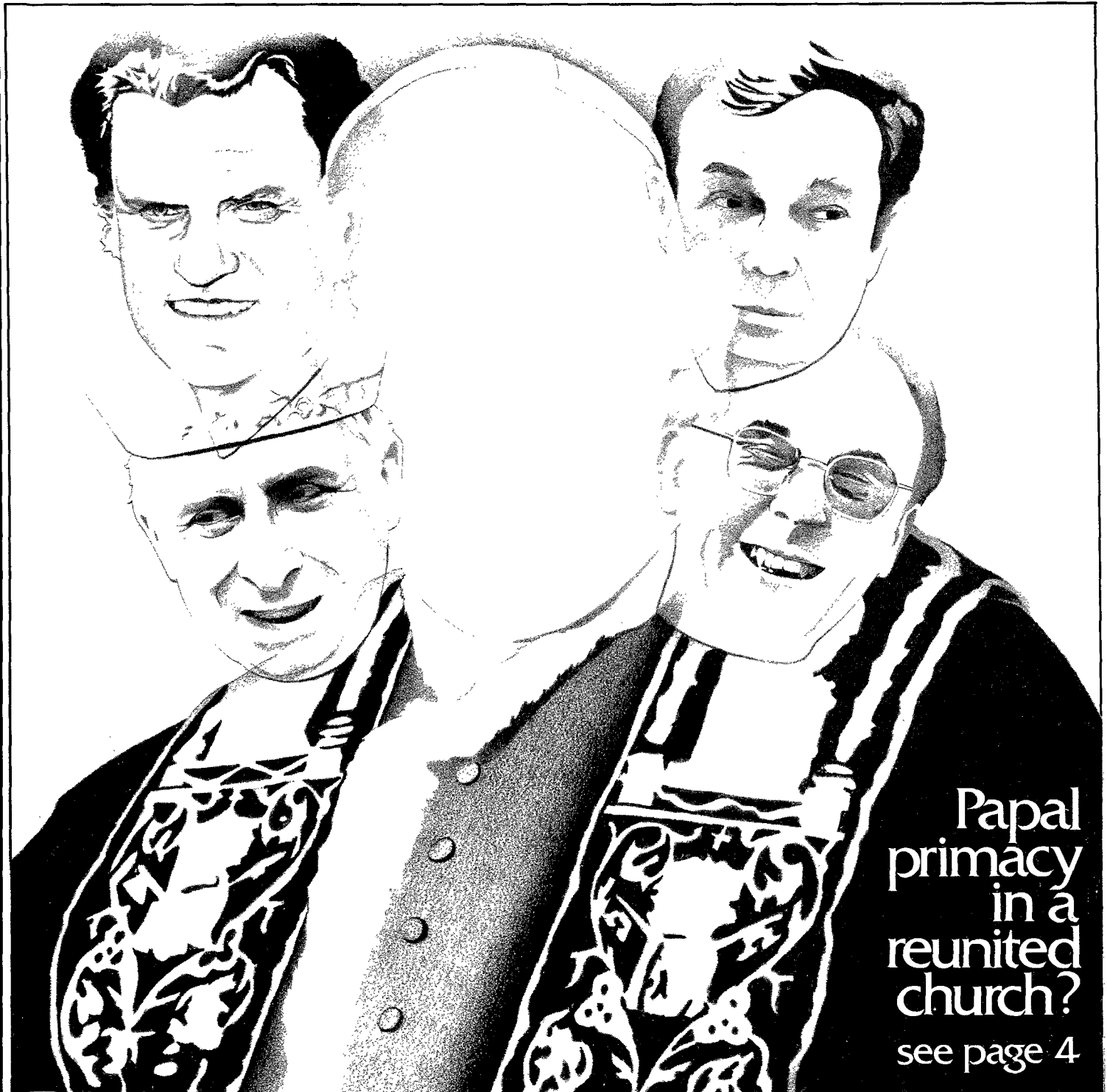


MINISTRY

A MAGAZINE FOR CLERGY



NOVEMBER 1978



Papal
primacy
in a
reunited
church?
see page 4

LETTERS

Continuing gain

I wish to thank you abundantly for MINISTRY. It has encouraged me in my sermons, and among my congregation many have continued to gain from reading your magazine.

Presbyterian pastor
South Africa

Professional and up-to-date

I am happy to subscribe to one of the best professional and up-to-date religious journals available today. I appreciate the fact that the contents are well done and deal with religious and ethical problems from a Biblical perspective.

United Methodist pastor
Indiana

Warm fellowship

Both my husband and I enjoy the warm fellowship of other ministers through your magazine. Your firm stand is most encouraging and truly is a "ministry" to those who have taken the responsibility of ministering. God bless you!

Church of Christ pastor's wife
Connecticut

Curiosity gives way to appreciation

A mild curiosity regarding MINISTRY has given way to a finer appreciation of its contents. In the current issue I again have found numerous articles of value for personal edification and for passing on in my ministry. In my travels as an evangelist, I often see your journal arriving in the mail of pastors around the country. I leaf through these copies, but upon arriving home I take the opportunity of seriously digesting the excellent material.

Assemblies of God evangelist
Iowa

A living blessing

MINISTRY is a living blessing in my work, and I am sharing the same with my church members. May God bless you and others as you bring the message of hope to thousands.

Christian pastor
England

Needs to quit

I am a heavy smoker who needs to quit but has not been able to overcome the habit. Please send the information offered in MINISTRY regarding clergy smoking-withdrawal clinics. Perhaps there is a program in my area.

United Church of Christ pastor
Massachusetts

Very hopeful

I am a smoking clergyman. Please send me information about a local clinic in my area to help those who wish to quit tobacco. I'm very hopeful there will be such a program in my city.

Episcopal minister
Kentucky

We will still be happy to provide the information offered in the March issue on local smoking-withdrawal clinics for clergy and others who wish to stop smoking.—Editors.

Educational

How happy I am to receive MINISTRY. It is both informative and educational for a full-time clergyman. I want to receive it every month and am subscribing.

Baptist pastor
Louisiana

Great debt

A heartfelt Thank you for your splendid magazine. I am not a clergyman of your church and yet I owe a great debt to Seventh-day Adventists. Early experiences with Seventh-day Adventists were surely among the motives that impelled me to accept God's call to the ministry. Please send me further information on the slides of the seven churches.

Christian minister
New York

Worth reading

As the pastor of a Lutheran church, I am swamped with church literature, but your magazine is worth reading.

Lutheran pastor
Rhode Island

Fills a void

MINISTRY fills a void in religious magazines. Enclosed is my check for future copies.

Pastor's wife
Pennsylvania

Impressed

I am impressed with your publication. Would it be possible for me to have my name included on your bi-monthly gift subscription list? I appreciate the quality articles contained in MINISTRY.

Nazarene minister
New York

Beneficial to pastors

The articles appearing in MINISTRY have been very beneficial to me as a pastor, and I want to commend you on your excellent work.

Christian Reformed minister
Michigan

Thank you!

I find MINISTRY the best magazine in its field that I have come across. Enclosed is my check for a subscription together with my mailing address.

Nondenominational minister
Missouri

Saving copies

I am very impressed by the earnest yet fair-minded and charitable spirit of the articles in MINISTRY. I intend to save my copies.

Episcopal minister
New York

Biblical scholarship and study

Thank you very much for MINISTRY. I have especially enjoyed the articles regarding Biblical scholarship and study.

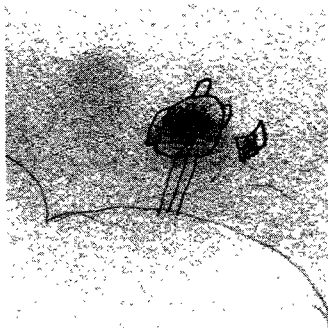
Christian minister
Illinois

Invaluable material

I am in the process of developing a course on Revelation dealing with the historical message for Christians of the first century. The pictures appearing in MINISTRY are invaluable for that course. Please send information on the slides as offered.

United Church of Christ pastor
Washington

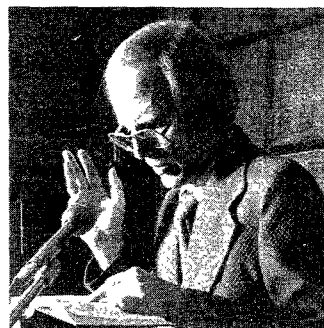
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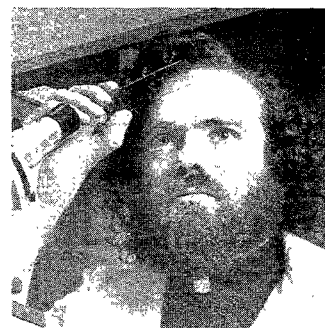
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Papal primacy in a reunited church

by Raoul Dederen

Despite substantial agreements between Rome and several major faiths, the role of the Pope remains a formidable obstacle on the ecumenical pathway.



PONTIFICIA FOTOGRAFIA

Following election by the shortest conclave in modern times, Venice-based Cardinal Albino Luciani was installed on September 4 as John Paul I, 263rd Pope of Roman Catholicism's 732 million adherents worldwide. On September 28—only 25 days later—the pontiff died after one of the shortest papal reigns in church history. News reports around the world had stressed his upbeat warmth, sunny disposition, and informality. Analysts had predicted a papal rule of prudent changes combining the zest of John XXIII with the caution of Paul VI.

John Paul's successor will inherit what many leading churchmen see as the Papacy's real strength—the Pope's moral leadership as the world's most visible religious figure and the one with the largest following. Not only Roman Catholics but the entire Christian community attach significance to the role the new Pope will play in a number of major issues facing the church. Several Protestant bodies (most notably Anglicans and Lutherans) indicate a continuing interest in closer ties with Catholicism. John Paul had listed as one of his priorities the continuation of ecumenical

moves initiated by Paul VI; his address to the Sacred College of Cardinals the day after his election (the only major statement of his brief rule) referred to ecumenism as a "final directive."

In the past both Roman Catholic and Protestant church leaders have found movement toward each other to be a far from simple journey. The new pontiff may find the ecumenical pathway a bit rocky too.

Papal primacy, as promulgated at the First Vatican Council in 1870, has been one of the major obstacles in the path to Christian reunion. Roman Catholics have feared that some surrendering of papal authority would be involved in any final agreement, and most non-Catholics, Protestants in particular, wonder whether the historic connotations of the Papacy are not so negative that it is unrealistic to suppose it could ever become for them a positive symbol of unity in faithfulness to the gospel.

In recent years, though, substantial agreements have been reached on the question of papal primacy by several bilateral consultations sponsored by the Catholic Church and other churches. In

1974, for instance, the U.S. Lutheran-Roman Catholic Dialog in the United States published its *Papal Primacy and the Universal Church*.¹ Despite the evident care with which the consultation stated its findings, its language could not escape being striking: "The Bishop of Rome . . . who has exercised his ministry in forms that have changed significantly over the centuries . . . can in the future function in ways which are better adapted to meet both the universal and regional needs of the church in the complex environment of modern times." The report then proceeds to ask Lutherans to consider whether they are prepared to acknowledge the possibility and desirability of a papal ministry, "renewed under the gospel," in a reunited church that would include the Roman Catholic and Lutheran churches.²

A Roman Catholic-Anglican Statement

This report did not long stand alone. In 1977 the Anglican-Roman Catholic International Commission (ARCIC) issued a document, "Authority in the Church," which stated: "It seems appropriate that in any future union a universal primacy such as has been described should be held by that [the Roman] see."³ The result of three years' intensive study, the document is usually referred to as the "Venice Statement" because it was at Venice, Italy, that the commission completed the final draft in late summer, 1976. As an agreed-upon statement referred by the commission to officials of their respective churches for consideration, the "Venice Statement" complements two other ARCIC documents, the "Windsor Statement" on the eucharist, and the "Canterbury Statement" on ministry.⁴

This new era in Roman Catholic-Anglican relationships was inaugurated in 1960 by the visit of the Archbishop of Canterbury, then Geoffrey Fisher, to Pope John XXIII. Six years later, Archbishop Michael Ramsey visited Pope Paul VI, and a tradition was established. Last year, Donald Coggan, Archbishop of Canterbury and spiritual leader of the world's forty-six million Anglicans, went

to Rome to visit Paul VI.

During all these years the work of furthering mutual understanding has been carried on largely through the regular meetings of ARCIC, appointed in 1969 to consider major doctrinal issues on which the two communions were divided.⁵ Substantial agreement has been reached by this officially appointed joint theological commission on the key doctrines of the eucharist and the ministry, as mentioned earlier. The 1977 document, "Authority in the Church," dealt with one of the most sensitive disputed questions, namely the exclusive position attributed to the pope by traditional Catholic theology.

Many regard the twenty-six article document as a milestone in the journey toward unity between the two communions. It lays out substantial areas of agreement regarding the origin of Christian authority, the role and function of bishops in general, and the historical importance of the Bishop of Rome in particular (Articles 5, 10, 11, 12). Universal primacy conceived as a service to the church and carried out in coresponsibility with all the other bishops is seen as most logically belonging to the Bishop of Rome, especially since "the only see which makes any claim to universal primacy and which has exercised such *episcopate* is the see of Rome, the city where Peter and Paul died," remarks the document (Article 23). The pope would exercise this oversight "in order to guard and promote the faithfulness of all the churches to Christ and one another" (Article 12).

Difficulties Remain

Though the "Venice Statement" depicts a substantial area of agreement between Roman Catholics and Anglicans, fundamental difficulties remain. The document, for instance, concentrates on bishops. This is unavoidable since, to many Christians, Petrine functions and offices are an inevitable part of the structure of the ministry of the church. Particular offices and persons, with their unifying roles, have come to play important roles in preserving and enabling unity. One can therefore expect that to the degree the church is visibly unified,

one, or at least a few, offices and persons (if not locations) will be given a preeminent role.

It is quite possible to accept this argument for primacy and yet ask "Why Rome?" in light of the often sorry history of the Papacy. True, consensus regarding authority has been reached by those who prepared the "Venice Statement," but when one moves from this principle to the particular claims of papal primacy and its exercise, additional problems arise. These difficulties can be seen in the way each side has answered four questions:⁶

1. Is the New Testament basis for the primacy of the Roman see as warranted as has generally been thought in Catholic circles?⁷

2. Is the Papacy an institution of *divine* right, i.e., so very much a part of God's design for the church that a church not in communion with the Roman see is for this very reason to be regarded as less than fully a church?

3. Are the pope's dogmatic definitions to be regarded as infallible, as, for instance, the definitions of Mary's immaculate conception and assumption?⁸

4. Can the structures of the local churches continue unthreatened in light of the claim that the pope possesses universal, immediate jurisdiction?⁹

Roman Catholic doctrine and practice have given affirmative answers. Anglicans, though not opposed to papal primacy on either historic or pragmatic grounds, have found grave difficulties in these affirmations. They prefer to see a universal primate as a *primus inter pares* (first among equals), more like a chairman of the board that, as the document specifies, "precludes the idea that the pope is an inspired oracle communicating fresh revelation or that he can speak independently of his fellow bishops and the church."¹⁰

An Alarming Gap

In fact, the future of the papacy in non-Catholic thought and life depends to a great extent on its becoming positively attractive. Yet little effort has been made in the Venice document to spell out concretely what such a new vision or renewal of the Papacy¹¹ would involve,

and how much the Papacy would have to change for the Catholic and non-Catholic sides to regard the renewal as realized.

Long before one reaches the conclusion of the document, attention is fixed on the possibility of a dangerous gap between this "renewed style" of papal primacy and current Roman practice. The recognition that all Christians—not just the bishops—somehow share in the perception of God's will and the exercise of the church's authority,¹² as well as the description given of the pope's function, reads more like a pious hope than a sober account of what happens in the Catholic Church.

The statement says, for instance, that "primacy" fulfills its purpose by helping the churches "to listen to one another, to grow in love and unity, and to strive together toward the fullness of Christian life and witness; it respects and promotes Christian freedom and spontaneity; it does not seek uniformity where diversity is legitimate, or centralize administration to the detriment of local churches."¹³

But how about Rome's preventing Eastern-rite Catholic churches from having married priests in North America, despite the fact that insistence on this point earlier pushed thousands of Ukrainian Catholics into schism? How about the jaundiced relations between Rome and the Catholic Church in the Netherlands over the past ten years? The paper's recognition of the involvement of the whole people of God in the discovery of truth hardly fits with the way Rome has actually behaved during the dispute over the morality of birth control both before and after *Humanae vitae*.

An Adequate Model?

Perhaps it is unrealistic to expect more of a statement that already marks a remarkable ecumenical rapprochement, but the layman reading the report can scarcely escape the conclusion that it overestimates what happened at Vatican II and the extent to which papal primacy has been modified since. Should non-Catholics formally accept the primacy of Rome, will the system they encounter answer to such a description? On the other hand, Roman Catholics may expe-

rience no less difficulty in endorsing what must seem to many a dilution of the papal office and therefore of the principle of authority within their own church.


