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As Adventist ministers, we have a confession to make. We have neglected to a degree our duty of becoming more involved with ministers of other denominations. We have failed many times to communicate our concern and love for you and other shepherds not of our faith—whether due to timidity or misunderstanding on the part of all concerned is irrelevant at this point. Frankly, we desire to come out of our shell and share with you those things that we feel have been a blessing to us. After all, we have been the beneficiaries of ideas, methodologies, and truths developed by many of you and your forefathers.

We are quite aware that not a few look upon us as an over-enthusiastic religious offshoot whose main burden is to honor the seventh-day Sabbath and to avoid smoking and eating pork. We make no apologies for supporting God's law in a lawless age or for being virtually untouched by lung cancer due to smoking.

We do apologize, however, for not making it abundantly clear that we believe in the magnificent truth of righteousness by faith alone in Christ Jesus; for our laxity in not being more friendly and open; for not taking the time to share with you, when permitted, our beliefs, many of which are partially or in full agreement with yours.

So, beginning with this issue THE MINISTRY is being sent to you, along with 25,000 other non-Adventist fellow ministers on an every-other-month basis for at least a year, perhaps longer.

The reason for your receiving our journal on a bimonthly basis is that those items which are of particular concern for the Adventist ministry will appear in the alternate issues.

What is THE MINISTRY? In 1928 when the magazine was launched, the objectives were stated as (1) deepening the spiritual life, (2) developing the intellectual strength, and (3) increasing the minister's soul-winning efficiency. First issued in digest size it was later enlarged. THE MINISTRY's present circulation of 16,000 is about equally divided between North American and overseas subscribers.

The objectives listed above haven't been changed in the years since they were first stated, only broadened. For instance, the section dealing with health and religion was added about three years ago.

What's behind this giveaway program besides the obvious intention of eventually increasing our subscription base?

**editorials**

**Our Gift to You**

Two things. In the first place, we share with you the desire to help lift the burden that is crushing the human race. This task requires a dedicated, efficient ministry. If this journal can help you be a better minister mentally, physically, and spiritually, we will at least have accomplished part of our goal.

We firmly believe, however, that the only lasting help for the problems of society has its roots in the atonement of Jesus Christ. We live in the crisis of the ages. Never have men known so much yet demonstrated so little moral strength. We are forced to acknowledge that human efforts alone are like plowing sand and watering fence posts. As wonderful and good as such attempts are, they fail to heal the world's wounds.

The sacrifice our Saviour made on Calvary is the great truth around which all other truths cluster. Every truth from Genesis to Revelation must be studied in the brilliant light that streams from the cross. We want to do everything possible to help you, our fellow ministers, to uplift Him as the foundation of every sermon, talk, and prayer.

One way we may be able to help in this respect is to introduce you to one of the most widely circulated books in the world next to the Scriptures. It is a 100-page volume entitled Steps to Christ. Multiplied millions of copies in 102 languages have been scattered around our planet. Here is the thrilling story of salvation spelled out in most appealing and tender terms. We believe Steps to Christ is one of the greatest pieces of literature ever written on the subject of salvation. We feel so strongly about its value and place in Christian literature that it will be our pleasure to send you a copy of it just for the asking. We believe that its content will prove to be a great blessing to you in your ministry. Simply write to us and request this booklet.

Ours is a day of dialog, and we feel that it is not only a duty but a privilege to share with you our insights on pastoral and evangelistic methodology, Biblical exegesis, Biblical archeology and science as it relates to creationism and health.

We try to avoid complicated theology and sophisticated jargon. We believe that the best way to be contemporary is to preach eternal truth in a direct, positive, simple manner. It is our earnest prayer that this look over our shoulders will enhance both your life and ministry. What we are doing will either document your fears or dispel your illusions. We trust it will be the latter.

J. R. S.

The Ministry/September, 1975/3
Worship: The Missing Hub

WORK, play, love, and worship—these have been named as the four aspects of a well-balanced life. Our secular society places a great deal of emphasis on the first three. The fourth, worship, is sadly neglected and widely misunderstood. One of the principal functions of a minister of the gospel is to educate his people in regard to the meaning of worship, and to lead them in the experience of worship.

The minister must recognize several problems if he is to be an effective leader of worship:

First, he must never forget that the greatest enemy of the worship of God is secularism. The secularist does not necessarily deny the existence of God—he ignores God. He lives as if there were no God. He organizes his life in such a way that he leaves nothing for God to do. It follows that in the life of the secularist there will be little place for worship.

Several years ago, I attended a lecture at Notre Dame University by Professor Horton Davies of Princeton, one of the foremost authorities in the field of worship. During the intermission, a small group crowded around the speaker to ask questions. One person asked, "What is the reason for the difficulty in interesting people in public worship?" Professor Davies replied by citing two reasons: one, the lack of popular respect for the Bible; the other, the lack of family worship in the home. Both of these problems are related to secularism. If secular man reads at all, he seldom reads his Bible. If secular families ever get together, it is not to worship God.

"It is as if for our age the receiving set for religion had been tuned way down, or in some cases turned quite off. For multitudes of us . . . no experience of God is either expected or felt, no word from God listened for or heard, and no command of God received or obeyed."—Gilkey, How the Church Can Minister to the World Without Losing Itself, pp. 20, 21.

It is a mistake to believe that this wave of secularism exists only outside the church. The limits of this article do not permit a review of the efforts of recent years to promote a "Christianity" without a personal God, without a divine Christ, without a Holy Spirit, without an inspired Bible, without a hope for eternity. These trends have sometimes resulted in the cessation of worship. In other cases, worship has degenerated into "celebration" with only a vague notion of what is being celebrated.

"When faith is on the wane and men do not feel comfortable speaking about God, Christ, upper rooms, crucifixions, and resurrections, they take recourse to vague generalities about 'celebration' and 'mystery.' When one no longer can accept the content of the Christian celebration, he makes 'celebration' the end in itself and relegates the content to the realm of 'mystery.'"—Eller, In Place of Sacraments, p. 18.

Give God His Proper Place

The first essential of genuine worship is a theology that gives God His proper place; for "worship is what happens when a good man becomes aware of the presence and purpose of God" (Brenner, The Way of Worship, p. 128); "Worship consists of our words and actions, the outward expressions of our homage and adoration, when we are assembled in the presence of God" (Maxwell, Outline of Christian Worship, p. 1); "Worship is a redeemed man's response to his Redeemer" (John Stott—excerpt from a sermon preached in Langham Place Church, London, 1965).

Real worship is a combination of awe and love. God as Creator inspires awe; God as Companion inspires love. Our minds must acknowledge a great God; our hearts must respond to a loving God; only then can we worship in spirit and in truth. "True reverence for God is inspired by a sense of His infinite greatness and a realization of His presence."—Prophets and Kings, p. 48.

Formalism—An Internal Problem

The second enemy of the worship of God is formalism. This is an internal problem that has plagued the church from Old Testament times. It was Isaiah who quoted God as saying, "Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of
assemblies, I cannot away with; it is iniquity, even the solemn meeting" (Isa. 1:13). Liturgies, once meaningful, lose their impact through thoughtless repetition. The relationship between worship and life is lost.

Sensing this danger, the free churches have tended toward informality in their worship. This approach, however, may become as rote and sterile as the more liturgical forms. A simple service, done over and over again, may be as bereft of the Spirit of God as a complex service, done over and over again.

In recent years, some churches have introduced innovations—rock masses have supplanted the traditional mass; the guitar has competed with the pipe organ; rap sessions have been held in place of sermons. But this has not been the answer. Innovations are exciting for a while, but they can easily lose their appeal. Nothing is gained by substituting banal rap sessions for banal sermons.

The real remedy for formalism is much more profound than superficial change. Genuine worship involves an interaction between God’s Spirit and man’s mind. “Religion is not to be confined to external forms and ceremonies. The religion that comes from God is the only religion that will lead to God. In order to serve Him aright, we must be born of the divine Spirit. This will purify the heart and renew the mind, giving us a new capacity for knowing and loving God. It will give us a willing obedience to all His requirements. This is true worship. It is the fruit of the working of the Holy Spirit.”—The Desire of Ages, p. 189. (Italics supplied.)

Irreverence

The third enemy of the worship of God is irreverence. Lack of reverence may be born of secularism. Irreverence may stem from a formalism that ignores the deeper meanings of worship; or it may be produced by an informality that emphasizes feeling and minimizes understanding. Irreverence may result from an overemphasis on the horizontal aspects of religious experience—fellowship, service, activity—all of which are vitally important, but none of which can be substituted for meditation, prayer, and the study of God’s Word.

Symbolic of this is the relationship between the fellowship hall and the sanctuary. Both are important facilities. The fellowship hall stands for Christian fellowship, which is a vital part of the Christian’s life. But the sanctuary stands for the worship of God, which must be given priority. The church is like an ellipse with two centers—one is God, the other is people. The Master’s great commandment was twin centered—“Thou shalt love the Lord thy God—Thou shalt love thy neighbour.” Irreverence occurs when we fail to give God His proper place in the life and worship of the church. On the other hand, coldness can settle upon us like a dense fog if people are not given their proper place in the scheme of things.

Irreverence expresses itself in noise. When our concentration on God is broken, our sense of awe disappears and we respond to whatever stimuli may happen to surround us. “If when the people come into the house of worship, they have genuine reverence for the Lord and bear in mind that they are in His presence, there will be a sweet eloquence in silence.”—Testimonies, vol. 5, p. 492.

An ancient city, it is said, was built over a river. But the rushing of the water over the riverbed could be heard only at night when the city was quiet. God speaks in a “still, small voice,” and His voice will not be heard during the hour of worship unless there is quietness. Preachers may outshout crying babies, restless youth, and careless adults, but God will not!

Worship and the Church’s Mission

We have considered three enemies of worship—secularism, formalism, irreverence. Let us now view worship positively in the setting of the mission of the church. If the activities of the church were to be compared to a wheel, the hub would be worship. I recognize that some will disagree with this statement. Some would make evangelism the hub; others, Christian service; others, Christian education. It is my conviction that evangelism, Christian service, Christian education, and all other activities of the church can achieve lasting results only in proportion to the quality of the church’s worship.

For example, suppose an evangelist brings a group of people into agreement with the doctrines of the church and into the fellowship of the church. What has he accomplished if these converts have not learned to worship? Suppose the new convert finds the so-called “hour of worship” a poorly planned, slipshod service with reams of announcements, poor music, and a fourth-rate sermon. If he likes that sort of thing, he has not fully grasped...
the meaning of the Christian faith and life. If he dislikes it, he may drift away from the church. Poor worship services may cause us to lose the most sensitive and perceptive of our converts. This we cannot afford.

Let us think of Christian service. We cannot commend too highly the dedicated people who engage in welfare work, who witness for Christ in their neighborhoods, and who distribute gospel literature. This is practical Christianity of the highest order. Proper worship will lead to this type of activity. "Worship is a gate we’re not meant to swing on." But suppose some of the people who have been influenced by this Christian outreach should show up in one of our churches on Sabbath morning. Would they find both a spirit of Christian friendliness and a sense of the presence of God? Would these visitors want to come again? These are sobering questions.

Let us think of Christian education. Nothing is more important than Christian training of children and youth. Does this training include instruction as to the meaning and importance and practice of Christian worship? Are our young people sometimes "turned off" by our church services? Could it be that this is a result of a lack of a concept of worship, and a failure to communicate what worship is all about to our children?

Sense God’s Presence

I repeat, worship is the hub of the wheel. When we learn how to worship, we will ensure greater success for all of our other activities. The kind of worship that will produce these results is more than liturgical form—simple or complex. It is more than esthetic loveliness. These are important, but they are not enough. Something happens to a worshiper when he senses God’s presence. His heart beats faster, his eyes sparkle, his thoughts are concentrated on the things of God.

Such worship is not dependent on beautiful sanctuaries, expensive organs, or stained-glass windows. These facilities may enhance worship, or they may exist in churches that are "architecturally and liturgically correct prisons for the incarceration of the Holy Spirit" (Toombs, Old Testament in Christian Preaching, p. 157). The simplest meetinghouse can become a place where God can meet His people.

High-quality worship leadership is not dependent on degrees or special talents, although it may be enhanced by them. Such leadership is the privilege of any minister who is willing to pay the price. And the price is a personal relationship with God through Christ, plus careful, prayerful, intelligent preparation for the services of the church.

One of the Great Themes

The Bible opens with two people worshiping God in a garden, and closes with a great multitude worshiping Him on a sea of glass before His throne. Worship is one of the great themes of the Word of God. In the Old Testament, we follow the worship patterns of the Hebrews from their beginnings. The tabernacle, the Temple, the priesthood, the Sabbath, the offerings, the feasts—all of these helped to weld the link between Israel and God. When these activities of worship were neglected or wrongly used, apostasy was usually both cause and result. The Psalms were the literature of worship. The prophets were the guardians of the purity of worship.

In the New Testament, Jesus introduced "an altogether different worship" (The Desire of Ages, p. 157). A new spiritual dimension, a new spontaneity—commensurate with the gospel of Christ—came into being. Worship was to be practiced "in spirit and in truth." The early Christians worshiped their Lord at the peril of their lives, drawing strength from God and from one another to witness in an unfriendly world. They are our pattern.

"When the church assembled, it was not just to listen to a sermon and join in songs of praise—the coming together of the baptized believers was for serious business in which all members had both the privilege and responsibility to participate. Such participation was of the essence of worship. Divine guidance was sought and found that the life of the church might be made relevant to the affairs of men."—Dobbins, The Church at Worship, p. 19.

Perhaps we who live in the twentieth century can learn how better to worship from those who lived in the first century. Preachers, perhaps, can find a new thrill in their work when they learn what is involved in being leaders of worship. Perhaps the "revival and reformation" we all seek could become more of a reality if we all learned what it means to worship God.

After all, one of the challenges of the angel of Revelation 14 is "worship him that made heaven, and earth, and the sea, and the fountains of water."
Imagine for a moment that you are living in Palestine during Jesus' lifetime. You have heard about the strange Carpenter from Nazareth and want to learn more about Him. So you equip yourself with a thermometer, sphygmomanometer, stethoscope, measuring tape, scales, and notebook and set out to find Jesus.

After an interesting three-week trek crisscrossing the area, you push your way through a crowd swarming around a central figure. "Jesus of Nazareth, I presume." He is. When you explain your mission, He invites you to join Him and His twelve for as long as you like.


One evening at the close of a busy day you snap open your gadget bag, withdraw the thermometer, and place it under Jesus' tongue. While His mouth warms the cool glass you take His pulse and check His respiration. Under "TPR" in your notebook, you enter three figures: "98.6; 70; 16." You wrap the cuff of the sphygmomanometer around His upper arm, put the stethoscope into your ears, and check His blood pressure. Next you measure and weigh Jesus. Finally, you put His fingerprints in your notebook.

A few more weeks with Jesus adds pages of more details—His way of walking, His favorite food, His prayer life, His frequent figures of speech, His miraculous powers, the gist of His teaching, even how often He bathes.

A month and a half later you return home—your notebook jammed with information about the Nazarene. Since you have lived and talked with Him for six weeks, you can now share a description of Jesus with anyone who wants it. In fact, you write one up—based on the jottings in your notebook. You can truthfully say that you know Jesus of Nazareth—or can you?

During those forty-two days, you amassed an impressive list of factual data about the man Jesus. And it is all vital information. But your tools and observations have failed to tell you the whole story.

The twelve disciples, whom you had also come to know, shared a growing conviction that the Carpenter of Nazareth was more than a man—more than a typical Jewish male of A.D. 30.

John put it this way: "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). "And the Word was made flesh, and dwelt among us" (verse 14).

"We have heard, . . . we have seen with our eyes, . . . our hands have handled, of the Word of life" (1 John 1:1).

The Proper Use of Tools

Are your conclusions based on your technological observations wrong, then? No, they are absolutely accurate, but they are partial—incomplete. The tools you used to inform you about Jesus are not designed to gather information about God only about man. John's conclusion that the Word was God did not derive from the hearing, seeing, and feeling which he mentions in 1 John 1:1. That conclusion was formed by the eye and ear of faith.

The Ebionites figuratively used the same tools you used to gain information about Jesus, and they concluded—like the majority of Jesus' compatriots—that He was merely man. That's all their senses and tools could tell them, and they decided that that was all there was to know about Him. They did not let the eye of faith take over where their physical eyes left off.

