



Why Do We Age?
(See page 18.)

Rocks and Religion

1977 Geoscience Field Study Tour

WHAT DO you think might happen if you were to put the president and three vice-presidents of the General Conference, ten North American union presidents, the president of Andrews University, the dean of the Seventh-day Adventist Theological Seminary, five geoscientists, a Seminary teacher, a White Estate representative, a college research scientist, a young licensed minister, and a MINISTRY magazine editor into fifteen vehicles and for nearly three weeks were to take a several-thousand-mile tour through Arizona, Utah, Wyoming, and Montana, studying stratigraphic sections of the Precambrian, Paleozoic, Mesozoic, and Cenozoic eras? If you were to add to the above group eleven wives and about a dozen teen-agers, I can give you the answer. We did it this summer, and the result was a unique blend of fellowship and learning.

This trip, labeled by some as a "rock festival," wasn't exactly a vacation. The average day started at 8:00 A.M. and ended with the benedictory "Amen" at 9:00 P.M. Our traveling time was filled with lectures, discussions, questions, and answers broadcast over citizens' band auto units, and at our stops these "continuous education" features were presented in schools, churches, motels, and even on mountainsides. From a physical-fitness standpoint, several of the long hikes over terrain, better fitted for mountain goats, made some of the participants aware of the nearness of retirement time.

The purpose of the trip was

twofold. The first objective was to acquaint us with the science of geology, which deals with the formation and development of the earth's crust. The geologic column was explained and repeatedly referred to. Evolutionary geological evidence that supports the belief that our earth, with its numerous fantastic formations, evolved through eons of time, was carefully evaluated. Time limitations imposed on this course can be illustrated by one page in a large, well-filled notebook of excellent material prepared by the Geoscience Research Institute team entitled "Introduction to Introductory Petrology—the Five-Minute Rock Course."

The tour's second objective was to present evidence in favor of the Biblical story of both Creation and the Flood. The discourses revealed the strengths and weaknesses of the evidence and arguments used by both evolutionists and creationists.

Our travels took us through spectacular areas such as Grand, Bryce, and Zion canyons; San Juan River Goosenecks, Dead Horse Point, the American Coal Company Mine (where we observed dinosaur tracks); Dinosaur National Monument, Flaming Gorge, Wind River Canyon, and fossil-forest slopes in Yellowstone National Park. For the amount of time involved, our journey was most comprehensive, thanks to the excellent planning and organization of every detail by our Geoscience team, directed by R. H. Brown.

(Turn to page 5)



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excellence of your publication. The format and quality of its contents are of a high standard, and the scholarship revealed in every issue not only leaves nothing to be desired but stimulates and grips interest in every article.

EPISCOPALIAN PRIEST
New South Wales, Australia

Thank You

Thank you for the copies of MINISTRY that you have sent me. I appreciate your kindness in sharing. I pray God will bless you.

MINISTER
Ohio

Read From Cover to Cover

Thank you for sending me THE MINISTRY. I have enjoyed the magazine very much and found it most helpful. The July issue is excellent, and I have read it from cover to cover. Especially helpful were the articles: "Life After Life?" "Power-packed Words," and, certainly, "Just a Moment, Please!" would prick anyone's conscience.

I am enclosing a check for my subscription, as I do want to continue receiving THE MINISTRY. May God bless you and enable you to continue to provide such an excellent piece of Christian literature.

BAPTIST PASTOR
Ohio



Stimulating and Challenging

Thank you for your magazine. While not all of it meets with my agreement, there is stimulating and challenging material contained therein. Thank you for maintaining this ministry. God bless you in your work!

SALVATION ARMY OFFICER
New Zealand

Informative

Thanks so much for the informative magazine. I appreciate reading its thought-provoking articles.

METHODIST MINISTER
Virginia

Deeply Appreciated

I should like to thank you for the complimentary copies of THE MINISTRY that you have kindly sent me for some months past. I am sorry to note that July's issue will be the last to be sent in this way, for I have always enjoyed the reading of your excellent

publication. I am very grateful to you for sending it to me for such an extended period without any cost to me in any way at all. Your kindness is deeply appreciated.

If it is not presumptuous of me, I should like to congratulate you on the

We Don't Mean to Twist Anyone's Arm, But ...

We have been receiving many letters and telephone calls requesting information regarding the P.R.E.A.C.H. project. If you happen to be among those who have not had official word from your conference regarding the division-wide expansion of this program, you may want to participate on a local church or district basis. If so, please contact THE MINISTRY office immediately concerning details on how you can sponsor this project locally. We are quite sure that this offer can never again be repeated at the almost ridiculously low price made possible through participation by nearly the entire North American Division.

Why not add the names of clergymen in your area, if we do not already have them, to the 250,000 already scheduled to receive the new MINISTRY on an every-other-month basis for the next two years beginning with the January, 1978, issue?

Geoscience Study Tour

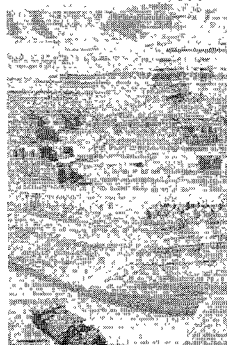
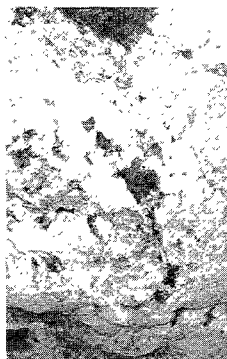
(Continued from page 3.)

These men made us all aware of the extensive and virtually unchallenged impact the evolutionary theory has made on our society. This demands our taking seriously the task of coming up with evidence and answers supporting the creationists' viewpoint, which includes the Noachian Flood.

We can be proud of and thankful for our Geoscience team. As dedicated Christians, they are committed to the difficult task of coming up with solid evidence in favor of the scriptural record that can be preached from our pulpits, taught in our educational system, and printed in our journals. From a superficial viewpoint, the Bible believer who is not a scientist, such as myself, finds no difficulty whatever in rejecting evolutionary geology. But from a modern scientific viewpoint it is not that simple. Christian graduate students in scientific fields such as geology, biology, and anthropology are faced with a formidable array of lectures, charts, textbooks, diagrams, drawings, sophisticated technical jargon, and complex dating formulas that seem to place a halo around the evolutionary theory. Thus, professional respect has been building since the days of Darwin in favor of evolution. To the evolutionist, any challenge of his faith in his belief, which to him is invulnerable, is almost as ridiculous as challenging the existence of the moon.

Furthermore, institutionalized religion, which too often is associated with relics, superstitions, and un-Biblical beliefs, has served to aid the revolt against the Bible and its historical record. Bernard Ramm, in his book *The Christian View of Science and Scripture*, replying to the question of why the scientific attacks on the Bible have been so successful, states, as one of the reasons, "At the most fundamental level was the continuing revolt of man from the religion and authoritarianism of the Roman Catholic Church in its medieval expression" (page 18).

In most cases, evidence introduced to support the evolutionary model can easily be interpreted to support the Biblical record. I would be the first to admit that there are some knotty problems facing us, such as C-14, bristlecone pine, and other dating techniques, glacial deposits, the geologic column with fossils of advanced forms of life found exclusively in the higher sedimentary layers,



Pictured above, beginning at the top: the cast of a dinosaur footprint in the roof of a coal mine in central Utah; Dead Horse Point, an overlook with great beauty and geological interest in Utah near Moab; the erosion of bright red beds has created the fantastic formations in Bryce Canyon National Park, Utah.

and the upright position of numerous petrified stumps on many levels in Yellowstone. Yet these problems are not insurmountable. There are other valid and reasonable explanations, which the geoscientists shared with us. It is well to remember that faith is necessary to a belief in either system. The difference is that creationism requires faith in God and His Word while the alternative is belief in man and his word.

The Most Serious Challenge

I personally felt the most serious challenge faced on the trip was a presentation and discussion of Biblical chronology, archeological dating, and the numerical variances of scriptural genealogies. If archeologists are correct, the time of the early dynastic period in Egypt and Mesopotamia can be dated around 3000 B.C. When you add to this time for prehistoric cultures (which preceded the rise of these historic, dynastic civilizations) to exist and develop you must obviously move back further in time. It was emphasized that a distinction should be recognized between a date and an event. For instance, the historicity of the Flood is not dependent upon establishing a date. In other words, there is no doubt about the fact of the Flood, but the date of the Flood is another question.

Then what is the problem? In 1864 in *Spiritual Gifts*, volume 3, Ellen White wrote a chapter titled "Disguised Infidelity." She began it with these words, "I was then carried back to the creation and was shown that the first week, in which God performed the work of creation in six days and rested on the seventh day, was just like every other week" (page 90). The major thrust of this chapter concerns the length of the days of Creation week. She definitely insists that the Creation week was composed of seven literal, consecutive 24-hour days, and not long, indefinite periods of time. Otherwise, the seventh-day Sabbath would be completely undermined and one of the major reasons for the existence of the Seventh-day Adventist Church would be rendered meaningless.

Later, in this same chapter, she also states, "Infidel geologists claim that the world is very much older than the Bible record makes it. They reject the Bible record, because of those things which are to them evidences from the earth itself, that the world has existed tens of thousands of years. And many who

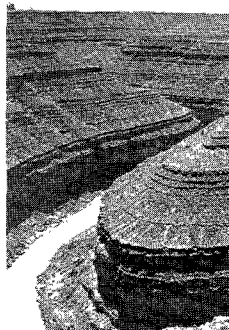
profess to believe the Bible record are at a loss to account for wonderful things which are found in the earth, with the view that creation week was only seven literal days and that the world is now only about six thousand years old" (*ibid.*, pp. 91, 92).

The question is asked, "Is the phrase 'about six thousand years old' part of what she was shown? It seems to me the answer is clearly given on page 93, where she declares, "I have been shown that without Bible history, geology can prove nothing. Relics found in the earth do give evidence of a state of things differing in many respects from the present. But the time of their existence, and how long a period these things have been in the earth, are only to be understood by Bible history." I do not feel this statement supports the idea that an exact date can be assigned certain events, but surely the general idea of the length of time from Creation week or the Flood until now can be ascertained. Both the date (approximate, of course) and how long these relics have been in the earth can "only . . . be understood by Bible history." Whatever else this may mean, it appears that Ellen White assigns a specific period of time from Creation to the present, based on Bible history.

However, one must bear in mind that salvation is not dependent upon chronology, unless it affects our relationship to inspired writings and their Author. Let me make it abundantly clear that although there may have been differing opinions regarding the interpretation and understanding of these and similar statements, there was no spirit of debate evident. As far as I could tell, any difference of opinion relative to time would fall in the category of what would be termed a short chronology. All discussions took place in an atmosphere of Christian calm and respect for each other's opinions.

The Call to Worship God as Creator

It is significant to me that the time of the rise of evolutionary concepts paralleled the rise of what we call the Advent Movement. At the very time God placed the burden upon this people to study and share the three angels' messages of Revelation 14, which center on a worldwide proclamation of the everlasting gospel, accompanied by a call to worship God as the Creator, Satan began what might be termed the greatest delusion in history, which resulted in the scrip-



Top: a petrified tree nearly ten feet in diameter on the slopes of Mt. Amethyst in Yellowstone National Park. Bottom: entrenched meanders of the San Juan River in southern Utah.

tural account of Creation and the Flood being swept overboard.

Of course, the seventh-day Sabbath of the fourth commandment, replaced by Sundaykeeping, has long since lost its significance as a memorial of special Creation in the minds of most Christians. Proper adherence to the seventh-day memorial of Creation would have kept the Christian church from semi-evolutionary compromises such as progressive Creation, deistic and theistic evolution, and the gap theory. The *Scotfield Reference Bible*, in an attempt to resolve the conflicts between the Genesis Creation account and evolution, promotes the gap theory, which suggests that God long ago created the earth and destroyed it, while present life goes back only to the Genesis account.

It should be noted that the Sabbath memorial is a time monument. The God of time made this memorial for us. But the same element, time, is indeed the god and hero of the evolutionary theory. The evolutionist's motto is, Given enough time, anything can happen. Tricky Satan scored a point when he took *time* and made it a god, in order to undermine the God of time! Any way you view it, the memorial of God's creatorship and authority, the seventh-day Sabbath, has been unmercifully attacked. Even pious men with good intentions have tried to change it to another day, and secular science with its theory of evolution has made the Sabbath seem unnecessary.