A position agreeable to both sides is difficult to set forth at the present time. Various models have been suggested. But only the future can determine what that adequate model would be. In any event, if papal primacy is to be retained as the most adequate expression of the Petrine office, the Roman Catholic Church will have to demonstrate the credibility of the claim that a renewed Papacy will no longer make what some have seen as unchristian or idolatrous assertions for itself in the areas of jurisdictional primacy and doctrinal infallibility. On the other side, non-Catholics who are convinced that the Roman Catholic Church has to play a role in the reconstruction of Christian unity will have to be open to the possibility that, for the sake of unity, the next age of a reunited Christian church may very well belong to a "renewed papacy."

A More Appealing Approach?

If I am not mistaken, this line of reasoning is at present persuasive and appealing only to a minority of Christians. Most Anglicans and other Protestants, for instance, would prefer an ecumenically united church held together by conciliar ties in which the role of the Papacy, if possible, would be limited to the Roman Catholic communion. Most seem interested in the Papacy in order to help Catholics and to remove barriers rather than because they think that the reunited church really needs it. The majority of those convinced of the importance of a stronger common structure of government and communication generally doubt the usefulness of primacy and think more in terms of patriarchates and/or general councils. Here, if need be, a *primus inter pares*—first among equals—could exercise a form of pastoral primacy, a primacy of leadership and honor, but not of doctrine or power.

This kind of ecclesiastical body would also allow each participating church to maintain to a certain extent an independent doctrinal and liturgical existence of its own. The difficult questions

of authority and the Petrine office with which the latest Anglican-Roman Catholic mutual statement concerned itself would then be settled within the context of a recognized diversity. Many current Protestant writings give the impression that the Papacy, even if reconstituted, would not be a positive good, but at best the lesser of two evils. Given some changes, it could under certain circumstances be tolerable, but only because disunity in the church is even worse, according to this view.

Pope John Paul I did not have time to make lasting decisions for the church. His successor, instead, will face the arduous task of removing the roadblock of papal primacy from the ecumenical pathway. 

¹ *Papal Primacy and the Universal Church: Lutherans and Catholics in Dialogue* (Minneapolis: Augsburg Press, 1974), Vol. V.

² *Ibid.*, pp. 22, 23.

³ The agreement was issued on January 20, 1977. The text appeared in the *London Church Times*, January 21, 1977, and in the March issue of *Ecumenical Trends*.

⁴ Respectively published in 1971 and 1973.

⁵ A preparatory commission had met in 1967 and 1968.

⁶ All figure in Article 24.

⁷ More particularly Matthew 16:18, 19; John 21:15-17.

⁸ The document is not ignorant of the fact that the Roman Catholic doctrine of infallibility is hedged round by rigorous conditions laid down at the First Vatican Council.

⁹ Article 24.

¹⁰ *Ibid.*

¹¹ The now-famous phrase "a papal primacy renewed in the light of the gospel" is used in the latest report of the U.S. Lutheran-Roman Catholic Dialog, *Papal Primacy and the Universal Church*, p. 22. Fr. Jean-Marie Tillard, O.P., the eminent French ecumenist and a member of ARCIC, speaks of a "new vision" of the function of the Bishop of Rome in the paper he presented to the members of the North American Academy of Ecumenists, meeting in Montreal on October 1, 1977.

¹² See Articles 6 and 7.

¹³ Article 21.

Raoul Dederen is professor of theology at Andrews University Seventh-day Adventist Theological Seminary, Berrien Springs, Michigan, and an associate editor of *MINISTRY*.

You have a wealth of research and study aids at your finger tips, and it's yours free for the asking.

Expanding the minister's study

by C. D. Hansen



DON JEHLE

A thirst for knowledge can be expensive unless you have a suitable substitute. If you are like me, there are always books you would like to own personally, but the amount of money you have available to spend on them is limited.

Encyclopedias, dictionaries of all types, reference works, and books by the great masters would be beneficial additions to any minister's library. But on the average minister's salary, who can afford these?

Your ability to attain knowledge need not be impeded, however, by a lack of capital. There is a source where almost any published work can be obtained either free or at a very minimal charge—your public library. Actually, the local library is no longer your only source of information. That day has vanished. Today, if your hometown library does not have what you are looking for, in all probability you can secure it through interlibrary loan services. This capability links the local facility to State, religious, college, public, and institutional libraries across the country.

Perhaps you need a poem for a special subject. *Granger's Index to Poetry* lists poetry by title and first line, author, and subject. Using this index, you can locate the source or publisher without knowing every word of the poem.

Maybe a special quotation would bolster some truth. A variety of quotation books on practically every conceivable subject will be found in your library's reference section. Biographies? Use the *Dictionary of American Biography*. Art? The selections are unlimited in the *McGraw-Hill Dictionary of Art*. Authors? *Contemporary Authors*, a biobibliographical guide to current authors and their works, will guide you to what you need. The list of study aids and helps is endless.

For example, I recently preached a two-part sermon on "The Doctrine of Man." In the first part, I wanted to deal with the subject of evolution. From the library I gleaned some humorous quotations, a poem, some information on

evolution from the encyclopedia, and background material on experiments with the fruit fly, which has been used supposedly to bolster evolution.

In addition to my own research, several of the library personnel helped me locate material, which saved valuable time for me.

Even the atmosphere has changed at public libraries. The hospital "Be quiet" attitude is gone. Now most libraries are well lighted and have attractive displays of books, art works, and local exhibits. You will probably find the library buzzing with activity.

Here are some suggestions for making the most of your library resources.

1. Get to know your librarian. Ours has unusual charisma. Her interest in helping the public become aware of what the library has to offer and how to use its services is outstanding. She not only can help with the library she heads, but can

point you to services available elsewhere. A personal acquaintance with the librarian can be of great benefit to a busy minister.

2. Become acquainted with other library personnel, as well; they, too, will be able to help in countless ways.

3. Learn how to use the card catalogue. It will be divided into three classifications: title, author, and subject. It will be further divided into juvenile and adult. Most libraries classify their books by the Dewey Decimal System. For example: biography, 920-929; history, 900-919, 930-999; philosophy, psychology, 100-199; religion, 200-299.

Often what is needed cannot be located in the card catalogue. By going to the appropriate section, the needed item, or a suitable substitute, may be located.

4. Learn to benefit from the *Readers' Guide to Periodical Literature*, an index to current magazines. More than 160 magazines are indexed by this service. Almost every conceivable subject has been written about at one time or another and is indexed in this guide.

5. Locate the reference section. Reference works of all kinds are usually placed together for easy access. Here you will find the encyclopedias, dictionaries, books of quotations, histories in encyclopedia form, et cetera.

6. Investigate auxiliary services. Books are not the only items libraries have these days. Most libraries make constant use of microfilm, photocopy machines, magazines, records, cassettes, art reproductions, films, filmstrips, and projectors. Many of these items are loaned free of charge to a cardholder. I have found these services extremely helpful.

All in all, the library can be a valuable asset to a pastor. It has been my "study away from the study." Books and services I am unable to afford have been at my finger tips. I heartily recommend its use to every pastor. ■

C. D. Hansen is pastor of the First Church of the Nazarene, Lowell, Indiana.

Relational theology— or theology that relates?

by Earl D. Radmacher

The history of dogma contains a history of theological reactionism where un-Biblical caricatures of doctrine are attacked, defeated, and supplanted by equally un-Biblical caricatures. The church has perpetually faced the problem of the pendulum—moving in reaction from one untenable position to another.

Our generation is no exception. The pressures are strong to get the church off course in several areas, but paramount among them is the pressure of experientialism. We face a tension between doctrine that doesn't produce vital experience and experience that doesn't grow out of sound doctrine. Although there is variety among Christians as to their particular place in the continuum of this tension, today the pendulum has swung heavily and dangerously toward the latter—namely, experience that hasn't grown out of sound doctrine. People are driven more by the authority of experience than by the experience of authority.

This drift is seen clearly in the secular world by Journalist Melvin Maddocks, who believes that our society is infected with a "new cult of madness" where thinking is bad. "We have become the first people," he claims, "to proclaim their age the age of unreason. 'Reason' and 'logic' have, in fact, become dirty words—'feeling' and 'impulse.' Consciousness—the rational—is presumed to be shallow, and the unconsciousness—the irrational—to be always interesting, often profound and usually true." Unfortunately, observes Maddocks, we have given way to Dionysus, the old Greek god of ecstasy, intoxication, and madness.

In the religious world, this Dionysiac

tendency is evidenced by a number of things. In *Like a Mighty Wind* (Creation House) Mel Tari argues that the Indonesian revival can be duplicated here in America if we "take out that small computer which is your brain and put it in a little box and shoot it to the moon," letting God use your heart.

Perhaps the most common expression of the experience-over-knowledge trend is seen in popular talk. We often hear, "It must be right—it changed my life," or "I don't know any Greek and I have not studied any theology, nor have I been to seminary, but I know this: I have had an experience and you cannot take it away from me." Still others maintain, "The man who has an experience is never at the mercy of the man who has an argument."

Even from the pulpit, well-educated ministers cite proofs for the resurrection of Christ, but conclude by saying something like, "How do I really know Christ is alive? I talked with Him this morning." This kind of evidence is supposed to confirm the doubter and wilt the opposition—especially if it is said powerfully, sincerely, and passionately.

Howard Ervin, a popular leader in Baptist charismatic circles, frequently states this, claiming that, in the final analysis, "neither application of exegesis nor logic to the written word can infuse our conclusions with the self-validation of personal experience." John Sherrill, another popular charismatic leader, says much the same, claiming that experience, not logic, "lets us know who Christ is."

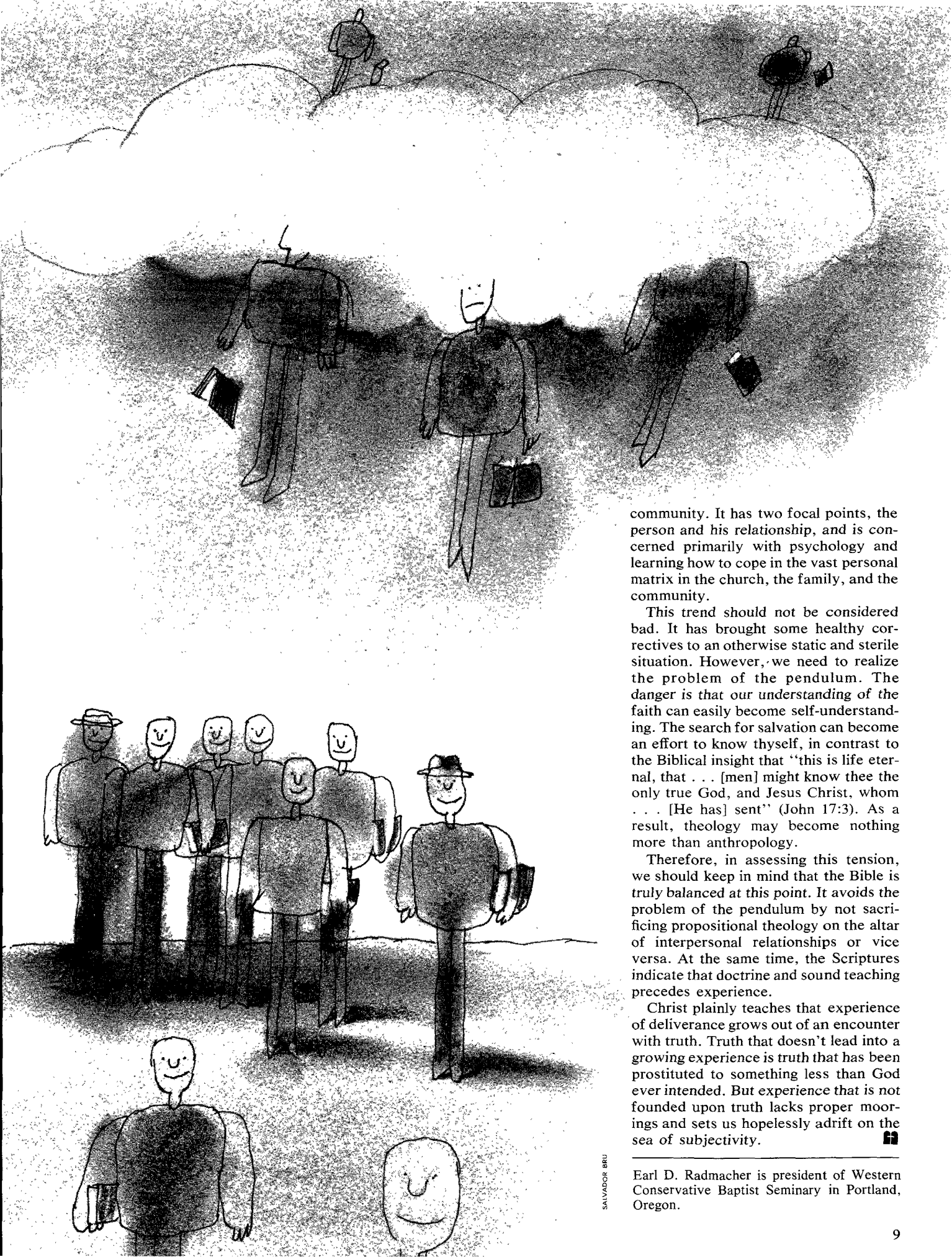
The weakness of this type of approach is obvious. The same type of "reasoning" is used by those who claim they

have found the answer in transcendental meditation, ESP, Hare Krishna, the Divine Light Mission, and other bizarre cults.

In addition, how different is the new experiential approach from the objective message of the apostles. The early church did not turn the world upside down by telling people about their exciting experiences, nor was the burden of their teaching concerned with telling people how to discover the ecstasy of the spirit-filled life. The church had something infinitely larger and more weighty to preach about.

The point is that evangelism and theology should not be centered on what has happened to the individual. Rather it should be centered on the proclamation of the gospel, the gospel of Jesus Christ and His work, not about you and me and our life histories. If one checks the book of Acts, he will find the focus on the character of Christ, not on the character of Christ's followers. Obviously, we do not do away with the fact that one who is in Christ is a new creation, but that is not the heart of our testimony.

While the experience drift has affected most of popular evangelicalism, it also has made its way into seminaries. Many observers today see a major movement away from what Bernard Ramm calls "transactional" theology to interpersonal or relational theology. Transactional theology emphasizes the preaching of God's great transactions with man and in man (e.g., the cross, resurrection, Pentecost, justification, regeneration). But interpersonal or relational theology places an emphasis on persons and the quality of relationships within the family, the church, and the



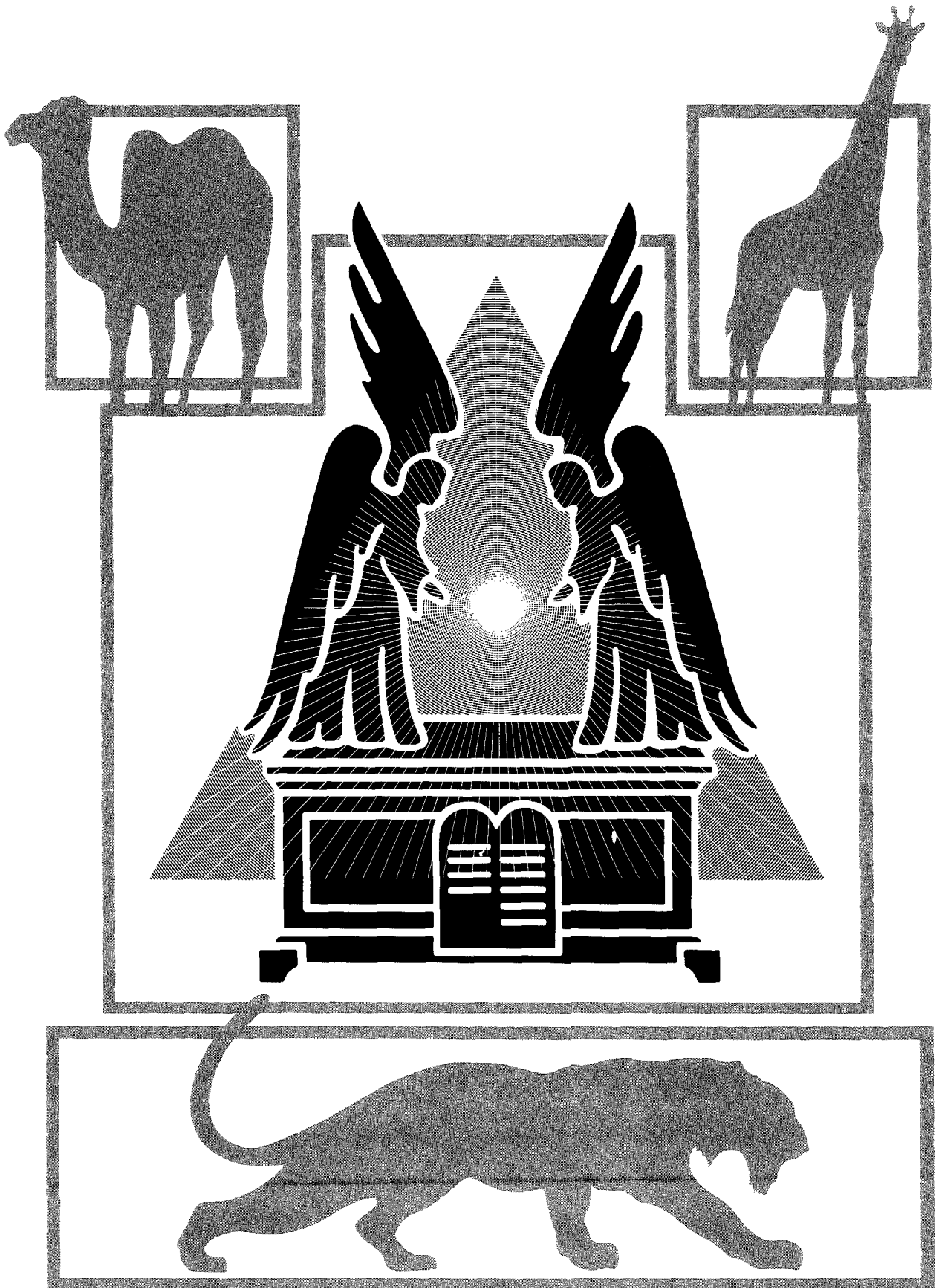
community. It has two focal points, the person and his relationship, and is concerned primarily with psychology and learning how to cope in the vast personal matrix in the church, the family, and the community.

