

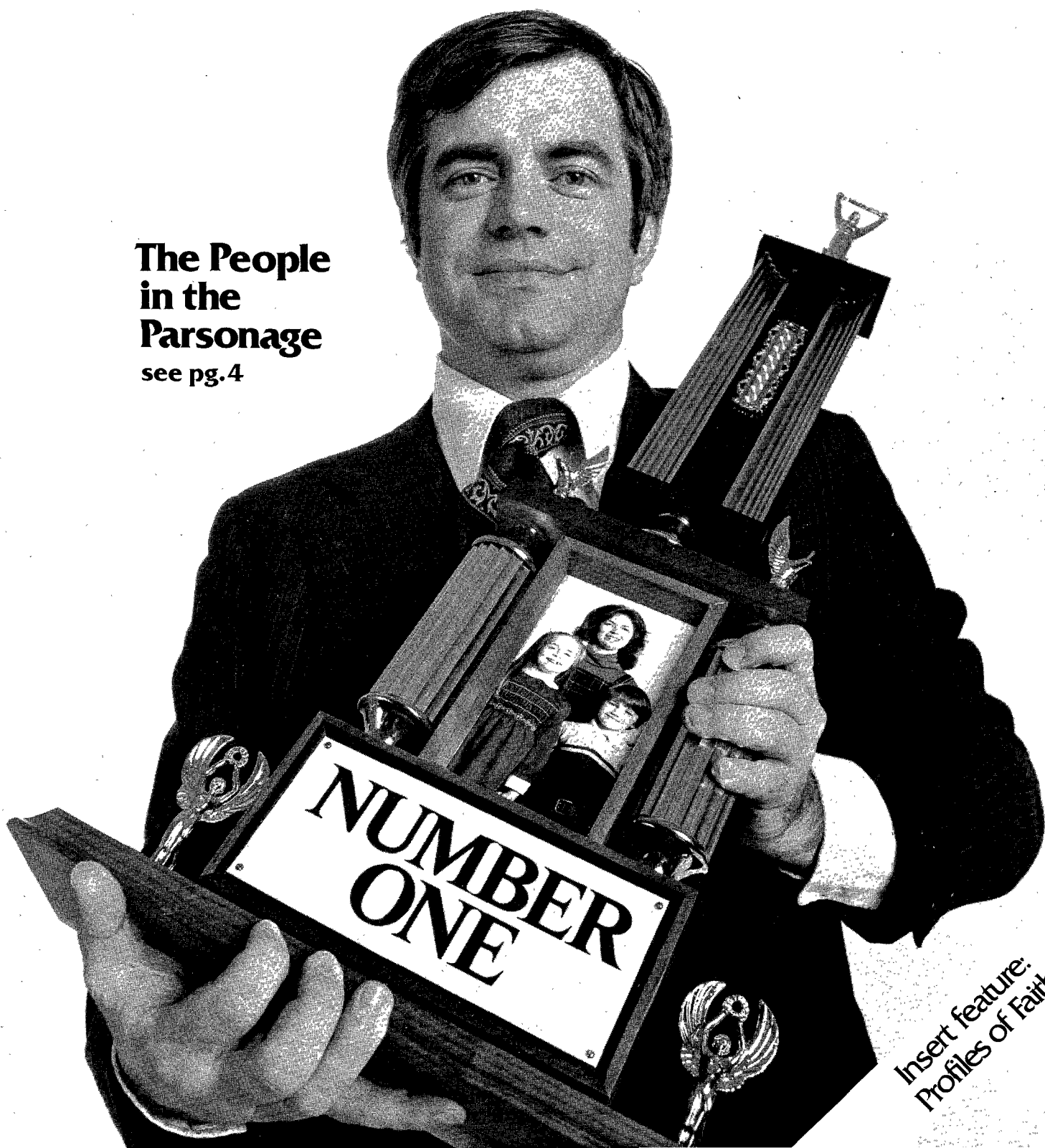
MINISTRY

A MAGAZINE FOR CLERGY



JUNE 1978

**The People
in the
Parsonage**
see pg.4



Insert feature:
Profiles of Faith

LETTERS

Just in time!

Thank you for MINISTRY. I think I read every article in the last issue, and some I know I read more than once! I especially liked "Seven Reasons for Studying the Book of Revelation." I read at the end of that article that the letters to the seven churches will be discussed in subsequent issues.

I know the Lord is using this magazine, for we are just starting a study of the book of Revelation this coming week! Isn't God's divine timetable accurate? He never is one second too early or late! I am going to share with our congregation this Sunday Mr. Berg's reasons for studying Revelation, and pray God's understanding and wisdom to be revealed to us.

Disciples of Christ minister
South Carolina

More helpful

The MINISTRY is becoming more helpful to our men all the time. Keep up the good work.

Lawton G. Lowe
Ministerial director
Canadian Union

A great resource magazine

Your editorial "Needed—a New Awakening" (September, 1977) really stirred up my mind to excel as a spiritual leader in total commitment to my vocation.

Such men as Edwards, Whitefield, and Wesley were totally committed to the Lord and were willing to sacrifice personal ambition to devote their lives to the work of the kingdom of God.

Your editorial challenged me to be a voice that will be heard sounding the call to those sleeping virgins of Matthew 25, "Behold, the bridegroom cometh."

Thank you for providing such a great resource magazine as MINISTRY. I refer to it quite often in my personal ministry, as well as using some of the fine articles in discussion in the class that I teach at our school of ministry.

Terril D. Littrell
Cleveland, Tennessee

Shepherdess feature helpful

I have been a pastor's wife for almost thirty-four years. My husband is an evangelist, and I am always being called upon to speak to groups because of my experiences in the ministry for so many years. I am presently preparing a special message to be presented to all the pastors' wives of the Republic of Mexico, and your Shepherdess has been helpful in preparing that paper.

Evangelist's wife
Texas

Deplores gimmicks

I assume MINISTRY magazine represents the Seventh-day Adventist denomination.

I had heard of some of your beliefs and decided to look into them for myself. After much searching I had an opportunity to go to several revivals and hear for myself, coming away from each of them very disappointed. They appeared to be quasi-carnivals with misrepresentative advertising and transparent gimmicks to attract a crowd, including giving away a family Bible to the person bringing the most visitors, having a drawing during the meeting to give away a small book by some unknown author, making a big deal about a free Bible, making a show of searching for the oldest person in attendance so he or she can be awarded another small book or unknown singer on record, gaudily depicting the beasts of Daniel in as gory and horrid a manner as possible—more for show than explanation.

Often the billboard or leaflet advertising builds up the speaker as "special" with questionable "credentials." What is the point? Should we emphasize the speaker or Christ? If the man is so great, why have so very few people heard of him?

Are Americans ignorant, unsophisticated juveniles who need the promise of a lollipop reward to get them to come?

What I am looking for is a calm, rational, well-presented discussion of the Bible and what it contains, not some gaudy fabrication of froth! I want to hear about Christ, not the

speaker! When I give my offering, I want it to go to further the gospel message, not some misrepresented advertising. In short, I want the gospel as Christ gave it in His life and sermons—calmly, quietly, rationally, with no gimmicks. Most of us are mature enough not to need cheap gifts to attract us.

Thank you for MINISTRY. That I do enjoy!

Protestant minister
Ohio

Positively stunning

The new MINISTRY is positively stunning! It is so eye appealing and thought provoking that it is irresistible. Congratulations! You should be able to challenge Roland Hegstad for some of the awards *Liberty* always seems to receive.

Ralph W. Martin
Ministerial director
Northern California Conference

Would like to subscribe

Please enter my subscription for your magazine. I can't think of any other similar publication that could be of more help to me in service to my people.

Presbyterian minister
Illinois

Better material

Several years ago while in Seminary I met some fine people who belonged to the SDA Church. The other day I received a copy of MINISTRY. I would like to get on the mailing list. I would also appreciate any old copies of the many materials you publish for use in prison work. Many times your materials are so much better and are received more readily than some others. Thank you.

Christian doctor
Indiana

Satisfying

I find MINISTRY so far to be very satisfying, helpful, and meaningful. I was particularly delighted with the article on form criticism by E. Edward Zinke.

Episcopal minister
Tennessee

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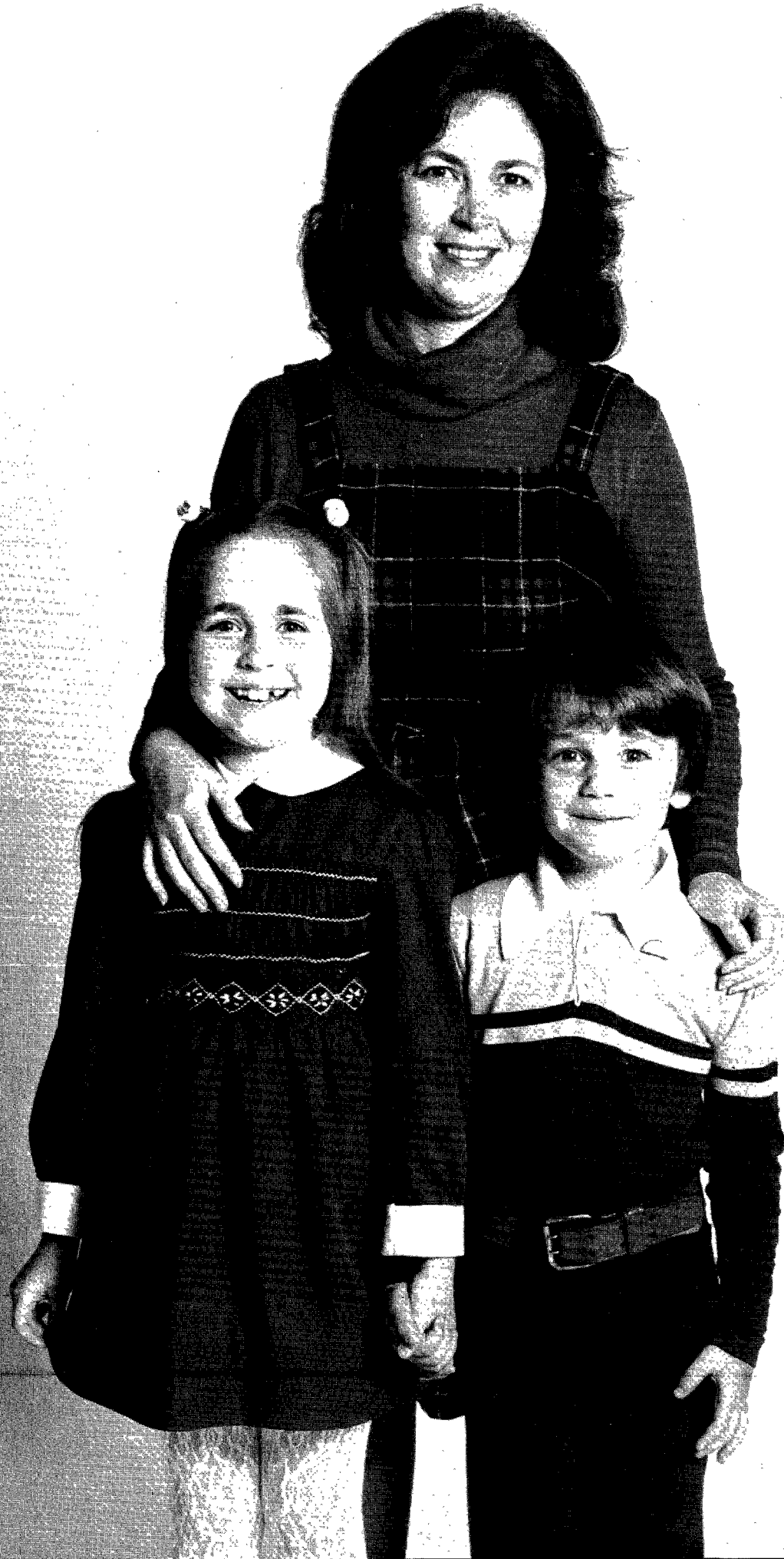
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MINISTRY, the international journal of the Seventh-day Adventist Ministerial Association, is printed monthly by the Review and Herald Publishing Association, 6856 Eastern Avenue NW, Washington, D.C. 20012, U.S.A. \$9.95 a year; 85c a copy. Price may vary where national currencies are different. For each subscription going to a foreign country or Canada, add 95c postage. THE MINISTRY is a member of the Associated Church Press and is indexed in the *Seventh-day Adventist Periodical Index*. Second-class postage paid at Washington, D.C. Editorial office: 6840 Eastern Avenue NW, Washington, D.C. 20012.

Unsolicited manuscripts are welcomed and will be returned only if accompanied by a stamped, self-addressed envelope. Vol. 51, No. 6.





The People in the Parsonage

The people in your parsonage
are the most important people of all to you.
Here are some suggestions for keeping them that way.

by Paul C. Heubach

Writing to ministers on the subject of the home is almost like shipping oil to the Arabs! What can be written to those who have preached so many sermons on the subject? However, insistence upon the obvious is sometimes more important than clarification of the obscure. And since it is possible for us to become so involved as pastors in "saving" other homes that we forget our own, perhaps a few thoughts concerning *our* homes may be in order.

People are most important

Life's greatest values come from persons in relationship. Think of the experiences that bring you the

greatest joys. Are they not those that have to do with persons? Think of the experiences that bring you the greatest sorrows or heartaches. These too have to do with persons, do they not? *Persons* are far more important than things, yet *things* often loom so large on our horizon that we lose sight of people. We have a tendency to love things and use people, when really we ought to love people and use things.

Persons are more important than statistics, policies, or even doctrines. Yet, do we not at times consider doctrine more important than persons and argue theological positions at the expense of love rela-

tionships? Is it possible to be more concerned about our "orthodoxy" than we are about the salvation of the members of our own family, when, actually, sin and salvation can be best understood in terms of broken and restored relationships? Surely the salvation of those in our own home should be our first concern. Since home relationships are so very important, let's consider how we, as ministers, relate to our homes.

The minister's self

We must not forget that the minister is first of all a person—a human being. Being ordained or hired by

the conference does not automatically make one divine. You and I are subject to all the emotions, reactions, and tendencies common to the human race. This being true, we ought to take seriously Paul's counsel "Examine yourselves" (2 Cor. 13:5).

What we are as persons is most important. And what we are in our homes is more nearly a true picture of what we *really* are than what we appear to be in the pulpit or in relation to other people.

Every minister needs the quiet hour for communion with God and with his own heart. To look within may be very discouraging as we face the truth about ourselves. However, if we do so in the context of communion with God, then His grace will provide the cleansing and healing that will enable us to become the kind of persons we should be. Here are some personal questions that we might ask ourselves: 1. Are things more important to me than persons? What if Junior accidentally breaks something valuable? 2. Do I live superficially behind a respectable and pious façade? Must I always wear a mask? 3. How rigid am I in my demands upon others? Am I as flexible and understanding with my loved ones at home as with my secretary or parishioners? 4. In even my closest human relationships, including marriage, am I detached much of the time?

By becoming thoroughly acquainted with ourselves in the context of a love relationship with Jesus Christ, we can grow by God's grace into persons who will bring strength and happiness to our homes.

The minister's theology in his home

Our theology affects all our dealings with our families; the very atmosphere of our home reflects it. Does our theology create an atmosphere of peace and joy? Does it produce feelings of security and acceptance?

On the basis of your theology, can your family rest assured of life eternal? Is the gospel really *good news* to them? Or do they say, "I wish I

hadn't heard it, then I wouldn't have to live it. But now that I have heard it, I don't want to burn, so here goes"? Do they think more of what they have to give up as Christians than of their opportunities?

Are the doctrines of the church presented in a way that causes fear and anxiety, insecurity and despair, even hostility and rebellion? A religion of fear can cause mental illness, you know.

A young woman around 20 years of age, whom we shall call Jane, sat in my office one day and said, "I'm so miserable! I've tried to live a Christian life, but I can't do it successfully, so why should I keep on trying? Sometimes I think I'd like to go out into the world and live it up for a while and then end it all; I'm going to be lost anyway. But there's something inside me that won't let me do it. What can I do?"

"Tell me about yourself, Jane," I said. In the course of our conversation I discovered that her mother was a perfectionist. (Let me say that it is not blame we need, but understanding.) Jane's mother was a very lovely person, but perfectionists find it difficult to live in an imperfect world. And sometimes it is hard to live with a perfectionist.

Nothing Jane did seemed to be just right for her mother. Is it any wonder that ten years later as she sat in my office, nothing she did was just right for God in her mind?

To most people, God is a big edition of daddy or mother. Concepts of God are caught more than they are taught. What kind of God do we present in our homes? Is He the same God we preach about in the pulpit?

Some ministers in their zeal to have an ideal home tend to make minor infractions seem like major catastrophes, and thus create an atmosphere of fear and anxiety. Mistakes and errors in judgment are made to seem like great sins, and religion becomes a burden too heavy to bear.

Do we give the impression that Jesus doesn't love "bad" boys? We may not say it audibly, but our atti-

tude may say it even more emphatically than words. Actually, "bad" people are the very ones for whom Jesus gave His life.

Possibly our own concepts of God are legalistic and austere. We reveal such attitudes much more than we realize in our sermons, as well as in our dealings with others, especially in our homes. After hearing you preach, do people go away convicted if necessary, but inspired and encouraged nonetheless? Or do they leave with a hopeless feeling, because they find it impossible to measure up to God's requirements? Are Christian graces presented as prerequisites to fellowship with Christ rather than the results of that fellowship? What you, yourself, believe about God will be reflected in the atmosphere of your home.

Some practical suggestions

1. *Give the home the priority it demands and deserves.* If a man's family is not more important than his vocation—as important as that vocation may be—something is wrong with his sense of values. The minister's duties are very important, but his first duty is to his family. Nothing can excuse the minister for neglecting the inner circle—not even the larger circle outside.

Could it be that some ministers use "the work of the Lord" and "more baptisms" as excuses to avoid responsibilities at home? Of course, sometimes the opposite is also true: spending time at home may be an escape from some disagreeable task. In either case the home will be affected. It is not the quantity of time spent with the family, but the quality of the relationship, that counts.

Are your appointments with your family as important to you as any other that you feel you must keep? Someone has written:

I may fail to be as clever

As my neighbor down the street.

I may fail to be as wealthy

As some other men I meet.

I may never win the glory

Which a lot of men have had.

But I've got to be successful
As a little fellow's dad.

It's the one job that I dream of.
It's the task I think of most.
If I fail that growing youngster
I'll have nothing else to boast.
For though wealth and fame I'd
gather,
All my fortune would be sad
If I'd failed to be successful
As that little fellow's dad.

2. *Develop a sense of togetherness.* Within the family all should feel that they belong and that each is one hundred percent for every other member. However, togetherness includes also goals and purposes that the family share together in service for others outside the family. A home can become self-centered, as well as can individuals. Happiness is not found in shutting ourselves up to ourselves or in each going his separate way.

I like to hear a minister's wife say, "We married them" or "We baptized them," though maybe she had very little personally to do with it. In all that a minister does he should make his family feel that they are part of his concerns.

In order to foster the spirit of togetherness, the minister and his wife must take time to make love. A minister's wife must remember that she is married to a man, not just a minister. One of her greatest contributions to his success is to be a good lover. The minister too must remember that in order to have a good lover for a wife, he must be one himself. Keeping this aspect of togetherness alive minimizes temptations to extramarital affairs.

3. *Build uniqueness of personality.* Every human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do. The home should be the place where this power is developed.

Jesus said that in marriage the two should be one, but He did not intend that they should continually be arguing *which one!* While marriage partners are to blend as one, neither is to lose his or her individuality in

the other. Each should help the other to develop his true self, each should accept the other just as he is and not try to change him into an imagined ideal. "Why can't you be like Pastor X's wife?" is a devastating question to ask. Help your mate to be the best possible person in his own unique way.

Uniqueness of personality needs to be developed in each child in the family, as well. Parents should recognize that each child is a little person like no other, and refuse to force arbitrarily upon him their parental

**"If a man's family
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desires independently of the child's own God-given gifts and talents. If Junior wants to be a mechanic instead of a preacher, help him become the best Christian mechanic in town.

4. *Make religion attractive.* Rather than trying to compel his children to have a form of religion, the minister should set the principles of Heaven before them in an attractive light. The religion of Christ is made attractive most effectively by cheerfulness, courtesy, compassion, sympathy, and a good sense of humor. Some ministers have a tendency to take themselves and everyone else too seriously, thus creating an atmosphere of gloom and sadness. If the sound of laughter and singing for joy is not heard in your home, then find out why as soon as possible.

Of course, parents need to be firm in requiring respect and obedience, but these attributes really cannot be demanded or commanded. Parents

who themselves are obedient to God and respectful to each other, and who treat their children with respect, will be most effective in planting these principles in the lives of their children.

Religion can be made unattractive by the way in which family worship is conducted. The reading of long passages, long prayers, discussion of subjects not meaningful to children, are not conducive to enthusiasm for religion. Plan ahead to make spiritual things interesting and even exciting. Let the children express their ideas, treat them as persons in their own right. They will respond if they know they are appreciated.

What about the minister who feels he has been a failure in his home because his child gives up "the faith" and goes "out into the world"? The heartbreaking experience can so discourage a minister that he will consider giving up the ministry. "Why should I continue to help other parents' children when I can't even keep my own?" seems to be a logical question.

If you find yourself in this situation, don't give up. If you do, then the devil will surely rejoice, for he will score a double victory. You have a special opportunity to demonstrate the unconditional love of God. Love your wayward child and keep praying.

Remember, the last chapter is not written yet. As long as there is life there is hope. And even those who die without giving evidence of coming back, rest in the arms of a loving Lord. He knows what they did in the last moments of life, and when we find out we will all exclaim, "Just and true are thy ways, thou King of saints." "True and righteous are thy judgments" (Rev. 15:3; 16:7).

What a joy it will be, however, if with unbroken homes we can say on that day, "Here am I and the children whom Thou hast given me."

Paul C. Heubach is emeritus professor of applied theology, Loma Linda University, Loma Linda, California, and a member of The Association for Clinical Pastoral Education and The National Council on Family Relations.

Patterns of SDA Church Growth in North America

by Gottfried Oosterwal

A study of 3,217 members in 28 churches across the Lake Union indicates common denominators for both church and individual growth.

In 1970 the Department of World Mission at Andrews University initiated a Seminar on Church Growth with the objectives of (1) acquainting the minister with the factors that stimulate or hinder the growth of the church; (2) helping the minister to assess the effectiveness of various methods of SDA evangelism, church growth, and mission; (3) discovering new approaches and strategies for implementing the divine commission and accomplishing God's work "in this generation"; (4) assisting the minister in planning for church growth in a Biblical perspective; and (5) equipping the minister to give leadership to the growth of the church in all its aspects, especially to equip ministers to train and enable lay membership to assume their role in church growth.

One way of reaching objectives has been to let the minister become involved in actual church-growth studies, surveys, and analyses. When these findings were discussed, it became clear that this research would be extremely helpful to church leaders and administrators, especially those who are involved in evangelistic planning and the promotion of church growth. Early in 1971, therefore, the Ministerial Association of the General Conference initiated a General Conference action to request the Department of World Mission to prepare reports on two crucial issues in SDA Church growth: (1) What are the factors that help people in North America to be-



SKIP BAKER

come acquainted with the SDA Church and to accept its message and be baptized? (2) What are the major reasons for SDA believers to leave the church (apostasy)? Both investigations have been carried out, and the reports have been published. The first is available under the title *Patterns of SDA Church Growth in North America*, published by Andrews University Press in 1976. The second, *Dissociation: An Investigation Into the Contributing Factors of Backsliding and Separation From the SDA Church in Michigan*, has been written up as a research project for the D. Min. degree by L. Nielsen in 1977.

Factors of church growth

This article will discuss some of the factors that help people accept the SDA message, leaving for later discussions the matter of significant reasons for apostasy.

The study on SDA Church growth, from which this article grows, was based on 3,217 questionnaire responses from members of 28 churches scattered throughout the Lake Union Conference. More than 300 extended interviews have been conducted with the members and the pastors of these churches, and additional data have come from church records, union and General Conference statistics, and other contemporary studies relating to church growth.

The 28 churches studied were selected according to the following criteria: *location* (rural, urban, suburban, small town), *size* (less than 100, 100-250, 250-600, more than 600), *ethnic composition* (black, white, Oriental, Spanish-American, mixed), *length of existence*, and *accessibility*. In most cases the researchers served as "student-pastors" in these churches, which contributed greatly to the reliability of the analysis and evaluation of the gathered data.

Church growth is a complex subject. It cannot be limited merely to numerical growth, for in Scripture and in the writings of Ellen G. White the growth of the church includes

also growing in Spirit and in truth, in knowledge and in grace. The church has also been called to demonstrate God's glory and to serve as His instrument of evangelization and service. A Seventh-day Adventist concept of church growth, therefore, should consider at least five aspects: (1) the number of people who are joining the church, who they are, and which factors most influenced them to become acquainted with the SDA message and to join the church through baptism; (2) what effect church membership has had on their lives since they became Seventh-day Adventists; (3) in which ways the believers have grown in their understanding of truth, in love, in piety, and in a sanctified life, and what agencies in the church are most helpful in their spiritual growth; (4) the increase of the believers' involvement in mission and outreach to the community; and (5) how the church is growing in its worldwide prophetic task, and especially in its task to "manifest, even to 'the principalities and powers in heavenly places,' the final and full display of the love of God" (*Acts of the Apostles*, p. 9).

What the study showed

Of the 28 churches studied, 6 had an annual growth rate of 5-9 percent, 5 were growing 2-4 percent annually (the average rate in North America), whereas 17, or more than 60 percent, were not growing at all or even showed a decline in membership! What are the factors that cause these differences?

First is the size of the church. When the four basic criteria of religious commitment—church attendance, study and devotional life, doctrinal beliefs, and practical involvement—are considered, churches of 200-350 members show by far the largest growth and have, by far, the greatest potential for growth. Second, location of the church also affects church growth. Certain populations are obviously more receptive to religious change than others. The greatest receptivity is found in areas of high mobility, of

rapid socioeconomic change, and of population growth. Where these facts are present, such as in small towns and cities, in development areas, and in certain suburbs, the potential for church growth is far greater than in rural areas or in cities and towns with a well-established pattern and order.

Based on these two factors alone, our evangelistic planning should give special attention to these areas of rapidly changing and growing populations, and to the development of those structures in the church that can best accommodate new converts' particular needs for fellowship, meaning, and stability. That kind of structure invariably includes small to middle-size churches of 100-350 members.

