

MINISTRY

MAGAZINE FOR CLERGY



JANUARY 1979



THE ELECTRONIC CHURCH
does it affect your ministry?

see page 4

LETTERS

What we need

Allow me to congratulate you on your extremely well-organized and well-written periodical, *MINISTRY*. It covers a wide area of subjects that are vital to the ministry. Your publication gives us ministers what we need and are looking for.

Christian Church minister
Illinois

Conscience pricked

I look forward to *MINISTRY*'s arrival each month. The articles are both stimulating and scripturally sound—a real blessing to my ministry. Unfortunately (or fortunately) the articles have pricked my conscience and have forced me to reassess my own pastoral ministry.

Congregational pastor
Wisconsin

Grace and Sabbathkeeping

I appreciate *MINISTRY*. Your article on God's grace and Sabbathkeeping (September, 1978) was enlightening. While it supported what I think is a mistaken view—that the Sabbath is the Christian day of worship—it did help me to see why Seventh-day Adventists do not consider themselves legalists. Other articles are equally informational and I clip them for my files.

Church of Christ minister
Arizona

Please refrain from misleading and deceiving the innocent and unlearned who need to know that God has given them eternal life here and now. Anyone who will try to justify himself by keeping the Sabbath (September *MINISTRY*) must

certainly be plagued with doubts and fears.

Municipal judge
North Dakota

In reference to the editorial on Sabbathkeeping and legalism (September), it seems to me that three simple tests reveal whether one is legalistic in his approach to religion: (1) Are our practices explicitly founded upon the Word of God? (2) Is love, joy, and peace our basis for serving God, or do we feel restrained, required, or demanded? (3) Do we feel moved to compel the conscience of others to accommodate our views? In every phase of the church a controversy has arisen to test the hearts of men. The names and times have changed, but the test is always the same—Can man live by every word that proceeds from the mouth of God, or will some of them do?

Christian Church minister
Minnesota

Responsibility to the unmarried

Thank you for an excellent article "Ministering to the Unmarried" (September, 1978). Since many people of all denominations find themselves in the position of being single adults as a result of events beyond their control, we clergy have a responsibility to help.

United Methodist minister
California

I was sorely disappointed in the article "Ministering to the Unmarried." Mr. Gardner's suggestion of conversion as a solution to the problem of singleness would apply to those singles who resent

their singleness and allow their resentment to divide them from themselves, from others, and from God. In my experience such a condition characterizes a mere handful. Marriage is not the priority with many, many single people, nor even a considered option. Thus I feel the bulk of his article fails to speak to the problems of ministering to the single person.

Presbyterian pastor
Iowa

A happy reader

Your scholarship and interesting style are greatly appreciated. From one very happy reader—Thank you.

Church of Christ pastor
Illinois

Has grown beyond *MINISTRY*

Please do not send any more copies of *MINISTRY*. Your magazine reflects a fundamentalist approach to the Bible and truth that I have grown beyond years ago.

United Church of Canada pastor
Saskatchewan

Savoring togetherness

MINISTRY is a fine magazine with helpful articles, but it has meant most to me as "salt" helping me to "savor" the togetherness of the Christian ministry. Thanks again, brother!

United Methodist minister
Delaware

You're welcome! That's exactly why we have made the journal available.—Editors.

MINISTRY to the world!

If you are receiving *MINISTRY* bi-monthly without having paid for a subscription (perhaps this is your first copy), it is not a mistake: it is part of a plan. We have just finished 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 that 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 helpful, and discard what you cannot use. We trust you will receive the journal in the spirit in which it is given. Whether or not you enjoy it, we'd like to hear from you. If you have ministerial colleagues whom you feel would also enjoy 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.

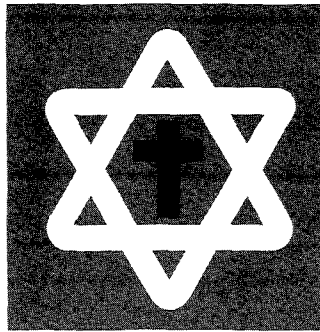
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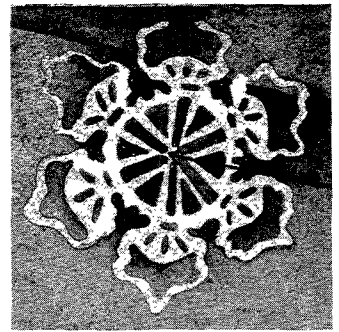
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The electronic church

by William F. Fore

Is religious broadcasting creating an electronic church that substitutes an anonymous and undemanding commitment for the personal involvement of the local congregation?

Most of us here are engaged in trying to reach mass audiences with the gospel, primarily through radio or television. Although we know that a cardinal rule of good communication is to identify our audience, in reality we give far less attention to the audience—what they think, what they believe, how they act—than we give to our messages and the delivery systems we use to “reach” that audience.

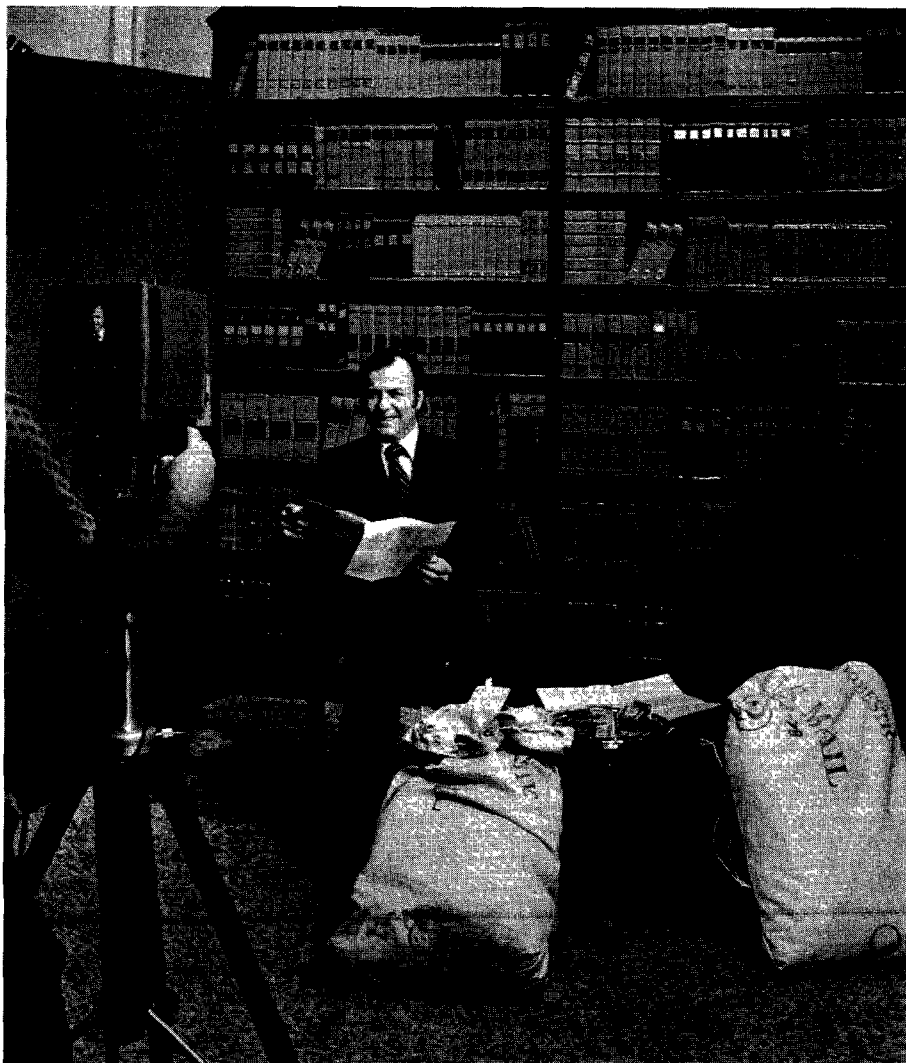
Is anybody listening? If so, who are they? What are they doing? What are they thinking? What do they believe? Can we expect to communicate the gospel of Jesus Christ to them?

Let's look at what average Americans today are doing and thinking. Here's how the typical person over 18 spends his time during the 168 hours available each week. He spends 53 hours sleeping, 26 hours working, and 8 hours eating. Of 57 hours spent in leisure activities each week, 26.4 hours find Mr. and Mrs. Average American in front of the TV. Radio receives 21.3 hours; newspapers, 4.2 hours; magazines, 3.3 hours; with records and tapes coming in for 1.3 hours. Attending movies, sports, or cultural events occupies only 17 minutes of our Average American's week, while reading books trails the list with 12 minutes. All other activities fit into the remaining 24 hours.

Notice the amazing statistic that the average person in America spends more time watching TV and listening to the radio (combined) than he spends at any other activity in his life except sleeping—an average of 47.7 hours a week. That's *two full days and nights every week!*

And what is the average American thinking, especially about religion? A study just completed in May of 1978 by the Gallup organization on behalf of some 30 religious organizations, including the United Methodist Church, the Southern Baptist Convention, and the Catholic Bishops, dealt with the religious attitudes and beliefs of both churched and unchurched Americans.

The study defined the “unchurched” as a person over 18 who has not attended



SKIP BAKER

a church or synagogue other than on holidays during the past six months, or who is not a member of the church. Forty-one percent of the population fell into this category. A "churched" person has attended a place of worship at least once other than on a holiday during the past six months, or is a member of a church. Fifty-nine percent of the population were so classified.

Surprisingly, the survey found that basic religious beliefs and practices have undergone remarkably little change during the past 25 years. For example, today, as similar surveys discovered in 1965 and in 1952, about 8 in 10 Americans believe that Jesus Christ is God or the Son of God. Thirteen percent believe Jesus was "another leader like Mohammed," almost exactly matching the proportions recorded in the earlier surveys. The proportion who say they pray to God is about 9 in 10—the same proportion as 25 years ago. And the 7 out of 10 who say they believe in life after death is essentially unchanged from 1952.

However, although there appears to be little change in basic beliefs, the importance of organized religion has dropped drastically over the past quarter of a century, according to the poll. In 1952, 75 percent of the sample said that religion was "very important" in their lives. This figure dropped to 70 percent in 1965, and to 53 percent in the current sample.

This sharp decline in the number of those who say religion is "very important" in their lives has been paralleled by a marked decrease in the percentage of Americans who say they received religious training as a child—from 94 percent in 1952 to 83 percent today.

Now what about the 41 percent (or 61 million Americans) classified as "unchurched"? Here are more surprises. Sixty-four percent of the unchurched in America today believe that Jesus was or is God or the Son of God. Asked if they "ever pray to God," 76 percent of the unchurched replied in the affirmative. And 74 percent of the unchurched said they would want their child to receive religious instruction.

Let's put all this together. Most Americans today spend more than 40 percent of their waking time watching TV and listening to radio—more than any other single activity—and remember that the phenomenon of television really began to have impact only about 25 years ago. During these same 25 years the average American's basic religious beliefs and practices have changed very little. But during that period the importance of organized religion to Americans has dropped drastically.

During that 25 years we also have seen the phenomenal growth of what I call the "electronic church." This is something new. By the term "electronic church" I don't mean *all* broadcasting done in the name of religion. I mean specifically those programs that present a preacher and a religious service and that are aimed at creating a strong, loyal group of followers to that preacher and service. Most of the various electronic churches have similar characteristics—they feature a highly charismatic person; they tend to emphasize happy sounds, pleasant faces, and images of success; the messages usually describe how bad the problems in the world are and focus on imminent doom, only to suggest that the solution to the problem lies in an individual's change of heart rather than by attempting to change the situation just described, and they usually involve highly sophisticated appeals for financial support.

There are other kinds of religious broadcasting, of course. For years Bible study programs, often supplemented by correspondence courses and involving personalized, effective feedback mechanisms, have existed. And there have been expressions of the religious concerns of all three major faiths on such programs as CBS's *Look Up and Live*; ABC's *Directions*; the one-hour specials on NBC that have included discussions of religious issues and questions; documentaries that provide effective models of the church at work; and music, dance, and drama that celebrate the good news.

Twenty-five years ago, only a handful of so-called evangelical broadcasters

were on the scene—Charles E. Fuller, Oral Roberts, Billy Graham, Billy James Hargis, Carl McIntyre, and a few others. Even 10 years ago the National Religious Broadcasters Association could count a mere 104 members.

Then, as we all remember, came the tremendous boom in religious broadcasting. Stations learned they could sell time for religion and still get the same approval of the FCC as for sustaining time. Many sincere, highly motivated evangelists learned that through radio they could reach millions of people, just as many entrepreneurs and opportunists learned that they could make lots of money.

At last count there were some 1,064 religious radio stations and 25 religious television stations, and the number continues to grow at about one per week. The Christian Broadcasting Network, already on satellite, is developing a feed to its network of some 800 affiliates that carry its programs. The PTL organization has similar satellite plans. In addition, CBN has begun erecting a new international headquarters in Virginia Beach, Virginia, that will include 4 TV studios, a hotel, and graduate schools for the study of law and business, at a cost of some \$50 million. PTL is building a similar multipurpose \$10 million facility near Charlotte, North Carolina, with classrooms, auditorium, amphitheater, and extensive recreational and camping facilities.

What worries me about all this activity is not the financial success nor the big-business aspects of this evangelism—although I suspect it should worry *them*. What worries me is whether this electronic church is in fact pulling people away from the local church. Is it substituting an anonymous (and therefore undemanding) commitment for the kind of person-to-person involvement and group commitment that is the essence of the local church?

Even the most highly respected exemplars of the electronic church have discovered that it is relatively easy to raise funds through radio and TV but that it is almost impossible to channel that support and interest back into a

**“It is relatively easy to raise funds through radio and TV,
but it is almost impossible to channel that support and interest
back into a local congregation.”**

local church. Two studies of the Institute for American Church Growth released in January, 1978, indicate that mass evangelism is simply not an effective method of increasing church membership. In a study of the hundreds of thousands of “decisions” registered by the Campus Crusade, for example, only 3 percent were ever incorporated into a church. Though we can be grateful for even that figure, what about the thousands, perhaps millions, who are growing increasingly satisfied to remain *outside* the church and to get their religion exclusively through an electronic box?

Martin Marty recently described this competition between the electronic and the local church: “Late Saturday night Mr. and Mrs. Invisible Religion get their jollies from the ruffled-shirted, pink-tuxedoed men and the high-coiffeured, low-necklined celebrity women who talk about themselves under the guise of born-again autobiographies. Sunday morning the watchers get their jollies as Holy Ghost entertainers caress microphones among spurting fountains as a highly professional charismatic (in two senses) leader entertains them.

“Are they to turn off that very set and then make their way down the block to a congregation of real believers, sinners, off-key choirs, sweaty and homely people who need them, people they do not like but are supposed to love, ordinary pastors who preach grace along with calls to discipleship, pleas for stewardship that do not come well-oiled? Never. Well, hardly ever.

“Since the electronic church, you remind me, at least ‘preaches Christ’ and thus may do some good, let it be. Let its members pay for it. But let the church catch on to what is going on, and go its own way, undistracted by the offers of ‘cheap grace’ or the language of the cross without the mutual bearing of the cross.”

I don’t believe it is fair to place all the blame on the radio and TV evangelists. Part of the problem lies in the very nature of the mass media. If they were two-way, community-building, interpersonal media, giving everybody a chance

to talk and interact, they wouldn’t be mass media in the first place. One price we pay for an economical delivery system is that it is very authoritarian—one speaking to many. It doesn’t allow for individual expression.

But another price the mass media exact has gone largely unnoticed. Radio and TV—especially TV—tend to provide a substitute for reality that eventually can begin to take the place of reality itself. The other day I saw in *Broadcasting Magazine* an ad by Group Westinghouse Broadcasting Company, the owner of many stations. The headline read: “This year, thousands of kids are enjoying ‘Summer Camp’ without leaving home.” The copy went on: “For too many kids the end of the school year used to mean the end of learning. And the beginning of boredom. But not now, thanks to ‘Summer Camp,’ Group W’s new series of weekday half-hour programs that bring the outdoors into the living room. Shot on location at the LaRonda (California) YMCA Camp, ‘Summer Camp’ shows real kids discovering the wonders of nature. With the help of an experienced counselor, they learn how to paddle a canoe, build a weather station, cook outdoors. . . . The *Pittsburgh Post-Gazette* calls it ‘the next-best thing to actually going off to camp.’”

Obviously, here is a program with the very best of intentions. But to what extent does it divert kids from going out into their own back yard, or front sidewalk, and learning how to deal with life instead of with *images of life* on a cathode tube?

My point is that exposure to the media tends to separate us from the world of reality, creating for us, in fact, a new reality. According to the *New York Times*, a commanding officer of a U.S. Army base in Germany recently attributed the high divorce rate of servicemen stationed there to the absence of English-language television. “When they go home at night,” the officer said, “there’s nothing to do but to talk to each other, and what they see and hear they don’t like.” Have the media so condi-

tioned us that we are able to handle only media life, and not real life?

The situation, I predict, is going to get worse. In July, 1978, the *Washington Post* ran a feature called “Television in the ‘80’s” in which 10 very informed persons speculated about the future of television. Most of them predictably described the new wonders we could expect—84 channels in the home, attendance at any event you desire anywhere in the world at the push of a button, “the greatest collection of entertainment talents ever available to the public,” and so on. But Erik Barnouw, the broadcasting historian, had a different perspective. He acknowledged the home screen, the computer printout, the connection by optical fiber, but he had this additional observation: “In other words, people won’t have to go to the office every day because they’ll be able to have a face-to-face conference through the television system. . . . Instead of going places, you’re going to have these ‘meetings.’ . . . Now I see all these things developing enormous psychological problems because these devices are designed by people who love gadgets and who don’t like *people* very much.”