This trend should not be considered bad. It has brought some healthy correctives to an otherwise static and sterile situation. However, we need to realize the problem of the pendulum. The danger is that our understanding of the faith can easily become self-understanding. The search for salvation can become an effort to know thyself, in contrast to the Biblical insight that "this is life eternal, that . . . [men] might know thee the only true God, and Jesus Christ, whom . . . [He has] sent" (John 17:3). As a result, theology may become nothing more than anthropology.

Therefore, in assessing this tension, we should keep in mind that the Bible is truly balanced at this point. It avoids the problem of the pendulum by not sacrificing propositional theology on the altar of interpersonal relationships or vice versa. At the same time, the Scriptures indicate that doctrine and sound teaching precedes experience.

Christ plainly teaches that experience of deliverance grows out of an encounter with truth. Truth that doesn't lead into a growing experience is truth that has been prostituted to something less than God ever intended. But experience that is not founded upon truth lacks proper moorings and sets us hopelessly adrift on the sea of subjectivity. **BB**

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The ark

Within that “most excellent of all the holy things”
was enshrined a type of reality that forever binds all
artists to draw giraffes with long necks.

Of all the elements in the sanctuary—that “dramatized parable of God’s dealings with man”—none conveyed more meaningful lessons than the ark of the covenant. Topped by the mercy seat with its two cherubim flanking the Shekinah presence, and holding within it the tables of the moral law, the ark conveyed to all generations the keys to lasting happiness through a new perception of reality.

Adam Clarke expressed the conviction shared by commentators of a bygone era when he declared: “The ark was the most excellent of all the holy things which belonged to the Mosaic economy, and for its sake the tabernacle and the temple were built.”¹ Representative of more modern expositors is J. J. Davis, who writes: “[The ark] was quite clearly the most important object in the tabernacle proper. It was the focal point of attention, especially on the annual Day of Atonement, when blood was sprinkled on that seat.”²

Recognition of the fact and importance of law is basic to sanity and all effectual living, which is one reason sin is defined as “lawlessness” (1 John 3:4). All the adjectives used concerning God are applied also to His law. It, like Him, is love, spiritual, holy, just, good, true, infinite, and everlasting (see Ps. 119:96, 142, 151, 152; Matt. 5:17-19; 22:35-39; Rom. 7:12, 14). And why not? The divine law is but the reflection of the divine nature and shows what the image of God in man is. We can no more do away with God’s law than we can do away with God Himself. The statutes of righteousness are not arbitrary rules imposed upon finite creatures; they are statements of the nature of God, and thus statements of the nature of ultimate reality. The commandments are descriptive of the way—the only way—all things work.

Christianity in the book of Acts is called “the way”—the way to life. Life

and the Christian way are as intrinsically related as the seed and soil, railroads and trains, arteries and blood. When men deny the validity of the law, they have commenced a process of suicide. The law is protective, pointing out the precipices of life that the obedient might be kept from unnecessary tragedy. The restrictions of law are but the restrictions of divine benevolence. They are like the traffic light that stops some things in order to let others through. In all living we meet self-denial coming or going. Every act of will is an act of self-limitation, and in that sense is an act of self-sacrifice, for to say Yes to one course of action inevitably involves saying No to an alternative course. If I choose to travel to Washington, D.C., this day, I cannot make it to Tokyo at the same time. If I decide to become the President of the United States, I shall have to forgo being, at the same time, Chief Justice of the Supreme Court.

G. K. Chesterton, in his inimitable style, shows the necessity and benevolence of the limitations of law: “[We are told] to have nothing to do with ‘Thou shalt not’; but it is surely obvious that ‘Thou shalt not’ is only one of the necessary corollaries of ‘I will.’ ‘I will go to the Lord Mayor’s Show, and thou shalt not stop me.’ Anarchism adjures us to be bold creative artists, and care for no laws or limits. But it is impossible to be an artist and not care for laws and limits. Art is limitation; the essence of every picture is the frame. If you draw a giraffe, you must draw him with a long neck. If, in your bold creative way, you hold yourself free to draw a giraffe with a short neck, you will really find that you are not free to draw a giraffe. The moment you step into the world of facts, you step into a world of limits. You can free things from alien or accidental laws, but not from the laws of their own nature. You may, if you like, free a tiger from his bars; but do not free him from

his stripes. Do not free a camel of the burden of his hump: you may be freeing him from being a camel. Do not go about as a demagogue, encouraging triangles to break out of the prison of their three sides. If a triangle breaks out of its three sides, its life comes to a lamentable end.”³

Thus it is true to say that God did not come down upon Mount Sinai merely to demonstrate His authority or to limit the joys of existence. What He actually did was to reveal the secrets of reality and to give the keys to lasting happiness. The secrets revealed are three:

1. *The universe is run by law.* It is causal, not casual. Life lived at a venture can bring only defeat. This is a universe, not a multiverse. The atoms march in tune, and therefore obedience to the law brings liberty. He who lives for “kicks” will sorrowfully reap “kickbacks.” The end of thrills is ills, and the disobedient reap a harvest of sorrow while the obedient find life.

2. *First things must be put first.* The Ten Commandments begin with our relation to God and end with our relation to things—“Thou shalt not covet . . . any thing that is thy neighbour’s.” He who inverts this order, making things first and God last, destroys himself. Christ echoed this secret when He said, “Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” (Matt. 6:33).

3. *People are more important than things.* After those commandments concerning our relation to God come those concerning our relation to people, beginning with those in our own family. Thus the divine hierarchy is further made plain. Those who think they can live for things alone do not deserve to live, for it is people alone that are made in the image of God.

Underlining the sacred nature of the law resting inside the chest in the Holy of Holies was the fact that God specifi-

cally declared, "The soul that doeth ought presumptuously . . . the same reproacheth the Lord; and that soul shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him" (Num. 15:30, 31).

The sin offerings, which were the principal sacrifices of the Temple ritual, made no provision for willful or presumptuous sins. Only sins of ignorance or infirmity, chiefly those of a ceremonial nature, were dealt with in the sin offerings. Trespass offerings were mandated for sins done knowingly or even premeditatedly. These sacrifices were by no means intended to provide beforehand for deliberate sin and specify a penalty that would expiate it. Rather they were to demonstrate that in God's mercy even one who sinned deliberately could find forgiveness if he truly repented and accepted by faith the Lamb of God who was to come.

Thus David, after his sin, acknowledged: "Were I to give a burnt offering, thou wouldst not be pleased. The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, thou wilt not despise" (Ps. 51:16, 17, R.S.V.). David here recognizes that a mechanical offering without the heart experience of sorrow for sin is worthless. The New Testament expresses the same truth in Hebrews 6:4-6 and 10:26-31, which clearly teaches that willful continuance of cherished sin becomes unpardonable. (Neither Leviticus 15 nor Hebrews 6 or 10 is speaking of besetting sins, against which the Christian wars and for which forgiveness avails [1 John 2:1; 5:16; 17].) Each Israelite was intended to see in his ceremonial uncleanness (for which sacrifice availed) a mirror of his deeper need, for which only the blood of the promised Messiah could atone.

Luther once said that man by nature is like a drunken peasant who when riding a donkey is prone to fall out of the saddle either on one side or the other. The testimony of church history is that professed Christians are likely to err in their relationship to law by falling either into antinomianism on the one hand or legalism on the other. To deal rightly with the law and the gospel is the test of every Christian. It is true that the New Testament contains many texts that sound antilaw, but none is speaking of the law as a *standard*. Rather, they condemn law as a *method* of salvation. Law can neither save nor forgive. It cannot give power to

obey. Law never runs anything; it is merely descriptive. Thus we find such passages as the following: "I do not nullify the grace of God; for if justification were through the law, then Christ died to no purpose" (Gal. 2:21, R.S.V.). "If a law had been given which could make alive, then righteousness would indeed be by the law" (chap. 3:21, R.S.V.). "For Christ is the end of the law for righteousness to everyone that believeth" (Rom. 10:4).

Such verses warn against legalism. But consider also those that are emphatic that the law remain God's eternal standard of right: "So the law is holy, and the commandment is holy and just and good" (chap. 7:12, R.S.V.). "Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law" (chap. 3:31, R.S.V.). "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (chap. 8:3, 4). See also James 2:8-12; Matt. 5:17-28.

To perceive rightly the purpose of the law is to find both peace and security. That purpose is threefold: (1) To restrain iniquity; (2) to show us our helpless estate that we might flee to Christ to receive righteousness through the gracious imputation of His merits; (3) to set forth the pattern for Christian behavior. What is vital is that we must not think obedience to be a means of acceptance with God.

We should ever keep in mind that the law was given to a redeemed people, and its very introduction—"I am the Lord thy God, which brought thee out . . . of the house of bondage"—is intended to reveal a Redeemer who in love made known the foundations of righteousness and the bastions of His kingdom. (See Deut. 33:2, 3.) The Sabbath commandment at the very heart of the law pointed each believer to the rest of heart available for the obedient, symbolized by the acted parable of physical rest. "We which have believed do enter into rest," says the writer of the Hebrews in connection with the Sabbath precept (chap. 4:3). All who have accepted Christ's saving work have ceased to rely upon their own works of obedience for salvation, and rest in His. But such rest of conscience would be disturbed did we presumptuously do ought against the commandments of the Lord.

Furthermore, the commandments be-

come promises to all who have experienced that redemption accomplished by the outstretched arms of Calvary. Those resting in Christ read them thus: *Thou shall not kill, commit adultery, steal, for I have delivered thee from the slavery of sin. It is the unconverted who read them only as prohibitions.*

The ark of the law was surmounted by the mercy seat. God in the Shekinah glory looked down at the broken law through the blood-sprinkled slab of gold that covered it. Salvation is through the blood of Christ alone, by grace alone, by faith alone. But the contents of the ark testify to the balancing truth: *Though we are saved by faith alone, the faith that saves is never alone.* While all our days—and even at the judgment itself—we are justified solely by faith, the evidence of that justification will be shown by a life that not only acknowledges but also exalts the sacred precepts of Jehovah.

"The moral law, in both its unwritten and written form, is made ever enduring. No single or concerted effort of lawless spirits and men can put it out of commission. There will never be a time while this universe lasts when men will not feel the power of the moral law in their private and public lives; nor will the moral law ever lack advocates, defenders, and champions amidst the growing corruptions of the decadent world hastening to its final collapse. To the end of all things, up to the bar of the last assizes, and beyond the crack of doom, the holy and righteous will of God will be asserted . . . by the rightly reprobated . . . and the Righteous One in heaven, who has made Himself the end of the law to all who believe in Him."⁴

All praise to the Lamb of God, who declared an end to every legalistic striving to obtain righteousness by law, but who, by paying its penalty, simultaneously established that law more firmly than if all Adam's sons had kept it flawlessly through all ages. ■

¹ Adam Clarke, *Commentary on the Bible*, on Ex. 25:10, p. 430.

² J. J. Davis, *Moses and the Gods of Egypt*, p. 254.

³ G. K. Chesterton, *Orthodoxy* (Fontana), p. 40.

⁴ W. D. T. Dau, Introduction to C. F. W. Walther's *The Proper Distinction Between Law and Gospel*, p. v.

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by V. Norskov Olsen

The essence of the Baptist movement



From the time of the Reformation, church historians have often presented distorted descriptions of the early Baptist movement—or no description at all. The fanatic Zwickau Prophets in Wittenberg and the millenarian enthusiasm of Thomas Münzer, as well as the Münster revolution with its anarchy, polygamy, and extreme Jewish apocalypticism—now admitted to be a caricature of the Baptist movement—have been set forth as representative of its beliefs and practices. Baptist leaders have been depicted as the diabolical opponents of the great Reformers and the angels of Satan incarnate.

It is not surprising, therefore, that the doctrine of believers' baptism has been held in some disrepute. However, during the past decade church historians have greatly rehabilitated this distorted pic-

ture, making it possible for the Biblical doctrine of adult baptism to vindicate itself.

In the past, historians spoke only about the Reformation initiated by the Protestant Reformers and the opposition to it by the Roman Catholics in the Counter Reformation. Recently there has been increasing recognition of a third and equally important movement, the Radical Reformation, along with a growing awareness that Western society and Christendom are not indebted to the classical Reformation for some of their most valuable characteristics, but to the Radical Reformation.

American democracy with its constitutional principle of a free church in a free state has its religious origin in the free church tradition, of which the Baptist movement forms a significant part.

The Protestant Reformation separated the Lutheran and the Anglican churches from Rome, only to subject them in turn to the state. In the early phase of the Lutheran Reformation, Luther drew a sharp distinction between church and state. Elaborating upon Christ's words "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matt. 22:21), Luther wrote:

"God has ordained two governments among the children of Adam—the reign of God under Christ, and the reign of the world under the civil magistrate, each with its own laws and rights. The laws of the reign of the world extend no further than body and goods and the external affairs on earth. But over the soul God can and will allow no one to rule but Himself alone. Therefore, where the

“The Baptists remained firm in their rejection of an alliance between church and state in which each uses the other for its own sake.”

worldly government dares to give laws to the soul, it invades the reign of God, and only seduces and corrupts the soul. This we shall make so clear that our noblemen, princes, and bishops may see what fools they are if they will force people with their laws and commandments to believe this or that.’’—Quoted by Philip Schaff, *History of the Christian Church*, Vol. VI, p. 543.

The great church historian Philip Schaff called this statement “a prophetic anticipation of the American separation of church and state” (*ibid.*).

According to Luther, the power of the church is limited to the ministry of the Word. For some time his concept of the church was rather congregational in its form of organization; he saw the church as a voluntary group of committed Christians. The subsequent change in Luther’s concept of church-state relationships was a tragedy for the spiritual development of the Reformation.

For political reasons, Luther placed the church under the general supervision of the state, which came to dominate the church to a very large degree. The price Luther paid for the help of the territorial princes was all too high. Even Karl Holl, a defender of Luther, writes, “‘The best energies of the Reformation were kept down through this development or they were forced to develop alongside and apart from the church.’” —Quoted by William A. Mueller in *Luther and Calvin*, p. 34.

As the evil of allying the church and the state became ever more apparent, it is not strange that the Baptist groups that developed outside the Lutheran and the Reformed churches felt more and more strongly the need for an inward liberation from the theology and unbiblical ecclesiasticism of the Middle Ages. They came to the conviction that by their alliance with the state the Reformers had been only halfway reformers. Thus these Baptist groups became advocates of the principle of a free church in a free state.

It should not be overlooked (as is

often the case) that the great Reformers in their entanglement with the state died disillusioned men. For example, Luther was in great despondency during the last few years of his life, and Zwingli sought to be released from his responsibilities in the city of Zurich some weeks before he died.

The Baptists remained firm in their rejection of an alliance between church and state, in which each uses the other for its own sake. Their concept of the church as a voluntary congregation opposed the concept that would identify the church as the people of any given territory. Further, the Baptists, contrary to the Reformers, refused to let the problem of survival influence their commitment to remain separated from the state.