A third, and by far the single most important, factor of growth is the commitment of the laity. No less than 67 percent of the people who joined the church from a non-SDA background first became acquainted with the Advent message through Adventist church members (relatives, neighbors, friends, et cetera). The Adventist laity were also by far the most important factor in leading people to accept the Advent message and to join the church through baptism (57 percent). All six rapidly growing churches in this sample had a deeply consecrated and committed laity. However, contrary to the general belief that these lay members should be involved in the "official" program of the church in order to make the church grow, the findings show that the success of the laity as a factor in soul winning came through *spontaneous witnessing*—believers giving an account of their faith in their daily lives and contacts with people at work and in society. One of the most urgent tasks of the church, therefore, is to stimulate and to prepare the church membership for this role of spontaneous witnessing, according to their particular spiritual gifts, interests, and special talents. Lay training should be built on the diversity of the gifts that characterize each local church.

Who are these people whom God

is adding to His church? Adventist churches show a heavy preponderance of women. In some churches, women outnumber men almost three to one, especially in the 30-45-year-old age group. Several factors seem to create this imbalance. The Adventist Church grows very strongly through family ties, and this factor seems to influence a great many more women than men. Public evangelism, Adventist radio and TV programs, and SDA publications appeal to women far more than to men. The SDA minister is a much greater persuasive influence to women than to men. The apostasy rate, especially in the 30-45 age group, is much higher for men than for women.

Though the people who join the Adventist Church come from a variety of backgrounds, it seems that a considerable majority come from the class of skilled laborers and self-employed workers, with an annual income of \$6,500-\$15,000, and who usually are members of other churches before uniting with the Seventh-day Adventist Church. Nearly absent are the very poor, unskilled workers, people on welfare, people with little education, the highly educated intellectuals, the very well-to-do, and those without prior religious affiliation.

Since nearly 80 percent of the church's members come from an Adventist background, we may indeed rejoice that a large percentage of our youth remain in the church. (Church schools are a very important factor of church growth!) On the other hand, the church should also question why its outreach among the masses, the educated elite, and the nonchurched has been so small. It seems that, in spite of the large amounts of money spent and resources used for the growth of the church, barely 15-20 percent of the people in North America have a chance of hearing the Adventist message with clarity. But what about the other 80-85 percent? That is the church's challenge for the 1980's in North America.

People accept the Advent message

and join the church through baptism for many reasons and by various means. The Adventist home, relatives, friends, schools, ministers, and to a much lesser degree, public evangelism, Adventist publications, radio, TV, and medical institutions all play a part. But how do these new believers continue to grow? The church-growth study points out a rather critical situation in the church. After people have joined the Adventist fellowship through baptism, there is very little continuing growth. A kind of plateau mentality often develops, which seems to prevent the believers from growing in piety and spirituality, in commitment and missionary involvement. According to the study, many believers depend almost entirely for their further growth on the Sabbath services. Personal Bible study and devotions on a regular basis are rare. Association with Adventist friends stood out in the study as an important factor that helps people to grow spiritually, or to prevent them from leaving the church. But only 25 percent (mostly older people) indicated that Spirit of Prophecy books were important in their continued growth.

Most believers realized their lack of personal spiritual growth and were looking for ways to grow. Among those surveyed, 45-53 percent suggested better sermons that make the Word of God understandable in people's actual life situation, as a means to continued personal growth. Better Sabbath school quarterlies and SDA publications were also singled out as needs. More fellowship among Adventists contributes to spiritual growth, it was found. All the growing churches were, indeed, churches with a very warm fellowship, stimulated by both the minister and the believers. Finally, the believers suggested that the minister give them more help through home visitation, lay-training programs, and assistance in their involvement in mission.

One of the most striking findings of this research was the immense diversity of the SDA constituency. Not only do individual believers

differ but each local congregation has its own character, attitudes, spirituality, and pattern of growth. This diversity not only influences an individual's response to the various evangelistic agencies of the church, it also determines greatly a whole congregation's response, attitude, and activity. To help each church to grow and develop in accordance with its special character and situation, it is important that local churches be encouraged to develop programs and activities that seem to be most suited to their local personalities. This approach will also make it possible for a much larger percentage of the members to become involved in the activities of the church. Uniformity, based on the mistaken concept of "the one Adventist constituency," works as an obstacle to growth.

Changing role for the pastor

This study points, finally, to the need for a change in the minister's role in church growth. Structurally, his work at present does not stimulate him to concentrate on those factors that promote the growth of the church—sermon preparation, lay training, home visitation, participation in the church's outreach to the community, pastoral care and nurture, et cetera. Neither does much of his present training equip the minister for giving leadership to church growth. To improve that situation, it is recommended that each conference organize workshops in church growth for their ministers—as some conferences are doing already—to equip the minister better for the task of helping the church to grow. For, in spite of certain danger signals revealed by this study, Adventist members have a deep desire to serve God and to use their many spiritual gifts, their talents, and their funds to accomplish the task for which God has called them. ■■

Gottfried Oosterwal, D. Litt., Ph.D., is professor of mission and comparative religion at the Seventh-day Adventist Seminary, Andrews University, Berrien Springs, Michigan.

Does God Create Evil?

by Otto H. Christensen

A puzzling verse in Isaiah reads, "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things" (chap. 45:7).

Does God really create evil?

"Evil" here is from the Hebrew *ra'*. This Hebrew word is never translated "sin," but always as something bad, unpleasant, or objectionable. Therefore this word describes not sin, but the *results* of sin.

Both the Hebrew and the Greek words for sin in the Bible carry the idea of missing the mark. God has an ideal for His universe, in which order prevails. This ideal is expressed in the Ten Commandments, which are a revelation of His character. The orderliness of God's universe is not that produced by automatons; it is based on freely willed obedience. If all His creatures had chosen to be obedient, peace and harmony—the antithesis of Isaiah 45:7—would now prevail. However, since some did not so choose, the unpleasant effects of sin are the result.

God is responsible for evil to the extent that He set up the conditions of cause and effect. Man's aim at God's goal of perfection and order has been thrown off by sin and selfishness, yet God keeps His target before us in the Ten Commandments. The closer we come to hitting that target, the more peace we enjoy; the more we miss it, the more evil we suffer. Thus God can say that He creates the possibility for both peace and evil, as an inescapable consequence of a universe built

on principles of order and causality.

Who, then, is responsible for the introduction of sin into the universe? God did not create it, for He is the essence of perfection and peace and light. Notice that *shalôm* (peace) is the antithesis of evil in Isaiah 45:7. Yet the quality of *love*, also one of God's attributes, led Him to make His creatures capable of both love and hate, of trust and distrust. Only beings with the potential for both love and hate can truly love.

Since God is love, all that He does or creates is contained in the circle of His love. This is where He planned for us to be and to exist, for we are made in His image. To leave that circle is sin. Scripture often represents God's law as a wall or hedge of protection for His people against all evil.* In this wall are ten gates. When one leaves the circle of God's love, he must open one of these gates, for sin is the transgression (Latin: *trans*-across, *gradi*-to step), or stepping across, of God's law. Christ never stepped across. He abode in the circle of God's love (John 15:10). To unite again with God in harmony with His plan, or "mark," for us, we must come back in and close the gate behind us. Lucifer stepped across and went out into outer darkness, where he entices us to come out with him, but God, by His love, seeks to draw us back where we belong (Jer. 31:3). We were made in God's image, and He longs to restore that image.

So God is perfection by His very nature. With Him is peace. Outside of Him is evil caused by passing

over the wall, separating ourselves from God and all good.

We do not know how long peace prevailed in heaven before Lucifer activated his potential for distrust and hate. Neither do we know how long Adam and Eve lived on this earth before they chose to distrust God and dispute His sovereignty. They enjoyed God's peace until they exercised their option to step from light to darkness, out of the circle of love and peace to the "outer darkness" of evil.

To choose sin, which God did not create, always leads to evil; that is, to that which is unpleasant, objectionable, and malignant, which law of cause and effect God did create. In that sense, it can be said, *God creates evil*, but only in that sense.

Our thoughts decide our character. For this reason we must guard carefully the avenues to the soul, which are the five senses. Our character is determined by what we think. This law of the mind was created by God.

Though we may have activated our option to sin, God has not closed off the possibility of our return. He helps us, by His Spirit, to steady our aim. By His grace we daily overcome sin, reenter the circle of His love, and experience the peace that He created and intended for us. ■

* Isa. 5:5; 30:13; Amos 7:7; Eze. 13:10-16; 22:22-30; Mark 12:1; Matt. 21:33.

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What Does Hebrews 4 Really Say?

Not what some Adventists have concluded, says the author.

by Jerry N. Page

At one time I was convinced that the verses of Hebrews 4:8-10 were clear “proof texts” that the seventh-day Sabbath rest still remained unchanged by Jesus to another day. Today, I believe even more deeply that Hebrews 4 is a most significant passage undergirding the seventh-day Sabbath, but for different reasons. While I no longer see Hebrews 4:8-10 as a proof text for the Sabbath, the message of Hebrews 4 has become laden with a deeper meaning for the seventh-day Sabbath.

Contextual setting

In a special sense Jesus Christ stands as the center of the book of Hebrews. His work for us as high priest in heaven is foundational to the entire message of Hebrews, and especially the urgent yet beautiful appeal of verses 9 and 10.

In the exhortations of chapters 3 and 4 our author is speaking to a group of Christians, the pilgrim people of God who, though once well-grounded in the faith, have become weary and in danger of giving up altogether.¹ The author traces for them God’s redemptive history from Creation through the wilderness wanderings of Israel, to David’s day, to Christ’s day, and finally to their own today, calling on them to hold fast their confidence in Christ’s work, and warning them against failing to enter God’s rest as their forefathers had done. Therefore, the basic issue to be interpreted in Hebrews 4:9, 10 centers on this concept of God’s rest.

Basic issues of interpretation

The first issue raised by Heb. 4:9 is one of time. When is the “rest” of God to be entered? Bible students

have long disagreed over the meaning of the phrase *a rest remains* (*apoleipetai*). Some have viewed the rest primarily in a future sense and therefore refer it to the coming new earth, basing their concepts heavily on the Old Testament promises of rest in the Promised Land. Others emphasize the textual context of *today* and feel the present tense of the verb *remain* adds weight to the present availability of the rest.

This article takes the position that a study of the context, with special attention to the words *remain* (*kataleipo*), *today* (*sēmeron*) and *enter* (*eiserchomai*), indicates the author of Hebrews has in mind a rest that is presently available and still remains today to be entered. The verb tenses and the repetition of the word *today* seem to demand such a conclusion, as does also the strong exhortative and probationary tone of the passage.

However, stress on the present entering into rest does not nullify implications for the future in the author’s argument. True, the entering into rest will not always be available, and the opportunity must be seized *today* (cf. 3:13, 14; 4:1). However, we must not forget either the author’s use of the Creation Sabbath to illustrate God’s rest or the fact that the promised rest in the Old Testament did include, among other things, the gift of the land.

Before attempting to describe the “rest” of Hebrews 4:9, we must ask: (1) To whom is the rest available? and (2) How is it entered?

From the general argument of the book of Hebrews and also from such texts as Galatians 3:26-29, it becomes clear that the wandering people of God since the cross are no

longer the Jewish nation exclusively, but all those who are Christ’s. Hebrews 4:9, R.S.V., declares that the rest remains “for the people of God,” and verse 10 adds “whoever enters,” indicating the rest is available to anyone who accepts Christ and the rest He offers.

How does one enter this rest? Hebrews 4:3, R.S.V., says, “For we who have believed enter that rest.” The word *faith* (*pistis*) appears repeatedly in these verses and is clearly the criterion for entering God’s rest. Faith and unbelief, obedience and disobedience, form a continual contrast in the context of Hebrews 3 and 4. “Whoever enters God’s rest also ceases from his labors as God did from his” (Heb. 4:10, R.S.V.). Faith, obedience, and ceasing from our works as God does from His gives us the key to unlock the meaning of the rest (*sabbatismos*) in Heb. 4:9.

Throughout Hebrews 3 and 4 the author refers to the rest of God (*katapausis*) as the goal to be entered. But in Heb. 4:9, R.S.V., he uses a different word for rest. “There remains a sabbath rest (*sabbatismos*) for the people of God.” This new word has been interpreted in many different ways, of which we will deal with only two.

One interpretation sees *sabbatismos*, together with the illustration from Genesis 2, as a “proof text” for the necessity of observing the seventh-day Sabbath in the New Testament. According to this view, if God didn’t want the Sabbath kept after the cross, “would he not afterward have spoken of another day” (Heb. 4:8, K.J.V.)? This interpretation is not consistent with the context, the language, or the main point

of the author's argument.

A second interpretation denies any implications whatsoever concerning the seventh-day Sabbath and sees *sabbatismos* totally interchangeable with *katapausis*, both referring only to the deeper rest of righteousness by faith, which the Jews under Joshua failed to enter. This argument also fails to consider adequately the total context or to account for the change from *katapausis* to *sabbatismos*, a word possibly coined specifically for this occasion, and that possibly has as its root the Hebrew *shabbath* ("sabbath"). Neither does this interpretation take notice of the symbolism of Genesis 2.

What then is the "rest" of God? It is evident the rest does not refer to an external observance of the seventh-day Sabbath or merely to entering the Promised Land. Joshua and the Israelites did both and yet did not find the true rest (Neh. 9:28). The only way to understand the true rest is to follow our author's illustration back to the first Sabbath when God looked at His work of Creation and said, "It is good." God then blessed the day and rested. God did not cease all activity; therefore, the rest man enters is not one of idleness, but of proper activities. In the context of Hebrews 3 and 4 the author points to Christ's rest after His perfect work of Creation, and also to His rest following the perfect work of His human life, which is the basis for the confidence man is to have. This reminds us, incidentally, of Christ's cry, "It is finished" (John 19:30), after His completed work of re-creation just before He rested in the tomb on the Sabbath.

Therefore, in Hebrews 3 and 4 *sabbatismos* is the author's term for man's entering into God's *katapausis*. *Sabbatismos* of Hebrews 4:9 is clearly not a proof text for Sabbath observance, but obviously the author is uniting the deeper rest experience, to which God calls His people, with the symbol of faith that God Himself instituted—the Sabbath. Man is to enter by faith and obedience into God's completed

work for him. His rest is not in his own accomplishments, but in God's. After quoting Heb. 4:9, 11, Ellen White says: "The rest here spoken of is the rest of grace, obtained by following the prescription, Labor diligently. . . . Those who are unwilling to give the Lord faithful, earnest, loving service will not find spiritual rest in this life or in the life to come. Only from earnest labor comes peace and joy in the Holy Spirit—happiness on earth and glory hereafter."—*The SDA Bible Commentary*, Ellen G. White Comments, on Heb. 4:9, 11, p. 928.²

Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). This is the rest of Hebrews 3 and 4. The wandering people of God enter today by faith into the rest of grace, trusting Christ's completed work for them. Then as they get into His yoke they find, not idleness, but beautiful, restful activity.

Theological implications

Though the Sabbath is mentioned only incidentally in a context that stresses the availability of salvation rest to man, the rest of God on the seventh day of Creation week reveals that the Sabbath is a symbol and a sample of the rest of grace. Just as man communes with God by faith and thereby obtains the rest, so it is in the realm of time that this communion finds its ultimate expression in the God-given symbol of the Sabbath.³ When our author introduces the concept of God's rest it is no coincidence that he makes a play on words by introducing the word *sabbatismos*. The relation between the rest of God as experience and the Sabbath as its symbol is aptly stated by E. J. Waggoner: "The rest in Eden was Sabbath rest. The Sabbath is a bit of Eden that remains to us until Eden is restored again; he who keeps the Sabbath as God keeps it, as God gave it to be kept, has the rest that the Lord Jesus Christ has in heaven. But how can one keep it?—By Faith."⁴

The Sabbath as a symbol of the reality of spiritual rest has implica-

tions for the future, as well as for past and present salvation. The Sabbath is a special link with the consummation of the promised rest of God. Principles of Bible interpretation stress that the Old Testament covenant promises, without their geographic and ethnic limitations, are to be fulfilled in principle to spiritual "Israel" in the new earth. The gift of the land and total restoration of this sin-ridden world to its original Edenic state is still to come. The Sabbath as a symbol of that eternal rest is, in a special sense, the sign between God and His real covenant people (Eze. 20:12). It is a foretaste of the eternal rest and communion to come with Him who is the ground of our confidence and our Creator, Jesus Christ. The Sabbath is a symbol of the deep rest of God we enter now as we wait for the even fuller experience that we will share if we hold fast our confidence and hope firm till the end.

Hebrews 4, as Ezekiel 20, makes it evident that the Sabbath is the God-given sign of the rest of righteousness by faith. This chapter points us back to Eden, where Adam spent his first day of life, resting in God's completed work. In its total context the passage also shows us the Sabbath as a God-given sign or symbol of our having begun now to rest in God's completed work of redemption on the cross. Therefore, the Sabbath is not the "rest" that remains, of Heb. 4:9, but is the God-given symbol and sample of that very rest of grace into which believers can enter in a special sense on the seventh day of every week.

¹ Heb. 2:1-4; 3:6-4:16; 5:11-6:20; 10:19-39; 12:1-13:25.

² Ellen G. White manuscript 42, 1901.

³ Albert E. Liersch, "Exegesis of Hebrews 3 and 4 With Particular Reference to the Theological Interpretation of the 'Rest' That Remains and the Sabbath as Symbol," unpublished term paper, Andrews University Seventh-day Adventist Theological Seminary, 1968.

⁴ Ellet Joseph Waggoner, "Studies in the Book of Hebrews," *General Conference Bulletin*, 1897, p. 301.

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ASK THE EDITOR

Why don't the editors of Ministry have more to say on the current discussions regarding the nature of Christ and righteousness by faith? Where do you stand on these issues?

I briefly answered the first part of this question regarding the nature of Christ in the April MINISTRY. I concluded that in the final analysis unanswerable questions face the Bible student who attempts to develop a precise definition of Christ's nature. Our degenerate minds cannot possibly have an absolute knowledge of the Incarnation. There is a certain mystery about this subject that will challenge our thinking throughout eternity. Yet, we may have the assurance that Jesus was fully God and fully man.

Coming to the subject of righteousness by faith, I find myself in a similar position. An eternity of study will never exhaust the unsearchable riches of Christ and His salvation.

As far as I can remember, the subject of righteousness by faith *per se* never surfaced during my college years. Weeks of Spiritual Emphasis and Bible classes were deeply moving, but no speaker or teacher tried to define the exact meaning of the term *righteousness by faith*. During my second year in the ministry, articles and sermons on righteousness by faith began to flourish. As an intern I prepared and preached a sermon on the subject in the West Palm Beach and Lake Worth, Florida, churches on March 9, 1946, which resulted in putting most of my hearers to sleep! In reviewing its contents today, I find that it did not contain a single thought relative to justification, other than the following quotation:

"The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, is a precious thought. The enemy of God and man is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken. If he can control minds so that doubt and unbelief and darkness shall compose the experience of those who claim to be the children of God, he can overcome them with temptation."¹

In time my concepts became clearer. As I review my sermon notes of the 50's I find progress, but a failure still to grasp certain points. Although I stressed the fact that no human works can justify, I was inclined to preach justification as forgiveness of past sins only. Also, I preached sanctification as a combination of my works and Christ's works. The result was a rather strange mixture of faith and works, since I placed both justification and sanctification under the one umbrella of righteousness by faith. Later I concluded that both of these were all Christ's work and none of mine. True, a person's will must cooperate in the sanctification process, but this cannot be considered a meritorious act on the human side, since it is also an act of the will to believe and accept justification. Therefore, Christ must receive 100 percent credit for all phases of His salvaging process.

Before stating my present posi-

tion, which will appear in future articles, I would like to share several concerns. I have mixed feelings as I read and survey the mass of material coming across my desk on the subject of righteousness by faith. Occasionally I find some of it polemic in nature. There is an argumentative approach to the theme of righteousness by faith that leaves the heart destitute of the softening influence of the Holy Spirit. The mind is moved not to surrender, but rather to debate. In view of this, could it be that the following statement is applicable to the written, as well as the spoken, word?

"Some ministers, in the preparation of their discourses, arrange every detail with such exactness that they give the Lord no room to lead their minds. Every point is fixed, stereotyped, as it were, and they seem unable to depart from the plan marked out. This is a grave error, and if followed, will cause ministers to become narrow-minded, and will leave them as destitute of spiritual life and energy as were the hills of Gilboa of dew and rain."²

Amid the cacophony of voices declaring what righteousness by faith is supposed to be, it is difficult to keep one's thinking straight. If I have learned anything in my 35 years of ministry, I have learned that the human mind, because of its sinful bent, has an enormous capacity to view spiritual subjects in an unbalanced manner. We seek to deal in absolutes. We want to know with

exactness what a certain term means. For instance, in the 60's, when discussions on "perfection" were in vogue, I spent hours studying this theme. At times I became discouraged because the great gulf between my performance and profession was so wide that if the daily achievement of an absolutely perfect life, with or without the aid of Christ, was necessary for salvation, I felt hopelessly lost. In discussing this subject with others at that time I found many going through the same experience.

Today we face a similar situation. There are those who are adamantly anxious to clarify the meanings of words and terms such as *righteousness by faith, gospel, grace, justification, and sanctification*. Extreme and unbending positions are taken. This rigid, meticulous defining of terms by some individuals has become one of the worst forms of legalism I have ever witnessed. I get the impression that such individuals feel that unless the church takes a stand in favor of a very exact, exclusive, carefully sifted, finely honed definition of these and other terms, we are promoting Roman Catholic theology, or we have no understanding of the gospel, and consequently we are doomed. Frankly, this type of semantical warfare is depressing and seems to make salvation dependent upon a very specific, scrupulous cognizance of certain terms, and not upon belief in and acceptance of a living, personal Redeemer. In many presentations and panel discussions on this subject Jesus is lost in the theological jargon, and righteousness by definition is substituted for righteousness by faith. What a travesty! I believe that souls have been, and will continue to be, lost as a result.

I have another concern. I am quite convinced that there are those, within and without the church, who are using these discussions as a springboard for personal recognition and advantage, without concern for the divisive influence on the church and its membership. I am not a promoter of unity at the expense of

truth. Never! Truth must be sought and upheld at any cost. But our approach, our language, even our tone of voice, should be conciliatory. The theme of salvation by grace through faith in Jesus Christ is based on the principle of love. We are not involved in a battle of wits. No one is argued into the kingdom. As ministers, we cannot help anyone to find salvation by attempting to get people to look to us. Ego building has no place in the proclamation of the gospel.

Having said this, let me emphasize that as ministers we constantly need greater spiritual understanding of the Word. We should ever be clari-

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fying our thinking in these most critical areas. There is certain specific instruction required for entrance into the kingdom. The gate is narrow. But this narrowness, in my thinking, depends not so much upon exact terminology and definition as upon a relationship with the Saviour and Him alone. And the evidence of that relationship will be seen in our actions and attitudes. From an evangelist's viewpoint, leading souls to Jesus Christ requires much more than meticulously stated definitions that often lead to imbalance and extremism.

The church faced a situation similar to today's in the 1890's. Ellen White cautioned A. T. Jones regard-

ing his extreme views on the relationship between faith and works. It would be well for us to consider a few of the points she made in a letter to him, now found in book 1 of *Selected Messages*, pages 377-380. I urge you to read the entire section, as this counsel is sorely needed by the church today.

In a dream, she saw A. T. Jones "presenting the subject of faith and the imputed righteousness of Christ by faith." She stated, "You repeated several times that works amounted to nothing, that there were no conditions. The matter was presented in that light that I knew minds would be confused, and would not receive the correct impression in reference to faith and works, and I decided to write to you. You state this matter too strongly. There are conditions to our receiving justification and sanctification, and the righteousness of Christ. I know your meaning, but you leave a wrong impression upon many minds. While good works will not save even one soul, yet it is impossible for even one soul to be saved without good works. God saves under a law, that we must ask if we would receive, seek if we would find, and knock if we would have the door opened unto us."

One interesting point in her letter showed her agreement with Jones's beliefs, but not with his unbalanced declarations. She said, "You look in reality upon these subjects as I do, yet you make these subjects, through your expressions, confusing to minds." Note, too, the effect of Jones's extreme statements on his own mind. "And after you have expressed your mind radically in regard to works, when questions are asked you upon this very subject, it is not lying out in so very clear lines, in your own mind, and you cannot define the correct principles to other minds, and you are yourself unable to make your statements harmonize with your own principles and faith."

This latter point is one of importance. As I have read materials dealing with the subject of righteousness by faith, I see inconsisten-

cies and contradictions repeatedly. When a strong statement is made in one direction, later in the same article I often find another statement that flatly contradicts it.

What was Ellen White's admonition to Jones? "Please guard these points. These strong assertions in regard to works never make our position any stronger. The expressions weaken our position, for there are many who will consider you an extremist, and will lose the rich lessons you have for them upon the very subjects they need to know. . . . Do not lay one pebble, for a soul that is weak in the faith to stumble over, in overwrought presentations or expressions. Be ever consistent, calm, deep, and solid. Do not go to any extreme in anything, but keep your feet on solid rock."³

Evidently some placed such strong emphasis on faith during the 1890's that works were lost sight of. In view of this, Ellen White attempted to bring balance into the thinking of our people. She wrote, "We hear a great deal about faith, but we need to hear a great deal more about works. Many are deceiving their own souls by living an easy-going, accommodating, crossless religion. But Jesus says, 'If any man will come after me, let him deny himself, and take up his cross, and follow me.'"⁴

This counsel is so up-to-date! I have letters before me that unequivocally declare that in the judgment we will not be judged by our works but by the works of Christ. Christ stands for us. In a sense this is true, but such expressions can be very misleading. Ellen White declares, "Let no one say that your works have nothing to do with your rank or position before God. In the judgment the sentence pronounced is according to what has been done or to what has been left undone (Matt. 25:34-40)."⁵

Such imbalance of emphasis I recently noted in a book sent to me titled *The Shaking of Adventism*. I will cite one example only. In discussing the term *grace* the author declared, "What the Reformers

meant by God's grace was that it is His sheer mercy and goodness. . . . Thus, the grace of God always refers to God and never to what is in the believer's heart. . . . Luther and Calvin understood saving grace as being God's action in Jesus Christ for the believing sinner. The idea that grace is the assistance God gives the believer in keeping the law was shunned by the Reformers as being the Roman Catholic teaching which only detracts from the glory of Christ."⁶

Reading this and similar passages one gets the distinct impression that

"I have learned that the human mind, because of its sinful bent, has an enormous capacity to view spiritual subjects in an unbalanced manner."

the term *grace* must be limited entirely to justification and never includes sanctification. In other words, the author leaves the distinct impression that grace as an active, transforming power in the believer's life is not good Protestant theology. This, to my mind, is a very extreme position. A brief survey of Protestant literature reveals that if Seventh-day Adventists are following the Roman Catholic tradition on the subject of grace, we have a lot of good company with us. *Baker's Dictionary of Christian Ethics*, edited by Carl F. H. Henry, under the entry of "grace" (p. 274), states, "It is an unearned bestowal (Romans 5:15) contradicting a man's desire for autonomy and his achievement categories (Romans 4:14; 11:6). He who would 'help along' his salvation through his own efforts surrenders

the grace which is the exclusive medium of salvation in Christ (Gal. 2:21)."