I wouldn’t say for a moment that the purveyors of the electronic church don’t like people very much. But I still say that, unwittingly or by design, they are building huge audiences that bring them fame, wealth, and power, but which in doing so substitute a phantom, a non-person, an electronic church, for the church of real people with real needs and real gospel to share in the midst of their real lives.

It is no accident that the local church, the *koinonia* or community of believers, is such a central part of our Christian faith and life. This is where we find Christ; this is where we confess our sins and find forgiveness and regeneration; this is where we act out our faith and where we shore up one another when we slide back in the faith.

As I see it, the problem with the electronic church is that instead of testifying to the gospel and showing the manifestations of its power in people’s lives, it

"Exposure to the media tends to separate us from the world of reality, creating for us, in fact, a new reality." Will we substitute a phantom church for the church of real people?

tries instead to *be* the gospel. And in attempting to be the gospel in a medium that can deal with people only in the mass, with no opportunity for interpersonal relationships, the electronic church inevitably comes through as a mere expression of cultural religion, aping the values and the glitter and the trappings of the very values and kinds of success that we profess as Christians to reject.

This is not to say that we cannot see the mass media as an evangelistic tool. But if we do, we must be prepared to deal with the media in ways that reflect our faith in Jesus Christ and that correlate that faith with the requirements of the mass media.

Albert van den Heuvel, general secretary of the Netherlands Reformed Church, recently suggested five elements of evangelization, all found in our worship, that can give us clues to the way we must deal with the mass media.

First, we have to be as honest and as self-critical as our confession of sin shows us to be. If in the media we try to look better than we are, or hide our mistakes, or make look good what is inexcusable, we betray the gospel message.

Second, we have to be willing to demonstrate that we live on promises and forgiveness rather than on successes. If in the media we try to look as though we are profitable servants who do good and thereby earn our own salvation, we betray the gospel message.

Third, we will have to give praise to God and take the blame ourselves. If in the media we try to claim that God is on our side and gives us easy victory, we betray the gospel message.

Fourth, we will have to show that God loves sinners more than the righteous. If in the media we portray ourselves as model citizens who uphold the morals of society, judging all those who are wrong, and if we do not show mercy and understanding for the poor, the minorities, and the powerless, we betray the gospel message.

I think we can relate to the mass media in ways other than simply using it for our

messages. We are aware that the media communicate the values of our culture—the values of power and wealth and property, the values of narcissism, of immediate gratification and creature comforts. It is easy to see how completely at variance these values are with those of the gospel of Jesus Christ. Yet we find ourselves living in a society based on these materialistic values reinforced and established by mass communication media at the rate of some 48 hours a week, 52 weeks a year. Thus it seems to me that one of the most important things to be done is to help people understand what the mass media are saying to us, what values they are reinforcing, and what view of God and man they preach. Until we can help people identify the myths and values underlying our society, and evaluate them from a perspective that transcends the materialistic limitations of that society, we are bound to be dominated and even controlled by that materialistic vision.

But where can this analysis take place? Hardly in the home, which seems permanently tuned in to radio and TV already. Not in schools, which have largely abdicated their responsibility for moral and ethical values. The most likely place for such an analysis is where people—adults and children—regularly come together on a face-to-face basis, and for a time try to deal with the real world apart from the mythical world of TV. In other words, *the church*. The church must be involved in media education as a basic part of its moral training. The local church is almost unique today in providing a place where people can get together to deal constructively with such a problem.

Still another role for the gospel in the media is in the area of news. If the church will merely be the church—that is, if it will feed the hungry (next door as well as in Chad) and visit those in prison (literally) and speak out against the powers and principalities that rig the tax laws and perpetuate injustice, and if it will constantly champion the just causes of the poor and the powerless—then without doubt, news media will give us

more exposure than we can ever purchase for programs of our own. No one had to buy time for coverage of Martin Luther King's march in Selma or the "I Have a Dream" speech on the steps of the Lincoln Memorial. If the church will be the church, the media will take care of much of the church's message.

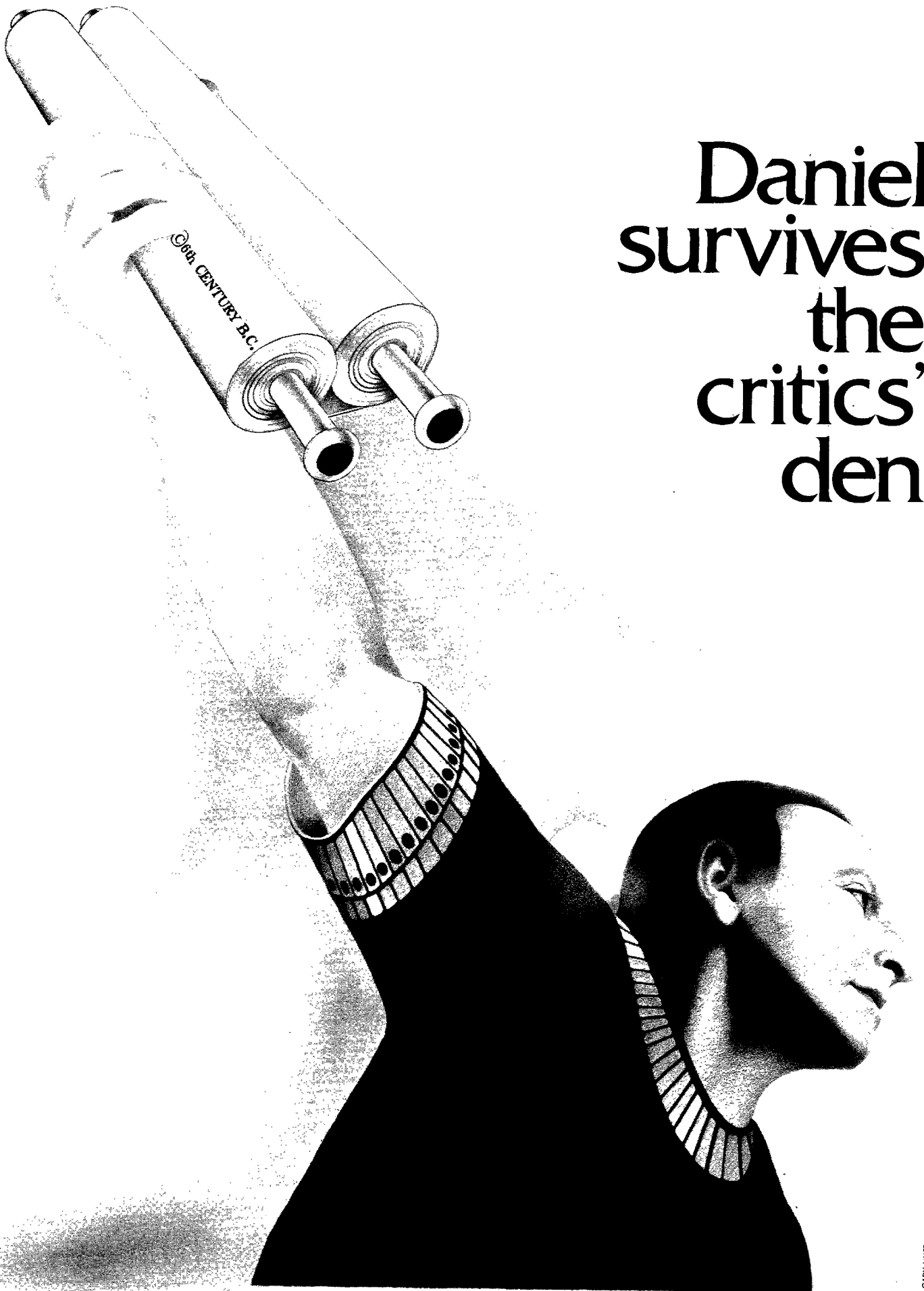
And finally, I think that although our evangelization programs cannot hope to succeed by trying to *be* the gospel through the electronic church, we can and must do much more in our programs to point people toward the gospel and to prepare them to accept the gospel message. We can do this in many creative ways. We can help some of that 61 million "unchurched"—many of whom already have deep religious convictions—to consider at least the possibility that in the local church they may find some of their needs met. We can tell the stories of God at work in the lives of people through drama, through comedy, through documentaries, through entertainment and discussion. We can sensitize people to the real problems and moral ambiguities facing us today. We can develop programs that encourage discussion at home, in the car pool, at the office, or in church—the so-called two-step process of communication.

But in all of this, we will have to resist being taken over, and taken in, by the power of the media and its cultural biases. We will have to resist the temptation to try to *be* the gospel in the mass media, to be an electronic church, which pulls people away from the real local church, that place where the people of God find the strength, the guidance, and the courage to persevere in the faith that God is in Jesus Christ. No amount of "success," whether measured in millions of dollars or even in millions of persons reached, is worth that. ■

William F. Fore, Ph.D., is the communications secretary for the National Council of Churches in Christ.

Text of a paper presented at the Seventh-day Adventist Broadcasters Council, August 21, 1978, at Oxnard, California.

Daniel survives the critics' den



The Dead Sea scrolls have provided a wealth of new material for reassessing current opinions regarding the book of Daniel.

by Gerhard F. Hasel

The renewed interest in the apocalyptic is sparking a reassessment of the book of Daniel.¹ This is as it should be, for the book holds a most honored place in the Bible. No other contains such far-reaching predictions regarding Israel and the nations of the world.

Many features of Daniel's content are unique. Among the many Old Testament prophecies of the Messiah, the book of Daniel is the most precise regarding His mission and accomplishments, and particularly the timing of His activity and death.² The book is unique in its presentation of the exact succession of world empires and their dissolution into small political entities.³ The forecasting of future events related to the rise and domination of the anti-God forces is second to none in the Bible.⁴ The book of Daniel makes a unique contribution in the Old Testament regarding the events of apocalyptic eschatology⁵ with its emphasis on a heavenly judgment, the victory and vindication of the saints of the Most High, the physical resurrection,⁶ the destruction of all earthly kingdoms and the establishment of God's everlasting kingdom.⁷ In short, no other book reveals to the same magnitude details of history, exact time predictions, and the overruling power of God in the affairs of world empires.

It should come as no surprise to the informed person that such a book has not escaped criticism. In the mid-seventeenth century, naturalistic rationalists, unable to deal with supernatural revelation, began to question the authenticity of Daniel. The origin, purpose, and scope of the book was reinterpreted.

It is believed that the Jewish skeptic Uriel Acosta (Gabriel da Costa), who lived from about 1585 to 1640, was the first in post-Reformation times to assign the book of Daniel to a period centuries later than its content indicates.⁸ His influence, however, was not much greater than that of the pantheist Benedict Spinoza (1632-1677), who also redated Daniel to a very late period.⁹ Then in 1727 the English deist Anthony Collins pub-

lished a detailed study¹⁰ in which he "denied the authenticity of the book of Daniel so thoroughly that more recent criticism has added only immaterial aspects."¹¹ It is particularly noteworthy that Collins refers¹² to the pagan Neoplatonist philosopher Porphyry (c. 233-305), whose criticism of the book of Daniel is a part of his twelve-volume work against Christians.¹³ Porphyry suggested that the book of Daniel was produced in the crisis of the time of Antiochus IV (Epiphanes), a view adopted by Collins.¹⁴ He also suggested that the Jews of the Greek period modeled their books "by Greek literature . . . [and thus] they became the greatest forgers of books that had appeared in the world."¹⁵ Thus they wrote "in the way of prophecy, with the clearness of history."¹⁶ Collins argues, then, that all the prophecies in Daniel are *vaticinia ex eventu* (written after the event occurred). In this he is followed not only by H. Corrodi,¹⁷ who was among the first to declare the entire book inauthentic¹⁸ and whose influence upon later critical scholarship has been strong, but by many twentieth-century scholars.

Many modern commentaries on the book of Daniel are written from the perspective of the historical-critical method.¹⁹ The reader should be aware that this method of research originated in the presuppositions of the Age of Enlightenment.²⁰ It is within this context that one must read statements such as these: "The bulk of the material [of the book of Daniel] is historical retrospect from an apocalyptic perspective, i.e., *vaticinia ex eventu*. These are followed by prophetic glimpses of the future [Dan. 11:40-45], whose failure to correspond to later events proves them to be true prophecies."²¹ An assumed author in the period of Antiochus Epiphanes produced narratives, "in the eastern Jewish Diaspora during the Hellenistic period."²² More recently a few other critical scholars have suggested that the assumed author of Daniel "made use of traditions older than his day, but molded them to serve his purpose."²³ In any

case, liberal scholarship holds that the book was produced in its form in the time of Antiochus Epiphanes.

Although we have described briefly what is old in the interpretation of Daniel, there is much that is new and startling. Discoveries in recent years have reopened the questions posed by the Aramaic portions of the book of Daniel. The Greek terms in Daniel can be shown to be no obstacle to an early (sixth-century) date. The alleged error in the chronology of Daniel 1:1 can now be demonstrated to be no error at all. The "undoubted anachronism"²⁴ of the expression "Chaldean" has found a solution. The kingship of Belshazzar is firmly supported through Babylonian cuneiform sources that archeologists have dug up. The Babylonian names given to the friends of Daniel and to Daniel himself can now be adequately explained on the basis of Babylonian onomastics. Although totally unknown to ancient historians, Nebuchadnezzar is now demonstrated to have rebuilt Babylon as claimed in the book of Daniel. There is even new light on the enigmatic Darius the Mede from cuneiform sources.

But it is to the Qumran caves that we must turn for the most exciting news of our century on the book of Daniel. The phenomenal 1947 discoveries of the Dead Sea scrolls are the twentieth century's greatest archeological finds relating to the Bible. It is unlikely that the supremacy of their importance will be challenged even by the 20,000-plus tablets from the city of Ebla.²⁵

No less than eight copies of the book of Daniel are represented among the Biblical scrolls from Qumran.²⁶ There is also the so-called Florilegium, a document containing Messianic proof texts with commentaries, which mentions "Daniel the prophet" and quotes from the book of Daniel in the same vein it quotes from Isaiah and Ezekiel. What light do these sources shed on the faithfulness of the traditional text? Do they support its canonical status, or the alleged Maccabean date so favored today

"The manuscript discoveries indicate that Daniel was one of the most popular Biblical books at Qumran."

by many scholars? Let us examine each item before we summarize its importance for the book of Daniel.

Content of the finds

Aside from the famous Isaiah scrolls (1QIsa^a, 1QIsa^b) and other items, the first of the eleven caves at Qumran has provided fragments of two scrolls containing the book of Daniel. One contains Daniel 1:10-17 and 2:2-6 (1QDan^a)²⁷ and the other has Daniel 3:22-30 (1QDan^b).²⁸ Significantly the former fragment has the transition from Hebrew into Aramaic occurring in Daniel 2:4b (1QDan^a), indicating that the two languages changed at precisely the place where the traditional (Masoretic) text has it.

For the present we have to be satisfied with publication of the Daniel fragments from Caves 1 and 6 from Qumran. The fragments from Cave 6 are written in a cursive hand on papyrus, in contrast to those from Cave 1, which are in the normal square script on leather (parchments). The Cave 6 fragments contain Daniel 8:16, 17 (?); 8:20, 21 (?); 10:8-16; 11:33-36, 38.²⁹

It has been reported also that there have been found in Cave 4 of Qumran pieces of no less than four scrolls containing the book of Daniel. Unfortunately they are still unpublished.³⁰ Nevertheless some have been briefly identified. One fragment contains Daniel 2:19-35 (4QDan^a) and another contains the transition from Hebrew to Aramaic in Daniel 7:28-8:1.³¹ This transition demonstrates that the pattern of Hebrew-Aramaic-Hebrew, which follows the ancient literary device of A-B-A, is preserved where the Masoretic text has it today.³²

These manuscript discoveries indicate that Daniel was one of the most popular Biblical books among the Qumran covenanters, to judge from the number of copies preserved. Fourteen copies are known from Deuteronomy, twelve from Isaiah, ten from the Psalms,³³ and eight from Daniel. To these must be added the so-called Florilegium from Cave 4, which contains Biblical quotations introduced with the phrases "written in the book of Isaiah the prophet," "written in the book of Ezekiel the prophet," and "written in the book of Daniel the prophet."³⁴ Thus we find here not only

the designation "Daniel the prophet," just as Jesus designated the author of the book of Daniel in Matthew 24:15, but short quotations from Daniel 12:10 and 11:32. Let us not overlook the fact that the Florilegium (4QFlor) belongs to the pre-New Testament period. The frequent appearance of Daniel scrolls from the second century to the New Testament period—together with the fact that apocryphal additions to the book of Daniel (*Susanna and the Two Elders*, *Bel and the Dragon*, and *The Prayer of Azariah and the Song of the Three Young Men*) have not appeared at Qumran—indicates that Daniel was considered canonical.³⁵

Date and text of the finds

Surprising facts surface from the Qumran manuscripts regarding the date, textual affinity, and canonical status of the book of Daniel. The various fragments of Daniel described above usually are considered to belong to the first century B.C. Here is an unusually difficult problem for those scholars who hold to the late composition of the book of Daniel, i.e., a date in the Maccabean period (c. 167-164 B.C.). The famous British scholar Sir S. R. Driver has pointed out, in arguing for a later date for the Qumran scrolls in general, that the generally accepted dates for the Qumran scrolls (from the third century B.C. to c. A.D. 67) would force an earlier dating of Daniel than the Maccabean period.³⁶ This problem is heightened for critical scholarship by the conclusion of a recent study that indicates that the Old Testament canon was closed in Maccabean times and not, as is often asserted, at the end of the first century A.D.³⁷ In this connection we must be reminded of a statement by Professor Frank M. Cross, Jr., of Harvard University, an authority on the Qumran materials: "One copy of Daniel [from 4Q] is inscribed in a script of the late second century B.C."³⁸ He then adds this remarkable comment: "In some ways its antiquity is more striking than that of the oldest manuscripts from Qumran, . . ."³⁹ which date to "the last quarter of the third century B.C."⁴⁰ No wonder liberal critical scholarship senses a serious problem for their late date for the book of Daniel!