Seventh-day Adventists, as a worldwide organization, with representatives in nearly every country and island group on earth, virtually stand alone in their belief in a fiat Creation, short chronology, and a world-encompassing deluge. The seventh-day Sabbath, with its command to worship the Creator who made the earth in six days and rested on the seventh, is a most important factor in keeping this movement on course.

Although viewing his work in a rather negative light, Bernard Ramm credits a Seventh-day Adventist apologist for "the great revival of flood geology in the twentieth century" (*op. cit.*, p. 79). Referring to George McCready Price, Ramm claims that he "became American fundamentalism's leading apologist in the domain of geology. . . . The influence of Price is staggering" (*ibid.*, p. 80).

As a Seventh-day Adventist, I hope that this will ever be true of our church and its scientists.

J. R. S.

The Green-eyed Monster

THE YOUNG MAN David had gallantly delivered Israel from the brash insults of the Philistine giant. Goliath was dead. A smooth, well-aimed stone, whirring from David's sling, put an end to the big man's threats to the armies of Israel. A new star would soon rise among Saul's army.

At first the king was pleased with this unsophisticated youth who wrought so mightily for Israel. "That same day, when Saul had finished talking with David, he kept him and would not let him return any more to his father's house." "David succeeded so well in every venture on which Saul sent him that he was given a command in the army, and his promotion pleased the ordinary people, and even pleased Saul's officers" (1 Sam. 18:2, 5, N.E.B.).*

But Saul's love and appreciation for this new star in Israel was short-lived. "David succeeded so well"—in fact, the youthful warrior succeeded too well for his sovereign's comfort. His newly gained success and popularity stirred new and evil emotions in the king's heart.

"At the home-coming of the army when David returned from the slaughter of the Philistines, the women came out from all the cities of Israel to look on, and the dancers came out to meet King Saul with tambourines, singing, and dancing. The women as they made merry sang to one another: Saul made havoc among thousands, but David among tens of thousands" (verses 6, 7).

Saul's reaction to David's success was instant. When he heard the women ascribing more praise to David than to himself, "Saul was furious, and the words rankled. He said, 'They have given David tens of thousands and me only thousands; what more can they do but make him king?'" (verse 8).

From One Leader to Another



Robert H. Pierson

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

The result? "From that day forward Saul kept a jealous eye on David" (verse 9).

Unfortunately, professional jealousy did not disappear from the earth at Saul's death. It is very much alive in the world today, and upon rare occasions raises its evil head even among the ranks of God's ministers.

It is not easy to see someone else called to the large church that we hoped to pastor, or to see a fellow worker elected president of the conference when we were sure our talents had put us in line for the position. To control resentment at seeing someone else advance when we are passed over takes much of the grace of God.

Professional jealousy is an insidious thing. Worst of all, it does its nefarious work right in our own circle—among our own colleagues. You have never been jealous of the President of the United States or of your congressman. A blacksmith is not jealous of an eminent scientist, nor is a musician envious of a prizefighter. Professional jealousy usually stays within its own ranks. An athlete covets the talents of a more successful athlete. An artist is envious of a fellow artist, and—sad, sad to say—the preacher may be jealous of a fellow preacher.

"Envy and jealousy," Ellen White says, "are diseases." And what is more, she declares that these diseases "disorder all the faculties of the being."—*Our High Calling*, p. 234. A jealous person is a sick person, and that illness is likely to afflict "all the faculties of the being." If this be true, we need to get rid of its baleful effects as soon as possible.

The antidote? Love! The love of Christ for those with whom we serve will sweep away every vestige of jealousy. We will rather glory in the success of our colleagues when Jesus reigns supreme in our lives!

Honestly, now, have you ever heard the green-eyed little monster whispering to you, attempting to create within your heart envy or jealousy toward someone in your circle who had surpassed you, who had succeeded where you had hoped to achieve? Have you ever been guilty of keeping a jealous eye on a fellow worker? If so, then "let the Holy Spirit come in and expel this unholy passion."—*Ibid.* ■

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

The Minister's Devotional Life

ALTHOUGH church members look to the minister for counsel in their personal lives and for help in carrying out church duties, they particularly depend on him for spiritual food. "Faith cometh by hearing," the apostle Paul wrote, and the pastor in the pulpit must bring his members the ingredients for spiritual growth. How is he to find material for sermons and pulpit prayers week after week, year after year, that will stimulate his congregation to think constructively about their spiritual condition? How can he bring something new and challenging every time he comes to the pulpit?

The minister can serve the water of life to his congregation only if he is drawing deeply from the well of salvation himself. If he has regular and systematic habits of devotion and Bible study, so that they become part of his way of life, he may present the Christian life as a privilege and not a burden. Unless he develops a plan, however, there is danger that he will allow other duties to crowd out his devotional life.

Blackwood, in *The Growing Minister*, mentions that a minister needs a special kind of holiness because he has to deal constantly with weak and sinful men, as well as with the saints of God. Yet he believes that the life of a minister ought to be happier than that of any other man on earth. His calling is to a higher, harder, holier, and happier way of life.¹ Therefore, it's essential for us to discuss some ways by which a pastor may establish regular habits of devotion.

1. He should be a close student of the Bible. He may set as his goal to read it completely through in a year's time, to get the "bird's-eye" view. He may wish to read it a book at a time, staying with a given portion of the Bible until he has absorbed its meaning to his satisfaction. He may also choose to read it topically, marking passages with key colors as they bear on a given subject. Some may find it helpful to set a time early in the morning for their reading. Dwight L. Moody spent the hours from 4:00 to 6:00 A.M. in Bible study every day. Alexander MacClaren rose at dawn every day and studied for eight to ten hours, averaging sixty hours in preparation for each ser-

How Sermons Are Made

LEO RANZOLIN

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mon. As a consequence, MacClaren is considered one of the greatest Bible expositors of all time.

2. Besides the Bible, the pastor should also be reading other books that give him deeper, clearer insight into the background and thinking of Bible writers, as well as feed his own soul.

3. Prayer is an especially important ingredient in the preparation of the minister for his work. Prayer should be almost as natural as breathing. When he arises in the morning he should pray, and before he opens the Bible. He should read his Bible prayerfully. Hudson Taylor, founder of the China Inland Mission, used to rise early, before others in the room, light his candle, then pray and study. He said, "Give God time to reveal Himself. Give yourself time to be silent before Him, waiting to receive through the Spirit the assurance of His presence with you, His power working in you. Take time to read His word as in His presence, that you may know what He asks of you and what He promises you."² Charles Spurgeon once said, "While the unformed minister is revolving upon the wheels of preparation, prayer is the tool of the Great Potter by which He molds the vessel."³

4. A final important factor for the devotional life of the minister is meditation. At some time or times during the day he must free himself from duty to spend some moments in quietness. He needs to think through the implications of his Bible study for his own life and that of others. He also needs to review his activities, evaluate his progress toward his goals, and confront his weaknesses and faults.

The minister who takes time for personal devotions need not fear that his well of inspiration will run dry. There can thus be "an elevating, uplifting power, a constant growth in the knowledge of God and the truth, on the part of one who is seeking the salvation of souls" (*Testimonies to Ministers*, p. 144).

When the Bible becomes a familiar part of his daily pattern of living, and prayer and meditation follow, the "melting love of Jesus" becomes "a living, active element" in the character of the pastor (*ibid.*, p. 151), and the members of the congregation will find him to be a "well of water springing up into everlasting life" (John 4:14). ■

¹ Blackwood, *The Growing Minister, His Opportunities and Obstacles*, Nashville, Tenn.: Abingdon Press, 1960, pp. 13-22.

² *Ibid.*, pp. 42, 43.

³ Fuller, David Otis, *C. H. Spurgeon's Autobiography*, Grand Rapids, Mich.: Zondervan Publishing House, 1946, pp. 41-44.

“Wanted: Two-legged Donkeys”

Texts: Matthew 21:3; Mark 11:3; Luke 19:31

O. AFTON LINGER

Introduction:

1. Some people feel that they are insignificant and that God does not need them in His service. A study of our texts will show that it was said even of a donkey that “the Lord hath need of it.”

2. Three of the Gospel writers noted that Jesus had need of a lowly beast of burden

when He made His triumphal entry into Jerusalem.

3. The Bible is filled with instances in which the Lord God has taken seemingly insignificant things to be used to accomplish His will. Humble but surrendered persons—the so-called “little people”—have been used to do great exploits.

(Cf. Gen. 12:1; Judges 6:14; 1 Kings 19:19; Isa. 6:8; Acts 26:16.)

Body

I. “The Lord Hath Need of [You]”— Mark 11:3.

1. God needs your prayers. With all of the promises and power back of our needs, He still desires our prayers. (Cf. Jer. 33:3; Zech. 13:9; Matt. 7:7; Luke 18:1; John 16:24; Eph. 6:18; 1 Thess. 5:17.)
2. Your praise is wanted and needed by the Almighty. This is proved in both the Old and the New Testament records and injunctions. (Cf. Ps. 9:11; 33:2; 67:3; Isa. 42:12; Luke 19:37-40; Heb. 13:15; 1 Peter 2:9.)
3. The Lord God has need of your talents. However small or insignificant they may be, God can always use dedicated talents. God used a donkey to rebuke Balaam (Num. 22:27 ff). He used another such animal to carry the King of kings in His triumphal entry. Even

though it was a common little beast of burden, it was said of that four-legged donkey, “The Lord hath need of it” (Mark 11:3). Even so, it may be said of the most humble, surrendered, dedicated, “two-legged donkey”—“the Lord hath need of [him].” Whether our talents are great or small, they should be laid lovingly upon the altar of worship and service to Christ. We should be willing to answer the Master’s bidding when it is said that He “hath need of [us].” (Cf. Matt. 18:24; 25:15.)

4. Your most selfish and cherished talent may be needed in the work of the Lord. He has first claim upon us. He is still saying, “My son, give me thine heart, and let thine eyes observe my ways” (Prov. 23:26). From the earliest revealed will and Word of God until now, our Creator has called for our consecration, so that He may use us to do His will in the world. (Ex. 32:29; 1 Chron. 29:5; Rom. 12:1, 2.)

Just as Jesus had need of that “four-legged donkey,” He now has need of

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"two-legged donkeys." When we are willing to be as lowly as a donkey in our dedication to Christ, He will use us. Let us relinquish every last claim to ourselves, and place our lives on the altar for our Saviour, for "the Lord hath need of [us]."

II. The Fleshly Heart Refuses to Answer the Master's Call for Worship and Service.

1. Faithlessness and unbelief deny that God has any claim upon an individual's life. Such persons cannot understand that Omnipotence has need of redeemed human instrumentality. The proof is that Christ was rejected when He came to His own world. (Cf. Mark 6:3; Luke 4:28, 29; John 1:11; 7:7.)
2. The unregenerate heart is selfish, self-centered, and self-sufficient. Many today, as did the citizens of our Lord's hometown, forfeit the opportunity and privilege of availing themselves of His power and blessing. Unbelief bars us from the opportunity to experience Christ's spiritual and physical healing. (Cf. Matt. 13:58; Mark 6:6.)
3. Human weakness frequently waits until the opportunity of salvation and service has passed them by. There are few things more pitiful than lost opportunity. (Cf. 2 Kings 13:19; Jer. 8:20; Matt. 25:10, 26, 27, 44, 45; 26:40, 41; Luke 19:41, 42; John 20:19, 20.)
4. Simulation cannot possibly take the place of genuine surrender. Too many go only halfway with the Lord. To be a genuine disciple of Jesus, one must follow Him without one backward glance. The world, the flesh, and the devil would dull our consciences into accepting substitutes and simulated devotion. There can be no compromise. As the late J. Rufus Moseley used to say, "Jesus must have the whole of everyone He baptizes, his whole spirit, mind, soul, and body. At the point of entire yieldedness and response on our part, He is always ready to take the entire free possession of us and give us as much of His Gift of the Holy Spirit as we are capable of receiving."
5. Selfishness refuses to answer the call when it is said, "The master hath need of [him]." Such persons clutch tightly all that is their own, thinking of no one else. Instead of being "available" and "expendable" they remain "tied," as was the donkey before the Master used him. They are tied to fleshly, worldly ambitions and indulgences. Our Lord is not able to use donkeys that remain "tied." Sometimes it may be possible for the disciples of Jesus to go and loose these tied "two-legged donkeys" for Christian service. Again, by the grace of God, they may be enlightened by the Holy Spirit and answer the Lord's call when they are needed.