But the article reveals an additional aspect of grace. "Grace is not only something offered, but also a power as well which draws men into service and at the same time frees them from the power of evil. . . . According to Romans 12:2 a man's thinking is 'transformed' through grace. . . . Because grace communicates everything that makes men whole, all Paul's letters begin and end with an expression of grace." This is only a sample of numerous statements on grace found in Protestant literature. To insist that grace is effective only in justification and never in sanctification is contradictory to numerous Bible texts, as well. (See Acts 4:33; 11:23; 20:32; 1 Cor. 15:10; Heb. 4:16; James 4:6).

My appeal is to keep in balance our views of the great themes of salvation. Let us stop pitting one phase of salvation against another. Admittedly the church has not emphasized as we should have the great truth of justification. I know in my own preaching that I have failed numerous times to place the cross of Christ in proper perspective. However, it would be disastrous for me and my hearers to emphasize justification to the near exclusion of sanctification.

One beautifully balanced statement from Ellen White helps me to understand the proper relationship between justification and sanctification: "Justification means the saving of a soul from perdition, that he may obtain sanctification, and through sanctification, the life of heaven. Justification means that the conscience, purged from dead works, is placed where it can receive the blessings of sanctification."⁷

J.R.S.

(To be continued.)

¹ Ellen G. White, *Gospel Workers*, p. 161.

² *Ibid.*, p. 165.

³ ———, *Selected Messages*, book 1, pp. 378, 379.

⁴ *Ibid.*, p. 382.

⁵ *Ibid.*, p. 381.

⁶ Geoffrey J. Paxton, *The Shaking of Adventism*, pp. 40, 41.

⁷ *The SDA Bible Commentary*, Ellen G. White Comments on 1 Thess. 4:3, p. 908.

A Listening Ear at the Hour of Death

by Dorothy Womack

The approach of death poses problems for everyone who is near a dying patient. These problems differ from person to person and sometimes from one day to the next. The pastor or chaplain often plays a crucial part in helping many of these persons, including the patient, to solve their problems gracefully.

From studying dying patients, Elisabeth Kubler-Ross discovered five "stages of dying." The first is *denial*, when the patient disbelieves the report and seeks desperately to disprove it. When the evidence overwhelms his doubt, however, he may enter the stage of *anger*, demanding, "Why me?" "Why now?" He may resent fate, God, or, later, even family members and professional people who are trying to help.

As his anger dies the patient may express his hope that the disease can somehow be cured, and resort to another strategy—*bargaining*. At this stage the patient acknowledges his condition, but seeks to postpone the inevitable. He may attempt to strike an agreement with the physician or make a solemn vow to God. Eventually he realizes that the end cannot be put off, and he may enter the stage of resignation or *depression*. He grieves over loss of past joys and benefits and anticipates what he will miss. He may hope most that the end will not be painful or undignified.

The final stage Dr. Kubler-Ross noted was *acceptance*, when the patient ceases his struggling, bargaining, and mournful thoughts and is ready to face what seems in store for him. The patient's chief concern now may be for the welfare of his family and other survivors.

Although admitting that some patients do not go through these stages

in just this order, but might skip one or more, repeat some, or experience them in another sequence, Dr. Kubler-Ross has advanced our understanding of the changing moods of the dying patient. Even nurses, family members, and the pastor or chaplain may experience changes of attitude similar to those of the patient. They too may feel shocked and disbelieving, may become angry or depressed. They may turn their backs on the angry, fault-finding patient just when he needs someone to hear him out. A nurse who will sit quietly with such a patient and hold his hand for even a few minutes each day may be of great comfort to him.

The pastor or chaplain likewise should be informed about the emotional needs of the patient and his family and the supporting health-care staff. He must learn not to react with hostility to the fretfulness of the patient nor the apparent coldness of the family. He should learn to recognize the special needs felt by each participant in the ordeal. Even physicians and nurses may have emotional burdens resulting from the strain. The pastor or chaplain should be willing to listen patiently to all these. Or he may serve best by tactfully asking questions: "How do you think it will be with your family?" "How do you think it will be with your father?" Sometimes he must answer questions raised by the patient or family about the prognosis of the disease and be prepared to give truthful answers.

"In many cases all that should be done is to point to Christ as a personal Saviour. . . . Do not let anyone be launched into eternity without a word of warning or caution. You cannot neglect this and be a faithful steward. . . . Never, never should

the physician prevaricate. It is not always safe and best to lay before the invalid the full extent of his danger. The truth may not all be spoken on all occasions, but never speak a lie."—*Medical Ministry*, pp. 38, 39.

When the patient and the family have put the prospects for death into perspective they may have time to arrange for financial matters and funeral services and to resolve old wrongs. Sometimes these circumstances open the way for the pastor or chaplain to help them think constructively about life and death, salvation, restitution, and the hereafter.

The pastor or chaplain who is willing to enter this arena, where the deepest anguish of people stirs up the deepest feelings in himself, may find himself becoming increasingly aware of his own limitations. He may find the whole range of his emotions highlighted by the experience—irritability, tension, boredom, disgust, and elation. In becoming aware of these he may learn to know himself better and to achieve control over his attitudes. He then may be better qualified to reach others who are discovering what it is like to plumb the depths of their emotions. By introducing the Saviour, who Himself knew suffering and death, he can help them emerge from the crisis with love and acceptance instead of bitterness. And in One who overcame death they may find hope. Through the ministry of the pastor and the chaplain they may learn that God too listens to their cry for help.

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Marriage— A Quaint Ceremony From the Past?

Isn't tracing "I love you" in wet sand with the big toe of the right foot enough of a ceremony, if a couple is really in love?

by D. E. Hay

A marriage license, with accompanying ceremony, is regarded by many youth of today as a quaint custom from the good old days B.E.—Before Emancipation. Notices on college billboards and in the underground press invite liaisons for no more momentous reasons than want of a bed partner, a cook, or a tutor in modern languages! At least three high-level aides of the President are said to be cohabiting without the benefit of marriage. And the chief outcry seems to come, not from moralists, but from hostesses

befuddled by the protocol requirements involved in introductions.

However, a few churches are still taking a sticky attitude toward couples living together without the benefit of a marriage ceremony. Tracing an "I love you" in wet sand with the big toe of the right foot is not enough, they say. The Adventist Church is one still insisting that marriage is important both to the church and to the community. Is there reason or revelation behind its views?

The first marriage ceremony was

performed by God Himself in Eden, when He pronounced all things very good. There "the Creator joined the hands of the holy pair in wedlock, saying, A man shall 'leave his father and his mother, and shall cleave unto his wife: and they shall be one,' He enunciated the law of marriage for all the children of Adam to the close of time."—*Thoughts From the Mount of Blessings*, p. 63.

It is reasonable to suppose that marriage was observed and passed on by Adam's descendants to succeeding generations. An early refer-

ence to marriage is found in Genesis 34, where Hamor the Hivite tries to work out a marriage arrangement with Jacob. He says, "Let us ally ourselves in marriage" (Gen. 34:9, N.E.B.).*

The story of Isaac and Rebekah gives us some idea of the process by which one marriage in the ancient Middle East was arranged. Wanting his son Isaac to marry a girl from the land of his birth, where his kinsfolk lived, Abraham sent his servant Eliezer to Mesopotamia to secure a mate. Marriage was too important to be left to individual choice; it was of concern to both families and usually represented an alliance or contract. The parties were the families or kinsmen, not merely the couple: "In ancient times marriage engagements were generally made by the parents. . . . In the bestowal of their affections the youth were guided by the judgment of their experienced, God-fearing parents."—*Patriarchs and Prophets*, p. 171. "It was considered a crime for children to contract marriage upon their own responsibility."—*Testimonies to the Church*, vol. 1, p. 218.

To people of that day, membership in a lineage or clan meant a great deal—particular kinds of behavior to be expected from particular kinds of kinsmen, lines of inheritance, and financial aid for the dowry (an expected payment made by the groom's family to the kinsfolk of the bride). Thus everyone in the group was interested in a marriage to someone of different lineage; all were potentially involved.

When Eliezer, acting on Abraham's request and following the Lord's guidance, met Rebekah and was satisfied that she met Abraham's criteria of family membership and personal qualities, he gave her gifts to assure her of his intent. Then he asked for Laban's consent to her marriage. Laban agreed, "Take her, and go, and let her be thy master's son's wife" (Gen. 24:51). Eliezer then "brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother

precious things" (verse 53). Such a payment was regarded as a safeguard to the marriage relation. "Fathers did not think it safe to trust the happiness of their daughters to men who had not made provision for the support of a family."—*Patriarchs and Prophets*, p. 188.

After consent of the family was obtained Rebekah herself was consulted. When asked, "Wilt thou go with this man?" she replied, "I will go" (verse 58). Laban's large family now knew the contract of marriage was binding. As representative of Abraham's family Eliezer knew it too.

A few churches still take a sticky attitude toward couples living together without a marriage ceremony. The Adventist church is one.

When Eliezer returned to Abraham with Rebekah, "Isaac brought her unto his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her" (verse 67).

While the Bible does not mention a ceremony, it is probable that Isaac made a simple declaration before witnesses of his intent to have Rebekah as his wife and that festivities were arranged by the family.


Such a statement was made much later by Boaz when he took Ruth as his wife. He told the village elders, "Ruth the Moabitess . . . have I purchased to be my wife . . . : ye are witnesses this day. And all the people . . . and the elders, said, We are witnesses. . . . So Boaz took Ruth, and she was his wife" (Ruth 4:10-13).

Marriage feasts are mentioned

early in the Bible, and they often lasted for as long as seven days. (See Genesis 29:27 and Judges 14:12.) Although little detail is given of these early ceremonies, it is evident that they represented an old tradition, and that they occurred after some sort of public announcement before assembled guests. The feast would be an evidence that a satisfactory contract had been concluded.

The agreements, ceremonies, and feastings, varying as they might in elaborateness, all point to marriage as an institution with tradition stemming from Bible times. All indicate a community aspect of the betrothal.

Why is the church concerned? Because homes and families are fundamental to human welfare. If marriage is to fulfill its potential as a stable, Christ-centered home, it should not be contracted lightly. The desire for sexual experience alone is not a sufficient basis, as witnessed by many casual and temporary liaisons. A stable family calls for a commitment that will transcend temperament, and that will take its place responsibly in the community and church. This commitment, made publicly in a wedding ceremony, is a safeguard for the marriage and ensures the place of the married couple in the network of human relationships in their community. It also provides a legitimate place for their children in the family line. Families founded upon sincere public commitments between bride and groom, and between them and God, are far more likely to weather the storms of life than are liaisons founded on whim. Family relationships are lived out before the community and God, and both reason and revelation indicate that they should be initiated and established accordingly.

Tracing "I love you" in wet sand is not enough! 

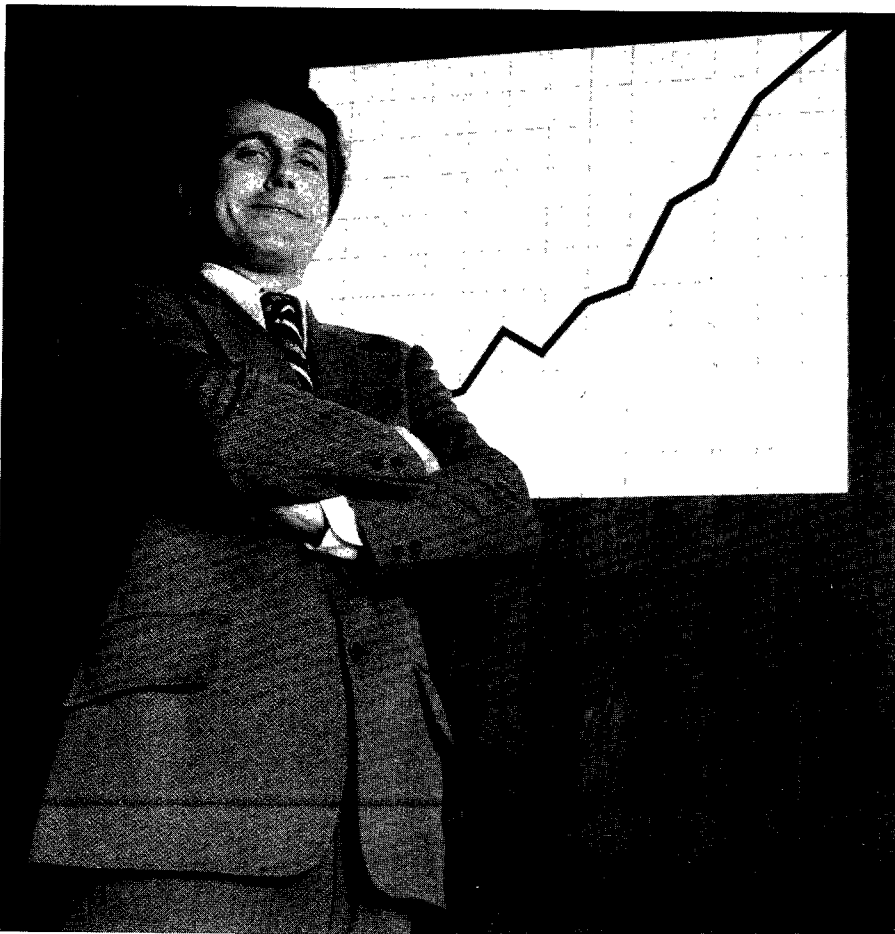
* From *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961, 1970. Reprinted by permission.

D. E. Hay is president of the Western Pacific Union Mission of Seventh-day Adventists.

The Numbers Syndrome

Symptoms of this ancient disorder are not lacking in the church today. Watch for questions like, "How many baptisms?" and "How much money?"

by D. A. Delafield



In the book of Daniel a mysterious person known as "Palmoni," or "the numberer of secrets" (identified by some scholars with Christ) is introduced. He is indeed the Wonderful Numberer. (See Daniel 8:13, margin.) Only one with enormous mathematical ability could number the stars (Ps. 147:4), or the sands on the seashore (Ps. 139:18), or the hairs of our head (Luke 12:7).

The symbols of the stars and the sand represent the host of the saved. No man can number them (Rev. 7:9; Job 38:37; Gen. 13:16), but God can—even the minute atoms functioning with spectacular precision.

The question of numbering has tempted church leaders in every generation since the world began. When an organization begins to grow, there is a tantalizing urge to take a census. Oh, how good it would feel if we were really *big*! But there are some things man should not number—even if he is able.

In ancient times Israel's king or the army chief of staff would estimate the kingdom's strength by the number of its legions. When Gideon looked upon the host of 32,000 warriors, he was pleased. But God chose only 300 from among them to achieve a sensational military victory. Why? Lest Israel say, "Mine own hand hath saved me" and the army of the people "vaunt themselves against" the Lord (Judges 7:2).

The sword of the Lord and of Gideon and the valiant 300—that was all God needed. With this small band of consecrated men, the courageous Ephraimite put to flight the Midianites and their allies from Edom.

Jonathan, with his armorbearer, also exhibited that faith in God that brings divine help. Saul's son was the champion of the army that day at Michmash and Gibeah. The triumphant young soldier smote the garrison of the Philistines. "The earth quaked: so it was a very great trembling" (1 Sam. 14:15). "And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went

on beating down one another" (verse 16). "So the Lord saved Israel that day" (verse 23).

When faced with a million Ethiopian warriors, King Asa "cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee. So the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled. . . . And the Ethiopians were overthrown, that they could not recover themselves" (2 Chron. 14:11-13).

The Lord had promised His people, "Ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you" (Lev. 26:7-9).

John Wesley, the great Methodist leader, must have been inspired by that text, for he wrote, "Give me ten men who fear nothing but God, and hate nothing but sin, and I will set the world on fire." His success demonstrated what God can do.

Many a Bible story confirms this fact. Moses delivered Israel with nothing but a rod in his hand. Shamgar killed 600 Philistines with an ox goad. Samson slew a thousand with the fresh jawbone of an ass.

David in his youth needed only one smooth stone and his worthy sling to fell the giant Goliath. Said the confident David: "And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands" (1 Sam. 17:47).

After he became king—and a successful warrior king he was—the son of Jesse, flushed with pride, took a census of the hosts of Israel. In the eyes of the Lord it was folly and wickedness. Joab, the commander

and chief of David's host, was assigned the project. These are the figures, the awesome figures: 1,100,000 fighting men in Israel; 470,000 in Judah. (Levi and Benjamin were not counted.) The Bible says the king felt a barren, nagging guilt. And God was displeased. The Lord hated David's numbers game.

Little wonder that the Lord protested. The prophet Gad came solemnly before the king, laden with a message. David could take his pick of three things—a plague for three days, three months of destruction by the armies of the enemy, or three years of famine. David chose three days of plague. "Let me fall now into the hand of the Lord," he cried, "not . . . into the hand of man" (1 Chron. 21:13). Seventy thousand Israelites died, probably the callous and irreverent. God does not make mistakes when judgment falls.

David's sin illustrates the folly of the numbers syndrome, the tendency to depend upon human or material resources while fighting the battles of the Lord.

The numbers syndrome is present wherever there are human beings. Seventh-day Adventists have not escaped it. The terms of reference are generally "How many baptisms?" or "How much money?"

In a sense these questions are natural and, when motivated by zeal for the Lord, perhaps innocent enough. But can success be measured by the dollar sign or by the largest numbers? Is not the real question, Have we done our best for the Lord? Who can supply the power and give the success and apply the test but the Lord Himself?

When we look at numbers, we tend to classify people. Here is an evangelist who has won—well, let us say one hundred and twenty. That puts him in a certain class. (Praise the Lord for men like that!) But what about the pastor whose campaign gathered in only five or ten? Are there not factors other than numbers that should be considered? "God would be better pleased to have six truly converted to the truth . . . than to have sixty make a nominal pro-

fession."—*Evangelism*, p. 320.

Let us not work for less numbers, but for more. What we need less of is the artificial measuring of success. We should abandon the numbers syndrome forever. The real standard must be, Have I done my best for Jesus?

Every minister longs for achievement. He dreams big dreams of preaching to packed audiences and winning large numbers to Christ, but when only a few turn out and a handful are baptized, he feels let down and depressed. What went wrong?

To achieve maximum results, the preacher must do more than dream and set goals. There is nothing wrong with dreams, and even goals may be useful. Preachers should dream and think big, but the dream is not the reality.

When people flock to hear a man preach, there is a reason. He is well prepared. He has spent hours preparing sermons, organizing his campaign, planning his advertising, recruiting helpers (sometimes the local workers begin a year in advance), visiting people, praying and working his heart out, trusting the Lord.

With the evangelistic campaign come the results. With the special blessing of God the preacher has made his own dreams come true. God and man working hand in hand become an invincible partnership.

But not all men are of equal talent. One preacher may prepare as earnestly as the next but win fewer souls. But if he has done his best he is equally successful in God's eyes. And he should be in ours. Paul says that we ought not to compare ourselves among ourselves. To compare can lead to envy, envy can lead to malice, and malice to violence.

The numbers syndrome. Can we get away from it? Can we not let God measure success? "Nothing can hinder the Lord from saving by many or by few" (1 Sam. 14:6, R.S.V.).

D. A. Delafield is an associate secretary of the Ellen G. White Estate at the General Conference of Seventh-day Adventists.

Unevangelized Cities

Cities . . . thousands of them. . . .
People by the millions. . . . People ignorant
of God's message for our day.
But there is a way they could be reached.

by Ruben Pereyra

Today I walked through a city. I strolled its beautiful square with the multicolored lighted fountain. I saw its hotels, business houses, churches, bars. I was one with the crowd that made it live. But in one sense I was alone. In all the city there was not another Seventh-day Adventist.

There are three hundred towns and cities in the Austral Union like this. In Brazil there are 187 cities or towns of more than 10,000 population where there is not one Adventist. In the State of Minas Gerais alone are found 43 such cities.

How are we to enter them? Not, it would appear, with the conventional evangelistic approach. To reach the unentered cities of the Austral Union alone with an evangelistic team conducting two major campaigns a year would take 150 years. Public evangelism is an effective means of preaching the gospel, but it is not the answer to this seemingly impossible challenge.

But the early church, too, faced the impossible. And they solved it. Acts 8 gives us the key: "And they were all scattered throughout the regions of Judea and Samaria, except

the apostles. . . . Now those who were scattered went about preaching the word" (verses 1-4, R.S.V.). Apostles themselves reached out to distant lands. Thomas went to India, Matthew to Ethiopia, Simon the Zealot to Asia Minor, and Judas Thaddaeus to Persia. And God worked, through the apostles and through the church members scattered throughout various cities and countries of Christ's world. Through this dispersion the gospel covered the then-known world. In the year A.D. 300 there were ten million Christians in the Roman Empire.*

It is still Christ's world, though millions do not know it. They must be told by thousands of church members who will leave the centers crowded with Adventists and go to the unentered cities. Families with a true missionary spirit can bring the gospel to today's world, as their forefathers did to the ancient world.

Ellen White advocates the movement of families to unentered areas as a key to church expansion (*Christian Service*, pp. 178-185). She compares "crowding together" in the churches with trees or plants that grow too thickly and for this reason

cannot flourish. This kind of togetherness breeds dependence. Instead of winning souls, members simply overcrowd churches. "Transplanted, they would have room to grow strong and vigorous" (p. 184). Cities could be transformed by the systematic and persevering effort of families charged with zeal and consecration (*ibid.*).

What kind of talents are needed? "Let farmers, financiers, builders, and those who are skilled in various arts and crafts, go to neglected fields, to improve the land, to establish industries, to prepare humble homes for themselves, and to help their neighbors" (p. 182). God puts no premium upon degrees; the indispensable requirement is not education or social standing, but rather a positive missionary attitude.

Consider the situation of our churches in the South American Division. Between 1961 and 1972 nearly 226,000 people were baptized. But we had only enough churches to accommodate 129,000. Some 97,000 had no church home—unless they were willing to stand.

One result of crowded or of oversized churches is sporadic attend-



ance, if not apostasy. It is much more important that we have small churches in many cities than that we have large churches in a few. But still we concentrate large groups of believers around our institutions—schools, hospitals, publishing houses. We are all familiar with what happened in Battle Creek, and with the dozens of pages in the *Testimonies* and other books that call on workers and laymen alike to move out and spread the light. The great fires that struck Adventist buildings were declared to be a sign of the displeasure of God for such concentration, which was contrary to the express directions of Heaven.

What shall we say, then, about the unused talent concentrated in our centers today? Is God pleased with our double services on Sabbath morning, with our churches full of preachers and potential preachers, who are content to be hearers of the Word? It is to these that the message comes: Move on. Dedicate your talents to the unentered areas.

Think what would happen if brethren and sisters from the large churches of Rio de Janeiro or Buenos Aires or of smaller cities

decided to leave them and settle in areas having no Adventists. How many new lights would be kindled! What expansion the church would experience! The crowded churches then would have space for new members, while new churches would become mother churches of new congregations.

Who could do the work? Any church members with skills to make a living could be involved. Some conferences could subsidize those who relocate because of a genuine missionary spirit. And how they could thrill to Peter's first epistle, written to the "exiles of the Dispersion" (1 Peter 1:1, R.S.V.), whom he calls saints and beloved of God. An organized evangelistic effort is excellent help in preaching the message, but it is only a crutch when the living testimony is lacking in the church.

The apostles did not have such well-mapped plans as ours. But they advanced more rapidly than we because they had a group of people who, though nonprofessionals, counted it their mission and privilege to preach the good news of the kingdom. Says Phillip Schaff of

them: "Every Christian told his neighbor, the laborer to his fellow-laborer, the slave to his fellow-slave, the servant to his master and mistress, the story of his conversion, as a mariner tells the story of the rescue from shipwreck" (*History of the Christian Church*, vol. 2, p. 21).

Jesus said to His disciples, "Ye shall be scattered" (John 16:32). This is the plan of God today, as it was then. To paraphrase the thought expressed in Isaiah 54:2, 3:

"Enlarge the influence of your church, and let your missionary plans be stretched out. Do not think of trivial things, but spread out and affirm what you have gained.

"For you shall spread out on the right hand and on the left, and you will enter into new territory and conquer for Christ the cities that today are trapped in sin." ■

* At the end of the third century and the beginning of the fourth there were about ten million Christians in the Roman Empire. Chrysostom stated that half the population of Antioch, estimated to have been approximately 200,000, was Christian in his day (A.D. 380).—*History of the Christian Church*, vol. 2, pp. 22, 23.

Ruben Pereyra is ministerial secretary of the South American Division of Seventh-day Adventists.

Redating the New Testament

Bishop John A. T. Robinson, the man who wrote "Honest to God," now comforts the conservatives.



by Walter R. L. Scragg

It isn't often that the liberal critics from the left of Biblical scholarship comfort and support the conservative right. Yet the Anglican cleric John A. T. Robinson, whose popular book *Honest to God* scandalized the religious world of two decades past, has turned the weapons of Biblical criticism against the positions of fellow liberals in his new book *Redating the New Testament*.¹

His temerarious propositions assert that *every* book in the New Testament may well have reached its present form before A.D. 70. Robinson's backward march sometimes travels more than one hundred years from the positions commonly held in liberal circles.

Not that his journey began rashly or unplanned. He describes a developing dissatisfaction with current assumptions regarding the dating of the New Testament books. His in-

tensive explorations in the Gospel of John first led him to believe that he was hearing the *voice* of Jesus, if not the actual words. If so, he argued, might not John's Gospel represent a separate, but contemporary, tradition of the teachings and life of Christ to that of the Synoptic Gospels?

Once he was convinced of this possibility, his questionings led him to challenge the traditional datings of all the New Testament books. He surprised himself by coming out the other side of his studies not only with no absolute reasons for a late dating of any of the New Testament books but with evidences supporting *early* dates.

More than anything else, the puzzling lack of reference to the fall of Jerusalem in A.D. 70 left him convinced that such an event could not have gone unrecorded if New Tes-

tament books postdated that happening. Later noncanonical books refer frequently to the significance of the fall for both Jew and Christian. Robinson questioned how the trauma of this event could have escaped the authors of Hebrews, the pastoral Epistles, 2 Peter, and the Johannine writings if these books had been written at the dates many scholars assert. Books written to explain Christian thinking during the theological and doctrinal conflicts between Jew and Christian in the later decades of the first century and through the second century would surely have said something about the destruction of the Temple and its services. Even the statements of Christ regarding the destruction of the Temple lack the specific accuracy they surely would have assumed had the authors been drawing on the facts of past history.