And this raises another fundamental question: Because the Ebionites drew a faulty conclusion from their use of

these tools, must Christians spurn the same tools? Of course not. Such reasoning is not only simplistic but also contrary to the facts. John admits that he used the same equipment. He looked with his eyes. He heard with his ears. He touched with his fingers. But his conclusion differed drastically from that of the Ebionite faction. Yes, the Word was flesh. John’s physical eyes told him that. But the Word also was God. And only John’s eye of faith could tell him that.

The man of faith, then, need not throw out the tools just because the Ebionites utilized them. Aware of their inherent limitations, he uses them whenever he wants to know something about the humanity of the God-man Jesus.

Ecclesiastical history reveals that whenever we try to compartmentalize one aspect of Jesus’ nature from the other, we plunge into theological trouble. Both Jesus’ humanity and divinity are inseparable, and to know Him in His fullness means that we must use both the eye of flesh and the eye of faith together. The Ebionites used the former without the latter, whereas the Docetist utilized the latter without the former.

**Tools of Biblical Scholarship**

Similarly, the written Word partakes of the same two natures as does the living Word, and as with Jesus, the humanity of Scripture veils its divinity. Once again scholars have developed tools that can tell the student much about any given piece of literature as a human document.

Liberal Biblical scholars have applied these tools to Scripture and have handled God’s written word much like the Ebionites treated the living Word. As a result, liberal scholars have often reached erroneous conclusions, for their tools can only tell them about the human side of Scripture—valuable information, to be sure, but incomplete.

Thus, once again the question arises: Should the Christian discard these tools because faithless scholars have often formed faulty conclusions, based on their use? Hardly. These tools can often give the user genuine insights, but the information is inherently lopsided, for it tells an incomplete story. Just as with the living Word so with the written word—the human and divine aspects are inextricably intertwined with each other. And the Christian must maintain this double focus when he investigates Scripture.

Sometimes conservative Biblical scholars express the legitimate concern that in using these so-called tools we might end up with the same conclusions liberal scholars have formed. However, we must distinguish between facts and the conclusions drawn from those facts. For example, the evolutionist uses certain scientific tools or methodologies. This does not mean that the creationist discards these tools and methodologies. Both groups of scientists deal with identical data. The difference lies in the conclusions drawn from that data. So with the Biblical scholar. No intellectually honest Biblical scholar wants to ignore the facts. However, his interpretation of the facts might differ from the conclusion another equally competent Biblical scholar draws.

Some Bible scholars worry about the intellectual honesty of using tools that have been based on presuppositions that we do not share—another legitimate concern. However, just because someone sawed Isaiah asunder does not mean that saws must only be used to silence the prophetic voice—even if we could establish beyond doubt that the saw was invented for that precise purpose. Saws can be used for other more congenial and beneficent purposes.

Again—the modern scientific method grew out of the decidedly Christian philosophy that God created and sustains the universe, that since God is both one and immutable, He runs the universe in a consistent and predictable way, and that scientific inquiry is, therefore, both probable and possible. Yet none of us would care to insist that since the scientific method was derived from Christian presuppositions, an atheist cannot be intellectually honest as a scientist. The scientific method is still utilized, although many of its users no longer accept the original presuppositions that led to its development.

Man, as a tool builder, has invented many valuable tools. As the inventor he controls his inventions—or should. Never must he allow his tools to enslave and dominate him. In the same way, the tools that have been developed to help us understand the humanity of both the living Word and the written word must never tyrannize their Christian user. Instead, the Christian recognizes that, as with all tools, they can prove dangerous. Hence, he utilizes them carefully—with his eye of flesh on the humanity of Christ and Scripture, and with his eye of faith on their divinity.
MOLECULES are small particles invisible to the naked eye. They are composed of two or more fundamental bits of matter called atoms. All substances around us, and we ourselves, are a collection of atoms and molecules. In the past few decades a great deal of new information has become available about the nature of molecules found in living organisms. When we consider what has been learned, the personality of a very wise, meticulous and loving Designer emerges with ever-increasing clarity.

In this article we will consider briefly a special class of molecules called enzymes. Enzyme is a household word today, thanks to the educational power of laundry commercials. Who doesn’t know that presoaking one’s laundry in an enzyme-containing agent will cause the removal of most stubborn stains? Actually, there are thousands of different enzyme molecules, all with different functions. The detergent industry is using only a few of these.

The word enzyme comes from the Greek language; it means “in yeast.” The word was introduced about one hundred years ago to describe agents found in yeast that caused the conversion of glucose to alcohol. In the modern definition enzymes are promoters or catalysts of specific chemical changes. They are made up mostly of proteins.

Naturally-occurring enzymes are found only in living tissues. However, if one extracts these catalysts from their natural environment, they are capable of enhancing the rates of chemical conversions in a test tube as inside the living organism. It is not uncommon for an enzyme to speed up a chemical process by a factor of one hundred million. This means that if in the presence of the enzyme a chemical event occurs in one second, in its absence the same reaction would be completed in about four months!

Within the past few years it has become possible to artificially synthesize some enzymes. This brilliant technological feat was first achieved in 1969 by joining one hundred twenty-four amino acids in a predetermined sequence, using a highly automated instrument specifically designed for this purpose. The name of this enzyme is Ribonuclease, and its synthesis took about twenty-seven hours. These synthetic molecules were exact duplicates of the naturally occurring enzyme, which incidentally is produced within a few seconds by our body tissues.

As catalysts, the enzymes themselves are not altered by the act of speeding up chemical reactions. They appear to bring the potentially reactive molecules (usually much smaller than the enzymes themselves) into close con-
contact and proper orientation with one another, allowing them to interact under optimized conditions.

Figure 1 shows a portion of the metabolic conversions occurring inside a typical cell. Each arrow represents a chemical reaction, promoted by a specific enzyme. If that enzyme is not present in the cell the indicated chemical reaction will not take place.

**Consequences of Missing Enzymes**

There are at least forty-nine disorders known to man that are a direct consequence of missing or inactive enzymes in the tissues. Because the presence or absence of these enzymes is determined by the genetic makeup of the person, these diseases may be passed on to one's children.

These illnesses are brought on, as mentioned, by the inadequacy of a single enzyme among the tens of thousands of other enzymes that are fulfilling their functions normally. This dramatically underscores the essential nature of each of these biological catalysts.

For the sake of accuracy, it should be mentioned that not all chemical reactions are continuous in the cells. Thus there are enzymes that are called upon as catalysts only under special conditions. Obviously a nonfunctioning enzyme in this category would be missed only if the need for it arose.

If an enzyme is not catalyzing properly, the metabolic intermediate customarily handled by it accumulates. This is illustrated in Figure 2. Here substance A is converted to substance B in five separate steps, each step requiring the presence of a different enzyme. If enzyme 3 is defective, for example, substance A will be converted to intermediate II, and this compound accumulates. Frequently these intermediates have no function in the cell except to be a transitory substance between two useful compounds. Sometimes large concentrations of these intermediates are even harmful, and have growth-inhibitory effects on the cell.

There is much in this state of affairs that argues against the chance occurrence of living matter. While there are overwhelming odds against the spontaneous formation of a single functional enzyme from a random collection of amino acids, it is even more impossible for a complete set of enzymes to come upon the scene simultaneously, in close vicinity of each other, so that all of these can be gathered up suddenly into a single cell. And the simplest of cells known today need thousands of enzymes to promote chemical reactions associated with life.

Dixon and Webb in their well-known monograph discuss the origin of enzymes. We quote:

"Let us now suppose that in some way proteins did come into existence: even if they had enzymatic properties there is no reason why their activities should be related, and it is highly improbable that they would form a continuous chain such as we have seen is necessary for the trapping of energy and its utilization for the biosynthetic reactions which constitute life. Yet the occurrence of a single gap would prevent the development of the system.

A further difficulty is that of holding the components of the system together until a cell membrane is formed, assuming life to have begun in the ocean. Unless the ocean contained throughout a fairly high concentration of the components (thus being itself one gigantic living cell!), the components would rapidly disperse as happens now when a cell membrane is ruptured. Thus the whole subject of the origin of enzymes, like that of the origin of life, which is essentially the same thing, bristles with difficulties." 5

The evolutionary scheme requires organisms to change into radically new and more complex forms with the passage of time. This process involves the development of new metabolic pathways and the synthesis of new substances. In the frequent cases that require several independent chemical reactions in the cell to convert one substance into another, an evolving organism capable of performing only one or two of the intermediate steps, producing intermediate substances that are useless or even destructive to the organism, would hardly survive the postulated evolutionary selective pressures. Therefore a step by step scheme of evolving new metabolic pathways will not work even if one accepts the premises of evolution. Nothing less than the sudden appearance of all the

**FIGURE 2**

While there are overwhelming odds against the spontaneous formation of a single functional enzyme from a random collection of amino acids, it is even more impossible for a complete set of enzymes to come upon the scene simultaneously, in close vicinity of each other, so that all of these can be gathered up suddenly into a single cell. And the simplest of cells known today need thousands of enzymes to promote chemical reactions associated with life.

![Diagram of metabolic pathways](image-url)

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enzymes necessary for that particular metabolic sequence would do. And this is too great a gap to surmount by existing evolutionary theories.

Even to a casual observer the meticulous design of metabolic pathways can be apparent. But further probing into this topic rewards the searcher with additional evidences of the genius of our Maker. For instance, frequently enzymes with identical functions are found in different parts of the human body. However, the structures of these identical-function enzymes sometimes differ slightly. Enzymes that have identical functions but differing structures are called iso-enzymes or iso-enzymes.

One enzyme that is found in several forms in human tissue is lactic acid dehydrogenase. This enzyme promotes the rapid conversion of pyruvic acid to lactic acid. Glucose, the most important carbohydrate source of energy, is broken down to carbon dioxide and water in two stages, as shown in Figure 3. The first stage of breakdown does not require the presence of oxygen and ends with pyruvic acid. If there is no oxygen present pyruvic acid is converted to lactic acid, which is then taken to the liver where it is used to make more glucose. In the presence of oxygen, however, pyruvic acid can be further metabolized with the release of substantial additional amounts of energy.

The form of lactic acid dehydrogenase found in skeletal muscle has a high affinity for pyruvic acid, promoting its very rapid conversion to lactic acid. And frequently the oxygen supply in the muscles is not adequate to permit the total breakdown of glucose. On the other hand, in heart or kidney tissue we find an isozyme of lactic acid dehydrogenase with low affinity for pyruvic acid. Under normal circumstances there is a plentiful supply of oxygen in these tissues, and pyruvic acid produced from glucose can be readily degraded further to carbon dioxide and water. Here the only role of lactic acid dehydrogenase is that of an emergency mechanism to remove pyruvic acid that would accumulate under unusual conditions.

Obvious Design and Planning

Another example of obvious design and extensive planning is found upon consideration of enzyme cofactors. While all enzymes are made mostly of proteins, a number of these promoters of chemical reactions are totally incapable of functioning unless a small nonprotein molecule is attached to them. These nonprotein parts are called cofactors.

Our body cells can invariably manufacture the large protein molecules (unless there is a genetic disorder, referred to above), but often they are unable to produce the small nonprotein cofactor portion. These must be supplied with the food one eats. Many of the vitamins, especially the water soluble ones, are nothing more than cofactors needed for the functioning of certain enzymes.

We read in the Bible that the Creator specified what sort of food man should eat. "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat" (Gen. 1:29). Is it just a coincidence that the cofactors our enzymes need happen to be found in ample amounts in the food sources specified by the Creator? The answer has to be an emphatic No!

Nature can be studied on many different levels. On the molecular level this brief consideration of enzymes prompts one to join the psalmist in saying: "O Lord, how great are thy works and thy thoughts are very deep" (Ps. 92:5).

![Figure 3](image)

**Is it just coincidence that the cofactors our enzymes need happen to be found in ample amounts in the food sources specified by the Creator?**

6 Cyanocobalamine, or vitamin B12, is an exception, in that in plants it occurs only in low quantities.
The Present State of Ecumenism

THERE IS a curious ambiguity about the ecumenical situation at present. Optimists and pessimists seem drawn up in confrontation, regardless of church allegiance or lack of it. One need only survey the present scene and compare it with the situation a decade ago for it to become evident that the ecumenical euphoria of the 1960's has drastically diminished. In the terms of Dr. Lukas Vischer, director of the Faith and Order Commission of the World Council of Churches, "There is clearly a discernible tendency towards a certain mistrust of the ecumenical movement." *

There is ample evidence, chapter and verse, in support of this statement. While it is true that most churches are increasingly involved in cooperative projects of one kind or another, centrifugal powers are also at work. New controversies and new conflicts, both spiritual and political, have made it increasingly difficult for churches to resist the temptation to withdraw into themselves. More and more of them feel that they have enough to do in coping with their own immediate problems without allowing their lives to be further complicated by the concrete demands of Christian unity.

The consultation on church union is losing its power to arouse and compel the churches. Both the World Council of Churches (WCC) and the National Council of Churches, plagued with budgetary cutbacks, reductions in the number of personnel, and decreased financial support of their denominational members, have lost their momentum. On the "grass roots" level, Christians still carry on dialogs, but after the initial attempts, enthusiasm frequently wavers. Many clergy and laity seem to be discouraged with the whole business.

This malaise is, on the face of it, surprising. For judging the ecumenical movement from the perspective of its starting point, it is apparent that amazing things have been and are happening. For years, the ecumenical movement was primarily a White-Anglo-Saxon-Protestant male domain, a product of the Western world. Today, Eastern Orthodox churches are taking an increasingly important place in the movement, with the Roman Catholic Church an active and sometimes threatening participant.

Even outside the World Council of Churches, nonecumencial churches seem interested in forming their own para-ecumenical organizations in an effort to promote their views. Last summer, in Lausanne, Switzerland, for instance, some 3,000 selected evangelicals—individual leaders and representatives from more than 50 free church groups—met at the International Congress on World Evangelization, under the leadership of Billy Graham, to discuss the problems of evangelism in the modern world. They considered, some have said "threatened," starting their own worldwide organization with a view to preaching the gospel to the whole world. A "continuation committee" was established, though Congress officials maintain that "it will not be a power structure to compete with the WCC." Observers have repeatedly described the gathering as one of the most ecumenical meetings they have ever seen.

Gradual Broadening of Term

Gradually the content of the term ecumenical is being broadened, and accordingly the WCC has taken steps to broaden its own horizons. In May, 1974, for instance, in Sri Lanka, Ceylon, representatives from five world religions, including Moslems, Hindus, and Buddhists, met under the aegis of the World Council unit on dialog with Peoples of Living Faiths and Ideologies to discuss cooperative action across religious lines in solving world problems. The Vatican Secretariat for non-Christians has also launched a worldwide campaign of dialog with non-Christians. The goal here, too, is to encourage "more friendly relations based on the one-Fatherhood of God and universal brotherhood of peoples."

Internationally, nonwhites have become increasingly active in ecumenism. Although by no means inactive in past years, there are today far more men—and women—from the Third World giving leadership on committees, commissions, and assemblies of an ecumenical character. While the first two general

Raoul Dederen, D.es-L., is professor of theology, Andrews University Theological Seminary, and an associate editor of The Ministry.
secretaries of the WCC were a Dutchman and a North American, the current secretary is a West Indian, Dr. Philip Potter. This change in leadership from the West to the Third World has led to a noticeable shift in the priorities of the World Council from theological timidity to a bold emphasis on justice and liberation. One need only remember the great furor caused when the World Council’s Program to Combat Racism made grants to liberation movements especially in South Africa to realize how the WCC has altered its approach to the task of Christian re-union. In fact, the most striking force in the ecumenical movement today is the growing conviction that the struggle for the unity of the church is not unrelated to the total human struggle and, therefore, racial and social justice in the world.

With this new emphasis and the demise of the older generation of ecumenists has come the rise of a new breed. This new leadership comes generally from Latin or black stock and less frequently from the old established theological schools. The new generation of ecumenists tends generally to have less respect for the institutional character of the ecumenical movement and to suggest that the ecumenical structures that were worked out in the 1940’s and 1950’s be adapted to new tasks and new situations.

This mildly anti-institutional and free-wheeling attitude harbors obvious dangers for the ecumenical enterprise. There is no doubt that the WCC could use the stimulus of adventurous spirits, but to turn one’s back on the historical roots of ecumenism and try to reduce it to a loose association of voluntary organizations with hardly any integral relation to the corporate structure of the church would be a definite setback from the WCC’s original aim.