Conclusion:

1. If the donkey, a small, common beast of burden, is needed and can be used of the Saviour, how much more can human beings—"two-legged donkeys"—be used! That is, they may be used if they will become humble enough and dedicated enough.

2. By the very fact of the insignificance and commonness of the donkey upon which Jesus rode, the people were able to see Him and glorify Him. Likewise we, as "two-legged donkeys," may make it possible for Christ to be glorified if we yield our talents (however small) to the Master's service. (Cf. Zech. 9:9; Matt. 21:4, 5.)

3. Let us not make the mistake that many did of hailing Christ on the day of the triumphal entry and then crying, "Crucify

Him!" several days later. It has been said, "Making Christ King and keeping Christ King are two imperative obligations lying across the threshold of every Christian's doorway. Somebody knocks on the door of your heart and asks, 'Who's King here? Who's the real boss of this life?' What answer can honestly be returned?"

4. Our Lord Jesus needs to continue His "triumphal entry" into the hearts and lives of mankind today. Dare we remain "tied" to selfish desires, the things of this world, or anything that would keep us from being used in His service? Rather, let us determine that, by the grace of God, we shall be "two-legged donkeys," permitting ourselves to be untied, and giving our soul, mind, body, and spirit completely and lovingly to His worship and work.

The Millennium—

A Major Theme of American Protestantism

THE SEARCH for the millennium has been one of the great common elements of American faith. Through the study of American millennialism one can find a unity that exists beneath the tremendous diversity of Protestantism, and can attempt to measure the consequent effect this unity has had on our culture.

Millennialism, of course, is as old as Christianity. Christians have always longed for the return of Christ and His kingdom. But only after the Protestant Reformation and the resulting schisms did the millennial hope become an integral part of Christian culture. As schismatic groups and dissidents came to America, millenarian belief in one form or another became a principal ingredient in the religious "melting pot."

When American Protestants spoke of a millennium, it was not just a philosophical figure of speech used to denote the progress and perfection of society. The millennium was a definite measure of time that involved, in some way, the second coming of Christ. Christian millenarians often accepted the secular idea of progress as it developed, however, as long as it could be harmonized with what they thought was the will of God or could be given scriptural justification. To those adhering strictly to a secular view, the millennium was broadly construed as a future period when man's reason and scientific achievements would reign supreme and man would perfect the world with his own enlightened mind. Yet the secular and religious reformers actually sought the same goal, since both were agreed upon the eventuality of perfection on earth.

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Throughout early American history, the Puritans, who had a fascination for the prophecies of Christ's second coming, kept the hope of the "kingdom of God" alive. Despite the fact that they did not experiment with idealistic Utopian kingdoms such as those of the nineteenth century, and despite their belief that the kingdom might not occur immediately, the Puritan hope for the Second Advent was a literal aspiration. It should be stated, though, that the Puritans' desire to set up a holy commonwealth on this earth before Christ's Second Advent, and their natural aversion to any individualistic or spirit-led movement, kept the millennial hope subordinate during the early years.

But with the coming of the Great Awakening and its revival enthusiasm, millennial hopes became an important part of evangelistic emphasis. Jonathan Edwards, the last of the great Puritan preachers, adopted the views of post-millennialism in a figurative resurrection and a temporal millennium. He believed that this millennium would start in America. Further, he asserted that the revival itself was evidence that God was beginning a new spiritual world in this country.

The "Great Revival" or "Second Awakening" at the turn of the century brought another wave of millennial thought and hope. Timothy Dwight, president of Yale, decided that the millennium would come before the year 2000. William Lynn, president of Rutgers, placed 1916 as the date of Christ's personal appearance. Most preachers, college teachers, and academic leaders accepted and preached millennial doctrines during the early nineteenth century.

Yet throughout that century surface demonstrations of the American millennial impulse, especially any bizarre or what one might describe as fanatical movement, misled a later generation of historians into underestimating the true force of this millennial current in the mainstream of American society. For instance, as the millennial hope reached a peak toward the middle of the nineteenth century, Millerism and Mormonism, the two most spectacular millenarian crusades of the day, were treated almost as isolated phenomena. In truth, they were simply the most immediate and dramatic demonstrations of a millennial belief that was already a commonly held American religious doctrine. Millennialism neither began with

the fervent revivalism and perfectionism of the Jacksonian period nor died with the disappointed hopes of the Millerites when Christ did not appear in person on October 22, 1844, as they anticipated He would.

It is quite true, however, that the pre-Civil War reform years saw the most evident exhibitions of millennialism. In general, millennialism of this period could assume two forms: either premillennialism, the expectation of Christ's return before the thousand-year period, or postmillennialism, the belief that Christ's spirit would usher in a thousand years of peace and righteousness before His return at the end of the millennium. Premillennialists expected the world to continue to grow evil, then Christ would come to destroy sin and save the righteous. Postmillennialism was more optimistic and popular, since it predicted that the world would grow better and better until the millennium itself was achieved by Christ's spirit. Either society must be warned to repent of its evil ways and be prepared for Christ's personal coming from heaven (premillennial view) or evil must be eradicated in order to make way for a spiritual millennium (postmillennial view).

Yet either form of millennialism provided a powerful motivating force behind all Protestant endeavor in the pre-Civil War years, whether the cause was antislavery, temperance, prison reform, women's rights, dietary reform, or even Utopian socialism. Though it was true that both the perfectionism and the revivalism of the era worked together toward the purification of the earth, they only became, as Timothy L. Smith noted, "socially volatile" when combined with Christ's imminent conquest of the earth.

Miller's Premillennialism

The story of William Miller and the 1843-1844 movement is without doubt the best and most obvious example of the great millennial hopes in America. Yet Miller's chronology differed but little from that of many other nineteenth-century millennialists. His premillennialism was more dramatic, mainly because it was more exact. His preaching was especially effective because he was so positive and forceful in his certainty of Christ's personal coming for judgment at a precise time. As Whitney Cross has written, "All Protestants expected some grand event about 1843,

Either society must be warned to repent of its evil ways and be prepared for Christ's personal coming or evil must be eradicated in order to make way for a spiritual millennium.

and no critic from the orthodox side took any serious issue on basic principle with Miller's calculations."¹ William Miller, who had descended from a long line of Baptist ministers, did not have far to look in support of his own belief concerning Christ's soon return. The *Baptist Church Manual* plainly stated that the "end of this world is approaching. . . . At the Last Day, Christ will descend from Heaven, and raise the dead from the grave to final retribution."

Notice too that the great Baptist evangelist Charles H. Spurgeon continued to warn his listeners of the imminent Second Coming long after the disappointment of the predicted year of 1844. The saints, preached Spurgeon in 1857, will one day "reign on the earth. This truth appears to me clear enough, whatever may be the different views on the Millennium." He expected "that even in our life the Son of God will appear."

Second only to Millerism in its millennial fervor was the new faith of Mormonism founded by Joseph Smith. Born in New England, he had been reared in the "burned-over district" of New York, at the very fountainhead of revivalism and religious excitement in America, and as a boy seems to have absorbed, or at least become well aware of, every prevailing millennial doctrine. The imminent second coming of Christ became central to Smith's thought and therefore to early Mormonism.

But Smith was never as definite as William Miller on the precise time the great event would take place. He declared that a direct revelation from God, however, told him that it would occur during his lifetime. He prayed earnestly to know the time but was told, "Joseph my son, if thou livest until thou art eighty-five years old, thou shalt see the face of the son of Man."² In a prophecy given March 14, 1835, Smith affirmed that "fifty-six years should wind up the scene." He must find a refuge and assemble his followers to be ready, for all else besides the Mormon Zion would be destroyed.

The Mormon "gathering," the assembling of the saints to a place of safety, which was to precede the coming of Christ, became a unifying idea in Mormonism. While other millenarians set the time for the millennium, Mormons specified the exact place where Christ's government would be established.³ Yet the assembling of the saints was only a preparatory event to the establishment

of the personal literal reign of God on earth.

But even a casual reading of the denominational literature of the pre-Civil War years indicates a prevalence of the millennial hope in one form or another in all the Protestant churches of the period. According to Timothy L. Smith, the disappointments of the premillennial crusades of the 1840's did not end the hope, but only helped "speed the adoption of a fervent postmillennialism, attuned to the prevailing optimism of the age."

Impact From American Reformists

The greatest impact from the millennial impulse upon society was evident in a more general way. As Dixon Ryan Fox pointed out years ago in his book *Ideas in Motion*, "The Bible societies, foreign mission societies, abolition societies, and the like . . . were hailed as the harbingers of the millennium."⁴ H. Richard Niebuhr, in *The Kingdom of God in America*, a book showing the central theme of millennialism in American history, states that the expectation of the kingdom of God on earth could be the "unyielding core . . . which accounted for its [America's] reformist activities, explained its relations to the democratic, antislavery and socialist movements, and its creativity in producing ever new religious groups."⁵

To many a reformer and social worker, the millennium was a literal truth and not a fanciful dream concocted by some legendary misty-eyed millenarian fanatic. It was a hope, a Biblical promise that could be fulfilled during his own lifetime.

For an illustration of the strong motivating force millennialism provided in the reformation of society before the Civil War, one need only examine two of the more powerful crusades of the era—temperance and abolition. Christians believed that God required their cooperation to eradicate the evils of society and thereby prepare the way for the Lord. The Lord would come, they were sure, only when man had done his part in the purification process. After the great evils of society had been destroyed, or at least reduced to a minimum, Christ's triumph would be assured. He would pour out His Spirit upon a civilized, enlightened, and sanctified world, and Christians would then enter into their millennial joy. Among the obstacles to the millennial day, the two

Among the obstacles to the millennial day, the two glaring evils, intemperance and slavery, drew the greatest concentration of fire from reformers.

glaring evils, intemperance and slavery, drew the greatest concentration of fire from reformers.

The hope for a purified America where temperance reigned was not lost in the conflicts over methods of building the perfect society, such as the disagreements among reformers over whether to preach temperance or total abstinence, or whether to sponsor licensing or prohibition legislation. Neither the increasing preoccupation with antislavery activity nor even the Civil War permanently stopped the movement. The impulse ebbed and flowed always with the expectation that Christ's spiritual return depended upon the removal of this great evil of American society. After the Civil War, as described in the *Templar's Companion* in May of 1866, the reformers would once again set out to:

"Cast, cast the stumbling block away

O'er which unnumbered thousands fall;

Then, soon will dawn the better day,

When Christ our King shall reign o'er all.

Your flags inscribe with this device—

We'll make the world a paradise."

For evangelistic reformers the millennial spirit manifested itself as clearly in the antislavery reform movement as in temperance. Many of the great national antislavery leaders were emphatically millenarian. Such prominent abolitionists as William Lloyd Garrison, Theodore Dwight Weld, Lewis and Arthur Tappan, Angelina and Sarah Grimke, and Wendell Phillips espoused millenarian doctrines in their attempts to renovate American society. Garrison declared in the *Liberator* of December 15, 1837, that the object of the abolitionist was to usher in the kingdom of God on earth.

George Fitzhugh, perhaps the most perceptive of all the spokesmen for the Southern social order, who also had traveled in the North and talked freely with the antislavery leaders, could see that millenarian Utopian ideas were the taproot of abolitionist endeavor. He believed that this millennial drive threatened not merely the institution of slavery but all existing law and order. The abolitionists, to Fitzhugh, were neurotics obsessed with a millennialism and perfectionism that would destroy any institution not perfect. He could see that

William Goodell, the New York abolitionist, philosopher, and newspaper editor, believed "the condition of his society is so bad, that it becomes necessary to upset and reverse it by the millennium."⁶

The abolitionist's desire to hasten the millennium and set up the kingdom of God was a strong factor in the anti-slavery impulse. It is obvious that Southern white leaders realized the significance of and the dangers involved in accepting any Utopian or millennial "romantic" reform. It was a luxury that they could not afford, one that could easily ruin their "peculiar institution." Therefore millennial movements were not usually successful in the South before the Civil War.

Looking back over American history, one can see that millennial expectancy ended neither with the Adventists' "great disappointment" of 1844, nor with the death of Joseph Smith in that same year. The question remains then, Did the millennial impulse die with the abolition of slavery, or with the ratification of the eighteenth amendment in 1919? Is it possible that a theme so prominent in American history should disappear during the disappointments of the twentieth century—the great depression, the wars, the disillusionment with science and materialism, the general disenchantment of "now" generations with the failure of their fathers to build a more perfect civilization?