The text of Daniel has been a matter of difficulty for some people because the Greek translation in the Septuagint reveals a paraphrastic, inexact rendering. The Septuagint is attested in only two manuscripts, i.e., the eleventh-century Codex Chisianus, also designated as Codex 88, and the incomplete Chester Beatty papyrus Codex 967⁴¹ from the third century. The Syro-hexaplaric version of the eighth century also reflects the Septuagint version. Although frequent renderings of the book of Daniel are omitted in the Septuagint, the typical features of that version are its paraphrase and expansions, which reveal wide-ranging interpretations rather than a faithful translation.⁴² The ancient scholar Jerome noted that the Septuagint version "deviates widely from the truth," i.e., from the Hebrew text, and so he informs us that the church does "not read the prophet Daniel according to the seventy translators [Septuagint], using rather Theodotion's edition."⁴³ Theodotion is said to have produced a Greek translation of the Old Testament around A.D. 180. The Theodotonic version of Daniel corresponds fairly well to the Hebrew and Aramaic text. On the basis of detailed investigations—in part of materials from the Dead Sea scrolls—it now turns out that the Theodotonic version of the book was actually the work of an earlier translator from pre-New Testament times.⁴⁴ Thus the so-called Theodotonic version not only rivals the Septuagint version in age, but has gained important strength as a faithful witness to the text of the book of Daniel.

The background of the Greek versions of Daniel is significant also in assessing the Hebrew and Aramaic text. The perennial question—whether the Hebrew and Aramaic Daniel text as preserved by the Masoretes and reflected in the Theodotonic version is faithful—now can be answered with certainty. The published fragments of three different scrolls from Qumran (1QDan^a, 1QDan^b, 6QDan), which contain Daniel 1:10-17; 2:2-6; 3:22-30; 8:16, 17, 20, 21; 10:8-16; 11: 33-36, 38, and thus both Hebrew and Aramaic, reveal that the variants contain differences in spelling affecting only one letter, inconsequential additions, and typical scribal errors.⁴⁵ Such differences

“We may have high confidence in the essential accuracy of the preserved text of the canonical book of Daniel.”

are so insignificant that they would not show up in a modern translation. Thus the traditional Hebrew and Aramaic text of Daniel has found welcome support.⁴⁶ We can say on the basis of the new light from the Hebrew-Aramaic fragments and the Theodotionic version that the text of Daniel is today essentially the same as in the time of Christ and before. We can, therefore, have a greater degree of confidence in the traditional (Masoretic) text of Daniel than at any other time in the history of Christianity.

Importance of the finds

The importance of the Dead Sea scrolls for the book of Daniel can hardly be overemphasized, for the following reasons: 1. The published fragments of three different scrolls of Daniel that date to pre-Christian times have substantially the same text as the traditional one preserved in the Masoretic text, from which all our Bibles are translated. We may have high confidence in the essential accuracy of the preserved text,

both Hebrew and Aramaic, of the canonical book of Daniel. 2. The Theodotionic version of Daniel corresponds faithfully to the Hebrew-Aramaic text of the book. It rivals the deviant, expansionistic, and paraphrastic Septuagint version in age and is a major source of textual studies of greater antiquity than any other known Greek version of Daniel. 3. The early, pre-Christian canonical status of the book of Daniel is assured on account of the Florilegium quoting Daniel as Scripture on the same level as the books of Isaiah and Ezekiel. Thus serious questions must be raised about the alleged second-century date of the book of Daniel.⁴⁷ 4. The suggested early date for yet-unpublished parts of a scroll from Cave 4 further compromises a late, second-century date for the book. An earlier, pre-Maccabean date may more adequately account for the archaic script used. 5. The eight separate scrolls of Daniel found at Qumran would appear to require more time than a Maccabean date for the book would allow. 6. Al-

though the Hebrew canon has placed Daniel in the third division of “Writings,” the Qumran community, as later also Jesus (Matt. 24:15), speaks of Daniel as “the prophet” who has written the book. 7. The apocryphal additions to Daniel are absent at Qumran, indicating that they are later productions built upon aspects of the canonical Daniel. 8. The transition from Hebrew to Aramaic to Hebrew at Daniel 2:4b and after Daniel 7:28 is preserved in the Qumran fragments, indicating that the book was composed in this manner.

The believer is grateful for these highly significant contributions to the book of Daniel from the Dead Sea scrolls. Many of the old questions are now answered far better than one could have dreamed a few years ago. ■

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¹ See L. Morris, *Apocalyptic* (Grand Rapids, Mich.: 1972); K. Koch, *The Rediscovery of Apocalyptic* (London: 1972); P. D. Hanson, *The Dawn of the Apocalyptic* (Philadelphia: 1975); et cetera.

² Dan. 9:24-27.

³ Chaps. 2:31-45; 7:1-7, 17-27; 8:1-12, 20-26; 10:4-12:4.

⁴ Chaps. 7:21, 22; 8:9-14; 9:24-27; 11:30-12:5.

⁵ Chaps. 2:40-45; 7:21, 22, 25-27; 8:13, 14; 12:1-4.

⁶ Chaps. 2:40-43; 7:21-27; 11:30-45; 12:1-5.

⁷ See the forthcoming essay “The Resurrection in the Theology of Old Testament Apocalyptic,” *Zeitschrift für alttestamentliche Wissenschaft* (1979).

⁸ He had in mind the period of the Pharisees. See his tractate *Sobre a mortalidade da alma* in C. Gebhardt, *Die Schriften des Uriel da Costa* (1922), pp. 95, 96, 253-259.

⁹ In his *Theologico-Political Treatise* (published anonymously in 1670), he suggested that the Sadducees were the ones who redacted the book of Daniel.

¹⁰ A. Collins, *The Scheme of Literal Prophecy Considered in View of Controversy, Occasioned by a Late Book Entitled: A Discourse of the Grounds and Reasons of the Christian Religion* (London: 1727).

¹¹ L. Diestel, *Geschichte des AT in der christlichen Kirche* (Leipzig: 1869), p. 541.

¹² Collins, p. 151.

¹³ See E. J. Young, *The Prophecy of Daniel* (Grand Rapids, Mich.: 1949), pp. 317-320.

¹⁴ Collins, pp. 151, 152.

¹⁵ *Ibid.*, p. 459.

¹⁶ *Ibid.*, p. 151.

¹⁷ H. Corrodi, *Freymüthige Versuche über verschiedene in Theologie und biblische Kritik einschlagende Gegenstände* (1783).

¹⁸ H. J. Kraus, *Geschichte der historisch-kritischen Erforschung des Alten Testaments*, 2d ed. (Neukirchen-Vluyn: 1969), p. 100.

¹⁹ For example, R. H. Charles (1929), J. A. Montgomery (1927), N. Porteous (1965), et cetera.

²⁰ See E. Krentz, *The Historical-Critical Method* (Philadelphia: 1975), who writes in support of this method, and G. Maier, *The End of the Historical-*

Critical Method (St. Louis: 1977), who depicts the failure of this method.

²¹ G. Fohrer, *Introduction to the Old Testament* (Nashville: 1968), p. 476.

²² *Ibid.*, p. 474.

²³ H. H. Rowley, *The Servant of the Lord and Other Essays on the Old Testament* (Oxford: 1965), p. 276, n. 1; cf. J. Barr, “Daniel,” *Peake’s Commentary on the Bible* (1962), p. 591; J. J. Collins, *The Apocalyptic Vision of the Book of Daniel* (Missoula, Mont.: 1977), pp. 8-11.

²⁴ Porteous, p. 28.

²⁵ Basic in the mushrooming literature on this subject are P. Matthiae, “Ebla in the Late Early Syrian Period: The Royal Palace and the State Archives,” *Biblical Archaeologist* 39/3 (Sept., 1976), pp. 94-113 (with lit.); G. Pettinato, “The Royal Archives of Tell Mardikh-Ebla,” *Biblical Archaeologist* 39/2 (May, 1976), pp. 44-52; D. N. Freedman, “A Letter to the Readers,” *Biblical Archaeologist* 40/1 (March, 1977), pp. 2-4.

²⁶ This number is provided by J. A. Sanders, “The Dead Sea Scrolls—a Quarter Century of Study,” *Biblical Archaeologist* 36 (1973), p. 136.

²⁷ Published by D. Barthelmy and J. T. Meek, *Discoveries in the Judean Desert I, Qumran Cave 1* (Oxford: 1955), pp. 150, 151.

²⁸ *Ibid.*, pp. 151, 152. See also J. C. Trever, “Completion of the Publication of Some Fragments from Qumran Cave 1,” *Revue Qumran* 5 (1964-1966), pp. 323-344.

²⁹ Published by M. Baillet, J. T. Milik, and R. de Vaux, *Discoveries in the Judean Desert III: Textes* (Oxford: 1962), pp. 114-116.

³⁰ See J. A. Fitzmyer, S. J., *The Dead Sea Scrolls: Major Publications and Tools for Study*, 2d ed. (Missoula, Mont.: 1977), p. 20.

³¹ F. F. Bruce, “The Book of Daniel and the Qumran Community,” *Neotestamentica et Semitica. Studies in Honor of M. Black*, ed. by E. E. Ellis and M. Wilcox (Edinburgh: 1969), p. 222.

³² R. K. Harrison, *Introduction to the Old Testament* (Grand Rapids, Mich.: 1969), p. 1107. Men-

tions the circumstance, in 1956, of “two manuscripts of the Hebrew text being recovered from 11Q . . . to supplement portions of the work found in other Qumran caves.” The present writer has discovered in the literature to date nothing that would confirm the 11Q manuscripts.

³³ The number of copies preserved in Cave 4.

³⁴ Published by J. M. Allegro and A. A. Anderson, *Discoveries in the Judean Desert of Jordan V* (Oxford: 1968), pp. 53-57.

³⁵ F. F. Bruce, *Second Thoughts on the Dead Sea Scrolls*, 2d ed. (Grand Rapids, Mich.: 1964), p. 57; Harrison, p. 1107.

³⁶ G. R. Driver, *The Hebrew Scrolls* (Oxford: 1951), p. 9, n. 5.

³⁷ S. Z. Leiman, *The Canonization of Hebrew Scripture* (Hamden, Conn.: 1976).

³⁸ F. M. Cross, Jr., *The Ancient Library of Qumran*, rev. ed. (Garden City, N.Y.: 1961), p. 43.

³⁹ *Ibid.*

⁴⁰ F. M. Cross, Jr., “The Oldest Manuscripts from Qumran,” *JBL* 74 (1955), p. 164.

⁴¹ Codex 88 is in the Vatican Library, Codex 967 is published by F. G. Kenyon, ed., *The Chester Beatty Biblical Papyrus, fasc. VII (Ezekiel, Daniel, Esther)*, 2 vols. (London: 1937-1938).

⁴² See F. F. Bruce, “The Oldest Greek Version of Daniel,” *Instruction and Interpretation. Studies in Hebrew Language, Palestinian Archaeology and Biblical Exegesis*, ed. by A. S. van der Woude (Leiden: 1977), pp. 22-40.

⁴³ As quoted in Bruce, “The Oldest Greek Version of Daniel,” p. 23.

⁴⁴ A. Schmitt, *Stammt der sogenannte—text bei Daniel wirklich von Theodotion?* (Göttingen: 1966).

⁴⁵ See for 1QDan* and 1QDan* *The Seventh-day Adventist Bible Commentary* (Washington, D.C.: 1955), vol. 4, p. 744. The other fragments from 6QDan were studied by the author of this article.

⁴⁶ Bruce, *Second Thoughts on the Dead Sea Scrolls*, p. 57.

⁴⁷ Gordon J. Wenham, “Daniel: The Basic Issues,” *Themelios* 2/2 (1977), p. 51.

Confronting the cult craze

Is something missing in the current practice of Christianity?

by the editors

Shock waves from the Jonestown atrocity in the Guyanan jungle a few months ago continue to create a negative attitude among many toward religion in general. Possible results of such an attitude are as multifaceted as they are elusive. The specter of an increase in governmental regulation and intervention is one. Already some lawyers, public officials, and concerned citizens have called for Congressional investigations of controversial religious organizations, tax probes of churches and sects suspected of financial violations, and questioning by Federal agents in cases of possible or alleged criminal activity by religious groups. We agree with President Carter's statement at a press conference, following the massacre in Guyana. "I don't think we ought to have an overreaction, because of the Jonestown tragedy, by trying to control people's religious beliefs."

However, our thrust here is not religious liberty. We will let our sister journal *Liberty* cover this point.* As serious as the potential threat to religious liberty may be, we feel there are more far-reaching implications that have eternal consequences.

The Jonestown tragedy and other recent violent outbreaks have focused attention as never before on the current "cult craze." The term *cult* usually is applied to a system of religious worship or ritual, but it can also have a secular application. One definition includes the thought of a devoted attachment to, or extravagant admiration for, a person or a

principle, especially when regarded as a fad, such as the *cult* of nudism. Thus, this word has wider application than a mere religious aberration.

For instance, the political scene gives evidence of cults. We cringe in horror at the nearly 1,000 lives that were snuffed out at Jonestown, but consider the unnumbered millions who have been driven to the altar of sacrifice by strong-armed political cults.

However, the term is most often used in a religious sense to describe those groups that significantly deviate from what is considered to be historical, orthodox Christianity. Up to 3 million American young people are currently estimated to belong to a variety of cults and religious fringe groups. Surely such figures should cause us to ask, "Why have so many youth decided that historic Christianity cannot fulfill their religious needs? What do these cults offer that is lacking in Christianity?"

Secular psychologists, trying to find an explanation for increasing acts of bizarre violence, have pointed the finger in part at the church and religion. *U.S. News and World Report* of December 11, 1978, quoted psychoanalyst and sociologist Ernest van den Haag: "One reason for the growth of cults is that the traditional churches have become so feeble. People want more, and it's up to the established churches to become more meaningful to people." Haag also said that the major reason why certain people have built up such enormous stores of resentment and anger is that "society has not given any meaning to their lives such as religion gave in the past."

Is it true that Christianity as a whole does not present the moral direction and solid Biblical content for people's lives that it once did? From where we sit, it seems that we must agree the charge is

for the most part well founded. Therefore in this and future articles we want to explore what we consider to be hallmarks of authentic Christianity. We recognize that such a task is not always clear-cut. Some traits considered to be distinctive of cults may well be reflected also in orthodox Christianity. At times the distinctions may involve mere differences in degree. Yet if the church is to come to grips with her place in the lives of modern men and women, we must consider the characteristics that have given authority and authenticity to her voice through the ages.

Authentic Christianity never uses force or coercion

In light of the Jonestown massacre it is natural to begin here. Even limited acquaintance with the life of Christ, as found in the Scriptures, would indicate that such processes as "programming" or "brainwashing" fall outside God's plan. Much more so, do overt force and persecution. The principle of love is the foundation of Christ's church. Many cults today react with hate toward anyone who challenges their doctrines or points out defects. In contrast, the authentic Christian church will use love even in the disciplining of its members. The ultimate discipline that the New Testament church allows is expulsion of a member from its fellowship. And, in so doing, the discipline is to be carried out in such a way that the offender senses that the church still loves him, even though he is no longer permitted to remain a member.

The lack of coercion in Christianity is emphasized in the experience of Jesus with James and John, the sons of thunder. When one Samaritan village refused to receive the Master, James and John were filled with indignation. They

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suggested to Christ that He should teach the village a lesson by commanding fire to come down from heaven to consume the inhabitants. Jesus' response underlies a basic truth found in authentic Christianity. "He turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them" (Luke 9:55, 56). Jesus compels no one to receive Him. It is Satan who seeks to compel the conscience. The merciful Christ ever tries to win men through love and tenderness. No forced service, no forced obedience, is acceptable in Christ's sight.

As Ellen White wrote: "There can be no more conclusive evidence that we possess the spirit of Satan than the disposition to hurt and destroy those who do not appreciate our work, or who act contrary to our ideas."—*The Desire of Ages*, p. 487. Although history is stained on all sides with horrible episodes of religious bigotry, nothing is more offensive to God.

The authority of the Scriptures

The "cult craze" has proved to be much less than a craze in the American Midwest, where these aberrant religions have not enjoyed much pulling power. Observers feel that this lack of interest is largely because of the fairly conservative Bible-oriented form that Christianity has assumed there.

The fact that cults don't seem to make any converts in those places where the Bible's authority is recognized and where adherents cling to a strong value system should cause Christian ministers to lay aside, for a moment at least, the theological tomes and critical commentaries that line their library shelves, and take a fresh look at their too-often-neglected Bibles.

It is being increasingly recognized that the evolutionary-humanistic philosophy that has shaped much of theology for more than a generation is fast becoming bankrupt. The current sharp trend toward political, ethical, and even theological conservatism is an indication of a pendulum swing toward a greater respect for authority. Even good manners are making a comeback!

Permissiveness and pragmatism have

left their mark on a generation that now seems largely rootless and especially vulnerable to self-serving, ego-tripping authority figures. What else can one expect from those reared in a climate of Biblical illiteracy and wishy-washy witness?

In his book *In the Presence of Mine Enemies*, Howard Rutledge, who spent seven years (five of them in solitary confinement) in a prisoner-of-war camp in Vietnam, tells how he and many of his fellow prisoners kept their integrity and sanity and overcame the power of death around them by turning back to those spiritual dimensions they had nearly forgotten, but that had been built in the "Sunday-school days" of their youth. At least they had this much to fall back on when they so desperately needed it.

What about the members of your congregation? Are they being fed the Bread of Life that can alone sustain them during the crisis periods of life? Is their faith being established in the Holy Scriptures as the authoritative revelation of God's will—the standard of character, the revealer of doctrines, and the test of experience? Are they convinced that the Bible is inspired, dependable, and trustworthy?