Introducing The "New" Profiles

Profiles of Faith an Old, Trusted Friend with a New Look



The widely-appreciated **Profiles of Faith** materials for the Pastor's Bible Class have just been updated, making them an even more valuable pastoral tool. This special introduction presents the new materials to provide you, the pastor, with an opportunity to assess their value in your program.

I believe the P.O.F. lessons are the best materials for non-SDAs and new SDAs that have come along. The design and photography are professional and the text is thought provoking.

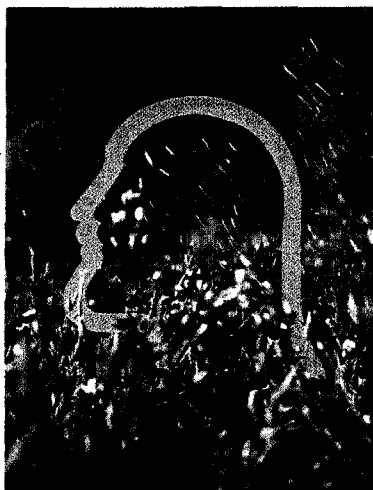
Pastor, Southwestern Union

The "New" Profiles of Faith

Making Something Good Even Better

You may be well acquainted with **Profiles of Faith**. Pastors all over the country, as well as in several other nations, have been using **Profiles** for several years already. We've included a few of their comments throughout this insert to indicate how they view it. If you are a pastor to whom **Profiles** has already become a trusted friend, we have good news for you. As we move into the 1980s, **Profiles of Faith** has been updated to continue its uniquely contemporary "style" and appearance. If you like the "old" **Profiles**, you'll find the new materials even more impressive.

On the other hand, you may not be acquainted with **Profiles of Faith**. You may be a new pastor, or you may not, for one reason or another, have become familiar with it the first time around. If so, you're in for a pleasant surprise. You may not have realized that materials of this character were even available!



What Is Profiles of Faith?

Profiles of Faith is a fully-realized package of study materials designed as an evangelistic vehicle for the Pastor's Bible Class. It is an opportunity for you to introduce new **interests** to the distinctive perspectives of Seventh-day Adventists in an attractive, contemporary way — in your church setting. And it is an opportunity for nurturing new **members** into a more complete understanding of denominational teaching.

What's So Special About Profiles?

The idea behind **Profiles of Faith** sprang from a felt need among pastors to have a set of lessons phrased in the language of modern man, and tied to current issues of general concern. But it needed to be more than just another set of lessons. These lessons needed to be bright, colorful and contemporary in design, and they needed to be in-

**There is an atmosphere of freshness
with Profiles of Faith that I have never
experienced in Bible lessons before.**

Pastor, Central Union

tegrated into a study formula which included maximum opportunity for individual response, coupled with resources for added study, beyond the lessons themselves. And the whole system needed to be packaged in such a way that it was easy to use in a class situation, allowing for maximum flexibility.

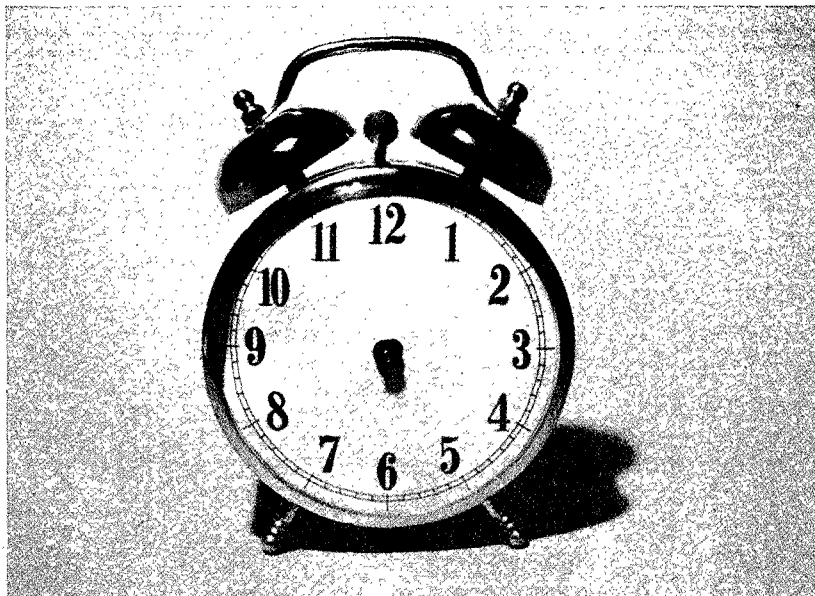
The final formula, which became **Profiles of Faith**, met with great enthusiasm among pastors in North America. At last they had a set of materials they could use with confidence, a set of materials which combined a Christ-centered approach with a modern "flair."

What's So "New" About the New Profiles?

A conservative impulse might have dictated that we not tamper with a successful program. Response to **Profiles** has been overwhelmingly positive. But the very nature of **Profiles of Faith** calls for keeping it on the cutting edge, ever fresh and up to date.

Since the Parable sections at the beginning of each lesson set the tenor for the whole topic, we felt that they were the appropriate place to introduce major updating efforts. So, all the Parables are completely new, relating in succinct ways the lesson's theme to issues of current interest and concern.

Also, since artwork is more quickly dated, the illustrations on these Parable sections, as well as those used in the Discovery sections, have been replaced by completely new conceptual photos, in full color. These new



photos continue the attractive symbolic approach reflected throughout the remainder of each lesson. Along with these major creative changes, a number of typographical errors spotted here and there throughout the lessons have been corrected.

All in all, what is "new" in the new **Profiles** only adds to the lessons' effectiveness. The things which made the materials so popular have not been diminished in any way. Only made even more current and attractive. In the relatively short time **Profiles of Faith** has been available, it has established itself as the standard against which other lesson sets are measured. We believe you will find the standard set even higher with the new **Profiles of Faith**.

The people have been delighted with the Profiles of Faith studies. The material is contemporary, relevant and attractive. As a pastor, I feel this is a terrific new evangelistic tool.

Pastor, North Pacific Union

Important Questions on Profiles of Faith

1

Who should be invited to attend the class?

Profiles of Faith has been designed for use with those who have very little, if any, Bible knowledge. It will instruct the committed and interest the uncommitted. Therefore, it very nicely integrates three types of Sabbath School classes — the baptismal class, the visitors' class and the Pastor's Bible Class.

2

When should the class be conducted?

The best time to conduct **Profiles of Faith** is during the regular Sabbath School class period. This encourages visitors to attend with their Adventist friends and perhaps remain for the church service which follows. When each participant completes the series and is baptized, he is then integrated into a regular Sabbath School class, becoming part of its witnessing outreach.

3

Why is this better for the non-Adventist visitor than a regular Sabbath School class?

Profiles of Faith allows the opportunity for class discussion on the part of those who don't have a Bible background. Current topics of general interest make it easy for them to participate with their own views, especially since others in the class do not seem to have an advantage of background knowledge or previous study.

I fully believe these lessons will do for others what they've done for me — increase baptisms. I thank God for the insight in their preparation.

Pastor, Columbia Union

4

Who should conduct the Profiles of Faith class?

Without doubt the best person to conduct this class is the pastor. It will give him an excellent opportunity to become personally acquainted with each non-Adventist visitor who attends. If a pastor has more than one church in his district, a qualified elder or Sabbath School teacher should be appointed to conduct **Profiles of Faith** in each church.



5

Can a person begin Profiles of Faith on any Sabbath?

Profiles of Faith is unique in that the plan can be started in a church on any given Sabbath at any time of year and can continue indefinitely as some members complete the series and others begin. The new student can begin to participate in the plan with whatever lesson is under discussion the first day he is present. Twenty-seven subjects later he is ready for his own personal review (study guide 28).

6

How will a Profiles of Faith class help all church members?

Profiles of Faith will strengthen all witnessing activities of the church by providing an effective class which leads people to make a total commitment to Christ.

Profiles of Faith is a year-around evangelistic entity of its own, creating its own interests from casual visitors and guests. In all activities the **church becomes the central point as people come to be trained and leave to witness.**

We will complete our present Profiles class just about time for the newly baptized members from the Fall series of meetings. Then it will be time to begin all over again. I think this is an approach that has long been needed in our church.
Evangelist, Southern Union

The Materials in Profiles of Faith

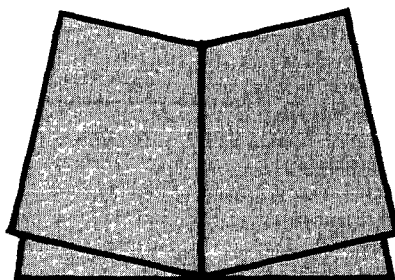
Study Guides

There are 28 study guides in **Profiles of Faith**. Each is 5½ by 8½ inches and contains eight pages. The color cover includes a title and subtitle for the topic discussed in the study guide. Study guides also contain black and white and color photographs throughout. Illustrations are symbolic in approach and provide additional material for discussion.

Nearly all study guides begin with a parable on the inside cover. The modern parable sets the scene for the topic of discussion. The next section, entitled DISCOVERY, provides opportunity for written answers to be given to Bible questions. Pagination corresponding to the World Gift Bible makes locating texts simple for those not familiar with their Bibles.

Paragraphs in the main discussion of the subject are separated with headings which arouse interest and stimulate thought on the topic. Photographs, drawings and white space keep the pages interesting.

Each study guide closes with an important thought question on the topic. Space is provided for the student to express his thoughts if he wishes in written form. The final study guide in the **Profiles of Faith** series is a baptismal review covering the ques-



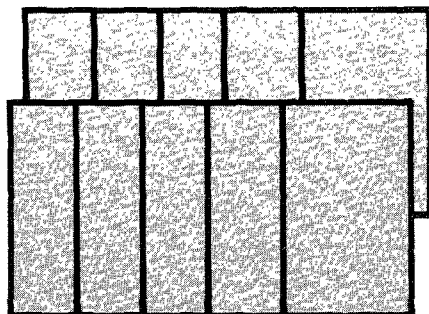
tions found in the church baptismal certificate.

At the bottom of the back page is a printed sequence key which denotes the number and section of the study guide. Following is a list of all **Profiles of Faith** study guides in sequence order with the subject and title of each.

Sequence	Subject	Title
A-1	Inspiration of the Bible	LIGHT OF LOVE
A-2	Existence of God and creation	CREATED WITH YOU IN MIND
A-3	Signs of the end	THE DAY POLLUTION ENDS
A-4	The second coming	THE GREAT RETURN
B-1	What God is really like	LOVE IS ABOVE
B-2	Conversion	A NEW LIFE
B-3	Faith, Grace, Justification	WHEN GUILT IS GONE
B-4	Law of God	LOVELETTERS FROM GOD
C-1	Heaven	HEAVEN ON EARTH
C-2	The Sabbath	A DAY FROM EDEN
C-3	Change of the Sabbath	GOD'S ETERNAL HOLIDAY
D-1	Prayer	HE'S LISTENING
D-2	Millenium	LAST WORD IN PEACE
D-3	Punishment of the wicked	THE END OF EVIL
E-1	God in nature and the Bible	DESIRE OF AGES
E-2	Death	THE GREAT AWAKENING
E-3	Seventy weeks	THE PERFECT ESCAPE
E-4	2300 days and judgment	THE SUPREME COURT
F-1	The Christian home and family	GOD'S FAMILY PLAN
F-2	Diet, Drugs, Dress	BETTER LIVING
F-3	Talents and tithe	INVEST IN HEAVEN
G-1	Origin of suffering	SATAN'S GIFT TO MAN
G-2	Remnant church	A TIME FOR TRUTH
G-3	Spirit of Prophecy	AS THE SPIRIT SPEAKS
G-4	Mark of the beast	THE DECISION THAT DIVIDES
H-1	Baptism	THE WATER AND THE SPIRIT
H-2	Witnessing	A FLAME TO SHARE
H-3	Baptismal review	THE CHURCH GOD BUILT

I have especially appreciated the
thoroughly Christ-centered, righteousness
by faith approach of each study.

Pastor, Atlantic Union



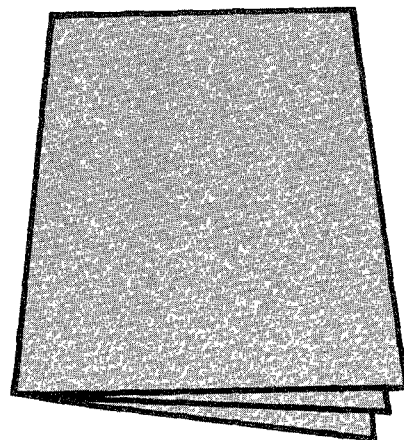
Mini Library

A Mini Library of **10 small booklets** (64 pages each) plus the Desire of Ages has been provided for additional reading on many of the topics discussed in the study guides. Booklets may be given to students at the time that subject is introduced to the class. Booklet titles and covers correspond with those of the study guides which deal with similar topics. Following is a list of the sequence, study guide subjects and the booklet which provides additional information on that subject.

Sequence	Study Guide Subject	Booklet Title
A-1	Inspiration of the Bible	LIGHT OF LOVE
B-1	What God is really like	LOVE IS ABOVE
B-2	Conversion	A NEW LIFE
C-2	The Sabbath	A DAY FROM EDEN
E-1	God in nature and the Bible	THE DESIRE OF AGES
E-3	Seventy weeks	THE PERFECT ESCAPE
F-2	Diet, Drugs, Dress	BETTER LIVING
F-3	Talents and tithe	INVEST IN HEAVEN
G-3	Spirit of Prophecy	AS THE SPIRIT SPEAKS
H-1	Baptism	THE WATER AND THE SPIRIT
H-3	Baptismal review	THE CHURCH GOD BUILT

BINDER

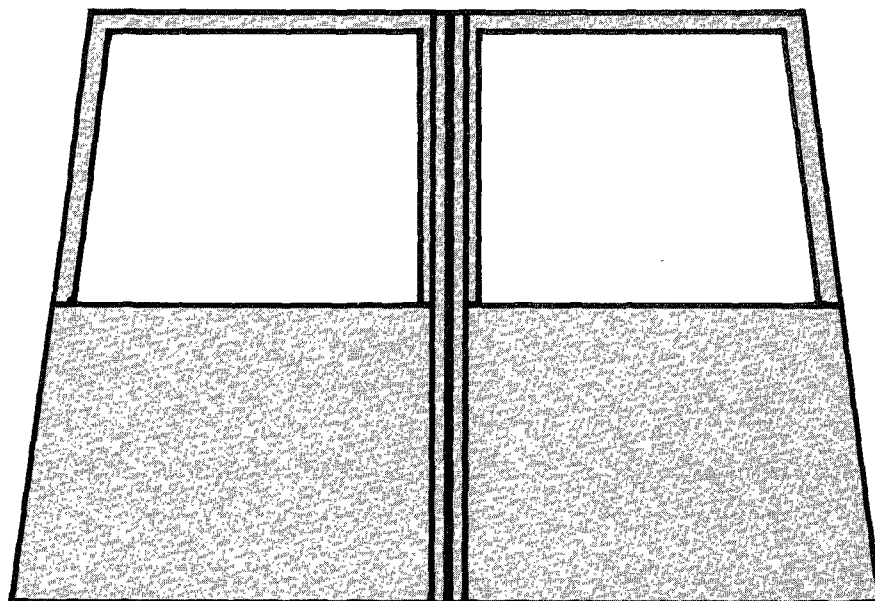
An attractive, plastic covered white binder has been designed especially for **Profiles of Faith**. Like the study guide covers, a symbolic color photograph appears on the front of the binder. Inside, two clear pockets provide space for filing of all 28 study guides in addition to other class materials.



TEACHER'S GUIDE

Profiles of Faith requires no special teacher's training. However, a teacher's guide has been provided to give additional information which will aid teachers in class discussion as well as helping to accomplish long range goals. Unique teaching methods are discussed for presenting the preview approach used in **Profiles of Faith**.

Information on illustrations, quotations, historical and archaeological facts are given for each study guide. Guidance is provided to assist in **helping students make lasting commitments**.

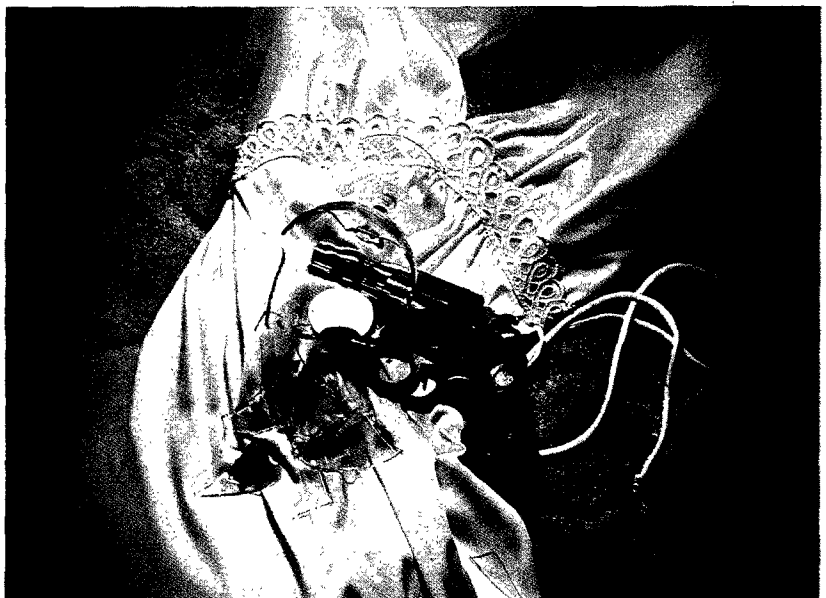


**I believe Profiles is the best thing
the Sabbath School Department ever did. I
would like to have more such material on
modern day issues.**
Pastor, Southern Union

A Sample Parable

Each lesson in **Profiles** is introduced by what we have called a "parable section." These bright, succinct paragraphs tie the doctrine under study to a felt need in society today, revealing the relevancy of the Word to modern man.

When justice and
mercy meet.



Mounting crime statistics. Backlogged court cases. Overcrowded prisons. These make discovering the best way to deal with crime and criminals a critical social issue today. Compassion urges rehabilitation efforts. But the high incidence of "repeaters" confounds our efforts. Nothing seems to work.

People ask why they should pay twice—first when the criminal strikes them and again through taxes to try to rehabilitate him. Isn't he as responsible for his actions as they are for theirs?

God has the same problem. Only this time **we're** the "criminals." How would you advise Him? Should He lock us up and throw away the key?

Should He impose capital punishment? How generous should He be? As generous as **we** are with those who violate **our** laws? Be honest, now—do you want God to exercise justice toward you, or mercy?

If you've ever wondered why God lets things go on the way they do, you'll find out in this lesson. And it has to do with mercy. If you've wondered when and if He'll bring sin to a close, you'll find that here, too. And it has to do with the mingling of mercy with justice. But remember this: God isn't satisfied with reducing the level of evil. The steps He is taking are the only ones which could accomplish His ultimate goal—The End of Evil.

**I can see that new members and interests,
as well as some long-time members have
been touched by the emphasis on Jesus.**

Keep this up please!

Pastor, Atlantic Union



Discovery!

1. What four characteristics of God are listed in Psalm 103:8 (OT 504)? "The Lord is _____ and _____, slow to _____, and plenteous in _____."

2. What wages does sin pay? Romans 6:23 (NT 139). "The wages of _____ is _____; but the gift of _____ is _____ life."

3. For what are the heavens and earth reserved? 2 Peter 3:7 (NT 207). "The heavens and the _____, . . . are kept in store, reserved unto _____ against the day of _____ and _____ of _____ men."

4. Why has God waited so long to send this cleansing fire? 2 Peter 3:9 (NT 207). "The Lord is . . . _____ to us-ward, not _____ that _____, but that _____ should come to _____."

5. When Christ comes to gather the wheat (His children of faith) into His garner (heaven), with what kind of fire will He burn the chaff (the wicked)? Matthew 3:12 (NT 4). "He will _____ up the _____ with _____ fire."

6. With what kind of fire did Jesus say Jerusalem would be burned? Jeremiah 17:27 (OT 610). "I will kindle a _____ . . ., and it shall not be _____."

Note: These fires are called unquenchable because they cannot be put out, but they will eventually burn everything up, as at the destruction of Jerusalem, and then go out. There is a difference in putting a fire out (quenching it) and letting the fire die because everything is burned up.

7. For whom did Christ say eternal fire was prepared? Matthew 25:41 (NT 27). "Everlasting fire, _____ for the _____ and his _____."

Note: This fire was called everlasting because the character of its work is everlasting.

8. What kind of fire destroyed Sodom and Gomorrah? Jude 7 (NT 211). "Sodom and Gomorrah . . . suffering the vengeance of _____ fire."

Note: The result of this fire is eternal. The area around the Dead Sea was apparently the site of these cities, and the results are eternal, but not the flames.

A Sample Discovery

Each lesson in **Profiles** presents a response format, called, "Discovery." Through this section the student's perception of concepts may be assessed, and learning may be reinforced.

I especially appreciate the flexibility of Profiles. We often spend two weeks on a single topic thus giving time for a good presentation and then a week for questions and general discussion.

Pastor, Central Union

A Teacher's Guide

The Role of the Teacher

As you have looked through this presentation of **Profiles of Faith**, you have doubtless been impressed that it is an extremely effective set of soul-winning materials, well adaptable to your situation. **At least, that's what we've been trying to show!** Still, a false impression could be created if we didn't give attention to the role played by the teacher in using these materials.

While good materials are essential to effective learning, they do not substitute for good teaching. The person using the materials is always the key. He or she validates the message, through a kind, loving disposition, and an open, understanding relationship with the student.

One specific way we communicate our commitment to the student is through careful, prayerful study. The word to remember here is: **preparation**. A warm smile is important; a pleasant voice is a definite advantage. But if you haven't prepared adequately, all the rest is form without substance. **Profiles of Faith** has been developed in such a way as to make its immediate implementation as smooth and effortless for the teacher as possible. This has not been done so that he or she can get by with less preparation. In-

stead, it has been done so that the teacher may be freed to give attention more fully to the Word, and to creative application of the lesson themes.



The Learning Method

Each lesson provides a blend of sharing facts and leading people to make right decisions by combining the following four learning methods:

1. The presentation of a life situation, such as a modern parable or story.
2. The Discovery section, in which Bible texts on the topic under consideration are given. Looking up these texts together enables members of the class to be personally involved in group study and discussion. To assist beginners in locating the texts, the page numbers from the Gift Bible Evangelism Bible (World 242C) are provided.

3. The practical-application section is planned to make the Discovery exercise helpful for today's needs — God's answer to "now" people on the move.
4. The personal-commitment section (page 8) is to be completed by the individual when alone with Friend Jesus.

Grouping of Lessons

The **Profiles of Faith** Bible course is divided into groups of threes and fours. The sequence of these groups may sometimes be arranged to meet specific local needs. **Profiles of Faith** is designed to permit the teacher to adapt his lesson presentation to meet the needs of the people in the class, rather than simply to complete a certain number of lessons within a given period of time. There may be times when it is not only possible but also desirable to spend two Sabbath periods on one topic.

A Coordinating Plan

Although **Profiles of Faith** is an evangelistic entity, it is also a plan designed to coordinate the outreach activities of the pastor and the layman. Thus the church becomes a continual active witness to Christ in the community.

I was so impressed with Profiles that I started using them for regular Bible studies. They seemed to carry much more appeal than the other types of lessons that were available.

Intern, Southern Union

helping to make all of its other evangelistic endeavors or experiences more effective and fruitful.

Who Should Teach?

In a one-church district **Profiles of Faith** usually is taught by the pastor. However, the responsibility may be assigned to an elder or to one of the outstanding Sabbath School class teachers. A qualified person should be chosen who will follow through in leading this group.

The Location

A separate room is conducive to free group discussion, but when such is not available, any place considered acceptable for a regular Sabbath School class may be utilized. The successful teacher of **Profiles of Faith** treats the members of his group as guests rather than as children in a classroom.

Class Membership

Profiles of Faith is primarily for non-Adventist guests and new believers who are planning to be baptized who will benefit from this opportunity to become more firmly established in the church.

The **Profiles of Faith** teacher may decide it is wise to select a small group of friendly, positive Adventist Christian church members to act as a nucleus. The success and effectiveness of the **Profiles of Faith** class is the concern of the entire church — the pastor, the church and Sabbath School officers,

and all the church members. An effective way to develop group interest in building the attendance and in keeping a continuously active **Profiles of Faith** class in a church is for each junior, earliteen, youth and senior Sabbath School class to set an annual goal for souls.

Teaching Procedure

Because of the particular nature of **Profiles of Faith**, the teaching procedure differs from that of the regular Sabbath School class. Unlike the method followed in the regular class, at the beginning of the **Profiles of Faith** class period the teacher briefly goes over the points of the previous week's discussion. This review gives opportunity for the members to ask questions that may have arisen in their minds as they studied the lesson guide and helps on the previous topic. After that time the copies of the guide for that day's study are given out, and the study and discussion proceed — teacher and members studying the lesson together. At the close of the class period the students take the guides home, where they may continue looking up the texts and reading the material provided.

Encouraging Continued Attendance

The foremost way to encourage continued attendance is to present the truth of God's Word in an attractive package. This is the chief aim and objective of **Profiles of Faith**.

The second most effective way to encourage visitors to come back is to make them feel welcome. People do not automatically feel welcome in a strange environment. Putting them at ease must be planned. One effective method is to appoint a welcoming secretary, who will lead out in getting acquainted with guests, introducing them to the **Profiles of Faith** class members, and helping them feel at home in the Sabbath School. The welcoming secretary should have some system of keeping important information on each guest, so that the various church leaders can meet the needs of guests attending **Profiles of Faith**. One of the ways which has been found practical is keeping a card file on those attending the class. These cards provide space for the person's name, address, telephone number, date of first entry, and other pertinent information. Some of this information can be obtained from the guest book and from personal conversation. To be of value, any record system must be kept up to date.

Making Christ Central

Profiles of Faith provides attractive material for use in acquainting interested persons with God's plan for their lives. However, it is only as we teachers have the Holy Spirit's power in our lives that we will be able to use these means to lead others to the Master and help them to decide for Christ and eternal life. Let us therefore make God first in our lives and make Christ the central theme of all our messages.

I recently baptized a couple who lived in another community where there was an Adventist church. They came to our Pastor's Bible Class because we were using Profiles of Faith, but the other church wasn't.

Pastor-Evangelist, Southern Union

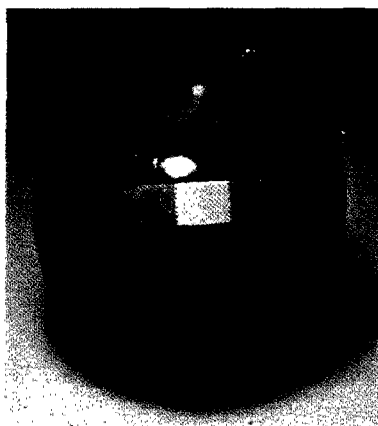
A (Well Almost) True Parable

Once upon a time, there were two churches in the same city. One was small, but growing; the other was larger, but dying. The pastors of these two churches were both committed Christians, dedicated to the Lord's soon return. They differed little in biological age. But their minds were ages apart.