It may explain, however, what is actually happening around the ecumenical world, i.e., the increasing emphasis on the local and regional aspects of ecumenism. While official organs continue to dialog with one another, enough developments on the local or “grass roots” level are occurring to revive the hope of optimists. If one can believe official reports, there are quite a few things going on: churches cooperate and witness together regarding social issues, racial justice, and peace; joint television programs and inter-faith services at Thanksgiving or Christmas multiply. There are other

ecumenical practices increasingly popular, such as the sharing of church facilities, the sponsoring of ecumenical lay witness weekends, and the forming of covenants in which each participant church pledges to include in its worship services prayers for the reunion of its parent churches.

There are failures, too, to be sure, and not infrequently denominations or congregations, after a few attempts at sharing, draw such criticism from their constituencies that they are barred from any further participation. But by and large, where it is still a vision, the ecumenical concern has a tendency to express itself in local groups, sometimes small local groups, which have opened the door to a tangible, personal kind of unity that leaves people cold to the idea of large ecclesiastical unities.

**Plans for Merger**

This ought not to be understood to mean, however, that the national and international dialogs and plans of union by “professional” ecumenists have been forsaken. While it is true that zeal for church unity as traditionally understood has simmered down to lukewarm indifference, ecumenical leaders in all parts of the world continue unabated to foster denominational mergers and church unity. Let me just call my readers’ attention to a sampling of proposed and actualized plans of union. More detailed information is easily available.

In Canada, members of a joint Lutheran theological committee have begun work on a document detailing the theological basis for a proposed single Lutheran Church of Canada. New Zealand’s Anglicans, having rejected participation in a five-church union by a very close vote, will try again in 1976. For the first time in European history several years of consultations between Lutheran and Reformed churches in Europe made possible the formulation of the “Leuenberg Concordia” agreement, describing their common understanding of the gospel.

In England, major inter-church talks on the ultimate creation of a “United Church of Britain” aroused high hopes when representatives of all participating denominations issued a call for a commission to expedite their work. The call came in a communiqué issued at the close of a third meeting in London of representatives from the Anglican, Roman Catholic, United Reformed, Baptist, and Methodist churches, the Churches of Christ, and a few smaller
denominations. Yet, at about the same time, the Roman Catholic Church indicated its decision not to join the twenty-church membership of the British Council of Churches at the present time. The Roman Catholic decision was based on a concern to remain free, at all times, to declare the full teachings of the Catholic Church without reserve.

In the United States, Lutheran and Roman Catholic scholars have recently reached a startling convergence on papal primacy. After expressing a general consensus on such basic topics as baptism, the eucharist, and the ministry, their “Common Statement” declares that the papacy, “renewed in the light of the Gospel, need not be a barrier to reconciliation” of the two churches. A few months earlier the Anglican-Roman Catholic International Commission issued a major statement expressing basic agreement on the ministry and ordination.

Spokesmen for the Roman Catholic-Eastern Orthodox theological consultation in the United States have agreed that they look forward to “full, visible communion—one in faith and able to celebrate the Eucharistic ministry.” Elsewhere, ecumenical dialogues proceed among Roman Catholics, Orthodox, and Protestants in India; among Anglicans and Lutherans in England; among Roman Catholics and Baptists in the United States.

In spite of these developments, which should make the most pessimistic ecumenist take heart, there has been very little achieved in the sense of organic union or theological-sacramental unity. Church unity is no longer a cause, no longer a compelling vision. One can’t help but agree with Lukas Vischer that “there is clearly something in the nature of a spiritual emigration from the ecumenical movement.” Dr. J. Robert Nelson, chairman of the working committee of the WCC’s Faith and Order Commission, refers to it as “ecumenopause.”

The feeling of concern is genuine. And if we take the criticisms leveled at the World Council—its “theological superficiality,” its “dissolving of the vertical in the horizontal,” its “activism,” its “overemphasis on purely social concerns,” and so on—and collate them with the fact that in many places more and more people feel no need of any church, the suspicion of “malaise” and “regression” becomes very strong. Committed to the purposes of the movement, ecumenists still refuse to regard the current lull as anything more than a temporary fad, a rest period before another surge toward Christian unity. For them the movement for unity is not over, it has just begun.

Much might depend on the future course the WCC will adopt. Will it, in answer to the requests of a large segment of its constituency and in order to help the churches achieve greater fellowship with one another, return to a more deliberate effort to overcome confessional differences and give priority to a consensus concerning the central questions of the Christian faith? Or will it, under the increasing pressure of Third World representatives, decide to carry on its ministry to the churches by rethinking its understanding of unity?

The temptation is strong to regard the traditional quest for unity as a doubtful and questionable undertaking and, to deal with “a far greater range of questions,” to search for ways and means of removing the obstacles to genuine fellowship that have arisen from modern man’s struggle against political, cultural, and social antagonisms, and thus bring about unity.

“Why discuss unity,” asked Lukas Vischer last July in Accra, “when surely the priority must be to eliminate injustice, to secure rights and give voice to those who have hitherto been denied it? The only unity worthy of the name is a fellowship lived out in practice.”

The task may simply be beyond the WCC’s resources. It may have to confine itself, if it chooses this approach, to a small selection of typical questions. In any event, after November, 1975, when the World Council of Churches meets in Nairobi, Kenya, for its fifth General Assembly, it should become clearer which voices it is planning to ignore or exclude.

Readers of THE MINISTRY, with their interest in the development of Biblical prophecy, will follow with great attention the World Council of Churches’ attempt to tackle the prospects and problems of its future as it prepares to enter the last quarter of the century.

3 Comment Statement: Ministry and the Church Universal, issued March 4, 1974, art. 32.
4 L. Vischer, op. cit.
6 Lukas Vischer, op. cit., p. 3.
IT IS CUSTOMARY to magnify the greatness of man above the revelation from God and point with undisguised satisfaction to the natural goodness of man in the hope that ultimately the world will arrive at the millennium. But the belief that man can, by himself, save civilization is sheer foolishness. Mankind will never undergo the necessary change of heart and life by any human method of development. Modern man needs more than liberty by law and discipline, however good this may be for the social and civil order. He needs liberty by Jesus Christ. Jesus said, "If you dwell within the revelation I have brought, you are indeed my disciples; you shall know the truth, and the truth will set you free." "... If then the Son sets you free, you will indeed be free" (John 8:31-36, N.E.B.).

It is not easy to get man to think seriously about his own spiritual needs. Modern man is not concerned much about his sins or his distance from God. Unfortunately, the pleasantness of sin is a distinct possibility. Much of sin offers men both delight and pleasure. People do succeed in the ways of unrighteousness here on earth. Not all sin is unattractive. The wages of sin are not always seen in the light of failure and wretchedness.

Often men come to believe that sin is terrible only when it results in disease, poverty, prison, extended suffering, and death; and that so long as one can escape these things, sinful living can be made desirable. But sin is never more perilous than when it is successful. It is never more costly than when it pays off. It is never more disastrous than when it appears attractive.

Most of the ways of educated men and women are exempt from the crudities and vulgarities that one finds on skid row. The excesses and brutality of men disgust right-thinking people. But men seem to be little disturbed by the attractive sinfulness of our day, the licentious living magnified in modern fiction and portrayed on screen, stage, and television.

The smarter and the greater man appears to be the more importance he attaches to himself, the more he deifies himself. Man, with all his wisdom, has exploited his fellow men and the world in which he lives. The world is no longer a safe place in which to dwell. Outside of God, man can only wax worse and worse. The alienation of the human heart from God is the most tragic thing that has ever happened to man.

Is Man Really Lost?

The Bible begins with God and ends with God. "In the beginning God created" (Gen. 1:1). "He which testifieth these things saith, Surely I come quickly" (Rev. 22:20).

Between the beginning of our world and its end lies the history of man. Let us remember then that certain facts confront those who dwell on the earth. First, God created man in His image. Second, man fell from original righteousness with the consequent involvement of the human race in sin. Third, in view of the fact that man is a historical being, God must enter into human history and become part of the historical process if man is to be saved. God's invasion into our world on a rescue mission occurred in the person of God's Son, Jesus Christ. These are supreme historical realities, not illusions. Because they are facts that belong to the history of man, man must pay attention to them (see Heb. 2:1-3).

The rescue of our world cannot be realized by glossing over the facts. But what shall we conceive this human tragedy to mean in terms of man's eter-
nal destiny? Is it really true that hundreds of millions of people are lost, that most people who live on this planet are destined for eternal extinction? Or is God so loving and merciful that He will forgive and save all His lost children, regardless?

When the Bible affirms that “there is none righteous, no, not one: . . . there is none that seeketh after God” (Rom. 3:10, 11), does this mean that all the “good” people in the world who do not believe in Jesus Christ are going to suffer the agonies of hell-fire and the outer darkness, where there is weeping and wailing and gnashing of teeth? Is there danger that we consider God as permissive and grandfatherly, and refuse to consider the possibility of man’s being eternally lost?

Jesus warned that men could perish—forever. Men could build their lives either upon the rock or on the sand. The consequence of building on the sand would be final destruction, but on the rock, life eternal. He said further that men must choose one of two masters; they take one of two roads, the broad road or the narrow way. The choice men make would be decisive for the life to come. Christ spoke of the final day when He would separate the sheep from the goats.

“...Before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. . . . Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels” (Matt. 25:31-41).

Why Discourage People?

Why not soften the blow? Why discourage people by talking too much about their sins and their being lost? Why not limit the classification "goats" to the incorrigibles? Why not include with the "sheep" all the fair-minded, the orderly, those who give a good account of themselves as law-abiding citizens? Why make salvation so difficult? Men need a simple way of salvation. If men are living good moral lives, why not let this be enough to usher them through the pearly gates? Why not recognize that all churches are heading toward the one kingdom of God? Why not make a simple confession of belief in God sufficient to save men? Why not believe that to be saved God simply requires men to live up to the best they know, regardless of race, color, creed, country, or religion? Why press the authority of the Bible upon people who live respectable lives? Why clothe the pulpit and the preaching with the claims of an infallible Bible and insist that men obey all the commandments of God? Is it not better to believe that the God who guides the stars will at last bring our earth-ship to the safe haven that God destined for her at Creation? Is not God far too good to let His wayward children perish at last?

However, salvation is not to be purchased at the price of error and falsity. Sinful men are dependent upon what God has revealed. Bible truth can never be a fetter upon the freedom and salvation of man. For man to be redeemed and transformed there is need of a divine agency, but with the solemn endowment of freedom of choice.

God’s revelation in Jesus Christ and in His Word alone can show man the way, the truth, and the life. Man must see the truth of God before he can ap-
propriate it. His response to God’s way of salvation cannot be blind reception. Redemption is reconciliation to God and restoration of man to the image in which God created him. His salvation cannot be realized except as he discerns God’s supreme effort in human history for man’s rescue.

Men do differ as to the nature of man, sin, and Jesus Christ. The struggle of the Christian church shows the encounters between truth and error. The choice lies, therefore, between the Word of God and the word of men. What a man believes does matter. Men may affirm they care little or nothing for the great truths of the Bible. Men also may affirm they care little or nothing for the doctor’s knowledge of medicine. But this is perilous. The sound mind must insist that the doctor, the dentist, the builder of the house, the man who repairs his shoes, must know his business before he begins to practice it. So it is that if a man does not believe the revealed Word of God, then there will be no need to live by it. He has made the choice and he cannot avoid the consequences.

Man’s lost condition is clearly seen in the greatness of the salvation provided for him by God in Jesus Christ. The price that God paid to save man speaks unmistakably of who man is and how vital it is to rescue him from sin and eternal loss. Men measure the worth of the kidnapped by the price paid for his ransom. How great must man be who must be rescued at such a price!

Jesus Christ is the center of human history, the Rock, the unmovable Foundation upon which man can depend. All the lines of history converge toward this one Man. The universal tragedy of sin and the divine redemption in Christ belong together. Man in himself has no way back to God. He cannot be lured by clever arguments and social improvements into reconciliation with the God of heaven. Man is blind to his lost condition unless he is enlightened by God and by His Word.

The more we face the truth about man in this world, the more salvation by Jesus Christ is seen as necessary. The right view of sin and death demands the right view of the divine remedy.

In Romans 1:16, 17, Paul affirms that the gospel saves sinners because in it is revealed the "righteousness of God," which is now made available for unrighteous men. God’s answer to the sin problem is tied to the word "righteousness,” the one thing that man does not have.

The Bible uses the word righteousness in several different ways.

First, righteousness is spoken of as an attribute of God, a specific quality of God’s own character. God is righteousness in the same sense that He is truth, light, love. Perfect righteousness belongs to God as an intrinsic part of His own being. Speaking of God, Isaiah says: “And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins” (Isa. 11:5).

But righteousness as a divine attribute does not save men. On the contrary, were God to manifest Himself openly to sinners in His untrammeled righteousness and perfection, this would result in man’s destruction. No sinner could endure it for a moment.

Second, the word righteousness is also used to describe the uprightness of men, the morality of those who seek to live righteously in this present world. Daniel, when addressing King Nebuchadnezzar as he faced the judgment of God, urged upon him: “O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness” (Dan. 4:27).

The word righteousness is here conceived in terms of rightdoing. It can refer to moral men either Christian or non-Christian, describing a way of life in obedience to moral principles and personal integrity. A certain moral righteousness does belong to man insofar as he obeys the law of God and the moral laws underlying society. This relative righteousness is of great importance in terms of man’s responsibility to his fellow men. This human uprightness and morality does play a significant part in maintaining the social and civil order of the nation.

But again, this does not save man, since man cannot obey the law of God perfectly in himself. The righteousness that saves men is not attainable by human effort whatsoever. Man is not saved by works of righteousness, although righteous living will follow as a consequence of a right relationship with God. God is not saying that the morality of law-abiding citizens is not a good thing for the present world order. It certainly is desirable. But it does not save a man.

God’s law bears witness to righteousness. It condemns unrighteousness. This law was perfectly fulfilled by Christ when on earth. Christ’s life of righteousness alone provides the only perfect righteousness for sinful man.
This spotless righteousness is available to every believing soul. He receives it as a gift. But if man would obtain salvation by works, then he must obey the law perfectly in act and spirit. This is impossible without Christ’s help.

Third, the righteousness that saves is the "righteousness of God" revealed to man through Jesus Christ alone (see Rom. 3:20-24).

The beginning of man’s return to God converges in the life and death of the Son of God. He is the "Lamb of God, which taketh away the sin of the world" (John 1:29), and, "when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom. 5:10). Alone, God in Christ reconciled the world unto Himself (see 2 Cor. 5:19). He requires no help from man in this supreme revelation of saving righteousness.

Thus saving righteousness is not an attribute of God or an ethical requirement and demand by God. It is a divine act that reveals in historical events God’s plan and power to save man. It is an objective act that changes the hopeless situation of mankind whether men believe and accept salvation or not.

Salvation by the righteousness of Christ means that man acknowledges and believes that God has revealed and effected in Christ alone a righteousness that is eternally all-sufficient for all men.

Clearly salvation is unlimited—available to all—but on God’s terms, not man’s.

The whole purpose of this marvelous provision by God for our salvation is that we might look unto Jesus “the author and finisher of our faith.” This is known in Scripture as salvation by grace. Faith is trust in and commitment to the life and righteousness of another, Jesus Christ. We are shut up to the righteousness that comes from Christ alone. Faith means that we have shifted our center of reference from self to Jesus Christ. This places us in a right relationship of total dependence on Him. Christ’s righteousness is God’s gift to us apart from the works of law and apart from trying hard to get it. Therefore we need Christ. We want Christ. We love Christ. We walk with Christ. We cannot live without Him.

The Albright family’s yearly income probably never reached more than $400; therefore, William had to work his way through college in Iowa after they returned to the United States. There followed a year’s painful teaching experience as principal of the ten-grade school in Menno, then a German-speaking town on the prairie of southeastern South Dakota. That spring William, who had already taught himself Biblical Hebrew and Assyrian (cuneiform), received a $500 scholarship from Prof. Paul Haupt to attend the Oriental Seminary in Johns Hopkins University the academic year of 1913-1914.

Haupt had never before granted the scholarship to anyone not already a successful student in his department. But Albright sent along with his application a proof of a short article of his, in English, which soon appeared in a scholarly journal in Germany. In it he discussed the meaning of a difficult word in the Mesopotamian Gilgamesh Epic, on which Haupt was an authority. He had discovered that *dallalu*, as used in context, probably meant the night-flying creature, the bat. Haupt was impressed by the young fellow out in the hinterland who had already taught himself these two ancient languages, and he later took credit for having recognized Albright’s outstanding potential from the first.