In His Word, God has committed to us the knowledge essential for our salvation and the wisdom that will keep us from being blown about by every false wind of doctrine. And it is expressed in language that has touched the lives and hearts of people and satisfied their deepest needs for many thousands of years and in nearly every country on earth. This fact alone is enough to demonstrate clearly that the Bible is the product of a divine mind rather than the result of the imperfect, ever-changing vagaries of human thought.

Human knowledge, even in this age flooded by the light of scientific discovery, has proved to be a most unreliable guide. Without a faith based solidly on God's revelation of Himself and His will for us, people are left adrift without an anchor for the soul and, as a matter of course, become susceptible to the currents and fads that bounce back and forth like the erratic pendulum swings of a clock in an earthquake.

And the earth is quaking—quaking

from a series of gruesome and unprecedented shocks that give us unquestionable evidence that people today need to have their confidence reestablished in the authority of the Word of God. Any professed Christian group that downgrades the Scriptures and their authority, by whatever means, certainly has disregarded one of the fundamental hallmarks of historic Christianity.

The deity and centrality of Christ

Nothing is more central to historic Christianity than the person of Christ Himself. Nothing distinguishes the quality of one's faith more than his attitude to the Christ around which Christianity revolves.

The Christian church through the centuries has often taken up the cudgel against cults that threatened the Biblical truth of the deity and centrality of the Saviour. The church is still doing the same. The current "cult craze," characterized by a focus on divine masters of Eastern enlightenment, charismatic father figures such as Jim Jones and the Reverend Moon (whose followers look on him as the "Second Messiah"), and other bizarre groups, utterly fails in giving the Son of God His rightful place.

However much we deplore these overt substitutions for the scriptural truth of a divine Saviour who is the only-begotten Son of the eternal Father, the Creator and Redeemer of mankind, we must recognize that tendencies exist within both the liberal and conservative elements of Christianity that likewise detract from the exalted position Jesus Christ should occupy.

No doubt we must trace at least some of society's spiritual vacuum, decried by even the secularists today, to those within the church who have peeled away the supernatural elements from Scripture. When we discard the virgin birth, when we relegate the miracles of Jesus to the status of pious myths, what are we left with? We are left holding the husk of a Christ who is merely a moral teacher—a teacher to be distinguished above all other great human thinkers, perhaps, but a mere moral teacher, nevertheless, and not a divine Saviour. We are left with only a human philosopher

(Continued on page 27)

Philadelphia—the church of brotherly love

Some twenty-eight miles east of Sardis, through the lush Hermus Valley, lies Philadelphia, the sixth of the seven churches of Revelation. Approaching the city of “brotherly love,” one observes beyond the town the mountains that rise to the great central tableland of Anatolia. The little traffic that moves through this interior region today usually does so by horse and carriage. Anciently, however, the Roman post road, leading from the valley up to the tableland of Phrygia and beyond, was a main line of communication. Today a sign identifies the present town as Alasehir with a population of 20,300.

A number of references in John’s letter to Philadelphia apply to specific aspects of life both in the town and in the Christian church there. Nestled at the foot of the mountains, the Philadelphia of John’s day served as the key city of the adjacent area. A vale passing up from the main valley through the mountains to the upper plateau and central regions of Asia Minor gave Philadelphia a frontier position in which she held the key as the keeper of the gateway. God’s message to her was, “These things saith he . . . that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; . . . Behold, I have set before thee an open door, and no man can shut it” (Rev. 3:7, 8). Philadelphia was the open door to the regions beyond, and held the key of that door.

Ignatius, a contemporary of John, writing also to the Philadelphia church, speaks of the Christians there as being especially subject to opposition from the Jewish synagogue. God’s letter to them, through John, declared, “Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee” (verse 9).

The city experienced so many earthquakes that Strabo, the Greek geographer, writing in A.D. 20, said, “Philadel-

phia is full of earthquakes. . . .” Because of these reoccurring disturbances, escape to the surrounding countryside was a common experience. We can appreciate, then, the promise, “Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out” (verse 12).

No Roman remains are evident in Philadelphia today, but its position and history proclaim a meaningful message. The words of this apocalyptic letter are especially appropriate to the period of great religious awakening in the eighteenth century and the missionary movement that followed. The church became the key, the open door, to a new age of personal piety and missionary expansion.

In America the first sparks of revival were kindled by Jonathan Edwards, who in 1734 in his church in Northampton, Massachusetts, preached a series of sermons on righteousness by faith. A religious awakening spread through the city and adjoining regions, an awakening that was renewed and enlarged by the visit of George Whitefield to Northampton and the colonies in 1740. The revival spread, in turn, to England by means of published reports of what was happening in America.

In 1729 John and Charles Wesley, George Whitefield, and a few others, while still students at Oxford, had joined to form the “holy club.” In an upstairs room appearing much today as it did then, they met to pray and encourage one another in the holy life. On May 14, 1738, in a chapel on Aldersgate Street, John Wesley, listening to the reading of the introduction to Luther’s commentary on Romans, with its emphasis on righteousness by faith, suddenly felt his heart “strangely warmed.” Added impetus was given to his preaching the following spring when he learned of the work of Jonathan Edwards in New England and then of the results of the outdoor preaching of his family friend, George Whitefield.

Whitefield’s outdoor preaching had begun on Kingswood Hill, a few miles out of Bristol, when the pulpits of the churches were closed to him. On February 17, 1739, he addressed an unlikely audience of about 200 miners who stood on the field below him. The immediate results were so amazing that he sent word to London for Wesley to join him. Wesley, who thought it not proper to preach in the open air, responded reluctantly, but after listening he became equally committed to this method. Within a month Whitefield was preaching to crowds of up to 20,000 using the fields as his meetinghouse and employing a trumpetlike speaking voice. An average day saw Wesley traveling by horse fifteen to twenty miles and preaching four or five sermons. During the course of his life he rode 250,000 miles and preached 42,000 sermons! A visit to his chapels at Bristol and on City Road in London causes the heart to beat a bit faster at the thought of their association with this great man of God. The London Chapel, closed several years for refurbishing, is now open again. Next to it is Wesley’s house, now a museum, where are displayed reminders of a truly inspired ministry.

The Philadelphia period gave birth also to a great missionary expansion beginning in 1793 with William Carey’s departure for India. Carey was known as the “father of modern missions,” and his work included translation of the Bible into some 40 languages and dialects. Robert Moffat in 1816, at the age of 21, sailed for Cape Town, South Africa, spending fifty-four years in the “dark continent.” In 1841 David Livingstone, inspired by Moffat, joined him in Africa and later married his oldest daughter. Livingstone’s entire life was devoted to opening the door of the gospel in that vast undeveloped region.

In 1858, at about the age of 34, John Paton and his new bride sailed on their way to the South Pacific in spite of the news that previous missionaries there

had been murdered and eaten by cannibals. Paton lived to see his *Aniwa New Testament* printed and missionaries on twenty-five of the thirty New Hebrides islands.

At the age of 4 James Hudson Taylor was heard to say, "When I am a man I will be a missionary and go to China." He went there in 1853, about the time Paton went to the South Pacific. In 1865 Taylor established the China Inland Mission, where much of his life was spent recruiting missionaries. Before his death in Changsha, China, in 1905, he had established 205 mission stations with 849 missionaries.

During this period of revival and missionary expansion the Bible was translated, printed, and circulated as never before. The British and Foreign Bible Society, formed in 1804 and followed in 1816 by the American Bible Society, gave tremendous impetus to this work.

The letters to the church of Thyatira, Sardis, and Philadelphia all refer to the great consummation when Jesus would return to earth as He had promised before going away to heaven. To Thyatira the counsel was given, "I will put upon you none other burden. But that which ye have already hold fast till I come" (Rev. 2:24, 25). God said to the church at Sardis, "Remember . . . hold fast. . . . If therefore thou shalt not watch, I will come on thee as a thief" (chap. 3:3). The promise to Philadelphia was, "Behold, I come quickly: hold that fast which thou hast" (verse 11).

The events of this period represented by the sixth of the seven letters are also depicted in the opening of the sixth seal as described in Revelation 6:12, 13. The scriptures describe a great earthquake, a mysterious dark day, and a phenomenon of falling stars, events that would add confirmation to the great truth that the second coming of Christ was drawing ever nearer.

The first part of Revelation 6:12 reads, "And I beheld when he had opened the sixth seal, and, lo, there was a great

earthquake." The great Lisbon earthquake of November 1, 1755, one of the most extensive and severe such disturbances ever experienced, took place during this time.

The verse continues, "And the sun became black as sackcloth of hair. . . ." In 1880 a monumental 720-page volume was published entitled, *The Great Events of Our Past Century*. It describes the most important events to occur in America during each of the first one hundred years of her history. The event reported for the year 1780 was the mysterious Dark Day. The account begins, "Almost, if not altogether alone, as the most mysterious and as yet unexplained phenomenon of its kind, in nature's diversified range of events, during the last century, stands the Dark Day of May nineteenth, 1780." Altogether, nine pages are devoted to a description of this strange occurrence. The darkness began between ten and eleven o'clock in the morning and continued through the day. Chickens went to roost and candles were lighted. Was it an eclipse? The report reads, "That this darkness was not caused by an eclipse is manifest by the various positions of the planetary bodies at that time, for the moon was more than one hundred and fifty degrees from the sun all that day."

Revelation 6:12 continues, . . . "and the moon became as blood." That night, following the Dark Day, the darkness was impenetrable, like the plague of darkness that befell the ancient Egyptians. And when the moon appeared, it was as red as blood.

But that was not all. We read, "And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind" (verse 13). The same volume, *Our Past Century*, devotes eight pages to this event. Chapter 28 is entitled "Sublime Meteoric Shower All Over the United States—1833." The shower is referred to as "The Most Grand and Brilliant Phenomenon Ever Beheld and Recorded by

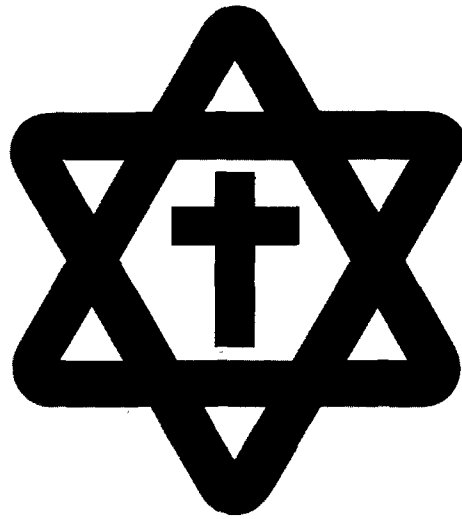
Man." The description begins, "Extensive and magnificent showers of shooting stars have been known to occur at various places in modern times; but the most universal and wonderful which has been recorded is that of the thirteenth of November, 1833, the whole firmament, over all the United States, being then for hours, in fiery commotion." The writers report, "To form some idea of such a spectacle, one must imagine a constant succession of fireballs, resembling sky-rockets radiating in all directions, from a point in the heavens near the zenith and following the arch of the sky toward the horizon."

It is significant that the prophet Joel, as well as Jesus, foretold these same celestial phenomena as signs of His soon return (see Joel 2:30, 31; Matt. 24:29). Jesus added, "And then shall appear the sign of the Son of man in heaven" (Matt. 24:30). The celestial signs have occurred in the precise order of the prophecies. Here is clear evidence that we are living in the time of the end. Describing what follows, John declares, "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" (Rev. 6:14-17).

We are living today in the period of delay, waiting for our Lord's return. This last period is represented by the letter to the church of Laodicea. Its message will help us to understand the delay and answer the question "Who shall be able to stand?"

Orley M. Berg is an executive editor of MINISTRY.

The prophetic calendar of Israel



by Desmond Ford

Commentators have long recognized that the ancient feasts of Israel constitute a grand prophecy of God's mighty acts, from the cross to the second coming of Christ. Israel's holy year progressed from Passover and the Feast of Unleavened Bread (or First Fruits) in the first month, through Pentecost (also called the Feast of Weeks) in the third, to the Feast of Trumpets, the Day of Atonement, and the Feast of Tabernacles in the seventh month. The New Testament applies the series as types of the cardinal events affecting the church in the Christian era.

On the fourteenth day of the first month came Passover, the celebration of deliverance from Egyptian bondage and the pledge of a greater redemption from the slavery of sin. Tradition tells us how the Passover lamb was roasted. A rod passed from its throat to its vent so that it could be rotated. The chest cavity was spread open with another stick at right angles to the first rod. Thus for centuries before Calvary the symbolic paschal offering was stretched out on a cross of wood. Not a bone was broken, and the meat was eaten with bitter herbs, unleavened bread, and wine. Paul admon-

ished the early Christians: "Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our paschal lamb, has been sacrificed. Let us, therefore, celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth" (1 Cor. 5:7, 8, R.S.V.).

Every reader of the New Testament knows how emphatically the gospel writers point out that our Lord died at the time of the Passover. God's appointed Lamb shed His blood without a bone being broken, and now all who will may eat and live forever. The Saviour said, "'Unless you eat the flesh of the Son of man and drink his blood, you have no life in you'" (John 6:53).

On the third day of the Passover week a sheaf of barley was presented in the tabernacle as the first fruits of the grain harvest. On that very day in A.D. 31 our Lord was raised from the dead as the first fruits of them that sleep, the guarantee and pledge that one day all the dead shall rise (see 1 Cor. 15:22, 23).

After a week of weeks, or forty-nine days, came the Feast of Harvest, which we know more familiarly as Pentecost.

This day marked the completion of the grain harvest, when the wheat and the barley had been gathered in. To signify the blessings that the season brought, the special offering was not unprocessed grain but loaves of bread. The Passover and the preceding days of harvest activity represented God's special working season in the matter of redemption, but Pentecost pointed to man's participation in the benefits of the divine accomplishment. Christ, by His life, death, resurrection, and ascension to the heavenly sanctuary, was at once the provider and provision of God's feast, but the fruits of grace must then be turned into the bread of life for famishing multitudes. Pentecost, with its bestowal of the Holy Spirit just fifty days after Christ's resurrection, represented the worldwide application of the benefits of redemption. On this day the preaching of the cross by Peter gathered out 3,000 from all nations to feed on the bread of life as a pledge of similar gatherings through the centuries to come.

Following the Feast of Harvest (or Weeks) came a gap of months with no special festivals. During this time the summer heat prepared the fruit of the

earth for its coming harvest. On the seventh month, the climactic period in the ecclesiastical year, came the Feast of Trumpets, the Day of Atonement, and the Feast of Tabernacles. These were equally as significant and impressive as the opening festivals of the year. What did they mean to Israel and what do they mean to us?

Centuries ago Sir Isaac Newton, in his commentary on the Bible's last book, Revelation, wrote: "The Temple is the scene of the visions, and the visions in the Temple relate to the feasts of the seventh month, for the feasts of the Jews were typical of things to come. The Passover related to the first coming of Christ, and the feasts of the seventh month to his second coming; his first coming being therefore over before this prophecy was given, the feasts of the seventh month are here only alluded to."¹

Many others have written similarly. Dr. S. H. Kellogg, in *The Expositor's Bible*, writes: "We have already seen that the earlier feasts of the year were also prophetic; that Passover and Unleavened Bread pointed forward to Christ, our Passover, slain for us; Pentecost, to the spiritual ingathering of the firstfruits of the world's harvest, fifty days after the presentation of our Lord in resurrection, as the wave-sheaf of the firstfruits. We may therefore safely infer that these remaining feasts of the seventh month must be typical also. . . . Inasmuch as the feast of trumpets, the day of atonement, and the feast of tabernacles all belong to the seventh and last month of the ecclesiastical year, they must find their fulfillment in connection with what Scripture calls 'the last times.'"²

Even more recently McKelvey has declared: "The imagery of the concluding section of the Apocalypse (chap. 21:1-22) is based upon the Feast of Tabernacles. . . . Many of these elements we shall find reappearing in the vision of the New Jerusalem, where the Feast of Tabernacles is clearly in mind. That John should have selected the Feast of Tabernacles for his imagery is not surprising. As the symbol, on the one hand, of the presence of God with his people, and, on the other hand, of the vindication of God's people and their triumph over their enemies and the conversion of the nations to God (Zech. 14:16-19), the feast was peculiarly suited to his purpose."³

Undoubtedly the feasts of the seventh month point to events in connection with

the end of time, but it should be pointed out that they also included symbols of Calvary and the ratification of the new covenant, which established the kingdom of grace. Recent insights into the relationship between inaugurated and consummated eschatology show us why such should be.

The Old Testament had spoken of the age to come and all its blessings as a single unit, called the kingdom of heaven, which would be ushered in by the Son of man, who would destroy death and justify His people in the judgment. Then eternal life was to be bestowed upon the righteous. The Messiah was to pour out the Spirit of God on all flesh and restore everything in the great jubilee.

When Christ came preaching that "the kingdom of God is at hand," those who heard expected the immediate and complete fulfillment of all the things anticipated and promised in the Old Testament. Calvary at first proved to be a tremendous disillusionment, though Christ had affirmed not only that in Him God's kingdom had dawned but that it was also to have a glorious fulfillment and second coming. At Pentecost, Peter declared after the effusion of the Holy Spirit, "This is that which was spoken by the prophet Joel" (Acts 2:16). But where was the great and dreadful day of the Lord, which had been predicted would accompany the outpouring of the Spirit? Thus both Calvary and Pentecost left many questions in the minds of the disciples. Only the inspired writings of the New Testament led them gradually to understand that the kingdom of grace had come in the dispensation of the Spirit, and that this kingdom of grace would ultimately be displaced by the kingdom of glory at the Lord's return in the flesh.


All the Old Testament promises of the end time have indeed met their *initial* fulfillment in Christ. Thus in Christ it is true to say that Satan has been defeated, eternal life has come, the kingdom is here, and all who believe in Christ have received His ultimate verdict—justification, the anticipated decree of the last judgment. Evidence of the new age is to be found in the presence of the Spirit within every believer, although the ultimate fulfillment awaits the kingdom of glory.

