The Torah, a New Translation*, © 1962, Jewish Publication Society of America. Used by permission.

† From the *New American Bible*; P. J. Kenedy & Sons, New York, 1968.

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

¹ A detailed discussion of the various positions is provided by Gerhard F. Hasel, "Recent Translations of Genesis 1:1," *The Bible Translator* 22 (October, 1971), pp. 154-167, with extensive discussion of scholarly literature. The following articles published in the same issue shortly later should be noted: R. L. Raymond, "Does Genesis 1:1-3 Teach Creation Out of Nothing?" *Scientific Studies in Special Creation*, ed. W. E. Lammerts (Grand Rapids, Mich., 1971), pp. 9-21; H. Shanks, "How the Bible Begins," *Judaism* 21 (1972), pp. 51-58.

² Nonauthorized translations had adopted the innovative translation of Genesis 1:1-3 earlier: T. J. Meek in *The Bible: An American Translation* (1931); James Moffatt, in *The Bible: A New Translation* (1924). The late E. A. Speiser translated

Genesis for the Anchor Bible (1964). The latter was also a member of the N.J.V. translation committee.

³ The editor in chief of the N.J.V., H. M. Orlinsky, provides this list in "The New Jewish Version of the Torah," *JBL* 82 (1963), 253.

⁴ H. M. Orlinsky, ed., *Notes on the New Translation of the Torah* (Philadelphia, 1969), p. 49; *Genesis. A Commentary* (Anchor Bible), translated and edited by E. A. Speiser (Garden City, 1964), p. 12.

⁵ W. Baumgartner, *Hebräisches und Aramäisches Lexikon zum AT* (Leiden, 1974), p. 383; W. L. Holladay, *A Concise Hebrew and Aramaic Lexicon of the OT* (Grand Rapids, Mich., 1971), p. 131.

⁶ In order to maintain the new translation, translators and interpreters have changed the verb of verse 1 into the infinitive construct *berō'*. So, recently, Orlinsky, *Notes*, p. 50; Speiser, p. 12.

⁷ So, H. Ewald, J. Skinner, H. Budde, W. F. Albright, E. A. Speiser, P. Humbert, H. M. Orlinsky, etc.

⁸ C. Westermann, *Genesis* (Neukirchen-Vluyn, 1967), p. 133.

⁹ N. H. Ridderbos, "Genesis 1:1-2," *Oudtestamentische Studien* 12 (1958), 218; W. Eichrodt, "In the Beginning. A Contribution to the Interpretation of the First Word of the Bible," *Israel's Prophetic Heritage. Essays in Honor of J. Muilenburg*, eds. B. W. Anderson and W. Harrelson (New York, 1962), p. 4; H. Junker, "In Principio Creavit Deus Coelum et Terram. Eine Untersuchung zum Thema Mythos und Theologie," *Biblica* 45 (1964), 486-490.

¹⁰ E. König, *Historisch-Comparative Syntax der Hebräischen Sprache* (Leipzig, 1897), p. 287; O. Procksch, *Die Genesis* (3d ed.; Leipzig, 1924), p. 440; A. Heidel, *The Babylonian Genesis* (2d ed.; Chicago, 1963), p. 92; W. H. Schmidt, *Die Schöpfungsgeschichte der Priesterschrift* (2d ed.; Neukirchen-Vluyn, 1967), p. 74 n. 4.

¹¹ For details, see Hasel, *op. cit.*, pp. 158-159.

¹² F. Delitzsch, *Die Genesis* (Leipzig, 1852), *ad loc.*; Procksch, p. 440; E. J. Young, *Studies in Genesis One* (Philadelphia, 1964), p. 5; W. R. Lane, "The Initiation of Creation," *Vetus Testamentum* 13 (1963), 66, n. 1.

¹³ B. K. Waltke, "The Creation Account in Genesis 1:1-3," *Bibliotheca Sacra* (1975), 224.

¹⁴ Speiser, *op. cit.*, p. 12.

¹⁵ *Ibid.*; Orlinsky, *Notes*, p. 51.

¹⁶ E. Kautzsch and A. E. Cowley, *Gesenius' Hebrew Grammar* (Oxford, 1970), #141i, 142c.

¹⁷ Speiser, *loc. cit.*

¹⁸ Heidel, *op. cit.*, p. 93.

¹⁹ R. J. Williams, *Hebrew Syntax: An Outline* (Toronto, 1967), p. 96, #572.

²⁰ U. Cassuto, *A Commentary on the Book of Genesis* (Jerusalem, 1961), vol. I, p. 19.

²¹ Raymond, *op. cit.*, pp. 14-19.

²² Recently argued again by Waltke, pp. 225-228.

²³ See Schmidt, *op. cit.*, pp. 88-95.

²⁴ C. Keil, "Genesis," *Commentary on the OT* (Grand Rapids, Mich., 1949), I, p. 46.

²⁵ Similarly Ridderbos, *op. cit.*, p. 231.

²⁶ Schmidt, *op. cit.*, p. 94; D. Kidner, *Genesis* (Chicago, 1967), p. 44: "By all normal usage the [second] verse is an expansion of the statement just made, and its own two halves are concurrent."

²⁷ For detail, see Hasel, *op. cit.*, pp. 161-165.

²⁸ A. L. Oppenheim, ed., *The Assyrian Dictionary* (Chicago, 1960), Vol. VII, p. 159ff.; W. von Soden, *Akkadisches Handwörterbuch* (Wiesbaden, 1965), Vol. I, p. 383f.

²⁹ Heidel, *op. cit.*, p. 95.

³⁰ H. Gunkel, *Genesis* (7th ed.; Göttingen, 1966), p. 101.

³¹ On the stylistic argument, see Schmidt, *op. cit.*, pp. 88-95; Westermann, *op. cit.*, p. 135; Hasel, pp. 165-167.

³² J. Wellhausen, *Prolegomena to the History of Ancient Israel* (Meridian ed.; Cleveland, 1965), p. 387 n. 1.

³³ Schmidt, *op. cit.*, p. 179.



Beginning in January . . .

A health-study group in your church using

The Story of Our Health Message and Life at Its Best

A 1975 Annual Council action called for health-study groups in every Seventh-day Adventist church. The suggestion is that the last Wednesday night service each month be devoted to this purpose. January 24, 1976, Medical Missionary Day, has been designated as the time to launch this forward thrust for health in your church. Newly published newsprint editions of *The Story of Our Health Message* and study guides are available.

Contact your conference health secretary for information and your local Adventist Book Center for supplies. A new 80-slide program and script entitled "Heritage of Health" is available through Professional Health Media Services, P.O. Box 922, Loma Linda, California 92354.

On Giving Advice

IF YOU want to start a man talking, ask for his advice. The result is often much like Niagara Falls, he gushes on and on. Since most people have an inner compulsion to dispense advice promiscuously on any and every subject, this reaction is not a strange one.

Observe a crowd gathered about a woman who has fainted in a department store. Screams of advice pour alike from sales clerks, dignified matrons, and elevator operators. Watch the folks surrounding two cars whose bumpers have interlocked; everyone is telling everyone else what to do.

This reminds us of some humorous counsel an Illinois lawyer gave to Adlai Stevenson, a budding attorney at the time. "My boy," the old barrister advised, "if you haven't got the facts, argue the law. If you haven't got the law, argue the facts. And if you have neither the facts nor the law, then just talk a lot."

Why are we so ready to give advice? Is it because we are kind, or does it inflate our ego? When advice is solicited we find it more blessed to give than to receive. Nothing brightens an otherwise dull day so much as to be consulted with deference by someone who takes us seriously.

Yet there are times when we *should* give advice and *don't*. The very traits—pride and vanity—that prompt us to lecture a subordinate, make us wary about advising a superior.

Obviously, the right advice at the right time affects people profoundly, and sometimes alters history. Joseph's advice to Pharaoh saved the lives of millions. A Hebrew maid's advice to a Syrian general saved him from leprosy.

As mature Christian workers, we need to remind ourselves that "where no counsel is, the people fall; but in a multitude of counsellors there is safety" (Prov. 11:14). In giving counsel we first need to follow the counsel of God as contained in the printed Word. Second, we

THEODORE
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Theodore Carcich, now retired, was formerly a vice-president of the General Conference of Seventh-day Adventists.

are well-advised to heed the counsel of godly and experienced brethren. Third, all youth of the church contemplating marriage should seek the counsel of God-fearing parents or other older and more experienced persons. Fourth, before advocating new points of doctrine or belief the advice and counsel of responsible brethren and the church should be sought and respected.

Since advice and counsel are necessary and important, when should it be given and in what manner?

Centuries ago a father-in-law found it necessary to advise his son-in-law. The experience is recorded in Exodus 18: 1-27. Advising a member of the family is often a far more delicate undertaking than advising a stranger. Notice that Jethro observed and analyzed the problem before giving advice.

Equally important is the spirit and attitude in which Jethro gave his advice. His concern was for Moses' well-being: "Thou wilt surely wear away, . . . for this thing is too heavy for thee; thou art not able to perform it thyself alone" (Ex. 18:18). Here you have no sharp or dictatorial order, but an expression of compassion for the individual's welfare. Did Jethro's approach and advice get through to his son-in-law? We read: "So Moses hearkened to the voice of his father in law, and did all that he had said" (Ex. 18:24).

Entirely too often we dish out advice without feeling and expressing concern. Experience teaches that unconcern, intentional or unintentional, irritates and repels those we desire to help.

Even if the advice had been irrelevant, Moses would not have resented it, so wholehearted and genuine was Jethro's enthusiasm for Moses' accomplishments. The lesson is obvious. We need the seasoning of time and an experience with God if we would know how to identify ourselves with the joy, victories, and problems of the people we intend to advise.

Most important of all, Jethro knew when to quit. He did not, like the proverbial mother-in-law, stay to run things. Can you step into the background once your advice is taken, or must you stay and have your picture taken in order to receive proper credit?

Nothing is so indicative of a man's spirit as the way he gives advice to others. As we study Jethro's method we need to answer honestly the question How do we measure up? ■

High-level Wellness

HEALTH IS tremendously important. People in the United States spend about \$100 billion a year trying to restore and maintain it. This nation's health facilities employ more people than any other industry except construction. We took note earlier of the fact that health is what people desire more than anything else in the world. Health is a top priority item, all right—but have you ever tried to define it?

That shouldn't be too difficult, you may be thinking. But just give it a try; you'll find it isn't easy. In fact, definitions of health have varied greatly through the years. Let's look at a few.

"You're healthy if you don't feel sick." This idea once satisfied most people, even though it isn't true. A person may feel perfectly well and still be harboring a dangerous or even fatal condition in his body.

"Health is distance from death." That's an interesting concept, isn't it? When it comes to death, we'd all like to keep our distance.

"Health is freedom from disease." Now that sounds like a simple statement of fact, doesn't it? But it presents only a very limited view of what health really is. We observe many people around us who are not afflicted with any specific disease or infirmity, yet some of them obviously enjoy better health than others. Up to this point all of our definitions have actually been telling us what health is *not*. Let's move away from these narrow and constrictive viewpoints to something more positive.