Religious voluntarism and modern democracy

It has been widely recognized that the Protestant doctrine of the priesthood of all believers, which taught that all Christians have equal access to God, made the Reformation the religious starting point of modern democratic ideas; not so widely recognized is the fact that the development of democratic principles is found most prominently in that branch of the Protestant movement that adheres to the voluntary church principle. Here the religious heritage of the Baptists is most significant. Their idea of the church as a fellowship of active believers in a self-governing congregation led to the experience of working as a small democratic society. Rather than using force to implement its decisions, this group was guided by a fellowship that assumed all the members had the right to share in the decision making. Their rejection of ecclesiastical and political compulsion and their principle of consensus became important in the political sphere as well as in the religious. Freedom of conscience, so basic for democracy, originated in the free-church principle.

Naturally their ideas aroused opposi-

tion. Many of the persecuted Baptists found refuge in the Netherlands, where the idea of representative government was of ancient origin. Out of this small country’s system of representative government grew such high social standards that the toleration and freedom of the Dutch became the envy of the whole world. William of Orange granted religious freedom to those of the Baptist persuasion in Holland in 1572.

The political theories of the Baptists in the Netherlands crossed the channel to become the heritage of the Baptists in England, where the first Baptist church was established in London in 1611 or 1612. Many of the dissenters fled persecution in England and found a haven in the Netherlands. These refugees, whether Independents or Calvinists, were strongly affected by the democratic principles of the Baptists and the Dutch people. For some time Cromwell considered uniting his own Puritan commonwealth with that of the Dutch. It is therefore not surprising that the inner religious struggles in England, lasting some 150 years from Henry VIII to James II, ended in the Act of Toleration (1689) issued by William of Orange after he became king of England. The influence of the Independents and Baptists extended to men such as John Locke and Milton, who were energetic defenders of freedom of conscience.

The Pilgrim Fathers, who in 1620 crossed the Atlantic in the *Mayflower* and laid the foundation of the Plymouth Colony, planted Congregationalism in New England. In Rhode Island Roger Williams introduced full religious freedom in 1636. The first Germans who chose America as a new home were thirty Mennonite families, who came to America in 1683. History testifies to the religious origin of American democracy and to the fact that its basic principles have their roots in the various groups of the Radical Reformation. In the United States at the present time we find among professing Christians approximately 40

"History testifies to the religious origin of American democracy in the various groups of the Radical Reformation."

million who have received believers' baptism by immersion. The churches that practice this form of baptism are numerous, and some are among the largest, fastest-growing, and most influential churches in America.

Religious toleration

The concept of religious toleration was revived during the sixteenth century by the Protestant Reformers, who in the early period of the Reformation advocated freedom of conscience, as well as obedience to God, as man's primary duty. Belief in the Bible as the sole authority in matters of faith, the truth of justification by faith, the doctrine of the priesthood of all believers, the participation of Christian laity in church government, as well as the Protestant concept of Christ as the sole head of the church, created a platform on which the cause of religious toleration could be built. On the other hand, the Reformers' alliance with the state, the doctrine of the sovereignty of God, and the spirit of Protestant orthodoxy and scholasticism led to intolerance. The Reformers required freedom of conscience and religious liberty for themselves, but history shows that generally they were not ready to grant this to others. (Unfortunately, neither were those who brought Congregationalism to America always as eager to grant toleration to those who differed from them as they were to have religious freedom for themselves.)

Yet, the Baptists—not the classical Protestant Reformers—were the people who advanced the cause of religious toleration by adhering to the positive Protestant beliefs mentioned above and at the same time rejecting those principles that curtailed the cause of toleration. The Baptists did not advocate toleration merely because they themselves were persecuted. For them, religious liberty resulted from the gospel teaching of loving one's neighbor and from the example of Christ and His apostles of not compelling people to believe.

Both the Magisterial Reformers and the Baptists believed that an apostasy had taken place in the church. However, the former aimed at a *reformation* of the church, while the latter spoke about the *restitution* of the primitive apostolic church. The Reformers' attitude stemmed from the idea of the *corpus Christianum*, in which church and state form one Christian body. Therefore, they considered the golden age of the church to have begun in the time of Constantine. In contrast, the Baptists, who adhered to the concept of a believers' church, fixed the date of the fall of the church from the same period. Consequently the Baptists and other "radical" groups saw the beginning of the antichrist's rule in the Bishop of Rome from the days of Constantine, while the Reformers recognized the power of antichrist in the medieval Papacy. The Anabaptists noticed that the church before Constantine was a church of martyrs, and believed that the true church was generally a suffering church and that the primitivism of the apostolic church was to be normative in every age of the church. As man fell in the beginning, likewise the church fell; as a full restitution was needed for man, so also the church needed a complete restitution. For the individual and the church, which is the voluntary body of believers, believers' baptism became a realistic symbol of the restitution to the Baptists.

Some major points of the emphasis

Any evaluation of the impact of the Baptists upon Christian society must take notice of a few aspects central to their teaching.

The first and most essential viewpoint is expressed by the phrase "the discipleship of Christ." The obedience of Christ and His perfect life not only were prerequisites for His vicarious atonement for mankind, but also became the criteria for Christian ethics. The whole life of the believer should be brought under the Lordship of Jesus Christ.

Second, out of the Baptist concept that the church is a voluntary congregation of converted and dedicated Christians grew the concept of a Christian brotherhood. The Baptists addressed one another as brothers and sisters. Their common faith eliminated class distinction and also affected their economic ethic, which was characterized by sharing and bearing one another's burdens.

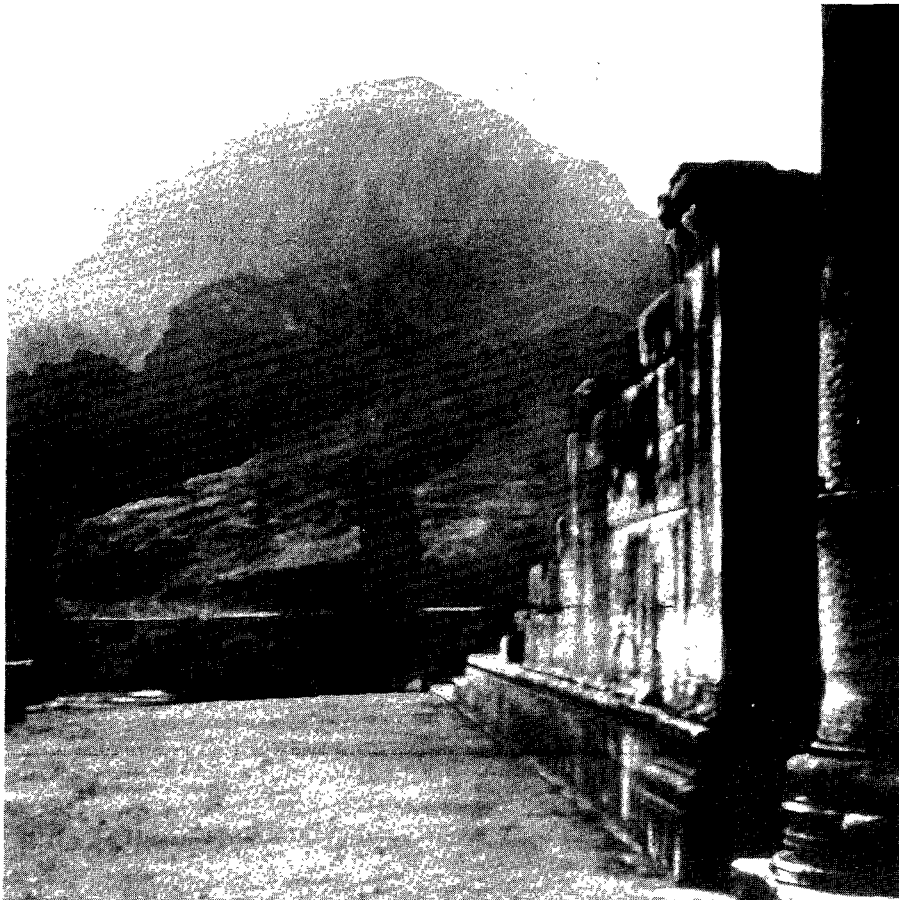
Third, in the Christian attempt to influence or even transform society, Roman Catholics and the Reformed churches have generally been optimistic. Luther was rather pessimistic about redeeming society and therefore tended to compromise. The Baptists held the same pessimistic view, but under no circumstance were they ready to sacrifice any of the principles of the kingdom of God in their relationship with society. Since society at large was under the power of Satan, a true Christian social order could be established only within the brotherhood. Because of the great conflict between God and Satan, good and evil, there would always be tension and very often conflict between the true church and the world. For the Baptists the ideals of the kingdom of God could not be realized in a *corpus Christianum*, but only in a brotherhood that adhered to the primitivism of the apostolic church. However, even here they felt a tension between the present and the eschatological fulfillment of the eternal kingdom. The fulfillment of the great commandment to love God and one's neighbor was taken most literally, as illustrated in their firm belief in pacifism, which made them abandon all participation in war and violence. While they did not believe that society at large would be transformed, they still maintained that the kingdom of God, as realized within the brotherhood, would be a light and a leaven in the world.

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by Orley M. Berg

Sardis— the dead church

Visiting the churches of Revelation—5



After delivering letter number four to Thyatira, a courier carrying the seven messages John wrote to the churches would have traveled some twenty-five miles to the southwest through the fertile Hermus valley in order to reach Sardis, the next church on John's list. Nearing the city, the messenger would have been greeted by the impressive sight of Sardis dominating the area from her seemingly impregnable perch 1,500 feet above the valley floor.

As the capital city of the great province of Lydia, Sardis controlled the flourishing trade through the Hermus valley. Gold, found in the alluvial silt of the river that flowed through the valley, increased the city's wealth and prestige.

Yet the traveler today finds little to remind him of Sardis' former greatness. A small, poverty-stricken village of crudely constructed shacks huddles around an outdoor hand pump at the valley's end. The great cliffs, upon which mighty Sardis once stood, are almost non-existent—eroded by the wind, rain, and frost of passing years. However, some ruins remain to front the ancient mound, including relics of the great temple of Artemis, or Diana, which supposedly protected the city in the days of its glory. Alexander the Great began construction of the 160-by-200-foot edifice, but it was never completed. Only two of the seventy-eight original columns, each sixty-five feet tall, remain upright; thirteen others are still somewhat intact.

In the time of Croesus, who ruled Sardis as the political center of Asia Minor, the city became proverbial for luxury and opulence because of the fabulous riches of her ruler. Here gold and silver were first made into coins.

After conquering the restless Greek states, Croesus grew arrogant with power. When he learned of the conquests of Cyrus to the east, he became anxious to check the Persian advance. In planning his campaign against Cyrus, Croesus recalled advice given him a few years earlier by Solon, an Athenian lawgiver, warning him of overconfidence. Accordingly, he consulted the "sacred oracles" of Delphi in order to take every possible precaution. The oracles told

him, "If you cross the river Halys you will destroy a great empire." Encouraged, Croesus crossed the Halys, met Cyrus in battle and destroyed an empire—his own. Defeated, Croesus retired to his mountain fortress, determined to regroup his forces and retrieve his fortunes the following year.

But Cyrus, following up his victory, soon besieged the fortress city, which, confident in her natural strength, prepared to outlast the invaders. The historian Herodotus relates how on the fourteenth day of the siege Cyrus offered a reward to the first soldier who would mount the wall. One of his men had seen a Lydian warrior descend the rock upon which Sardis was built in order to retrieve a helmet and then return by a very precipitous and scarcely visible route. The defenders left this path unguarded because they did not believe anyone could climb it, but the Persian soldier was able to scale the heights. Others followed, and Sardis was taken by surprise.

As the victors led Croesus to execution, they heard him sigh, "Solon, Solon, Solon!" When asked by Cyrus what he meant, Croesus told of the Athenian's warning against overconfidence. Cyrus then bade that his life be spared as a symbol to posterity of the precarious nature of prosperity.

We see at once the appropriateness of the warning contained in the letter to the church of Sardis: "Be watchful. . . . If therefore thou shalt not watch, I will come on thee as a thief" (Rev. 3:2, 3). Cyrus took Sardis by surprise in 547 B. C. Three hundred and thirty-three years later, in 214 B.C., Sardis was at war with Antiochus the Great. Again the city was captured by the enterprise of a soldier who found a way up the seemingly impregnable cliffs. The lesson of the past had not been learned. Again overconfident, the city had failed to watch!

The message to Sardis pronounced, "Thou hast a name that thou livest, and art dead" (verse 1). Sardis had a great history. But already in John's day she was dead. Tacitus relates that in A.D. 26, when various cities contended for the honor of being selected as the site for the second temple dedicated to the emperor,

long orations were given on the past glory of Sardis. Those church members receiving John's letter no doubt would have recalled many a fact of history as they read the reproach against the church that had a name that it lived but was dead.

The letter to Sardis is strikingly appropriate to the post-Reformation period of the church, a period fittingly described as "the age of dead orthodoxy." Appropriate dates suggested for the Sardis period are from the close of the Council of Trent in 1563 to the beginning of the great religious awakening in 1734.

Instead of continuing its work of restoration, the Reformation committed the great error of submitting the church to the protection and support of civil authorities. Although separating from the established church, Protestants became subject to the state. In so doing, the church was forced to compromise some of the basic tenets of evangelical Protestantism, and to protect her creeds in endless controversies.

This greatly contributed to spiritual deterioration. Church life largely became little more than form and ceremony; preaching centered on promoting right thinking, with little regard for the condition of the heart. According to Newman, the church historian, personal conversion, even in the case of ministers of the gospel, seems not to have been expected.

Truly it could be said of the church in the Sardis period, "Thou hast a name that thou livest, and art dead."


But, as in every period of the church, there were faithful ones in Sardis. God declared, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy" (verse 4).

During this time a third force was at work, in addition to both Rome and the established churches of the Reformation. Known as the Radical Reformation, it advocated the principle of a free church in a free state. Unlike the reformers who aimed at merely reforming the church, the Radical Reformers rejected halfway measures and urged a complete return to the apostolic faith of the New Testament.

This attitude led them to reject as unscriptural such practices as infant baptism; thus they were nicknamed "Anabaptists," meaning "rebaptizers." Ecclesiastical law declared rebaptism to be heresy, and persecution inevitably resulted. Many thus persecuted sought refuge in the Netherlands, which became a model of toleration and freedom. The religious liberty found in Holland later became the heritage of the Baptists, who in 1612 established their first church in England despite severe persecution. Among the Baptist dissenters in England was John Bunyan, who in 1660 was cast into Bedford prison for conducting a religious meeting without permission from the state church. While there he wrote the immortal *Pilgrim's Progress*. (For further information on the Anabaptist movement, see the preceding article by V. Norskov Olsen, and also the articles by him appearing in the July and September, 1978, issues of MINISTRY.)

The hallmark of the Radical Reformers was their zeal for New Testament Christianity and their emphasis on complete freedom for each believer to worship God according to his own conscience. In 1636 Roger Williams introduced full religious freedom in the colony of Rhode Island. The Quakers under William Penn carried out the same principle in Pennsylvania. Foremost among the Anabaptists of Holland were the Mennonites, among whom were the first Germans to make the long voyage to America.

History testifies that the basic principles of American democracy had their roots, not in the established churches of the Reformation, but in the so-called "sects" of the third force, or Radical Reformation. Through these groups the true spirit of the evangelical reformation was preserved and advanced.

To the overcomers of Sardis, God promised, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels" (verse 5). 

Orley M. Berg is an executive editor of MINISTRY.

ASK THE EDITOR

Can a busy pastor keep current in today's fast-paced religious world and still find time for the Word of God?

The recent convention of religious booksellers in Denver, Colorado, displayed thousands of volumes on every conceivable spiritual subject. New titles pour from the presses daily. Books dealing with personality problems, social issues, and Christian biographies are going to be big, the forecasters tell us. Christian magazines (including *MINISTRY*) vie for our time and attention. The use of electronic media by the church is increasing rapidly (more on that subject in the January *MINISTRY*). Can a busy pastor in today's fast-paced religious world keep current and still find time for the Word of God?

I approach such a question wondering, "What words or thoughts can I, a mere man, set forth regarding the place and position God and His Word should hold in the life? How can I do justice to the exalted, central focus the Scriptures must command if we are to be God's messengers faithfully proclaiming His Word to the world?" Increasing daily is my concern to understand God's will and to allow Christ to be Lord of my own life—a concern, incidentally, that reaches beyond my own church to the Christian world in general.