Looking at the festivals of the seventh month in this light, we can see applications to the events of both inaugurated eschatology (the first advent) and consummated eschatology (Second Ad-

vent). The blowing of trumpets at the beginning of the seventh month pointed to the original proclamation of the gospel by the apostolic church, as well as to its final proclamation in fulfillment of Matthew 24:14. The Day of Atonement prefigured our Lord's great sacrifice and ascension into the presence of God, where He sprinkled, so to speak, the mercy seat above the law with the evidence that all the law's demands had been met and that salvation was now accomplished. Hebrews, chapters 6-10, says much in this regard. But we find that the closing book of Scripture also uses the imagery of the Day of Atonement in connection with last-day events, particularly the final judgment (see Rev. 11:19; 8:1-4; 15:5; 20:1-3).

Scholars for centuries have pointed out John's repeated reference to elements of the Day of Atonement ritual in connection with the events of judgment at the end of time. He speaks of the ark being seen as it was on the Day of Atonement; of the much incense offered by the high priest from his censer while all the camp ceased its activities except for prayer; and of the leading away of Azazel into the wilderness—all of which preceded the last scene of the Day of Atonement, a heap of ashes in a clean place, prefiguring the emergence of the new earth after the cleansing of the old by the fires of judgment (see Lev. 16:27; 6:11; Mal. 4:1-4; Rev. 20:10; 21:1).

The rejoicing connected with the Feast of Tabernacles fittingly represents the joy of the Spirit, which is the fruit of Christ's finished work. Since Pentecost the church has seen itself as a pilgrim people dwelling in tents around "Jerusalem's" church until the day when at earth's last harvest we shall all be taken to dwell in the heavenly Jerusalem (see Matt. 13:43).

Meanwhile, as joyous pilgrims, let us keep the Christian feast with the unleavened bread of sincerity and truth, rejoicing in Christ our Passover and First Fruits. Let the gospel trumpet sound to all the world the Spirit's call, "Who-soever will, let him take the water of life freely" (Rev. 22:17). Our Lord promises that "him that cometh to me I will in no wise cast out" (John 6:37). 

¹ Sir William Whitlaw, *Sir Isaac Newton's Daniel and the Apocalypse*, pp. 308, 309.

² S. H. Kellogg, *The Expositor's Bible—The Book of Leviticus*, p. 468.

³ R. J. McKelvey, *The New Temple*, p. 163 f.

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FROM THE EDITOR

An Interview With the New Church President. The editor of Ministry talks with Neal Wilson about his new leadership role.

Spangler—Pastor Wilson, I think our readers would appreciate a bit of biographical background concerning your experience. Would you please give us a few details?

Wilson—Almost half my life I have spent overseas. I left the United States at about four and a half years of age, going first to Africa, where my father was a missionary and a church leader for about ten years. It was my privilege during that time to benefit from a multi-cultured, multilingual setting, which enriched my life. From Africa our family went to Southern Asia, making our home in Poona, India. During my stay in India I had opportunity to enhance my background further and draw on a number of historical and cultural benefits. I finished my junior-college work in that country and then returned to the United States, where I completed my college studies at Pacific Union College, in California. After general and language studies at the Seminary, I proceeded to the Middle East.

S.—How many years did you work in the Middle East?

W.—We were privileged to spend about fourteen and a half years there. Our home was in Cairo, Egypt, but I traveled extensively throughout the countries of the Middle East. During that time many of the political, religious, and

civic leaders became my personal friends.

S.—After that I believe you were the religious-liberty secretary in the Central Union Conference. Later you came to the Columbia Union, of which eventually you were elected president, and then into the General Conference in 1966 as vice-president for the North American Division. As a young worker, or lad, did the thought ever enter your mind of becoming the General Conference president?

W.—It's interesting, the things that go through one's mind at an early age. The fact that my father was a church administrator naturally created an environment in which I had an unusual opportunity to be exposed to many of the challenges of the church. It was my belief at an early age that I would pursue one of two avenues—either I would become a professional athlete or I would become a church leader. I did not at that juncture envision becoming General Conference president. Through a variety of circumstances, the Lord showed me that I should abandon the possibility of being an athlete and commit my life and talents to Christ, believing that He would lead at every step of the way. And truly, as one looks back, it is a remarkable thing to see how, at certain points, God's providence was working, even though at the time this was veiled from me, and per-

haps others. Nevertheless, He was working to give me opportunities to prepare for responsibilities of a most awesome and frightening nature.

S.—Your last sentence is interesting. As president of the North American Division, you also held the post of chairman of the board of Loma Linda University, our largest educational institution, which, with its professional schools and its thousands of students and church employees, is a tremendous challenge and task. Now that you have the burden of the entire world field on your shoulders, with tremendous problems pressing in many areas, and in view of the fact that Seventh-day Adventists now number more than three million, most of whom are concentrated outside the United States, and in view of the fact that we are now working in 190 countries, what do you consider to be your number one priority as you take over this new position?

W.—The answer to such a composite question is not easy. Basically, I must nail down one point: it is my confirmed belief that the church is God's appointed agency for the salvation of men and women, young and old, rich and poor; that it was organized for service; and that the mission of the church is to carry the gospel, or the good news of salvation, to the entire world. This being the case, I see, as my number one priority,



evangelism in its broadest definition. Perhaps to amplify that answer, I should attach a couple of corollaries. I include in a broad definition of evangelism the protection of the distinctive doctrines, or the set of beliefs developed as a result of the intense study of the Bible by the founders of the church, and the task of keeping a world spiritual family together in love, peace, and unity, in spite of the many disruptive forces that operate from without and from within. Further, the church must avoid continually "wandering in the wilderness," so to speak, and not repeat the experience of God's chosen people of another age, when they repeatedly came up to Kadesh-Barnea on the borders of the Promised Land and then because of disbelief had to retreat. And finally, I suppose (this all seems to be a part of an answer to the question you have asked) my priority is to help prepare a people to meet Jesus Christ, a people who reflect the character of God, and whom God can trust, and who through His grace are safe to save.

S.—You mentioned the experience of Israel coming up to the borders of Canaan and then turning back and spending decades in the wilderness. In your heart of hearts, do you believe it would be possible for the Lord to return during your administration as General Conference president? If so, do you have any suggestions as to what the church should do to hasten His coming? Do you think it is possible for us to advance the time of His coming?

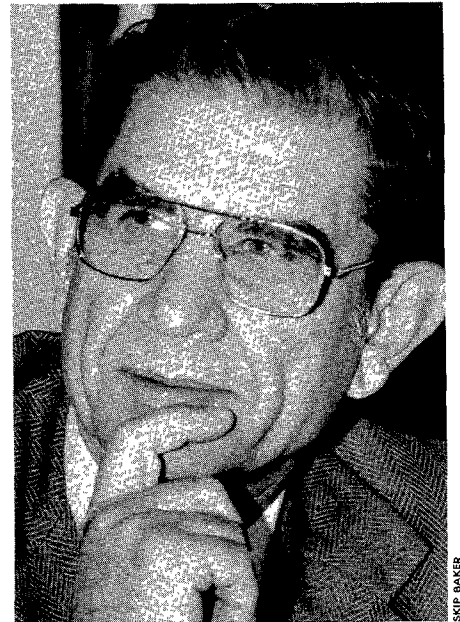
W.—Naturally, one is cautious in answering a question of this kind, because

our Lord has told us that no man knoweth the hour of His coming. It would be speculative to try to determine the year or the hour of our Saviour's return, but on the other hand, He has told us that there would be many indicators to alert us that His coming is near. I have no way of determining the length of my leadership in the General Conference. But world conditions and the hunger that there is for spiritual things within and outside the church, and the means that are available today for preaching the gospel simultaneously in many different languages, certainly give credence to the fact that our Lord's return could be "even at the door." It is our privilege not only to look for but to hasten His coming. Putting all of these factors together, it is not difficult for me to conceive that the Lord could return during the next few years.

S.—Your intimate knowledge of our far-flung global organization gives you opportunity to understand some of the problems we face. What do you consider to be the church's most pressing problem, or problems?

W.—A rather human and natural answer would be to enumerate the enormous roadblocks we face today, such as the uncertain financial picture that exists in the world, where the value of a dollar has fluctuated. The recent Annual Council voted a world budget of 125 million dollars, which is only a fraction of what the church actually spends if we take into account all of our tithe and offerings. Yet the devaluation of the

dollar in many overseas countries continues to affect the budget seriously. Or we might focus on some of the unusual organizational patterns that must be constantly refined and modified to keep up with a growing, dynamic world body. Furthermore, I could suggest that these factors become even more ominous when placed in an international framework in which we need to work with, and relate to, a multiplicity of political ideologies. But I must brush aside all of those factors and come to what I believe to be the most pressing of problems. First of all, I think we live in a world that is so materialistic that the human heart naturally believes that the promises of our Lord sound nice but are probably unachievable. We say in many ways that the Lord delays His coming and that we have plenty of time to enjoy what there is in this world and still think about eternal things. In addition, this attitude may precipitate an element of callousness and hypocrisy. A great many humanistic trends are in operation today that deemphasize the supernatural. The natural heart puts self in God's place, and this makes us unwilling to give God a chance to do what He really wants to do. Therefore, one of the most pressing problems we face is to have a personal conviction that the Bible is God's infallible Word, and that He has thus revealed Himself to us through inspiration. It is not necessary to use the critical-historical approach to interpretation, or reinterpretation, of the Bible in order to make it real and to accept it as the only guide to the Christian's life and future.



S.—You will recall that we had a program for North America, which was also taken over by the world field, of finishing the work. We have worked to some extent on plans for North America, and I am wondering, Do you have any ideas for implementing the concept of finishing the work on a worldwide basis?

W.—The problems of keeping a world organization intact and operating smoothly, seeking, day by day, to achieve stated objectives and goals, is a Herculean task. But the overriding responsibility of the church, as we have already stated, is to carry the gospel to every nation, kindred, tongue, and people. It seems important that, in North America, we have a summit meeting on evangelism, church growth, and achieving the true mission of the church. In order to do this, it becomes increasingly necessary to maximize the importance of every person, and his or her gifts of the Spirit. The need of the church today, in terms of carrying out the great commission of our Lord and Saviour, and in helping Him to finish the work, must be achieved, and can only be achieved, through the power and ministry of the Holy Spirit. It is not by human power, devising, plans, or finance that the work will be finished, but by the power of the Spirit. And this promised blessing, when claimed by faith, will bring all other blessings.

Somehow we must rekindle the vision of the apostles and the pioneers. We must sharpen up what we would call a world view, and think in terms of writing history in advance, not because of what we believe we can do, but because God has promised that unbelievable results will transpire in our day, even greater than that which occurred during the experience of the early church and on the day of Pentecost. Every technique must be employed; all the inventions that God has permitted to be discovered and developed must be put into operation.

It is my belief that there are only several ways in which the gospel can be preached, or communicated. First of all, there is the testimony of the living witness. Often this is a silent witness—the life, the nonverbal witness. Then there is the spoken word. Many times this communication is delivered on a person-to-person basis, but it can also be made in terms of public evangelism or even the radio and television media. With the enormous strides that have been made, the spoken, verbal word can reach the entire world at a given instant through satellites. It seems to me that the Lord

has provided for a quick work to be done in the world, in proclaiming His love and saving grace. Finally, in addition to the nonverbal, living witness, and the spoken word, we have the enormous reservoir of literature—the written word. This can either be given away, sold, or in many instances, mailed, to every man's door in a given area, or, even, in the entire earth. So it would seem to me that the church is well equipped today to fulfill its commission of helping to preach this message of the kingdom to every nation.

S.—Do you have any ideas, as world leader of the church, how we can reach the enormous multitudes in areas such as China, where the preaching of the gospel is limited, at best?

W.—Well, it would seem to me that where the living witness, or preacher, cannot go, we must depend upon literature, or upon the miraculous outreach of radio and television. With radio stations strategically located in various parts of the world at the present time, there is no area on earth's surface that is removed or cut off from the penetration of this media. Although we are already broadcasting the gospel on hundreds of radio and television stations, it seems to me that we are living in a time when this particular avenue needs to be used in an even greater way.

S.—Seventh-day Adventists have one of the largest educational systems of Protestant churches around the world, with 4,409 schools. We have a quality medical school, School of Dentistry, and School of Allied Health Professions, and then we have 445 health-care centers and institutions. Do you feel that the church is becoming too institutionalized?

W.—In addition to education and health-care institutions, we must add the 49 publishing houses and printing establishments that we have, plus 28 food factories, and other institutions such as the Radio, Television, and Film Center and the Christian Record Braille Foundation, Inc., which develops materials for blind people and those with impaired sight. This is a question that every church body has had to face. One of the greatest problems confronting any spiritual movement is to know how to maintain, in a vivid and fresh way, the reason why that movement was originally started. Each successive generation seems to see less clearly the reasons why a message or a movement was started. Too often it gets to the place where the

institutions of the church become the main objective and purpose, and absorb all of its time, energy, and money. The Seventh-day Adventist Church is no exception to this danger. I think it is imperative that to meet human needs, to educate and train the future generation in the things of God and ways and beliefs of the church, we need a certain number of institutions. The great challenge is to maintain a balance, so that we do not emphasize one thing to the exclusion of something else. By this I mean it is often easier to operate institutions and to feel that there is growth and achievement because of public acceptance, when we may be failing in the original objective for which a spiritual movement was started. Our original purpose was, and is, to carry the message of salvation to the entire world. At any time that institutions begin to sap the spiritual strength, or to slow down the soul-winning and evangelizing dynamics of this church, then we will have become too institutionalized.

S.—What is your greatest burden in behalf of Seventh-day Adventist pastoral and evangelistic workers?

W.—One must be careful not to appear to be judgmental, or in any way to demonstrate a lack of appreciation or confidence in a group of individuals with which I am personally identified, inasmuch as I am first of all a minister of the gospel and, second, have been asked by my church to assume a leadership role. My greatest desire and burden in behalf of my fellow Seventh-day Adventist pastoral, evangelistic leaders, is that they should be converted, called-of-God Christians, and disciples of Jesus Christ. My desire is that they be individuals who are baptized with the Holy Spirit and walk with God as verily, as truly, as did Enoch of old; that they recognize the sacredness of pastoral responsibility; and that each day within their hearts is born afresh the conviction that they have been called to minister and to preach the Word, and to know that their strength is in example leadership, which, coupled with God's blessing, will certainly bear much fruit. Then my great hope is that with these dynamics operating, they will be able to lead and involve the church members in all the ways of evangelism and soul winning. If this could be achieved, what enormous and unbelievable progress we would see in terms of reaching out and touching the lives of others, in bringing reconciliation with Jesus Christ, and hastening His return.

SCIENCE AND RELIGION

Things That Are Made. Without seeing either a Creator or the creative act, we can easily recognize evidences of Creation.

by Gary Parker

"Evidence of creation? Isn't creation just something you believe? How can you find scientific evidence of creation?"

Evolutionists routinely say that creation doesn't belong in the science classroom because you can't observe it, and even many Christians wonder whether it's really possible to find positive scientific evidence of creation. Yet, recognizing evidence of creation is something we do easily and naturally in the normal course of events.

Suppose, for example, you are strolling down a creek bed. Once in a while you pick up a pebble with an interesting shape, perhaps one that reminds you of a shoe, or doll. Although these objects have some appearance of design, they are really only what you would expect from time, chance, and the natural processes of weathering and erosion.

But then suddenly you spot among the pebbles an Indian arrowhead. Even if you had no prior knowledge of Indian artifacts, the object would immediately stand out as distinctive. In the pebbles shaped by time, chance, and erosion, contours are rounded and the overall shape follows lines of weakness, mineral variation, and often the "grain" of the rock. But in the arrowhead the sharply angular chips cut equally across different kinds of minerals, weak areas are no more worn than others, and the chip line can go either with the grain or across it.

It is obvious that time, chance, and erosion would never produce such a pattern; indeed, they would act to obliterate the pattern and replace it with one reflecting the natural resistance to erosion of the various minerals and lines of weakness in the rock. The chips and notches you observe clearly seem to reflect some kind of pattern, but, just as clearly, that pattern must have been deliberately produced by an agent following a plan that went far beyond what erosion and the inherent potential of the minerals would produce. Without seeing either the creator or the creative act, you have found and easily recognized evidence of creation.

In this case, of course, I am talking only about shaping and molding materials and creating new patterns and arrangements, the kind of creative work we usually associate with human crafts-

men. But the evidence of such creative activity is really based on logical *inference* from the kind of relationship actually *observed*, and such scientific inference from observations can also be extended to other objects, even when the identity of the creative agent is unknown. Astronomers and government officials are right now considering spending millions of dollars on a search for intelligent life in outer space, convinced that they can tell the difference between signal patterns produced spontaneously and those sent out with deliberate intent.

In our everyday experience, then, we regularly distinguish between two classes of objects: created objects and those that result from time, chance, and various natural processes. The difference is not "design" per se, nor even the complexity of design necessarily, but the *kind of design*.

A snowflake, for example, may have an incredibly beautiful design and appear quite complex, yet each snowflake results from water molecules "doing what comes naturally" under certain conditions at 0°C. A tile mosaic done in a snowflake pattern has no greater apparent design and perhaps even lesser complexity, yet we recognize it as a created pattern. Why? Because we know that bits of colored stone have no tendency to arrange or maintain themselves in such patterns. Such a pattern must be imposed from the outside, and something must be used to maintain the tiles in proper alignment.

In spontaneous systems like the snowflakes, then, properties of the whole are completely derived from properties of the parts. In created systems, properties of organization imposed from the outside can confer new properties on the parts, properties that the parts of the system do not and cannot develop on their own. In short, time, chance, and natural processes can produce only systems whose order is "*internally determined*"; creation can produce systems with "*externally determined*" order.