Health is *"the state of being hale, or sound in body, mind or soul, especially*

freedom from physical disease or pain," according to Webster's *New Collegiate Dictionary*. A step in the right direction. C. L. Marshall in his book *Dynamics of Health and Disease* arrives at an interesting conclusion. "A person can be ill and well simultaneously. . . . Millions of Americans whose blood pressure is too high or whose blood sugar is abnormally elevated function without any difficulty whatever. . . . Health and disease are not opposites—both may coexist in the same person." ¹

A New Approach to Health

In 1947 the World Health Organization, established by the United Nations, put its prestige and influence behind a new approach to the understanding of health:

"Health is a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity." The word "complete" may make this definition seem rather Utopian, but at least it presents a positive and worthy goal.

Perhaps health may best be thought of in terms of degrees. Sometimes, even though you are not suffering from a specific illness, you feel worn out. You are listless, and nothing seems interesting or particularly worthwhile. It takes all the energy you can muster just to struggle through the day. Life hardly seems worth the living.

On the other hand, some days find you full of zip. Every cell in your body seems to be electrically charged. You plow through a heavy work load with very little fatigue, and it's great just to be alive. Right?

Now, what makes the difference? Using one of the narrow, restricted views of health, you were "well" on both occasions. But it is obvious that on some days you are "well-er" than on others. There are, then, degrees of health.

Any intelligent person who has a choice would surely opt for a life of dynamic buoyancy as opposed to a dragged-out, half existence, and we do have a choice.

People and Frogs Are Different

In high school biology lab we spent considerable time cutting up frogs that had been preserved in formaldehyde. Such dissection experiments proved to be both interesting and informative. However, when it comes to people and treating their illnesses, subdivision into

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many medical specialties can have drawbacks.

Of course, we all appreciate the expertise demonstrated by the various specialists, and most of us have benefited from their skills. But often we feel a bit disjointed. It is as if the cardiologist appears to see us only as a heart, the ophthalmologist as a pair of eyes, the dermatologist as an envelope of skin, et cetera. Sometimes we feel like calling out, "Hey, I'm not just an anatomical jigsaw puzzle; I'm *me*."

It is encouraging to hear that the "family physician" is making a comeback. I think he'll receive a warm welcome, although he will still seek the services of a specialist whenever indicated. While it's true that the human body encompasses a number of intricate

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systems—including the circulatory, the nervous, the digestive, the glandular, and others—we are more than ever aware that all these systems are interconnected and interdependent. And although the mental faculties are something above and beyond mere physical dimensions, we are beginning to realize that multifaceted man must be treated as a whole. He is body, soul, and spirit, and any meaningful health care must be directed toward his entire being.

Caring for the Whole Man

The "whole man" concept of health broadens our horizons considerably. John LaPlace puts it this way:

"The contrast between the traditional and the contemporary concept of health is significant. The traditional notion that health is simply absence of disease or injury helped only in a simple sense. Sick or uncomfortable patients went to the doctor. He prescribed treatments that, if they worked, restored what was considered to be health. The removal of the complaint was all-important. It rarely occurred to the doctor to ask about the home life of the patient or about successes or failures in his social relationships. Such factors seemed relatively unimportant if a person suffered from severe indigestion or high blood pressure. It took time to realize that these factors did matter, and mattered a great deal.

"Today we understand that family pressures can contribute to high blood pressure, and that tension on the job can trigger indigestion. We have developed a more comprehensive and more workable definition of health."²

As vital as good health is, its attainment should not be our only interest. We are not advocating faddism or extremism. Health is not an end in itself, but a means of attaining to life's great purposes.

In the past we have tended to think of health almost solely on a *quantitative* basis. The "healthy" person was the one who avoided disease and outlived most of his friends and relatives. But even more important is the *quality* of life. Not merely how much life, but what kind of life. And this is really what true Christianity is all about. As Jesus emphasized, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). ■

¹ C. L. Marshall, *Dynamics of Health and Disease*, 1972.

² John LaPlace, *Health* (New York: Meredith Corporation, 1972), p. 2. Used by permission.

MARK ENGLISH



Messages From Your Nerves

WHEN a person who has always appeared to be fairly well-balanced suddenly breaks down and goes to pieces, it is natural to ask what went wrong. Nervous illnesses are exceedingly common. Sometimes they are the result of sorrow and disappointment. These usually clear up without any serious consequences once the crisis has passed.

But there are times when the individual may have been ill for years, perhaps all his life. His reactions may never have been entirely normal. Things have seemed to go against him. He never has a chance to develop as a normal person, able to meet the stress and strain of living.

This naturally raises the question of what is normal. Actions that may be entirely normal for one person may be quite inappropriate in another. This is true even in the same individual at different times of life. What is perfectly normal in childhood is often quite out of place in later life. There is a norm for any given age. When we go beyond that limit, something is wrong.

Yet even here we can be easily misled. For regardless of how we may feel about others, most of us are quite sure we are perfectly normal ourselves! No doubt this is why we are told to "judge not." We have only our own limited experience to guide us. It is hazardous to draw too many hard and fast conclusions. We could be entirely wrong in our impressions of those who are nervous.

There are far too many amateur psychologists around, trying to classify those around them into various groups. Doctors who are highly trained in handling nervous disorders shun any such hard and fast classification of patients.

C. R. ANDERSON

C. R. Anderson, M.D., now deceased, was the speaker for the program "Your Radio Doctor."

There are no such distinct lines. One condition often blends into another without any definite boundary line. This means that the treatment of each patient must be on an individual basis. What may serve well in one case could be useless or even dangerous in another.

There are more than a hundred different mental and nervous disorders that we know of and have labeled. Any one of these may greatly affect a person's behavior. Changes in the blood vessels, especially during the later years of life, may profoundly affect the individual's mental reactions. Anything that interferes with the nutrition of the brain may result in a loss of normal reasoning powers and good judgment.

Head injuries and brain tumors may change a person's reactions to life. Vitamin deficiencies and malnutrition also alter a person's thinking. Any infectious disease, especially when there is a high fever, will influence a person's behavior to a marked extent. A failing kidney will so increase the level of poisons in the blood that he will begin to see pink elephants and all kinds of nonexistent things. Alcohol is the most common cause of trouble in this respect.

Stress of Growing Up

All these conditions are largely physical in their origin. There are many more that seem to arise from entirely different causes. The stress and strain of growing up often places an added burden on a young personality. Parents expect a child to be dependent. Yet the child must gradually separate himself from them if he is ever to grow up and take his place in the world as an individual in his own right. Too much protection may make the child overly dependent. He may become shy and overanxious. On the other hand, he may become angry and belligerent, and his behavior may become uncontrollable. All of these reactions are, of course, abnormal.

Even more serious is the child who is withdrawn and silent. An attitude of isolation does not lead to healthy growth and development. Such a child may be deeply disturbed. He may be withdrawing from others and building a little world of his own. In the end he may come to regard other people as his enemies, and if he is pushed too far, it is likely that he may become dangerous to others.

Why are all children so different in

their reactions to the world around them? Some seem to fit into society with perfect ease. Others are less able to do this. Such differences may be seen even among the members of the same family. Many different factors go into the makeup of a personality. First, there are those things we have inherited. Upon these many other forces are brought to bear. We are surrounded by brothers, sisters, playmates, parents, and teachers. We are often guided unconsciously by their different points of view. Many conflicting ideas pass through our minds, shaping our approach to life. We have practically no control over most of these earlier impressions.

As time goes on, we become subject to diseases, accidents, sorrows, disappointments, and frustrations. We either come to respect life for what it is, or may become cynical and bitter because of disappointed hopes. All this begins early in life. It has a profound effect upon our whole nature. We either learn to respect the laws of the land or not, according to how we have been treated as children by our teachers and parents.

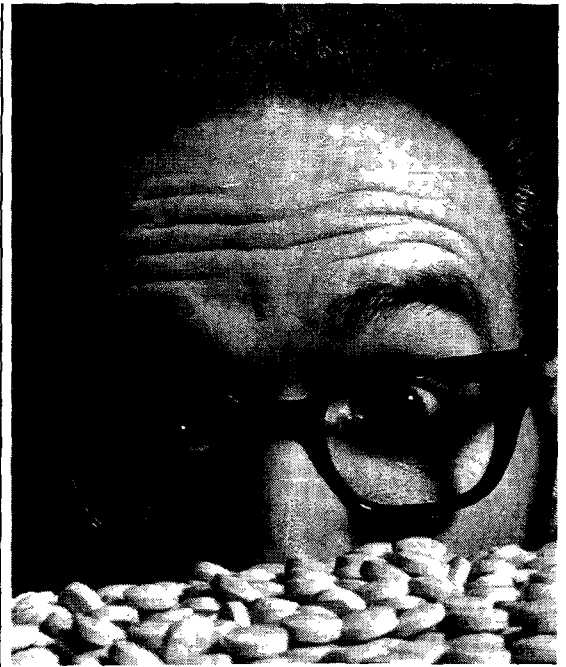
All of these complex forces shape and mold a person's thinking. We react according to our own feelings in the matter. Some revel in conflict, others try to hide from having to make any decisions of their own. With some people marriage is one long series of arguments that are never settled. With others it is a blind obedience to the wishes of a domineering husband, wife, or mother-in-law. All of this may build up resentments that eventually lead to mental and physical illness.

Some children are more sensitive than others. They are probably born that way. If a sensitive child is placed under too much strain, he may try to cover his feelings in various ways. He may retreat into a world of fantasy and daydreams. This may be the beginning of abnormal behavior in later life. Or he may repress his true feelings and refuse to admit that they exist. This is often the beginning of hysteria.

Among the many different nervous disorders there are some that continually appear among large numbers of people everywhere. They are widely different in their effects upon the individual. We shall consider several of the more common conditions that fall into this category.

The hypochondriac is a person who is continually preoccupied with some sup-

The hypochondriac just loves taking pills and injections. His supposed illness has nothing to do with what he is trying to treat.



posed disease or defect in his body. He usually diagnoses his own ills and prescribes all kinds of treatment for them. He just loves taking pills and injections. He is busy swallowing tonics, sedatives, laxatives, antacids, and such like. His supposed illness usually has nothing to do with what he is trying to treat.

How do people get like this in the first place? Everyone is taught in early childhood to take pride in his normal body functions. If he is oversensitive, he will soon begin to worry about them, watching for any slight change, regardless of how small. When in later life he passes through some period of emotional strain, he will often turn his mind back to his normal bodily functions.

Problems of digestion and elimination naturally head the list. He reads all the literature he can find on his chosen topic, particularly the folklore and unproved theories of others like himself. In spite of all his attempts at self-medication, he becomes weaker and less able to stand the stress of normal living. He is suffering from a severe neurosis that is affecting both his mind and his body. There is usually no basis for his fears concerning himself, but it is difficult for him to accept such an explanation.

There are some people who complain of always feeling tired and worn out. Perhaps there is some physical reason for this, such as anemia or heart disease. More often there is no physical cause to account for the strange condition. Every test proves to be negative. When this is the case, the fatigue is

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Your Teeth— Love 'em or Lose 'em

probably due to some deep emotional factor of which the patient may not be fully aware. This is a form of neurosis.