It is not likely. It seems certain that the modern emphasis on reform, the occult, Utopian communes, love and peace, the Jesus movement, and other types of religious escapism can testify to the strength of the recurring millennial theme in American society. The underlying hope still remains that Christ, one way or another, will create a perfect world. And for many it is in the Second Coming that man will find the perfect peace and happiness that he seeks. ■■

Marriage

ONLY A FEW short years ago, social commentators of all kinds were proclaiming the death of marriage and family as we know them today. Marriage was an "outmoded institution." The future was in "alternate life styles" of various kinds. Within the past few months, however, some significant events have taken place—events that seem to herald a cultural change. We believe that marriage and family life are "coming back" as recognizably important, popularly acceptable parts of our lives. Let us note the evidence in just three areas.

In print journalism, attention to marriage in the recent past has been focused in two areas. Proclamations of the "decline" in marriage and the "death" of the nuclear family have been carried widely in the news media, including such responsible sources as *Time*, *Newsweek*, and syndicated columns in newspapers across the country. The other major front has been the "women's magazines," which have continued to carry responsible, if sometimes superficial, articles on dimensions of being married, including "how-to's." On these two major fronts, two principles seemed to apply. First, what was sensational, was news. Certainly the decline of marriage and family was sensational. The second principle was that the only constituency seriously interested in creative marriage and family life was women.

Lately, some interesting changes have occurred. Articles advocating marriage and family life as significant and fulfilling life styles have appeared in such diverse sources as *Harper's* (Michael Novak, "The Family Out of Favor"), the *Washington Post* (Coleman McCarthy, "Carter's Family Policy"), and *Esquire* (Joseph B. Cumming, Jr., "The Perfect Union"). What is significant about these articles is not only their content, which is supportive, but their location. Responsible exploration of marriage and family life on newspa-

Adapted from an article appearing in *Adventist Heritage*, Winter, 1976, vol. 3, no. 2.

¹ Whitney R. Cross, *The Burned-over District: The Social and Intellectual History of Enthusiastic Religion in Western New York, 1800-1850* (Ithaca, New York: Harper & Row, 1950), p. 321.

² Joseph Smith, *The Doctrines and Covenants of the Church of Jesus Christ of Latter-Day Saints, Containing a Revelation to Joseph Smith, Jun., the Prophet for Building Up the Kingdom of God in the Last Days* (Liverpool, 1891), p. 461.

³ An explanation of "the gathering" is found in William Mulder, "Mormonism's 'Gathering': An American Doctrine With a Difference," *Church History*, XXIII (1953), p. 251.

⁴ Dixon Ryan Fox, *Ideas in Motion* (New York: 1935), p. 116.

⁵ H. Richard Niebuhr, *The Kingdom of God in America* (Hamden, Conn.: Harper & Row, 1937), p. XI.

⁶ George Fitzhugh, *Cannibals All: Or Slaves Without Masters* (Richmond, Va., A. Morris, publisher, 1857), p. 133.

and Family: Coming Back

per pages other than the women's section and in magazines other than "women's" magazines, heralds the emergence of marriage and family into all of our society. (We do not in any sense intend to be disparaging of "women's magazines" or "the women's pages." Unfortunately, our society has tended to discount the significance of these sources on "the larger world." It now appears, however, that these sources have indeed been of major significance.)

In fact, the airline industry, with its emphasis on transience for its predominantly male clientele, has joined the stream. The February issue of *Mainliner*, published by United Air Lines and distributed to its airline passengers, features a series of interesting articles on improving marriage and family life.

The political realm is a second area where marriage and family life are "coming back." In the United States our new President and Vice-President are becoming symbols of commitment to family life. Vice-President Mondale, through long years in the Senate, remained a staunch advocate of families in many different ways. In particular, it was Mr. Mondale's 1973 Senate subcommittee hearings that originated the concept of family impact statements. Such statements would assess the impact of all newly created legislation on the lives of families. The concept is currently being tested through Family Impact Seminars conducted at George Washington University under the direction of Mr. Sid Johnson.

Mr. Carter spoke out on behalf of American families often during the campaign. He is the only presidential candidate in our memory who had a special adviser on families (that person being Joseph Califano, who is now Secretary of HEW). But we believe the essence of Mr. Carter's commitment to family life is reflected in a handwritten memo sent to key members of his White

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Marriage
Enrichment, Inc.*

House staff and repeated to members of his cabinet. The memo read in part:

"I am concerned about the family lives of all of you. I want you to spend an adequate amount of time with your husbands, wives, and children, and also to involve them as much as possible in our White House life. We are going to be here a long time, and all of you will be more valuable to me and the country with rest and a stable home life.

(Signed:) "J. Carter"

The third area where we see progress is in the electronic media—notably television. Some of the smaller signs are the popularity of the new show *Family*, and the recognition in a recent NBC special on violence that the family is the key to solving the problem. But the ultimate symbol is the phenomenon of *Roots*. Not only was this the second-most-watched television show in history, it has had a profound impact on our culture. Suddenly people are recognizing the importance of knowing "where they've come from," and therefore, what they are a part of. In the response to *Roots* can be seen a previously repressed longing for the security of kinship.

What does this mean? That marriage and family are now safe and secure? That our commitment to work for better marriages is no longer needed? Certainly not. We believe that this new recognition of the central significance of marriage and family life means only that the time is right for us to do what we are doing, for the divorce rate is still climbing. One sixth of all the children in the United States are currently living in single-parent families. No, our task is just beginning. For as the culture stops and suddenly asks itself, "If marriage and family life are so important, how can we make them more satisfying?" we can respond by saying, "Join with us in our pilgrimage toward better marriages, better families, and a better society."



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"Quiet Saturdays" Dialogue at Seventh Day Baptist General Conference

TEN FRATERNAL delegates from nine denominations participated in a "Quiet Saturdays" dialogue at the 165th annual session of the Seventh Day Baptist General Conference, held at the College of the Ozarks in Clarksville, Arkansas. On Tuesday afternoon, August 9, a panel, made up of Seventh Day Baptist ministers, discussed the Biblical foundations for the Bible Sabbath and the fact that commitment and obedience to God's laws has spiritual benefits or derivatives that reach across the board into the Christian life. They stressed that Seventh Day Baptists oppose "blue laws" dealing with either Saturday or Sunday because they do not believe that religion or a day of rest can be legislated. But participants indicated that they do believe the seventh-day Sabbath experience has great meaning in modern society. The "ecological Sabbath" could be viewed as a kind of stewardship of our gifts from the Lord, the panel said.

The panel concluded that the Sabbath frees us to be what God wants us to be. It is a concept adaptable to every society and culture, and its principle is eternal. One of the panel members pointed out that it is not legalistic to be what God wants us to be, but that we can take advantage of God's guidelines to live life more abundantly and in harmony with Him and His will.

This session was followed by a discussion between the fraternal delegates and the members of the Seventh Day Baptist executive committee. There seemed to be clear agreement that legislating "blue laws" was not the answer and that it also would be very difficult for the concept of a day of rest to be accepted by the American public. Only some momentous event such as an even more severe energy crisis than any we have yet experienced could throw the United States back into the keeping of a day of rest, they felt.

One of the non-Sabbatarian ministers

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expressed his appreciation for the dialogue, stating, "You have forced me to do a lot of reading and studying on this issue that I would not otherwise have done. You have a very proper understanding of the value of a day of worship. It is certainly imperative that God's people set aside a day for worship."

There seemed to be a consensus among those participating in the discussion that it would be impossible at this time to have a two-day holiday when all business activities would be closed down, although they agreed that some momentous crisis might result in a new emphasis in this direction.

The "Quiet Saturday" discussion at the Baptist Conference grew out of a running dialogue that Harold Lindsell, the editor of *Christianity Today*, initiated in his November 5, 1976, issue by asking his readers to "Consider the Case for Quiet Saturdays."

Just before *Christianity Today* moved its main editorial offices from Washington, D.C., to Carol Stream, Illinois, Dr. Lindsell invited the editors of THE MINISTRY to spend a morning with him at his office. We were very impressed with the general friendliness and receptivity of the *Christianity Today* staff and their willingness to take time to show us around and answer our questions, even though they were in the throes of moving. In the course of our conversation with Dr. Lindsell we asked him what the outcome was, to date, of his advocacy of the "Quiet Saturday" issue. "Oh," he said, "the Seventh Day Baptists are very happy with me, the Lord's Day Alliance is annoyed with me, and you Adventists—I'm not sure where you stand!"

He still felt that if Saturday could be a day on which all businesses were shut down for energy purposes the nation would be immeasurably helped. Sunday, he explained, was ingrained as far as business closing is concerned, and he could see no likelihood of that changing. But he felt that there needed to be an additional day and that this holiday should involve a two-day block of time.

In response to the alternate suggestion made in our January, 1977, issue that Monday be designated instead, since it had no religious connotation, Lindsell responded that Sunday and Monday would be all right from his point of view but that Adventists would run into a problem if businesses were closed on Sunday and Monday and they couldn't shop on Saturday. So he asked,

"Why not do that which is most convenient to Adventists and Jews by closing on Saturday, but make it clear that this is not being done for specific religious purposes?"

He told us that he has a hard time conceiving of Sunday laws coming into existence in the way that Adventist eschatology sees it happening, especially in the light of the current climate. But he did state that he recognizes that the climate could change overnight, and he could easily be proved wrong.

The dialogue that Dr. Lindsell initiated last year is still continuing, and interest has been expressed from church leaders from many denominations concerning the concept of a "Quiet Saturday."



Dr. K. D. Hurley, executive secretary of the Seventh Day Baptists, took the initiative following the appearance of the "Quiet Saturday" suggestion in the November 5 issue of *Christianity Today* by inviting the representatives of interested denominations to participate in a discussion of this issue at the Seventh Day Baptist General Conference scheduled August 7-13.

In his letter to denominational leaders, Hurley stated, "Transcending the differences concerning the appropriate day for worship are ecological and sociological considerations, as Dr. Lindsell points out. People need to consider seriously the implications of dwindling natural resources and the dissipation of human resources. They should be given the chance to assess anew the claims of the Sabbath as God's gift to man of a day of rest. At issue is not the proper day for worship but whether America will accept, in her need, God's gift."

The fraternal delegates present for the dialogue on "Quiet Saturdays" at the Seventh Day Baptist Conference did not, of course, all agree on the need of

*Pictured above:
Fraternal delegates
who attended the
Seventh Day Baptist
General Conference
on "Quiet
Saturdays."*

keeping the seventh-day Sabbath, but they did feel that the opportunity to participate and carefully consider this issue had been a worthwhile one. The spirit manifested by all participants in the discussion seemed to be one of genuine good will, and I personally was greatly blessed by the opportunity to associate with ministers of other faiths and to share our point of view with them.

A new vitality and spirit of dynamic growth is evident among the Sabbatarian group. They reported ongoing work in Australia, Brazil, Great Britain, Burma, Canada, Germany, Ghana, Guyana, India, Jamaica, Kenya, Korea, Malawi, Mexico, Mozambique, the Netherlands, New Zealand, Nigeria, Philippines, Rhodesia, South Africa, and the United States. The national churches and conferences are becoming mission-minded in their own right, sending their own workers to preach and teach in nations beyond their borders. The largest membership is in India.

One major objective of this General Conference session was the reorganization of the Seventh Day Baptist denomination, reminiscent of the kind of organization that took place in our own church in the early 1900's. They currently have eight commissions or headquarters for various aspects of their work scattered around the United States and are now attempting to consolidate these into a central organization. ■

Those wishing further background on the "Quiet Saturday" dialogue are referred to:

THE CASE AGAINST SATURDAY BLUE LAWS

By L. R. Van Dolson and J. R. Spangler. Published by Southern Publishing Association. 50 cents.

Order from:

**Aspire Book Club
6840 Eastern Avenue NW.
Washington, D.C. 20012.**



Why Do We Age?

ALLAN MAGIE

OLD AGE. Most of us don't want to think about it—until we find ourselves suddenly to have arrived. We attempt to delay its emergence through behavior reversion and the use of various potions. But painted-on expressions and flashy clothes can't regenerate the decrepit substructure.

The psalmist declares: "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away" (Ps. 90:10).

Seventy years. Not very much time. No match for the onward march of eternity's millennia. Yet, God created man to live forever.

He wished to enjoy man's unbroken fellowship through the eons of time. But death became an interloper in this relationship.