Frankly, much of what I hear, see, or read of Christian communication seems to have very limited value in establishing and increasing my relationship to God. I confess that most Madison Avenue religious telecasts, with their gorgeous props and polished appeals for financial support, all too often focus my mind on the histrionics rather than on Christ and His Word. During auto travels, I tune in the religious radio broadcasts, only to be harangued and not helped more often than not. Attempts to reach the world with the gospel are commendable, but what must serious-minded non-Christians think when they see and hear some of the programs that claim to preach the gospel? The emotional excitement, the search for something new and startling, and the excessive emphasis on feeling detract from the truth as it is in Jesus.

Let me illustrate. Recently, a letter written by a Christian lay leader in an African country came to my desk. He spoke of his experience in a religious organization that majored in emotional experiences. In his own words, "I came out of a vibrant church, alive with the speaking of tongues, miracles seen

often, emotional singing, tears of joy filling the eyes of the congregation, prophesying and spiritual interpretations, people slain by the Spirit, and people dancing with the power of the Spirit—to name but a few manifestations."

Yet, in spite of this intense and seemingly gratifying spiritual adventure, his search for a deeper experience led him to attend a Bible seminar in which the emphasis was on Scripture. His heart was touched in a different way than ever before, resulting in a penetrating study of the Bible. During the past nine years, this man has spent two hours every day searching the Word, in spite of his many duties as a lay leader in the church.

Initially his previous diet of emotional religious excitement left him feeling spiritually dead in his new program. It took several years before the Scriptures became a part of him, firmly establishing his relationship with God. He concluded his letter, "I have found calm and peace for my soul. Now my experience is based not on emotion, but on the words of the Bible—a 'Thus saith the Lord.'"

"Calm and peace" certainly must be considered an emotional experience. But notice that his experience of calmness and peace is a *product* of a faith solidly rooted in Scripture, not the *cause* of that faith. The gospel loses its dynamic power when the Scriptures are set aside or used as an adjunct to something else. To subordinate God's Word to feeling is as foolish as selecting a used car on the basis of soft seats rather than mechanical condition.

Because what a person believes controls what a person does, the contents of a church's message to the world must be given primary attention. The religious philosophies that have the strongest hold on the heart and mind are responsible for men's attitudes and actions. Man's character can never be elevated one iota above his concepts of truth and holiness. A man's ideas of God mold his own character. If one believes that God has neither love for nor interest in man, he will have little sincere regard for his fellow men. Those who believe that the Holy Spirit has little or no influence on human behavior will certainly fail to experience His power in their own lives.

Jesus declared to the people in His day, "Ye do err, not knowing the scrip-

tures" (Matt. 22:29). It is no coincidence that the decadent moral conditions in our society have paralleled to a large degree the weakened influence of the Bible, as it has been robbed of its power by being ignored, critically dissected, or completely rejected. When Israel elevated the Word of God by conforming to its commands, she prospered.

The coming storm connected with the return of our Lord is upon us. Today is preparation time. Our first business as ministers must be to search the Scriptures diligently every day, not to prove a cherished point, but to find out what God's will is, and to order our lives accordingly. Ours cannot be an imaginary, fanciful religion of feeling or form; only a mighty cathedral of living truth based on the bedrock of the Bible is sufficient to control and guide our lives.

I am weary of hearing gimmicky sermons, philosophical frolicking, and repetitious twaddle. I want to hear the Word expounded, accompanied by a divine manifestation that brings sensitivity to the conscience and new life to the soul. Let me hear, not the superficial compliment of the untouched ("Oh, pastor, what a marvelous preacher you are!"), but rather, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" (Luke 24:32).

To be sure, we have those in our pews who love to have their ears scratched. But could it be that there are some pulpits filled with Herods, who after their orations eagerly listen for the cry, "It is the voice of a god, and not of a man" (Acts 12:22)?

Preacher, remember, in every audience or congregation are many who sincerely cry out for the word of truth, for the presence of the living God in their lives. Don't feed them tradition, speculative theories, and specious interpretations, but rather let them hear the voice of the Eternal One speaking to them through your study of the Scriptures.

God has not preserved His Word through the centuries for us to ignore or misuse. His Word is a light, a two-edged sword, a fortress, a refuge, a hidden treasure, the good seed, an unerring guide, our richest heritage, an educator, a friend, food for the soul, the rule of life, the foundation of our faith, the book above all books, the bread of life, our

chart and compass, the alpha and omega of knowledge.

At the risk of sounding fanatical, I wonder what power would come into the church, what vibrant, active, witnessing, obedient Christians our members might become, if we spent 95 percent of our reading and study time with the Scriptures alone, and only 5 percent with all the rest of the religious literature pouring from the presses. If the truth were known, I suspect we would discover that presently these percentages are reversed for many of us. A thorough study of the Word will not necessarily exclude the reading of other religious material. But that reading material that diverts the mind from God and His Word will be laid aside.

In a Christian publication that came to my attention not long ago, one article featured a young man who by his own estimation has read some 800 science-fiction books. He was once a Christian but has since left the church. Yet he emphatically denies that his reading habits are responsible, even partially, for his turning away from religion. One can hardly fail to wonder whether this young man would not still be part of the Christian body had he spent his time with the sixty-six books of Scripture rather than saturating his mind with science fiction.

Surely we can readily see that one of the major reasons why our world faces an overwhelming spiritual crisis is the woeful ignorance of the Scriptures prevailing today. In Old Testament times, God's messengers and prophets were often killed in an effort to silence their witness; today we can accomplish the same objective by ignoring their writings.

Isaiah's Messianic prophecy, "For behold, darkness shall cover the earth, and thick darkness the peoples; but the Lord will arise upon you, and his glory will be seen upon you" (Isa. 60:2, R.S.V.; cf. chap. 9:1, 2), was fulfilled at the first coming of Christ. A dearth of spiritual discernment, accumulating for centuries, had now reached its nadir. To a large degree, tradition had replaced the Scriptures. Required learning emphasized nonessentials and elevated external forms.

From the realms of indescribable glory to the enveloping folds of darkest shadows Jesus came to dispel the gloom of misapprehension and misunderstanding regarding God. Speaking of the Christ, John says, "In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness com-

prehended it not" (John 1:4, 5). Jesus Himself announced, "I am come a light into the world, that whosoever believeth on me should not abide in darkness" (chap. 12:46). Christ was light to the people through His words and actions.

In His famous bread-of-life message (see John 6), He called upon His hearers to eat His flesh and drink His blood. Strange as it must have sounded in the ears of His hearers, He underlined the importance of His invitation by declaring that unless they ate His flesh and drank His blood, they could have no life now or for eternity. The message is clear. We receive His life by receiving His Word. "The words that I have spoken to you are spirit and life" (verse 63, R.S.V.).

The principle expressed in Hosea's day is still applicable today. "My people are destroyed for lack of knowledge; because you have rejected knowledge, I reject you from being a priest to me. And

"Make the Scriptures your constant companion; let it become common knowledge that here is the secret of your ministry."

since you have forgotten the law of your God, I also will forget your children" (Hosea 4:6, R.S.V.).

This is not an arbitrary act of God. It is the obvious result when one feeds his mind on nonessentials, good as they may be, to the exclusion of a deep, thorough knowledge of the Scriptures.

A word of caution is in order here. Paul tells us that spiritual things are spiritually discerned (1 Cor. 2:14). It is possible to have a very intimate knowledge of the Bible, including the ability to read it in Hebrew and Greek, and yet not know the meaning of the Scriptures, or the Author of the Scriptures. Christ, as the Saviour of the world, stands as the key that unlocks both Old Testament and New Testament doors. Furthermore, if we do not have a constant dependence on the Holy Spirit to quicken our faculties, the Scriptures will remain a sealed book or, even worse, become twisted and garbled through our misunderstand-

ing. A knowledge of truth depends on sincerity of purpose, not on the strength of our intellect. The great paradox of Scripture is that at the same time it is both profound and simple. The person of limited intellectual ability who approaches its study with an honest desire to learn God's will and a dependence on the Holy Spirit's aid will know more of truth than will the person of large mental capacity who comes to the Scriptures in his own strength and without a sense of its importance to his personal existence.

When one understands the grand purpose of Scripture, and realizes that through its pages his mind is brought into contact with the Infinite, he will covet every moment possible to spend in its study. Such an one will consider his fellowship with the Eternal One through Bible study a privilege and honor—never drudgery.

Overshadowing all other appeals for making the Scriptures the center of our study life is the tremendous purpose for which God revealed Himself to the human race through His Word—the restoration of His image in the human soul. This restoration is the focus of every passage of Scripture. Thus it is that the key that unlocks the Bible is Jesus Christ, Author of the science of redemption.

Can the busy pastor keep current in the fast-paced religious world of today and still find time for the Word of God? I would submit that in no other way can the busy pastor of today remain current than by making the Word of God the center around which all else in his fast-paced life revolves. The Word alone provides the context by which he can assimilate and evaluate all else. Preacher friend, I appeal to you, as I appeal to myself: Make the Scriptures your constant companion; become known as a man of the Book; be utterly ruthless in uprooting nonessentials and carving time from your schedule for the study of God's Word; let it be common knowledge that here is the secret of your ministry.

To open the pages of the Bible is to be ushered into the presence of Him whom to know is life eternal. To open the pages of the Bible is to breathe, if only briefly, the rarefied atmosphere of heaven untainted by sin. To open the pages of the Bible is to see God's hand drawn aside, revealing vistas of a new and better world, a new and better life in which all that we have dreamed and hoped and longed for in our most exalted moments is seen as gloriously possible. J.R.S.

W. B. Quigley to direct field seminars



W. B. Quigley has recently joined the MINISTRY staff as field representative and editorial associate, a position necessitated by the circulation leap to more than a quarter million subscriptions, and by the concept of field seminars for clergy as an extension outreach of MINISTRY. Bill, as he is known, will spend most of his time in the field, organizing and leading out in these seminars.

Part of MINISTRY's continuing service for clergy is the field seminar in which magazine personnel and other key resource people bring an all-day session to selected cities across North America. The program is offered without charge and includes discussion and lectures on inspiration and revelation, the minister and his health, archeology, religious liberty, eschatology, and other topics, presented by experts in these fields. The specific content of seminars will vary depending on the availability of personnel, but each session will include at least three major presentations plus a delicious vegetarian meal. In pilot projects participants have indicated receiving tremendous stimulation and inspiration from meeting with their colleagues of various faiths in fellowship and discussion of basic spiritual themes.

Bill Quigley has already done preliminary organization on approximately fifty such seminars for the first six months of 1979. Watch for listings to appear in MINISTRY for the location nearest you.

Bill Quigley is well qualified for his unique assignment. A Pennsylvanian (as is his wife, Eleanor), Bill, as a youth of 19, found Christ, and since that moment his life has been invested in Christian service. After a ministry-oriented baccalaureate training, in which he graduated as president of his class, he entered the pulpit ministry of the Seventh-day Adventist Church and spent twenty-two years as a pastor. His experience in pastoral ministry includes the large-city parish, as well as the challenge of the rural church. He has pursued postgraduate studies at Andrews University Theological Seminary and at Princeton Theological Seminary.

In 1967 Bill entered the church's administrative leadership as president of the New Jersey Conference. After nearly five years, he accepted the presidency of the Potomac Conference, comprising the District of Columbia, Virginia, and portions of Maryland. In 1973 he was elected president of the Columbia Union Conference, composed of eight local conferences in a seven-State area, with 65,000 members, four general hospitals, and a liberal-arts college.

MINISTRY is fortunate to obtain the services of such a man as Bill Quigley—Bible student, preacher, administrator, and organizer—in carrying forward an important part of its ongoing program for clergy.

MINISTRY to the world!

If you are receiving MINISTRY bimonthly without having paid for a subscription (perhaps this is your first copy), it is not a mistake; it is part of a plan. We're celebrating our 50th anniversary. In 1928 the journal was launched to meet these objectives: (1) to deepen the spiritual life of ministers, (2) to develop intellectual strength, and (3) to increase the minister's efficiency. We haven't changed these objectives, only broadened them.

We believe the time has come for Christians everywhere to experience a resurgence of faith in the authority of Scripture and in the great truths which reveal the gospel of our salvation by grace through faith alone in Jesus Christ. We believe, too, in a holistic approach to the total needs of mankind—mental, physical, and spiritual—bringing complete restoration into God's image.

For years MINISTRY has been tailored to meet the needs of Seventh-day Adventist church professionals. We now

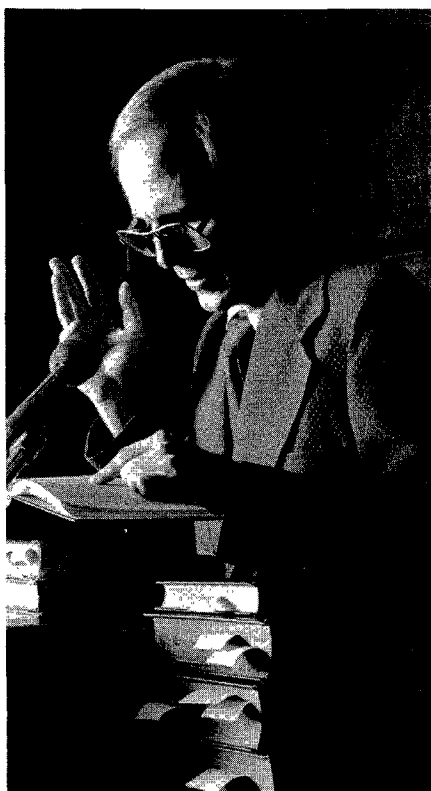
realize that we have been negligent in not becoming more involved with clergy of all faiths, and believe that we have many things in common with the entire world Christian community. We want to share with you, therefore, our aspirations and faith in a way that, we trust, will provide inspiration and help for you too.

We hope you will accept this journal as our outstretched hand to you, and 250,000 other clergy. We'd like to send you a number of issues on a bimonthly basis. Look over our shoulders, take what you want and find useful, and discard what you cannot. We trust you will receive the journal in the spirit in which it is given. Whether you enjoy it or not, we'd like to hear from you. If you have ministerial colleagues whom you feel would also appreciate this outreach, we are prepared to include them. May God bless your life and ministry as together we seek to advance His kingdom.—THE EDITORS.

PRESIDENT'S PAGE

K. I. S. S. A cryptic message to a young pastor provides a lesson to which veteran ministers could well give heed also.

by Robert H. Pierson



Pastor Newcomer stepped right out of the classroom into the pulpit of his first church pastorate. His brain was filled with theological facts and phrases. He knew all of the proper terms and how to use them. "Intrinsic righteousness," "extrinsic righteousness," and "infused righteousness" flowed freely from his lips. He could speak of "subjective crucifixion," as well as "onto-perfectionism," and he even had a go at explaining the importance of understanding *simul justus et peccator*.

One day, a few weeks after Pastor Newcomer had undertaken his new assignment, he stepped into the pulpit to preach and noticed a piece of paper lying open before him. In large letters he saw written K. I. S. S. It was very disconcerting. Who would write such a message? What did it mean? Why had it appeared so suddenly? The pastor did not speak with much finesse and fluency that morning. K. I. S. S. kept rising up before him.

Off and on all week the perplexed young preacher pondered the mysterious message on his pulpit. But there was no clue. How could K. I. S. S. possibly relate to himself or his preaching? The following week unraveled the mystery. As he stood up to preach there was another piece of paper with the same letters but with a fuller explanation: "Keep It Simple, Son!" Some hungry saints in the congregation, unwilling to hurt their new pastor by a frontal or underground attack, adopted a straightforward but not unkind approach in getting their message across. They wanted sermons and prayer-meeting messages in language they could understand. They wanted to share in the rich spiritual food they knew their pastor was capable of presenting, but they wanted it in the simple language of the Master.

It just might be well for all of us who occupy the sacred desk each week and on other occasions to place a K. I. S. S. on our pulpit to assure that our messages are getting through to our people. These members of ours and their friends come to church each week hoping, desperately hoping, to be fed. During the week as they have confronted a busy and oftentimes hostile world in their battle for survival, they have to face temptation, discouragement, and perplexing problems. There are tempers to overcome,

tongues to be controlled, dishonesty, bitterness, impurity and covetousness to battle. The fruits of the Spirit are to be cultivated. Love for God and fellow man must grow and control the life. The flowers of joy and peace, of long-suffering, gentleness, goodness, and faith, are to blossom luxuriantly in the life. Meekness and temperance will characterize the life style of those who seek to love and serve God.

Our church members do not come to the worship service to learn how to conjugate Greek verbs or how to decline Hebrew nouns. They long to know how to solve their spiritual problems, to recharge their spiritual batteries so they may remain joyous, overcoming Christians with a message to share with their friends.