William’s parents, in their home school in Chile, during his first 12 years gave him a solid foundation of learning, including history, geography, mathematics, and Latin; he learned German from a Danish sailor who lived with the family for a time.

Under Haupt, Albright became extremely higher critical. While studying at Johns Hopkins in Baltimore, he freed himself from the rigid, fundamentalist opinions of his parents and began publishing articles in the Haupt style on mythology in the ancient cuneiform epics, comparing them with the Genesis stories. After receiving his Ph.D in 1916, he became an instructor in the department at Hopkins and continued research and publishing until, at the end of 1919, he was able to use the Thayer Fellowship he had won by an arduous three-day written examination several years earlier. Thus he was able at last to see his dream of going to Palestine come true.

In Palestine

At first he was a Fellow in the American School of Oriental Research, then became acting director for a year. Ruth Norton, a new graduate of Hopkins, with a Ph.D. in Sanskrit, and her mother came to Jerusalem, and Ruth and William were married at the end of August, 1921. He had just been appointed director of the school in Jerusalem.

Albright began by studying Modern Hebrew and Modern Arabic. Then he began making trips by foot or by horseback or train all over western Palestine and into Transjordan, taking the few students of the school on annual autumn and spring trips, before and after the heavy winter rains. They studied topography, fixing the sites of many Biblical places that were unknown or uncertain, and developing facility in dating the occupation periods of the mounds or *tells* by pottery sherds they found on the tops and slopes. Sir Flinders Petrie had begun this method of dating sites by the changing styles of pottery, and Père Vincent, of the French archeological school in Jerusalem, helped Albright learn the system until he surpassed his mentors in skill. His own excavations at Tell Beit Mirsim established pottery chronology for Palestine.

These first years in the Bible lands produced a great change in his thinking and led him to abandon his mythological studies. The Bible became real to him, a book of factual, historical, real, places and people. He joined Gustav Dalman, Albrecht Ait, and others in identifying Biblical sites and writing topographical as well as linguistic and other studies.

Leona Glidden Running is professor of Biblical languages in the Andrews University Theological Seminary. A former research assistant to Professor Albright, she has been working for several years on his full-length biography, which is to be published this fall. For the fourth anniversary of his death, she provides the readers of The Ministry with this review of his life-work.
In THE MINISTRY of February, 1973, Siegfried Horn, in his article, "Quotations From Prof. W. F. Albright’s Writings," presented a number of statements made by Albright in later years, giving evidence of the changes in his views of Biblical questions. His whole life was a quest for truth; because he was seeking truth and not merely trying to justify an ego position, he could change his views when evidence came from others or from his own work that necessitated modifications of already published opinions. Some less flexible scholars charged it against him as a weakness that he was "always changing his mind." But as one of his outstanding students, Prof. Frank M. Cross, Jr., said, "Those who make such criticisms should note that his changes of mind regularly follow the introduction of new data or new arguments. Such changeableness is marvelous, a mark of genius."*

In 1929 the Albrights returned from Jerusalem to Johns Hopkins. There he became successor to Haupt as chairman of the Oriental Seminary (now the Department of Near Eastern Studies), and continued so until his retirement in 1958. From 1931 to 1968 he also edited the Bulletin of the American Schools of Oriental Research, which had been started just as he arrived in Palestine and in which his fascinating, semi-popular accounts of his study tours and researches were published through the 1920’s. Until 1935 he spent half of each year on further excavation work in Palestine, and later in Sinai and South Arabia.

In 1953, 1957, and 1969 he made increasingly triumphal return visits on which he was taken to see Israeli archeological excavations and delivered major addresses to huge audiences, often in good but now somewhat archaic Modern Hebrew.

"Mr. Dead Sea Scrolls"

Albright is perhaps best known as the first American scholar to recognize the authenticity and value of the discovery of the Dead Sea scrolls. The way had been paved for that recognition by his studies in the middle 1930’s and publication on the dating of the second century B.C. Nash Papyrus from Egypt. In his lectures to many church and school groups from 1948 on, he discussed the Dead Sea scrolls along with the discovery and decipherment of Ugaritic (bringing to light ancient Canaanite literature) and later the Nag Hammadi papyrus finds, as the most important discoveries bearing on Biblical studies.

With his landmark book, in 1940, From the Stone Age to Christianity, and then with Archaeology and the Religion of Israel, in 1942, and Archaeology of Palestine, in 1949, he began reaching a much wider audience than the scholarly circles he had influenced up until then. His books were translated into many languages.

As a teacher, Albright was most stimulating, always willing to help a hard-working student, poor though his background might have been, and pushing his students to begin publication on their own. His students treasure many amusing stories of their famous professor’s eccentricities and foibles, naturally including absent-mindedness. He plunged them into the midst of ongoing studies in their field, driving them faster than they felt able to proceed—in the process losing the weaker ones, but producing outstanding scholars, many of whom now continue one or two facets of their beloved teacher’s manifold interests.

In 1950 Albright confessed in a letter to a former student, Prof. David Noel Freedman (with whom he would in a few years become joint editor of the Anchor Bible series), that he felt a great sense of urgency to bring his ideas to a broader audience, for he thought that most religious schools and seminaries were teaching a terrible distortion of Protestantism and Christianity, which resulted in a decline of faith and morality.

A chapter Albright had written for a volume on the history of Judaism was enlarged and published separately as The Biblical Period From Abraham to Ezra (in 1963 appearing as an Anchor paperback). This sets forth his mature views on the subject, showing him as standing in the middle, neither with liberals as he had been at first before 1920, nor with fundamentalists. His writings and lifework helped turn Biblical studies away from Wellhausenism and extreme liberalism back to Biblical Christianity, demonstrating the historical reliability of the Bible.

Recognition of Accomplishments

During his 80 years Albright received many outstanding awards in recognition of his accomplishments: thirty honorary doctorates from colleges and universities in the United States and overseas, bronze and gold medals, several Festschriften, and a few large cash awards that helped fi-
nance his secretarial and research assistance, for which he himself always had to pay. In a letter from Sweden in 1952, during one of his foreign lecture tours, in which he was presented to the king and received an honorary doctorate in Uppsala, he wrote to his close friend from Iowa college days, Samuel Wood Geiser, that through life he had friend from Iowa college days, Samuel years. Without them he thought he category. He remarked that he con

tered his energies and thus not accom

plished very much. His collection of

handicaps that had come in his early

sidered his life was largely formed by

back from extreme positions.

In 1964 his book History, Archaeology and Christian Humanism (Mc

Graw-Hill) appeared, containing, con

trary to his usual practice, some updated

articles and addresses that reveal his


Changed With New Evidence

In 1965 a doctoral candidate at New York University, Stanley Eugene Hardwick, received his degree with a dissertation entitled "Change and Constancy in William Foxwell Albright's Treatment of Early Old Testament History and Religion, 1918-1958." He sent a copy to Albright, who was quite bemused by it and surprised to find how much he really had changed his views over the years. In the abstract of the dissertation the author stated:

"William Foxwell Albright is internationally known as perhaps the foremost Orientalist of the twentieth century. In his voluminous writings he has devoted much attention to Old Testament traditions concerning the period of Israel's history from Hebrew beginnings to the institutions of the monarchy. The span of Albright's scholarly career has coincided with the great period of advancement in scientific archaeological activity in Palestine and adjacent lands. In the light of the newly-discovered data Albright has re-

peatedly modified his interpretation of Biblical traditions. . . .

"The principal general finding was that throughout his career Albright becomes increasingly conservative in his treatment of early Old Testament history and religion. The greatest number and most decisive changes toward a more conservative point of view come in about the first decade of his writing career (1918-1928). But each of the other three decades involved is also marked by significant alterations toward a more conservative interpretative position.

"This does not mean that Albright becomes increasingly conservative in his theological views (although this is at least true of the first part of his career). Nor does it mean that he returns to the kind of Biblical interpretation characteristic of Jewish or Christian orthodoxy. Even as of 1958 he stands between right-wing conservative scholars and so-called radical scholars.

"The relationship between Albright's development, as thus delineated, and the development of Old Testament studies is not merely incidental. Substantial reasons exist for believing that Albright's development and its reflection in his writings have been influential in bringing about a more conservative outlook on many questions in Old Testament scholarship."

The Albright Institute

One of the most gratifying recognitions came to Albright early in 1970 while Freedman was director of the school in Jerusalem. The American School of Oriental Research, the buildings of which the Albrights had constructed in the mid-1920's, was renamed the W. F. Albright Institute of Archaeological Research.

In Who's Who Albright identified himself as an Orientalist. His death on September 19, 1971, deprived the world of scholarship and the world of religion of a giant, surely one of the greatest intellects and geniuses of the twentieth century. His boyhood ambition had been to be a scholar, and live in an attic. The fulfillment of the first part did not necessitate the actualization of the second, although he never lost the thrifty, frugal habits of his penurious early years. He rests from his labors, but his works indeed follow him, continuing to influence scholarship and to bless the world.


The Ministry/September, 1975/21
How to Prepare 200 Talks a Year

A Study Program Even District Pastors Can Follow

HOW MANY sermons or talks will you give this year? On the average Adventist pastors probably preach three or four sermons each week. If you add nonregular speaking appointments such as devotionals, funeral sermons, weddings, and evangelistic presentations, it's not unlikely that these would total at least 200 presentations a year.

For most of these occasions the pastor, of necessity, is supposed to prepare new sermons. Unfortunately, owing to the diverse nature of his work and the administrative load he carries, he too often is forced to depend on some "Minister's Annual Manual" or published sermon outlines for his materials rather than his own study and initiative.

In-depth Preparation

Study implies more than devotional reading and the hasty jotting down of notes and texts for a sermon. It means digging into the Bible and other source materials in such a careful and organized way as to enable the pastor to plumb the depths of the subject under consideration. In this way superficial sermons and the preaching of what is basically the same sermon under a different title on occasion after occasion can be avoided. Something more substantial than a catch-as-catch-can "reading" ought to be offered at the midweek prayer meeting, and this also implies thorough study and preparation.

In-depth study naturally involves time. Not only time expended for the basic physical work of digging out the material but time to meditate and assimilate. I find it absolutely impossible, for instance, to decide early in the week that next Sabbath's sermon will be on Joel and, without previous in-depth study, do any kind of justice to the book. What too often results is a general paraphrasing out of the text, the reading of a few more-or-less related passages from sources and commentaries and a moralizing "Therefore, brethren, let us ..." conclusion, but no real Biblical, exegetical message. The problem is that no time was available for prayerful meditation and personal experiential assimilation.

Continuous Learning

In the field of education, the concept of continuous learning is now being given much-needed emphasis. Along with this, as Harold Bernard points out, "Learning how to learn is now of primary importance. There are also some corollaries which merit consideration. Pupils must not only learn how to learn but they must also develop a positive regard—perhaps the word 'love' might not be too strong—for continuous learning. An aim of education at all levels must be to develop a 'self-renewing' mechanism that will

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JAMES W. ZACKRISON is president of the Honduras Mission of Seventh-Day Adventists.

James W. Zackrison is president of the Honduras Mission of Seventh-Day Adventists.

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have reference to both the present and the future. . . . Teachers must themselves be involved in the process of continuous learning and in individual self-renewal." *

This concept is certainly a tremendously important one for the minister to apply, and priority in such application must, of course, be given to the area of sermon preparation.

A Three-Year Study Cycle

From the standpoint of one whose experience has included both academy Bible teaching and pastoral work, it is apparent that the main difference between sermon preparation and presentations by a classroom teacher is that the class curriculum is systematized, and the teacher, of necessity, is systematic in his preparation.

As a pastor faced with this problem, I came up with an idea. I don't remember where it came from, but it works for me and may be of help to others. Any topic that one wishes to study requires four things: reading, close study and research, organization into usable form, and time to meditate and assimilate. This method of study takes a topic or subject area of a Biblical book and organizes it into a three-year program as follows:

First Year. General reading. About one half the books read during this year should be on the topic being emphasized. This reading includes underlining, preliminary note-taking and filing of cross references.

Second Year. A detailed in-depth study of the topic emphasized in reading. Notes are taken, outlines made, in-depth studies undertaken, and documentation filed. By the time this year is over, the minister should pretty well have mastered the topic. His files, at least, are bulging.

Third Year. Organization and presentation of the accumulated and assimilated material in sermon outlines, prayer meeting studies, Bible studies, and other such services.

Each year a new topic for emphasis is chosen, so that while one topic is being studied and researched, preliminary reading is being done in a new area and a third topic is being organized into form for various presentations.

Of course, this doesn't mean that only this topic is presented in sermons during the course of the entire year. Other materials are studied, prepared, and presented as is usually done in pastoral ministry. But it does mean that in-depth study of a particular area of concentration is added to the ordinary type of study program so that after a few years' time the pastor has available a wealth of background and carefully researched material on which to build his sermons and talks.

By following this type of program, it is actually possible for even the district pastor to systematically study over the years a large number of topics and have fresh sermon material at hand. A wealth of material is built up, and preaching does not become one-sided. II


Can you listen?

Listening is an art worth cultivating. Few can give undivided attention with their ears—especially ministers. Most would rather tell than listen. To command gives a feeling of superiority, and yet it is a quick way of shutting people off.

How vital it is for the minister to hear what his congregation is saying. Often the answers we give are to questions people are not asking. Rather than a person-centered program, with the pastor calling the moves; the better method is for our plans to be people-oriented. Give the parishioners an opportunity to tell what is on their minds. If this happens, their interest in the church will increase. It is a good rule to listen before we proclaim. Two ways to discover what the laity of the church is thinking:

1. Annually, distribute a questionnaire asking the persons in the pew to evaluate the program of the church. Areas of inquiry can be the preaching program, the Sabbath school departments, youth activities, the worship service, church administration, etc.

2. In your visitation program for the church have your lay visitors ask, "What would you like to tell your church?" The pastor and board can learn some interesting things that are in the minds of the parishioners. What questions are the people really asking?


The Ministry/September, 1975/23
CONSCIOUS of their need for greater consecration and efficiency and of the historic nature of this first Ministerial pesession of the quinquennial General Conference session to be held outside North America, nearly 3,000 Adventist ministers and members of their families met together in Hall B of the Stadthalle Convention Center in Vienna July 7 to 10. Since the hall seated only 2,500 persons, there was standing room only for many of the meetings. By far the largest representation of ministers attended from the host Euro-Africa Division. Adventist ministers from all the other world divisions were present, including six ministers from the U.S.S.R. and several from Eastern Europe.

Convening at 7:30 P.M. on July 7, the Ministerial Association Council continued through July 10. Prior to the opening service on Monday night, a reception was held in the court adjacent to Hall B, at which time General Conference officers and departmental staff greeted those attending.

Following the welcome by N. R. Dower, secretary of the General Conference Ministerial Association, on the opening evening of the session, the first of three "New Concepts in Evangelism" was presented. It was illustrated by slides outlining the health-evangelism thrust being introduced to the world field as a coordinated evangelistic program produced through the cooperation of several General Conference departments. On subsequent evenings lively reports were given dealing with the use in various sections of the world field of the whole-man approach to health evangelism, Holy Week evangelism, and a variety of evangelistic methodologies.

On Monday evening, and once each morning and afternoon thereafter during the council, a "Point of Interest" feature was presented by C. Mervyn Maxwell of the SDA Theological Seminary's Church History Department.

In his keynote address Monday night N. R. Dower explained the choice and meaning of the theme "One Movement, One Message, One Mission."

Andrews University was well represented at this historic world Ministerial convocation. Besides Maxwell, Raoul Dederen and G. F. Hasel of the Theological Seminary and R. H. Brown of the Geoscience Research Institute presented studies. Dederen and Hasel shared the topic of "Christ's Atoning Ministry" with Dederen zeroing in on the earthly phase of this doctrine and

World Ministerial Council on Evangelism and Theology

Photos from left to right, beginning at top: A. E. Cook presents morning devotional. Behind R. H. Brown, speaker, can be seen the symbolism of the council's theme, "One Movement, One Message, One Mission." Ministry Editor J. R. Spangler serving as platform chairman. B. L. Hassenpflug offers prayer.
Hasel on Christ’s work in the heavenly sanctuary.

R. H. Brown, sponsor of MINISTRY’S monthly “World of Science” feature, took two periods to present the increasingly important topic of “Creationism.”