What images flash across your mind when the words *old person* are mentioned? Stooped posture? White hair? Wrinkled and distorted facial and body skin? Slowed movement and gait? General loss of vigor and vitality? Certainly these are characteristics of the aged, but what happened to cause them?

These features are only the reflection of a number of inner changes in the structure, chemical makeup, and working effectiveness of the body's various organs and their components.

Patterns of age differences appear in various physiological characteristics. Some people maintain excellent function even into advanced old age. Others reach a high point in activity in middle age and then decrease. The most common pattern is a steady but gradual decline in adulthood.

What are some of the specific changes that take place in aging?

1. *Blood Chemicals.* The chemicals in human blood remain relatively constant with aging. Any changes occurring are as a rule the result of some other condition. This is not surprising. Since the activities of all cells of the body are regulated by the circulating blood, even small alterations may upset the fragile balance, and survival could be threatened. In a resting condition, the glucose level, acidity, protein level, total volume, and levels of various salts are relatively constant at all ages. However, if extra demands are placed on the system, some adjustments in these levels may occur in various age groups.

2. *Stomach Acid.* Stomach acid in men reaches a peak at about age 40, after slowly rising during sexual maturity and adulthood. It then decreases slowly so that at age 80 the average level is about the same as the average at age 15. In women there is no continued rise during middle age. After reaching a peak at age 20 it remains uniform through life, so by age 80 females' acid level is similar to males'. This may be partly why, after puberty, men have four times as many ulcers as women.

3. *Serum Cholesterol.* The average level of blood cholesterol continues upward until the age of 55 to 60, after which gradual reductions occur. Undoubtedly these shifts are influenced by such life-style practices as diet and exercise.

Stooped posture, white hair, wrinkled skin, slowed movement, loss of vigor and vitality. What causes them?

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4. *Heart and Blood Vessels.* The resistance to blood flow in the outer tissues of the body increases progressively throughout life as the vessels become less flexible and cholesterol-like deposits accumulate. This increase in resistance requires the heart to work harder to maintain the same flow of blood as in younger life.

5. *Lungs.* The nonfunctioning area of the lungs (unable to exchange gases actively) increases with age. Although a small increase, this is significant. Gas exchange in the lungs is therefore somewhat less effective in the old than in the young.

These last two mentioned functional areas of the body typify the gradual reduction in performance of many of the body's organ systems.

6. *Blood Pressure.* Although there has been considerable controversy over the relationship between blood-pressure levels and age, it now seems clear many people have a progressive increase in blood-pressure levels with increasing age, particularly up to age 70. There is some evidence, however, that lifelong habits of prudent living diminish this increase.

7. *Other Functions.* Some of the physiological functions that show a declining pattern as a person ages are the speed at which a nerve impulse travels, the volume of blood moved with each heartbeat, the amount of blood flowing through the kidneys and the rate it is filtered there, secretion of sex hormones, the body tissue's ability to utilize thyroid hormone, and basal metabolism, which may be related to the previous functional change.

The Ability to Adjust

A primary effect of aging is the loss of functions to adapt easily to varying demands placed on the body. In other words, the reserve capacity (that measure of inherent adjustment potential) in many organ systems does not allow the same rapid recovery at age 60 that they provided at age 25. For instance, although the blood-glucose level of a person at 70 is the same as it was in that individual at 20, a 70-year-old's lowered blood-glucose level requires a much longer period of time to regain a normal level if glucose is artificially administered.

Other organ systems also show a reduced ability to respond. Muscular strength and the speed at which one can move diminishes in old age, as does the

ability to adjust to changes in environmental temperature.

Older individuals are often less effective than younger ones in meeting the challenges of the environment, and they require a longer time to readjust their internal environment after alterations occur.

Clearly, age does not influence all organ systems to the same extent. "The spirit indeed is willing, but the flesh is weak" (Matt. 26:41). A strong mind can be found in a derelict body as well as a deteriorating mind in an athletic body.

Aging doesn't even have a uniform effect on different organ systems in the same individual. Thus, a 70-year-old may have the heart output of the average 55-year-old, yet have the kidney function of an 80-year-old. It is these differences in the rate of aging among organ systems that represent the source of many of the medical and sociological problems of older people.

Nor is this the whole story. Aging and disease are not mutually inclusive. The individual himself changes with time in ways that appear to increase his susceptibility to certain diseases.

Basis for Aging

In general, two major factors are thought to be responsible for the aging process—intrinsic, or inherited, factors, and extrinsic, or environmental.

Some of the ways that inherited, or genetic, factors may influence aging are:

1. Gradual decline in the production of a growth factor.
2. Increased production of an aging substance.
3. Cessation of growth and failure to replace cells that are destroyed.
4. Depletion of essential cell components or errors in their function.
5. Accumulation of substances in cells that may be harmful to the normal life processes.

Important environmental factors include:

1. Diseases of all kinds, especially infections caused by viruses, bacteria, fungi, and animal parasites.
2. Injury resulting from chemical, mechanical (physical), and temperature changes.
3. Cumulative effects of radiation, both self-imposed (medical and dental X-rays) and natural (cosmic, et cetera).
4. Man's interaction with his fellow beings and perhaps even his attitudes toward other creatures inhabiting this planet.



Death rates fluctuate at both ends of man's sojourn on earth. Relatively high immediately after birth and during infancy, they then decline rapidly, reaching their lowest point at puberty (12 to 14 years of age). The rates begin to rise slowly during young adulthood, beginning an ever-escalating pattern after age 30. At this point mortality behaves like compound interest, doubling about every eight years after age 30. If man could retain throughout his lifetime the minimum death rate achieved at puberty, he would live almost one hundred times longer than he now does.

The incidence of many diseases—such as cardiovascular (heart and blood vessel) diseases and cancer—increases with age. These diseases generally take a long time to develop, and thus appear characteristically in older people.

Some have regarded aging changes to be a result of disease, accident, or mental-social events, such as loss of a loved one, financial reversals, or loss of social status. It may be that those who live longest are not necessarily those who have inherited greater physical and mental powers, but those who have learned to cope with the stresses of daily life.

We have many questions about the differential death of parts of our bodies, but not many answers. Why do cells die? How do the basic activities of cells change as the cells or the person ages? Why do some organs lose capacity to function as they age? What factors in early life—physical and psychological—tend to reduce longevity? How do personality, life style, disease, and various environmental influences alter the rate of aging?

For the Christian, however, there is a fundamental answer: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." "For the wages of sin is death" (Rom. 5:12; 6:23).

Obviously, people need to understand early in life what life-style practices contribute to the aging process. Thus, future problems may be avoided. In addition, everyone needs to be informed that there are no antiaging treatments that can be used without possible serious side effects.

The most effective antiaging agent is the one Solomon describes: "The fear of the Lord prolongeth days: but the years of the wicked shall be shortened" (Prov. 10:27).

Who Are the Old?

WHOM DO we picture when we say "aged" or "elderly" or "old"?

Is it Aunt Bertha, who cries every time the young people's group comes for Sunshine Band, because she wishes she were able to go to church to hear those beautiful old hymns sung again?

Is it Mr. Brown, whose arthritis has become so crippling that he no longer can stand erect and tall as he used to?

Or is it Mary Martin, who really is not capable of living alone, yet refuses to move into a retirement center as long as she can move at all?

Even more frightening is the case of Freda Murray, whose mind seems to be failing her rapidly. Every time she turns on an electric appliance, her life is in jeopardy, for she's apt to fall asleep, forgetting the milk steaming on the stove, or the grease in the frying pan. Is she the person we picture as old?

Or is it retired Bob Plinkert, who is so involved and active with community and church affairs that his wife has to nag him constantly about doing too much?

Are they wealthy or on welfare? Are they sick or well? Are they independent or nonproductive? Do they have a purpose in life, or has life lost all meaning? Who are the aged, and why are they society's forgotten generation?

Several things determine when a person is old. Birth dates alone are not the key. Psychological age is determined by many factors: flexibility, attitude, and outlook on life—to name only a few.

Conceivably, a person at age 40 who is rigid and set in his ways may be considered psychologically old, while a person

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KILCHER

*Doug and
Carole Kilcher
are serving
in a Seventh-
day Adventist
pastorate in
Pennsylvania.*

in his 70's may have the spice of life and be considered the life of the party.

Society may force the role of the aged upon an individual at 65 when mandatory retirement encompasses him. One's attitude, however, and acceptance of this new role can make the difference in his feeling of usefulness. This, in turn, helps determine how others feel about him, which, in essence, gives a feeling of self-worth.

When is a person old? Could we say that it is when he first feels unwanted or unneeded—when he sees that life is going on with another generation "in charge"? As cars and appliances are outdated by new models, so the aged feel that they, too, are outdated. Their warranties have expired, and their usefulness has been unplugged. The church, then, has a responsibility to make all its members feel needed and useful.

The Church's Role in Meeting This Crisis

Studies with children show that they are what they are expected to be. So it is with the elderly. If your church program has no place for the elderly, they will be placed on the shelf, to spend their time in lonely isolation. Without the prodding of others to reach out, react, respond, or love, a person growing old may turn inward to indulge his feelings of hurt, bitterness, and self-pity.

Conversely, if there are activities and programs geared particularly for the senior adult, the church may have tapped a vital resource that can provide a unique ministry to serve needs both within and without the church family.

A family-life department within your church should actually encompass the entire church, including the widowed, divorced, single, and elderly, as well as nuclear families.

Through columns in church newsletters and special programs for the elderly, the church can become aware of their needs, and they can be challenged to use their special gifts to benefit the ministry of the church. Special speakers from community agencies such as RSVP (Retired Service Volunteer Program), AARP (Association of American Retired Persons), and local county adult-service agencies can be invited to speak about opportunities for seniors' involvement in civic concerns, as well as share current information and news of benefits to senior adults.


Adult-education classes could be offered, or brochures obtained from local high school and community college continuing-education programs to encourage ongoing learning among the seniors. Car pools could be formed to help them attend.

Consideration could also be given to intergenerational church activities, Sabbath school classes, and family-worship fellowships. Potluck meals could be held at the church once a month (or weekly), where seniors who live alone would have opportunity for fellowship, along with receiving a good, nutritious hot meal. You may want to consider opening the program to community seniors, asking for a small donation to cover the cost of the meal. What an opportunity to witness for healthful living!

How about a preretirement planning seminar for those facing retirement years? Those already retired could serve as valuable resource persons. The Challenge of Retirement, Housing and Location, Legal Affairs, and Meaningful Use of Time are but a few appropriate topics that could serve as a valuable learning experience for those in attendance.

Providing a telephone network of buddies who contact one another daily gives seniors who live alone a feeling of security and compassion.

Who are the aged in your church? Are their needs being met? What is their ministry to your church?

Don't wait for "George" to do something about it. Take advantage of the opportunity now, for if time should last we will all grow old. It's part of God's design. George may still not have done anything. What then? 

Week of Sacrifice 1977

R. R. FRAME

While visiting one of the beautiful islands of the South Pacific, I was approached by a layman who carried a great burden. He longed to give the people of his country the opportunity to hear the good news of salvation and to make preparation to meet the returning Christ. He mourned, "I view as dead every one of my people who does not have a knowledge of Christ." How true.

My friend did not simply theorize. He did not make a statement and leave it there. He went into action. I followed his work with keen interest and learned of an evangelistic thrust that was based on sacrifice. This man not only dedicated a large proportion of his meager income to the work of evangelism but also gave large measures of his time. What was the result? Scores of souls born into the kingdom and rejoicing in the fact that a man of God had shown such an interest in them.

God's work will ever be based on sacrifice, although we may not be expected to surrender as many of the so-called comforts of life as did my friend. To this day, as he continues his work, he testifies to the goodness of God—every need supplied as he shares the material and the spiritual.

The church, both the individual member and the corporate body, will shortly have another opportunity to demonstrate that its actions speak as loudly as its words. The annual Week of Sacrifice Offering is to be received on November 5.

Men and women are still dying without the knowledge of the saving grace of Christ. Others are still in the land of the living but are "as dead," because they have not as yet had opportunity to hear of the sacrificial death of our Lord and Master. The challenge is still before us. We must share what we have in order to ensure an abundant harvest.

Let's demonstrate on November 5 that we do believe in a coming Lord. Let's sacrifice to such an extent that those who are "dead" may indeed have the opportunity of eternal life.