Jesus, the Master Preacher, spoke with simplicity. Read again the incomparable Sermon on the Mount. It is simple, direct, and penetrating, spoken in language all could understand. "The greatest Teacher the world ever knew was admired for His simplicity; for He

presented divine truth in such a way that even children could comprehend His words, and at the same time He drew the attention of the best educated and deepest thinkers of the world."—*Sons and Daughters of God*, p. 86.

"Cling to your Bible!"—this should be the watchword of every Christian. It is still good counsel for us today. This precious Guidebook was not written for the scholars alone—although surely it challenges the greatest among the learned. It was written as a message to the common people, as well. Abraham Lincoln is credited with once saying, "God must love the common people; He made so many of them." They are in our congregations. They need help. They need the Word of God spoken in language they will understand. It is our duty as preachers to see that none need miss the blessing God has for His people!

From the beginning God has made His instructions to His people easily understood. In the Garden of Eden He spoke in terms the first pair could not misunderstand. He left no doubt as to what He required of them. Through intervening centuries the promises and the assurances of God have been beautifully transparent. Let us keep them as God intended them to be—available to all.

Of course, you want to challenge the thinking of the professionals and the intellectuals in your congregation! Do it the same way Jesus did. "Men in high positions of trust in the world will be charmed by a plain, straightforward, Scriptural statement of truth."—*Evangelism*, p. 557. When you speak in easy-to-understand language, all may be blessed. "Simplicity and plain utterance are comprehended by the illiterate, by the peasant, and the child as well as by the full-grown man or the giant in intellect."—*Selected Messages*, book 1, p. 18.

My appeal is for simple, easy communication, not for superficial study or shallow preaching. Dig deep, but don't come up dry. Use your professional tools at home, but take the Inspired Word into the pulpit. With God's help, make your sermons profoundly simple and simply profound.

Keep It Simple, Son!



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

HEALTH AND RELIGION

Putting the Patient's Needs First. A pastor can minister effectively only when he doesn't have to protect his own role.

One of your church members is in the hospital, scheduled for surgery, so you add a hospital visit to your list of things to do for the day. It may seem to you to be simply a part of your pastoral routine. You have made hundreds, perhaps thousands, of such calls. But for the patient, soon to be under the surgeon's knife, the situation is anything but routine.

When you walk into the hospital room, is it with the attitude of a professional who is following the agenda for the day? Are your thoughts on *your* role—the usual formula of comforting words, Scripture text, and prayer before making your exit and going on to the next item on your “to do” list? Or do you see yourself as a representative of the Saviour with the primary concern of discovering and meeting this individual's specific needs?

As a pastor, you must continually combat the imperceptible drift toward professionalism while remaining a professional. How may one successfully accomplish such a role in the hospital setting? The answer lies in making the needs of the patient paramount and in

by F. Allen Sackett

being alert to ascertain what those needs are.

As you walk into the patient's room, your eyes can tell you a great deal about what he is experiencing, if you learn to interpret the signs. Flowers, cards, or letters are evidence that family or friends are keeping in touch and providing support. Reading material can indicate that the patient's mind is active and involved with life, as well as the direction of this activity. Rumpled, disorderly bedclothes usually indicate restlessness and anxiety, often verified by body language, especially frequent hand and feet movement.

Passive listening will normally tell you the facts about the patient. But active listening will allow you to understand not only *what* a person says but what he means and how he feels. It takes skill to develop a relationship in which the patient will trust you sufficiently to risk sharing the feelings he is experiencing. To thus expose himself makes him vulnerable. But when he believes that you understand what he is experiencing, it is easier for him to admit his concerns freely. The more you show understanding, the easier it becomes for him to open up.

Because the person in the hospital often experiences pain, fear, and emotional hurt, you must concentrate on the *feelings* of the patient, as well as his words. While the person is describing the facts of his illness or problem, listen actively by giving your attention to the feelings behind this expression of the facts. But do more than this. Let the patient know you understand his feelings. Thus you will encourage the continued flow.

Partly because our society has for many years minimized feelings, many people are not able to deal with them. Often they are unaware of their real feelings even when under the pressure of them. Therefore, it is especially important for one who is experiencing hurt or fear to get in touch with his feelings and deal with them, so that he need not give in to them. The patient needs to be able to talk about how he feels to someone who accepts him, who is sensitive to the implications of what is said, and who gives the impression that it is all right to

have feelings—even negative ones. Only when this is done can the patient resolve his feelings and integrate them with his behavior. Then, and only then, are his positive feelings free to take over.

For this reason it is vitally important for the pastor to ask, “Why do I go to the hospital? Do I go because the patient has a need or because I have a need?” This question may seem elementary, but if the pastor makes a hospital visit in order to care for his own need to read Scripture and pray with the patient, it is possible that he may miss that which is important to the patient. Don't misunderstand. The objection is not to Scripture and prayer; the question is one of when and why. There may be times when the patient's needs require something else. If the minister, in his imperception, follows his own agenda to the exclusion of that of the one he visits, of what value is his visit to that person?

Thus the pastor should try to determine what the patient needs and expects from his visit. Perhaps he can best answer that question by first looking at what the patient does *not* expect or need.

Ordinarily he does not need long



visits. He does not need medical advice from the pastor. He does not need false hope. It is easy to say, "Everything is going to turn out all right," or, "You are going to come through this with flying colors." But do you really know this to be true? When you do not know what his prognosis is, you should not guess. Such reassurance seldom assures the patient anyway. He has to gain his own victory over his fears and doubts.

The patient may be suffering because he is wondering whether his medical problem is a result of his misdeeds. Condemnation of any kind will likely keep him from sharing this fear with you, thus denying you the opportunity to help him obtain forgiveness. Therefore, he neither needs or expects judgment, moralizing, or preaching.

The individual needs the right to express feelings of fear, anxiety, guilt, resentment, anger, or loneliness without being judged or condemned. He needs the assurance that God loves him regardless of what he is feeling.

He needs the kind of empathy that says, "I hear what you are saying." Even if you admit, "I don't exactly understand because I have never been there," he still knows you heard, and care, and this is important to him. He does not want you to ooze with sympathy; he just wants understanding. He does not want to hear all about everybody else's problems; he just wants you to hear his.

Although he may have problems, he does not need you to hand him the solutions. It will not help for you to give him the answers, but he *does* need the support that will enable him to find his own solutions. He may need to be challenged to do so. He may need your help in assessing the problems he describes. He may also need your help in exploring alternate solutions, but ideally you should act as the agent to draw alternatives from him, rather than originating them yourself. Often it takes much longer to give this kind of help, perhaps many visits. But the results will probably be long-lasting and carry over into other areas of the patient's life.

One patient said, "I need to get the feeling that my pastor is cooperating with the Lord in my best interest. I hope for a complete recovery, but if that is not the Lord's will, I would expect my pastor to help me accept the fact. I would expect him in particular to spend some time with me and help me with the pain of separation. Also I would want him to help me to concentrate on the fact that

Jesus has gone before me and is preparing a place for me."

This is the time when Scripture and prayer is most helpful. How beautiful is the Scripture that speaks to the specific anxiety of a man's heart, and how supportive is the prayer that tells God about the personal struggle a man is going through! The patient needs you to tell God he wants to have greater faith, when this is *his* experience. He wants your prayer if you will talk to God about *him*, and not repeat a prayer prepared for everybody else. He wants you to ask for God's guidance during and after the surgery. He wants to know you are his advocate, and that you will stand behind him. To pray this kind of prayer, you first need to tune in to him. Yet, too often, the pastor finds it much easier to escape prematurely from the fear, the hurt, the anger, and the pain of the patient to the impersonal safety of Scripture and prayer.

When a person is anticipating surgery, fear is often the predominant emotion. Since fear comes in many forms, it is important to discover just what particular fear the patient has. If you assume you know, and respond to what you guess his fear to be, you may add to the anxiety of the patient by providing another fear for him to worry about. Try to be sensitive and relaxed enough for the patient to respond to your mood. He will usually reveal the fears he has. If he insists, "I'm not afraid," this may be an accurate description of his feelings, or he may be saying, "I'm trying hard not to be afraid." Body language may be your best clue of his true meaning.

Contrary to what the patient may ask, he does not need the pastor to agree with his fears. What he needs is someone to help him define and face them. If you can help him do this, the battle is half won. Even though he will have to finish by himself, he likely will.

In helping an individual face fear, the first step is to clarify and define the fear. The patient needs to describe his fear as clearly as he is able, and then to look at it objectively—without emotion. Do not try to talk him out of his fear; it doesn't work. He needs to know it is natural to be afraid, but he also needs to look at the facts. Ask him whether his doctor has actually suggested that the things he fears are likely to happen. You may want to ask whether he knows any other reason why they might happen. If the patient bases his fear on something that has happened to someone else, you may inquire whether the circumstances are the


same in each case. Usually they are not. At some point the person is ready to decide that his fear is unreasonable, but he still needs to know that some fear is usually present. The next step is to face the fear by deciding to go ahead with the thing he is afraid to do.

Often before surgery, his anxiety focuses on the anesthesia. He may be afraid that under its influence he will say something foolish or vulgar, or may tell his secrets, or, worst of all, do something that is totally foreign to his self-image that would put him in a bad light.

His fear may center in his concern of losing control of himself. The religious person who is making a tremendous effort to "be good" is particularly reluctant to turn the control of himself over to another. There is also the fear of the unknown. He does not know what to expect, perhaps because he has not been told. In this case, encourage him to ask his nurse or doctor. If he has never experienced anything like this before, a certain amount of apprehension will remain regardless of what you do.

He may say, "I might not wake up," or, "I'm not ready to die." If the patient is afraid to die, it helps to take a look at death. Somewhere in the conversation you might ask, "What does death mean to you?" The conversation might lead to your asking, "What would you need to do to be ready to die? Have you done these things?"

The patient may have a number of general fears. His fear of pain may make him wonder whether he can handle it. He may be concerned about the family finances. A mother will often be concerned about whether her children will be well cared for while she is out of the home. The patient may fear that the doctor will make a mistake, or he might express the fear that he doesn't know what the doctor will find during the surgery. He may or may not be talking about the possibility of cancer. If he is, encourage him to talk about what cancer means to him. He may wonder whether he will ever be a whole person again, whether he will be the same.

Whatever the fear, if you, as Christ's representative, can assist the person to face it, you will be greatly appreciated. If you can avoid the impersonality of professionalism and lead someone to strengthen his faith to lay hold of God, the results of your ministry will extend into eternity. 

F. Allen Sackett is assistant chaplain at Paradise Valley Hospital in National City, California.

SCIENCE AND RELIGION

The Scientist as a Man of Faith. What has frequently been called the "scientific method" rests ultimately on a foundation of faith.

by J. Mailen Kootsey

One of the most universal of human traits is the need to understand the physical environment in which man finds himself. Sometimes the drive is a matter of comfort or survival; sometimes it is a deep, inborn curiosity. Whatever the immediate motivation, man derives a sense of certainty in his life by learning how nature operates.

Man's earliest records and artifacts give evidence of his search for assurance that crops will grow, that disasters will not come again, and that life will be long. Today the methods of discovering nature's secrets are different, as are the specific secrets we wish to discover, but like earlier man, we are still uncomfortable with uncertainty about sustenance or surroundings.

What kind of certainty can we achieve regarding the natural world? What sort of "proofs" are available for our interpretations and predictions, and how much confidence can we place in them?

What has frequently been called "the scientific method" is really nothing more than a formal application of an instinctive procedure we all use in everyday life. For example, walking into a city square, you notice a large group of people crowded together. Your curiosity causes you to check whether everyone is looking at the same spot. If they seem to be, you move closer, peering between heads and trying to spot the center of interest.

Notice the sequence of events. Observation of the crowd leads to the possibility of a common pattern. The pattern suggests further observation, resulting in more (or less) confidence in the pattern. The process continues until either your expectation is rewarded (by an interesting sight) or disproved (the people were just waiting for a bus).

Likewise, science begins with sensory observations of the events and environment around us—seeing, hearing, touching, tasting, and smelling. Modern science greatly extends the range of the human senses by precise instruments. Now we can see fainter light and smaller objects than ever before, measure distance and speed more accurately, observe faster and slower events, et cetera. It is still true, however, that knowledge of the natural world begins with what our senses record, even if it is the movement of a pointer or the electronic tracings on

an oscilloscope.

Certain philosophies have insisted that this first step in finding certainty in nature is flawed, that we cannot be sure our "observations" are not just illusions manufactured by our mind. Such philosophers maintain that since one sense observation can be supported only by another similar observation, the argument is circular. "True reality" then exists on some higher plane, such as the thought process (for the ancient Greeks) or a cosmic principle (for some Eastern religions).

Modern science and Western philosophy offer no disproof of this approach to reality other than the pragmatic viewpoint that observation is all we have. We might as well continue to use it if it produces satisfactory results. The scientist in effect says, "I can't tell for sure whether the world I see is, in fact, real or simply an illusion, but I can continue to make sense out of my existence by building on the assumption that what I observe is real."

After the initial observations have been made, the resulting information must be organized into a pattern or theory. Without such a pattern, even a wealth of accurate observations is nothing more than a hopeless jumble of isolated facts, in which every sunset, tree, or insect is as unfamiliar and mystifying as the previous one. No understanding of the past or prediction of the future is possible without forming patterns and extending the meaning of our current observations backward and forward in time by applying the pattern.

We are so accustomed to this process of pattern recognition that we hardly notice we are doing it. We expect any event repeated two or three times to happen again in the same way unless it is very much out of the ordinary. Scientists find that one of the most remarkable characteristics of the human brain is its extensive capacity for pattern recognition. Modern computers have impressive capabilities for speed and accuracy, but even the largest are poor at pattern recognition compared with the brain of a small child.

Frequently an analogy or model helps us to find a pattern in a series of observations. When we say, "I understand,"

we often mean, "I see how this thing is like something more familiar." To show how gravity keeps the planets in orbit around the sun, we compare its action to that of a string holding a ball whirled in a circle. Nearly everyone has swung a weight on a string at one time or another, so the familiar situation is used as an analogy for the concept of gravity.

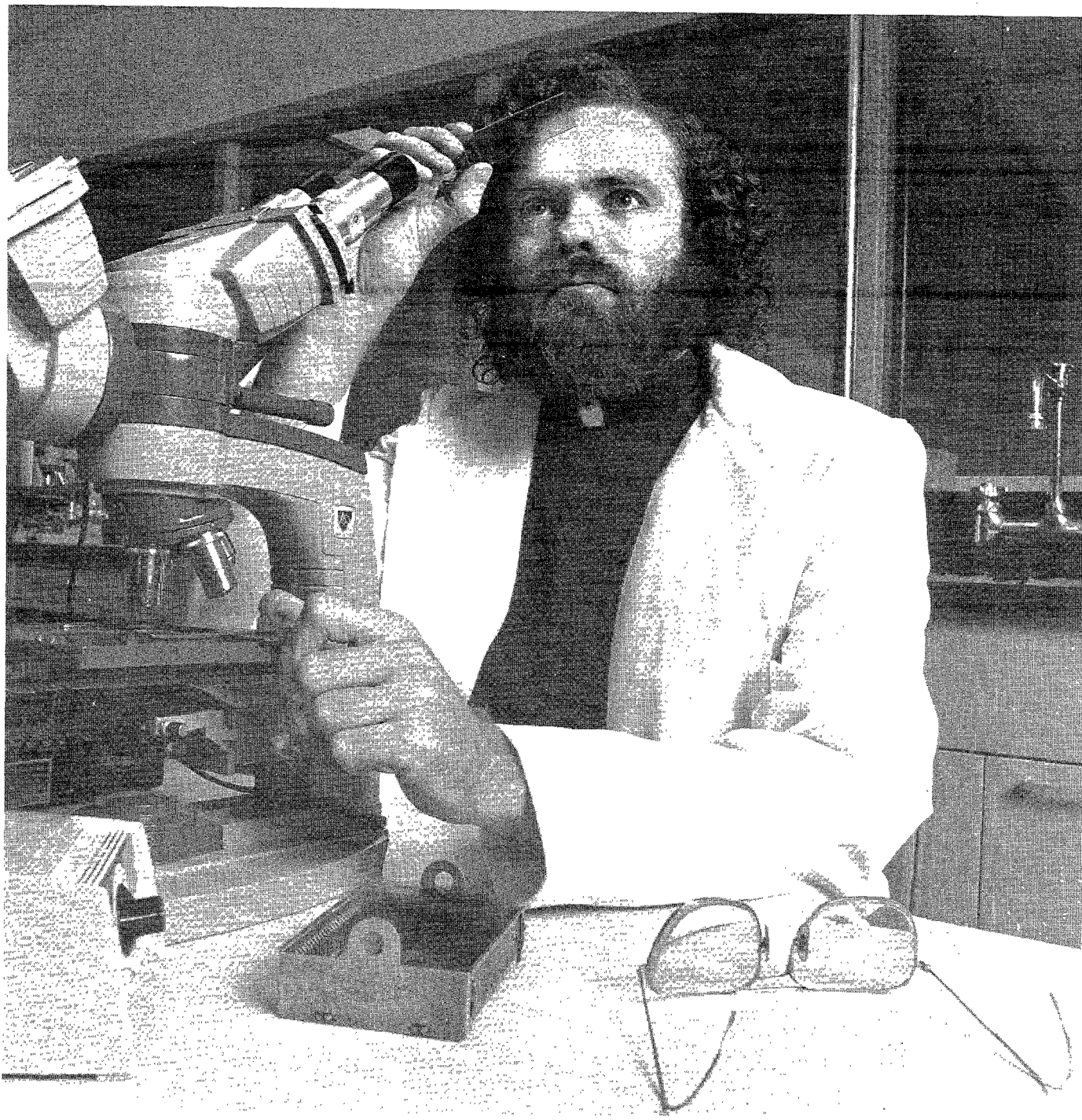
Of course, analogies are not expected to be perfect representations, or to "walk on all four legs," as someone has put it. The string represents gravity only in some respects. Obviously, we don't expect a thin, visible strand between the sun and earth. The visible string helps us understand the unfamiliar concept of a pull without visible means.