The morning study, prayer, and praise services began at 8:00 A.M. and concluded at 9:15. Speakers and topics assigned were M. Boettcher, president of the Adventist Church in the German Democratic Republic, “Except Ye Repent”; C. D. Brooks, General Conference field secretary, “New Life”; and A. E. Cook, Ministerial Association secretary of the Trans-Africa Division, “Wherein Shall We Return?” These devotional messages were intended to reinforce the strong current denomination-wide emphasis on repentance, revivals, and reformation.

One of the difficulties faced in a world council such as that held in Vienna is the problem of making these presentations in languages that can be understood by ministers in attendance from all around the world. In the general meetings all talks were given in English and translated into German, with seven other simultaneous translations taking place at various locales in the auditorium and in a separate hall for the large Yugoslavian representation.

Interspersing the general meetings were group workshops designed to emphasize the practical aspects of the minister’s home. Topics presented followed the sequence, the work of the pastor as shepherd, soul winner, and trainer of men. These subjects for discussion were first covered in a general session and followed by group workshops. Discussions of topics such as the importance of conserving our gains and preventing membership losses, how to inculcate in church members a sense of belonging to a vital movement, the importance of cradle-to-grave emphasis in the care of the flock, the need for small study and prayer fellowship groups, the pastor’s Bible class, making the Sabbath service evangelistic, and the minister’s responsibility for training church members in the work of the church and the winning of souls.

The ministerial council concluded with an impressive dedication service led by General Conference president, Robert H. Pierson. Ministers present unanimously responded to his challenge to join him in a new commitment and determination to consecrate all to Christ and the finishing of the gospel task on earth.

The Ministry/September, 1975/25
CHRIST'S mission charge to the twelve, recorded in Matthew 10:1-8,* constitutes the clearest Biblical injunction for the church to conduct medical missions. The first purpose of the charge (verse 7) was to proclaim the message, "The kingdom of heaven is at hand." This remains our primary task.

The second purpose (verse 8) was to "heal the sick." The word used for sickness is the word commonly used to refer to those who are ill with diseases. There is no enlargement on how the diseases were to be cured.

The third purpose (verse 8) was to "raise the dead." Jesus raised the dead and gave His disciples authority to do the same. This is a rather stunning injunction. Although there is no New Testament record of anyone being raised from the dead by the disciples before the ascension of Jesus, Peter and Paul are reported in The Acts of the Apostles as having raised the dead.

The fourth purpose (verse 8) was to cleanse the lepers. We have here a simple extension of the charge to heal the sick. Why lepers were mentioned as a special category is not entirely clear to us today.

The fifth purpose (verse 8) was to "cast out demons." Luke 9:1 adds that the disciples were given power and authority over demons, and in chapter 10:17 we are told that the seventy returned jubilant, saying, "The devils are subject unto us through thy name" (K.J.V.). Demon possession is clearly distinguished in the New Testament from ordinary illness.

The injunctions to raise the dead and cast out demons are rather shocking to the modern world. We do not quite know what to make of them. Passages such as this serve to remind us of the world view projected in the New Testament that seems to be strangely different from our rational scientific concepts.

It seems necessary for us to approach these injunctions with extreme caution lest we allow our own ways of conceptualizing reality to create a mental outlook that is inhospitable to the message of the injunctions. I have often found myself wishing that those who approach this "burning bush" in the New Testament would be more cautious lest they dismiss it from seriousness too lightly and betray what it means.

The missionary, and especially the medical missionary, is often confronted with questions that arise from the gulf that lies between our own scientific rational views of reality and the sacred spiritual world of the New Testament. In his homeland he is confronted with the intellectual difficulties that arise from the skepticism of a secular society. In the mission field he may become aware that church members seem to be vaguely conscious that missionaries' views regarding healing, the casting out of demons, and the raising of the dead seem to be different from what they read in the Gospels. They want to know what it is that gives the missionary such shortsighted vision and creates his half-blindness to the most obvious relationships between spiritual forces and physical states. The missionary himself may come to sense that perhaps he holds a somewhat truncated view of reality.

As we consider these injunctions—"raise the dead, . . . cast out demons"—the present-day disciples of Christ cannot at the very least fail to be moved with a certain helplessness. For all our knowledge and expertise there is a woeeful lack of what Luke calls "power and authority" over the evasive and yet seemingly pervasive, dark, demonic forces of reality. Our inability to perform what the Master frankly charged and empowered the disciples to do ought to constantly remind us of our personal and spiritual limitations and of the parameters of our really rather impressive achievements in the healing arts.

Modern Medical Missions and the Charge to the Twelve

Modern medical missions appeared on the scene late, and then only slowly. Most mission societies had been at work for a hundred and fifty years before they began medical missionary work. In several cases it was purely accidental that they did. The survival rate of missionaries in some areas was shockingly low, and a number of so-
Societies sent out doctors as medical officers to look after the health of the corps of missionaries.

In some cases such doctors were specifically reminded that they were not being sent out as missionaries; neither were they ordained for the task. The task of mission was generally understood as the saving of souls, not the healing of bodies. It was only after the establishment of the Edinburgh Medical Missionary Society in 1841, for the purpose of sponsoring the education of such missionaries, that the concept of medical missions began to gain ground. And then it did so slowly.

The first American organization to sponsor medical missionary work was the International Medical Missionary Society, founded by Dr. Dowkontt, in New York, in 1881, which significantly influenced J. H. Kellogg. But even then, and in spite of the already demonstrated success of medical work as a means of opening doors and creating acceptance, there was widespread opposition to the idea of medical missions. Medical work just did not seem to be the proper task of mission. The latter was often conceived as the purely spiritual task of the salvation of souls and the establishment of a spiritual community. To use funds for secular medical work, even if it was a successful method, was held to be almost a betrayal of trust.

Those who retained a vision of the relationship of the gospel of healing to the gospel of salvation needed some way to legitimize their concern. They found the justification they needed—even a positive commission—in the charge to the twelve.

A century after the founding of medical missionary work it is quite clear that things are not as they once were. Indeed, many voices announce confidently that medical missions, as we have known them, particularly mission hospitals, are in a closing-out stage. Some write of the end of an era. Operating costs have become prohibitive. The old entering-wedge assumption of medical missions is not now as clear as it once was; recruitment of medical personnel becomes increasingly difficult; national governments are extending their control over health services, taking over hospitals and providing services the missions cannot hope to equal.

As a result of these changes many voluntary agencies are discontinuing their hospital work and transferring them to state agencies. Some institutions are simply being abandoned.

One is, of course, interested in the justification for this change in policy and practice. The Lord's charge to the twelve was invoked as a commission to engage in medical work one hundred years ago. Now, however, there is a tendency to reinterpret the charge. "As can be seen from the context," it is argued, "the charge consists of a series of instructions to the twelve regarding their immediate tasks and is not applicable to us in our time." In other quarters the mandate for mission is based not so much on Biblical injunction as upon the action of God in history; and if this line of thought is followed, it is relatively easy to justify the change in policy.

**Adventists and Medical Missions**

We, of course, are more concerned about the Adventist Church and its mission, the theological grounding of its medical work, and its adjustment to the changing situation of medical missions. The Adventist Church was seriously interested in the relationship between the gospel and health before it began to take the foreign-mission task seriously. When it did embark on its task of worldwide mission, views regarding healthful living were so tightly interwoven with concerns regarding the sanctified life that medical work was axiomatically a part of the program.

There was, therefore, no necessity to appeal to the charge to the twelve to justify the involvement of funds and personnel in medical work. In one interesting passage Ellen White links together the charges to the twelve and the seventy with the missionary commission of the resurrected Lord in one grand and many-faceted gospel com-
mission, which is valid "to the end of time" (Counsels to Parents and Teachers, pp. 465, 466). But the charge by itself has not been the basis of our health work. Rather, it is the capstone that gathers to a focal point a widely based way of thinking about man, his relationship to God, and his task of discipleship.

There is, in fact, a well-grounded theological basis for medical mission in Adventist thinking, even though it may not have been systematically developed. The commonly prevailing Hellenistic body-soul dichotomy was rejected by early Adventist believers in favor of a more Hebraic holistic view of man. Whatever one may wish to say about early Adventist discussions regarding the incarnation and the nature of Jesus Christ, no charge of docetism can be made against those who molded the church's Christology. Full humanity was affirmed, if not overaffirmed. And there is a realism about Adventist eschatology that, if anything, makes it more liable to charges of physical literalism than of spiritualized otherworldliness.

This theological orientation provided a natural base for the guidance given by Ellen White on the relationship of body and mind in salvation and for the lessons of healthful living taught by other Adventist church leaders. The message of health has been a fundamental part of the plan of salvation, as understood by Adventists, from the early days of the church. The health message was not only a doctrine and way of life; it became a preferred method of evangelism and of mission. The healing ministry of the church is almost as essential a part of the gospel as is the forgiveness of sins—indeed, they are united in the process of sanctification.

With the passing of the years our beliefs regarding the relationship of mind and body and of religion to health have received wide-ranging medical support; and, if anything, our conviction regarding these concerns is now deeper than in the past. Along with the growth of corroboration and conviction there has developed a maze of complex problems regarding the operation of our medical institutions.

We are sent "to proclaim the kingdom" and "to heal," and on both fronts—or should we say, the common front linking these two moments in gospel witness—issues have arisen that seem to imply that there is a constant need to re-evaluate and modify our approach if we are to remain true to our task of discipleship.

In all likelihood we are now entering a transition stage in medical missions. The style of medical work that has been practiced during the past one hundred years by the mission agencies may be ending. Along with the recognition of this fact and its implications for the Adventist Church there must certainly be the affirmation that the church has a continued responsibility for the health and healing of mankind.

As we consider the future of our medical work, perhaps programs more in harmony with our intrinsic understanding of the gospel of health will be considered. From the beginning Adventists have been concerned with the interrelationship of health and spirituality. Our emphasis has been on dealing with the whole being of the person, and to a lesser extent with the person as a person in the community.

**Responding to Current Problems**

A first emphasis could properly lie in reflection on the spiritual basis of health and healing, about its place in Christian belief in relationship to God's plan of salvation. A concept of health that is merely that of restored balance or recovery from illness has no answer to the problem of human guilt, death, or the threat of meaninglessness. Health in the Christian understanding is a continuous and victorious encounter with the powers that deny the goodness of God. It is the experience in this life of what lies beyond death. It is a sign of God's victory.

Maybe spiritual reflection would lead us to institutional, organizational, professional, and personal repentance about schedules, priorities in finance, personnel, and time, so that we might participate more fully in the community in which healing takes place. It would seem that unless the Christian involved in medical work is prepared to seek for ways of going beyond medicine in dealing with those with whom he comes in contact, of going beyond the clinical-hospital situation, and beyond the professional-client relationship, there can be little that is distinctively Christian about the institutional and personal practice involved.

Our second emphasis can be crystallized in the term *community medicine*—a comprehensive approach that centers, not on the individual and his disease in a hospital setting, but on the
community and its health. The term conjures up ideas regarding water supplies and diet and causes and etiology of disease, but these are merely the rudiments. Can these concerns be grounded in the gospel and receive practical expression in the life of the Christian community?

A third emphasis grows out of this and might perhaps be best described in a term that has come to have particular meaning in the "developing nations"—intermediate technology. Such systems utilize corps of intermediately trained functionaries to perform various civic and social services. This calls for different styles of community-health-educational programs, preferably utilizing church members.

This may not sound particularly attractive to medical professionals, because, like theologians, most medical professionals prefer to educate a class of professionals like themselves. Both tend to fall short in training lay people, and this is precisely what intermediate technology calls for. Encouraging new openings and signs of change in this direction are evident. Where hospital work and community health education are mutually supportive, results have been fruitful; and, where possible, maybe this is the ideal for which the church should strive.

Perhaps the local community of faith can become more involved in the process of healing. By its prayer, by the love with which it surrounds each person, by the practical acts that express its concern, and by the opportunities it offers for participation in Christ's mission, the congregation should be an important agent of healing in each place. To its "intermediate technology" it can add the sanctified means of healing—the ministry of the Word, the sacraments, prayer, and the acceptance and support of the Christian community.

A fourth emphasis might be the restructuring of existing programs. In the days ahead, it will require much prayerful thought, much study, and constant reacquaintance with the principles given us by God, if we are to minister to the needs of all people. It will not be easy to avoid slanting our ministry toward one group and prejudicing another against our message. It may be difficult for some to keep our legitimate message clean and clear of politics and expedient compromise.

In the charge to the twelve the commission to preach and heal is followed closely by the admonition: "Freely ye have received, freely give" (K.J.V.). The juxtaposition of these injunctions has not gone unnoticed. The "freely give" passage appears to be the most referred to section of the charge in the Ellen G. White writings. "Freely ye have received" is not quite true of medical education today, and it costs much to render medical assistance. But this does not forestall the frequent use of the "freely give" phrase against the church and its medical work in the Third World. There are no easy solutions to this problem.

Fifth, possibly there will arise the opportunities for cooperative endeavor with the medical ministries of national governments. Even as such governments are extending their authority over hospitals previously operated by voluntary agencies, many are critically short of medical personnel and expertise. Possibly teams of specialists can render valuable services and open up avenues of approach.

More Flexible Medical Services

And finally, in developing countries perhaps we need to think in terms of simpler, more extended, and more flexible medical services. There may be proportionately fewer large medical institutions and more attention to the training of lay people in healing. Possibly the church will pay more attention to the provision of simple facilities (which may refer patients to larger institutions) through which health and healing may be brought to total communities, and in which there may be more reliance upon both the Christian community and the spiritual dimensions of healing.

Christ's charge is to us no less than to the disciples, no less today than in the era of great medical mission institutions. Maybe the church needs the painful changes that circumstances are forcing upon it and stands to gain from the evaluative processes they engender. What is done probably needs to take as much cognizance of basic principles of the Adventist health message as of present realities. By starting again with first principles it may be possible for the church to bring about changes in its program of medical missions that give clear expression, in both theory and practice, to its understanding of the relationship between health and salvation.

* Texts are from the Revised Standard Version unless otherwise indicated.
Caffeine Toxicity Mimics Neurosis

High doses of caffeine can produce pharmacological actions essentially indistinguishable from anxiety neurosis, according to John F. Greden, M.D., associate director of psychiatric research at Walter Reed Army Medical Center. The "anxiety constellation" of caffeineism has been recognized for a long time, but Dr. Greden states that it has been a subject of medical concern only periodically and that even severe cases often go unrecognized. He presented a report on the subject at the American Psychiatric Association meeting in Detroit. Coffee and tea often are advertised as promoting clear thinking, quick energy, and decreased drowsiness and fatigue. But they can also produce dose-related toxic symptoms that can be relieved by restricting the amount of caffeine in the diet. . . . The central nervous system symptoms of caffeineism strongly resemble those of an anxiety attack, according to Dr. Greden. The symptoms include nervousness, irritability, lethargy, insomnia, and headache. (Journal of the American Medical Association, September 16, 1974, vol. 229, no. 12, p. 1563. Copyright 1974-75, American Medical Association.)

Imitation or the "Real Thing"?

Imitation and fabricated foods of many kinds are on the market, and the pretense is made in advertising that they are as good as or better than the natural foods. For example, they may be said to contain more vitamin C or vitamin A. A typical breakfast might consist of imitation fruit drink, egg substitute, and white bread toast, which we are told is "enriched," a euphemism for the truer statement that many nutrients have been removed and some are restored. Jean Weinger and George M. Briggs, writing about nutrition developments in 1974, point out the uncertain values of substitute foods. For example, Navidi and Kummerow compared the value of substitute eggs called Egg Beaters with farm-fresh eggs. Rats were given as their sole food either eggs or egg substitute. The rats receiving the eggs grew well while those on the fabricated product failed to grow and died. It is clear that there is a great deal yet to learn about the components of foods, including the micronutrients, and how they interact. (United Fresh Fruit and Vegetable Association, "Nutrition Notes," January, 1975, No. 64, p. 8.)

"Grains, fruits, nuts and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing."—The Ministry of Healing, p. 296.

TV Violence Causes Aggression in Children

"If you believe there's a link between cigarette smoking and cancer, then you probably ought to believe there's a link between watching TV violence and human aggression," says Randall P. Harrison, Ph.D., a communications researcher. Noting that "violence in our society is becoming a major health problem," he reports that "the American child between the ages of 5 and 15 sees some 13,400 violence in a previous study of televised violence in the third grade. In their follow-up research, these investigators found some startling relationships between TV violence in the third grade and aggressive behavior in children. He cited a study in which researchers studied the same children ten years after they had participated in a previous study of televised violence in the third grade. In their follow-up research, these investigators found some startling relationships between TV violence in the third grade and aggressive behavior ten years later. He said, "The research design is complex but it appears that there is a causal link between the amount of TV violence a child sees at 8 or 9 and the aggressiveness he exhibits at 18 or 19." (News Release, American Academy of Pediatrics, July 1, 1974.)