Given that we can and do distinguish created objects on the basis of scientific observation and logical inference, let's take a fresh look at living systems.

From viruses up, the two basic "in-

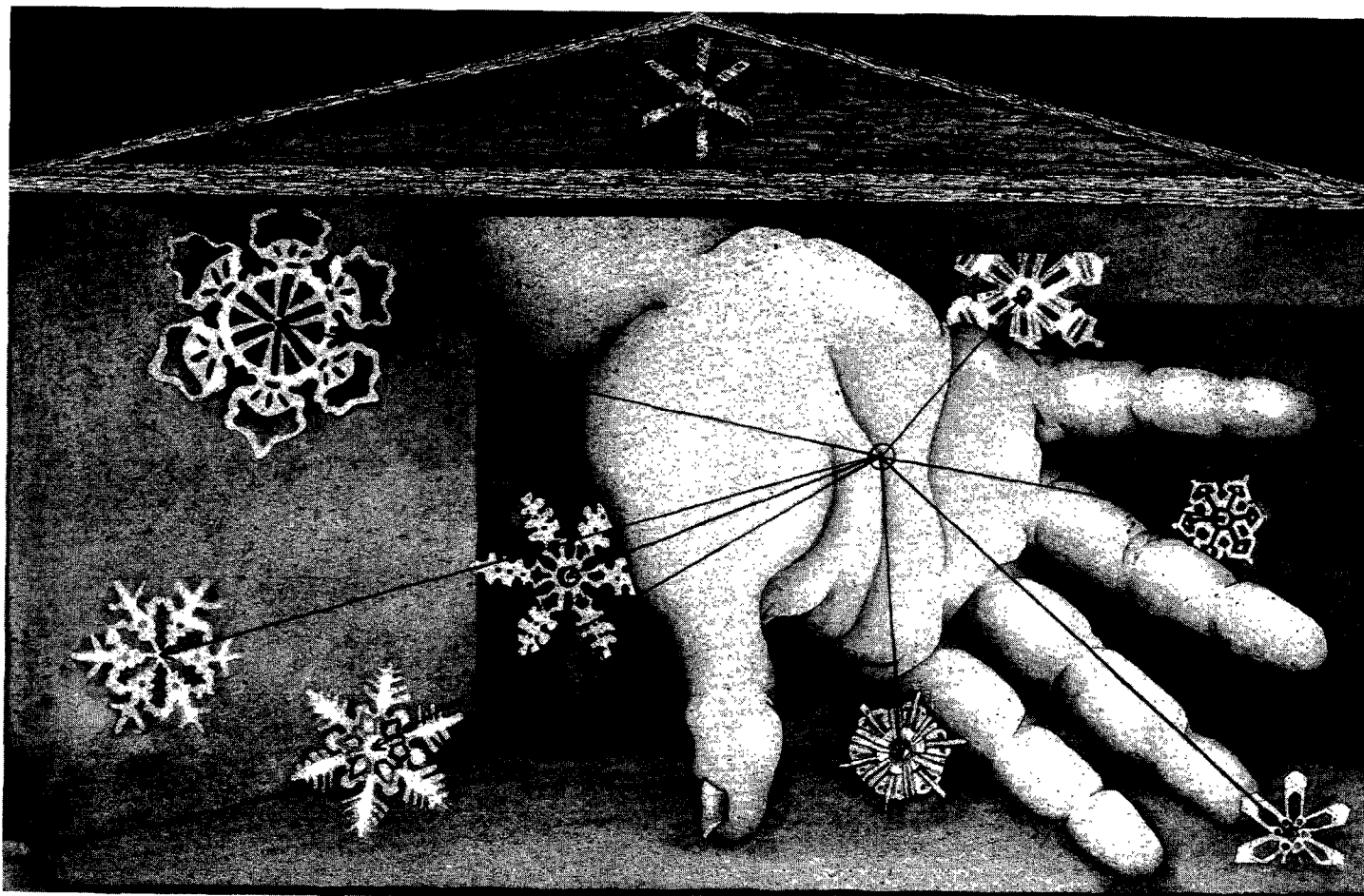
redients" in living systems are DNA (or an equivalent nucleic acid) and protein. DNA is the molecule of heredity, and proteins are the fundamental molecules of structure and function.

Although you might not think so after reading my programmed instruction textbook on DNA,¹ protein and DNA are essentially simple molecules in that each is a chain or polymer of repeated units. DNA is a series of bases or nucleotides, and a protein is a series of amino acids. In all living systems an inherited sequence of bases in DNA directs production of the specific sequence of amino acids characteristic of each kind of protein.

If this relationship between DNA and protein is a result of time, chance, and natural processes, then there must be some sort of chemical tendency for DNA and protein to react. Is there? Yes, indeed. Anyone who has mixed baking soda and vinegar knows that acids and bases react, and certainly amino acids and bases would react. Sugar-acid, aminophosphoric acid, and a whole host of other natural chemical reactions would also occur among any random fragments of DNA and protein.

Does this natural tendency of DNA and protein fragments to react chemically, then, suggest that time, chance, and the laws of chemistry would eventually produce life from some mixture of these molecules? No. Just the opposite. The problem is that all these natural chemical reactions are the *wrong* reactions as far as living systems are concerned. Left to time, chance, and their own chemical tendencies, DNA and protein react in ways that destroy a living system and would prevent any postulated evolution of life. In fact, natural cross-links between DNA and proteins contribute somewhat to gene inactivation during aging, and base-amino acid reactions are part of the wholesale chemical catastrophe that occurs in a dying cell.

But in living cells, DNA is used to code for the production of proteins in a special way that no chemist would ever have reason to suspect. Groups of bases, taken three at a time, are used to specify the alignment of particular amino acids, each identified by its R group. The twenty different R groups vary widely—acid, base, fat-soluble, water-soluble, a



single hydrogen atom, a long chain, no ring, single ring, or double ring. Now, there is no natural chemical tendency whatsoever for a series of triplet base groups to line up a series of amino acid R groups. Further, since there is no chemical basis for the triplet base-R group relationship, time and chance cannot help establish that link anymore than they could make it possible to roll a thirteen on a pair of dice.

We can recognize an arrowhead as a created object and distinguish it from pebble shapes that result from time, chance, and erosion. In a similar way, then, logical inference from the kind of relationship observed between DNA and protein provides direct and positive evidence that life on earth was created.

Notice that the evidence of creation here is based on what we *do* know and *can observe* of the relationship between DNA and protein. Creationists are sometimes accused of using God to fill in gaps in our knowledge. Not so. It's what we *do know* about the properties of minerals and the processes of erosion, for example, that enables us to distinguish sculptured artifacts from the products of time and chance; similarly, it's what we *do know* about the properties of acids and bases and biochemical processes that suggest the first living things were the products of Special Creation.

Not long ago I was speaking with a

renowned biochemist who has published much on chemical evolution. I stated that the case for creation is based on what we know *now* about DNA and protein. He confessed that his acceptance of evolution was based on what he believes *would be* discovered in the next fifty years.

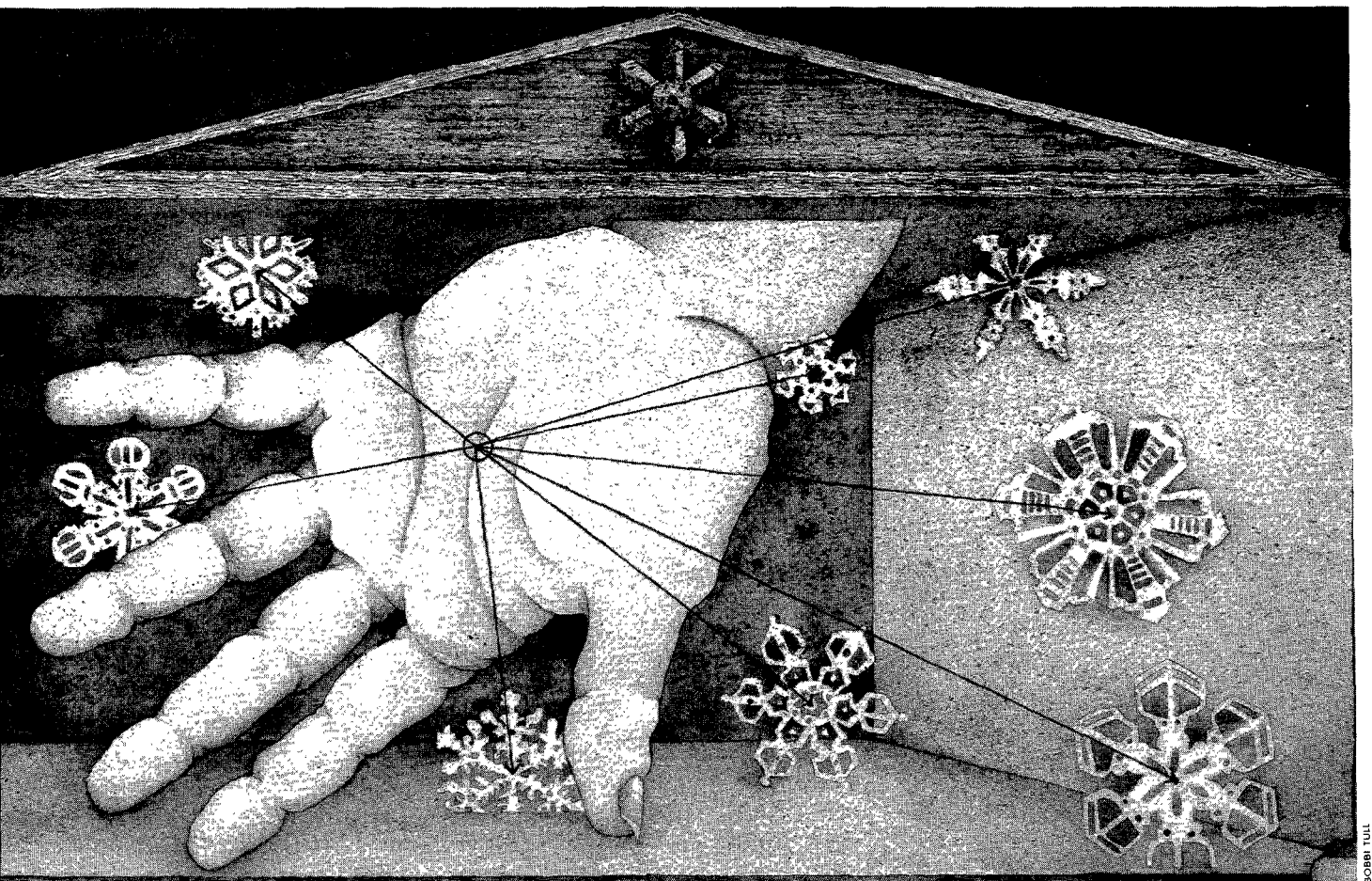
During his talk on life's origin, he had freely admitted that there simply are no theories concerning the origin of the vital link between DNA and protein. And with a dramatic pause before and after, he asked the question, "*Is the transition [between nonlife and life] chemical or philosophical?*" That is, can living systems be derived from spontaneous chemical processes, or must we look beyond the chemicals to an organizing plan? The evidence we presently have surely points us beyond the chemicals to the God of creation.

Yet, somewhat paradoxically, once living systems have been created and the vital DNA-protein relationship established, living things continue to *multiply after their kinds in understandable and predictable ways that certainly violate no laws of chemistry*. Given meaningful DNA, given a controlled supply of energy and raw materials, and given a coordinated (not random) set of "translating" molecules (including messenger and transfer RNA, ribosomes, and very special amino acid-activating enzymes)²

living cells use DNA continuously to "make" proteins, which, in turn, regulate other cell activities, growth, even the replication of DNA in reproduction. These mechanisms are rather well understood, but they help explain only the operation and not the origin of living systems.

In that sense, a living cell is somewhat like a television set. No laws of physics and chemistry are violated in the *operation* of the set, yet these laws do not explain the *origin* of the TV set. No matter what the time or chance involved, TV sets simply do not result from Ohm's law and Coulomb's law, et cetera, acting upon copper, phosphorus, and glass left to "do what comes naturally." Again, the kind of design observed points us back to a deliberate, purposeful, creative act, one that endowed the materials with the property of television picture transmission that they do not have and could not develop on their own.

Consider another example. Can aluminum fly? Will mixing it with rubber and gasoline make it fly? Of course not—unless you arrange all these ingredients in just the right way to make an airplane. And what makes an airplane fly? the wings? the engine? the pilot? None of these can fly by themselves. In fact (though don't think of this on your next flight), an airplane is a collection of nonflying parts! Its property of flying



BOBBY TULL

cannot be derived from nor reduced to the properties of aluminum, rubber, and gasoline. Properties of these substances are used, but the ability to fly is really a property only of the total *organization*.

So it is with living systems. A living cell is a coordinate set of nonliving molecules. Their ability to grow, react, and reproduce does not derive from the properties of the molecules involved, but from the special features of their *organization*. And the kind of organization we observe is not the kind of organization we see in snowflakes or pebbles in a creek bed. It's the kind of organization we find in, and *only* in, those objects that are the products of deliberate creation.

In that sense, creationism stands between the classic extremes of vitalism and mechanism.³ Mechanists, including evolutionists, believe that living systems are simply a complex form of matter, and that the laws of physics and chemistry and the properties of molecules *important* in the operation of living systems are also sufficient to explain the *origin* of life.

Vitalists, at the other extreme, maintain that "life" is something totally different from matter, a "vital force" that mysteriously invades matter so that neither the origin nor operation of living systems can ever be scientifically described.

Creationists appreciate that living sys-


tems operate in orderly and understandable ways that reflect God's faithful care of His creation, but they also recognize biological levels of order and organization that originate, not in properties of matter, but only in the mind of God. This distinctive biological order *can* be understood and described scientifically, but it *cannot* be derived from nor reduced to the laws of chemistry and the properties of matter. Instead, our knowledge of operational mechanisms and organizational patterns points us back to the origin of life by Special Creation.

None of this has been said so well as the apostle Paul put it in Romans 1:20: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made." So clearly does the creation bear witness to the Creator, in fact, that Paul adds, "... so that they [unbelievers] are without excuse."

But if the evidence is so clear, then why don't more people see it? Paul answers that people suppress the truth (verse 18).

In a talk on the origin of life to science graduate students and university professors, no one questioned the biochemical details of my case for creation. But a molecular biologist said she could not accept my conclusion because she didn't believe there was anyone "out there" to create life.

The problem, then, is not the mind or the scientific evidence. It's a heart problem. We need that precious gift of faith to open our eyes to the evidence that afterward seems so overwhelmingly clear.

The created order itself encourages that faith in us, for "the heavens declare the glory of God; and the firmament sheweth his handiwork" (Ps. 19:1). What a fantastic "silent sermon"! What a call to faith! The evidence of creation is all around us; how precious when the Creator is with us. 

¹ Gary E. Parker, W. A. Reynolds, and Rex Reynolds, *DNA: The Key to Life*, 2d ed., Programmed Biology Series (Chicago: Educational Methods, Inc., 1975).

² Gary E. Parker, "The Origin of Life on Earth," *Creation Research Society Quarterly*, 1970, vol. 7, No. 2, pp. 97-103.

³ Gary E. Parker and T. R. Mertens, *Life's Basis: Biomolecules, Self-Teaching Guides* (New York: John Wiley & Sons, 1973).

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HEALTH AND RELIGION

An Interview With Dr. Denis Burkitt. The pioneer in a little-known area of study discusses effects of a fiber-depleted diet.

Q.—Dr. Burkitt, your name is known around the world by physicians, and has been associated in their minds with Burkitt's lymphoma, a cancer you first described in African children. Research on this tumor eventually led to the discovery of the Epstein-Barr virus, the first virus thought to be causative of human cancer. These discoveries opened up many avenues of cancer research. But more recently, your name has become synonymous with "fiber." Because of your interesting research in this area of nutrition, the general public is beginning to modify their diets and become really fiber-conscious. How is it that you became interested in this field?

A.—I was introduced to a retired Navy surgeon, Captain Peter Cleave, who had the concept that many of our diseases in the Western world were related to the fact that we refine our carbohydrate food. I read his book, *Saccharine Disease*, and had many talks with him. I realized he was on to something of very great importance. He had never worked overseas, but had done an enormous amount of foreign correspondence—some 12,000 or 13,000 letters, all handwritten. I had an opportunity to see whether what he said was valid by using the network I had built up with doctors all over Africa and India in my previous cancer research. Because Dr. Cleave was not in any research establishment, nor held the right appointments, nor published in the right journals, no one listened to him.

Q.—What was Dr. Cleave's actual hypothesis?

A.—He felt that many of the diseases common to our Western culture were a result of eating refined carbohydrates—particularly sugar. He put a great deal of emphasis on sugar. He realized there were two sides of the coin, that there was a lack of fiber, but he focused on the concentrations of sugar and starch.

I haven't agreed with all that Cleave says. The basic concepts, I think, were brilliant. He was rather like Columbus, who made an enormous discovery. He thought he was discovering India, but really discovered something much greater.

Q.—I have been under the impression that you and Dr. Trowell had done the

conducted by Ethel Nelson

original work in fiber.

A.—Not at all. After my exposure to Dr. Cleave's ideas, I linked up with others who felt that a lack of fiber might be an important dietary factor. I met with Dr. A. R. P. Walker, a very fine Christian and scientist in South Africa. I linked up again with my old friend, Hugh Trowell. At that time he had been a country parson for ten years, and we have been working together for the past ten years. He is a physician who understands nutrition. I am a surgeon and have wide contacts in the Third World. We have, with others, of course, worked on this problem together. We were the two who have been most involved in the epidemiology. There were very few who were looking at the geography. There are lots of very good workers who are doing the laboratory and clinical work on food and fiber. If I were asked whom I would give a Nobel prize to, I would give it to Peter Cleave. I would also like Hugh Trowell to get more recognition. I have had far too much recognition. I think it is partly because I already had a platform as a result of my previous work in cancer research. I was allowed to talk when I got into the field of diet because my name was known, whereas others have done better work, but they were not known.