The lack of a suitable analogy often hampers the scientist. The brain continues to mystify scientists, for example, because no suitable electrical, chemical, or mechanical model can be found to help us understand its operation as a whole. In the realm of the atom and the nucleus, no single model has proved suitable, so scientists are forced to use various analogies to help them understand different experimental results—wave properties for some results, and particle characteristics for others. Mathematics is a help to the natural scientist because it provides models of limitless accuracy unhampered by physical annoyances like friction and noise.

Once a pattern has been selected, we then apply it to new observations to produce predictions or interpretations. Once we associate loud, rumbling noises with danger, another loud, rumbling noise triggers the expectation of danger again.

Now we come to the crux of the matter: What right have we to trust in this process and how much certainty is there in the result? How much significance and value should we attach to a scientific prediction of a future event or an interpretation of the past?

For centuries scientists, philosophers, and mathematicians have searched for a way of proving that the method described above does, in fact, produce trustworthy and reliable results. What they have come up with instead is a conviction that there is no absolute certainty in the method. In other words, the accuracy of predictions or interpretations based on observations and pattern



SKIP BAKER

forming cannot be guaranteed.

Scientists expected something more solid from mathematicians and philosophers who have sought and found proofs for centuries. Scientists did not realize at first that there is a fundamental difference between proofs in mathematics and what is needed to justify the scientific method. A statement that an apple will fall to the ground is rather different from a statement that two triangles are equal.

The mathematician first lists his definitions and assumptions, spelling out very clearly what is meant by a line, an angle, a triangle, equality, et cetera. His proof then consists of using rules of logic (that everyone agrees on) to decide

whether or not the conclusion follows from these assumptions. Mathematicians are convinced that such a proof is always possible, although it may be very difficult to find. The mathematician thus works within limits of his own choosing and does not trouble himself with considerations outside these limits.

The apple, on the other hand, is expected to fall because other objects with similar characteristics have been observed to fall under similar conditions. In natural science, the nature of the problem demands that one start with the conclusions (observations) and then find the list of assumptions (the pattern or theory) that will account for these conclusions. The difficulty is that no matter

how many observations one makes, there are always more to be made! One may observe a thousand times that a weight falls downward when released, but one can always make more observations tomorrow, next week, or next year.

Scientists now believe that they can expect a definite Yes or No to the question "Do all the observations made *so far* fit a certain pattern or set of assumptions?" Regardless of the answer, however, scientists are not guaranteed that the next observation they make will also fit the pattern.

"Proof" in natural science thus takes on a different meaning from the idea of a proof in mathematics. In a strict sense, nothing is ever proved by an experiment

in natural science. The best that an experiment can do is to add to our confidence in a given pattern. A thousand experiments cannot prove an assumption, but a single experiment can disprove it. (One gray cat disproves the thesis that "all cats are black.") However, continued experimentation is valuable, for if we have put a concept to a very severe test and have failed to discredit it, we can attach greater importance to it. The more severe the test, the more our confidence grows when the concept succeeds.

If the scientific method is not guaranteed reliable, then why is it used at all? It continues partially because the alternative is to assume that there is no pattern in the natural world, that meaningful relationships are either completely absent or hidden from us. More significantly, the scientific method is kept because it produces useful results. What is missing is only the guarantee.

Records of observations reaching back hundreds of years provide strong evidence that nature does follow regular repeated patterns. There is not the slightest bit of proof (in the mathematical sense) that this is so, only a large quantity of evidence. The entire scientific edifice rests on this one proposition—the regularity and repeatability of natural patterns. This proposition, in turn, rests on trust, or, if you will, faith. No scientist now looks for proof of this assertion; it is so widely taken for granted that it is seldom mentioned.

Confidence in a scientific pattern grows with each success it has in giving order to observations of natural events. The greater the variety of events it can be applied to and the more people who successfully use it, the more trust is placed in it. Different words are used to indicate different levels of confidence. The pattern starts out as an "idea." If it meets with some success, it is regarded as a "hypothesis." As the trust grows, the concept may become a "theory." Only a few patterns that have broad application to many facts and that apply almost without exception become "laws." No matter how successful a pattern is, though, it is never entirely beyond question.

There are many ways in which a scientific prediction can go wrong. The scientist may not have been careful enough in making observations, possibly overlooking some that were contrary; the wrong pattern may have been formed, either through ignorance or bias; or the pattern may be correct, but it may be

applied incorrectly. Many examples of these problems can be found in the history of science.

The products of science are interpretations of the past and predictions of what is to come. The farther back or ahead we try to probe, the less certain our results become. It is possible to get some idea of the accuracy of a prediction by simply waiting to see whether it comes true (provided it refers to a time not too far distant). The irreversible march of time means that predictions far ahead and interpretations of the distant past can never be verified directly. Unless some new and overwhelming evidence is found, there is no way of checking such conclusions for accuracy.

Over the years, techniques have been developed in the exact sciences to reduce as much as possible the uncertainty of our concepts of nature. Wherever possible, instruments are used to make measurements and record them in order to reduce the chance of human bias. Experiments are repeated to reduce the likelihood of unusual coincidences. Careful records are kept to avoid depending on human memory. Logic and mathematics are used to help in the pattern-finding process.

Most important of all, scientists have learned to recognize the importance of interactions between scientists. A single person is likely to have many blind spots and prejudices, but if others assist in the experiments or criticize the results, it is less likely all will have the same prejudices. The more successfully a concept can stand up to application and criticism, the more trust we can have in it.

While this interaction process is one of the strong points of science, it is by no means without flaws. All too frequently, criticisms are based not so much on the desire to test an idea as on personal feelings and fears, either consciously or unconsciously. Occasionally, a whole group of people working on the same problem *do* have the same blind spot, for years overlooking an explanation that seems so obvious later.

Imperfect as the method may be, however, it is the best that humans can do. Scientists make the utmost effort to maintain high standards of objectivity, trying to keep personal feelings out of scientific discussions and trying to be as honest as possible with themselves in ferreting out blind spots.

Wherein, then, lies the strength of scientific reasoning? To be perfectly candid, one would have to say that the strength comes from faith—faith that

one has been honest in the process of forming concepts of how things work, and, last but not least, faith that the natural world is orderly and can be understood at least in part by the process of reason.

Is science at a disadvantage because it does not have a more solid foundation for its work? All disciplines and modes of thought ultimately rest on the same foundation of faith through experience. In interpersonal relations, for example, there is no rule we can apply to prove who will be trustworthy. We gain confidence in a person through experience; the more we share with a person and the greater the variety of shared experiences, the more our trust grows. We may have some guidelines by which to judge a person's trustworthiness, but those, too, have been developed through our own and others' experience.

Even our faith in God is developed through experience with Him. David said, "O taste and see that the Lord is good" (Ps. 34:8). Our trust grows as we draw on a wider and wider background of circumstances in which we have trusted and He has sustained us beyond all expectations.

Nature in itself gives us no clue why it should be so regular and dependable. One of the most famous scientists of our century, Albert Einstein, said, "The most incomprehensible thing about nature is that it is comprehensible."

It is in Christianity that we find the essential idea that makes possible the study of nature by observation and pattern. Here we find a Creator God who made and upholds the entire universe. In the Scriptures, God reveals Himself as the source of everything in nature, both the material and the organization. Through His interactions with men He shows Himself to be trustworthy and dependable. With this background, it is reasonable to trust the regularity of nature and to try to comprehend it.

The very function of reason and choice given to man by the Creator depends on the presence of regularity. Without a relationship between cause and effect, "choice" would mean nothing more than the flip of a coin. Thus, faith in a regular and understandable universe is a fitting complement to faith in the God who created the world and commanded man to subdue and have dominion over it. ■

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BIBLICAL ARCHEOLOGY

Mistaking Stones for Bread. The limitations of archeology require separating sensational claims from responsible findings.

by Anson F. Rainey

Archeology, the domain of those who specialize in digging up stones, broken pottery, charred timbers, and the like, must be carefully evaluated, as must any discipline, in order to avoid mistaking the stones of personal opinion and subjective impression for the bread of solidly established archeological research. This series of three articles will attempt to help the reader to distinguish between speculative, sensational claims made in behalf of archeology, and responsible, scientific findings.

Before illustrating the strengths and limitations of Biblical archeology, it will be helpful to know a little of its historical background. For most scholars of the past century, Biblical archeology was limited to the study of everyday life in ancient Israel, based mainly on the direct study of the Bible itself. C. F. Keil's *Manual of Biblical Archeology* (English translation, 1887, 1888) is typical of this approach.

Keil gave his attention to only a few of the ancient monuments, such as some walls and a tower in Jerusalem and the tombs of the patriarchs in Hebron. Among the few non-Palestinian Jewish antiquities he recognized were some Jewish coins from the Maccabean period and the triumphal Arch of Titus in Rome. Professor Keil knew, firsthand, little if anything of the inscriptions from ancient Egypt and Mesopotamia, to say nothing of the Moabite Stone and the Siloam inscription!

Napoleon's expedition to the Near East in 1799 and reports by the staff of scholars who accompanied the French Army eventually gave impetus to the first modern scientific research in the Holy Land—the 1838 field trip of Edward Robinson and Eli Smith to Sinai, Edom, and southern and central Pales-

tine. These men recorded dozens of Biblical names still preserved in Arabic form.

Several decades later, the Palestine Exploration Fund (PEF) fielded its survey of western Palestine, conducted by a team of British Army engineers, whose principal officers were C. R. Conder and H. H. Kitchener (of later military fame). A map of twenty-four large sheets, scaled one inch to a mile, resulted. Three volumes of memoirs (1881-1888) discussed the visible monuments and inscriptions in each district under the heading "Archeology."

For Conder and Kitchener, archeology was just that—*visible* remains of human activity. There was little thought of underground exploration except for the innovative researches by their colleague, Charles Warren, around the Temple Mount in Jerusalem, and the work of another PEF representative, G. Clermont-Ganneau, who through historical analysis and field sleuthing discovered Biblical Gezer.

The major emphasis, however, was on visible remains. Conder felt he had found a Biblical town whenever he could map the Arab village of the same name. He scoffed at the growing belief that the real Old Testament cities were situated on the flat-topped mounds with steep, sloping sides that could be found throughout Palestine. Conder thought these *tells* (the Arabic/Hebrew term applied to these mounds) were the sites of ancient brick factories! In 1890 Flinders Petrie demonstrated that a *tell* was actually the accumulation of debris from an ancient city, which had been built, destroyed, and then rebuilt on the same site.

The ensuing decades have seen great advances in excavating techniques. Refined methods of surveying, recording, and analyzing finds have been developed. The 1920's and 1930's saw the publication of W. F. Albright's systematic classification of pottery according to stratum-by-stratum excavation at Tell Beit Mirsim.

More extensive materials of the same type came from the University of Chicago expedition to Megiddo. As Flinders Petrie had guessed, pottery shapes and styles became a key to relative chronology. Gradually, a vast body of information about the buildings, utensils, and even the daily foods of the ancient Canaanites and Israelites has been accumulating in libraries and museums.

C. F. Keil would doubtless be amazed and delighted with the host of new source materials for studying the everyday life of ancient Israel. Just as surely, he might observe a harmful trend: discovered objects have sometimes led to neglect or distortion of the familiar written sources. An 'artifact—a pot, seal, wall, gate, or tool—seems so much more objective than the analysis of a historical text. But is it?

Perhaps in recent years archeology has matured sufficiently to acknowledge its limitations. We have the opportunity to help the Christian layman reassess what he has read and heard and to separate the stones from the bread. ■

(To be continued.)

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SHEPHERDESS

An Open Letter. A church member expresses her gratitude to ministers and their families for helping her grow in God's garden.

Dear Shepherdess: It was a real pleasure for me to meet so many of you as I accompanied my husband on his camp meeting assignments this summer.

At the Chesapeake camp meeting Jackie Richardson, whose husband pastors the Baltimore First church, led out in the Shepherdess meetings. She asked volunteers to tell, in a few words, something that is usually taken for granted for which she was thankful. Marge Woodruff was thankful for the telephone.

"What!" someone exclaimed. "You're thankful for the telephone that rings incessantly at inopportune times and makes us slaves?" Yes! For years Marge had been in Africa, at a place where there were no phones to communi-

cate with the outside world. Back home now, she appreciates the phone so she can call her parents and her sister, and answer the calls of those who need her.

Another was grateful for the support of the church in times of medical crisis, and for periodic meetings in which one's "batteries are recharged." Another was thankful for the privilege of standing at her husband's side as the congregation left the sanctuary to shake hands and exchange a word of greeting.

Little things? How good God is! In the Shepherdess newsletter from the Washington Conference, Pat Owens writes:

The primary lessons for the past quarter have dealt with different ways to praise God. As I studied these topics to

present to the children, I thought, How many adults praise God as they should? Do I give enough praise and thanks to Him?

Do we praise enough? A lovely thought is expressed in the quotation that says, "We do not pray any too much, but we are too sparing of giving thanks. If the loving-kindness of God called forth more thanksgiving and praise, we would have far more power in prayer. We would abound more and more in the love of God and have more bestowed to praise Him for."—Testimonies, vol. 5, p. 317.

The following letter of appreciation is particularly appropriate as Thanksgiving approaches. With love, Kay.

An open letter

by Dalores Broome Winget

Dear Pastors:

Being a minister isn't the easiest job in the world! There are situations in which you have to be a diplomat, a philosopher with the wisdom of Solomon, a marriage counselor with solutions to some very sticky problems, and sometimes a psychiatrist without a couch. You often have to bear other people's burdens, with no one to help you bear your own. You're expected to be creative, yet not disagree too much with the old ways; to evangelize, but in a manner pleasing to the church board. Through it all, you must remain the spark plug that moves your church from lethargy to commitment, from indolence to action.

And yet, just as the gardener shapes the scraggly shrub into a thing of beauty, you patiently and tenderly snip and prune the rough edges of your congregation. The trimming isn't appreciated by some and is very painful to others. A few, because they refuse to be pruned, wither and die spiritually. But how many thorny, rebellious lives you touch! How many have blossomed and grown because, like the Master Gardener, you care!

We would not forget your wife, who shares with you the loneliness of leadership. If the pastor is the heart of the church, then surely his wife is the heart-

beat. She is the gentle soother, the warm, loving maker of your home. When you've had an especially exasperating day, when you feel unappreciated, harried, and overworked, she is the only one with whom you can share your problems in confidence.

Just as the pastor is called to his work, so his wife is called to hers. She, too, is often expected to be the perfect example. Her dresses must not be too short, or too tight, or too low cut, but must be stylish and show good taste. She is expected to smile and be cheerful, though her head may be aching and everyone else is grouchy. She must accept criticism gracefully, and fight back any bitter words she'd like to say. Even her home is not necessarily her sanctuary. She is expected to bake bread, cook nutritious meals, keep a clean house, raise model children, be prepared to entertain company at a moment's notice, and remain cool, calm, and collected through it all. And, though the phone has rung almost off the wall until her eardrums are sore, she must answer each time pleasantly and courteously!

The pastor's children, too, give much to the church. Daddy isn't always home to tuck them in and give them a good-night kiss. He doesn't always have time to take them to the zoo or to a birthday party or to read to them when they want him to. Too often, church members expect them to sit solemnly through church

services with never a whimper or a wiggle. They are criticized for being loud, boisterous, and just plain normal! They usually have no grandma or grandpa, aunt, uncle, or cousin living close, so miss the joys of all the little "extras" relatives give.

Yes, pastors, the church expects a lot from you and your family. And most of you live up to our expectations.