Never Too Late to Stop Smoking

Whenever you break the cigarette habit—even late in life and after many years on the weed—your chances for survival increase, according to a new report by the National Heart and Lung Institute, Bethesda, Maryland. Studying nearly 300,000 U.S. service veterans, over a 16-year period, the National Heart and Lung Institute epidemiology branch found that nonsmokers had the lowest probability of death, cigarette smokers the highest, with cigar and pipe smokers between. Among those who had stopped smoking, the mortality risk was lower, and the longer the period of abstinence, the nearer the risk approached that of nonsmokers. In men ages 45 to 54, the mortality rate for the 16-year period for nonsmokers was 54.3 per cent, for ex-smokers 21.4 per cent, and for those who smoked a pack a day 32.3 per cent. In the 55 to 64 age group, the rates were 49.6 for pack-a-day smokers, 37.3 for ex-smokers, and 28.5 for nonsmokers. (Today's Health, published by the A.M.A., December, 1974, p. 6.)

Is Honey Healthier Than Sugar?

Practically speaking, it makes little difference whether you use honey or sugar. There are small amounts of nutrients in honey, but the ratio of nutrients to calories is very low. Aside from the carbohydrate, the most significant nutrient in honey is the iron. One would need to eat more than five tablespoons of honey (310 calories) to obtain 0.9 mg of iron—the amount in one medium egg yolk. (Today's Health, July, 1974, p. 9, published by the American Medical Association.)
IN 1900 you could tell a Seventh-day Adventist by the peanut butter on his breath.

Concocted in the 1890's by an Adventist physician, Dr. John Harvey Kellogg, peanut butter quickly gained wide national acceptance and lost its denominational connotations. But others of Dr. Kellogg's ideas remained to identify loyal Adventists. Vegetarianism. Abstinence from alcohol, tobacco, tea, and coffee. Simple clothing, free from hoops and bustles and flowing trains. Water treatments for contagious diseases. In short, the system that Dr. Kellogg dubbed "biologic living."

In Battle Creek, Michigan, the Adventists had one grand and glorious institution that promoted what were then considered to be quite radical ideas of good health. It was originally named the Western Health Reform Institute, but Kellogg renamed it the Medical and Surgical Sanitarium in 1876 when he, at the age of 24, became its director. In two years the number of patients at the sanitarium almost tripled; its profit more than tripled; and donations to the poor increased almost 1,000 per cent.

By the early twentieth century Kellogg's sanitarium had established a reputation that attracted statesmen, scholars, entertainers, and financial barons. William Jennings Bryan, Will Durant, Eddie Cantor, Alfred DuPont, John D. Rockefeller, Jr.—all shared a firsthand acquaintance with the Battle Creek Sanitarium. William Howard Taft registered as patient number 100,000 for a complete physical examination.

"Biologic living" became famous, but its relationship to the real message of Seventh-day Adventism was but little known. The Adventist Church was built on more than peanut butter.

In the 1840's and 1850's Adventists proclaimed that Jesus was coming soon. "His coming is near, even at the doors," they cried. "Prepare ye the way of the Lord." Through long days and nights of intensive study, aided by the Holy Spirit, these pioneer Adventists came to understand the importance of complete righteousness before God. They earnestly sought to rid their lives of sin and to follow all of God's requirements. They diligently studied to show themselves approved unto God, rightly dividing the word of truth (see 2 Timothy 2:15).

By 1863, when the Seventh-day Adven...
ventist Church was formally organized, many of its leaders were broken in health. The years of arduous work and study and the long hours had put too much strain on their weak constitutions.

At this time Ellen White, wife of one of the church’s founders, James White, began to write messages stressing the importance of good health to the struggling young church. The gospel message, she emphasized, includes more than wholeness of spirit and mind. It includes wholeness of body as well. Mrs. White encouraged the church leaders to build health institutions where the distinctively Adventist message could be taught.

Most Adventists soon saw the wisdom of Mrs. White’s practical advice. When they paid attention to diet, exercise, and rest, their minds were clear to study the Word. Their bodies were strong to preach what they learned. And when they applied natural methods of treating disease—physical therapy rather than opium, calomel, arsenic, and strychnine—their mortality rate plummeted. Many saw the wisdom in Mrs. White’s repeated statements that “it [true education] is the harmonious development of the physical, the mental, and the spiritual powers” (Education, p. 13). They saw the need to follow the example of the Master Healer in restoring bodies as well as souls.

A few thousand Adventists could tell their neighbors that Jesus would soon appear in the clouds of heaven. They could hold evangelistic meetings to explain Bible prophecies and to uphold the eternal law of God. They could even open primary schools for their children to instruct them in God’s Book from their earliest years. But how could a few thousand Adventists open a medical institution?

Faith began to operate. Believing that God had instructed them to proclaim the healing of the body along with the healing of the soul, a few brave Adventists opened the Western Health Reform Institute in 1866, with “two doctors, two bath attendants, one nurse, three or four helpers, one patient, any amount of inconveniences, and a great deal of faith in the future of the institution and the principles on which it was founded.”

As could be expected, the Institute was in real financial trouble within two years. But to the surprise of many, it weathered the storm, and within a decade it was keeping within its budget.

By the turn of the century it had sister institutions in California, Nebraska, Colorado, Massachusetts, Oregon, Iowa, Ohio, and Washington. It had added a school of nursing and a fully accredited four-year school of medicine. Books and pamphlets on healthful living poured out of the Review and Herald press in Battle Creek. Kellogg’s magazine Good Health was circulated by the millions of copies. A young church was learning that God rewards those who move forward in faith.

It was time, in 1902, to embark on a new adventure.

In 1874 only about five hundred Adventists lived in the whole State of California. In 1902 more than a thousand lived in southern California alone. The growth rate may have been encouraging, but many southern California Adventists were not the least bit encouraged by Ellen White’s newest idea.

On September 5 she wrote to A. G. Daniells, president of the General Conference of Seventh-day Adventists: “Brother Daniells, constantly the Lord is keeping southern California before me as a place where we must establish medical institutions.”

The brethren were flabbergasted. They had just voted a no-debt policy. The times did not seem right for any new institutions, let alone several in southern California. Mrs. White assured them that “the Lord . . . is preparing the way for our people to obtain possession, at little cost, of properties on which there are buildings that can be utilized in our work.” The brethren weren’t so confident.

Their faltering faith was strengthened that same year when they were able to purchase a school in the San Fernando Valley. Valued at $40,000, the property with buildings sold for only $10,000.

Paradise Valley

As soon as the San Fernando property was secure, Mrs. White and other church leaders went to San Diego. In the suburb of Paradise Valley they found a well-landscaped 20 acres with a three-story sanitarium already on it. Formerly valued at $25,000, the property was on the market for only $12,000. To debt-ridden California Adventists struggling to operate in the black, the price was not right.

Two years later the price dropped. The Adventists bought the Paradise Valley Sanitarium for only $4,000, and just in the nick of time. Even while the papers were being signed to close the
deal, a letter was en route from New York to the owners offering $6,000 for the property.

The same year, 1904, the church bought the Glendale Hotel. Valued at $50,000, it sold for only $12,000. The Adventists went right to work to turn it into a sanitarium.

Within two years the southern California Adventists had purchased one school and two sanitariums. Now, perhaps, they could pay off their debts and try to put a little money in the bank. They hadn't counted on Mrs. White's vision for the Adventist medical work.

"We need more than two sanitariums in southern California," she insisted. "We also need a training school for medical workers. It's not Paradise Valley, and it's not Glendale. We'll find it if we keep looking."

**Loma Linda**

They found what they needed in Loma Linda. Seventy-six acres of land, eighteen planted in fruit trees and fifteen in alfalfa. The rest of the property landscaped in lawns, drives, and walks. A main building with 64 rooms. Four four-room cottages. A large recreation hall. The steam-heated, electrically lighted buildings in perfect condition. Livestock, farm equipment, an abundance of water. Asking price on the $150,000 investment: $110,000. The Adventists sighed and turned to other business.

But Ellen White didn't. She continued to investigate the property and soon discovered that the sale price had been reduced to $85,000. Still too high. But when the Adventists made their third inquiry, they discovered that the financially burdened stockholders had ordered the place sold for $40,000. The Adventists bought it.

Now, it may be impressive to read about a church that values physical and mental health along with spiritual health. It may be fascinating to learn of institution after institution bought for a fraction of its original price. But it wouldn't be too surprising to learn that the church was unable to meet payments, would it?


Some members borrowed large sums on their personal accounts to pay off the church's debts. Some offered to mortgage their homes. Completely unexpected gifts came through the mails. This is not to say that the Adventist leaders were free from fear.

To the contrary, they were sick with worry as the calendar showed payment-due dates creeping closer and closer. Through the generosity of church members, $5,000 had been put down on the Loma Linda property. Any subsequent default would cause the church members to lose both the property and the money already invested in it. Now the second $5,000 was due, and no money was in sight. Every southern California Adventist had already given as much as he could. Northern Californians refused to help on the grounds that church leaders had counseled against the purchase in the first place.

Now it was the morning of the day when the second payment was due. Leaders assembled in committee. Those who had initially favored the purchase tried to defend their position while the more reluctant blamed them for the impending disaster. Someone suggested that the morning mail might bring relief.

In a few minutes the postman climbed the stairs and delivered the mail. One letter was from an Adventist lady in Atlantic City. Mrs. White had
written her about the needs in California, and the lady had felt impressed to give a donation. The amount of her check: $5,000.

Not every payment was supplied by providential checks. Church members continued to empty their pockets. But in the end southern California owned three sanitariums and a medical school—debt free.

**Around the World**

Almost every part of the world has an Adventist medical center today. From Addis Ababa to Wairoonga, Adventists carry their message of God’s power to heal body, mind, and spirit. Every hospital has its own history. Some are built on faithful sacrifice; some on unexpected generosity. The hospital in Denver, Colorado, belongs to the second group.

A Denver banker, Henry M. Porter, liked to winter in southern California. While staying with his daughter in Pasadena, he caught a bad cold. She suggested that he try a hydrotherapy treatment at the nearby Glendale Sanitarium.

The banker’s symptoms were so relieved that he fell asleep on the treatment table. Awakening, he offered the therapist a dollar tip. "No, sir," said the boy. "I’m paid by the hospital, and I couldn’t accept further payment." The banker filed away the incident in his mind.

A few years later Porter and his wife were vacationing at the Hotel del Coronado near San Diego when he came down with another cold. He asked around until he discovered the existence of Paradise Valley Sanitarium. He immediately checked in.

The hydrotherapy treatments relaxed him, his cold improved, and he was well impressed with the courteous care the nurses gave to all the patients. He paid his bill and returned to Denver. Within a week the sanitarium accountants discovered they had overcharged Porter, so they mailed him a refund check for the balance—45 cents.

The good care and the honesty of both Adventist sanitariums made a lasting impression on Henry Porter. Two months after his discharge from Paradise Valley he wrote to the credit manager: “Can you give me the address of the general manager of your various corporations, as I would like to correspond with him in regard to establishing a like institution in Denver.”

And so in 1928 the Porter Memorial Hospital was born. Located on 40 acres in south Denver, which were part of the original Porter estate, the hospital today serves the area with 285 beds.

The Adventist medical work grew. In 1916 the women of the church raised the money to build the White Memorial Medical Center, which now has 305 beds in downtown Los Angeles. The Loma Linda medical training school soon became a first-rate school of medicine, adding a school of dentistry in 1953. Food factories were established around the world to produce protein foods of vegetable origin.

Today health publications such as *Life and Health* and *Listen* circulate widely. Home nutrition instructors licensed by the General Conference hold cooking schools emphasizing meatless cookery. Five-Day Plans to Stop Smoking are conducted in churches, schools, and even subway trains to help people overcome the smoking habit. A new Wa-Rite weight control program has undergone its first field tests.

**Adventists Are Healthy**

The October 10, 1966, issue of the *Journal of the American Medical Association* reported research done by Drs. F. R. Lemon and R. T. Walden showing the low incidence of respiratory disease among Seventh-day Adventists. Other research by the same two doctors confirms that death rates from cancer and heart disease are lower among Adventists than among the population at large.

Currently the National Cancer Institute and the Loma Linda University School of Health are conducting a joint study "to determine which components of the Adventist life-style may account for their lower risk of developing cancer, heart disease, and other serious illnesses."

Adventists ought to be healthy! We have spent more than a century preaching redemption of the body, mind, and spirit. But if we are still known only for our interest in health, our message has been incomplete.

Before Jesus healed the paralytic, He said, "Your sins are forgiven" (Mark 2:5, R.S.V.). With Jesus, spiritual and physical healing went hand in hand. The Seventh-day Adventist Church, like its Leader, believes in restoring the whole man. "Beloved, I wish above all things that you mayest prosper and be in health, even as thy soul prospereth" (3 John 2).

Anything less than this is not enough.

Adapted from *Signs of the Times*, September, 1974. Used by permission.
THE MESSAGE of coming judgment pronounced upon the people of Judah by the prophet Zephaniah must have come as quite a shock to those described as being as congealed in their minds as the dregs left after wine making. In this thick-headed condition they scoffingly boast, "The Lord will not do good, nor will he do ill" (Zeph. 1:12, R.S.V.).

Forcefully and impressively the prophet pointed to the coming "day of the Lord" in such hyperbolic terms that commentators ever since have seen in these words a clear description of the final universal day of judgment. Such phrases as "I will utterly sweep away everything from the face of the earth" (verse 2, R.S.V.) and "In the fire of his jealous wrath, all the earth shall be consumed" (verse 18, R.S.V.) point to a time when God will "gather nations" and "assemble kingdoms" to "pour out upon them my indignation, all the heat of my anger" (chap. 3:8, R.S.V.).

The longsuffering of God was not to be confused with weakness. The extent of His mercy would be reflected in the extent of His judgments. If ever they were to be awakened to the fact of the impending "day of the Lord" it must be now. The "great day of the Lord is near, it is near, and hasteth greatly" (chap. 1:14). There was no time to lose.

So wrapped up is the prophet in his message of urgency that he hardly takes time to tell us about himself. The only clue in the superscription is in the fact that he traces his genealogy back four generations, being the only one of the prophets to do so. Hezekiah is pointed out as his great-great-grandfather. Apparently this is because he was a man of some importance, probably even being the king of Judah by that name.

**Description of Jerusalem**

In the day of judgment to come the extortioners living in the capital city of the people of God will be included in outpouring of His wrath. Commentators seem impressed with Zephaniah's familiarity with the different quarters of Jerusalem and point to this as another evidence that he was a member of the royal family and grew up in the city.

In verses 10 and 11 of the first chapter, the prophet describes the destruction of the "day of the Lord" and tells us that "a cry will be heard from the Fish Gate, a wail from the Second Quarter, a loud crash from the hills. Wail, O inhabitants of the Mortar! For all the traders are no more; all who weigh out silver are cut off" (R.S.V.).

It is interesting that the route described is one that normally would be followed by invaders who broke into the city from the north. The Fish Gate was part of the city wall on the northern side and was called this because of the dried fish brought there by traders from Tyre. A little to the west of the Fish Gate and inside the wall was the "Second Quarter," apparently recognized as a weak link in the defenses of Jerusalem and frequently reinforced. The prophetess Huldah, a contemporary of Zephaniah's, had her house in this area (see 2 Kings 22:14).

"The Mortar" or "hollow space" probably refers to the natural bowl formed by the mountains on either side of the Tyropean Valley between the upper city and the hill of the temple. This site was not only liable to invasion by those attacking from the north but its name is also appropriate to what would happen there at the time of an invasion.