Such people tend to avoid all normal functions and social activities. They prefer to live a hermit's existence, shut away from all but a few friends whom they seldom see. This neurotic trend may come on early in life. In some cases an individual has been brought up to believe he must not overexert himself. He is no doubt following the example of parents who also felt chronically tired.

But the patient may not be tired because of any physical reason. The trouble could arise from emotional factors that he himself does not recognize. Such a condition often follows a period of overwork and insufficient rest. It can also arise from prolonged anxiety, frustration, and discouragement. He may then use his feelings to gain sympathy.

Merely resting will not cure the patient who is continually "tired." He can be helped only as he begins to understand his true condition. It is important for him to assume his real responsibilities in life once again. In other words, he must quit feeling sorry for himself and find an entirely new way of living.

However, it should be pointed out that these people are genuinely tired and fatigued even though the cause may be emotional in nature. They are experiencing real fatigue because of a conflict within themselves. This conflict makes the person feel inadequate and lacking in strength. Certainly there are many instances where fatigue is used as a means of gaining sympathy. But such fatigue may also be an expression of anxiety or depression, both of which will only increase the feeling of fatigue.

Treatment

The most important treatment in such conditions is to *remove* the anxiety which is at the root of all the trouble. A frank discussion of the patient's personal life is often beneficial. The emotional conflicts should be brought out into the open where they can be clearly seen and understood. People who have never suffered from such conflicts can rarely understand that these things will make a person ill. Unfortunately, the patient can often do little to help himself. The only solution is to find an entirely new approach to life. To turn to the great source of all healing—the One who promises, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). ■

AMONG North Americans more than 20 million adults have no natural teeth, an additional nine per cent of the population have teeth only in one jaw. As a result one person out of every four has some false teeth in his mouth—either a whole or partial set. In a society that seems to be so concerned about personal appearance why are so many losing this essential component of a beautiful smile? A surprising number of people lose their teeth just as others lose their hair. And, they will add, "if my father and mother were wearing dentures when they were 40, undoubtedly I will be too." Fortunately this idea is largely fallacious. Only a very few people lose their teeth from unavoidable hereditary causes. Most are lost for reasons that are directly under your control. The purpose of this article is to point out these reasons and to tell what can be done to control them.

The main cause of tooth loss in children and young people is tooth decay. Five per cent of the population is affected by this disease, and approximately 800 million cavities are still unfilled. By the time a person has reached adulthood he usually has had most of this cared for and the teeth filled, or else he has lost the teeth that were involved. It is more significant that most people are unaware that 10 per cent of the 5-year-olds in our country have eight or more cavities.

When tooth decay is left untreated it soon goes beyond the hard enamel, where it originally entered. It passes through the soft dentin, which separates the enamel from the pulp, and enters the pulp chamber itself, where the toxins from the bacteria involved in this

invasion destroy the delicate nerves and blood vessels supplying the tooth.

From here the infection goes out the end of the root and forms an abscess in the bone. At this time, or before, the victim usually presents himself to the dentist complaining of a severe toothache. Even at this late stage in the process the tooth can be saved by a delicate procedure in which the dead and infected tissue is removed from the tiny pulp canal, and it is cleaned, filled, and capped with a gold crown.

This, however, is costly and time consuming, and many people simply elect to have the tooth extracted. The cheapest and easiest method of saving the tooth is, however, to prevent the disease from starting.

In order for decay to occur three factors must be present: an appropriate bacteria, a proper environment for the bacteria to live in, and a susceptible host for the bacteria to invade. The absence of any one of these factors eliminates the possibility for decay.

The bacteria are present in the normal flora of the mouth, and we have not yet discovered a way to selectively eliminate only the harmful ones.

The proper environment for decay consists of the food that is necessary for the bacteria to metabolize in order to form the acids that attack the tooth. This food consists of sugars and other refined carbohydrates. To remedy this we must, first, cut out of the diet as much refined carbohydrate as possible and, second, after eating, immediately brush off all the food material remaining on the teeth.

Even if the above precautions are followed, some people have pits and grooves in their teeth, which are so narrow that they are virtually impossible to keep clean with normal methods. So checkups at the dentist are necessary to halt decay in these areas before it threatens the tooth.

After age 35 the most common cause of tooth loss is pyorrhea, or periodontal disease. About 75 per cent of the adult population with one or more natural teeth are afflicted with this disease. Although the prevalence increases with age, it is by no means a natural part of growing old.

Periodontal disease is a spreading infection, similar to tooth decay in this respect, which affects the apparatus that attaches the tooth to the gums and bone. It begins as a sticky bacterial colony attached to the tooth surface and is

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known as plaque. Soon the toxins produced by this plaque begin to irritate the gums, causing inflammation to begin. This is noticed by you as reddening, puffiness, bleeding, and tenderness.

The infection then begins to spread down the side of the tooth, destroying the attachment fibers as it goes. Soon it reaches the bone and begins to destroy the real support of the tooth. This is noticed by you as loose teeth. After a time, if left untreated, there will be nothing left to hold the tooth in place, and it will fall out along with the plaque that is coating it. Then with the irritant gone, the inflammation will clear up.

A better way to remove the irritant, and also to save the tooth, is by removing the plaque when it first forms on the teeth. This is usually about 24 hours after a meal, and at this time it can be removed easily by careful brushing and flossing. If it is allowed to remain longer it begins to react with the minerals in the saliva to form a bony scale on the teeth known as tartar or calculus. This substance is not damaging by itself, but it serves as an attachment point for more plaque and as a shield for plaque that is already down in the crevice between the tooth and the gums. Thus it becomes very difficult for you to remove the plaque yourself, and you should go to the dentist for a professional cleaning.

Just a final word about a factor that is often overlooked when considering causes of preventable tooth loss, and that is trauma. Especially in children, and in boys more than girls, oral and facial injuries are responsible for a large number of lost teeth. In adults also this problem is significant in connection with sports and automobile accidents. Safer playing equipment and emphasis on care and caution in playing are the principal means of prevention in the young. For adults the two main causes can be almost totally eliminated by the use of mouth guards while engaged in contact sports, and seat belts with shoulder harnesses while traveling in an automobile.

Our natural teeth were designed to be permanent. The main reason they are not is owing to carelessness or neglect on our part. Furthermore, artificial teeth can never perfectly restore the beauty and function or the comfort and convenience of the original set. So wouldn't it be worth taking time now to ensure a lifetime of natural smiles to come?



A Vitamin Pill a Day...?

WE'VE all heard the expression, "An apple a day keeps the doctor away." Twentieth-century sophistication, with active encouragement from drug companies and the advertising media, has updated this axiom so that it now comes out, "A multivitamin a day will keep all illness away, and you will live a longer, healthier life."

Did God plan it this way—now or ever?

When God placed man in the Garden of Eden, He said, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat" (Gen. 1:29).

The extent of human nutritional needs is indicated in the provisions God made to meet these needs. "Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator." And in these foods "are to be found all the food elements that we need" (*Counsel on Diet and Foods*, p. 310).

What, then, has led to the present situation? Have we come to believe the unfounded assumption that "if it's good for you an extra amount will be better"? Perhaps we follow too easily the suggestion of a friend or a television testimonial that such-and-such a formula cured someone's "whatever." Rather than getting our vitamins in the form God intended, are we placing too much confidence in suggestions such as these?

Take, for example, a young mother. Certainly her best interests are for her infant's welfare. She wants him to be healthy and grow normally. She is apprehensive that he may not be getting everything he needs from the breast feeding or the balanced diet she is providing. She visits a friend whose child, about the same age, seems to have more sparkle and energy. The comment "Oh,

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I give Johnny his vitamin drops every day" seems to our young mother just the thing her boy needs. So it's off to the pediatrician at first opportunity. When told that her child is perfectly normal and doesn't require any vitamin supplements, she either browbeats the doctor into prescribing some, goes to a more "sympathetic" physician where she gets the "magic" in a bottle, or heads for the drugstore for some type of over-the-counter vitamin preparation.

In spite of the suggestion by the American Academy of Pediatrics a few years ago that babies and children should receive little or no vitamin supplementation, the practice continues. Doctors, who should know better, often allow themselves to be influenced into recommending vitamin supplements.

You might want to carefully study the labels of the food and vitamin drops you give your child. How much vitamin A and D, for instance, is the poor, defenseless child getting in his "enriched and fortified" formula, milk, cereal, and baby foods, followed by a good measure of multivitamin drops? Each food and vitamin preparation is formulated as if he had no other vitamins in his diet. Almost all provide 100 per cent of his "recommended dietary allowance" of both vitamins A and D. When added together the total is several times the recommended amount. In all likelihood an extra dose of vitamins will be given on those days when baby doesn't seem to have enough "pep" or has a stuffy nose, and he is on his way to a life of unnecessary vitamin usage.

A final touch of irony has been provided by one of the old ethical drug companies, which has found a way out of the dilemma—by producing an infant-formula vitamin drop that has very few vitamins in it. Now you can buy for your child a vitamin that has almost no vitamins! This logic seems appropriate in an age that is characterized by calorie-free beverages and foods and moneyless money, and where "hope" and "tranquillity" are dispensed in a pill.

Patterns of childhood continue into adulthood. In fact, it has become almost impossible to convince the average American adult that he does not need some type of vitamin supplement.

There are many arguments used to support the idea of a supplementary vitamin requirement.

1. Our agricultural soils are depleted of necessary plant nutrients.

When a plant grows it obtains what it

requires for normal development from the soil. Vitamins are produced by the plant to meet its specific needs. If the soil does not provide the elements the plant requires, no vitamins are produced, plant growth is stunted, and no plant food would be available for man. Thus, plant products contain the vitamins they are expected to have if they grow normally.

2. *Foods available in supermarkets are depleted or lacking in vitamins.*

This is similar to the previous argument, except that there is some truth to it. Fruits and vegetables harvested too early, kept in storage too long, or improperly processed may have less of several vitamins necessary for human nutrition. However, since we usually eat a variety of foods containing the same vitamins, and these in ample quantities, it would be unlikely that this could cause vitamin insufficiency.

3. *Personal experiences.*

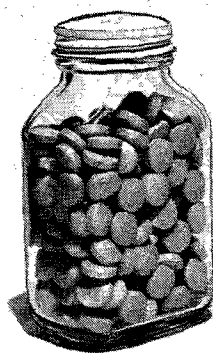
Some individuals who eat poorly or who may suffer from a disturbance in absorbing or utilizing vitamins in food they eat may experience rather dramatic improvement from vitamin supplements. But one who eats an adequate diet and has normal digestion would receive no such improvement—unless it were imaginary! The testimonies of persons thus helped, because of poor habits, are strong and difficult to refute.

Dangers of Overuse

Are there dangers from using too much of a vitamin? Yes, especially A and D.

Vitamin A used to be commonly prescribed by skin specialists (dermatologists) to help clear up facial blemishes in teen-agers suffering from acne. Perhaps it may even have helped the condition some. However, tolerance to the increased intake varied from individual to individual, so that some of those taking this therapeutic measure actually suffered detrimental effects from excess vitamin A.

Infants and children show symptoms of vitamin excess much more quickly than adults. As is usually true, the symptoms are similar or affect the same structures as a *deficiency* of the same vitamin. In children an excess of vitamin A may hinder normal bone growth. In adults, hypervitaminosis A (as the condition is called) results in dry and rough skin, loss of hair and baldness, loss of appetite, and headaches. In addition, bone pains, eye problems, tendency



to have nose bleeds, and bleeding gums may be encountered.