Q.—How did you proceed with your geographical research work?

A.—In light of my own experience in Africa I was intrigued with the idea that the fiber depletion brought about by refining processes might be responsible for some of the diseases seen today, but absent fifty years ago. I began to use the network of doctors (mainly in mission hospitals scattered throughout Africa and elsewhere) to substantiate Cleave's observations. In nearly every case we were able to confirm what he had reported. Since he had blamed the constipation characteristic of Western culture as the underlying cause of many of our diseases, we endeavored to find out the differences in amount of stool passed in people from Western countries and in those from less developed societies. We were also interested in the time taken for swallowed radio-opaque markers to pass from mouth to anus. African or Indian

villagers with minimal incidence of the diseases in question often average 500 grams of stool a day, whereas in Western countries the average is around 100 grams. Moreover, whereas food residue traverses the intestinal tract in about thirty-five hours in rural communities of the Third World countries, it takes an average of three days in young adults in the West and often more than two weeks in the elderly.

Q.—First of all, perhaps we should understand what you mean by "fiber."

A.—Fiber, very simply put, is that part of the food that passes through the small intestine undigested and unaffected by the digestive enzymes. In turn it passes on into the large bowel, where its action becomes important. The fiber binds water in the form of a gel so that on a high-fiber diet, water is held in the bowel and is not all absorbed from the bowel into the circulation. As a result, the person passes a large, soft stool. On a fiber-deficient diet, the water is not held in the intestine, resulting in production of small, hard stools. What the Western world has looked upon as being normal bowel content is actually completely pathological. If fiber were retained in our food instead of being eliminated by processing and refining, there would be no need for the laxative industry. At the moment, the people of North America are spending \$250 million per year on over-the-counter laxatives, in addition to those prescribed by the medical profession. The United States is a constipated nation! If we could save the water-binding fiber in our food, the laxative industry would have to turn to making ball point pens or deck chairs, or something else!

Q.—What are some of the effects, as you see it, on the general health as the result of eating a fiber-depleted diet?

A.—Diverticulosis is the commonest disease of the large bowel. It affects 10 percent of people over the age of 40 in the United States, and about 30 percent of those over 60. Yet it is virtually unknown on the continent of Africa and in India, even in cities like New Delhi.

Q.—From my experience as a pathologist for many years in Bangkok, Thailand, I can say that we never saw diverticulosis

in the indigenous population there. However, I'll have to admit, we never related the absence of this disease to an adequacy of fiber in the diet! I understand you also incriminate appendicitis as a disease of fiber deficiency. However, this was a very common disease in Bangkok.

A.—Appendicitis is always relatively rare in Third World countries. However, it is the first disease observed when a population begins to switch to a Western diet.

Q.—In Bangkok we did have a population eating a half-Western-half-Oriental-type diet. White bread, cakes, cookies, soft drinks, and especially ice cream are becoming quite popular and, of course, are all fiber-deficient.

A.—Appendicitis is almost unknown in people who have had no contact with modern Western culture. I have a friend who has been a missionary doctor in Uganda for thirty-seven years and is still waiting for his first case. We believe appendicitis to be caused initially by obstruction to the appendix as a result of the solid fecal content caused by a fiber-depleted diet. The infection follows the obstruction.

Gallstones are the commonest abdominal operation performed in North America. It is said that about a third of a million gallbladders are taken out in this country each year—that means 1,000 every day of the year except Sundays! Gallstones are so rare in Africa that only twice did I remove gallbladders for this condition from an African. I often say that 50 percent of my gallbladder cases in Africa were in queens. (One of my two cases was a queen; she lived and ate a bit differently from the ordinary African.)

Q.—When I first went to Thailand in 1951, I saw only an occasional case of gallstones. It was becoming a much more common disease when I left in 1968. Hiatus hernia was another condition I never saw in the Thais. I understand this is another disease on your list.

A.—Hiatus hernia affects about one in five Americans over the age of 25. It, too, is unknown in rural Africa. With the passage of a hard stool, the pressure within the abdomen rises greatly, forcing the stomach upward into the thorax through the hole in the diaphragm surrounding the esophagus. I believe this is how a hiatus hernia is formed. At the same time, this high intra-abdominal pressure forces blood out of the large veins in the back of the abdomen down

into the veins of the legs and of the anal canal. This has been looked upon as an important cause in the production of varicose veins and hemorrhoids. These conditions affect nearly 50 percent of persons over 40 in the United States, but are relatively rare in Africa.

Q.—Do you believe the low incidence of coronary heart disease in the Third World countries is related to fiber in the diet?

A.—Coronary heart disease is the commonest cause of death in North America. Yet a friend with whom I co-edited a book on Western diseases reported the first known case of coronary heart disease among the people of East Africa. Fifty years ago coronary heart disease was also very rare in the United States. Fiber in the bowel has a profound effect on the metabolism of cholesterol and bile acids, and so may be partially related not only to the production of gallstones, but also to coronary heart disease. I believe that a low-fiber diet is probably an important contributory factor in obesity and diabetes.

The commonest cancer death in the United States is now cancer of the colon—100,000 new cases of colorectal cancer a year. The slower passage of a constipated bowel content may cause prolonged contact of a carcinogen on the bowel lining, but more important, carcinogens are diluted in bulky stools and concentrated in small ones.

I might mention in this connection the experiment of feeding rats a high-fiber diet together with a poison. The rats all walked away quite happy. The experiment was repeated, using the same diet and poison, except that the diet was fiber-poor this time. After this experiment the rats lay down and died. So fiber must have some action of neutralizing poisons in the bowel, thus protecting one from dangerous substances ingested.

Q.—Do all unrefined natural vegetables and fruits contain the same amount of fiber, or are some foods better than others?

A.—Cereal grains are the best source of fiber. Not only are they better simply because they have a higher concentration of fiber than fruits and vegetables, but also because the type of fiber is better in protecting against certain diseases. Miller's bran (from wheat) has the highest fiber content. One and a half ounces of miller's bran is equivalent to four or five ounces of whole-wheat bread. To get the same amount of fiber, one would have to eat more than a pound

of white bread! Legumes and nuts are second to the grains in fiber content. Next come the tuberous root vegetables such as potatoes, carrots, turnips, and parsnips. Because of their high water content, most fruits and salad greens and cabbage have a much lower fiber content; however, they likewise have their specific benefits.

Q.—So you believe that diet is the villain in producing a good share of Western man's most common diseases?

A.—In the Third World, people expend energy. We sit behind the wheel of a car or desk. In the Third World, 80 percent of calories are unprocessed carbohydrates. Here, I am given an enormous steak with half of a small potato beside it. It would be much better to give our guests a plateful of potatoes and sprinkle a little powdered steak on top to give it flavor. In the Third World, people eat their starch and sugar in the cell wall, in which it has always been eaten throughout the history of man. We take it out. We eat food stripped of fiber.

If we compare the protein eaten in North America with that eaten in Africa, there is not much difference in amount. The World Health Organization figures show that protein in nearly every country runs about 10 to 15 percent of calories. In the Third World it tends to be vegetable protein, and ours tends to be of animal origin. That is the difference. One result of diet in our Western culture is that the amount of food taken as carbohydrate drops, and at the same time it is refined. Reciprocally, with the fall in carbohydrate, the fat intake increases. We eat four times as much fat—largely animal fat—as do those in the Third World countries. There is no diet high in fat that is not low in fiber. A high-fat diet has been incriminated in coronary heart disease, but I believe we must also look strongly at the fiber-depleted, low-carbohydrate diet as well. ■

This interview with Dr. Denis Burkitt, eminent British surgeon, was conducted by Dr. Ethel Nelson during a recent colorectal-disease symposium held at the New England Memorial Hospital in Stoneham, Massachusetts, and is being published simultaneously by MINISTRY and by Life and Health.—Editors.

Ethel Nelson, M.D., is a pathologist associated with the New England Memorial Hospital in Stoneham, Massachusetts.

SHEPHERDESS

Loyalty. What minister's wife, however dedicated, has not, at some time, become disenchanted with her role?

Dear Shepherdess: Janie Pleasants, editor of "Shepherdess Scene," the newsletter for Potomac Conference ministers' wives, wrote last January of the postholiday blues that came to her after the happy, love-filled season. I would like to share some of her thoughts with you:

"I found myself standing at the window, trying to swallow the lump growing bigger in my throat, and waving goodbye to loved ones I knew I would not see for another whole year. The special days I had so greatly anticipated had come and gone, yes, too quickly. I turned around to get the house back in its usual order—you know, taking down Christmas decorations, putting away the "special dishes" that had held all the goodies I'd baked for these very special days, and washing all the towels and sheets everyone had used. That let-down feeling began to creep in.

"As ministers' wives we find ourselves in many different places, often making it difficult to feel as though we have any place to put down our roots. While in the ministry we do make many

friends, they are not always in the same place at the same time. So, our families often become that "constant" factor in our lives. This makes it even more special to us when we are all together.

"I decided that I could not let the new year start off with a let-down, lump-in-my-throat kind of feeling. So I drew up a mental plan of handling my particular situation.

"First, I prayed for a little extra-special insight into what the constant factors should be in my life. While my family is extremely important, I realized that God should be where we really have our roots.

"Second, I started saying great big Thank You's to God for all the blessings in my life. I was thankful that we were all alive, well, and able to be together.

"After those two thoughts I found the lump gone and my spirits beginning to rise. God had solved the two most important issues in my dilemma."

We all have times of discouragement. Yet we know, too, that those who bring sunshine into the lives of others cannot

keep it from themselves. During the new year, when you come to dip from the well of living water, will you bring a wide-mouthed jar or a tiny teacup? Will you take a gulp or a sip? Personally, I need to be filled every day—to be kept so near to God that in every unexpected trial my thoughts will turn to Him as naturally as the flower turns to the sun. With this knowledge, every day in 1979 can be a success.

Our constant prayer should be, "Lord, help me to do my best—my best for Thee in 1979. Teach me how to do a better work. Give me energy and cheerfulness. Help me to bring into my ministry the loving ministry of the Saviour. Help me to be loyal to my minister-husband, or as an office secretary or worker, to be loyal to the one for whom I work.

Goldie Down writes about loyalty from Australia. I was delighted to meet this wife, mother, author, and most ardent church worker while I was visiting "down under" two years ago. I want to share her experience with you this month.—With love, Kay.

Loyalty

by Goldie Down

It had been a hard month. My husband's series of public lectures on Biblical archeology was in its second week, and still the telephone rang incessantly. For four weeks, while he was busy with the multitudinous tasks of an evangelist, I had manned the telephone and dealt with the seating reservations for the hundreds of people who called in. There then were lists of this and that to be typed, and the interminable envelopes that had to be filled, addressed, stamped, and mailed. And thousands—literally thousands—of handbills to be folded.

Besides all this my own show had to go on. Children had to be sent off to school with lunches made and homework done. Meals had to be ready on time; washing, ironing, baking, and cleaning—all had to be sandwiched in between helping him with "his work."

By the time I'd weathered a whole month of constant rush and tension, self-pity was beginning to build. If friend husband lingered meditatively by the fire

for a few minutes, I inwardly resented the fact that *he* had time to spare while I must still answer the telephone and rush, rush, rush to get my work done.

It took a Monday-morning caller to get my perspective back into line.

The insistent summons of the telephone sent me running as usual to answer, wiping soapsudsy hands on a hastily grabbed dish towel. The caller was a complete stranger, a woman who began by telling me at great length how much she had enjoyed my husband's lecture on Egypt yesterday.

"I'm so glad," I murmured politely when I managed to get in a word. I wished she would hurry up and get to the point.

No, she simply had to tell me how wonderful the lecture was. She'd really enjoyed it "because [dramatic pause], you see, I've been to Egypt."

"How interesting," I murmured, adding to myself with my hand tightly over the mouthpiece, "so have I. So have thousands of other tourists."

"Yes," the voice continued, "I

thought Mr. Down would like to know that." On and on she gushed while my thoughts strayed to the dozen things waiting for my attention, but my caller apparently had plenty of time.

I changed the earpiece to the other hand and the other ear. It was impossible to say anything as she chattered non-stop, but eventually she wound up with a final burst of enthusiasm.

"I think your husband is a wonderful man and you are a lucky, lucky woman to have him."

My jaw dropped. I was glad we didn't have a "see-through" telephone. Lucky! That poor woman would have been shocked if she could have known what I had been thinking. Me lucky?

I was too dumbfounded to reply, and perhaps sensing that her enthusiasm had gone overboard, she added, "Of course you must be wonderful too. It takes a wonderful wife to produce a wonderful husband."

There was much, much more along similar lines, but my sense of humor had surfaced and I was able to break into her

Cult craze

(Continued from page 13)

who saves us by his masterful example, rather than with a divine Redeemer who saves us by His substitutionary death.

On the other hand, we may maintain sound Biblical views of the nature and work of Christ and still detract from His unique position in the church. There seems to be a disturbing trend within Christianity that is sweeping ministers, almost unawares, into a most insidious cult—the cult of the individual, the look-at-me cult.

Drives for the largest Sunday school in the area (with resultant fame for the pastor), religious television programming built around glamorous musicians and charismatic preacher-personalities, builders of multimillion-dollar church edifices with far-flung enterprises and famous preachers, all these seem to us to be symptomatic of a subtle upstaging of Jesus Christ, while ostensibly engaged in building up His cause. Pope John Paul II is to be commended for his deliberate attempt to scale down the pomp and ceremonial trappings traditionally associated with his office.

Let it never be forgotten that a religion of externals is naturally attractive to the unconverted heart. There is a seductive, bewitching power found in glamorous religious facilities housing well-rehearsed productions of music and lectures. Compare all the fanfare and excitement found in some of our churches with the lowly Christ, born in a manger, brought up in a carpenter's home, and finally nailed to a cross. Who He was, and what He did, constitute the all-important reason for looking to Him and no one else. He needed no royal robes while He walked on earth, for He was God in human form. He needed no publicity agents, for His authority and power were manifestly present. Compare His example with what is taking place in many quarters of the religious world today! It seems to us that there is too much "showmanship" and too little "Son-manship" associated with the religious activities of ministers of all faiths, including our own.

At Jonestown, the cult of the individual grew to such proportions that Jim Jones reportedly screamed at those paying more attention to the Bible than to him, "Look at me, not at this!" and then egotistically slammed the Bible to the floor. We stand shocked at such behav-

ior. But before we shake our head, pull aside the hem of our ecclesiastical robes, and point the finger of scorn at the "cultists," perhaps we ought to make sure that we are not developing personality cults around ourselves.

Fellow preachers, nothing must take the place of Jesus—not reputation, not doctrine devoid of Christ, not position, nor anything else! Ellen G. White eloquently admonishes, "Lift up Jesus, you that teach the people, lift Him up in sermon, in song, in prayer. Let all your powers be directed to pointing souls, confused, bewildered, lost, to 'the Lamb of God.' Lift Him up, the risen Saviour, and say to all who hear, Come to Him who 'hath loved us, and hath given himself for us' [Eph. 5:2]. Let the science of salvation be the burden of every sermon, the theme of every song. Let it be poured forth in every supplication. Bring nothing into your preaching to supplement Christ, the wisdom and power of God. Hold forth the word of life, presenting Jesus as the hope of the penitent and the stronghold of every believer. Reveal the way of peace to the troubled and the despondent, and show forth the grace and completeness of the Saviour."—*Gospel Workers*, p. 160.

(To be continued)

conversation to say loyally, "Yes, he is wonderful, and I hope you'll be along next Sunday to hear him speak."

As I let out the now-cold suds and prepared to start washing all over again, I thought of the matter of loyalty.

No matter what we think of our husbands or their work (and what minister's wife, however dedicated, has not at some time become disenchanted with her role), we must be loyal.

There is nothing more damaging to a minister than a complaining, dissatisfied wife. In rare cases, like John Wesley, such a wife might lead the husband to become intensely dedicated to his work to the exclusion of all else, but it is far more likely to create strife at home and discord in the church.

If as ministers' wives we take for our motto the immortal words of John the Baptist, who was never greater than

when he humbly declared, "He must increase, but I must decrease" (John 3:30), we will accept humbly our God-given role as wife and helpmate.

My unknown caller was right; behind every wonderful man there is a hard-working, loyal, "wonderful" wife, whose reward will be great in heaven.

Goldie Down is a minister's wife residing in New South Wales, Australia.

Prayers from the parsonage

by Cherry B. Habenicht

People were always asking You difficult questions, Lord. Sometimes Your response was devastatingly honest. On other occasions You hid the truth deep within a story. Often You turned the question so that Your interrogators discovered their own insights.

Questions bombard me, too. Questions by meddlers, hoping to use my

opinion on problems that they have created. Questions by skeptics, wanting to debate issues that will not be resolved. Questions by reformers, expecting to improve areas that are insignificant.

Some ask for facts I will not share. Others seek approval I cannot give. A few poke for criticism I do not harbor.