Zephaniah's presentation alternates between descriptions of doom and destruction and words of comfort and encouragement to the faithful in Zion.
particularly in the last section of the book he emphasizes those moral qualities that will survive the day of judgment.

as far as the outline of the book is concerned, there are several possibilities. i have chosen to divide it as follows: chapter 1:2 through chapter 2:3, the philosophy of judgment; chapter 2:4 through chapter 3:7, the application of judgment; chapter 3:8-20, the result of judgment.

philosophy of judgment

after the brief superscription in verse 1, which makes it plain that the message comes from god through his prophet, zephaniah vividly describes the judgment to be poured out on all nations (verses 2, 3) and upon judah and jerusalem (verses 4-6).

there will be a clean sweep of everything that is evil upon the face of the earth. this clean sweep includes wicked man, but also involves beasts, birds, and even fish. the devastation will be so complete that all nature will be swept up in it.

prior to the ultimate "day of the lord," however, will come a sort of miniature day of the lord. this will involve the punishment of judah. verses 4-6 present in descending order of wickedness, if it can be viewed that way, a hierarchy of sins for which god's people are to be punished. beginning with the remnants of baal worship, he goes on to list idolatrous priests, worshipers of astronomical bodies (astrology?), those who worship the true god through idols, apostates and, finally, those who are merely indifferent.

verses 7 through 18 describe in awesome terms the day of the lord. in verse 7 we find a graphic representation of this day of judgment as a mammoth sacrificial feast. the sacrifice consists of those who are sinful in judah, and the invited guests are the babylonians who are designated as the instruments of god's wrath. the day of the lord is characterized as a day of sacrifice in verse 7, a day of punishment in verses 8 and 9, a day of wailing in verses 10 and 11, and a day of searching in verses 12 and 13.

verses 14-18 depict the great day of the lord, emphasizing the nearness of that day (verse 14), the fearfulness of that day (verses 15, 16), the distress of that day (verse 17), and the full and sudden end that is brought upon sinful man on that day (verse 18).

this first division of the book closes with a solemn appeal that reaches far beyond zephaniah's time and speaks clearly to those of us living in the final crisis period. in chapter 2, the first verse appeals to the people to gather together in solemn assembly and carefully considers the predicted judgments about to fall. verses 2 and 3 especially appeal to the small group of righteous as distinct from the "shameless" addressed in verse one. if they will continue in meekness, humility, and righteousness they can have the hope of being covered or hidden on the day of wrath.

application of judgment

some commentators see the rest of chapter 2 as a threat to judah. just as surely as the other nations are to be judged, judah too will be punished for its sins. others view this section as a message of comfort, pointing out that judah's persecutors are also to be judged. undoubtedly both elements enter into god's intention in these verses.

the list of those destined to meet divine retribution begins with philistia. only four of the five cities of the plain are listed. gath has already been destroyed some time before this by the assyrians. other nations follow in quick and sure succession, moab and ammon, ethiopia and assyria.

in chapter 3, the warning is brought home again. just as surely as god brings retribution on the surrounding
nations, he will punish the hardened sinners of Judah. Crime and corruption are rampant, and nothing God does seems to make any impression on the march of wickedness. The prophet fearlessly identifies predatory officials, voracious judges, false and faithless prophets, and profane priests as responsible for turning the people away from obedience to God’s laws. God’s contrasting righteousness in His dealings with them is pointed to as making their end even more reprehensible (verse 5).

God now speaks directly (verses 6, 7), pointing to the example of wicked nations that had been cut off in the past for excessive wickedness, and seems to wonder that Judah isn’t able to profit from the experience of others.

**Result of Judgment**

The last division of Zephaniah points to the restoration of the remnant of Israel after it has been purged by punishment. The universality of this description and of the state of the redeemed indicates a larger application and an ultimate restoration of the people of God at the time of Christ’s return.

No longer will there be a language polluted by idolatry in any of its forms (verse 9). Sin pollution will also be removed (verses 11, 13). No proud, self-exalted, conceited, haughty people will be found among the remnant (verses 11, 12). God’s people will all be contented sheep under one great Shepherd (verse 13).

Not only do God’s redeemed sing and exult because of deliverance from captivity and sin but God Himself “will rejoice over you with gladness, he will renew you in his love; he will exult over you with loud singing” (verse 17, R.S.V.).

There is no uncertainty about the promises of restoration. They are certified by the last words of the book, which, by use of the phrase “saith the Lord,” leave no doubt about the divine authenticity of these commitments. It had always been God’s intention that His people should be made “a name and a praise among all the people of the earth” (verse 20), but God’s purpose cannot be accomplished without the cooperation of His people. Ultimately the time will come when God’s people, purged by judgment, will be in full harmony with His purpose of full restoration and the promise, “At that time I will bring you home” (verse 20, R.S.V.), will be completely realized.

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**All the King Wants Is...**

**MARJORIE COLLINS**

On November 14, 1973, Princess Anne Elizabeth Alice Louise was married to Captain Mark Anthony Peter Phillips in London’s historic Westminster Abbey. She of the ruling class, he a commoner; her parents royalty, his from a simple background.

Many may have chuckled as they heard the Captain vow to endow his wife with all his worldly goods. He had so little to give. The woman whom he married is rich and lacks for little of this world’s goods. But because of their marriage bond, not only is she entitled to the little he has, but he is heir of all that is hers.

Although Captain Mark Phillips was not born into royalty, he has now been fully adopted into the family of the reigning British monarch. He stands in a new relationship and the past is put aside. The fact remains, he has promised to give all of the little he has to the one to whom he has committed the remainder of his life in the holy bond of matrimony. She has, in turn, pledged her entire fortune and earthly goods to meet his needs through the years ahead. And no matter how much he or she needs, it will impoverish neither of them.

Many people are so awed by the thought of the very existence of God that they are afraid to come into a personal relationship with Him. They are embarrassed that they have so little of this world’s goods and personal talents to present to Him. Because they cannot do everything, they are content to do nothing.

Yet God only asks us for what we have, and it matters not if it be little or much, if we give it gladly because of our love for Him. It is the quality of the relationship and not the quantity of the treasure which matters to Him. And when we enter our new association, we become His children, and all that He has becomes ours. Once our commitment is made, it ought to be a life-long bond. Thereafter, we have an obligation to share all we have with Him while He, in turn, is willing and able to meet all our needs. In such fellowship there will never be impoverishment.

We read in John 1:12, “But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” You can become part of the family of the King of Kings, and all He is and has will be yours.

How quickly the summer has sped by! Now the school bell is ringing for our growing children. I'm sure you will enjoy Marie Spangler's article on the responsibility that is ours in molding the little lives entrusted to our care.

We can learn many sound principles of parenthood from an eighteenth-century mother, too, who was one of twenty-five children and bore nineteen children of her own! Susanna Wesley, the wife of a Church of England minister, managed on an inadequate salary, took her part in parish activities, and directed the education of her large brood. Yet she was able to say, "I take such a portion of time as I can spare every night, to discourse with each child apart." Susanna's method seemed effective. Her family included John Wesley, sometimes called the greatest Englishman of the eighteenth century, and Charles Wesley, the great hymn writer. Surely we should not do less than give our children individual attention. May God bless us all, teachers, pupils, parents, as we do our best for Him.—With love, Kay.

THE IDEAL training center for our little ones should be the home where the mother is the teacher. Where home influences are not ideal, then the children should have proper training in a well-disciplined Christian school. But we should bear in mind that this latter plan is second best.

Ministers' homes, of all homes, should qualify for the ideal in the training of children. Example setting still remains a priority for church leaders. Shepherdesses with children still in the home should stop today, right now, and take inventory of their home training program.

Today in schools, business, and industry we hear much about management by objectives and evaluation. If these are principles of good management for secular institutions how much more important they become for the growth and development of children in a home environment.

Four Principles of Child Training

There are four basic principles involved in proper child training. We might express these in this way: (1) Study for knowledge, (2) pray for guidance, (3) plan wisely, (4) act consistently. The road of least resistance is easy, and so many of us are not aware that the things left undone have an adverse effect on children.

Does parental responsibility involve more than providing food, shelter, clothing, toys, a baby-sitter now and then, and family worship periods? If "we need to make the education of our children a business, for their salvation depends largely upon the education given them in childhood" and if "the educational influences of the home are a decided power for good or for evil", then as parent shepherdesses ask yourself, Is my home a school and am I as a parent an effective teacher?

As parents we are teachers whether we accept the responsibility or not. Home influences "are in many respects silent and gradual." Few realize the full import of a child's growth from training and influence until, perhaps, it is too late. It is for this reason that our first step to success in child training is to have a plan. As a child I can remember my mother saying, "Plan your work and work your plan." As parents we must plan for the little ones placed in our care and then consistently work our plan. "Even before the birth of the child, the preparation should begin that will enable it to fight successfully the battle against evil." Definite Plans Laid

A careful study of the lives of Bible characters whom God used in a mighty way to shape destiny plainly demonstrates that definite plans were made in the home for their growth and development. John the Baptist, who prepared the world for Christ's first coming, was the son of his parents' old age. They could have taken the road of least resistance and reasoned that since God had a special work for John to do, all would be well with no special effort on their part. Instead they brought him up in the country in order to develop his character in such a way as to meet God's purposes for his life and avoid the manifold temptations of the city.

Both Moses' mother and Samuel's had limited time in which to train their sons. I feel sure that they had a training program based on God's guidance. Perhaps many times these mothers de-
nied self in order to work with their children and train them for God's service. What would we do if we knew that we were to have a son or daughter for only twelve years, as Moses' mother, Jochebed, did? Authorities tell us that the most impressionable years of a child's life are the years before seven. "The lessons that the child learns during the first seven years of life have more to do with forming his character than all that it learns in future years." In fact, the foundation is laid the first three years for self-control and discipline.

In today's changing economy it is very tempting for the mother to work outside the home. In fact, it almost seems a necessity; but are the supposed temporal blessings gained worth the sacrifice of a little heaven on earth where order and love should be supreme and where the children are being trained for the heavenly home? Try living on the husband's salary. It will take ingenuity, substitutions, and a strong will to say No to many things you cannot afford.

Security and Stability Affected

The mother is the most important person in a child's life, and usually she understands and knows more about her child than anyone else. The future security and stability of a child depend much upon the warmth and love and security the mother gives it.

Harriet Theingold conducted experimental studies on the effects of increased mothering on institutionalized children. The eight infants she mothered showed much more social responsiveness to her, the examiner, and strangers than the eight other infants who received only the regular institutional care.

A study made by Harold M. Skeels and Murlon H. Dye points up the interrelatedness of emotional and cognitive development. Two infants were taken from the State orphanage to an institution for the retarded, where retarded women doted on the babies. After six months the babies were tested. One showed an IQ gain of 31 points, the other 52 points. But more important was an over-all behavior change from apathy to liveliness.

John Bowlby, R. A. Spitz, and others see the mother's role in attachment as more complex and vital than simply a reducer of distress or importer of pleasure. From studies of children and retrospective studies of adults deprived of this attachment these researchers conclude that severe impairment results when an attachment is not formed or if it is forcibly broken before the age of 7.

Planning Regularity Essential

A definite plan and program should be made that requires a certain amount of time spent with the child regularly. It is so easy just to let the child play and "grow" his own way. Even when he comes with some hurt or an exciting thing to tell you, to just say "Uh-huh" and briefly glance while doing something else is an unforgivable act. Oh, he will forgive you—that's a little child's nature. But if you stop and listen you might find the answer to something that has been puzzling you concerning his behavior!

Successful teachers make lesson plans that are used to direct activities throughout the day in the learning process. Mothers too can do this. These plans do not have to be as structured as they would be in a regular school. But you do need to plan carefully what you are going to do with your child each day. In dealing with him combine affection with authority; kindness and sympathy with firm restraint. As you spend a portion of each day working with your child you are cultivating his friendship, winning his confidence, and making impressions upon him that will influence him for life. In addition, you should make the time spent with your child of such a quality that you will be preparing him for school.

What are some of the specific activities that can be planned? There could be a time for reading to him or his...
reading to you. All children love stories. Get them acquainted with books so they will love them. Above all, use the Book of books as a textbook. Reading to a child is a good way to help develop oral language, which is the most important factor in reading readiness. It helps build his vocabulary, and will also help him learn left to right progression.

After reading a Bible story to the child ask him to repeat the story to you. This will help him learn sequence. Let him predict the outcome of the story or tell which part he liked best. Ask him to draw a picture of the story, then from his picture describe and dictate his story to you. As you write it down he learns that oral language can be written and read. Learning the ABC's and the beginning consonant sounds will be fun if done with pictures of animals, flowers, and objects. Wherever you go, play a game with your child of finding letters, then giving their names and sounds.

A child's vocabulary can be enlarged if, when he answers with one word to your questions, you state his answer by using a sentence. When the sentence structure he is using is wrong, you can repeat the sentence using correct words and have him repeat the sentence after you. This is not teaching a child to read per se, but involves oral language development and reading readiness. Do not be overanxious about your child's learning to read. Above all, don't pressure him into reading before he is ready. There are many things that can be done in the reading-readiness program that will help the child develop a love for books and reading and will teach him the basics before formal reading is taught.

Every child loves to run and play outside. Set aside a part of the day when you can do this with him. This will not only help in his large-muscle coordination but will aid in the development of a healthy child. As a Christian mother, recognize that helping your child develop a strong body is a sacred duty. As often as possible take your child out in nature and draw practical lessons for our daily lives from plants and animals, pointing out God's great love in supplying all these things for our needs and happiness.

For the development of small motor skills provide scissors, paste, and construction paper. Allow him to be creative. To begin with you might "show him how," but after he has learned some of the basics of cutting, pasting, and attaching cutout objects he will be able to proceed on his own. You will be amazed what your 4- or 5-year-old will come up with. Many enjoyable hours can be spent teaching him or her such skills as woodworking or needlepoint.

Number concepts and math vocabulary can be taught in such an easy way that they will always be fun. Teach the one-to-one relationship when the child is setting the table: tell him to place one glass with each plate; one fork with each knife, etc. He can learn to count using the knives, forks, and spoons. Teach him addition and subtraction by adding all the forks to all the spoons, then taking away a certain number. Teach him to recognize numbers, then ask him what certain numbers are when you see them on billboards, at the store, in books, or wherever he comes in contact with them.

While helping you make bread or cookies your child can learn quantitative measurement. Measure his foot and his body from time to time, and he will learn linear measurements, as well. He will also find fun and real ac-
complishment in being able to tie his shoes, button or zip his coat, tell his full name, and give his address and telephone number.

Being able to listen and follow directions is basic to success in life. Make a game out of giving directions such as walking to the door, turning around three times, and then sitting down. Consistently requiring your child to pick up his toys and clean up after art activities helps develop a sense of responsibility.

Social Interaction Necessary

Social interaction is necessary for children. Inviting his peers home will help the child learn to give and take in life. If difficulties arise, and they surely will, talk it through with the children and let them solve the problem. You will find they usually know what is wrong and will often come up with a solution better than yours.

How much thinking do you let your child do for himself? Is he a puppet in your hands or do you give opportunities for him to make choices? True, he is a mere child, but if given the opportunity to do some decision-making before he is "out on his own" he might be trained to prevent some mistakes that can ruin his life. Remember, you are there to guide—if the decision is a wrong one quietly discuss with him why it was wrong and what might have happened if a better choice were made.

"Every human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do. The men in whom this power is developed are the men who bear responsibilities, who are leaders in enterprise, and who influence character. It is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of other men's thought." 9

People who fit this description ordinarily aren't the result of haphazard training. They come from consistent homes where the mother prays with her children, studies with them, and plans each day carefully.

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2 Ibid., p. 17.
3 Ibid., p. 21.
5 Ibid., p. 194.

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ORLEY M. BERG

ISRAEL: ITS PLACE IN HISTORY AND PROPHECY

Geographically, politically, religiously, Biblically, the Holy Land is central in today's crisis-ridden world. The extent to which Bible prophecy is being presently fulfilled by the Israeli nation is open to much discussion and conjecture.

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Bringing in the Cheese

OLIVER JACQUES

TOMMY, my six-year-old grandson, preached one of the summer’s best sermons, or so it seemed to me. It happened the other day when I took him on a “man trip” to Jenks Lake not far from our mountain home. It was Sabbath, so I put an appropriate cartridge in the tape deck recently given me by my son, Tom. It was the Mormon Tabernacle choir singing the great Christian hymns.

Tommy and I listened to such favorites as “God of Our Fathers,” “I Need Thee Every Hour,” and “Ten Thousand Times Ten Thousand.” He sat enraptured as the hi-fi system filled the car with incomparable sound. And then, slipped as though by accident between “Holy, Holy, Holy” and “Now the Day Is Over” came “Bringing in the Sheaves,” performed almost boisterously to martial music. Tommy clapped his hands, rejoicing in the music, jumping for joy.