Symptoms of an excess of vitamin D include loss of appetite, nausea and vomiting, thirst, constipation, fever, abdominal pains, lack of skin color, tiredness, and diarrhea. There are also signs of kidney damage and hardening (calcification) of various tissues.


While these conditions would normally be seen in only those individuals who have consumed rather large doses of these two vitamins, more subtle effects may occur with a lesser, yet excessive, intake.

In addition to the direct toxic effects of excessive vitamins, it is possible that an excess may interfere with utilization or absorption of another vitamin or chemical.

"Natural" Vitamins

Another of today's fads—organic vitamins—needs to be mentioned. Uncounted millions of unnecessary dollars are spent on "natural" vitamins, which are believed to be the only kind that our bodies can use effectively. By law, if a label says "vitamin X," the vitamin must be chemically identical to all other vitamin "X." They are identical in chemical structure, and both are used effectively by our bodies in the same manner. If there's any difference the vitamin "X" label can't legally be used. But people go on buying the "natural vitamins," at several times the price—their minds are made up; the facts, they say, only confuse them. To be fair about it, however, there may be other components combined with the natural vitamin, that are, of course, not put into the synthetic one.

God built certain dietary requirements into the human body. The diet He provided for us in the plants and their products that He also created meets these needs. Doesn't it seem inconsistent to assume that today our bodies require large doses of a substance that we cannot obtain in a diet derived from the natural products of the earth?

God doesn't make mistakes. He has provided for us an abundance of tasty foods that provide for all our needs—including the necessary vitamins for a strong, healthy body. These come packaged in combinations He knows are best for us. No needed nutrient will be missing when we intelligently select a variety from the bounties the Creator has provided. 

spotlight on health

Does Vitamin C Prevent Colds?

Three hundred eleven employees of the National Institutes of Health volunteered to take one gram of ascorbic acid or lactose placebo in capsules three times a day for nine months. At the onset of a cold, the volunteers were given an additional three grams daily of either a placebo or ascorbic acid. One hundred ninety volunteers completed the study. Dropouts were defined as those who missed at least one month of drug ingestion. They represented 44 per cent of the placebo group and 34 per cent of those taking ascorbic acid. Analysis of these data showed that ascorbic acid had at best only a minor influence on the duration and severity of colds, and that the effects demonstrated might be explained equally well by a break in the double blind. ("Ascorbic Acid for the Common Cold—a prophylactic and therapeutic trial," Thomas R. Kar-lowski, M.D., and others, *Journal of the American Medical Association*, March 10, 1975, vol. 231, no. 10, p. 1038. Copyright 1974-75, American Medical Association.)

Hope for Kidney Patients

A wearable artificial kidney that could someday free thousands of hemodialysis patients from the necessity of receiving their blood-purifying treatments in hospitals or at home has been developed at the University of Utah Medical Center, in Salt Lake City. The portable kidney—which, its developer predicts, may be in wide use in three years—weighs less than five pounds and is about the size of a standard dictionary. The kidney machine now in use is about the size of a large laundry tub. For treatment, a patient must lie or sit relatively still while receiving a five- to seven-hour therapy, three times a week. The new machine, according to its inventor, Biomedical Engineer Steve C. Jacobsen, Ph.D., could

do the job in three hours, on a daily basis. It also could accompany the patient wherever he or she goes—be it on vacation or a trip to the store. The portable kidney, says Dr. Jacobsen, has been successfully tested at the University of Utah, but one bug remains to be worked out: Because the filtering surface is so much smaller in the portable kidney than in the standard-sized dialyzer, the new machine does not remove as much urea (the final product of the decomposition of protein in the body). This restriction would force the patient to continue using the standard dialyzer once a week. Dr. Jacobsen is optimistic that better filtering material—he is currently investigating a plastic-coated charcoal—will solve the problem. (*Today's Health*, published by the American Medical Association, June, 1974, p. 14.)

Seat Belts—Safe or Not?

After repeated confrontations with colleagues and friends who alleged that, in many instances, seat belts were the cause of death in automobile accidents, two Vermont doctors decided to conduct a study to settle the question. They conducted a two-year study of serious car accidents in Vermont and found that 8.3 per cent of those not wearing seat belts died of injuries, whereas, less than 1 per cent of persons using seat belts were fatally injured. (*American Family Physician*, February, 1975, p. 24.)

Eat a Good Breakfast and Avoid Accidents

The New York Safety Council has reported that people who eat good, warm breakfasts before driving to work are less likely to have accidents on the way.

After 12 to 14 hours without food, a driver's body temperature is likely to be more than two degrees below normal. His pulse may be eight points below normal, his

blood pressure off 10 points, his blood sugar low, and his coordination poor, if he has not provided for his body's metabolic need for nourishment in the morning. (*Traffic Safety*, The National Safety Council Publication, vol. 1, no. 7, November, 1971, p. 7.)

Home Noises Harmful

Noise in our homes is reaching levels that can injure the human ear! Prolonged exposure to even the quieter of our modern appliances may interfere with hearing, speech, and sleep.

The risk of hearing damage rises as clothes washers, food mixers, dishwashers, vacuum cleaners, and electric knives continue to bombard us with noise. Sewing machines, food blenders, electric shavers, and food grinders are even worse. And the highest noise levels in the home are produced by appliances which include about 4 million electric yard-care tools and 12 million electric shop tools.

For a quieter home try noise-absorbing materials on floors; use heavier drapes over windows facing loud outdoor noises; try rubber or plastic treads on uncarpeted stairs; put sound-absorbing ceiling tile in your kitchen; substitute the less-vibrating wooden cabinets for the noisier metal ones; use a foam pad under blenders and mixers; install dishwashers with insulation and vibration mounts; get exercise with a hand-powered lawn mower instead of a noisy power mower; keep the volume down on your hi-fi and use a headset if others are not interested in listening; place air conditioners where their hum can help mask objectionable noises, but don't face them toward your neighbor's bedroom; avoid noisy toys when buying for your children; and, finally, when buying an appliance compare the noise outputs of different makes before you make your purchase. (*Noise. The Harmful Intruder in the Home*. A publication of the U.S. Environmental Protection Agency, Washington, D.C. 20460.)

How to Revitalize Prayer Meeting

WITH MOST Adventist congregations a prayer meeting is traditionally held each Wednesday evening. Attendance seems to fluctuate. Recent months witnessed an attendance between 10 to 15 members each week in one Michigan congregation. The format largely consisted of the pastor's taking the lead in studying a book of the Bible or some Christian classic. The lecture was ordinarily preceded by a short song service and followed by brief prayers.

In the fall of 1974, however, a Family Enrichment Seminar was conducted by three Doctor of Ministry candidates from Andrews University. In the course of the seminar it was discovered that many of the younger couples had serious problems when it came to personal Bible reading. The atmosphere of the meetings was so positive and supportive that a number of persons freely confessed they did not read the Bible at all, because they "didn't get anything out of it."

They expressed feelings of guilt at this apparent failure on their part, as well as a real desire to read the Bible in a way that would prove beneficial to their daily life and their growth as Christians. Obviously, they were asking for help.

This expressed need having come to our attention, a ten-week period of the regular prayer meetings was set aside for this kind of an emphasis. Those desiring to attend were asked to commit themselves to come for the full ten weeks. Young couples were helped to make this commitment by providing child care during the sessions. In the initial response more than fifty commitments were received.

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It was evident that if devotional Bible reading was to become a meaningful habit people would have to experience the fact that God speaks personally to each individual through the pages of the Scriptures. He does so not only to present them with Bible truth but because He has a very special message for each person, designed and applied by the Holy Spirit, to meet that person's daily needs.

An eighty-page manual was prepared, the first four pages consisting of introductory and explanatory material. In the introduction the thought was expressed that if the Bible is to come alive as a devotional source it can happen only as one reads it and prayerfully responds to what it says.

It was suggested that four things were needed by each participant: (1) a Bible (the Revised Standard Version was recommended); (2) a portion of time that would be set aside each day to do the devotional exercises; (3) a positive and hopeful attitude; (4) faith to believe that the Bible is God's Word and that He speaks through its pages.

The rest of the manual surprisingly consisted of 76 almost blank pages. One page for each day of the ten weeks, and seven pages for an additional week beyond the tenth. At the top of each page the week was identified, the day was indicated, and the Bible reading for that day was printed. The rest of the page was evenly divided under two headings: "GOD SPEAKS TO ME," at the top of the page, and "I SPEAK TO GOD," halfway down the page. Under the first heading participants were encouraged to jot down striking statements, insights, problems, questions, blessings, that came to mind while reading. They were also encouraged to ask the following questions as they read: (1) What is God saying to me personally? (2) What does it mean for my daily life?

Under the heading "I SPEAK TO GOD" was to be written a prayer incorporating the notes jotted down in the space above. The suggestion was made that thanksgiving and praise be included in this response.

Members were urged to remember that neither the jottings nor the prayers were intended to be polished essays. The important thing was that the participants became aware of what was most meaningful. One full Bible chapter was assigned for each day's meditation.

Informality and participation were emphasized in the prayer-meeting format. After a brief introductory statement by the pastor those attending broke up into small groups of from five to ten persons. Each group selected its own leader or was free to be leaderless, allowing the group process itself to determine leadership roles. The latter approach seemed to be the most popular, although each group did select one individual to serve as reporter. The sharing session lasted about thirty minutes, followed by prayer in which it was possible for every person to participate if he chose. The entire group then came together in a large circle to report on the significant items they had shared together. The meeting ended with a benediction by the pastor, and rarely went beyond one hour.

Attendance remained consistently high throughout the ten-week period, never dropping below forty. Discussion was usually very animated, with virtually every person participating enthusiastically.

Pastor Serves as Facilitator

The role of the pastor in this approach was greatly changed from the traditional one. He was no longer the lecturer or the source of information. He became instead the facilitator, the discussion guide, the encourager, the supporter.

It was interesting to notice that group communication and interaction was more difficult to maintain in the group the pastor joined, as that group tended to direct their remarks to him rather than to one another, even though they sat in a circle. The pastor tried to overcome this obstacle by directing the questions to someone else in the group, asking, "How would you minister to him/her in this situation?" As the result of such pastoral response, group members would often have to ask the person who had raised the question, "What did you say?" or "Would you repeat that again, please?"

At the final session participants were asked to write brief answers to four questions. These questions and representative answers follow:

Question 1. How do you feel about this ten-week emphasis on learning to use the Bible devotionally? *Answers:* "I loved it." "This has been a great help." "I feel good about it." "It was a real blessing." "I feel excited." There were no negative responses.

A member attending reported, "It has started me reading the Bible more and applying it to my life."

Question 2. In what specific ways has this exercise helped you in your devotional life? Every respondent gave a positive answer! Such as: "It has provided a better way of managing my time for prayer." "I look forward to reading every day." "Knowing I had to write something down helped me pay more attention to what I was reading."

Question 3. What changes have been taking place within you as a person as a result of devotional Bible reading? Not everyone answered this question, but some examples are: "I am aware of others." "I feel I can understand or discern more spiritual things." "I've had beautiful answers to prayer, and my faith and love have grown."