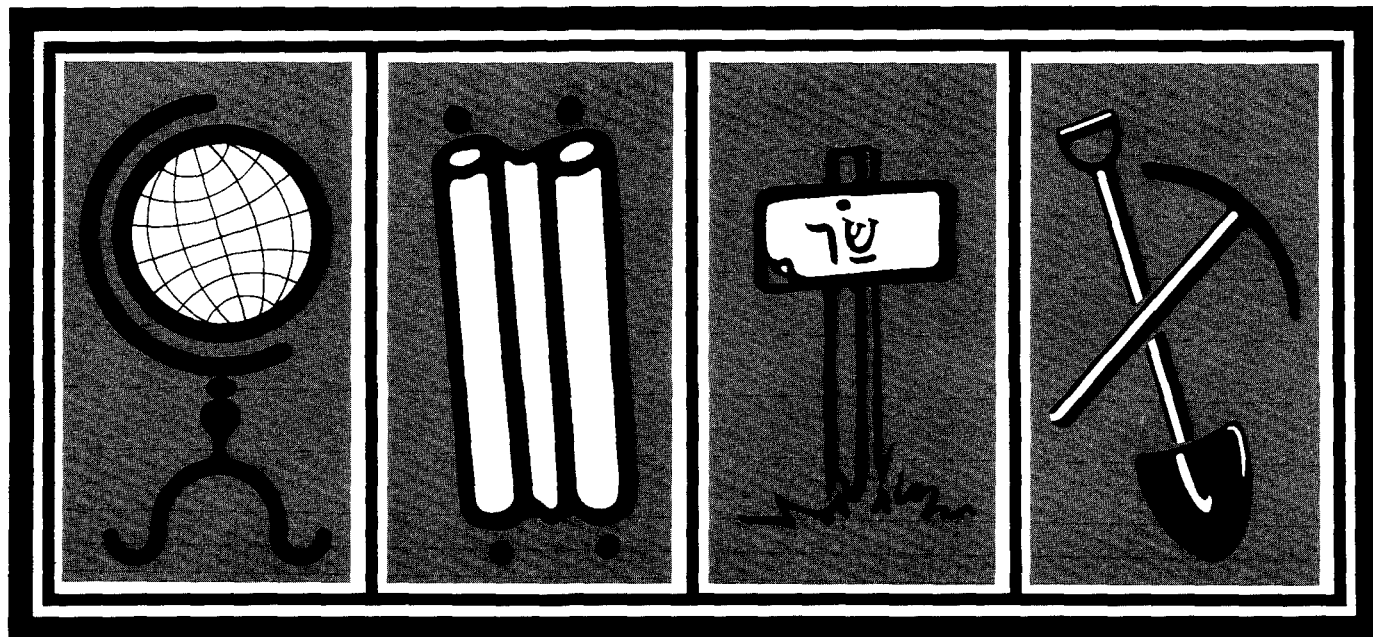
"Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man"

(Col. 4:6).

My own words can be so easily edited or exaggerated. My caution may be interpreted as evasiveness.

Please give me gracious answers for the tactless, and sympathetic answers for the discouraged. I need calm answers for the defensive, and wise answers for the sincere. Speak through me, I pray, or gently put Your finger to my lips when silence is the best answer of all.

BIBLICAL ARCHEOLOGY



DENNIS CREWS

Putting the Bible on the Map. To relate archeology to the Bible record properly requires coordinating four major areas of research.

by Anson F. Rainey

The opening article of this series (see MINISTRY, November, 1978) examined briefly the strengths and limitations of archeology and suggested that sometimes archeology tends to focus on discovered objects to the neglect or even distortion of the written sources.

Of all the books held sacred by the great world religions, the Bible seems to be the only one requiring some geographical knowledge for its understanding. Why is that so? Because a basic element of Biblical faith is the belief in divine revelation through historical events. Since history takes place in space and time, geography (the study of space on the earth's surface) and historical geography (the study of a particular geographical area during the passage of time) become important in a correct understanding of the Bible.

To bring Biblical studies down to earth and put the Bible on the map, we must coordinate the evidence from four major areas of research—physical geography, philology, linguistics, and archeology.

Physical geography in the modern sense has been concerned with the land of the Bible ever since the first explorations in the wake of Napoleon's campaign. Cartographers such as Heinrich Kiepert and geographers such as Karl Ritter utilized the information brought back by Edward Robinson, Eli Smith,

and other scholars.

The survey of western Palestine conducted by a team of British Royal Engineers marked a great milestone of the nineteenth century. The *Memoires* accompanying their map contained detailed descriptions of the mountains, bodies of water, and the visible archeological remains of each area. Today, maps of Palestine are constantly under revision, based on surveys begun during the British and French mandates and continued by the governments of Israel, Jordan, and other neighboring states.

Philology, the study of ancient texts, includes textual criticism, literary analysis, language and style—in short, all the familiar aspects of Biblical research. Even in the Biblical text we find a concern for geographical annotation. For example, most of the place names in Genesis 14 are clarified by the addition of the more recent name—"Bela, which is Zoar" (verse 2), "En-mishpat, which is Kadesh" (verse 7)—evidencing a concern that the reader be able to orient himself geographically. Some towns that in the pre-Israelite period had different names from those in use at the time of the Bible writer are carefully designated. (See Judges 1:23 and 18:29 for reference to Bethel, formerly called Luz, and Dan,

earlier known as Laish.) In order to appreciate fully the significance of certain passages, the Biblical writers felt that one should know where they took place.

Modern philological research in ancient Israel must utilize both the Bible and the growing body of texts in Egyptian, Babylonian, Hebrew, and other Semitic dialects that date to the Biblical period. Such Bible versions as the Septuagint and Vulgate, as well as the Rabbinic writings and the works of the Church Fathers, are essential tools. Medieval Arab geographers and pilgrim itineraries are also important (though the latter are fraught with difficulties).

Toponymy, the study of place names, has been the subject of linguistic analysis for more than a century. The great pioneers Eli Smith and E. H. Palmer, as well as other scholars, have utilized the ancient sources mentioned above in an attempt to establish the early form and meaning of names. The Arabic names recorded during the past 150 years are also analyzed and compared with their ancient counterparts. Some of the names have been remarkably preserved from the earliest written records (twentieth century B.C.) to modern times.

Archeology is a many-faceted discipline. The most dramatic archeological activity, of course, is excavation of an ancient site, but for historical and geo-

graphical purposes the survey (an examination of the earth's surface) is tremendously important. Today, various teams are conducting an intensive survey, kilometer by kilometer, to record every trace of ancient remains. Museum researchers and other specialists are studying the materials brought to light by these excavations and surveys.

Yet, all this flurry of activity must not be allowed to obscure the fact that our main concern is with history. Material culture does have its own story to tell, but it can do so only when direct contacts with the written sources can be demonstrated, thus creating a true historical framework. Neighboring countries to Israel (Egypt, Syria, Iraq) have enriched us with thousands of inscriptions; Palestine has been very poor in this regard.

The link between archeology and history is often geography. If we can identify a site with a town known from historical sources, then we can know something of the recorded history of a place and thus perhaps correlate it with the excavation. An important check in correlating historical sources and excavated evidence at a given site is that site's period of occupation. But how does one know when the site was occupied?

A cornerstone in Palestinian archeology is the use of pottery vessels and fragments for dating purposes. The changes in pottery form and technique are as easily recognizable to a trained eye as the different designs of automobile grills. However, the relative dating of pottery is one thing; the absolute dating is another. One cannot simply pick up a piece of an ancient pot and pronounce what year it was made. To give a fixed historical date, the archeologist must find the pottery in a layer that can be accurately related to some known historical event. If the pots come from a floor or tomb where datable coins also are found, his job is relatively easy. But in the Old Testament period, coins were not yet in use (they didn't appear until postexilic times). Datable inscriptions would also help, but they are few and far between. Usually the archeologist must depend on circumstantial evidence alone.

Thus it becomes very important that as archeology interprets the discoveries made in the field, it correlates correctly the information found in the ancient written sources regarding the historical geography of the area. For example, 1 Kings 16:24 reads: "And he [Omri]

bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria." When archeologists began their work at Samaria, they took 1 Kings 16:24 to mean that Omri was buying an unoccupied hill on which to build his city. If so, the earliest remains (the deepest) would date from about 850 B.C., the time when Omri built his city. But when the finds were published, and the date of 850 B.C. was assigned to them, both American and Israeli scholars protested that the pottery found in the lowest level, below the floors of the first fortified citadel, resembled ceramics dated elsewhere, not to the eighth century, but to the tenth or early ninth centuries B.C. They asserted that the excavators should have associated the pottery shards not with the first fortification walls, but with a previous occupation.

The basic error of the Samaria excavators lay in their interpretation of 1 Kings 16:24. The town was named Samaria (Hebrew *Shamron*) after Shemer,

its former owner. When Omri purchased the site, it was apparently not an unoccupied hill but a developed settlement of the Shemer clan. Perusal of passages such as 1 Chron. 4:1-23 shows the intimate relationship between the clan structure of an Israelite tribe and the geographical place names in its territory. This fundamental truth of historical geography the excavators ignored.

The lesson is that pottery can "prove" impossible claims. The archeologist must either have a sound philological training or risk basing his interpretations on an inadequate understanding of the historical geography revealed in the written sources.

(Concluded in March)

Anson F. Rainey, Ph.D., is an associate professor in the Department of Near Eastern Languages at Tel Aviv University at Ramat Aviv, Israel. He translated the book *The Land of the Bible: A Historical Geography* by the Israeli archeologist Yohanan Aharoni from Hebrew in 1967. He also edited and translated the Armana tablets, numbers 359-379.

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WORD POWER

Sacred Words

Holy boldness

"God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Tim. 1:7).

Paul wrote these words to an inexperienced young man, Timothy, who at times was afraid of other people and doubtful of his own strength. Paul reminded Timothy that God had called him to His service and had given him the capacity to work. In responding to that call Timothy must demonstrate a kind of holy boldness. The word translated "fear" is *deilia*, and it refers to timidity or cowardice. This kind of fear is different from two other types referred to in the New Testament—*phobos*, meaning "terror, fear of consequences, or respect for authority" (see Rev. 14:7); and *eulabeia*, meaning "caution, anxiety, or reverence toward God" (Heb. 12:28). Timothy was no coward.

Instead of a timorous attitude, Paul says, God stood ready to bestow on Timothy the spirit of power, love, and a sound mind. With these three attributes the true servant of God may achieve a balance in his life. Holy boldness does not mean sanctified brashness, or a headlong assertion of dominance, or even the making of selfish demands on the time and energies of others.

The word for power, *dunamis*, refers to the energizing, enabling strength endowed by the Spirit—the power to act. Our modern word *dynamite* comes from the same source. God did not intend that His servants should suffer from a paralysis of the will.

The Holy Spirit also brings the gift of *agapē*, the love that makes a community of believers

possible. This kind of affection promotes the mutual feeling of *koinōnia*.

The third gift, "a sound mind," is translated by some as "self-discipline." The Greek word, *sōphronismos*, is from the word *sōphroneo*, meaning "to be temperate or moderate, to be rational and have understanding and good judgment."

Peter uses another form of *sōphroneō*. He admonishes his readers that "the end of all things is at hand" and that they should remain "sober [*sōphrosunē*], and watch unto prayer" (1 Peter 4:7). God's people are not to give way to eschatological frenzy, for this would only aid the cause of their detractors. They are to be rational and sober even when anticipating the climactic events associated with the return of their Saviour.

When the demoniac at Gadara was healed by Jesus, as recorded in Mark 5:15, the astounded onlookers confirmed the fact that the man was clothed and "in his right mind" (*sōphroneō*). He had been liberated from insanity and given the ability to think rationally and clearly.

From such uses of this word we may therefore see that Paul was admonishing Timothy not merely to greater self-control but to a thoughtful, optimistic, rational, and humble view of his task.

Secular Words

Time and the new year

Time has long held a fascination for mankind. Scientists have puzzled whether it is continuous or whether it might by some means be broken up into small segments or even be "put into reverse." Some have speculated that it might have different characteristics in differing parts of the

universe; certainly a day on the moon is far longer than a day on the earth.

Farming peoples for millennia have noticed the turn of the seasons and the consequences of the equinoxes and solstices. Among some preindustrial societies, such as the Mayas of Central America, the keeping of calendars and the consulting of oracles for "lucky and unlucky days" was a major preoccupation.

Thus the turn of a new year, whether in midwinter or fall or spring, has been a time either of foreboding or of rejoicing. The Romans worshiped a god of the new year, Janus, who had one face looking backward and another forward. Today in America one might ask whether the elaborate rituals celebrating the new year are intended somehow to affect the course of events during the ensuing year, or whether those celebrating feel that, since what is new must be better than the old, a new year is the newest and best thing of all.

An old European tradition had a husband on New Year's Day giving his wife a handful of coins with which to buy pins for the entire year ahead—"pin money." Our current selection of words to help you pin down your thoughts includes several terms related to time or to newness. Some of these are drawn from the *Handbook of Christian Theology*, edited by Halverson and Cohen. For each word listed choose the phrase or expression that best conveys the meaning. See page 32 for the correct answers.

1. **aeon:** (a) a kind of glowing gas; (b) a thousand years; (c) an inhabitant of Aeos; (d) an immeasurably long period of time.

2. **chronic:** (a) timely; (b) catastrophic; (c) continuing a long time; (d) sudden and

intense.

3. **circadian rhythms:** (a) portion of an orchestra performance; (b) events with a monthly cycle; (c) biological processes in plants and animals that occur at intervals of about 24 hours; (d) music of grasshoppers.

4. **diurnal:** (a) daily; (b) monthly; (c) yearly; (d) nightly.

5. **fin de siècle:** (a) harvesting tool; (b) swimming organ of certain fish; (c) journey's end; (d) end of the century, a term referring to decadence.

6. **light-year:** (a) New Year's Day celebration; (b) twelve months' sabbatical; (c) distance light travels in a year at the rate of 186,000 miles per second; (d) measure of length equal to the earth's distance from the sun.

7. **Neo-Darwinism:** (a) theory emphasizing the role of natural selection in evolution and denying the inheritance of acquired characteristics; (b) theory of "use and disuse"; (c) degeneration theory; (d) theory of the fixity of species.

8. **neologism:** (a) new word or expression; (b) discussion between three or more people; (c) kind of house; (d) new convert.

9. **neonatal:** (a) unborn; (b) newborn; (c) new immigrant; (d) newlywed.

10. **neo-orthodoxy:** (a) atheism; (b) interpretation of Christianity that synthesizes Reformation theory and nineteenth-century liberalism; (c) an official of the Greek Orthodox church; (d) a heretical position taken in the disputes over the nature of Christ during the fourth century A.D.

11. **neophyte:** (a) new plant; (b) new choice; (c) young boxer; (d) new convert.

12. **neoteric:** (a) modern; (b) fearful; (c) terrible; (d) sad.

SHOP TALK

Seminars for ministers

Last January, *MINISTRY* magazine launched a giant faith venture to expand its circulation to include the total clergy of North America. Thousands, representing all faiths, have written their appreciation. Costing approximately \$600,000, the present program will run through November, 1979.

But that's not all! In conjunction with that outreach, we have conducted a number of "Minister's Monday" professional-growth seminars, which met with similar success and enthusiasm. We spent these seminar days discussing current theological issues and Biblical backgrounds—with help from geology, archeology, et cetera—and conducting a popular program called "The Minister and His Health." Because of the enthusiastic response, *MINISTRY* is now planning to continue this, and when possible will publish a list of upcoming seminars.

Here are some that will be held during January and February in the Southland and the Northwest, and this is your invitation to attend. Please feel free to bring your wife. There will be a complimentary meal, and of course, there will be no charge of any kind.

All seminars will begin at 10:00 A.M. and end at 4:00 P.M. We plan to feature the very finest scholars, scientists, and specialists who can offer a genuine professional-growth challenge. We would be honored to have you come and bring other clergy who have an interest.

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Charlotte, North Carolina 28222
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Place: Spartanburg Seventh-day Adventist Church
1217 Reidville Road
Spartanburg, South Carolina 29301
- January 12, 1979—Portland, Oregon
Place: Gladstone Conference Center
505 Oatfield Road
Gladstone, Oregon 97027
- January 13, 1979—Seattle, Washington
Place: Washington Conference of Seventh-day Adventists
20015 Bothell Way S.E.
Bothell, Washington 98011
- January 14, 1979—Spokane, Washington
Place: Upper Columbia Conference of Seventh-day Adventists
S. 3715 Grove Road
Spokane, Washington 99204
- January 15, 1979—Tri-city Area, Washington
Place: Richland Seventh-day Adventist Church
1807 Wright
Richland, Washington 99352
- January 15, 1979—Orlando, Florida
Place: Florida Hospital
601 E. Rollins Street
Orlando, Florida 32803
- January 19, 1979—Medford, Oregon
Place: Rogue River Junior Academy
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Medford, Oregon 97501
- January 20, 1979—Birmingham, Alabama
Place: Roebuck Seventh-day Adventist Church
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Birmingham, Alabama 35206
- January 21, 1979—Greensboro, North Carolina
Place: Greensboro Seventh-day Adventist Church
2205 N. Elm Street
Greensboro, North Carolina 27408

January 22, 1979—New Orleans, Louisiana

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Answers to Word Power (see page 30).

1. **aeon:** (d) An immeasurably long period of time. From the Greek *aion*.
2. **chronic:** (c) continuing a long time. From the Greek *chronos*, "time."
3. **circadian rhythms:** (c) biological processes in plants and

animals that occur at intervals of about 24 hours. From the Latin *circa*, "about," and *dies*, "day."

4. **diurnal:** (a) daily; occurring during the daytime. From the Latin *diurnalis*.

5. **fin de siècle:** (d) French for "end of the century"; formerly used to indicate the opulence of the late nineteenth century, but now a term for decadence.

6. **light-year:** (c) distance light travels in a year at the rate of 186,000 miles per second, or about 6 trillion miles.

7. **Neo-Darwinism:** (a) theory emphasizing the role of natural selection in evolution and denying the inheritance of acquired characteristics. This removed some of the more objectionable elements of Darwin's theory.

8. **neologism:** (a) new word or expression.

9. **neonatal:** (b) newborn.

10. **neo-orthodoxy:** (b) interpretation of Christianity that synthesizes Reformation theology and nineteenth-century liberalism.

11. **neophyte:** (d) new convert or a beginner.

12. **neoteric:** (a) modern. From the Greek *neōterikos*, "youthful."

Scores: 12-11 Excellent
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8-6 Good

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