Pastor Phlegmatic

Pastor Phlegmatic views himself as a self-made man. He made up his mind a long time ago about what works and what doesn't. It's not that he is opposed to new ideas — just that his current ideas are so set that he can't envision anything better. "If it was good twenty years ago, it's good now. After all, God doesn't change!" is his philosophy. And while he has been accused by some of being pompous and set in his ways, at least he's never been embarrassed by using a new idea that didn't work.

Although many of those who were once members of Pastor Phlegmatic's church are now going across town to Pastor Progressive's church, he insists that it doesn't bother him. "People are tickle," he says, shaking his head. On the books,

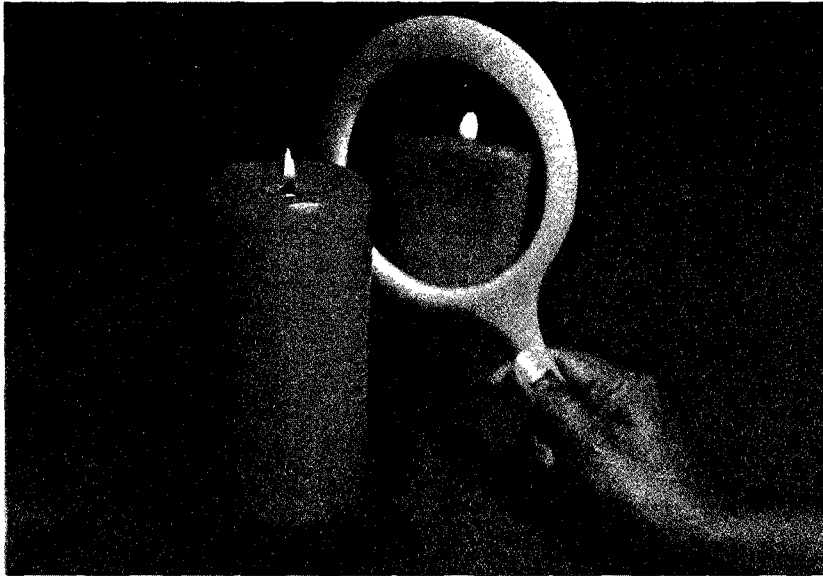


his church is still the larger of the two. But a glance around the congregation Sabbath morning shows the actual attendance does not in any way measure up to the statistics. And there is also an increasing absence of younger couples. Seldom, if ever, is his sermon disturbed by the sound of a crying baby. But, that makes for a more reverent worship service doesn't it?

Pastor Phlegmatic has heard about **Profiles of Faith**. He's heard other pastors in his conference comment on how effective these attractive, contemporary materials are in communicating timeless truths to the modern mind. But Pastor Phlegmatic didn't get his name by jumping on every new idea that came along! He decided, five years ago, that he'd wait and see. He's still waiting. Meanwhile, he's got his own series of studies. Granted, they're a little yellow on the edges; granted the content is a little out of date; granted he hasn't been able to get many younger people to stick through the whole series. But at least it's comfortable. And if people don't seem to respond as they used to, well, Pastor Phlegmatic just mumbles something about how they must not be "the true in heart," and goes his way. Poorer, but not much wiser.

**My Pastor's Bible Class with Profiles of Faith
is one of the most effective ways of bringing
people into the church on a regular basis.
We plan on a baptism each month.**

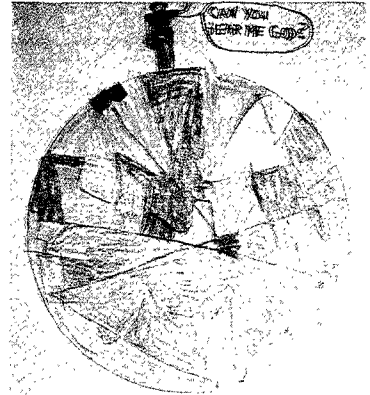
Pastor, Canadian Union



Pastor Progressive

Pastor Progressive decided a long time ago that the people he served deserved more than what his one mind could concoct. So he set out to find the very best materials to use in sharing the Good News. He knew, even back then, that in today's television age, the battle for men's minds can't be abandoned to the merchants of mediocrity and spiritual decay. He knew he couldn't budget the extravaganzas that the Devil puts on, yet he firmly believed that the best message the world has ever heard deserves the best effort to make it attractive and relevant.

The biggest problem facing Pastor Progressive, these days, is keeping up with his active, growing congregation. Soon the church will be needing new Sabbath School rooms to service the expanding divisions; the sanctuary is just about bursting



at its seams, and they sure could use a mother's room to handle the requirements of the younger couples who are attending his pastor's Bible class. His service isn't too quiet these days, but, quite frankly, he loves it!

Pastor Progressive initially heard about **Profiles of Faith** when it first came out. He was one of the first to see the potential for enriching his ministry. And he hasn't been disappointed. The interesting format, complete with all the attractive support materials, has enabled him to lead scores of people into a solid, maturing relationship with the Lord and His church. And when word reached Pastor Progressive that **Profiles** was being updated, with all new parables and many new, illustrative photographs, he was one of the first to get his order in. "After all," he said, "we're almost into the 1980s now. I'm really excited that the Sabbath School Department is staying in touch, making a very good series even better." And he adds, "of course I want the new **Profiles of Faith**. My ministry and my church have everything to gain!"

**This material is relevant to our day and it
answers questions that people are asking.**

Pastor, Southwestern Union

How to Enlarge Your Pastor's Bible Class

Profiles of Faith may be used effectively alone, as the pastor's vehicle for nurturing his interests into the church. But an even wider usage becomes apparent when the series is seen as the final component in a total outreach program for the whole church.

While there are several things we might mention here, the specific nature of **Profiles of Faith** makes it the natural "reaping" tool for those who have been interested through the church's health evangelism program. Being as much "in touch" with the flavor of contemporary life as **Profiles** is, it follows sequentially with programs which draw secular persons from their interest in better health to an appreciation of their spiritual need.

An individual who goes through one of our health programs, be it a stop smoking clinic, a weight control program, a coronary risk evaluation or a cooking school, may be then invited to attend a Ten Day Stress Control Clinic or other similar "bridge" program.* Then, once his or her appreciation of spiritual solutions is engendered, a series, like the new 10-volume Venden Series on righteousness by faith* may be offered, to establish the interests in a daily re-



lationship with Jesus. And, finally, **Profiles of Faith** can be introduced in the Pastor's Bible Class, leading to baptism and membership in a regular Sabbath School class.

The reasons for recommending a sequence like this are that we must take people at the point of their felt needs, and then lead them step by step, to see their larger spiritual needs. And the reason for an intermediate series, like the recommended Venden series on righteousness by faith, is that difficulties over doctrines and standards are significantly reduced when we are dealing with those who already know and love the Lord and are in a vital daily relationship with Him.

Churches who have organized their efforts into a year-round health evangelism program, following up interests with an effective "bridge," are churches with a steady flow of new members. And these are the kinds of churches which can make the best use of **Profiles of Faith**.

*The Ten Day Stress Control Clinic and the 10-volume Venden Series on righteousness by faith are available in convenient participant packages. For full information write: Pastor's Materials, P.O. Box 700, Arroyo Grande, CA 93420.

I want to say that Profiles is the best pastor's class materials yet — very effective with non-members. I've had baptisms from its use, and it has been a wonderful stabilizing force for our new members.

Pastor, Southwestern Union

The "New" Profiles of Faith is Now Available in Special, Prepackaged Kits at a Significant Saving!

What A Full Kit Contains	Regular Unit Price	Regular Total Price
20 Sets of lessons (28 lessons per set)	\$2.75	\$ 55.00
1 Teacher's Helps	.95	.95
20 Binders	.75	15.00
20 Mini Library Sets	.75	150.00
20 Desire of Ages	3.50	70.00
Total if Full Kit items purchased separately		<u>\$290.95</u>

Special Savings Coupon P.O.F. Evangelistic Kits

Please send my church the New P.O.F. materials at the special prices listed below:

- ☐ Full P.O.F. Kits (All materials for 20 students) @ \$98.00 per Kit = \$ _____
☐ Small P.O.F. Kits (no Mini Library Books) @ 42.00 per Kit = \$ _____
☐ Student Lesson Sets (1 each of 28 lessons) @ 2.75 per Set = \$ _____
☐ Bulk Packs of 20 identical Lessons # _____ @ 1.60 per Pack = \$ _____

Ship to:

Church _____

Address _____

City _____

State _____

Zip _____

Pastor's Signature _____

Note: Mailing expenses and applicable tax, if any, will be added to above total. Mail this coupon to your local Adventist Book Center

How Profiles Established Two Whole Churches !

In 1973 Elder C.D. Brooks* of the Ministerial Association of the General Conference went to hold an evangelistic series in Chicago. As a result 243 persons were baptized. The staff discussed what they should do with all these new members. Wishing to assure they would not be neglected, they decided to begin a brand new church composed of these new members only. In order to give them a more solid foundation they decided to put each student through the **Profiles of Faith** course. They phoned the General Conference and asked for **Profiles of Faith** sets, which were air mailed to them immediately. All of the new members participated, and soon became active, working for their relatives and friends.

About the time the new church was organized, their pastor, a young man in his early 20s, was suffering from an incurable disease. A short time later he passed away, leaving the church without a pastor. They decided to name the church,

* C. D. Brooks is now General Field Secretary of General Conference.



"Stafford Memorial Church," in his honor. A new pastor was called from Florida. By the time they finished the **Profiles of Faith** course under the leadership of their new pastor they decided to hold an evangelistic series, and were successful in winning 104 new members. The only Bible workers were laymen from the church.

The Stafford Memorial Church had been meeting in the basement of a rented church. Shortly, they found a church for sale and moved into it. They decided that the 104 new members they had won should organize into another church, so they took over the basement vacated by the first church. The new church of 104 members followed the first church in studying **Profiles of Faith** in order to consolidate them in the faith. After 12 months they, in turn, ran an evangelistic effort and baptized many new members.

Prepared as a supplement to **MINISTRY**. The General Conference Sabbath School Department and Ministerial Association are indebted to scores of ministers and laymen who have contributed to the development of the Profiles of Faith concept and many of the improvements in its revised form.

In another hard look at history, Robinson considered the relationship of the Neronian persecutions to the dating of certain New Testament books. Such considerations have led him to place the writing of 1 Peter in the spring of A.D. 65 when Christians were first coming under accusation for the fires that had destroyed Rome, but before Nero actually let loose his pogrom against the Christians. Similar reasoning has brought him to consider Peter as the most likely author of this Epistle, and Paul as the probable author of the pastoral Epistles, which he dates between A.D. 55 and 58 instead of a hundred years later as many Bible critics have done. Robinson's research produces a surprising collection of evidence that the traditional authorship of the New Testament books is correct, although he professes some uncertainty on 2 Peter and will not assign Hebrews to Paul or Revelation to the disciple John.

In a fascinating reinterpretation of New Testament chronology Robinson dates The Revelation very specifically as late in A.D. 68. He regards the book as a violent blast against the recently self-murdered Nero. Robinson interprets Revelation 17:9-11 as a replay of history. Nero is the fifth king (emperor) who "is alive no longer" (verse 11, N.E.B.),² but who will live again as the eighth king, the *Nero redivivus* widely expected in the late A.D. sixties by the superstitious and the fearful.

In another piece of scholarly iconoclasm he demolishes the impact of the Domitian persecution, so often considered a reason for the writing of Revelation, calling it a "non event" and citing the failure of contemporary sources—including even Clement, bishop of Rome—during the persecution to mention even one Christian martyr killed by Domitian.

The net result of this research and rethinking reads almost like a conservative's battle line. Robinson sees James as the earliest written of the New Testament books, assigning it to A.D. 47 or 48. The other writings

follow along through the next two decades, with the entire New Testament completed prior to A.D. 70. In reaching these conclusions Robinson observes: 1. That very little internal evidence surfaces for dating the New Testament writings. 2. That there is a similar lack of external evidence. Citing a common maxim of liberal scholarship, he says repeatedly, "The external evidence is only as good as the internal and cannot prevail over it." 3. That literary dependency is still an open question for much of the New Testament. 4. That "prophecy after the event," a common liberal claim for certain New Testament predictions, must be demonstrated rather than

Was the first century church really as full of pseudepigraphists, forgers, and easily duped leaders as the critics often assume?

assumed. 5. That very little hard evidence exists for the late dates confidently assigned by New Testament experts to the documents. 6. That much subjectivity comes into play in assessing the intervals required for the development of the New Testament to its present form.

Robinson assails the presumption that the writing down of traditions must begin only after a considerable stretch of oral tradition, and that once written down, oral traditions quickly cease. He suggests the possibility of Greek-speaking Christianity right in Jerusalem from the first conversions on the day of Pentecost, developing alongside, rather than postdating, Aramaic Christianity. He wonders at length whether the first century was really as full of pseudepigraphists, forgers, and easily duped church leaders as the critics often assume.

Robinson's *Redating the New Testament* is well-written, easy to read, and scholarly (1,331 footnotes and 450 modern research sources!). The jacket blurb claims it to be the first major reconsideration of the chronology of the New Testament writings in more than seventy-five years. As with his earlier book *Honest to God*, this book will no doubt provoke rebuttal and reevaluation. Conservatives will scoop large heaps of comfort from it, even though the comfort will melt somewhat from the glaringly liberal techniques by which he arrives at his conclusions.

The author summons the battle array of literary-critical scholarship to his aid, yet it is fascinating to see the presuppositions built up by form, source, and redaction criticism come under fire from these very weapons.

If Robinson's ideas gather support, it will mean the rewriting of introductions to the New Testament, the rethinking of entrenched theological positions, and a new respect for the authenticity of the New Testament. Yet, this book falls far short of what conservatives would wish for Biblical scholarship. For Bishop Robinson the New Testament is not the Word of God, but a first-century literary work to be analyzed, pulled apart, and put together as any other ancient book, but never to be thought of as the work of the Holy Spirit. The various authors were impelled, in his view, to write by circumstances, by historical events, by competing traditions, by heresies, by human conditions, but never because, "impelled by the Holy Spirit, they spoke the words of God" (2 Peter 1:21, N.E.B.). ■

¹ *Redating the New Testament*, by John A. T. Robinson, dean of chapel at Trinity College, Cambridge, and assistant bishop of Southwark, is published (1976) by SCM Press, 58 Bloomsbury Street, London, England.

² Text excerpts credited to N.E.B. are from *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961, 1970. Reprinted by permission.

Walter R. L. Scragg is president of the Northern Europe-West Africa Division of Seventh-day Adventists.

There may be a better way to build an individual relationship between a pastor and his people, but the seemingly foreordained method is the pastoral call.

How to Make a Pastoral Call

by John W. McKelvey

Before discussing the dynamics of a pastoral call it is necessary to deal with two questions, Why a pastoral call? and What is a pastoral call? In answering these questions you come squarely up against the concept of what your ministry is all about. The ministry in general is a composite of many roles including these: minister, pastor, preacher, prophet, teacher, educator, counselor, administrator, and general factotum. You may see yourself fulfilling one or more roles in larger or lesser degree, but you will not be serving a congregation very long before you will discover that if your ministry is to have meaning to your people as well as to yourself you will need to be a pastor in the fullest sense of the word. Pastor comes from the Latin *pastor*, meaning "shepherd." Jesus Himself set the guideline: "'I am the good shepherd; I know my own sheep and my sheep know me'" (John 10:14, N.E.B.).* Jesus also said that "'he calls his own sheep by name, and leads them out'" (verse 3, N.E.B.).

There may be a better way for establishing this one-to-one relationship between a pastor and his people, but the way seemingly foreordained is the pastoral call. I have found the pastoral call to be the best way for me to get to know my people, to fix their names indelibly in my mind, to acquire insights regarding their up-againstness with life, and to help them discover me as a human being who cares enough about them to search them out and share with them the good news of Christ. I regard the pastoral call as a *sine qua non* for understanding the hopes and



ister to their souls. More often than not, taking them unawares, I find my people striving for the same high goals, struggling to make ends meet, cherishing the good things, surrounding themselves with the tangibles that give life its meaning, the same as I do, and a closeness in the spirit results which cannot be obtained in any other way. In either case, the pastoral call enables you to know your sheep and them to know you.

Why make pastoral calls?

In answering the question What is a pastoral call? you come squarely to the *raison d'être*. In making a pastoral call you are not the insurance man, the bill collector, or the "Mr. Fixit," although I have often been mistaken for one of these persons until I have successfully identified myself as the pastor, the shepherd of my flock. When you enter a home as pastor, whether you fully and always realize it or not, you are entering as a man of God, as an ambassador of the kingdom of heaven, as a spokesman for the Most High. Your presence in that home really means the difference between life and death, good and evil, blessing and curse. It is a presence which, if rightly regarded, leaves a fragrance after your departure and exerts an impact you can never anticipate or comprehend. I have seen lives changed, homes blessed, careers reoriented, not because I, a human being, stopped by to make a call, but because God in Christ through me became real and answered the hungering and thirsting in the lives of

fears, the quirks and warts, of the people who listen to me preach and whom I want to reach. I generally make my pastoral calls unannounced. This enables me to see my people the way they are, not the way they may wish to appear. Sometimes I am inwardly shocked at the unkemptness of their homes, and although I make every effort to conceal my shock, that unkemptness speaks volumes about the shambles of their lives. Sometimes my appearance at their doors finds them doing things they would rather I never knew about, but things that nevertheless tell me frankly where they "live" and how I can best min-

those who dwelt there. I have also seen nothing happen in consequence of my call, but that was not because God was not present to make His appeal; it was rather because the people in question rejected His appeal. This is one of the risks you take in making a pastoral call. It has always been this way, and I suspect it always will be. Your commitment to ministry is not to worry about the calls that fizzle out, but to dare to be God's man in seeking and saving the sheep in your fold.

The mechanics of calling

At this point something needs to be said about the mechanics of calling. You begin with a fixed task, generally speaking, the members and constituents of your congregation. If you serve the only church in your community, your task reaches out to include all the homes thereabout, whether they actually identify in the slightest degree with your congregation or not. I have learned that most people in the so-called secular community are pleased to have the pastor call, even if afterwards the call seems to have been fruitless, and frequently they will turn to me for help later on in a time of spiritual need. You may determine on a methodical plan for calling on your members and constituents, and there is much to be said for proceeding on this basis. I generally follow the plan of the Holy Spirit, which means following the Spirit's guidance, in making my calls. This often means jumping about, crisscrossing the community, to get to the people in question, but it also means that I seem to be spiritually better prepared, perhaps even better attuned, when I enter their homes as God's man. The important thing is to set before you, not the duty, though it is a duty, but the privilege of calling in every home in your congregation and/or community. It will help you to see this as your task, your privilege, your opportunity.

How to call

Now, to the question How to make a pastoral call? The dynamics are geared to being you yourself,

without pretense or pomp. The hardest thing is pushing that doorbell, not knowing what to expect when the door opens. The next thing is to get inside that door without putting the people inside on the defensive. I usually introduce myself by saying, "I'm the minister at the New Harbor church. May I come in?" I've learned that a smile and a friendly handshake go a long way in negotiating my objective as I move into the open door and seek a convenient chair to sit down. Invariably people welcome a visitor as a good excuse for taking a break, especially if that visitor is the minister. If for any reason I have come at an inauspicious moment, I never hesitate to make a tactful retreat, promising to call another time. Nothing is gained by pushing yourself on people who are themselves pushed by untoward circumstances.

Once, however, you have been welcomed inside, you should observe the amenities due a visitor, removing your coat if it is winter-time, and endeavoring to convey the idea that you are not there for a "quickie," but are accepting the courtesy of their welcome at its full worth. I try to keep the objective of my call always in mind, engaging in small talk only as the price of moving ahead to learn about the family, the children if any, the interests and hope of those who live there, their ties and background if any, in the local church. In the process it is relatively simple to jot down relevant data, names, telephone number, ages of the children, et cetera. This will be your opportunity to talk about the various dimensions of the life of your church, the ministries that seem best related to the persons in each given family, the programs that are planned and under way, the concerns of the church for people locally as well as globally. You may find yourself engaging in a monologue, with little response, and again you may find it difficult to get a word in edgewise, in which case you will need to use your wits to avoid being outtalked and outmaneuvered. There are times when people, espe-

cially women, seem impelled to carry the conversation into every nook and cranny of their existence, partly to escape facing the spiritual issues of life, and partly because of a natural bent for talking to hear themselves talk.

You will soon discover in your calling that one consequence of great merit is just at this point: you have released the pent-up feelings of people and have allowed them to unwind, at least to express themselves to someone willing to listen, at the worst, to someone unable without embarrassment to escape from listening. Through it all you are the God-appointed catalyst to take and shape that conversation, as best you can, into channels of blessing. This may prove impossible, it may take time, but you are the servant of the "impossible," and time is at your disposal; otherwise, you should not be making that call.

How long to call?

A pastoral call, to be effective, can be made in a few minutes or only in the span of an hour. Unless the circumstances are extraordinary, you will be able to accomplish your intended mission within twenty minutes to a half hour. This is enough time to provide a two-way exposure without destroying the major purpose of your call, namely, to make God real and to awaken a sensitivity to His plan and will. If not, it is good strategy to call a halt and continue at another time. I try to keep faith with people by holding to the purpose of my call, without trespassing unfairly on their time, and as soon as I feel I have done this, I prepare to leave.

Leaving that home is as important as entering it, if not ten times more so. You will be leaving, even as you entered, as God's man, as the ambassador of the kingdom of heaven, as the spokesman of the Most High. This requires a departure of a different sort than that of the ordinary person. It should be a departure marked unmistakably with a high spiritual accent. This accent is imparted by means of the Bible and of prayer.

Take the Bible first. I had long felt the need to relate the Scriptures to my pastoral calls but lacked the know-how to do this without awkwardness. Then, at one of the evangelism workshops conducted years ago by Harry Denman, of the United Methodist General Board of Evangelism, I learned the skill for giving my departure the kind of spiritual lift desirable. This is how I often go about it, saying, "Well, I must be on my way, but before I go I would like to read some scripture, perhaps your favorite passage, and make a prayer. Do you have your Bible handy?" I have found people responsive to this suggestion, so much so that they quickly go to the table or shelf where their Bible is kept, often unused, and bring it to me. Once, I remember, the lady of the house had difficulty in remembering where her Bible was. She searched through the rooms downstairs, then went upstairs and searched there for many minutes. She finally found her Bible under some clothes in a bureau drawer and, not a little ashamed of the fact that, being hidden away like that, she had not read it for many days, she handed it to me to read from. Taking the Bible as though she had retrieved it from the kitchen table, I read a short passage from the Psalms and closed with a prayer. I know my departure that day tingled with meaning beyond anything I could have imagined, for some months later she told me, with a wry smile, that she was never at a loss thereafter to know where her Bible was, nor had she failed to read it daily.

I have found that it is good to read a favorite passage, at least to offer to do this, for it makes the reading more intimate and effective, and so I ask, "Do you have a favorite passage that you would like me to read?" Sometimes they have none, which may indicate that they are strangers to the Scriptures, or they have been caught off-balance and can't recall any scripture, which amounts to much the same thing. In that case I will read a Psalm or a chapter from the Gospels or the Epistles, something that may have

been suggested by the conversation prior to that moment. When I have finished reading, I try to go into the closing prayer with as much personal involvement as possible, asking, "As I come to the prayer, is there something or someone you would like me to pray for?" Surprisingly, people frequently respond to this question with requests of all sorts: "Yes, please pray for my son (or daughter, my mother or father, my husband and his job, my health, et cetera)." I can tell you that when I then pray with these requests in mind, prayer means a thousand times more than mere words.


Praying

I do not always end my pastoral calls by asking for the Scriptures, but invariably I end my calls with prayer. Not a long, sanctimonious prayer, but a prayer of blessing, simple, sincere, short. You will be tempted, as I have, to conjure up every reason under the sun why you should not make this prayer, but if you depart without doing so you will have sabotaged your call and failed in your mission as a shepherd of souls. How you manage this prayer, as with asking for the Bible, is important, as important as your being there in the first place. You will want this prayer to be a natural part of your call, not a point of embarrassment to yourself or the people on whom you are calling. I will often come to this moment by saying, "Well, I must be going, but before I go I would like to offer a prayer for God's blessing on your home. OK?" Or possibly I will say, "Well, this calls for a prayer before I go. All right?" Whatever you say, it must be sincerely expressed in love. You may startle people by your proposal, and this certainly is not bad. Only once did anyone ever protest, in which instance I simply acquiesced, saying, "As you wish, but my prayers are with you all the same." In any case, when you have prayed, it is important that you get up and go, without further ado. To do otherwise would be anticlimactic.

The consequences of such a pas-

toral call are spelled out in the miracles of redeemed and renewed lives. I have seen people inwardly touched to the point of tears, or moved to the point of changing their life styles, or gradually transformed into being what they potentially were all the time, the children of God. I have seen families encouraged to new loyalties to one another and to God. I have seen people recalled to the acceptance of vows once made and long lapsing in limbo. I have seen the church revitalized in spirit, prayer, service, and giving. The fruits of pastoral calling after this guise are unlimited, unpredictable, and unending.

Making pastoral calls generally means calling on your people in their homes, but sometimes this may not be possible or feasible. It may happen that you will find it more propitious to make your call at a man's place of business, or a woman's place of employment, or even on people in the hospital in a time of illness or accident. The point is that it is not important where you go to find them, but that you respond in whatever time or occasion you are given and that in responding you make God available and His will relevant in their times of need.

It is no longer acceptable for you or any minister of the gospel to say, "You can have either my head or my feet," meaning that you will concentrate on one of two alternatives, either to preach sermons or make pastoral calls. Today, if you intend to fulfill your ministry in spirit and truth, you will discover the amazing secret of ministry in this: your pastoral calling will magnify your preaching, because, like the Good Shepherd, you know your sheep and your sheep know you. 

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John W. McKelvey, now deceased, wrote this article for the May-June, 1977, issue of *Church Management—the Clergy Journal*, 4119 Terrace Lane, Hopkins, Minn. 55343. Copyright 1977. Used by permission.

PRESIDENT'S PAGE

Promises to Smooth a Rough Way. God has not left us to struggle on alone. If we move forward in faith, He will remove obstacles.

Every leader has days when problems and perplexities arise and the future looks dark. There are times when it seems there is no way around, or through, or over the difficulties with which we are confronted. At such times we must depend upon God to show us the way. He will not forsake us. His promises are ours to claim. "With him is wisdom and strength, he hath counsel and understanding" (Job 12:13).