Question 4. What specifically did you, or did you not, appreciate about the way the prayer meetings were conducted? One person felt the sessions were too short, another felt more time should have been spent in prayer, and another felt that the reporting did not adequately reflect the interesting and helpful discussions that took place in the small groups. Most of the remarks were positive, such as: "I particularly liked the small groups. It was a time of encouragement as others helped me." "I have a friendlier feeling toward the church as a whole."

Obviously, this was also a learning experience for the pastor. He learned that the greatest response in terms of consistent participation on the part of members can be expected when a program is designed to meet a felt need. Also that making a contract or commitment to attend the meetings results in a high degree of regular attendance over a limited period of time.

When people are given the opportunity they are able to learn how to minister to one another's spiritual needs, because they really want to do so and need to do so. Obviously, small groups are more conducive to the practice of ministry among the priesthood of believers than are large ones. We also noted that the body of Christ functions the best when it is engaged in building up its members in the faith.

Even after this special series came to a close the prayer meeting continues with the same format and with a higher attendance than prior to the special exercise. Members who have been especially blessed by prayer meeting participation have been actively witnessing to that fact in the congregation. ■

Messianic Mileposts

BEGINNING with the next issue of *THE MINISTRY* a column entitled Messianic Mileposts will present some of the scriptures of the Old Testament that point to the Messiah. One text will be singled out for study in each issue. The treatment will include New Testament endorsement where so used, also Jewish sources.

An important feature will be the use of the words *Messiah* and *Memra* in the Aramaic Targums.

The Hebrew word for Messiah [Mashiach] can be seen a number of times, but it is translated "Messiah" on but two occasions, in Daniel 9:25, 26. It is found also in the New Testament and in the Greek text and is transliterated as *Messias*. It appears in this form in

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the K.J.V. but twice, in John 1:41; 4:25. In the Aramaic Targums it occurs many, many times, and where translated in the Greek text of the LXX it is *Christos*. This is the Greek equivalent for *Mashiach*, the Hebrew word.

In the New Testament Greek text *Christos* is used about 350 times, and in our K.J.V. is usually translated, or perhaps we should say, transliterated, as "Christ," meaning "anointed," or the "anointed one."

Another term found in the Targums when referring to the Messiah is *Memra*. This is an Aramaic expression that means "word" and appears frequently as a representative of Yahweh and at times is actually equated with Him.

The Jewish Encyclopedia points this out clearly: "In the Targum, the *Memra* figures constantly as the manifestation of the divine power or as God's messenger in place of God Himself."—*Art. Memra*, Vol. VIII, p. 464.

Frequent reference will be made to Jewish literature, and the reader may find the following brief glossary helpful.

The Talmud

"The body of Jewish civil and canonical law is contained in an extensive literature known as the Talmud, a word that means 'teaching.' Originating in oral tradition that developed over several centuries, the Talmud began to take written form about the beginning of the third century A.D. with the codification of its basic portion, the Mishnah; during the ensuing two centuries a large body of commentary on the Mishnah was elaborated and codified, which is known as Gemara. These two collections make up the Talmud as a whole, and provide the structure of historic Judaism. See p. 99.

"*Oral Tradition*—The rabbis of the apostolic age claimed that Jewish oral tradition was of the same divine origin as the written revelation contained in the Torah. This tradition was handed down from generation to generation until about the beginning of the third century A.D. when it was crystallized in written form in the Mishnah, which became the rule of conduct for orthodox Jews.

"When the New Testament was written, Jewish tradition, still flourishing in oral form, concerned itself chiefly with an exegesis of the Hebrew Scriptures. This was called Midrash. This exegesis was not a linguistic or historical approach in the modern sense, but rather a search for new knowledge, and the existing Bible text was used only to give direction and inspiration. Such exegesis worked by means of logical deduction, combination of related passages, and allegorical interpretation."—*The SDA Bible Commentary*, vol. 5, pp. 96, 97.

The Midrash

"The Midrash dealing with historical or dogmatic subjects is called Haggada ('expression'), or Haggadic Midrash, and that dealing with legal matters is called Halakah (literally, 'walk,' that is, 'a norm,' or 'a rule'), or Halakic Midrash.

"The term Haggada refers to the exegesis of poetical, historical, and other nonlegal subject matter found in the Hebrew Bible. In the synagogue it was the common method of explaining the Bible, and employed symbol, allegory, fable, and parable. Haggada was not bound to strict rules of exegesis and might use al-

most any means by which a lasting impression could be made on the hearer. The very voluminous legendary Jewish literature of the later Christian Era is largely the result of haggadic exegesis of the Bible, but only a minor section of the Talmud owes its origin to the Haggada."—*Ibid.*, p. 97.

The Targums

"When the Jews returned from the Babylonian Exile, the Hebrew of their forefathers ceased to be their ordinary speech, and Aramaic, misnamed Chaldean, took its place. It soon became necessary at the public reading of the Scriptures for the reader or his assistant to translate the passage orally that the people might understand.

"*The oral targum*—that is, interpretation or translation—which became necessary, was at first a simple paraphrase in Aramaic, but eventually it became elaborate; and in order to fix it as a translation and render it authoritative as an interpretation, it was reduced to writing. These written Targums are a valuable aid in determining the text as read in the early synagogues and in discovering the meanings which the Jews attached to difficult passages. The principal Targums are the Targum of Onkelos on the Pentateuch, and the Targum of Jonathan ben Uzziel on the Prophets."—*Westminster Dictionary Bible*, Art. "Versions," p. 625.

The Zohar

"A pseudepigraphic work which pretends to be a revelation from God communicated through one of the Rabbis to his disciples. . . . In the form of a commentary on the Pentateuch, written partly in Aramaic, and partly in Hebrew, it contains a complete Cabalistic theosophy treating on the nature of God, the universe, the soul, or redemption, and of good and evil."—*Ibid.*, p. 689.

"The Zohar spread among the Jews with remarkable celerity. . . . Its authority was . . . well established in Spain in the fifteenth century. . . . [The] representatives of Talmudic Judaism began to regard it as a sacred book and to invoke its authority in the decision of some ritual questions."—*Jewish Encyclopedia*, Art. "Zohar," p. 692.

Dear Shepherdess: The high light of 1975 for many was the General Conference session in Vienna, Austria. From time to time we will be sharing with you the talks that were presented in the women's meetings there. Mrs. Robert H. Pierson was our keynote speaker. I believe you will enjoy reading what she has to say concerning "God's Alternatives."

Coleen Townsend Evans concludes the book *A New Joy* with these words: "Happy is the woman who is used by the Lord to warm and enliven the human spirit and whose life becomes her daily witness to His immeasurable goodness."

by his side

Sponsored by
Catherine Dower
for the
Shepherdess.

Since time has come to make those New Year resolutions, let us resolve to read the Bible more. Two schoolgirls were discussing their families. "Why does your grandmother read the Bible so much?" asked one. "I think," said the other, "that she is cramming for her finals."

Another essential resolution is pray more. "Prayer is the key of the day and the lock of the night." We might also resolve to be kinder, more thoughtful of others. Let us let our light burn brightly to push back the darkness and gloom that is so prevalent in our world today.—With love, Kay.

SINCE a country is made up of homes, one of the greatest contributions that women can make is to preserve their homes and rear children to be loyal, hard-working citizens. The future of our nations depends upon this. The family unit is God-given and God-blessed—He established it from the beginning.

Headlines of newspapers scream startling news of the breakdown of society, which really is the breakdown of the home. Many homes are in deep trouble! In the United States, mothers work away from the home while thousands of children roam the city streets. The youth of many countries are drinking heavily or are on mind-altering drugs. Divorce is rampant, increasing year by year. Too many Christian homes are in trouble with their members drifting toward the world and its customs.

We ministers' wives have a special work to do. Too many of our homes are also filled with heartaches and problems. God has given the answer to these problems, and we need to study His methods and put them into practice. With God's guidance we can help to change the situation. We must do it. We must not fail our Lord at this time.

For the past three years I have worked in the Temperance Department of the General Conference. My work has included research, and I have spent much time in reading books, magazines, medical journals and papers. I have noticed certain trends among the youth of today, and conditions of the homes from which they come. At the present time we are seeing an epidemic of drunk-

God's Alter- natives

DOLLIS PIERSON

ness taking place in many countries. During the late 60's and early 70's there was an epidemic of drug abuse among the youth. It is still continuing to some extent, but we do not hear as much about it in the media. Thousands of youth have turned from LSD, uppers and downers, heroin, and other drugs to alcohol.

Educators met the drug abuse epidemic with great concern, and parents met it with hysteria. Most tried to show the youth the terrible results of taking drugs. Yet many of the young people in schools did not believe their parents and teachers, and called the drug education programs "scare tactics," particularly since so many of these adults use both pills and alcohol freely. Now educators are promoting what they believe to be a better way to deal with drug addicts and young drug abusers. They call this method "alternatives." It consists of giving them alternative activities to keep them busy and interested.

Scientists recently did a study to determine whether low self-concept is a causative factor in drug abuse among young adolescents. It was concluded from this study that boredom, curiosity, and low self-concept were significant causes of drug abuse in many adolescents. Now educators around the world have been promoting the idea of alternatives for young people to take away their boredom. They advocate giving the youth a sense of purpose and getting them involved in activities that will help them feel the joy of accomplishment.

Parents need to be with their children more. Husbands and wives need to be together more. One suggestion for doing this involves what is called a family night. One night a week is set aside for the family to be together—to do things together. This night should be guarded from any other outside activities and should be well planned and made interesting for everyone in the family. Some things to do together could be: nature studies; hobbies and crafts; gardening and flower culture; cooking and baking; sewing and upholstery; reading and discussing; singing and playing of instruments; swimming and boating; witnessing and sharing; woodworking and building; art and picture framing; mechanics and welding; writing and composing.

Many homes across the land are not really homes. They are merely stopping places for members of the families to sleep, eat, get clean clothes, and rush away to separate interests. Very little love and communication are shown here, and many of these homes eventually break up. God's alternative to a home like this is a happy family life, supported by a happy marriage.

This is fundamental in giving children the security they need. Happy marriages just do not happen without effort on the part of both husband and wife. They come as a result of both husband's and wife's loving God more than they love themselves, and loving each other more than they love themselves.


What methods would God have us use to keep our homes together? I have discussed this subject with others who feel the burden for this as I do. They have suggested that greater care should be taken in preparing young people for marriage. Classes designed with this purpose in mind should be offered either in churches or schools. Ministers should then require attendance at these classes

God's alternative for us is happiness in service in this life and the fullness of joy in the eternal life soon to come.

before performing the marriage ceremony.

In these classes young people planning marriage should be taught: (1) the sacredness of the marriage vows; (2) reasons why more mature young people are better able to choose a companion; (3) the role of the husband as the provider and priest of the home; (4) the role of the wife as the mother and homemaker; (5) the making of budgets, and training in dealing with finances and the keeping of a home.

Women occupy a very important position in God's plan. They are in a key position to teach His way of life. They have charge of the food for the family and the training of the children, and they organize much that goes on in the home. Women are under attack today! The world has made them sex objects. Millions of dollars are spent in clever ads to influence women to smoke and drink.