Discovering the "Secrets" of Early Church Lamps

THE EARLY Christian church of Syria-Palestine was in many ways a secret society, largely because it had to compete for adherents with the flourishing Eastern mystery cults. Its secretive nature and its elaborate and sometimes exotic rites were meant to give the Christian convert a lifelong conversion experience.¹

The "secrets" of the church were manifested in many forms, among them a family of small pottery oil lamps called (by modern scholars) "Luchnaria."² These lamps carry, around their filling holes, Greek inscriptions. The most common formulas include: "Saint Elias," "The Mother of God," "The light of Christ shines for all," and "The light of Christ the Lord shines for the servants of God." This kind of lamp may have been used as early as the late fourth century, when the secretive nature of the church was at its height, and certainly continued to be used until the late seventh century, when it died out. The progression from secretive to open may be seen in the lamp typology. The typologically earliest forms carry inscriptions that seem illegible (see Fig. 1), the later forms are clear and perfectly readable (see Fig. 2), while the last in the family have the inclusion of an Arabic word, *Allah*, or "God," in its formula (see Fig. 3).³

In the late nineteenth century, when these lamps first began to appear in chance finds and archeological excavations, the distorted inscriptions were explained as being the result of attempts by ignorant potters to copy what they did not understand. *Allah* was not recognized as being an Arabic word, but called an unintelligible scrawl.⁴

It now seems that the distortion in the inscriptions was intentional. Only re-

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cently has a link been made between the secretive nature of the church and the distortion in the lamp inscriptions.⁵ Through a number of years of research it was found that all the distortions in the inscriptions followed a pattern—a pattern with a key. Once the key was discovered, the inscriptions and the nozzle designs began to make sense, clearing up a series of problems.

The first problem was the proper typology or order for the inscriptions. It was previously thought that the clear formula slowly degenerated into the unreadable inscription through ignorance. The second problem was that the distorted formulas always contained a menorah (candlestick), called a palm branch by many, on the nozzle (Fig. 1),

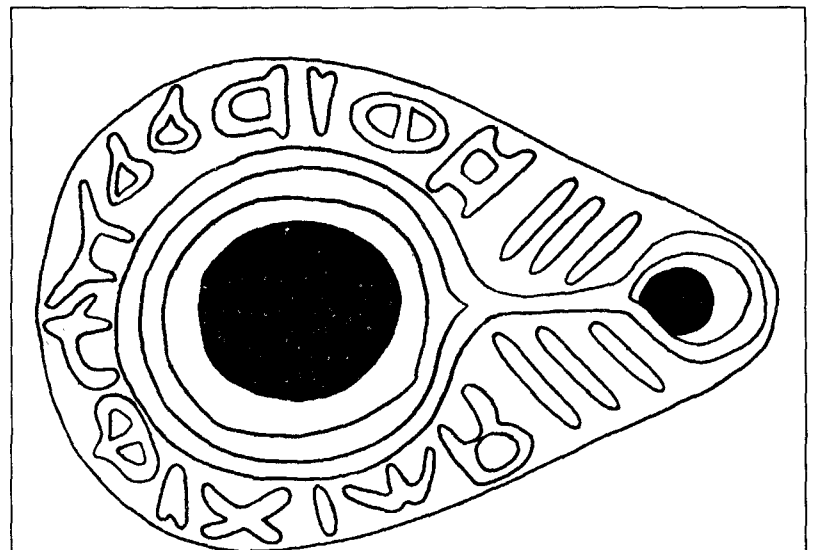


Figure 1. This lamp represents one of the earliest forms in the family, its seemingly illegible inscription is read from right to left and is translated: "The light of Christ shines for all." A seven-branched menorah is on the nozzle.

The solutions came in the following way: when the distorted formulas yielded their "key," it was possible to begin thinking about a reverse-type sequence—that is, distorted to clear, rather than clear to distorted, texts. The texts then provided two more clues: those that were distorted were shorter, while the longer inscriptions were clear. One of the first axioms a student of textual criticism learns is that the shorter of the readings is usually to be preferred as original. It was then noticed that among some of the longer, clear texts, an Arabic word was added. This immediately suggested the last form in the sequence, because Arabic did not become a widely written language until the seventh century, when the family of lamps came to its end.

If we had accepted the old theory that the lamp with a clear inscription and a cross on the nozzle came first, then progressed to a lamp with distorted inscription and palm branch, and finally

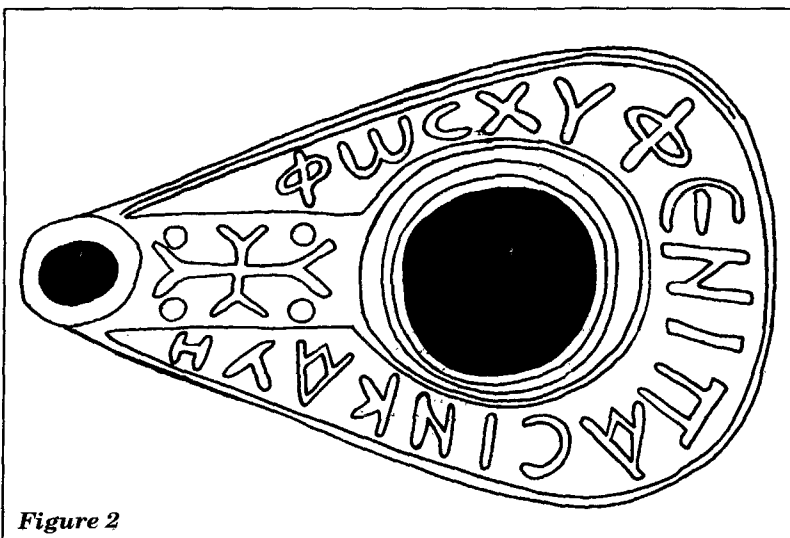



Figure 2

Above: Inscription indicates church's break with secrecy, while the cross on the nozzle its separation from Jewish symbolism. The formula reads: "The light of Christ shines beautifully for all." Below: Final form in the long typology of lamps contains among its abbreviated Greek words, the addition of an Arabic word, Allah, the Christian as well as Muslim word for God. This last inscription reads: "The light of Christ the Lord shines for the servant of God."

ended with a lamp that had a formula containing an Arabic word and cross, it would have made no typological sense. Why, over a period of several centuries, would Christians have started out with a cross, then given it up for a palm branch, and eventually returned to a cross? On the contrary, by starting with the distorted formula and menorah, then progressing slowly to a clear inscription with a cross, and ending with the Arabic addition with a cross, we arrived at a logical sequence.

But what is the explanation for the early distortion? As one progressed through the initiation into Christianity as a catechumen, he was allowed to learn the secrets or mysteries of the church in stages. A new believer was entrusted only with what he could handle; as he showed himself capable, more was given, culminating in final revelations of doctrine after baptism and admittance to holy communion.⁶ The lamps may have been part of the initiation. At some stage the catechumen attained the level at which he was given the key to reading the lamps, learning, as one formula reads, that "the light of Christ shines for all"—an appropriate message for us, too. 

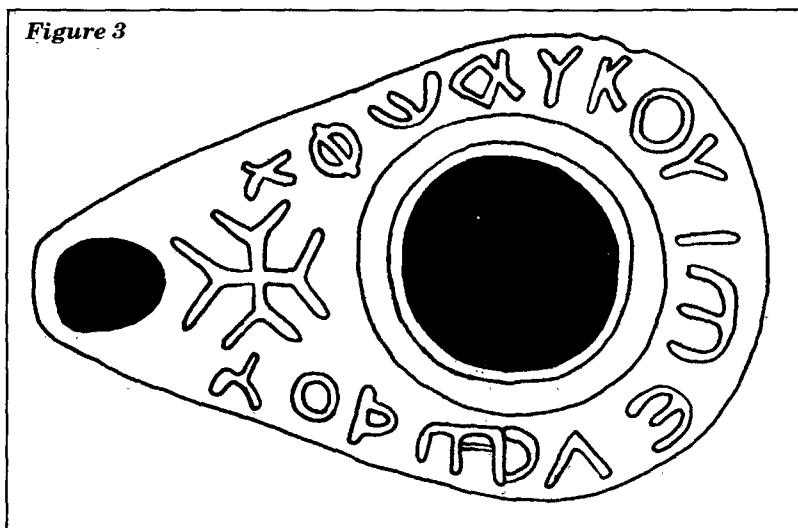


Figure 3

¹ A good discussion on the rites of the early church, especially in regard to baptism, may be found in Edward Yarnold, *The Awe-inspiring Rites of Initiation* (St. Paul Publications, 1973).

² See the discussion in Eugenia L. Nitowski, "Inscribed and Radiated-type Byzantine Lamps," *Andrews University Seminary Studies*, Vol. XII, no. 1, January, 1974.

³The logical typological progression suggested here still needs confirmation by careful stratigraphical field excavation.

⁴ It was Sylvester Saller who first translated the Arabic word in these inscriptions; see his book *The Archaeological Setting of the Shrine of Bethphage* (Jerusalem, 1961).

⁵ Again, see Nitowski, AUSS, January, 1974; the author is currently working on a book that will explain the lamp history and its connection with the church.

⁶ Admittance to communion was given only after baptism. Catechumens, as well as unbelievers, were put out of the church, and the doors were guarded to prevent their hearing the sacred mysteries. See Yarnold, pp. 51, 52.

Dear Shepherdess: How we love camp meetings! We can't pass one by, whether it is an assignment or not. On our trip west this summer to our first camp meeting in northern California, we found ourselves driving along through Omaha and Lincoln, Nebraska, in the early evening. We realized we could reach Shelton, where camp was being held, by meeting time, and we did. We enjoyed hearing Pastor F. W. Bresee speak, and greeting many friends on the campus of Platte Valley Academy.

The camp meeting at Pacific Union College in Angwin, California, was a spiritual feast. We saw Christian love and fellowship in action and were abundantly blessed by the sweet spirit we felt. We were rather startled to learn that the Paradise section of the camp meeting was canceled because of the drought. We realized how soon there could be an end to all camp meetings. A solemn thought indeed.

We went on to the wonderful Washington camp meeting held on the campus of Auburn Academy. This was a memorable occasion for us, for we had spent almost ten years in that conference. Every minute was special to us—meeting new and old friends. We saw the grandeur of Mt. Rainier almost every day, as we walked from the boys' dormitory, where we were comfortably housed, to the auditorium. We drove up to the junior camp with Brother and Sister Mundy, who had been caretakers there for so many years.

Pastor and Mrs. James Chase were most cordial hosts to us and to the entire constituency. Violet Chase led out in well-attended Shepherdess meetings each day. My husband had the morning devotional meetings, where he spoke on the sanctuary service. What a blessed assurance we have knowing we have an Intercessor in the heavenly sanctuary who longs for us to "come home."

We took special joy in helping to celebrate the fifteenth wedding anniversary of Clinton and Lois Cornell. My husband had been their "marrying parson." They are home on furlough, with their four children, from their teaching work in Africa.

When Pastor and Mrs. Glenn Patterson told us that Montana's camp meeting would be in session as we traveled east to Michigan, we couldn't pass up that one either. We spent a happy Sabbath with our people in Bozeman, and my husband participated in several services, including the ordination.

by his side

Sponsored by
Catherine Dower
for the Shepherdess.

The Michigan camp meeting was again a "homecoming" for us, as we had spent seven pleasant years serving in Flint and Detroit. It was rewarding for us to meet many faithful members who had been young people in our churches.

How well the "pioneers" had planned for the large convocations in Michigan! As I sat in that spacious stone pavilion built in 1937 for less than twenty thousand dollars, I recognized again the leading of God.

There were ordinations at each camp meeting we attended, and we were especially happy to see that the wives were included in the charge and welcome. Wives are, indeed, an important part of the pastoral team.

Marjorie Snyder led out in the Shepherdess meetings, in which we enjoyed sharing our thoughts, problems, and triumphs. We left for our homes determined that not one of the beautiful family of God should be missing from those gathered together when Jesus comes. With love, Kay.

Prayers From the Parsonage

CHERRY B. HABENICHT

The theologians preach about a regular time for devotions, and the efficient homemakers counsel the wife and mother to find her quiet time by rising at least fifteen minutes before the rest of the family. Let them try it in this household!

I was awakened at 6 A. M. by a crying child. By the time she was soothed, Lisa was awake enough to know she was hungry. The day had begun.

We had worship, of course, but there were few quiet moments for me during the morning with this active 2-year-old.

Before she'd finished her early lunch, Lisa was asleep, still chewing mechanically in her dreams. Then Dick was home, ready to eat.