"Come unto me, all ye that labour and are heavy laden," our great Burden Bearer invites us, "and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30). Let me share with you, fellow leader, some of the precious promises of God. They are precious in your hour of need!

Promises of help. Rest from your burdens, wisdom for the decisions you must make, strength to carry the load He has placed upon you, counsel and understanding to cope with the problems of each day, have been promised. What blessed assurance! "The eyes of the Lord are upon the righteous," is the precious assurance, "and his ears are open unto their cry" (Ps. 34:15).

"Christ will succor those who flee to Him for wisdom and strength. If they meet duty and trial with humility of soul, depending upon Jesus, His mighty angel will be round about them, and He whom they have trusted will prove an all-sufficient helper in every emergency."—*Testimonies*, vol. 4, p. 599.

"Men in positions of responsibility are in danger of becoming crushed under the many burdens that they bear, but the Lord does not press on anyone burdens too heavy to be borne. He estimates every weight before He allows it to rest upon the hearts of those who are laborers together with Him. To

every one of His workers our loving heavenly Father says: 'Cast thy burden upon the Lord, and he shall sustain thee.' Psalm 55:22. Let the burden bearers believe that He will carry every load, great or small."—*Ibid.*, vol. 7, p. 297.

Trials teach us our dependence upon Him. In dark hours turn to precious Jesus for help and guidance. "The Lord frequently places us in difficult positions to stimulate us to greater exertion. In His providence special annoyances sometimes occur to test our patience and

There is no difficulty that those who trust in God may not overcome, no human weakness He cannot solve.

faith. God gives us lessons of trust. He would teach us where to look for help and strength in time of need. Thus we obtain practical knowledge of His divine will, which we so much need in our life experience. Faith grows strong in earnest conflict with doubt and fear."—*Ibid.*, vol. 4, pp. 116, 117.

God is to be our counselor. Counsel with our fellow workers and leaders is a must. "In the multitude of counsellors there is safety" (Prov. 11:14). But we must ever remember that our surest source of help is in the Lord.


"We are prone to look to our fellow men for sympathy and uplifting, instead of looking to Jesus. In His mercy and faithfulness God often permits those in whom we place confidence to fail us, in order that

we may learn the folly of trusting in man and making flesh our arm. Let us trust fully, humbly, unselfishly in God."—*The Ministry of Healing*, p. 486.

We are not left alone. "Do not worry. The work is under the supervision of the blessed Master. All He asks is that the workers shall come to Him for their orders, and obey His directions. All parts of the work—our churches, missions, Sabbath schools, institutions—are carried upon His heart. Why worry? The intense longing to see the church imbued with life must be tempered with entire trust in God; for 'without me,' said the great Burden Bearer, 'ye can do nothing.' 'Follow me.' He leads the way; we are to follow."—*Testimonies*, vol. 7, p. 298.

Jesus assures the troubled leader: "Lo, I am with you alway, even unto the end of the world" (Matt. 28:20).

"When we are brought into strait places, we are to depend on God. We are to exercise wisdom and judgment in every action of life, that we may not, by reckless movements, place ourselves in trial. . . . But when, after following His directions, we are brought into strait places, He will deliver us. We are not to give up in discouragement, but in every emergency we are to seek help from Him who has infinite resources at His command."—*The Desire of Ages*, p. 369.

Fellow leader, these promises are for you. God had your need especially in mind when He gave them. You are the object of His supreme regard. He would not have you become discouraged when the way is hard. Trust Him, claim His promises. Move forward courageously. He will carry you through. 

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

SCIENCE AND RELIGION

Building With Unsound Timbers. Christians must not use or accept unsound arguments and faulty logic to support their faith.

An influential portion of the present human population operates from within a supposedly scientific world-view which denies any supernatural elements and readily dismisses the possibility of divine creatorship.

Why is this? Some Christians may appeal to the matter of sin and its blinding effects upon man's mind. Certainly the prince of this world is actively using any means possible to turn men and women from the faith. But this is only part of the answer. Another part involves the unsound timbers sometimes used to support Biblical views of science.

Many zealous Christian writers, despite their good intentions, actually help perpetuate unbelief by sprinkling their discussions of science with faulty logic and unsound arguments. The nonscientifically trained layman needs to be aware of the most common of these mistakes often found in tracts, articles and books dealing with scientific issues. Christians should not use or accept unsound timbers to support their faith!

These are the ten most common unsound defenses of creationism that I see:

1. *The ad hominem approach.* Sometimes an author will attempt to discredit a scientific theory on the basis of negative information about the scientist who devised it. For example, he might reject a finding in psychology because the scientist is an atheist, or a law of sociology because the sociologist was an adulterer. Or he may try the reverse and claim the validity of a theory because the proponent is a Christian.

An interesting twist to the *ad hominem* approach is the tendency to label people. By labeling others, we can subtly attack their position, while not logically refuting anything they say.

Without fully realizing what they are doing, some writers (and speak-

ers) may divide people into two camps—the good guys who agree with the author, and the bad guys who give us “modern evolutionary chronology,” “evolutionary rocks,” and “the geological age system.” In actuality, the apparent ages of rocks may be estimated independently of evolutionary or nonevolutionary theories.

Truth is more important than the motivation or morals of the author. All truth is God's truth, no matter where it is found. God uses both the just and unjust to accomplish His will for man and nature (see Matt. 5:45). The fundamental issue must be: What is the best theoretical system for correlating the data of science and Scripture?

2. *The misuse of humor.* Some writers find a statement of a scientist that is incorrect or otherwise untenable and point to its stupidity. Or a writer may find a consequence of a theory which seems highly improbable, such as creation by random chance, and then say how foolish it is to believe such a low-chance possibility.

Such an error is one of the central thrusts of a widely distributed book in which the authors tell us that “part of our purpose is to laugh evolution to death.”¹ The concluding section of this book is titled “Miscellaneous Evolutionary Humor,” in which the authors make one last attempt to convince us that evolution is hilariously funny. Such mockery and sarcasm is not consistent with the Biblical life style. The authors would be well advised to rewrite their book in the light of 1 Corinthians 16:14, “Let all that you do be done in love” (R.S.V.).

Christians are caught in their own traps if they use such ridicule. Are Christians not dust too, and do we not say things which we later regret? Then too, aren't Christians committed to belief in some rather low-probability events, such as the In-

carnation and the Resurrection, to name but two?

3. *Verbal chicanery.* We need to recognize that often a word used in the Bible will have a slight (or even major) difference in meaning when used in science. Examples from various sciences are the words *light*, *creation*, *earth*, *will*, *law*, *anger*, and so forth.

For example, the Bible says, “God is light” (1 John 1:5). But let the layman beware of writers who would reduce God to the physicist's definition of light, either as undulations in the ether or as little chunks of energy traversing space. The consequences of such an approach may prove to be absurd.

The gifted astronomer Kepler made this type of mistake nearly 400 years ago when he tried to fit the sun into his theology. Thus he referred to the sun as “he,” and somehow associated mystical powers with this heavenly body. He even went so far as to find the whole Trinity in the heavenly spheres. In doing so, he carried Biblical concepts too far from their intended meanings.

A recent effort to relate the physicist's concept of light to the statement in 1 John 1:5—“God is light”—contains the following: “. . . when we change our orientation from the material world to the spiritual world, the experience can be likened to the conversion of material to energy by the formula $E=mc^2$. The little that we are in ourselves is multiplied and then squared by God's Constant—Jesus Christ.”² This is at most a harmless little object lesson, but it in no way relates science to faith. The reader should bear in mind that the terms of science have restricted definitions, and that these definitions may differ from those applicable to the same terms or words in Scripture.

4. *Scientific isogesis.* This error involves picking a scientific theory out of its proper context. A common



example of such procedure occurs when a writer removes the second law of thermodynamics* from its scientific context and misapplies it in an attempt to disprove evolution.

This mistake continues to appear in several recent books, all of which were published after the appearance of an article which raises some serious questions about using the second law of thermodynamics to refute evolution.³ The sort of argument used in these books, if correct, could be used to disprove the possibility of life, birth, growth, springtime, resurrection, and any other form of creativity. The goal of such authors is admirable; the method is faulty.

Lifting an idea from one context and carelessly transplanting it to another does not always work. The body of science is a complex, interwoven system of interdependent concepts which does not readily yield to such fanciful attempts. If a writer selects *one* theory or fact from science, he need not accept *all* the rest, but he must accept *some* of the rest—or he loses his integrity before the truth. Beware of those who pick and choose.

5. *Biblical isogesis.* This error is the theological parallel to the previous scientific mistake. In this case, a writer may isolate a verse, or even a word, from its Biblical context, in hopes of proving an assertion, either in science or religion.

Some writers have referred to Revelation 10:6 (K.J.V.) in a discussion of Einstein's relativity theory, with the claim that this verse illustrates time dilation—the slowing down of processes as reference frames move with speeds that approach the speed of light.⁴ To contend that Revelation 10:6 says time will stop is an example of improperly lifting a verse from its context to support a preset viewpoint. The original language and context of Revelation 10:6 point to a better translation: "There should be no more delay" (R.S.V.).

6. *The black-and-white mind-set.* Almost everyone enjoys the security

of certain absolute knowledge, and undebatable fact. The human tendency is to split people into two groups and affix permanent mental labels—"good vs. bad," "conservative vs. liberal," "creationist vs. evolutionist." Such categorization tends to polarize people and set those whom we wish to reach in a defensive mood rather than an open frame of mind.

Science does not dispense absolute truth. Its findings are tentatively held, continually open to refinement, modification or abandonment. Science deals largely with regularities in nature, and not with unique events, such as miracles. Scientific methodology has its limitations,

Christians have a responsibility to demand greater scientific and Biblical integrity in those who write and preach.

seeing but one small part of the natural world.

A realization of the limitations of science should not lead the layman to demean the work of the scientist; on the other hand, neither should he fear the "awesome power" of the non-Christian scientist. The Christian must realize that neither the non-Christian nor the Christian scientist can absolutely prove his position.

7. *The growing-edge syndrome.* Perhaps the easiest place for a Christian to attack a non-Christian scientist is at the growing edges of knowledge, where unanswerable questions abound, where there most likely are some falsely held notions, where theories are still at a low level of confirmation, and where few sci-

entists have covered the ground.

The dangers of "the growing-edge syndrome" are at least twofold. First, this tactic often skirts more fundamental issues; second, almost anyone's answers are seemingly as good as another's, so we are left with no basis for sound judgments. The layman needs to be wary when he hears that items far from the mainstream of science have recently overthrown some theory. It is better to wait awhile.

A recent discussion of discoveries made from the Apollo moon flights begins by saying, "Space exploration has stirred more questions than it has answered,"⁵ as though this were some strike against evolution. The "questions" raised in this discussion are not evidences against evolution so much as they are a very healthy indication of the nature and excitement of science. As new discoveries are made, the scientist expects the unexpected. In God's infinitely complex world, we should never expect to have every scientific question answered; we can't even hope to know what all the questions are.

8. *Shadowboxing with straw men.* Some writers set about to attribute certain features to a position, and by attacking these features they hope to discredit the position. In cases where the features don't rightfully belong to the position, this amounts to shadowboxing with straw men.

This approach is frequently encountered in treatment of the age of the earth, the solar system and the universe, in Christian literature. Such literature often misrepresents scientific practice with respect to age determination, and frequently leads the uninformed reader to serious misconceptions regarding the use of certain phenomena as an indicator of time.⁶ In fairness it should be stated that in many cases this defect may be due to lack of understanding on the part of the author.

9. *Straining at data.* The word *data* is plural, and *data* (plural) are needed to confirm a scientific theory. Although one properly

measured and interpreted datum may disprove a theory, tons of positive data may be required to confirm the same theory.

One widely read article recently stated that "dinosaur footprints have been located in the same strata with human footprints in Glen Rose, Texas, and elsewhere in the United States."⁷ According to the author, this is one of the main evidences that man and dinosaurs were contemporaneous. This datum is limited for at least two reasons—it is an isolated instance, and the interpretation of the "footprints" is debatable, even by numerous Biblically conservative Christian scientists who have studied the evidence firsthand. It is doubtful whether writers who strain at data would admit this type of questionable treatment by a non-Christian scientist, especially if the result tended to support a long age for man. Until much clearer and much more data are found, the use of the footprints in Texas as support

for man and dinosaurs being contemporaries is dubious.

The layman should question a writer who points to an isolated or questionable piece of information to prove or to disprove a theory. Large-scale theoretical schemes require a good amount of supportive data.

10. *The abuse of reason.* In addition to some of the questionable tactics mentioned above, the writer on science and faith may go astray in yet other ways. Many of these fit under the umbrella of failure to reason properly. Perhaps most common is the mistake of proving what one has assumed—circular reasoning.

Fortunately, not all writings contain these common errors. There are some in which such shortcomings are almost nonexistent. To make a list of good writers and bad writers or good publishers and bad publishers is not appropriate here. Only as the layman begins to discriminate and to demand writings of greater

scientific and Biblical integrity, will Christian writing on science and faith make significant gains before non-Christian scientists. **■**

* [The second law of thermodynamics deals with the pervasive tendency for organized forms of matter to reduce gradually into lower and lower levels of organization.—Editors.]

¹ Marshall and Sandra Hall, *The Truth: God or Evolution?* (Grand Rapids, Mich.: Baker Book House, 1975), p. 97.

² James W. Reid, "Light, Constant and Timeless," *Eternity*, May, 1971, p. 28.

³ John A. Cramer, "General Evolution and the Second Law of Thermodynamics," *Journal of the American Scientific Affiliation*, 23:20-21 (March, 1971).

⁴ Reid, *op. cit.*

⁵ Harold Slusher, "Space Probes: New Threat to Evolutionists," *Moody Monthly*, September, 1975, pp. 59, 60.

⁶ See for example Robert E. Kofahl and Kelly L. Segraves, *The Creation Explanation* (Wheaton, Ill.: Harold Shaw Publishers, 1975), chapter 8.

⁷ Kelly Segraves, "Whatever Happened to Dinosaurs," *Moody Monthly*, November, 1975, pp. 117, 118.

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FORTY MILLION NEED YOUR HELP JULY 15

On the continent of North America are more than 40 million people whose native language is not English. Some are foreign born who have chosen to come and live among us. Others live on reservations of the United States. Some are found in Canada's great Northwest Territories. Many are bound by customs and traditions strange to us, but all need to know about the good news of Jesus Christ, their Saviour, before He returns.

For many reasons there is a dire lack of literature and materials for reaching these masses to whom English is an unfamiliar or unknown language. Your offering on July 15 will help provide literature for millions who are now untouched by the gospel message for these last days. Won't you carefully consider the mandate Christ has given His church to take the gospel to every nation, kindred, tongue, and people? Won't you give liberally and present the challenge to your church to share with you in this ministry?

BIBLICAL ARCHEOLOGY

Recent Excavations in Jerusalem. Discoveries in one of the world's oldest cities continue to add to the Biblical record.

In spite of UNESCO disapproval Israelis have been excavating since the 1967 Six-Day War with great vigor in and around the Old City of Jerusalem, especially along the southern city wall. Numerous finds have resulted for just about every period of Jerusalem from Biblical times until the Middle Ages. The discoveries have particularly illuminated the city of the Old Testament, New Testament, and Byzantine (c. A.D. 300-650) periods. Because New Testament Jerusalem, largely built by or during the reign of Herod the Great, has undergone the most restoration, this article will limit itself to the finds of this period made in the Holy City.

The Temple platform in southeast Jerusalem today contains two buildings that are holy to Moslems—the Dome of the Rock (over the original Temple site) and the el-Aqsa Mosque. Just south of the Temple platform, between the Tyropean Valley on the left and the Kidron Valley on the right, is the Old Testament city of Jerusalem, now covered with the houses of a modern Arab village.

The first group of excavations dealt with in this article are taking place just south of the Temple platform, along the entire length of its southern wall, turning slightly north and following the western wall until the borders of the Wailing Wall (Western Wall is now preferred) bring the excavations to an end. Prior to excavation, very few buildings had been erected in modern times between the Temple platform wall and the road that runs roughly parallel to it. Bedouins pitched their tents here and allowed their sheep and goats to browse.

During Christ's time Jerusalem extended mainly to the south and west of the Temple grounds. Within this area many interesting remains have been uncovered from the late first century B.C. and the early first

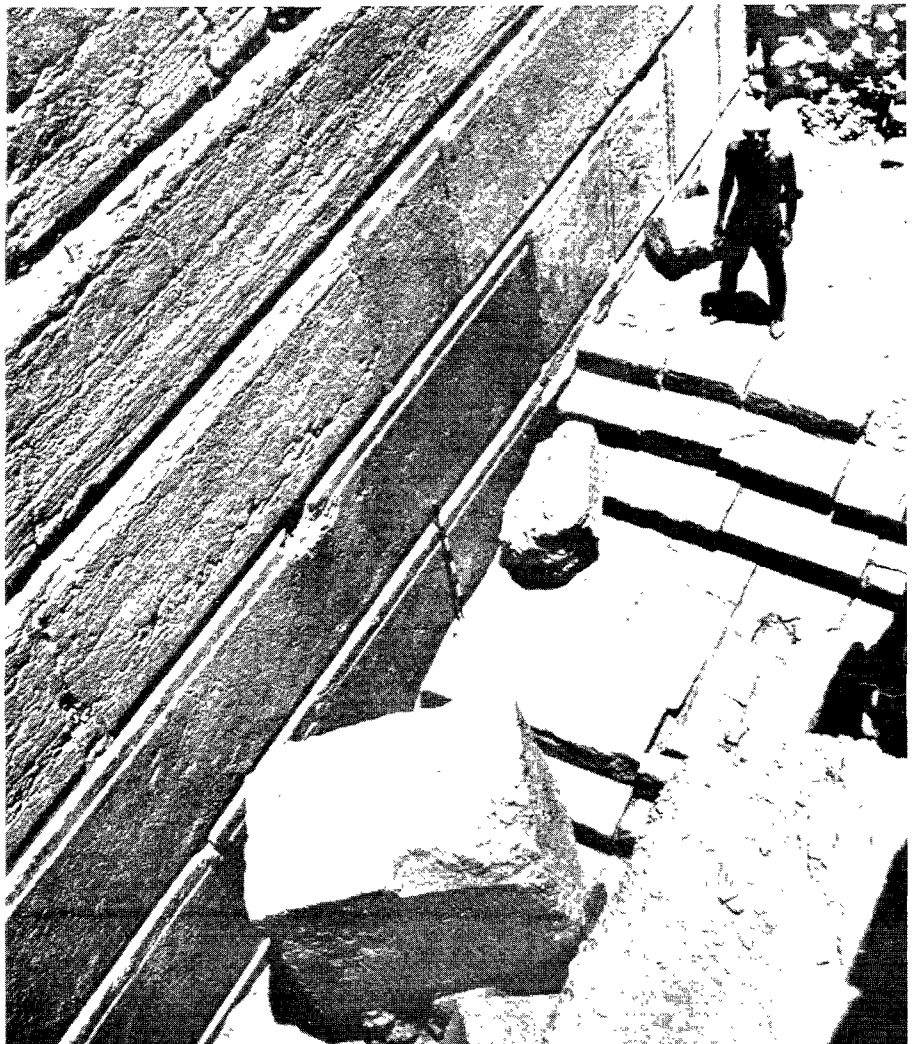
century A.D. The Fortress of Antonia, where Pilate judged Christ and from where He began to carry the cross to Calvary, the great Palace of Herod, the palaces of some of the high priests, and various remains of walls and gates are among these finds, which have been reported previously.

Even before the recent excavations began, scholars already knew that the huge beveled stones near the present bottom of the Temple platform wall were those erected by

Herod the Great and were in existence during the time of Christ. The great size of the stones was often used to illustrate the extremely violent destruction required to fulfill Christ's prophecy that there would "not be left here one stone upon another that will not be thrown down" (Luke 21:6, R.S.V.).

Imagine then the surprise of archeologists as they began excavating the dirt along the wall and uncovered stones that completely dwarfed those exposed above ground! After

Archeologists uncovered stones in the Temple foundation 36 feet long and weighing more than 200 tons!



several long seasons of arduous digging, a stepped street was uncovered that ran along the base of the wall dating to the time of Christ. As shown in the accompanying illustration, the largest stones in the wall were right at eye level, in plain sight of Jesus and the disciples. These must have been the stones to which Christ referred. One cornerstone measures approximately 4 feet high by 6 feet wide by 36 feet long and weighs more than 200 tons! Christ's prophecy suggested more than mere destruction; it hinted at cataclysm!

Deep debris dating from the A.D. 70 destruction of the Temple area lay on top of the street and greatly

hampered the excavations. Some of these stones showed definite signs of burning; others contained beautiful, typically Roman sculptured designs indicating that they were part of decorative features on the uppermost levels, such as capitals and architraves.

Based on these stones, the foundation remains of the buildings surrounding the wall, and various descriptions of the Temple found in the Bible, Josephus (see *The Wars of the Jews*, book 5), and other contemporary writers, scholars believe a reconstruction of the southern end of the Temple complex during the time of Christ would look something like

the accompanying sketch.

Using this reconstruction as a model, we can describe how Christ and the disciples would likely have entered the Temple. The most impressive entrance must have been the grand staircase on the south (on the right in the sketch). This staircase was more than 150 feet long and led up to the formidable south wall, topped by a large, beautiful stoa, the southeastern corner of which was probably the Temple pinnacle of Christ's second temptation. Dug into this stairway at several places (not shown on the model) were two *mikvot*, or ritual washing pools, large enough for complete immersion if necessary, so that the visitor could cleanse himself before entering the holy precincts of the Temple.

After entering one of two multiple gateways the visitor ascended a sloping tunnel to the main floor of the Temple compound, the emergence of which can be seen to the left of the great stoa on top of the south wall.

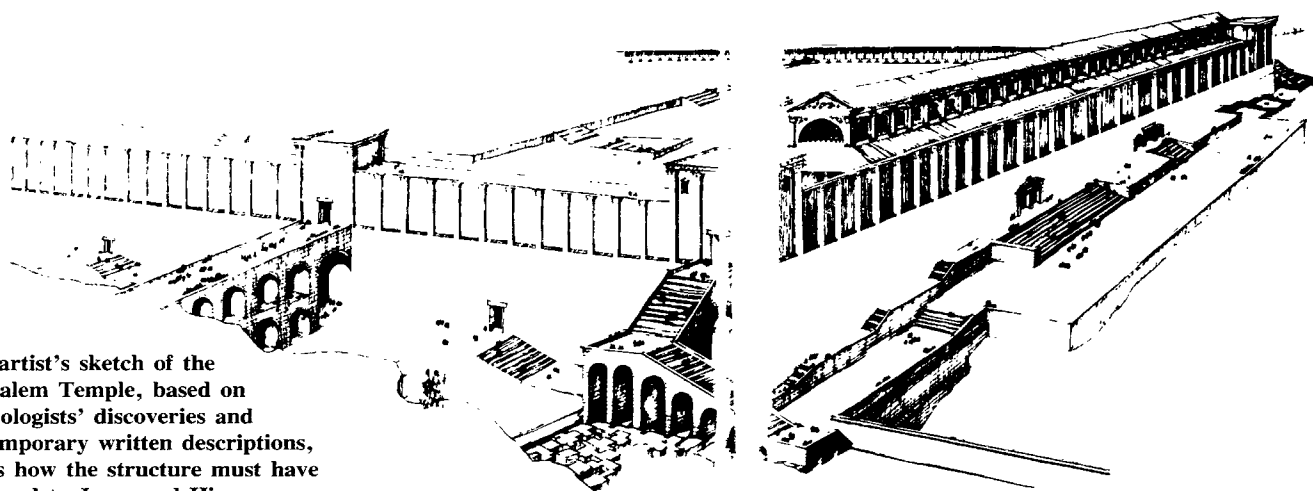
Alternatively, the visitor could enter the western end of the great Royal Stoa (identified by some as Solomon's Portico of the Bible) by ascending the arched stairway at the southwestern corner of the platform. The architectural decoration of this stoa makes it a first-rate piece of ancient beauty. A third entrance, which crossed the Tyropean Valley by means of an arched bridge, was for those coming from the area of Herod's Palace in the western part of the city.

Today almost nothing remains of this magnificent structure, justly famous in all the Roman world. Because the great southern stairway is carved out of the bedrock, most of it remains, but in a very worn and battered condition. Besides the bottom courses of stones in the platform wall, only a thirty-foot stretch of the street paralleling the platform wall still exists, and two or three courses of the bottoms of the arches can be seen on the arched stairway. (The last arch of the bridge has been preserved in a medieval building.)

This recently uncovered street of steps, still partially covered by debris, runs along the Temple wall and dates from the time of Christ.



This artist's sketch of the Jerusalem Temple, based on archeologists' discoveries and contemporary written descriptions, shows how the structure must have appeared to Jesus and His disciples.



Nothing of the great stoa is yet to be found except the fragmented debris lying around the bottom of the wall.

Since Christ's prophecy specifically predicted *total* destruction of the Temple area, how are we to interpret even these slight remains? Although most likely the prophecy indicates the general magnitude and completeness of the coming destruction rather than dealing in specifics of individual stones, a literal explanation is also possible. Except for a very few places, the destruction debris itself seems to have covered completely the few undestroyed portions, burying them until twentieth-century archeologists unearthed them. In other words, practically everything that could be destroyed was destroyed in A.D. 70.

West along the present city wall, three sets of excavations have uncovered large areas of ruins representing periods from Old Testament times through the Crusader period. Some sections of these excavations have been turned into an archeological park where the visitor can view the Holy City of ages past.

The principal finds in this sector were private dwellings, most of them quite lavish. Perched on the highest hill in the city and well upwind of the poorer and more industrial areas to the east, these mansions, many of which date from the time of Christ, contained mosaic floors of fine quality and even pri-

vate *mikvot*, some constructed with columned porticos. Elaborate ritual cleansing places such as found in these private dwellings illustrate eloquently the type of vanity and legalism that Christ encountered and that He preached against, especially in the parable of the Pharisee and the publican praying in the Temple (Luke 18:10-14).


In this area, too, meters of ash-filled debris testify to a massive and violent destruction that brought the Herodian structures to an end. Most certainly, this was part of the A.D. 70 destruction.

The third area of excavations lies just outside the south end of the west city wall, near the Jaffa Gate. The Herodian city wall at this point was found to have been twenty-four feet (about 7.5 meters) thick, one of the thickest walls found in the Roman Near East. To overcome

Intricately beautiful Roman designs were carved in some of the Temple stones as decorations.



such defenses a besieging army would have needed special siege machines and a lot of patience. Therefore, the siege ramp discovered against this wall, built of rough but typically Roman stones, takes on special interest. Presumably, such machines would be towed up the ramp and could have operated above the top of the wall. The ramp has not yet been securely dated, but quite likely it represents the Roman siege of A.D. 70.