Women are also being barraged with propaganda designed to incite restlessness, rebellion, and even revolution. The media, TV and radio and newspapers, have taken the angry words of just a few women and exploited and expanded them to make it seem that all women are in agreement. But we need not be confused by the angry voices around us. The Lord has already liberated Christian women. He has provided alternatives for us. God has a definite role for us to play in the closing movements of this earth's history. If we will study the Bible carefully we will be directed and led to fulfill our part and to take our place in history along with the faithful women of the ages who have comforted the discouraged, nursed the sick, fed the hungry, and spread the gospel. God's alternative for us is happiness in service in this life and the fullness of joy in the eternal life soon to come. 



BAPTIST STATEMENT

Religion in the Public Schools

THE First and Fourteenth Amendments to our Constitution prohibit Congress or State and local governments from making or enforcing any law "respecting an establishment of religion, or prohibiting the free exercise thereof." These few words, as they have been interpreted by the Supreme Court, protect the people from governmental involvement in their religion or their churches and forbid individuals or churches to use public funds to achieve religious ends or use the power of government to force religious beliefs or practices on the rest of the population.

These concepts were strengthened by the Court's decisions in *Engel v. Vitale* 370 U.S. 421 (1962) and *Abington School District v. Schempp* 374 U.S. 203 (1963). In a majority of the public schools in the country, teachers, principals, superintendents, school boards, or legislators—all agents of government—on their own initiative, or responding to the desires of elements of the community, had made religious exercises like Bible reading and prayer an integral part of the public school curriculum. In most instances these religious exercises were called voluntary. However, in the exercises which the Court declared unconstitutional the only element of voluntarism was the choice of nonparticipation, which the students were said to have. The individual student did not decide what, when, or how he would pray, or which scriptures would be read, or

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Public Affairs

which translation or version of the Scriptures would be used.

In the *Engel* case a school board required each classroom teacher to supervise students every morning as they recited aloud the following prayer: "Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our parents, our teachers, and our Country."

The Court's ruling that this type of religious exercise in the public schools was an unconstitutional establishment of religion did not turn on the wording of the prayer, but rather on the following facts:

Government wrote the prayer.

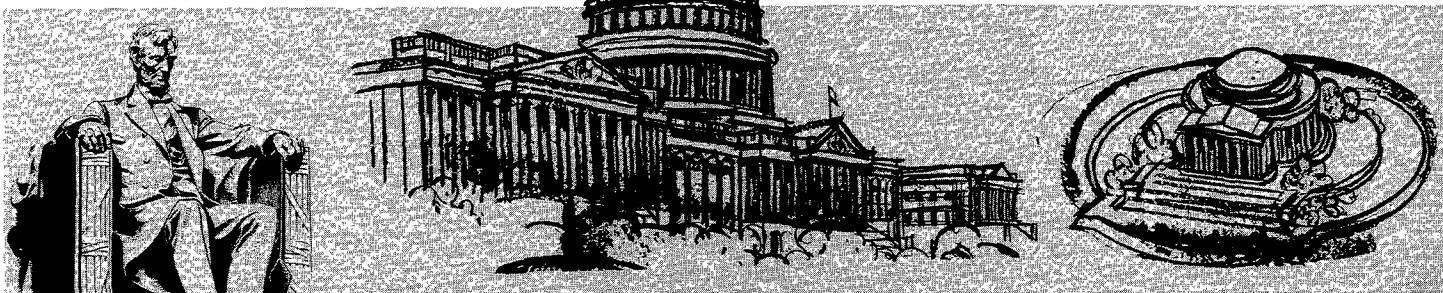
Government required that the prayer be a part of the regular school program under the direct supervision of an agent of the government—a classroom teacher.

Government determined the time when the required prayer would be recited.

Prayer is a religious exercise, and government, by requiring and participating in prayer, established the religious beliefs embodied in these exercises.

If parents objected to having their children participate in government-sponsored prayers, the children were excused from the service. However, the Court said that this did not satisfy the constitutional restraints because, "When the power, prestige and financial support of government is placed behind a particular religious belief, the indirect coercive pressure upon religious minorities to conform to the prevailing officially approved religion is plain."

In the *Schempp* decision the Court spoke to the constitutionality of government-required Bible reading and recitation of the Lord's Prayer in public schools. In Pennsylvania the law required that at least ten verses from the Bible be read, without comment, at the opening of each school day in every public school. In Maryland, the board of school commissioners of Baltimore City



required opening exercises in the city schools. These consisted primarily of "... reading, without comment, a chapter in the Holy Bible and/or the use of the Lord's Prayer." In both States provisions were made to excuse children from the opening exercises if their parents so requested.

The Court held that such exercises were unconstitutional under the establishment clause of the First Amendment. Freedom of religion as guaranteed by the Constitution denies to courts the power to decide nonlegal matters, such as the value to students of prayer and Bible reading. The Court was within its powers when it declared that government is required by the Constitution to be neutral in its relationship to religion and must neither seek to advance nor be hostile toward religion. In this case government's required neutrality was violated, because: Government required these religious exercises and made them a part of the public-school curriculum, under the direction and control of teachers who are agents of the States; government, through compulsory-attendance laws, required that students be present in the schools at the time of services.

What the Court Specifically Prohibited

In these two landmark cases, *Engel v. Vitale* and *Abington School District v. Schempp*, the Court held that "it is no part of the business of government to compose official prayers for any group of the American people to recite as a part of a religious program carried on by government."—*Engel*, at 425.

"The State may not establish a 'religion of secularism' in the sense of affirmatively opposing or showing hostility to religion, thus 'preferring those who believe in no religion over those who do believe.'"—*Schempp*, at 225.

Religious exercises—such as prayer or reading from the Bible—if they are sponsored or provided for by the state or its agents have no place in the public

"The Constitution denies to courts the power to decide moral matters, such as the value to students of prayer and Bible reading."

schools.—*Engel* and *Schempp*, *passim*.

The Court ruled that the establishment clause of the First Amendment permits a variety of curricular uses of religion and religious materials.

The Bible may be used as a reference for the teaching of secular subjects.—*Schempp*, at 225.

The Bible may be studied for its literary and historic qualities.—*Schempp*, at 225.

The study of comparative religion or the history of religion and its relationship to the advancement of civilization have a legitimate role in public education.—*Schempp*, at 225.

The recitation of historical documents that contain references to a Deity is permissible.—*Engel*, at 435.

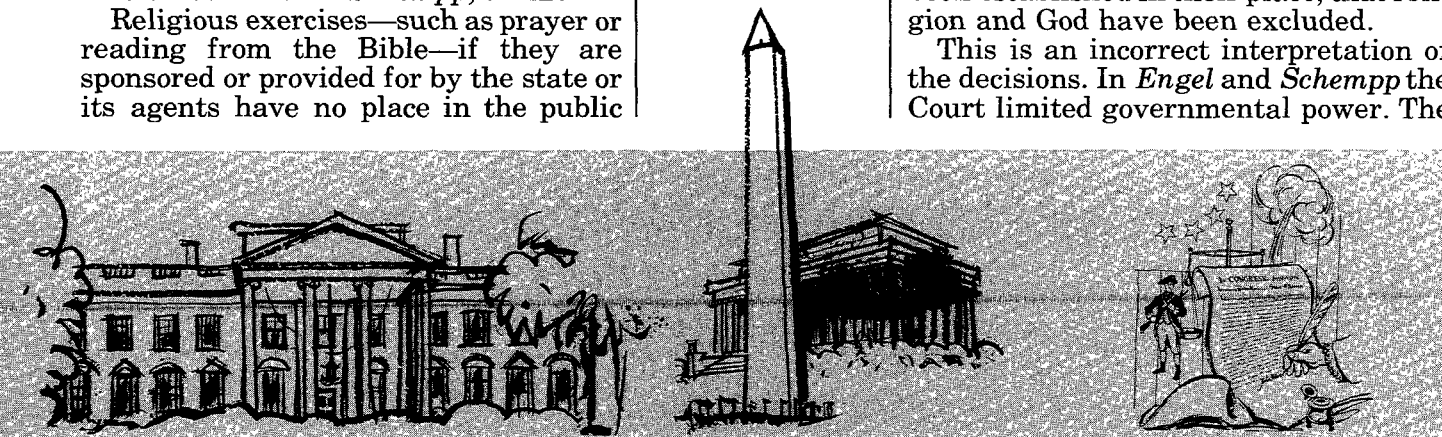
Officially approved anthems that include the composer's professions of faith in a Supreme Being may be sung.—*Engel*, at 435.

"It seems clear . . . from the opinions in the present and past cases that the Court would recognize the propriety . . . of the teaching *about* religion, as distinguished from the teaching *of* religion, in the public schools."—*Schempp*, at 306.

Many people of varied religious beliefs who are committed to the principle of religious liberty and the constitutional separation of church and state have had mixed emotions about the decisions in these cases. Baptists generally agree that government has no competence in the field of religion and object to governmentally required or sponsored religion. Yet Baptists believe in the right of the individual to pray and to read the Bible.

Many critics of the Court's decisions assume that all prayer and all teaching of moral values have been banned from the public schools and that, as a result, some form of secular humanism has been established in their place; that religion and God have been excluded.

This is an incorrect interpretation of the decisions. In *Engel* and *Schempp* the Court limited governmental power. The



free-exercise clause was not at issue in these cases, and the decisions did not apply to the free exercise of religion by individuals. Any attempt to construe the decisions otherwise is in error. Only the power of government was curtailed; personal religious liberty was expanded.

God was not excluded from the public schools—no court, government, or group of people has the ability to do that. The Court was clear throughout its decisions that it had not made any attempt to do so.

Similarly, prayer was not and could not be excluded from the public schools. Prayers that were governmentally written, approved, sponsored, or required were disallowed. Individual personal prayers—or even group prayers without any form of governmental involvement—were not at issue in these cases. Because the Court has not ruled on these types of prayer one cannot be certain of the metes and bounds of group praying in public schools. However, from the constitutional point of view, it is inconceivable that the Court would rule against such activity as long as government is not directly or indirectly involved and no attempt is made to use government power to impose prayer or religion on anyone else.

Bibles Not Barred

Bibles have not been barred from the public schools. Students may have them and read them, alone or in groups, subject only to the schools' regulations about extracurricular reading. Bibles may be in school libraries and may be used as required reading in secular courses, as will be shown below. But government must not require Bible reading as a part of a religious exercise.

The teaching of moral values has a legitimate place in those parts of a public school curriculum that deal with valuational topics. The social sciences and humanities are often concerned with the moral dimensions of their subject matter. However, these courses should not be made the vehicle for the teaching of sectarian moral or spiritual

"Similarly, prayer was not and could not be excluded from the public schools."

values. One of the traps that we as Baptists must avoid in our concern for Christian witnessing is that of seeking to use the power of government or public authority for the advance of our faith. The avoidance of this is, in fact, the essence of the *Engel* and *Schempp* decisions.