Just as I was quickly clearing the table, anticipating some time for study, the phone rang. It was a short call; but my little girl was stirring, refreshed from her nap, as I hung up.

Do You understand? How can I seek You first when I'm plummeted into the day? How can I give You my undivided attention when I am tossed here and there by circumstances beyond my control?

Please help me to find an island of time in this demanding day. Until then, will You accept a running prayer?

Don't Ignore the "Special People"

"WOULD YOU like to buy a ticket to the bazaar?"

Ron smiled shyly as he spoke softly to me after prayer meeting. Of course I would buy a ticket! At the price he quoted I decided to buy five of them, just to help him. Who could resist his winning ways? The tickets were from his school, and without realizing it, I had purchased five tickets for a raffle. His mother explained to me later that the bazaar was really free and the tickets were for a drawing for a school project. You see, Ron is a special child with the reasoning ability of about a 5-year-old, even though he is eighteen years of age. I mentally chalked up the cost of the tickets as a contribution to his special school.

Since Ron was born without the ability to develop normally, he is sometimes ignored by those around him. If you have a person like Ron in your congregation, don't ignore him. Having him for a friend can be one of the most rewarding experiences you ever had. Just a friendly smile from you will make him your friend for life, and you will learn a great deal about love and caring from him. You see, although an accident of nature left Ron without much ability to learn and develop, it must be that God gave him the special ability to spread sunshine to those who will reach out and receive it from him.

Thinking of Ron takes me back in memory to another time and place about twenty years ago. Lucy was crippled in another way. Her mind was sharp, but her body was twisted so that she lurched when she walked, and her speech was slurred.

But Lucy did love the Lord. She spent several hours each week walking around the little town where we lived, selling religious books and giving out literature. She never complained about her handicap. When it was Ingathering time, Lucy was the first to volunteer, and when we had to be away from home, my children loved having her for a baby-sitter. I don't recall ever seeing Lucy without a smile on her face, and

MARJORIE
SNYDER

Marjorie Snyder is a minister's wife and secretary in the Michigan Conference trust office and president of the Michigan Shepherdess Club.

she often sang as she went about her tasks, eager to work for the Lord.

Old Brother Chubb walked with a cane. It wasn't because he was crippled, though. His cane was white, and as he shuffled carefully down the road from the house to the barn it was very apparent that his difficulty was a lack of sight and not of his ability to think things through and operate in spite of his disability. He loved to study the Sabbath school lessons that he received from the Christian Record Braille Foundation, and he loved to listen to tapes my husband would bring him from his seemingly endless collection.

What is your reaction when you come in contact with these "special" people in your church? Do you ignore them, or worse still, treat them with an overemphasis they sense is not sincere? I have to admit that at times I have been guilty of ignoring them because I didn't know how to talk with them. Then, I found they really would like to be treated like the average, well-adjusted persons they usually turn out to be. They have their limitations, but don't we all?

Ron will never win any scholastic prizes, but he has a great depth of love to give, and he has feelings of acceptance or rejection just as much as you or I. If you have blind persons in your church, be helpful to them, but take the cue from them. They like to be as independent as possible. Offer them an arm when you want to help them go somewhere. They don't like to be "steered" around. If you doubt this, try an experiment. Put on a blindfold and try having someone pull you around by the arm. Then, take their arm and let them lead you. In other words, put yourself in their place for a few minutes and decide how it would be easier for you. Chances are, it would be easier for them that way too.

When God created the world, he didn't plan to have Ron's brain fail to develop, or Lucy's body to be twisted out of shape. He really planned that old Brother Chubb's eyes would last him forever, but sin changed all that. We must live with these things until a better time when the eyes of the blind shall be opened and the lame will leap for joy. Until that time, as Shepherdesses, let us include these "special" people in our lives, and not leave them tragically alone. Who knows? Maybe when I meet Ron in heaven he will be teaching an astronomy class while I happily sit at his feet and try to fathom the wonders of the universe. ■

Titus Requests Another Pastorate

JOHN BOYD

To Paul
President
Eastern Mediterranean Mission

Dear Paul:

I am writing you to ask for another pastoral assignment. Here in Crete there seems to be very little future for growth. Let me explain what I have found:

The churches are small, the believers few, with many personal and spiritual problems. They are an extremely disorganized people--in fact, I find many who are actually opposed to organization. They all want their own way--or else! Their personal conduct shows they want all the money they can get their hands on--really greedy individuals--but they are lazy and do not want to work. They are gluttonous and prefer to spend all their time eating and drinking. They are quarrelsome, rebellious, resentful, and envious of anyone who seems to have more than they. They show disrespect for the local government, as well.

I find that the women are impatient and have a weakness for drinking a lot of wine. The older women lack good manners and are coarse, so it is no wonder the younger women do not make good homes for their husbands and children. They'd rather spend time gossiping about others' immorality, yet many of them are committing the same sins. Even some church officers have children who are wild and disobedient.

Also, the servants in the homes seem hopeless as prospects for Christianity. They steal from their masters at every opportunity.

So, my dear friend Paul, I find very little prospect here in Crete for future growth. When we gather for meetings, these people would rather argue over petty issues and split theological hairs than to focus their attention on the great message of salvation through faith in Jesus Christ. Therefore, I will look forward to a letter from you and a new assignment where I can do a better work that will be appreciated by the members of my parish.

Affectionately your co-worker in Christ,

Titus

To my dear son in Christ, Titus:

I agree with your description of the people of Crete. Everything you have written is true, but "for this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee" (Titus 1:5).

Sincerely your brother in Christ,

PAUL

*John Boyd is field representative of the
Washington Conference Trust Services.*

Theological Bibliography

Every minister can benefit from the *Theological Bibliography of Basic Books for the Minister's Library*. The 57-page work is the product of the Seminary Student Forum of Andrews University, with Sakae Kubo as editor, assisted by the faculty of the Seminary. The name itself indicates exactly what it is. Copies may be obtained by writing to: Bookstore, Andrews University, Berrien Springs, Michigan 49103.

The cost is \$2.98 plus 65c for shipping and handling.

Dress for Success

The way a man dresses has a measurable effect on how people react to him. This is proven in the

popular book *Dress for Success*, by John Molloy, published by Warner Books at a cost of \$1.95. In it he shows how a suit, shirt, and tie can influence careers. A similar point was recently made with cars in Dallas, Texas, by Maryln Schwartz, a reporter for the *Dallas News*. According to the *National Observer*, she conducted her own informal experiment, traveling the city "in a chauffeured cadillac limousine, encountering people as she did every day, and then she retraced her route in her 1973 Toyota to see if people treated her differently.

"When she pulled up to a toll booth and said she had no money, the toll taker cheerily tossed his own quarter into the basket. 'It's not often that I get to treat a lady in a limousine,' he said. Two days

later the same toll taker insisted that Schwartz, now driving her Toyota, write a check for 25 cents.

"The attendant at a self-service gas station not only pumped the gas for his limousine customer but also offered free fill-ups if the car would be brought in every day because 'it was good for business.' When the woman in the Toyota stopped at the same station and waited for service, the same attendant shouted from the office, 'At these prices you ain't gettin' no service.'

"Even the police were accommodating. They directed traffic around the limousine for 40 minutes in a no-parking zone outside Neiman-Marcus. Schwartz in her Toyota was told to move the car immediately or she would be ticketed."

Ministers' Monday Seminar

DESIGNED FOR MINISTERS OF ALL FAITHS

Nov. 21, 1977—Washington Adventist Hospital Chapel
Takoma Park, Maryland

SPEAKERS AND TOPICS INCLUDE:

Raoul Dederen, D.es-L., Professor of Theology,
Andrews University

"The Battle Over the Bible"

J. Wayne McFarland, M.D., Assoc. Director, General
Conference Health Department

"The Minister and His Health"

R. H. Brown, Ph.D., Director, Geoscience Research
Institute

Stuart E. Nevins, Asst. Professor of Geology,
Christian Heritage College

"Fossils, Sedimentary Rocks, and Noah's Flood"

FOR FURTHER INFORMATION AND
RESERVATIONS WRITE:

Ministers' Monday Seminar
Gaymont Place, Staunton, Va. 24401
(Or phone: (703) 886-0771. Ask for John Loor.)

There is no charge for the seminar—complimentary meal
provided. Runs from 9:30 A.M. until 4:30 P.M.

Delegating Responsibility

There are some things that a pastor discovers are easier to do himself than to try to get someone else to do. But, for the good of the church, he should not give in to this inclination. It may challenge his ability as a leader to inspire and train someone else to do it. Perhaps the job should be made more explicit, be carefully analyzed, and the steps written down.

The problem may be that the pastor has not trained himself to be a good trainer of the people to whom he delegates things. Pastors often fear that the people to whom they delegate things cannot be trusted to do them, and their failure will look bad for them at the conference level. Once again, in an effort to be good trainers, pastors might start the people on a small piece of the problem or job to be done, and let them gain confidence, and advance in responsibility as they gain experience.

Often a man will say, "I tried to delegate certain responsibilities and it didn't work. The job just didn't get done." This might be a way of saying that it didn't get done just as, and when, he would liked to have had it done. Many times the pastor subconsciously

wants to do the job himself. It is very difficult to relinquish something that has been delegated to someone else, and a person to whom a job has been delegated doesn't want to do it if it is obvious that the pastor wants to do it himself. He should ask himself the question: Do I really want it to work when I delegate this job to another person?

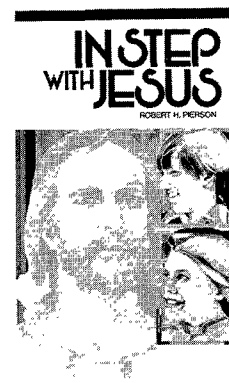
It has even been suggested by industrial psychologists that delegating responsibility can threaten a leader's ego. What if a pastor finds that the person to whom he delegates a responsibility can do the job even better than the pastor? Most people want to feel too important for that to happen. They would like to be indispensable. Is that why pastors keep on doing things themselves that the laymen could do just as well or better?

When a pastor does not delegate things that others can do as well as he, and he eventually finds himself overloaded, a remarkable thing happens. He ends up trying to delegate the very thing he ought not to delegate, and that is the attention his family needs and deserves from him. He should not delegate completely the spiritual education of his children to the Sabbath school or the church school, nor should he delegate everything to his wife in the care of his children and family. Nevertheless, pastors often have a tendency to delegate the wrong things and hang on to the things that they are now doing that others could do just as well or better than themselves!—Adapted from *Inspire*, newsletter of the Southern New England Conference.

Visitation Evaluation

Analyze your visits, says one very successful pastor. After each visit, take a few moments to study what happened. During the visit especially watch facial reactions. Afterward, rate your visit, listing positive and negative reactions. Compare visits. Consistently doing things wrong? or right? Write down your evaluation, and each day study that day's results. At end of week, review entire week.—Reprinted with permission from *Ablaze*, a publication of the Ministerial Association of the Mountain View Conference.

General Conference President and Ministry Editor Author 1978 Morning Watch Devotionals



It's time to move on— devotional books lead the way

Senior Devotional—*First Things First*, Robert Spangler.

Do you know what things are most important to your future? With so many things demanding time and attention in this modern age, it's important for growing Christians to

establish and act on their priorities. *First Things First*, the senior devotional book for 1978, aims to help you recognize these priorities and establish a pattern of successful living, the center of which is Jesus and His righteousness. Hardback. \$4.50.

Junior-Youth Devotional—*In Step With Jesus*, Robert H. Pierson.

Help your favorite junior move on toward heaven in 1978 by giving him *In Step With Jesus*, the new junior-youth devotional book. Full of mission stories, personal experiences, Bible illustrations, and lessons from nature, this book will give your junior direction and incentive to keep on the right track all year long. Hardback. \$4.50.

recommended reading

Gordon T. Hewlett, chaplain, Boulder Memorial Hospital, Boulder, Colorado, reviews three books that will help the pastor in his counseling ministry.

LONELINESS—UNDERSTANDING AND DEALING WITH IT, Harvey H. Potthoff, Abingdon Press, Nashville, Tennessee, 1976, 128 pages, \$5.95.

Ever been lonely? Really lonely? What's the cause, and is there a cure?

As a pastor and teacher Dr. Potthoff examines life's experiences that bring the deepest pain of all—loneliness. To be human is to be lonely, but it need not be devastating. While there is no way of escaping it, loneliness can often be turned into a creative and constructive new experience.

Potthoff probes the spots in life where loneliness hurts deeply and offers suggestions on redirecting the inner focus toward a new life with meaning and joy.