It's not easy being a gardener. Just when you think you've plucked out all the weeds, they start growing again. Insects and disease are always prevalent. God's garden, the church, has weeds and insects and disease, as well. But it also has the best of gardeners, and because of your concerned, loving care, the church continues to grow—it is alive and doing well!

From time to time pastors and their families must move on to new gardens, leaving behind those who have become your "family." Always, there is a little more pruning and shaping you would like to have done, a few more seeds that needed to be planted. Yet, though one pastor leaves, another takes up the task, and because of the vision of each pastor, someday the church will be triumphant, and we will meet again in that beautiful garden of heaven where the thorns and thistles and weeds are forever gone.

Dalores Broome Winget, a wife and mother of two, does free-lance writing from her home in Baton Rouge, Louisiana.



DENNIS CREWS

Prayers from the parsonage

by Cherry B. Habenicht

Organ notes resound in the sanctuary, and voices float back from the vestibule where friends linger to chat. Quietly the treasurer slips up front to place the tithes and offerings in his drawstring bags. Deacons move efficiently between the pews, straightening hymnals and collecting leftover bulletins. I think of all the people whose work is taken for granted and wonder when someone last expressed appreciation to them.

Our charming hostess, always early, sees that there are flowers for every visitor. Each week a busy housewife carefully types the church bulletin, and a creative businesswoman plans the floral arrangement for the church.

After the church service, there are husbands who set up tables and chairs for the fellowship dinner, and wives who shake tablecloths and wash dishes afterward. Sons package literature for overseas mailing, and daughters baby-sit during prayer meeting. A shut-in grand-

mother cuts felts for the cradle roll department, and a retired grandfather builds Sabbath school devices.

How many volunteers cheerfully work behind the scenes, who neither expect or receive praise? Bless them for tackling a job, not for prestige, but because it needs to be done. Often their sole reward is the knowledge that they have done their best.

Surely some become discouraged, feeling that their contribution is insignificant or unnoticed. Make me quick to offer thanks for the unselfish labor that goes into each smooth-running church program. May I not glibly accept others' service.

Fulfill Your promise, Lord. Make those who are faithful in a few things rulers over many.



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WIDENING OUR WORD POWER

Sacred Words

Citizens of heaven

Four Greek words are translated "conversation" in the King James Version, and not one of them refers to talking. Three are from similar roots—*anastrophe*, *anastrepho*, and *tropos*—and refer to turning or going back and forth, as in one's daily activities, or "walk" in life. (See 1 Tim. 4:12; 2 Cor. 1:12; and Heb. 13:5.)

The fourth word, with two forms, *politeuma*, or *politeuo*, has a completely different root and meaning. Paul used it in writing to the believers at Philippi, a Greek city that had become a Roman colony and had been granted the special status of *ius Italicum*, meaning that its inhabitants had received a form of Roman citizenship. The word *politeuma* is derived from the Greek word *polis*, "city." A corresponding word in Latin is *civitas*, from which comes "city" and "citizen." In the early Greek city-states citizenship meant not only that a person had a special identity arising from his membership in the city, but that he had special responsibilities as well.

Wherever he might go in the empire, one who acquired Roman citizenship enjoyed privileges that were denied noncitizens, but with his privileges went obligations.

The apostle writes to the Philippians that they are "citizens of heaven" (chap. 3:20, N.E.B.).* He contrasts their mode of behavior with that of other people, some of whom had professed Christ but whose "appetite is their god," and whose "minds are set on earthly things" (verse 19). Paul reminds the Philippian Christians that as citizens of heaven they carry a special status and therefore a special responsibility to act accordingly. Earlier in his

letter (chap. 1:27), he had used the expression *politeuo*, rendered in the King James Version as "let your conversation be" worthy of the gospel of Christ. Where others had no more than Roman citizenship, if that much, the Christians could be proud of their heritage as free men and women in Christ.

Politeuo, in classical Greek usage, included recognition of the laws of the *polis*, making use of them, and conducting oneself in obedience to them.

Thus in these two passages we can see the depth of Paul's concern and pride for the gospel. Beyond their privileges as Roman citizens, the Philippian Christians could find still greater ground for gratitude as citizens of a colony of heaven. They were bound together by special bonds of respect for the same King and by feelings of mutual obligations and pledges of service. Like the patriarch Abraham, they were "looking forward to the city with firm foundations, whose architect and builder is God" (Heb. 11:10, N.E.B.). The citizenship that their acceptance of Christ had bestowed on them would culminate in the day when, with others of all ages and regions, they would welcome back their King. The apostle declares, "We . . . are citizens of heaven, and from heaven we expect our deliverer to come, the Lord Jesus Christ" (Phil. 3:20, N.E.B.). What greater honor and privilege could one ask for?

Yet like the Philippians, we must have conduct worthy of the gospel of Christ.

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Secular Words

A Word From on High

Among the ancient Romans a class of specialists called "diviners" were charged with the responsibility of gaining information from supernatural sources about difficult problems or future happenings. Among these were the "augurs," who interpreted signs or portents. To them the flight of birds from a given quarter of the sky might declare the conditions for an undertaking to be favorable or unfavorable.

"Auspicious" meant that the birds had declared a new undertaking to be good.

Some diviners could make their predictions simply because they had psychic powers, like the sacred priestess at Delphi or the soothsayers ("truthspeakers") and spirit mediums. Others used particular paraphernalia such as throwing dice, casting or drawing lots, examining the entrails of chickens, or heating bones in a fire to examine the pattern of cracks that formed. Words ending in "-mancy" indicate that certain objects were used in some kind of divination. "Pyromancy" indicated use of fire. Pounded peas were thrown into the fire; if they caught fire quickly, the augury was good.

Several modes of divination are named among the words that follow. An excellent discussion of these and other such words is found in the book, *A Pictorial Anthology of Witchcraft, Magic, and Alchemy* by Emile Grillo De Givry. The list below also includes words drawn from a theological dictionary and from this issue of *MINISTRY*. Test your knowledge of the expressions by selecting for each one the appropriate response from among the

choices given. For the correct answers turn to page 32.

1. **cabala:** (a) synagogue; (b) sacred book; (c) Jewish theosophy marked by a cipher method of interpreting Scriptures; (d) hidden, evil motives.

2. **casuistry:** (a) accidental sin; (b) informal preaching; (c) sinister plotting; (d) the application of general principles of morality to particular cases.

3. **catoptromancy:** Getting advice or predictions from (a) cat's eyes; (b) magic mirror or crystal ball; (c) feline animals; (d) running water.

4. **chiromancy:** Making predictions by (a) casting knucklebones or dice; (b) reading the movements of a flame; (c) palm reading; (d) observing incense smoke.

5. **consensus:** (a) unanimity; (b) discord; (c) forced agreement; (d) debate.

6. **empathy:** (a) identification of oneself with another; (b) feeling of sorrow for another's misfortune; (c) feelings of generosity prompted by evidence of another's need; (d) feeling of revulsion.

7. **latitudinarian:** One who (a) travels much; (b) is strict in interpretation of ethical principles; (c) is inconsistent; (d) is broad and liberal in his standards of belief and conduct.

8. **limbo:** (a) abode after death of souls excluded from heaven but not worthy of hell; (b) difficult or embarrassing place; (c) humorous situation; (d) forgiveness through penitence.

9. **Manichaeism:** (a) exaltation of the human potential; (b) materialism; (c) devotion to the solution of social problems; (d) syncretistic religious dualism teaching the release of the spirit from matter through asceticism.

SHOP TALK

Free subscriptions still available

For fifty years MINISTRY has spoken to the spiritual and intellectual concerns of the Seventh-day Adventist pastor as he relates professionally to his tasks. Because many of the same concerns are shared by the Christian church as a whole, the editors have felt that inviting clergy of all faiths to look over their shoulders every other month would prove of mutual value in this day of ecumenism and dialogue.

In January of this year MINISTRY initiated a program of sending the journal free on a bimonthly basis to approximately 250,000 non-Adventist clergy across North America. This schedule was arranged in order that those matters of particular relevance to the Adventist ministry might appear in alternate issues and leave the magazine free to present topics of more general concern to clergy of all denominations.

Bimonthly subscriptions to MINISTRY are still available without charge to active, non-Adventist clergy who personally request them by writing: MINISTRY, 6840 Eastern Avenue NW., Washington, D.C. 20012.

Watch those addresses!

The Review and Herald (publisher of MINISTRY) estimates that it pays the post office more than \$10,000 each year because of incorrect addresses. Each time someone moves without providing a change of address, it costs the publisher 25 cents, which, although seemingly a small amount, adds up to a considerable sum. Please make sure your address is current and correct. A label is provided on the back page each month for your convenience in recording address corrections.

Volunteer secretaries

Strange as it may seem, some people still love to do things for others without compensation. We sometimes forget this and become hesitant to ask people to serve their church on a voluntary basis. Churches that cannot hire an office secretary may find people just waiting to be asked to do something worthwhile for their Lord. Volunteer secretaries who can work regular hours in a church office may be hard to find, but many can do certain specific secretarial tasks in their own homes. A retired missionary lady in one church felt it was an honor to take care of all bulk mailings to members of the congregation. She would individually type each envelope, fold and stuff the letters, take them to the post office, and mail them. She would even buy postage stamps with her own money, obtaining a receipt for reimbursement later. Her eagerness to help cheered the pastor greatly, and she felt honored to do the work. Although utilizing such volunteer help may take some of the pastor's time, it is worthwhile, because training others to work for Christ is a spiritual benefit not only to the church but to the worker.

Finding illustrations

Pastors are confronted every week with the need for new, up-to-date illustrations for sermons. Cyril J. Barber, in the January 30, 1976, *Christianity Today*, reveals two unfailing sources of current illustrations available at almost any public library: (1) *The New York Times Index*. This index to news items from all over the world is published semimonthly, with an annual cumulative edition. The

Index lists alphabetically usable data on abortion, children, divorce, drugs, education, et cetera, as well as statistical tables on such topics as alcoholism, crime, debt, divorce, and gambling. It will have capsule summaries of such events as those in the Middle East, Africa, and the American election. (2) *The Public Affairs Information Service*. Information from books, pamphlets, reports, and journals on all issues of human concern appears in this publication. It contains many human-interest stories, cases, examples, practical information. Dr. Barber says, "PAIS is filled with

information on social problems, such as the rich exploiting the poor, the perversion of justice, crime and corruption, and the like." It is published weekly, with a cumulative edition five times a year. The fifth cumulative issue becomes the annual volume.

The beauty of this source of illustration material is that stories and facts can be drawn from items of current interest with which the members of our congregation are already somewhat familiar. The source is always up to date and in constant touch with what's going on in the world.

Opportunities for Continuing Education

Andrews University, Berrien Springs, Michigan, in connection with its Doctor of Ministry degree program, provides continuing education for ordained, practicing ministers who hold the M.Div. degree (or its equivalent) by regularly scheduling on-campus short-term intensive modules to accommodate those ministers unable to take up full-time residency on a seminary campus.

Upcoming intensives:

November 27-December 14, 1978. **Church and Society.**

Contemporary issues and problems facing today's pastors. Dr. Charles Teel, Jr. (on loan from Loma Linda University). An advance reading list now available.

February 19-March 8, 1979. **Word and Worship.** An in-depth study of the interdependent nature of theology, preaching, and worship. Includes refresher workshop on Biblical preaching. Dr. Steven Vitrano and Dr. Ed Turner, SDA Theological Seminary.

March 19-23, 1979. **Seminar in Principles of Church Growth.** Dr. Gottfried Oosterwal, SDA Theological Seminary.

June 18-July 6, 1979. **Leadership for Church Growth.** Basic principles of church leadership for the revitalization of congregational life. Dr. Arnold Kurtz, SDA Theological Seminary.

For further information concerning these classes, the D.Min. program, or for the complete list of D.Min. project theses and how to obtain them for reading, please write to:

Arnold Kurtz, Director
Doctor of Ministry Program
Theological Seminary
Andrews University
Berrien Springs, Michigan 49104

RECOMMENDED READING

MODERN CONCORDANCE TO THE NEW TESTAMENT, Michael Darton, ed., Doubleday, New York, New York, 1977, 788 pages, \$27.50.

The efficiency of traditional concordances that contain alphabetized lists of words and the Bible passages in which they are found has been severely curbed recently by the increasing number of English versions used for study, worship, and personal reading. These versions often use different words and even different phrases to translate the same word of the original text. Using traditional concordances, usually keyed to the words of the King James Version, has proved at times to be frustrating.

Modern Concordance to the New Testament claims to have solved such difficulties by being keyed, not to the words of a particular version, but to the ideas represented by one or more Greek words, as well as by countless terms in various English translations. Thus, if a reader wants to know where the word *flesh* in its many meanings and translations is used in the New Testament he will find a complete listing under "flesh." He will also find that the word is sometimes translated by such terms as "body," "physical," and "unspiritual." Likewise, the word *know* is divided into "recognize," "acknowledge," "realize," "understand," "perceive," and related terms. No old-style concordance could ever be expected to function as does this one.

Actually a topical concordance that gives prominence to the Greek, it also can be used as an index to what the New Testament has to say on a given subject. It has distinctive advantages over the usual

topical concordances already in use, notably the large page size, which allows each Scripture quotation a line or two instead of crowding them one after another. Several indexes also help one to find a word that is not where he might expect it. Unfortunately, this new concordance is limited to the New Testament.

Raoul Dederen

THE MID-LIFE CRISIS OF A MINISTER, Roy W. Ragsdale, Word Books, Waco, Texas, 1978, 106 pages, \$4.95.

Many books are written about what a minister should be. Few books are written about what a minister actually experiences. Ragsdale points out that expectations and reality are seldom intimate mates. Such disparity is the root of midlife frustration, leading to stagnation, deviant behavior, or career change for many clergy.

Since I am in midlife and midcareer as a pastor, this book tells it like it has been for me in many respects. Many pastors, most administrators, and a whole lot of parishioners ought to read this book. The result would be much more compassion for the pastor serving "on the line," thus avoiding many of the crises in ministers' lives. Ragsdale admits some of these crises are "developmental" in nature; that is, they must be worked out in the maturing process, sooner or later, if personal comfort and professional growth are to become a reality for the minister.

Crisis in the peer relationship, physical changes, career plateaus, marital and family situations, personal meaning in pastoral ministry, and an interesting chapter on the crises of the ministerial spouse are considered. Especially

relevant are the observations on ministerial vulnerability to the temptations of infidelity, a dynamic seldom dealt with positively in church circles.

Roger H. Ferris

YOURS FOR THE ASKING, Edwin Gallagher, Review and Herald Publishing Assn., Washington, D.C. 20012, 1977, 96 pages, \$3.50.

There is nothing so essential to the spiritual health of a Christian as prayer. Because prayer is so important, the devil seeks, often successfully, to thwart this vital connection with Heaven. People don't know how to pray; they are embarrassed to pray; in their hearts they may doubt the value of prayer.

The author of this how-to manual is a young pastor, who, frightened at the inadequacy of his own prayer life, began a committed study into the science of prayer. The result was a dramatic change in his Christian experience, and this book.

Geared to the layman and his needs, the book deals with the practical aspects of prayer life. How long should I pray? (After reading that chapter I truly marveled that I had prayed so little.) How can I enjoy prayer more? (I find now that prayer is something I look forward to with eager anticipation.) What is the proper position for prayer? Should I pray when I don't feel like it? How can I pray more effectively in public?

Because of the change this book has made in my own prayer life, I am confident that the thoughtful study of *Yours for the Asking* can change a seldom-praying, groping Christian into a dynamic, promise-claiming witness for Christ. The book should be close at hand in the library of every pastor.

Bobbie Jane Van Dolson

Answers to "Widening Our Word Power" (see page 30).

1. **cabala**: (c) a Jewish theosophy marked by a cipher method of interpreting Scripture. From the Hebrew *qabbalah*, "received."

2. **casuistry**: (d) the explication of general principles of morality to particular cases of conduct. Sometimes in practice it resulted in equivocal or specious reasoning.

3. **catoptromancy**: (b) getting advice or predictions from a magic mirror or crystal ball. This method was widely used in the Middle Ages.

4. **chiromancy**: (c) making predictions by palm reading. This is one of the most widely used forms of fortunetelling, and has strong links with astrology.

5. **consensus**: (a) unanimity.

6. **empathy**: (a) identification of oneself with another.

7. **latitudinarian**: (d) one who is broad and liberal in his standards of belief and conduct.

8. **limbo**: (a) in Catholic doctrine, the abode after death of souls excluded from heaven but not worthy of hell.

9. **Manichaeism**: (d) syncretistic religious dualism teaching the release of the spirit from matter through asceticism. From Mani, a Persian who founded a sect by this name about A.D. 246.

MINISTRY

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