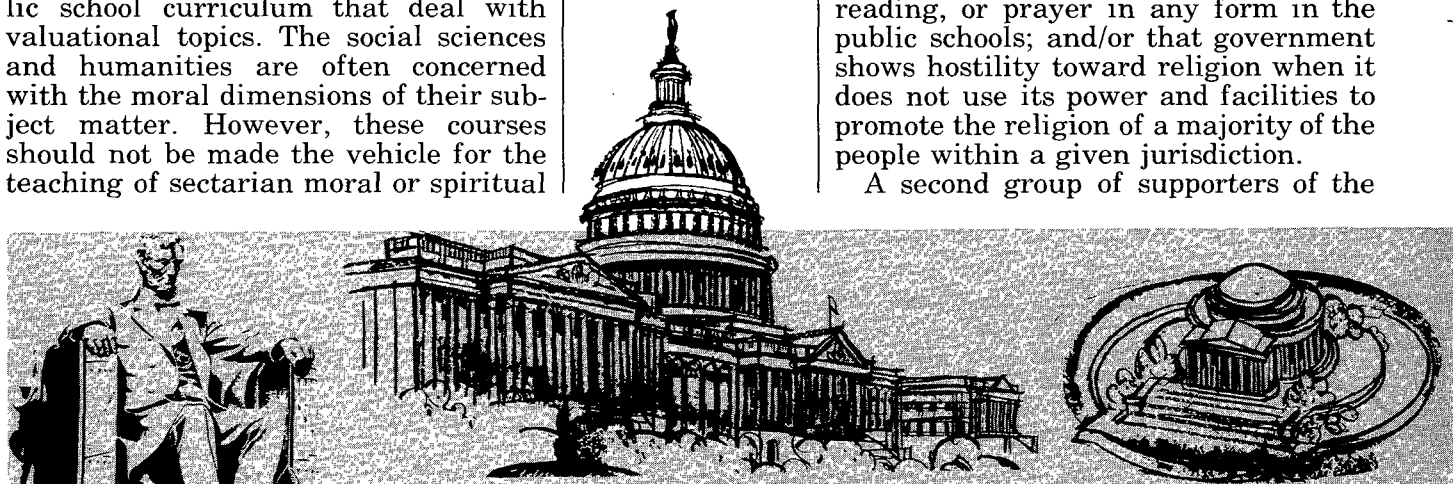
Many groups in the nation are working hard toward ways and means of *teaching about* religion in the public schools within the bounds of the Constitution and according to the principles of religious liberty. As a result, two basic methods of religious education have achieved a legitimate place in the curriculum of many schools: teaching about religion and religious literature as a part of already established courses, and the development of new courses that provide for an objective study of religion.

Amend the Constitution?

If people disagree with a constitutional interpretation made by the Supreme Court they can wait for a change in the make-up of the Court and raise the question again or they can seek to amend the Constitution. Many of those who objected to the decisions in *Engel* and *Schempp* have chosen the latter course and have proposed several amendments. These proposed amendments would alter substantially not only the "no establishment" clause basis of the Court's decisions, as their proponents intended, but also would automatically alter the "free exercise" clause so closely interrelated with it.

Most of those who support amendment on this subject do so from the mistaken assumptions that the Court's decisions are directly responsible for many of the ills of today's society; that the Court prohibited religion, Bible reading, or prayer in any form in the public schools; and/or that government shows hostility toward religion when it does not use its power and facilities to promote the religion of a majority of the people within a given jurisdiction.

A second group of supporters of the



amendments has acted on a more pragmatic basis. They see a possibility of sectarian gain from the adoption of amendments that permit governments to support, provide for, or require a variety of religious exercises or activities in the public schools.

The proposed amendments apply to public schools and authorize the state and local governments to *provide* for religious services, to *require* "voluntary" and/or "nondenominational" prayers, and to *determine* the content of prayers, the time the prayers are said, and the place where they are said. One of the proposals declares that students have a constitutional right to have religious instruction provided for them in public schools.

Proponents of these several amendments, in their zeal to get some kind of religious instruction, prayer, or Bible reading back into the public schools, often do not carry these proposals to their logical conclusions.

Prayer—but not truly voluntary prayer—could be reinstituted in the public schools by governmental edict. These prayers would be "voluntary" only in the sense that the student could choose not to participate. But he would not play a deciding role in determining what, when, where, and how the prayer is said.

In a pluralistic nation with Protestant, Catholic, Jewish, Moslem, Mormon, Buddhist, et cetera, believers, as well as many nonbelievers, scattered throughout the country, any requirement that government provide for a "nondenominational" prayer as a constitutional part of a public school curriculum quickly becomes a nonsensical impossibility.

At the option of government, readings from the religious writings of any specific portion of the religious spectrum could become mandatory in a public school system. The person who does the reading could be required to make comments on the reading or be prohibited from doing so.

Under one of the proposals, religious

"A successful intrusion in so vital an area as religious belief and practice could open the doors to altering other rights."

instruction could become a part of the regular school curriculum. Though there is a requirement that the religious instruction be conducted under nonpublic auspices, it can logically be inferred that the government could assign the responsibility for religious instruction to a single nonpublic group, to a few of them, or to all groups. It remains that the schools would have to provide the facilities, and, dependent upon a later Court's interpretation, possibly the funds to operate programs of religious education, indoctrination, proselytization, or evangelization. The type of approach would probably reflect the views of the dominant religious group in each particular community.

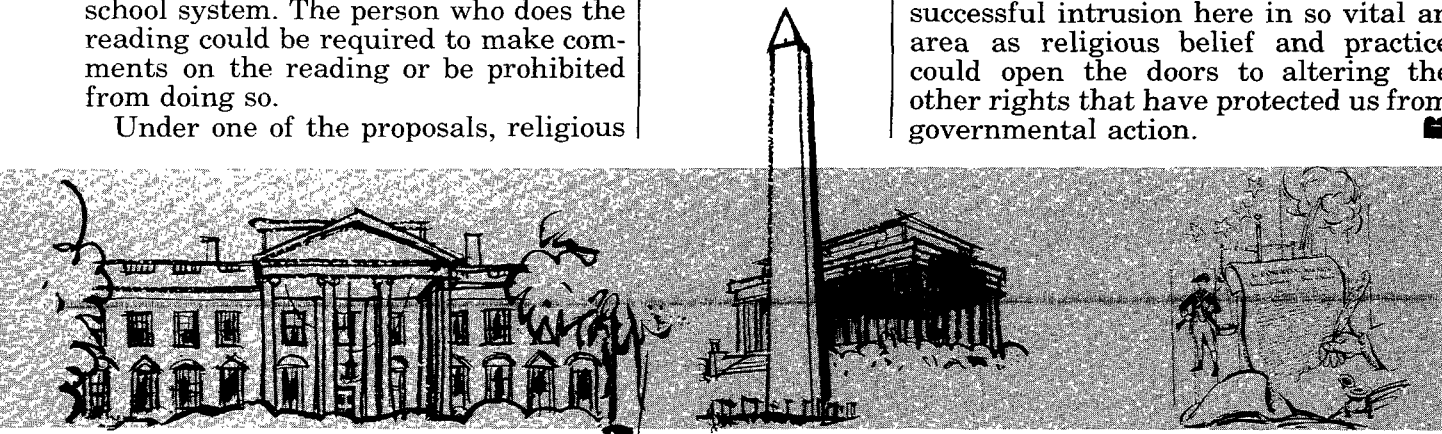
The Dangers of Amendment

Supporters of proposals that would alter the religion clauses of the First Amendment should be aware of the dangers that are inherent in such action.

The religion clauses have been argued before the courts for years, and the applicable legal precedents are clear. Any change in the First Amendment would lead to much new litigation and many new decisions. It is quite conceivable that religious liberty as we have known it could be circumscribed by new precedents. The First Amendment has adequately protected religious liberty in the past, and there are real dangers in tampering with it.

The proposed amendment, which declares a right to religious instruction in the public schools, would probably serve as a basis for a valid claim for aid to parochial schools. The grounds on which the courts have ruled against financial aid to parochial schools have been that such aid unconstitutionally supported religion.

This is the first area of the Bill of Rights to come under frontal assault. A successful intrusion here in so vital an area as religious belief and practice could open the doors to altering the other rights that have protected us from governmental action. ■



shop talk

Shut In but Not Out

Every congregation has its shut-in or infirm members. Frequently these do not receive the degree of attention or encouragement they deserve. Often they could be greatly helped by being made a part of the church program. One way this can be accomplished is by encouraging them to put their talents to work. *Shut In but Not Shut Out* is a sixteen-page booklet by Mary Joyce and Robert W. Rae that offers some excellent ideas on how shut-ins can find fulfillment, even though confined. The booklet contends that shut-ins need not be shut out of useful Christian ministries. Pastors will find this nicely prepared booklet a valuable aid in their ministry to this group. Published by Herald Press, Scottdale, Pennsylvania 15683, and Herald Press, Kitchener, Ontario, N2G 1A7. Price 40 cents.

Cassette Course on Preaching

Preachers everywhere are asking, "How can I make my preaching better and make it better fast?" John Killinger, professor of preaching at Vanderbilt Divinity School in Nashville, Tennessee, answers this urgent question with imaginative exercises, refreshing homework, and a chance to "brush up" on the basics of sermon building.

One of America's foremost teachers and preachers, John Killinger leads seminars throughout the country and has used the material included in this cassette study course successfully at seminaries and in the training of chaplains for the U.S. Army and Air Force. Students and ministers critique their own sermons, review communication skills, and use group discussion, outside prayer, and meditation to supplement homework assignments. Information for ordering this course follows:

How to Enrich Your Preaching

(An Eight-Session Cassette Course for Individual or Group Use), John Killinger, Abingdon Press, 201 Eighth Avenue S., Nashville, Tennessee 37202. Four cassette tapes, one 24-page guide in a sturdy vinyl binder, \$29.95.

Catholic Imprimatur on Adventist Research Dealing With Origin of Sunday

A 141-page translation of a portion of Samuele Bacchiocchi's doctoral dissertation entitled *Anti-Judaism and the Origin of Sunday* has just been published (June, 1975) by the Gregorian University Press, with the official imprimatur of the Roman Catholic Church. Apparently it is the first time that research done by a non-Catholic presenting a thesis differing substantially from recent Catholic scholarship has been published with the official approval of the Roman Church. In accordance with Catholic Canon Law, the book bears the approval of two University professors, of the Rector Universitatis, and of the Vicariate of Rome.

While the book represents only a partial analysis of the complex problem of the origin of Sunday observance—being only an excerpt of the dissertation—its significance, according to Bacchiocchi, lies in the fact that it focuses on the role played by the Church of Rome in inducing the abandonment of the Sabbath and the adoption of Sunday observance by the majority of Christendom.

With the publication of this excerpt of his dissertation Samuele Bacchiocchi fulfilled all the requirements for the doctoral degree and received a beautiful handwritten and decorated parchment diploma, granted in the name and by the authority of Pope Paul VI. The diploma is written by hand, since the official printed diploma could not be used inasmuch as it states that the alumnus has made the profession of Catholic faith. This was the first time that the

Pontifical Gregorian University in more than 400 years of history awarded a doctoral degree to a non-Catholic.

Those interested in purchasing the book, only one thousand copies of which have been printed, are invited to send their orders with a check for \$5.50 to: Andrews University Bookstore, Berrien Springs, Michigan 49104.

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those bodies (see 1 Cor. 6:19, 20).