Recommended for personal insight and as a source for understanding loneliness in others.

THE MINISTER AND GRIEF, Robert W. Bailey, Hawthorn Books, Inc., 260 Madison Avenue, New York, New York 10016, 1976, 114 pages, \$5.95.

How effective are you in helping others cope with their grief?

Robert Bailey, a Baptist pastor, shares his observations and his very sensitive manner of leading parishioners through a grief experience. Drawing on Scripture and recent research on death and dying, the author blends a practicality with recognized concepts for grief counseling.

Writing out of his own experience, Bailey shows how a pastor helps his parishioners when help is most needed. A realistic, com-

passionate treatment that will enrich and inspire the caring minister. Highly recommended.

HEALING LIFE'S SORE SPOTS, Frank A. Kostyu, Hawthorn Books, Inc., 260 Madison Avenue, New York, New York 10016, 1976, 156 pages, \$6.95.

Balancing thirteen "sore spots" in life with ways of healing, Kostyu ends the volume with thoughts on prayer as the ultimate source of healing.

A practical presentation rather than an in-depth study of such emotions as anger, guilt, anxiety, ingratitude, and fear, Clergyman Kostyu offers insights and suggestions for coping.

Each chapter concludes with a brief listing of Healing Helps, which if practiced would make living much more joyous.

LOVE, HONOR, AND BE FREE, Maxine Hancock, Moody Bible Institute of Chicago, 1975, 192 pages, \$5.95, paperback, \$1.50.

In the midst of a proliferation of all kinds of how-to books, *Love, Honor, and Be Free* is a breath of fresh air. This book, written by a Canadian pastor's wife, is a Christian woman's response to today's call for liberation.

It is filled with wit, humor, and a Biblical basis compatible with the Adventist philosophy of life. A pastor will find within it a wealth of insight and resources to augment his own ministry to the needs of others. He will find this sensible book the type to be loaned out or given to couples seeking marriage help.

Mrs. Hancock, a mother of several small children, used widely of good resources and mixed them into a down-to-earth practical application in her own home.

The nineteen chapters of this volume cover three parts: Marry—and Be Free; Nurture—and Be Free; Serve—and Be Free.

To give you one idea as to the practicality of the book, let me share one paragraph on pages 156 and 157: "Is the prospective husband a believer? 'She is at liberty to be married to whom she will; only in the Lord' (1 Cor. 7:39). That's the way Paul sets the parameters of free choice of a marriage partner. The Christian woman who marries an unbeliever in disobedience to the Word of God is inviting a life of heartache. No amount of rationalizing can explain away clear directives from God's Word (see also 2 Cor. 6:14-18). The hope of bringing your mate to Christ after marriage is a dim one; ask the woman who married with that hope."

Page after page of this delightful little book is filled with those things helpful to a pastor. I heartily recommend it and plan to require couples coming to me to read it through together.

E. W. Voyles

HAVE YOU SOLVED THESE PROBLEMS? G. Cupertino, Italian Publishing House (Casa Editrice "L'Araldo della Verita," Via Trieste 23, 50139 Florence, Italy. Available in Italian only.)

When G. Cupertino, of our Italian Mission, presented a copy of his publication *Have You Solved These Problems?* to the secretary of the Vatican Library, the secretary was so impressed with it that he suggested a copy be presented to the editor of the *L'Osservatore Romano*. In fact, he helped arrange an interview, at which time the book was presented. To Cupertino's delight, *L'Osservatore Romano* came out on August 13, 1976, with a warm four-column review of the book. The volume deals with the many

problems of life, evil, suffering, happiness, the present and the future, in the context of our Advent message. To have such a book recommended by the official paper of the Catholic Church is a unique event.

The eighteen-column-inch review closes with this paragraph: "As this work covers vast areas of thinking, it would have been easy for the writer to fall into the trap of abstruseness. However, G. Cupertino succeeded perfectly in avoiding this danger: the subject he handles, however relevant and complex, is not meant for a specialized elite: it addresses all classes of readers—the learned . . . as well as the others. For all it is a source of solace, especially in the bustling life we lead today. Indeed, the author shows with great clarity how all can fully trust God's mercy, find in Him answers to all their questions, conquer the limitations of human existence, and have life beyond in God." Orley Berg

MACARTNEY BIBLE CHARACTERS LIBRARY SERIES II, Clarence E. Macartney, Baker Book House, Grand Rapids, Michigan, \$2.95.

Anyone familiar with this outstanding preacher's books knows their worth as a source of inspiration. Now Baker Book House has again rendered a valuable service to us as ministers of the Word by this 1977 series. These are reprints. The earliest, *Sermons on Old Testament Heroes*, was published first in 1935, followed by *The Greatest Questions of the Bible and of Life*, 1948. Then came *Chariots of Fire and Other Sermons on Bible Characters* in 1951. The last in the No. 2 Library Series was *The Woman of Takoah* in 1955.

Macartney's messages are clear, lucid, and convincing. His theology is scripturally sound. Those of us who knew him will agree that he could and often did preach in areas other than Biblical biography, yet his real forte was preaching about the life history and experiences of Bible characters. Naturally, he dealt with the famous characters. But at times he brought valuable lessons from certain infamous characters; each was at least conspicuous.

Macartney's books are alive

with forthright illustrations. Paul's counsel to "give attendance to reading" could well include these books. It is a joy to recommend them.

Roy Allan Anderson

GOD, REVELATION AND AUTHORITY, Volumes I and II, Carl F. H. Henry, Word, Waco, Texas, 1976, 436 and 373 pages, \$14.95 each.

Few issues are of greater consequence to the Christian ministry than the issue of revelation and authority. It lies at the very heart of the Christian attempt to know God and to preach the gospel of Jesus Christ. No longer is it simply a question of knowing which day of the week is the Lord's day, or whether our Lord's return as presented in the Scriptures is to be understood in a literal sense. It goes much deeper than that. It goes to the very core of the gospel itself and is the critical center of the crisis in contemporary theology.

Carl Henry, well known for his evangelical stand on current issues, is devoting a four-volume series to God, revelation, and authority. Volume I is a sort of theological introduction dealing particularly with the philosophical and cultural objections to theology that have arisen in the twentieth century. Dr. Henry discusses various theories of knowledge: intuition, experience, reason, logical positivism, myths, the Jesus movement. Then, in several of his best chapters, he probes into the nature of theology, its methods and criteria.

In Volume II, the founding editor of *Christianity Today* deals specifically with the doctrine of revelation. He structures the discussion around seven of fifteen theses that summarize the Judeo-Christian view of revelation (the remaining eight will be treated in Volume III). Two of these deserve special mention because they play a foundational role in the author's whole argument: first, the claim that God's revelation is conveyed in a conceptual-verbal form; second, the view that Scriptures are the written embodiment of revealed truth.

Though the issues covered require at times a certain familiarity with the contemporary theological language, the volumes are

written in the author's usual clear and highly readable style. The amount of reading and research involved has clearly been remarkable. Although some will fault him on his interpretations, few, I think, will question his facts.

Volumes III and IV are scheduled to be published in late 1978 and 1980, respectively. When complete, the set will constitute a major statement of evangelical theology and will provide a most helpful resource for the theologizing of coming years.

Raoul Dederen

WHO WALK ALONE: A CONSIDERATION OF THE SINGLE LIFE, Margaret Evening, InterVarsity Press, Downers Grove, Illinois, 1974.

Here is a book that ought to be read by every maturing Christian and every pastor who is concerned about the daily problems of his parishioners.

Every one of us has walked, is walking, or will walk alone. At such times, what do we do with our sexual urges? Do we ignore them, redirect them, or give them free play?

Margaret Evening writes sympathetically, understandingly, and positively about the problems that arise in various social relations because of sex. Her writing has an authentic ring because she speaks from experience and because she has thoroughly researched her topic.

The author deals with the risks of love, embarrassing situations because of sex, triangular relationships, homosexuality, celibacy, and other aspects of life in the society in which we live. She does so from the Biblical standpoint, not yielding to the freedom advocated by the situation ethicist, nor adopting the condemnatory stance of the legalist. She has some very interesting things to say about Jesus, "the Proper Man."

One may not agree with everything that Margaret Evening says, but the advice she gives on how to recognize danger signals and avoid embarrassing situations can be helpful to all. Here is a book that everyone who is concerned about interrelationships, whether personal or corporate, can read with enjoyment and profit.

G. Arthur Keough

sermon spice shelf

What the Cross Means

"The Cross does not so much reveal God's mind, that is, His infinite intellect . . . as it reveals His heart. It is God Himself getting through to our hearts, tracking us down in our sins with love's relentlessness, forgiving those sins, shattering the old self-centeredness of us, and putting God at the center of a new life and a new man!"—Paul S. Rees, in *Quote*.

Ten Commandments for Being a Good Neighbor

1. Speak to People—There is nothing as nice as a cheerful greeting.
 2. Smile at People—It takes 72 muscles to frown, only 14 to smile.
 3. Call People by Name—It's sweet music to everybody's ears.
 4. Be Friendly and Helpful—If you want friends; be friendly.
 5. Be Cordial—Speak and act as if everything you do is a pleasure.
 6. Be Genuinely Interested in People—You'll find yourself liking them.
 7. Be Generous With Praise—Search for opportunities to give it.
 8. Be Considerate of the Feelings of Others—It will be appreciated.
 9. Pay Attention to the Opinions of Others—Even if you don't think they merit serious consideration.
 10. Help Others—Helping others is time well spent.
- G.C. Communique

Quotes: "For some, the hardest thing to give is IN and the hardest thing to get is OUT."—Genevieve Bothe. . . . "Let us advance upon our knees"—John H. Neesima. . . . "Smart is when you only believe half of what you hear. Brilliant is when you know which half."—Bob Orben, *Quote*, . . . "The prospects are as bright as the promises of God."—A. Judson.

. . . "To love the world is no big chore. It's that miserable guy next door that is the problem."—Gloria Pitzer, *Quote*. . . . "In this world it is not what we take up, but what we give up that makes us rich."—Henry Ward Beecher, *Quote*.

Rest

"The Bible has as much to say about resting as about working. Our Lord would have us come apart and rest awhile, for if we don't we will just come apart."—Vance Hauner, *Baker's Pocket Book of Religious Quotes*.

Things to Be Thankful for This Thanksgiving:

- Plenty of food—Joel 2:26—"Ye shall eat in plenty."
 - Plenty of water—Ps. 68:9—"Thou didst send plentiful rain."
 - Plenty of goods—Deut. 28:11—"The Lord shall make thee plenteous in goods."
 - Plenty of production—Deut. 30:9—"The Lord . . . will make thee plenteous in every work of thine hand."
 - Plenty in store—Luke 15:17; Prov. 3:10—"So shall thy barns be filled with plenty."
 - Plenty for all—Jer. 2:7—"A plentiful country."
 - Plenty of mercy—Ps. 103:8—"Plenteous in mercy."
 - Plentiful pardon—Isa. 55:7—"He will abundantly pardon."
 - Plentiful peace—Phil. 4:7—"And the peace of God . . . shall keep your hearts and minds."
 - Plentiful redemption—Ps. 130:7; John 3:16—"With the Lord . . . is plenteous redemption."
 - "Whosoever believeth in him should not perish."
 - Plentiful grace—2 Cor. 9:8—"God is able to make all grace abound toward you."
 - Plentiful resources—Eph. 3:20—"He is able to do exceeding abundantly above all that we ask or think."
 - Plenty for the future—1 Cor. 2:9—"Eye hath not seen, nor ear heard . . . the things which God hath prepared."
- Phyllis Bailey

God Doesn't Play Dice

"God might pose difficult problems but He never broke the rules by posing unanswerable ones. What is more, He never left the answers to blind chance—'God does not play dice with the world.'"—Ronald W. Clark, *Einstein* (New York: 1971), p. 19. The World Publishing Co.

From Here 'n' There—"Time is a great healer but a poor beautician."—Quoted by Art Patzer. . . . "Mary had insomnia, And so she counted sheep. But then she joined the Laodicean church, And soon was fast asleep."—Adapted from Review Bulletin Board. . . . "This church seeks to make religion as intelligent as science, as attractive as art, as intimate as the home, as vital as life, as inspiring as love."—Church Bulletin, Robinson and Monroe church, Pierre, South Dakota. . . . "Character is demonstrated by what you do when you're on vacation."—Church Bulletin Board.

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MINISTRY

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