These excavations confirm the Biblical record on several levels. Clear evidence has been found of a large scale, violent destruction in A.D. 70 of both the Temple area and the rest of the city. The wealth, legalism, and vanity of New Testament Jerusalem's upper society have been clearly illustrated. Architectural fragments found in the excavations show that the Temple compound was one of the great monuments of the early Roman period. Finally, faith in prophecy—especially the prophecy concerning the destruction of Jerusalem and, by extension, that of last-day events—is soundly confirmed. 

By Larry G. Herr, Ph.D., who is currently working with the Heshbon publication project at Andrews University, Berrien Springs, Michigan, and is under appointment to teach at The Seventh-day Adventist Theological Seminary—Far East, at Philippine Union College, Manila, Philippines.

HEALTH AND RELIGION

Eh? Would You Repeat That? We said that noise, the invisible pollution, is endangering far more than your hearing!

"That's pretty noisy work!" I shouted.

"Huh?"

"I said you must be going deaf working over that hammer all day!"

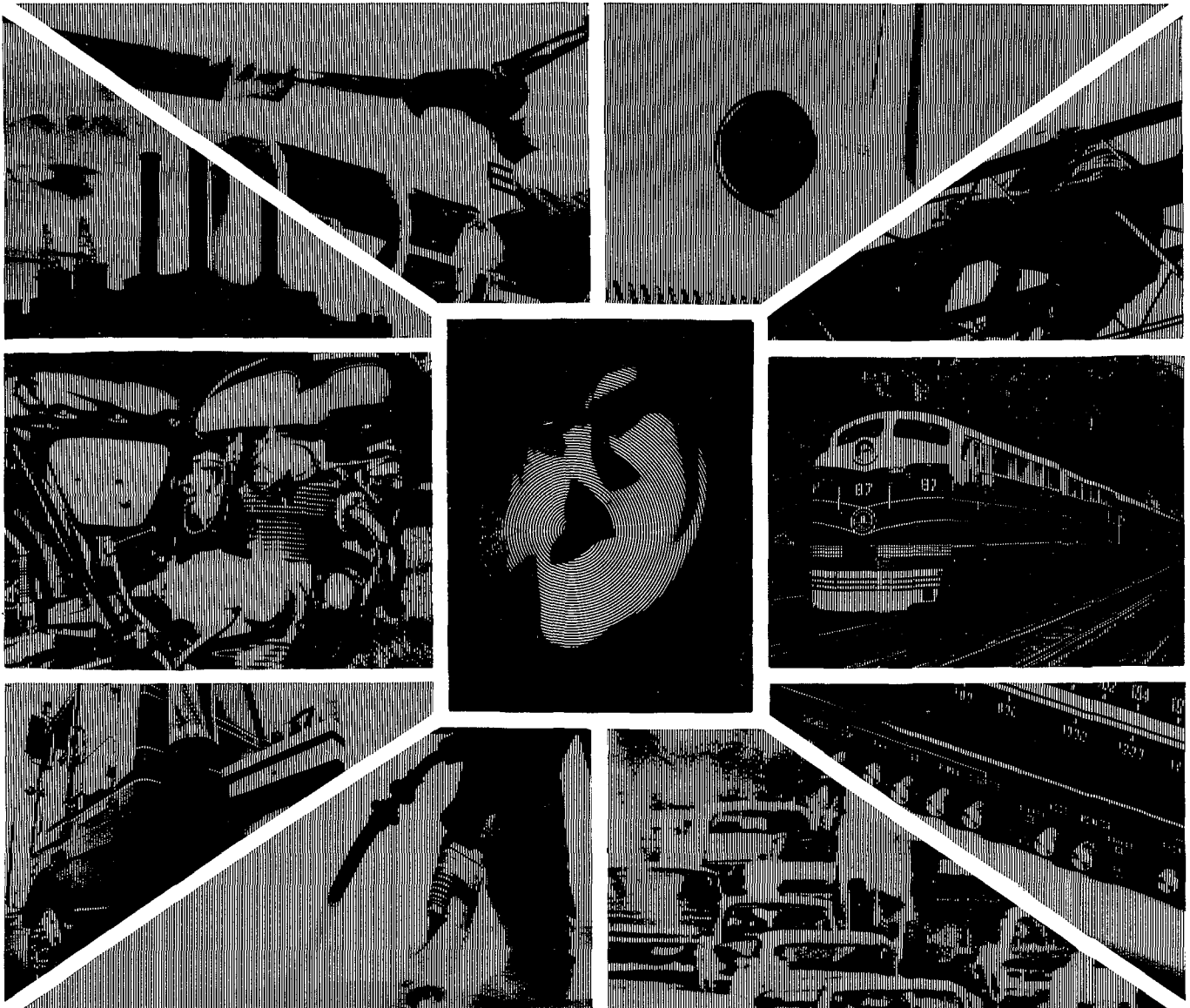
"Al, what's he want? I can't hear him!"¹

As the above conversation took place, George Reiger, a reporter for *National Wildlife*, monitored the noise from a New York City jackhammer, with a sound-level meter. The hand-held device registered a deafening 105 decibels. In other lo-

cations around the city, Reiger got readings of 80 decibels and more as autos, trucks, and buses pounded the streets, creating a continuous roar. No wonder he decided to spend the next day in a remote wilderness area. This city experience led him to write, "Noise is every bit as real and serious a form of pollution as the most visible illnesses we pump into our darkening skies and murky waters."²

The incessant clamor of America's megacities comes from idling

buses (90 db), chain saws (100 db), power mowers (107 db), motorcycles (111 db), and jet planes at take-off (150 db), not to mention car horns, air conditioners, industrial machinery, and garbage trucks.³ Research done by the Environmental Protection Agency (EPA) found that the roar of rush-hour traffic in New York City or Los Angeles frequently runs 90 db and that the din of a construction site can run as high as 100 db.⁴ In discothèques, electric guitars blast their listeners with rock



music at 114 db, and even the housewife is surrounded with dozens of noisemakers like the vacuum cleaner (81 db) and the kitchen blender (93 db).⁵

Some experts estimate that, nationwide, noise pollution has been increasing at a decibel a year for the past twenty-five years. (Decibels are figured on a logarithmic basis. An increase of 10 db means a tenfold increase in sound intensity, a rise to 20 db is a hundredfold increase, et cetera.) Acoustical earmuffs and earplugs are selling well in America. In fact, a new industry has arisen to ease the acoustical discomforts of America's city dwellers by fighting sound with sound! Products such as Sleep-Mate, Sleep Sound (yes, *sleep*), Sleep-a-Tone, and similar gadgets are designed to simulate the sounds of ocean surf or falling rain in order to cover up the shouts, traffic noise, and sirens outside the window.⁶

Concern about the possible ill effects of excessive noise has inspired a number of city, State, and Federal laws designed to protect the public. Large cities spend thousands of dollars annually for scientific research, inspectors, monitoring equipment, and noise-law enforcement. In 1972 Congress passed the Noise Control Act, which gives the EPA broad authority to establish noise levels for motors and engines used in transportation, as well as construction and electrical equipment.⁷ A little progress has been made, but the noise of America's large cities continues to reach distressing—if not dangerous—heights.

All this noise takes on a note of seriousness when it is remembered that 85 db is the generally agreed upon threshold above which physiological damage to the ear can occur. In fact, according to Melvin Bernarde, a scientist at Princeton University, noise-induced deafness is known to occur through continuous exposure to any sound above 80 db over an eight-hour day.⁸

A comprehensive Government study published by the EPA in 1972 estimates that as many as 40 million

Americans may be headed for—or already suffering from—"various degrees of hearing impairment" as the result of excessive noise. Compensation claims for hearing loss have increased tenfold in recent years.⁹ One conservative estimate places at 170,000 the number of men between 50 and 59 who are eligible for workmen's compensation because of hearing loss.¹⁰

How does noise cause deafness? In simple terms, what happens is this: When sound waves reach the outer ear they initiate vibrations at the eardrum. These vibrations are transmitted to tiny bones, which in turn relay the vibrations to the inner ear (the cochlea). The cochlea is a snail-shaped structure that contains

Rock music, recorded live and played back to guinea pigs, collapsed and shriveled the hair cells of their inner ears in only ninety hours.

20,000 or so tiny hairlike projections called organs of Corti. These tiny hair cells when caused to vibrate, transmit sound to the brain. When the ear is subjected to excessive noise, severe mechanical stress is placed on the organs of Corti, causing them to become fatigued and no longer able to transmit impulses to the brain. Eventually the hair cells become irreversibly impaired. Aram Glorig, a physician who specializes in hearing impairment, explains the process like this:

"We know that noise exposure can produce a temporary hearing loss. . . . It is possible that this temporary loss is caused by cell-fatigue, and that with overstimulation some few cells may become excessively fatigued and may not recover completely. The residual hearing loss caused by the destruction of

these few cells might be so small that it is not detected [immediately]. . . . A measurable permanent noise-induced hearing loss may then be made up of many small residual losses that result from daily [impairment of hair cells] . . . which did not recover completely."¹¹

Dr. David Lipscomb, of the University of Tennessee, has confirmed this hypothesis, with experiments on guinea pigs. Rock music was recorded in a Knoxville discothèque and then played back to a captive audience of guinea pigs. After some ninety hours of intermittent exposure to the music, the hair cells of the cochlea were photographed. They had "collapsed and shriveled up like peas."¹²

For many years it has been known that excessive noise over a sufficient period of time can produce irreversible deafness. More recently, however, it has been recognized that noise may pose a potential health hazard in other areas of human physiology, as well. Dr. Maurice Schiff, summarizing recent research done by others, has pointed out that chronic exposure to high noise levels can result in sore throat, sleeplessness, high blood pressure, emotional problems, and more.¹³ Let's take a closer look at these other potential ill effects of noise.

One health problem created by noise is that people working in noise develop coughs, hoarseness, lesions, and pains in their throats from the strain of talking above the noise.¹⁴ Noise may also have an effect on mental health. A team of British scientists has published a study on the possible association between excessive noise and admissions to a London mental hospital. When the addresses of incoming patients were plotted on a large map, it was observed that the hospital admission rates were substantially higher for the population living under the flight pattern of London's Heathrow Airport. The people in this area are frequently subjected to aircraft sounds of 100 db and higher. While there were many unchecked variables in this study, which make

it inconclusive, the researchers were justified in pointing out that "the high intermittent noise levels from aircraft using Heathrow Airport may be a factor in increased admission to mental hospitals."¹⁵

The EPA is apparently convinced that noise can affect mental health. While admitting that they have no proof of a cause-and-effect relationship, they cite the British study and state that "all of the facts clearly support the contention that noise can be a source of psychological distress through annoyance, disturbance of activities such as sleep and speech communications . . . [and that this distress] can contribute to a list of symptoms such as nausea, irritability, general anxiety and changes in mood."¹⁶

A phenomenon observed by scientists in several countries is that loud noise constricts the blood vessels. At the same time, the skin pales, pupils dilate, heart action speeds up, muscles tense, and adrenalin is injected into the blood stream. This narrowing of the arteries raises the diastolic blood pressure and lessens the supply of blood to the heart. Dr. Samuel Rosen, of Mount Sinai Hospital, New York, and Dr. Gerd Jensen, of Germany, have both suggested that this phenomenon may be a factor in hypertensive heart disease.¹⁷ The noise from passing cars, trains, and motorcycles can cause even a sleeping person's blood vessels to constrict and produce change in his brain waves (as monitored by an electroencephalogram).¹⁸

Something of the possible effects of noise upon humans can be deduced perhaps from its effects on animals. At the same time, however, it must be remembered that many animals are more sensitive to loud noises than is man. For example, in Frazee, Minnesota, a mink rancher successfully proved to a Federal District Court in 1968 that the supersonic noise of an Air Force F-101 was directly responsible for the deaths of more than 2,000 young minks. He was awarded \$37,490 in damages.¹⁹ Melvin Benarde also re-

lates an interesting case of the effects of noise on animals, in his book *Our Precarious Habitat*: "In August, 1971, rock music played by 14 groups at a pop festival was blamed for the deaths of 200 prize hens at a poultry farm near Udine, in the north of Italy. Veterinary surgeons said that 5,000 hens became frantic and piled up against fences. Many were suffocated or pecked to death. Unfortunately (or fortunately, depending upon your point of view) the organizer of the festival was also the owner of the poultry."²⁰

In their understanding of the ill effects of excessive noise, Adventists could well claim to have anticipated science. At the turn of the century, Adventist textbooks were

Mental-hospital admissions were substantially higher for those people living under the flight pattern of London's Heathrow Airport.

warning that "the noise and excitement and confusion of the cities . . . are most wearisome and exhausting."²¹ Adventist readers were told that "a bedlam of noise shocks the senses,"²² and cautioned, "It is not God's will that His people shall settle in the cities, where there is constant turmoil and confusion. . . . The whole system is demoralized by the hurry and rush and noise."²³

The growing evidence of the ill effects of chronic noise on the human body makes God's call to come apart and rest awhile even more imperative than when it was first given. The violence of noise from our great industries and the assault upon nerves and ears that is mounted from our freeways and airports are unraveling the lives of millions. When able to do so, Christians might well consider relocating in

small communities and in the country.

God would have us raise our families surrounded by the quiet grandeur of His handiwork, where we can contemplate His love in silence, where we can enjoy the music of a faint breeze moving through the trees, or observe the crows flapping across a summer field, where we can hear *His* voice.

"All who are under the training of God need the quiet hour for communion with their own hearts, with nature, and with God. . . . When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God. He bids us, 'Be still, and know that I am God.' . . . Amidst the hurrying throng, and the strain of life's intense activities, he who is thus refreshed will be surrounded with an atmosphere of light and peace."²⁴

¹ George Reiger, "Our Flight From Noise to Silence," *National Wildlife*, December, 1970, p. 37.

² *Ibid.*

³ Melvin Benarde, *Our Precarious Habitat* (New York: W. W. Norton & Co., Inc., 1973), p. 275.

⁴ *Newsweek*, Feb. 7, 1972, p. 45.

⁵ James Stewart-Gordon, "We're Poisoning Ourselves With Noise," *Reader's Digest*, February, 1970, p. 89.

⁶ Reiger, *op. cit.*, p. 38.

⁷ *U.S. News & World Report*, Nov. 6, 1972, p. 49.

⁸ Benarde, *op. cit.*, p. 281.

⁹ *U.S. News*, *op. cit.*

¹⁰ Benarde, *op. cit.*, p. 270.

¹¹ *Noise and Your Ear* (New York: Grune & Stratton, Inc., 1958), p. 112.

¹² "High-Intensity Sounds in the Recreational Environment," *Clinical Pediatrics* 8 (1969): 63.

¹³ "Nonauditory Effects of Noise," *Transactions of the American Academy of Ophthalmology and Otolaryngology* 77 (Sept.-Oct., 1973): 1384-1399.

¹⁴ D. W. Brewer and F. B. Briess, "Industrial Noise: Laryngeal Considerations," *New York State Journal of Medicine* 60 (1960): 1737-1740.

¹⁵ I. Abey-Wickrama et al., "Mental Admissions and Aircraft Noise," *Lancet* 2 (1969): 1275.

¹⁶ *Newsweek*, *op. cit.*

¹⁷ S. Rosen and P. Olin, "Hearing Loss and Coronary Heart Disease," *Archives of Otolaryngology* 82 (1965): 236.

¹⁸ Karl D. Kryter, *The Effects of Noise on Man* (New York: Academic Press, Inc., 1970), p. 524.

¹⁹ Reiger, *op. cit.*, p. 38.

²⁰ *Habitat*, p. 285.

²¹ Ellen G. White, *The Ministry of Healing* (Mountain View, Calif.: Pacific Press, 1942), p. 262.

²² —, *Selected Messages*, book 2 (Washington, D.C.: Review and Herald Publishing Association, 1958), p. 36.

²³ —, *The Adventist Home* (Nashville, Tenn.: Southern Publishing Association, 1952), p. 136.

²⁴ —, *The Ministry of Healing*, p. 58.

By Alan Crandall, an associate pastor of the Campus Hill church, Loma Linda, California.

Confessions of a Doctor Addict. Driving home through the early winter dusk, I suddenly faced the fact that I was hooked!

"And you say that the pain is just about the same as it was when you were here two weeks ago?" The doctor was doing his best to show proper professional interest, and I, encouraged, launched into a more detailed description of my ailment.

"Well, just about. Some days are better than others. Yesterday afternoon it was really bad. I don't have it now—I never do when I'm in your office, but it bothered me a little this morning."

"I've checked the tests that we ran two weeks ago and everything is perfectly normal. I found nothing unusual in my examination." He was hurriedly writing a prescription while he spoke. "You might try this and we'll see if it makes any difference." Then he was off down the hall to another tiny room where another patient waited.

Even though it was 4:30 in the afternoon, Miss Cline managed to appear brisk and alert as she wrote up my charges. "That will be twenty dollars."

"Twenty?"

"Yes. Office calls went up the first of the month."

"Oh, I see."

Then I was out in the early winter dusk, driving home alone with my thoughts. Perhaps it was the twenty dollars, or the expressions on the faces of the half-dozen people still waiting to see the doctor when I left, or maybe it was just a long overdue facing up to the truth, but suddenly the realization struck me that I had become a doctor addict. I had undergone both minor and major surgery for my problem, and it was still with me. Apparently there was nothing in the world that my physician could do to alleviate the condition, short of euthanasia, so I must learn to accept and live with the pain as graciously as possible.

That was ten months ago. Since that time I have not seen the doctor and now know that it is not only

possible to live with intermittent pain but also to live with it fairly happily and successfully.

If Dr. Bryan has missed my visits, he has kept a brave front. As an internist he carries a far heavier patient load than is ideal, and he is undoubtedly relieved to be rid of one perplexing case of intractable pain that he could not help.

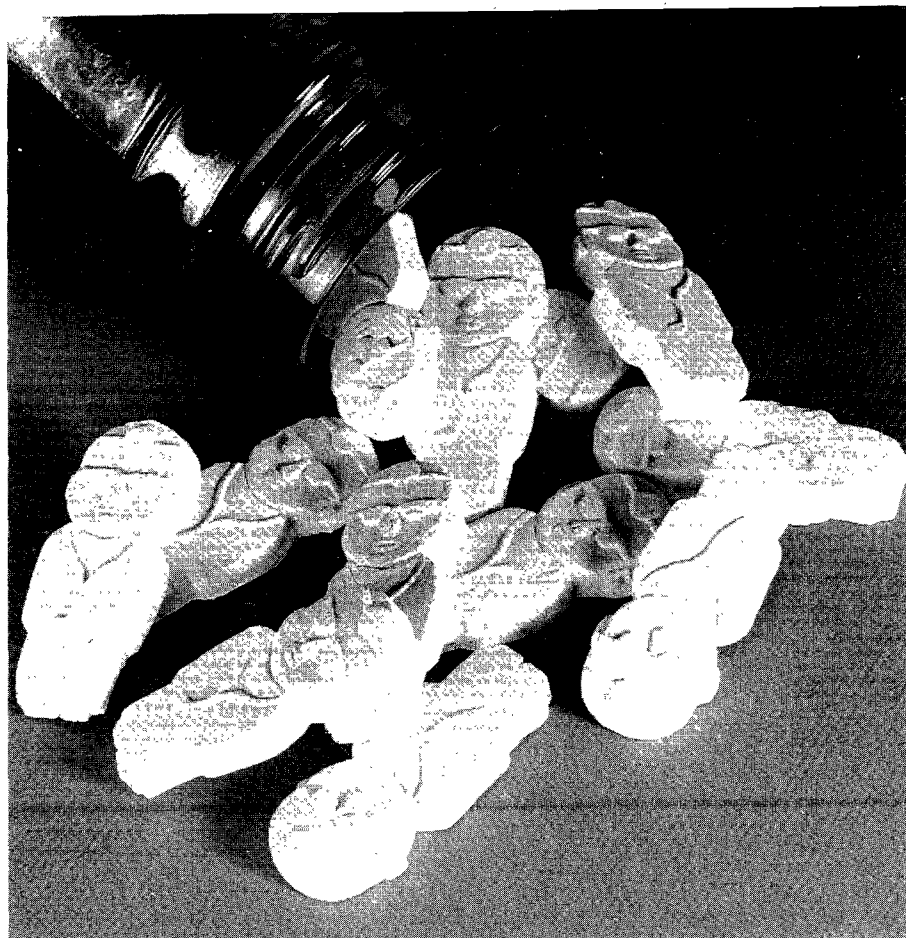
This attitude is shared by other physicians. One young doctor of my acquaintance decided against the practice of internal medicine because of the number of patients with symptoms that could be neither helped nor diagnosed.

"There's not much you can do for a fellow who's had a slight pain in the side for three years," the physi-

cian stated. "This particular man had been to four doctors before me. That was the only symptom he had. All his tests were negative, but he accused us of not doing a good work up on him."

Apparently there are thousands of us in the same boat. We are the sufferers of slight, annoying, undiagnosable maladies of nonspecific origin that physicians cannot generally cure. These insidious ailments do not seem important to anybody but us. Therefore we must either cure ourselves, if at all possible, or at least adjust to our condition. Following are some positive attitudes and tactics that have helped me to do just that.

But first, a word of caution. Under



no circumstances confuse these small-time problems with which we are dealing with conditions that demand immediate medical attention. Enlarging lumps, bloody urine, double vision—these types of symptoms call for a conference with a reliable physician right away.

Strategy for pain control

If you are a low-grade-pain person, have a thorough physical to assure the doctor and yourself that, medically speaking, you are in good health. This should include all tests and procedures that he feels are advisable.

Then take a long, objective look at your way off life and begin immediate steps to make any changes necessary for healthful living. Start with your eating habits. If you do not know what is involved in good nutrition, buy or borrow a reputable book and find out.* Add more fresh, untampered-with fruits and vegetables to your diet, and more whole grains. Cut down on foods containing condiments and additives. Use fewer stimulants. Remember that advice in your old high-school physiology book about drinking six glasses of water a day? Do it. See that you get some exercise, preferably in the fresh air, every day. Make it a point to get the traditional seven or eight hours of rest each night. I personally find that I feel much better and am able to cope more successfully with pain when I am well rested.

Think positively. Refuse to allow yourself to dwell on gloomy, self-destructive thoughts. If you feel physically unwell, say to yourself, I can manage this. Today isn't so good, but tomorrow is bound to be better. I'm glad I don't feel worse than I do.

Keep in mind the fact that the human body was created with marvelous restorative powers. The vast number of people who have overcome health problems since time began have done so without the help of a doctor.

Do not discuss your pain, or whatever your problem is, with

friends. Keep such discussion at a minimum with your family. Nothing reinforces a condition so much as having it constantly clucked over by well-meaning sympathizers. This can also give you the dubious reputation of an invalid.

If you have a religious faith, put it to practical use at this time, drawing comfort and sustenance from your relationship with God.

Search out simple and natural home remedies that may relieve you. A heating pad seems made for a tender abdomen. Hot footbaths in conjunction with an ice pack to the head can thwart a nasty headache. Deep breathing seems to help overcome various aches and pains and is a wonderful restorative if you're depressed. Warm herb teas offer their own special comfort. One person found that simply wearing looser clothing was of considerable help.

Avoid becoming dependent on analgesics. Over-the-counter drugs are probably more abused than hard narcotics. That little aspirin tablet is a drug and is not intended for heavy dosage day after day. Let your physician be your guide in the use of all patent medicines.

Keep busy and involved. One woman who suffered intermittent pain for years found that she was at her best when planning a company dinner. She had a responsibility to follow through, and in doing that she forgot her pain for hours at a time. Another woman refused to skip her Sunday school class, though she was prone to severe headaches. She taught a group of young girls and discovered that she was virtually pain-free when working with them.


Barbara Wolf, in her book *Living With Pain*, calls such tactics "distraction." This term includes hobbies, parties, politics—anything that turns your thoughts away from your pain and into constructive channels. Be careful of television addiction, though. Watching the tube is too much of a lonely occupation and may hinder you from developing other more stimulating and worthwhile diversions.

Have hope. Does that sound simi-

lar to "Think positively"? The resemblance is intentional, because an optimistic attitude has marvelous curative powers. A friend of mine developed severe headaches during a time of emotional crisis in her life. She was treated by a doctor for a while until it became obvious that he could not help. The headaches raged on, occurring several times a month and lasting from two to four days each time. But my friend refused to knuckle under. She felt certain that it was only a temporary condition; that sometime, perhaps soon, she would be free from the debilitating pain. And that is exactly what happened. Several months after the crisis in her life passed, the headaches dwindled and virtually ceased.

Some months after I had last visited my doctor as a patient we happened to meet at a social function. He looked at me vaguely, trying to place me among the hundreds who pass through his office yearly. Finally he found my nook and his eyes brightened in recognition.

"Well, I haven't seen you for a while. How is that pain you were having? Since you haven't come around for some time, it must be cured." He grinned, teasing me.

"Well, you might say that, Doctor," I grinned back, just as widely. I think we were both very happy about it. 

By Bobbie Jane Van Dolson, an associate book editor at the Review and Herald Publishing Association in Washington, D.C., and wife of the editor of *Life & Health*.

Adapted from an article appearing in the June, 1978, issue of *Life & Health*. Used by permission.

* Suggested list of nutrition books and cookbooks:

About Nutrition, \$3.95

Better Meals for Less, \$1.50

Century 21 Cookbook, \$3.00

Common Sense Nutrition, \$2.95

Dining Delightfully, \$5.50

Good Foods for Good Health, \$4.95

Oats, Peas, Beans, and Barley Cookbook, \$4.50

(paperback)

Order the above from ABC Mailing Service, P.O.

Box 31776, Omaha, Nebraska 68131

Also recommended:

Life & Health special issue on vegetarianism, \$1.50

Vegetarianism Recipe Section, 50c.

Order these from *Life & Health*, 6856 Eastern Ave., NW., Washington, D.C. 20012.

SHEPHERDESS

Dearest Mom and Dad. One of the most precious treasures this mother and father own is a letter from their son.

Dear Shepherdess: In a recent issue of the Sunshine Magazine, Edna P. Bates writes about "Your Friendship Garden." She reminds us that many people neglect their friendships and then wonder why they wither and die. She suggests getting some tools—pen, paper, cards, address book, and stamps—and using these tools often and prayerfully.

Robbie Lloyd has done just that. He wrote expressing his appreciation to his parents. His father told me he keeps this letter as one of his dearest treasures, and invited me to read it. I have asked permission to share it with you. Perhaps some of you still have parents living, to whom you can write. Others may allow this letter to remind them to express concern, love, and appreciation to someone missing from Sabbath school or church. Why not write a letter to someone who has been an inspiration to you, or to someone who may be lonely?