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Greatness

Just before the great Paderewski sailed for Europe after completing a highly successful concert tour of the U.S., he made this statement: "There have been a few moments when I have known complete satisfaction, but only a few. I have rarely been free from the disturbing realization that my playing might have been better." The secret of Paderewski's greatness lay in his dissatisfaction with his own efforts. As long as he remained unhappy about his playing, he was constantly striving to improve himself. Although the world held him to be perfect, he himself knew his own weaknesses, and kept constantly at the job of improving his technique.—*Sunshine Magazine*.

"Pepper" of the Earth?

Jesus didn't say, "Ye are the pepper of the earth." Kenneth L. Wilson makes this point in his editorial published in the August, 1975, issue of *Christian Herald*. A little pepper goes a long way, he adds. That's why there are more holes in salt shakers than in pepper shakers. Whereas pepper calls attention to itself, salt calls attention to that which is being salted. Wilson draws the lesson that "the peppery, here-I-am-and-don't-you-forget-it" Christian goes a long way. Just a comparative smidgeon takes care of global demands. But there is always a need for the "it's-my-job-to-make-you-look-better" Christian.—Used by permission of *Christian Herald*.

Courage Capsule

"Not for the wages we receive are we to labor. The motive that prompts us to work for God should have in it nothing akin to self-serving. Unselfish devotion and a spirit of sacrifice have always been and always will be the first requisite of acceptable service. . .

Into our efforts we are to bring the tact and skill, the exactitude and wisdom, that the God of perfection required of the builders of the earthly tabernacle; yet in all our labors we are to remember that the greatest talents or the most splendid services are acceptable only when self is laid upon the altar, a living, consuming sacrifice."—*Prophets and Kings*, p. 65.

Christian's Arithmetic

Notation: "I will put my laws into their minds, and write them on their hearts" (Heb. 8:10, R.S.V.).

Numeration: "So teach us to number our days, that we may apply our hearts unto wisdom" (Ps. 90:12).

Addition: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity" (2 Peter 1:5).

Subtraction: "Let us therefore cast off the works of darkness, and let us put on the armour of light" (Rom. 13:12).

Multiplication: "Mercy unto you, and peace, and love, be multiplied" (Jude 2).

Division: "Wherefore come out from among them, and be ye separate, saith the Lord, . . . and I will receive you" (2 Cor. 6:17).
—Phyllis Bailey

What Saith the Scripture?

Declaring, through His prophet Isaiah, some of the wonderful conditions that will obtain in the new earth, the Lord God says in part: "*As the days of a tree are the days of my people*" (Isa. 65:22, K.J.V.).

Is this rendering of this declaration of God true to fact? It is, if a deathless tree in heaven is meant. Otherwise, it is not, for certainly the trees of this earth are subject to death.

The persons who translated this passage into Greek for the Septuagint, and those who translated it into Aramaic for the Targums, seem to have been certain of this scripture's true meaning, for in the Septuagint, as rendered in English, the above-quoted statement reads as follows: "*As the days of the tree of life shall be the days of my people*" (The Septuagint Version of the Old Testament with an English Translation and with Various Readings and Critical Notes [Samuel Bagster and Sons, Ltd., London, England, reprint by Harper and Bros., New York], p. 901); and in the Targum of Isaiah, as translated into English, its rendering is almost identical: "*As the days of the tree of life shall be the days of my people*" (The Targum of Isaiah, Edited with a Translation by J. F. Stenning [Oxford, Clarendon Press, 1949], p. 216).

Not just "as the days of a tree" are to be the days of God's people in the new earth, but "*as the days of the tree of life!*" This means life without end, for such is the life of the tree of life! This means days *ad infinitum*, for such are the days of that wonderful tree!

—W. E. Read

Quotes: "One gallon of water will make 1,241 gallons of steam; it just takes fire to make the difference!"—A. A. ESTEB. "Success that goes to a preacher's head soon plants a tombstone over it."—DR. J. HAROLD SMITH (*Quote Magazine*, July 27, 1975).

recommended reading

Expository Preaching for Today; Doctrinal Preaching for Today; Planning a Year's Pulpit Work; Preaching From Samuel; Leading in Public Prayer. Andrew W. Blackwood, Baker Book House, Grand Rapids, Michigan; Canada: G. R. Welch Co., Toronto; South Africa: Word of Life Wholesale, Johannesburg; Australia: S. John Bacon Publishing Company, Mount Waverley; New Zealand: G. W. Moore Ltd., Auckland; Korea: Word of Life Press, Seoul, 1975, 224 pages, \$2.95 each; five-volume set, \$13.95.

The late Andrew W. Blackwood has probably been of greater help to the present generation of preachers than any other person. He held pastorates for seventeen years and then for many years taught homiletics as chairman of the Practical Department, Princeton Theological Seminary. This library of five volumes is now available in paperback. All of them have appeared before, except that *Preaching From Samuel* has grown out of the earlier *Preaching From the Bible*. The titles are self-explanatory. Ministers especially appreciate the very practical approach of the author's works. The basic principles laid down by this teacher of preachers are still valid. Every pastor will especially benefit from these volumes.

Orley Berg

Acquitted! Message From the Cross, Sakae Kubo, Ph.D., Pacific Press Publishing Association, Mountain View, California, 1975, 60 cents.

Righteousness by faith is the topic of this 63-page paperback.

An issue that Kubo attempts to clarify throughout the book is that good deeds are not to be performed in addition to faith, but as the result of faith. This, he said, is often misunderstood among laymen.

The chapter headings are: "Acquitted," "What Shall I Do to Inherit Eternal Life?" "Faith With-

out Works Is Dead," "Why, Then, the Law," "What Does the Lord Require of You?" "The Sabbath Was Made for Man," "He Who Believes in Him Is Not Condemned," and "For Freedom Christ Has Set Us Free."

Certain brands of theology often tend to tear asunder what God has joined together. Justice is divorced from mercy, justification from sanctification, forgiveness of sin from freedom from sin, faith from obedience, and works from love. While Dr. Kubo gives to each of these elements its own just due, his greatest contribution is to show how they are all intimately related and balanced in the one reality of salvation.

Here is a work by one with a sensitive theological and pastoral mind, coupled with precise and well-honed interpretive skills. The Biblical text comes alive. His book engages the reader from the first with its simple and well-written style, and appropriate and sometimes touching illustrations. This book has much to offer for lay readers, pastors, and students.

Opal H. Young

Devotionals for Teachers, Nelle A. Vander Ark, 80 pages, Baker Book House, Grand Rapids, Michigan, 1975.

This volume, beautifully packaged and hard bound with an extremely attractive cover, can only initially disappoint as the prospective reader or buyer leafs through its 80 pages. The layout is a hodgepodge of large and small italics peppered freely with boldface, with the body of the book set in a type face that somehow comes across as too strong and uncompromising for the material presented. Running heads appear here and there, exciting a mild curiosity as to how they were planned. The length of the readings apparently was left to the author's discrimination and varies considerably.

Once past the confusing layout, however, the reader is in for a delightful surprise. The material is *good!* Ms. Vander Ark demonstrates on paper that she is not only a discerning teacher but a lucid writer, and what is more important, an empathetic human being. Verse, both old and new, is used throughout. One of the most priceless is the parody on the twenty-third psalm written by a young Japanese Christian. It begins:

"The Lord is my Pace-Setter.
I shall not rush.

He makes me stop for quiet
intervals; He provides me
with images of stillness,
which restore my serenity. . . ."

Ms. Vander Ark quotes the exquisite dedication that a young student wrote on his first "volume" of poetry:

To my English teacher
Who saw the tiny flecks of gold
in my tons of ore
and helped me pan them.

The dedication was undoubtedly to her. She comes across as that kind of person. This book definitely has something to offer, and would be a perfect gift for any teacher. If only they'd done a better layout!

Bobbie Jane Van Dolson

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JOEL W. HASS, Associate Circulation Manager

Australian "Hard Sell" Adopted by "Army"

MELBOURNE—The Salvation Army is bringing back the "hard sell" to religion.

According to a report here, the Army's new commissioner, William Goodier, arrived from the United States to take up his post as head of the organization and said the Salvation Army is "going to return to the methods of its founder and go out into the streets and sell God."

Commissioner Goodier stressed, however, that this approach would not apply to the Army's social-service programs.

People needing help would not have religion "jammed down their throats," he stated.

Commissioner Goodier said he would also be looking for ways in which the Salvation Army's social services could be expanded throughout the country.

Ramsey Sees Anglican-Catholic Unity Before the End of This Century

MILWAUKEE—The retired Archbishop of Canterbury predicts the Anglican Communion and the Roman Catholic Church will be united before the end of the century.

That union, according to Dr. Michael A. Ramsey, will mean full communion with sacraments available to members of both churches, but with different identities and customs preserved.

The "toughest nut to crack" in reaching union is the Catholic teaching on papal infallibility, he said in an interview here.

Dr. Ramsey, 70, in Wisconsin to lecture at Nashotah House Seminary, said that he hopes the doctrine of infallibility will give way in Catholicism to the view of the Pope as titular head and spokesman, similar to the role of the Archbishop of Canterbury in the Church of England.

The archbishop has long advo-

cated unity among Anglicans and Catholics, as well as unity among Anglicans and other churches that emerged from the Protestant Reformation.

Congress of Sorcery Is Held in Bogotá

BOGOTÁ—Thousands of persons were on hand here for the opening (Aug. 25) of what was billed as the first World Congress of Sorcery.

The theme of the four-day parley, which drew self-styled witches, "occult" buffs, "psychics," and some scientists, was a "Call for love, peace, and faith."

Some 2,000 people paid the required fee to participate in 40 seminars conducted by specialists in the occult and by parapsychologists.

Among the scientists in attendance was Dr. Thelma Moss, a psychologist at the Neuropsychiatric Institute of the University of California.

Thousands of other people—not enrolled for seminars—attended general sessions of the congress and consulted palm readers, astrologers, and others who offered their services at an accompanying exhibition.

Tithe Paying by Credit Card Now Possible in Some Cities

Those who live in Philadelphia, Kansas City, Atlanta, Los Angeles, or the Dallas/Fort Worth area can now pay their tithe by credit card. To participate in this two-year experimental program all one need do is to authorize the church to send a record of financial commitment to the data-processing group known as Authorized Transfer Service. The payments will then be made on a regular basis from the personal checking account. Master Charge or BankAmericard may also be used. The banks receive \$.65 a transaction and credit-card companies 3 per cent for each donation.

Associated Church Press

Waldensians and Methodists Sign Pact of Integration

ROME—The Waldensian and Evangelical Methodist churches of Italy have taken a further step on the road to eventual union.

A new Pact of Integration was ratified at a recent joint session of the two denominations.

Under the agreement, which had been prepared by a special commission of the Waldensian Synod and the Methodist Conference, the two churches will not lose autonomy, but will share identical subdivisions in circuits and regional districts.

The pact expresses the hope that "in four years' time" there will be "complete unification" of the two churches, "symbolized by the constitution of one single synod."

The Waldensian Church, which is Presbyterian in theology, began in the twelfth century as a movement within the Roman Catholic Church, and became Protestant in the sixteenth century. Italian Waldensians number about 30,000.

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