You have no time? We all have time to do the things we really want to do. How long does it take to put a few sentences on a card? How will a friend know you are sorry she is sick unless you tell her? Isn't friendship important enough to keep the dishes waiting five minutes while you write a letter?

"Those who bring sunshine to the lives of others cannot keep it from themselves." With love, Kay.

Dearest Mom and Dad,

This is a letter that I have intended to write for more than five years, and today I have decided that I must do it now. It's a belated Thank you for being the kind of parents you have been, and still are. I want to express on paper what I have thought for a number of years, yet perhaps have not said before.

I want to tell you that I love you deeply and that from my earliest childhood memories I can remember how you showed your love for me.

Every night before you went to bed you would come into the room and kiss us good night and tell us that you loved us. And in the morning before you would leave for work you would come in and kiss us goodbye and tell us that you loved us. Somehow that has stuck with me, and even now before I go to bed I sneak in and give Jeremy a soft kiss on his head, because I want him to grow up knowing what I knew, that my parents loved me.

I also want to thank you for the home you gave me. It wasn't until I went to Auburn Academy that I realized what a heritage I had been given. I have never known the loneliness that comes over a child who lies awake at night, hearing his parents fighting. I have never known the embarrassment of a father or mother coming home drunk. I have

"One of the things I remember most about my parents is seeing them on their knees."


never gone through the agony of my parents getting a divorce. I have never known you to cheat or steal or be unfaithful to each other. I have only known you to tell a lie twice, and both times it was to protect the sensitive heart of your youngest son who loved a cow and a dog. I have never known you to ridicule God or people who were trying to follow Him. And I want to thank you for all these things, because I have friends who cannot say what I have just said, and though the wounds may have healed, the scars yet remain. I am grateful for the home life you have given me, even though if we were to go back we might do some things differently. You were able to demonstrate to Roger and me the

meaning of integrity and fairness, and the difference between right and wrong, and again I would like to thank you for that.

It's unfortunate that many times we come to appreciate our parents more after we have left home than when we were living there. That situation is true in my own life. Yet I'm grateful that we now live close enough to visit you more than we have been able to do in several years.

If someone were to ask me what I remember most about my parents, one thing would have to be seeing them spend a long time on their knees. Although I can't recall ever asking you what took up so much of your time, I have sensed that your children might be the answer. There have been many times when I have thought that your prayers for me have helped put me where I am today, and many times I have taken new courage, knowing that you are praying for me.

The one supreme desire that I have for you is that you and your boys will enjoy heaven together. I want you there, Mom and Dad, and I know that you want to be there too. And I pray that your life and your priorities will be such that the Lord will save you. Our only difficulty in salvation is the task of surrendering our lives to God each day. Yet the rewards are more than worth the struggle. I've often thanked Jesus for the spiritual progress you have made thus far, and I continually pray that you will continue growing until you reach the fullness of the stature of our Lord Jesus Christ.

I have not said all that could have been said, but perhaps this letter will serve as a "window" to my love and high regard for you as my parents. With much love, Robbie. 

By Robbie Lloyd, who is now an ordained minister in the Oregon Conference. He and his wife, Melissa, have two sons, Jeremy and Micah.



Prayers from the parsonage

by Cherry B. Habenicht

I had decided not to have guests this Sabbath, but as I prepared the squash and the tofu loaf, I thought of people who would appreciate a dinner invitation.

First I called the friendly woman who had visited our church the past two Sabbaths.

"I'm having all my children home for a birthday dinner and wasn't planning to come to church."

Then the single girl who lives alone.

"I'd love to come, but I'm just leaving for the weekend."

How about that couple we had wanted to entertain?

"I'm sure I'm coming down with the flu. If I struggle out to church I'd better go right home to bed."

Well, why not change my dinner to a supper and invite our friends from town? They wouldn't come for the morning service, I know, but perhaps they would attend an evening program.

"Sounds like fun, but we just can't make it."

Even the couple I asked after Sabbath school had company this time.

"At least I tried," I told myself as I carried steaming dishes to the table.

"Mamma, I don't feel hungry," whispered my 3-year-old.

"Don't you want to try a little bit?"

"I just don't feel good."

A few bites of rice were all my usually hungry girl would eat. Then she wanted to lie down.

She was listless and feverish, and I was so thankful I could be home, without concern about guests or programs.

Lord, teach me to look for the positive even in simple frustrations. Sometimes the locked doors I want to open do not block opportunities. Instead they close off dead ends, unimportant tasks, and unsatisfying ventures. If You stay by me, perhaps I won't insist on twisting the doorknobs.

RECOMMENDED READING

QUESTIONS AND ANSWERS ON CREATION/EVOLUTION, John N. Moore, Baker Book House, Grand Rapids, Michigan, 1976, 110 pages, \$2.95.

In this book one of the leaders in the contemporary Creation movement presents a simplified, nontechnical summary of the views usually found in the evangelical creationist literature. In addition, he includes an outline of the impact evolutionary views have had on all branches of human thought and offers well-considered suggestions concerning the treatment of origins in both public and private schools.

From the viewpoint of this reviewer, Dr. Moore is to be commended for his treatment of the gap theory concerning Genesis 1:1, 2. His theological viewpoint is that the six days of Genesis 1 were six consecutive, normal, sunset-to-sunset days.

His statement that all traditions and myths concerning origins are derivatives of the Israelite-Hebrew tradition (chap. 2) is questionable. One might better say that, at least in some cases, they derive from a common source that is accurately represented only in the Israelite-Hebrew tradition.

The claim (p. 37) that the popular presumption concerning the age of the earth is not supported by data on the concentration and removal rate of various salts in the ocean is not sound. These data (average residence times ranging from 100 years for aluminum to 260 million years for sodium, e.g.) present no problem for a long-ages model; however, they require assumptions of nonequilibrium and divine intervention (Creation week and the Flood) for a Biblical

short-chronology model.

The geomagnetic-decay hypothesis presented on page 38 requires a highly questionable, strictly uniformitarian extrapolation over a time range approximately 75 times greater than that covered by the primary data. It ignores the firmly established evidence for numerous reversals of the geomagnetic field during the time that sedimentary and igneous activity have produced the strata in which fossils are found.

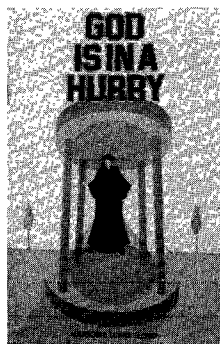
The suggestion on page 40 that the concentration of natural (nonradioactive) carbon in the atmosphere may not have been constant throughout the history of life on earth, if extended to the total active biosphere, provides what is probably the most promising means for a rational harmonization of radiocarbon ages with the chronological constraints given in the Bible. The statement that there is at least a difference of 24 percent between the formation and disappearance (decay) rates of carbon-14 in earth is based on imprecise early estimates of the various factors that determine these rates.

Potassium-argon dating is an independent radiometric method. It is *not* calibrated by uranium-lead dating, as claimed on page 39.

With respect to the unqualified statement "Creationist geologists . . . maintain that there is no real evidence of" a Lewis Overthrust (p. 54), it should be noted that many other creationist geologists see abundant and compulsory evidence for massive overthrust in the Chief Mountain, Montana, and Hart Mountain, Wyoming, areas—a testimony of the violent upheaval experienced by the planetary crust during the Flood.

The faults to which I have directed attention represent only a small proportion of this book. It would be both inaccurate and unfair to let these faults discredit the positive contributions to be found throughout the text.

R. H. Brown



GOD IS IN A HURRY, Marjorie Lewis Lloyd, Review and Herald Publishing Association, Washington, D.C., 1977, 64 pages, \$1.50.

Feature if you can the following scene: A group of senior theology students is in a college class. There is the usual rustle of paper, accompanied by low whispers and the scratching of ball point pens, all of which stops momentarily as the professor makes an announcement: "All senior theology students will be expected to conduct a week of prayer this fall." The announcement causes scarcely a ripple on the faces of most of the students, but one knits his brows in perplexity. *What on earth is a week of prayer?*

Is it possible that a senior theology major in an Adventist college could be a complete stranger to a phrase so familiar to believers everywhere? Yes. You see, this particular student was a senior, junior, sophomore, and freshman theology major *all at once*. Fresh from the fringes of the subculture, he is a beautiful example of the power of the Holy Spirit

working in any heart at any time. At this writing, several years later, he is an associate pastor in California.

This book brings to the mind of the reader in a startling way the fact that God is not leading men and women to spend forty years in the wilderness very often these days. With time running out, God appears to be in a hurry. The young man featured in the book is but a token of the army of youth who are "coming in," eager to join God's forces, many in a leadership capacity.

For the pastor-reader the book, by one of the church's most-published authors, is thought-provoking and encouraging. It is happy reading, ideal for a time of slight discouragement or inertia.

Bobbie Jane Van Dolson

DAVIES' HARMONY OF THE GOSPELS, Benjamin Davies, Editor, Baker Book House, Grand Rapids, Michigan, 1976, 184 pages, \$ 5.95.

A harmony of the Gospels is a basic tool for every minister. The work of Davies is based on the scholarly work *Harmony of the Gospels*, by Edward Robinson. It is profuse with explanatory notes and references. A convenient synopsis of the harmony appears on the first pages. The appendix discusses special topics such as the time of Jesus' birth, Christ's second Passover, and chronological questions relating to the Resurrection accounts.

We are fortunate that Baker Book House has now made this complete work available to us in English. It merits a respectable place in every Bible student's library.

Orley Berg

WIDENING OUR WORD POWER

Sacred Words

The evil eye

In Mark 7:22 Jesus listed among man's defiling vices the possession of an "evil eye" (*ophthalmos poneros*). While most Bible commentators regard this term as merely a synonym for envy, it has a more widespread significance. Anthropologists have found the term, and certain associated behavior, all through the Mediterranean countries, and in Europe, Africa, India, and China. Among the ancient Hebrews it was known as the *ayn hara*, and evidence for the belief is found even in the Sumerian Gilgamesh Epic, where scorpion men were said to be capable of killing with a glance. In all these societies people have believed that one who looks enviously at something can thereby bring harm to it.

Why should envy be so universally feared and, in Christ's view, so defiling? Perhaps it is because envy corrodes trust, a quality that is vital to human relationships. All of us are vulnerable in some degree. We have to trust one another at least a little, and also must be trustworthy. Yet the envious person is not trusting. He feeds his own avarice as he contemplates another's goods or position, and where he cannot actually take another's valuables he may wish to spoil them for their owner.

By the same token, one who has something choice or desirable may fear he is the object of someone's envy. Will he suffer theft, or will his goods be spoiled, his crops fail? Will his children sicken? Strangers are viewed as possible threats; charms to weaken their glance are placed on door jambs and barns. In some countries parents place amulets on the

necks of their children to protect them from the evil eye; people who look at a baby may be expected to spit on it to avert even an unintended spell.

References to an evil eye, and therefore possibly to this complex of envy-related behavior, are found throughout the Scriptures.

Jesus used the term on several occasions. In His story of the laborers in the vineyard, the discontented field hands who had worked all day long were asked by the recruiter, who had paid equal wages to those working much less, "Is thine eye evil, because I am good?" (Matt. 20:15). In His sermon on the mount Jesus declared, "If thine eye be evil, thy whole body shall be full of darkness" (chap. 6:23).

Jesus did not regard envy as inevitable in human relations. He said, "The light of the body is the eye: if therefore thine eye be single (*haplous*), thy whole body shall be full of light" (verse 22). This is the Christian's alternative. *Haplous* means "simple, single (in which there is nothing complicated or confused; without folds)."—J. H. Thayer, *A Greek-English Lexicon*, p. 57. With Christ's help one can sort out his feelings, reject petty jealousies, and be sincere and open toward others. He can cultivate a generous and not a grasping spirit. The wise man called this attitude "a bountiful eye" (Prov. 22:9). A community of believers with the *ophthalmos haplous* need wear no talisman to protect themselves from one another. Through their security in Christ they replace envy with trust, vain longings with contentment and gratitude, and avarice with generosity. Christian believers remain undefiled by the evil eye.

Secular Words

English is probably one of the most monosyllabic major languages in the world, outranked only by Chinese. Many of the strongest verbs in our language have but one syllable. Actually, one can speak very pungently with short words, using expressions such as "put up with" and "stand up to." Consider the meaning packed into the following: "If it is to be, it's up to me." Various people have proposed formulas for gauging the "readability" of a given piece of writing or speech, and in most cases they have urged cutting down on long words. Gunning's "Fog Index" goes something like this: In a 100-word passage, find the average number of words per sentence by dividing the number of sentences into 100. Add to this figure the number of words of three syllables or more, counting each word only on its first appearance and disregarding names of people or places. Multiply this sum by .4. The resulting figure supposedly represents the reading level, or grade level, the audience must have if it is to follow the discussion.

According to this formula, you should use very few sentences longer than ten words and no more than half a dozen words longer than two syllables in each 100 words written for fourth-grade students, else for them your discourse will become enveloped in "fog." High school and college students can use somewhat more complex words and longer sentences. If your "Fog Index" figure exceeds 15 or 16, you may be in trouble with any audience, unless you are dealing with technical material for specialists. In a recent church paper I found an 89-word sentence with a

"Fog Index" of 33! (We applied the "Fog Index" to the first 300 words of this article and came up with an average result of 10.98.)

The words listed below include some chosen for their compactness. Others are taken from theological dictionaries and from articles in this issue of *MINISTRY*. From among the definitions or synonyms that are offered for each word, choose the one that comes closest to it in meaning.

1. **brash:** (a) confident; (b) faithful; (c) rash; (d) timid.
2. **brunt:** (a) impact; (b) midmorning meal; (c) charred; (d) responsibility.
3. **deign:** (a) condescend; (b) refuse; (c) regret; (d) comply.
4. **ethos:** (a) people; (b) character; (c) environment; (d) language.
5. **holocaust:** (a) sorrow; (b) thorough destruction; (c) expensive purchase; (d) event.
6. **immanence (of God):** (a) indwelling; (b) soon coming; (c) weariness; (d) expectation.
7. **Maranatha:** (a) curse; (b) Roman city; (c) woman's name; (d) New Testament prayer.
8. **pectoral:** (a) something worn on the chest; (b) a kind of hat; (c) robe; (d) scepter.
9. **pogrom:** (a) slander; (b) greed; (c) systematic massacre; (d) plan of action.
10. **prognosis:** (a) state of health or illness; (b) hope; (c) disappointment; (d) prospect of recovery.
11. **qualm:** (a) delay; (b) misgiving; (c) peace; (d) effort.
12. **temerarious:** (a) hopeful; (b) rash; (c) fearful; (d) courageous.
13. **vie:** (a) deny; (b) request; (c) strive for superiority; (d) cooperate.

For the correct answers, turn to page 48.

SHOP TALK

A key interest source

Every dedicated pastor is eager for the names of those who have an interest in the message. As a pastor, are you fully aware of the potential of securing such names through faithful literature evangelists? Experience has shown that those who purchase Seventh-day Adventist books often make the best interests. The fact that a family would invest \$100 to \$200 in large Bible books shows that they have an unusual interest in the Bible.

J. N. Hunt, associate director of the General Conference Publishing Department, reports that about one third of such customers are interested in further studies. The Colorado Conference has been exceptionally diligent about following up these leads. As a result, they have seen about a hundred of these customers baptized each year for the past seven or eight years.

Literature evangelists want to be a part of the evangelistic team. They can be the evangelist's or pastor's best helpers, taking you to the homes where the people are most interested and most sincere in their search for truth. Bruce Wickwire, publishing director of the General Conference, and his associates, as well as the directors of the local fields, are eager to work with you in making the work of the literature evangelists as productive of souls for the kingdom as possible.

Where do I belong in the church?

1. **Pillars**—worship regularly, giving time and money.

2. **Supporters**—give time and money if they like the minister and treasurer.

3. **Leaners**—use the church for funerals, baptisms, and marriages, but give no time or money to support the church.

4. **Working leaners**—work, but do not give money.

5. **Specials**—help and give occasionally for something that appeals to them.

6. **Annuals or Easter birds**—dress up, look serious, and go to church on Easter.

7. **Sponges**—take all the blessings and benefits, but do not believe in responsible giving.

8. **Tramps**—go from church to church but support none.

9. **Gossips**—talk freely about everyone except the Lord Jesus.

10. **Hypocrites**—leaners who say they are better than church people.

Quiet hours alone

Elder Ernest Lloyd, a retired minister in southern California, is now in his ninety-ninth year and was recently interviewed by one of our brethren. He is still an active worker for the Lord and a happy Christian. Elder Lloyd says that he has never weighed more than 130 pounds and that his life has always been routine and systematic. He rises every morning at five-thirty. Such early-morning hours seem to be golden hours for those who take advantage of the stillness of that time of day for time alone with themselves and with God. The best sermons grow out of the reading and study that one does in the relaxed atmosphere of those hours when he is feeding his own soul. Some of the best plans and sermons take shape when the minister is quietly and happily working in his garden or taking a morning walk through the park or the woods.—*Inspire*, Sept., 1977.

Youth days

One church on its youth day had a panel of youth handle Bible quiz questions from the pastor. Some of the quiz sections were headed "Things That Happened to Them," or "This Person Said," or "Things That Occurred at Night." Of course, one could make up his own list. The quiz was conducted much like some of the popular TV programs in which panels answer questions. Prizes were given to all participants, with special prizes to winners.

Pathfinders can participate on Pathfinder Sabbath by offering the prayers, taking the offering, or reading the Scripture. A special message on making decisions for Christ, with a call for decision geared to preteens, could be given. Pathfinders could sit up front in uniform, making it easy for them to respond to the call. This age is the greatest period for decision in a young person's life.

You can see by now that "variety is the spice of life," so if you haven't done anything different in years, break out of your shell and try. You will feel good about it, and your congregation will love it and you for trying. Variety also builds involvement with your various membership areas, which in itself creates interest. The choir has friends who come to hear them, the parents come to see their children participate, the member comes to learn what the pastor has in his sermon.

Part of the success of variety is the publicity you give to it. Build toward special events by talking about them in your announcement period, or by including bulletin inserts or newsletters. Keep an aura of anticipation alive. Also, give

your announcements in varied ways. Discuss them with laymen, using the question-and-answer method. Use interesting art forms in your bulletin layouts or half-sheet inserts.—*The Flame*, Jan.-Feb., 1978.

Wasted talents

People almost never leave the church because the pastor has worked them too hard. Have you ever known of a person who left the church because he was a good worker and was overworked? He might leave because he has received poor cooperation from some of his helpers or even because he became bored with the unchallenging work assigned to him. He might even leave because he is not used and his abilities are underestimated by the church. If some worker in the church appears to be bored with what he is doing, why not find something more challenging and responsible for that person to do? People who consider themselves the pastor's right-hand person are usually quite happy in their church work. With all our responsibilities, we can use plenty of extra hands!—*Inspire*, September, 1977.

North American Bible Conference tapes

Tapes are still available on the historic North American Bible Conference of 1974. At this conference, Bible scholars and theologians of the Seventh-day Adventist Church addressed themselves to subjects of current interest and concern. Topics include "Biblical Archeology as an Aid to Biblical Exegesis," "Biblical Authority: From the Apostolic Church to the Present," "Toward a Seventh-day Adventist Theology of

Revelation-Inspiration," "Principles of Interpretation of the Prophetic and Apocalyptic Literature of the Bible," "Preaching the Bible," "The Use of Tools in the Study of the Bible," "The Role of the Holy Spirit in Biblical Interpretation," "The Interrelation of the Bible and Science, With Particular Consideration of Issues Related to Creation," and "The Everlasting Gospel and Righteousness by Faith." Write to MINISTRY for a complete listing of subjects, speakers, and prices.

Every church an evangelistic center

In their zeal for evangelism and the finishing of the work, the Inter-American Division committee has voted the following action:

Whereas, the work of evangelism and soul-winning are not only the duty of workers but largely of church members, and wishing to place the emphasis on the responsibility of the church, VOTED:

1. To make clear that each church is an evangelistic center.

2. To ask the administrators of the local fields to:

- a. Set a baptismal goal for each church in their field.
- b. Request each church to present a plan of evangelism for the year.

3. That a functioning evangelistic committee be organized in each church to plan and coordinate the evangelistic work of the church.

4. That each church be encouraged to put into practice each year the

following evangelistic plans:

- a. Two evangelistic efforts annually.
- b. Easter Week evangelism.
- c. Keep baptismal classes going for young people, juniors, and adults.
- d. Keep the evangelistic units in full operation.
- e. Conduct an effective plan of visitation, Bible studies, and attention to the visitors that attend church services.

5. To present to each church the challenge to evangelize its territory by house-to-house visitation with missionary mailmen, the distribution of *The Sentinel*, or other adequate means.

6. To put before each church the goal to establish one new church each year.

How do you respond to change?

How do you respond to change? How do your employees respond? Here's a quiz that may give you some answers:

1. Are you usually open to suggestions from subordinates? 2. Do you give an idea time to settle and be digested before giving an opinion? 3. When a change is proposed, do you ask how the company will benefit? 4. Is your initial reaction to a new idea to protest, "But it's been done this way for years"? 5. In evaluating a suggestion's value, do you allow personal prejudices to get in the way? 6. Do you aggressively track down problems in the hope of coming up with new strategies or techniques to improve the situation? 7. When an idea is presented to you, do you ponder

the political advantages or disadvantages before going along with it? 8. Do you consider both the long-term and short-term effects of a suggested change? 9. When you come up with an idea, do you usually consult the people who will be affected by it before you implement it? 10. Do you keep abreast of developments in your field so that you know what kind of changes to expect?

11. Do you propose ideas to your superiors on a regular basis? 12. If a subordinate submits an unworkable suggestion, are you able to turn it down while at the same time encouraging him to come up with more ideas? 13. Have you ever opposed an idea because you were afraid it might saddle you with additional work or responsibility?—*Executive's Digest*, February, 1978.

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NEWS BRIEFS

Science fiction contributes to quasi-Eastern consciousness

Star Wars captured the attention of the public last summer and Columbia Pictures' new *Close Encounters of the Third Kind*, reportedly the biggest UFO story ever told, is anticipated to be a huge box-office success.

According to Woodrow Nichols and Brooks Alexander in *The Spiritual Counterfeits Project Journal* (August), science fiction in general, with its wild juxtaposition of science, mystical religion, parapsychology, spiritism, UFO's, and enlightenment mentality, serves to increase the public's acceptance of vaguely occult, quasi-Eastern metaphysics. Coupled with today's technological wonders that make the inconceivable plausible, science fiction reflects and contributes significantly to a cultural disposition whereby anything goes and where reality is up for grabs, and to a mentality that seeks and accepts any consciousness greater than our own as helpful and benevolent.

"With the emergence of the so-called new consciousness, science fiction finds itself at the synapse between the old mythology of technological idealism and a new mythology based on scientific validation of paranormal phenomena. Like a child born out of time, it may well be the case that the science-fiction genre has itself spawned the mentality for its own acceptance as prophetic voice of the new consciousness."

Pastors in crisis

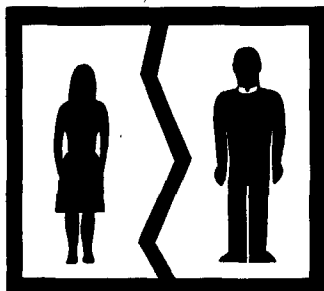
A minister is much more likely to have marital problems than difficulties with his congregation, and a

pastor's wife is much more likely to find marital aggravations than a pastor is.

That is the overall conclusion of a study conducted by a behavioral research team for the 2.5-million-member American Lutheran Church. The findings, contained in a 225-page report, *Pastors in Crisis*, are based on a study of 270 church professionals who were counseled over a twelve-year span at a Lutheran hospital in suburban Chicago. Most of those surveyed were clergy, but the group also included seminarians and lay staff, plus a number of wives.

Among the findings:

Serious marital conflict, often with divorce as a potential way out, was cited by 25 percent of the clergy as their major problem and by 45 percent of the spouses.

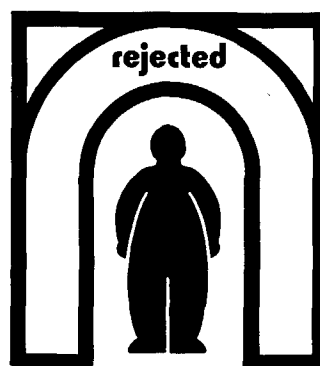


Sexual difficulties, such as extramarital affairs and homosexuality, were present in 15 percent of the cases.

Thirteen percent listed conflict with the congregation as their main problem, and a similar number pointed to "ineffective functioning"—a sort of ministerial paralysis because of anxiety or depression.

Oral Roberts University standards on weight hit by some students

TULSA—Oral Roberts University does more than



encourage its members to be physically fit—it requires them to meet certain weight standards or be suspended.

Each student at Oral Roberts is given an annual physical examination that includes tests to measure blood fat.

Since the weight-reduction program began in 1975, four students have been suspended for failing to reduce.

Although some students assert that the weight-reduction policy has nothing to do with education, Jan Dargatz, of the ORU Public Relations Department, maintains that it is consistent with the university's total philosophy.

"You don't come to ORU for an education, you come for a lifestyle," she said. "We are committed to wholeness, and we don't make any apologies for our program. I've lost forty pounds myself, and I feel great."

The motto of Oral Roberts University, which was founded in 1965, maintains that the school is a "Christ-centered university for the education of the whole man."

Answers to "Widening Our Word Power" (see page 45).

1. **brash:** (c) rash, or impetuous; sometimes impudent.
2. **brunt:** (a) principal impact or stress, especially of an attack.
3. **deign:** (a) condescend to give or offer. From the Latin *dignus*, "worthy."

4. **ethos:** (b) character or beliefs; especially those distinctive of a group.

5. **holocaust:** (b) thorough destruction, as of the Jews under Hitler, or the last days in Revelation. From the Greek *holos*, "whole," and *kaustos*, "burnt."

6. **immanence (of God):** (a) indwelling, within the world and its processes. From the Latin *immanere*, "to remain in or near."

7. **Maranatha:** (d) New Testament prayer, from the Aramaic for "Our Lord, come" (1 Cor. 16:22), or "Our Lord is come."

8. **pectoral:** (a) something worn on the chest.

9. **pogrom:** (c) massacre. Yiddish, from the Russian for "devastation."

10. **prognosis:** (d) prospect for recovery. From the Greek for "foreknowledge."

11. **qualm:** (b) misgiving, an uneasy fear that one is not following his conscience or better judgment.

12. **temerariousness:** (b) rash. From the Latin *temere*, "at random."

13. **vie:** (c) strive for superiority. From the French *envier*, "to invite or challenge."

Scores: 13-12 Excellent.
11-9 Very good.
8-6 Good.

MINISTRY

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