After a walk around the lake we started the drive home. He asked me to...
play the tape again. "Bringing in the Sheaves," the selection I liked least, again induced the ecstatic clapping. The tape was finished and we crossed the bridge near our home.

"Grandpa," he said, "do you know something?"

"No," I said, "what should I know?"

"Do you know the song I like best?" I suspected it was the "sheaves" song, but wasn't sure.

"No," I replied. "Which do you like best?"

"Bringing in the Cheese," he chirped. "That one's best of all!"

Fortunately, I was parking the car, so there was no accident. I laughed until my sides ached. He laughed too, but just to keep me company.

"Why did you laugh?" he asked when I had gotten control of myself. I explained what "sheaves" were (how many 6-year-olds know about sheaves?) and we both laughed again.

It was then that the sermon began to sink in. Tommy ran into the house and asked his grandmother to make him a cheese sandwich. I fell into my recliner. The last thing I wanted was a cheese sandwich.

"Is that what I'm doing?" I asked myself. "Am I content to earn a living when I should be working to save souls?" I looked around the room, taking in the beauty and comfort. "Are these things more important than they should be? Am I preoccupied with 'cheese' when I should be concerned with 'sheaves'?"

I then reflected on the materialism that seems to penetrate every aspect of this crazy age—even the church and its institutions. "Is ours a 'cheese'-oriented culture?" I asked. "To what extent have we sold out to Mammon? What about the pioneers? What would they think of us and our interminable hassle over wage scales, earnings, and grants?" A wave of nausea hit me and I got up for a drink of water.

Jesus talked about it—the grip that materialism gets on people—and He prescribed drastic medicine. "Sell what you have, give it to the poor, and follow Me." Was He thinking of the likes of me when He told of the rich man with the inadequate barns? What did He really mean by His talk about the rich getting into heaven? Was He joking about the camel going through the eye of a needle? These are among His less popular stories.

And what about the founders of our own university? Every time we look with pride on our beautiful campus, we should think of how they sacrificed. None were well-to-do, let alone affluent or rich. There certainly were no millionaires!

And then there was Ellen White. I had just read a compilation of her statements, most of them about Loma Linda. I wondered why she kept talking about self-denial. There is, for instance, an entire section on remuneration! Believe me, it's tough reading! And then, to make matters worse, she links principles of self-denial to institutional prosperity—and then declares that the conditions of prosperity are unchanged.

The nagging question was, "Is this self-denial business valid today?" And then I thought of something I had read, boning up to teach a class in human communication. According to the text, most communication is nonverbal. All six of its authors agree that seemingly irrelevant things can increase or decrease credibility. Among the things that destroy effective communication, for instance, are selfishness, greed, lust for power, et cetera. If we perceive these things in a man or woman, our confidence in what he or she says or claims plummets to the vanishing point. I thought of poor Richard Nixon and the way his popularity eroded when his tax-evasion problems were discovered.

In contrast, I thought of Jesus, who was born in a barn and later, as a prophet, had no place to lay His head. What effect has His self-denial had? And how about Albert Schweitzer, and the powerful mystique that surrounded him as he labored in his primitive African hospital, and, in the evening, played Bach on his squeaky pump organ by lantern light? Is it possible that affluence and materialism are robbing our philosophy and Christian hope of their credibility? Are we rejoicing about "cheese" when we should be "bringing in the sheaves"?"
recommended reading


In this book Sakae Kubo and Walter Specht, professors of New Testament at Andrews University, devote some 200 pages to evaluating a score of the most widely used modern versions of the Bible. A concluding chapter gives specific guidelines on how to select a version for specific occasions.

The authors are specialists in Biblical languages and translation. Both analyzed Greek Biblical manuscripts for their doctoral dissertations at the University of Chicago. Since then Kubo has written a Greek-English lexicon, and Specht has taught a class in Bible translations and manuscripts at Andrews for eight years. Both professors are members of the Society of Biblical Literature.


In general the authors regard one-man translations (Phillips, Barclay, et cetera) as inferior to the committee versions (the Revised Standard Version and others) as far as accuracy is concerned.

They also question versions that try to make the English read like Greek or Hebrew. The New American Standard Bible they place somewhat in this category.

The authors are just as critical of versions that go to the opposite extreme, the paraphrases. These, the authors say, "are particularly liable to substitute the modern writer's own opinions for the actual teaching of the Sacred Scriptures." Of this The Living Bible is especially guilty, according to the authors.

Their standard for each version specifies that the translation should stay as close to the letter of the original as direct, simple English will allow, English that "grips the heart."

Essentially, then, the professors run a double test on each of the versions they evaluate, one for accuracy, the other for literary grace and readability.

Both authors said in an interview that there is actually little conceptual difference between the King James and any of the good modern versions. "The difference is more in wording than meaning," Specht said. "You can get the gospel out of any of them."

For the most part, then, the problem is not understanding Peter, Paul, or Moses, but saying it in clear English. And what is "clear" depends almost as much on the reader as on the century.

Which of the modern versions is best, the authors say, depends on who's reading and why. At any rate, they see no strong contender for the official throne of the King James Version. The authors show that the best versions each have special strengths—and weaknesses.

Some examples from the chapter on how to choose include:

—The New American Standard Bible, one of the more literal translations on the market, is good for private study, but with its stilted English, poor for pulpit use.

—Kenneth Taylor's The Living Bible, written in colorful, easy style, might be great for youth bored with traditional religion, but bad for shaping one's theology.

—The Revised Standard Version for church use, is the best successor to the King James. It merges historic Protestant traditions with modern vocabulary and the latest in Biblical scholarship. Specht and Kubo predict that the translation that will come closest to being an all-purpose Bible among Protestants is the New International Version, the New Testament published in 1973. They say it is generally accurate and its language is simple, clear, and dignified.

Randolph Neall

34 καὶ μεμέρισται. "καὶ ἥ γυνὴ ἡ ἁγαμός καὶ ἡ παρθένος μεριμνά τοῦ κυρίου, ἐνα ἡ ἁγία [καὶ] τῶ σώματι καὶ τῷ πνεύματι· ἦ δὲ γαμήσασα μεριμνά τοῦ κύριου, ποὺς ἀρεστάς τῷ ἀνδρὶ. 35 τότε δὲ πρὸς τὸ ὑμῶν αὐτῶν σύμφορον λέγει, οὐ χὰ ἵνα βρέσχῃ ὑμῖν ἐπίσταλέα, ἀλλὰ πρὸς τὸ εὐσκημὸν καὶ εὐπάρεδρον τὸ κυρίῳ ἀπεριπόστατος. 36 Εἰ δὲ τῆς ἀσχομοὶν ἐπὶ τὴν παρθένον αὐτῶν νομίζει ἐὰν ἢ ὑπέρακμος, καὶ οὕτως ὀφείλει γίνεσθαι, ὁ θελεῖ ποιεῖν· οὐχ ἄμαρτάνει· γαμείτωσαν. 37 δὲ ἐστηκέν ἐν τῇ καρδίᾳ αὐτῶν ἐδραίος, μὴ ἔχων ἀνάγκην, ἔξωσαν δὲ ἐξει περὶ τοῦ ἴδιου θελήματος, καὶ τοῦτο κέκρικεν ἐν τῇ ἱδίᾳ καρδίᾳ, τηρεῖν τὴν ἑαυτῶν παρθένον, καλὸς ποιήσαν. 38 ὡστε καὶ ὁ γαμίζων τὴν ἑαυτῶν παρθένον καλῶς ποιεῖ, καὶ ὁ μὴ γαμίζων κρείσσον, "

This passage, 1 Corinthians 7:36 from the Greek New Testament, is an example of one of the very few instances where scholars are not sure what the original author was trying to say. And the topic here is no less consequential than when to get married.

The first word underlined is variously translated as "daughter," "partner in celibacy," "fiancée," and "betrothed." The words underlined next are also open to debate. The Revised Standard Version says, "If his passions are strong," The New English Bible, "If, that is, his instincts are still strong for him," and the King James Version, "If she pass the flower of her age." The problem arises partly from the middle word in the expression; it is simply a third person singular, and means he, she, or it. How the verse is ultimately translated, then, might depend on the translator's own ideas about when one should get married.
Sermon Seed Thought:
Christ Our Shepherd


"If you would not teach men, what are you doing in the pulpit? If you would, why do you not speak so as to be understood? . . . In the study of our sermons we are too negligent. We must study how to convince, and get within men. . . ."—RICHARD BAXTER (1615-1691), Volume II of Twenty Centuries of Great Preaching.

"Graffiti found on a wall at St. John's University: Jesus said unto them: 'Who do you say that I am?'

"And they replied: 'You are the eschatological manifestation of the ground of our being, the kerygma in which we find the ultimate meaning of our interpersonal relationships.'


"In all of England there are approximately 100 criminal indictments for homicides annually—for 50 million population. In Washington, D.C., with approximately 750,000 population, there were 296 known criminal homicides in 1974. That comparison is a pretty shocking one."—WARREN BURGER, Chief Justice, U.S. Supreme Court (Quote, Apr. 27, 1975—8 Q, p. 386).

"Silence isn't always golden—sometimes it's just plain yellow."—JAN DOWARD.

"Human life today isn't becoming easier, in spite of prosperity and opportunity. We may have more but we enjoy less; we may be smarter, but not wiser; we may gain more knowledge, but less discernment. Why? Because we have too many distractions, too many opportunities—a fullness that keeps us jumping and empty, a variety that leaves us suspended, half-fulfilled."—HAIM KEMELMAN, How to Live in the Present Tense (Barnes) (Quote, May 4, p. 417).

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The Ministry/September, 1975/45
Field Schools

Eighty students from the Theological Seminary at Andrews University participated in eleven full-scale evangelistic campaigns this summer in England, Jamaica, and throughout the United States. The campaigns, conducted by seasoned evangelists, were part of four-week field schools required of all Seminary students after one year of training. Students participated in every phase of the scheduled campaigns and attended a daily three-hour lecture by the evangelist.

In the United States, field schools were also held in California, Colorado, Illinois, Alaska, Texas, Tennessee, Oregon, and Michigan (Detroit).

Don Jacobsen, associate professor of evangelism and director of the program, now in its twenty-sixth year, said that the field school is one of the most important parts of a student's Seminary training, often shaping his entire career.

Doctoral Dissertation
Examines Seminary Studies

In a doctoral dissertation entitled "Preparation for Ministry," Don Jacobsen, associate professor at the Seventh-day Adventist Theological Seminary at Andrews University, examines the programs offered there.

For his thesis, Jacobsen polled some 300 Seminary graduates for their opinions on how adequately their theological training prepared them for the ministry.

On the whole, graduates responding indicated a strong preference for the type of training that could be applied to specific needs and problems.

Accordingly, one of Jacobsen's recommendations is that seminarians be required to spend an entire year in the field between college and seminary. Presently, only half of those who register have had such experience.

He also suggests that the curriculum be tailored more to the particular needs of individual students. Weaknesses should be supplemented, and special competence in a given subject should enable a student to omit certain required courses. Duplication of college work should be minimized, he says.

Furthermore, suggests Jacobsen, the Seminary should work more closely with pastors of nearby churches, which he designates as "laboratories" for second-year students.

Those churches are where their real competence or weakness will show, he says. "A candidate for the ministry is more apt to demonstrate his competency or lack of it in a clinical setting than in a classroom. He may complete his academic work with an enviable scholastic record and yet be totally unable to relate either himself or his education to others."

These suggestions were favorably received at the Ministerial Training Advisory Committee, which met in May, Jacobsen said. Among those attending the meetings were AU President Richard Hammill, General Conference President Robert Pierson, and other top university and denominational leaders.

Women Enrolled at Seminary

Ten women were enrolled in classes at the Seventh-day Adventist Theological Seminary at Andrews University this past year, according to Dr. Siegfried Horn, dean of the Seminary and professor of archeology and history of antiquity. Most of the women enrolled in the Master of Arts program in the School of Graduate Studies.

One of them, however, Laurel Nelson, enrolled in the nine-quarter, Master of Divinity degree program at the Seminary. "I wish we had fifty women in the program," said Dr. Horn.

Miss Nelson hopes to find employment as chaplain in a hospital on completion of her work. "I am not out to threaten men in their work as ministers," said Miss Nelson. "I believe the Lord has a place for everyone." She regretted, however, that so many women with talent in the field of ministry are not given opportunity to use that particular God-given gift.

Chaplaincy appeals to Miss Nelson because of the opportunity to deal with the total person, she says; and the health angle of that ministry is challenging to her. She sees opportunity in a chaplain's work for women working with women, who, she believes, are more at ease with another woman when discussing crisis situations in their experience.

Miss Nelson, a graduate of Atlantic Union College with a B.A. degree in theology, spent the past summer at the New England Memorial church, Stoneham, Massachusetts, as pastor between the leaving of a former pastor and the coming of a new one. She felt "things went very well," but she would prefer an associate pastor's job in a church.

Along with her Master of Divinity degree program, Miss Nelson is also working toward the Master of Science in Public Health degree, a joint program offered by the School of Health at Loma Linda University and the Theological Seminary at Andrews.

Another student studying at the Seminary is Carolyn Stuyvesant, a nurse and teacher who has just recently returned from Ethiopia, where she worked for ten years.

"The idea of the Seminary being a man's world was new to me when I came here," she said. "I wanted to come to study the Bible, and I thought the Seminary was the best place to do it." She already has a Master's degree in public health and plans to return to nursing.

Seminary Graduates 28

The Seventh-day Adventist Theological Seminary graduated 28 students at the Andrews University spring commencement, June 8. The Doctor of Ministry degree was conferred on 5 Seminary students, and 23 persons received the Master of Divinity degree.
New Approach to Church Election

Pastor F. M. Ramsey of the Cloverdale, California, SDA church used a novel approach at the time of the last election of church officers there. Several weeks before the nominating committee was chosen “‘want ads’ were run in the church bulletin in a ‘help wanted’ column.” Along with the listing of the need for elders, deacons, deaconesses, et cetera, was a brief job description of each.

On the Sabbath the committee was chosen Pastor Ramsey’s sermon was entitled “Christian Unemployment.” After the sermon “employment” applications were handed to each and filled out. The pastor reports the results as follows.

“The application sheets were duplicated for each member of the nominating committee and they were sent home to study and fill in their interest in specific church offices with the names on the application sheets as a guide. There have been many side benefits.”

That Church Bulletin

The weekly church bulletin can be an excellent public relations tool. It can help not only to give the order of worship and the Sabbath school program but to keep the members of the church informed on what is going on in the church, thus eliminating the necessity of lengthy verbal announcements.

These bulletins can also serve as soul-winning agencies. This being so, each bulletin should be prepared with the nonmember in mind. Consider the guests that may be in attendance at the service. Also keep in mind other non-Adventist relatives and friends into whose hands the bulletin may come.

Recently a bulletin was observed in which the name of the pastor was not even given. Not only should his full name and telephone number appear but a brief note might well be added inviting non-Adventist friends to feel free to call if there is any way in which the pastor or his staff can be of assistance.

Because of the urgency of our task in finishing the work of the gospel, every part of our church program should be conducted with this kind of evangelistic consciousness. The same spirit should be reflected in the way guests are welcomed at the services and in the way the services are conducted. The bulletin should, of course, extend a special welcome to all guests present.

Tapes on Inspiration and Revelation

If you are not a Tape of the Month Club member you may wish to make a special purchase of the 1975 May and June selections. These tapes offer the lectures of Dr. Raoul Dederen, delivered at the R. Allan Anderson Lectureship on Theology, February 18-20, 1975, at Columbia Union College.

Developing the general subject of inspiration, revelation, and authority of the Word of God, these tapes include the following specific topics:

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Also of special interest is the February, 1975, selection, which consists of a series of fourteen brief messages on science and creation by Dr. Harold G. Coffin, of the Geoscience Research Institute, Andrews University. All single selections are $4.00 for cassettes and $2.50 for 5” reels.

If you are not a member of the Tape of the Month Club, why not send in your membership request today? The annual cost is only $40.00 for cassettes, or $25.00 for the 5” reels. Index of all back tapes available upon request.

All orders must be accompanied with check or money order made payable to: Tape of the Month Club, Ministerial Association, 6840 Eastern Avenue NW, Washington, D.C., 20012.

* These prices will be in effect only until Jan. 1. Price increase effective at that time.

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Psychologist Says Pay, Not Praise, Promoted Teen Bible Studies

ROSEMEAD, Calif.—Pay is a stronger incentive than praise, at least when it concerns getting teen-agers to read the Bible. That’s the finding of an experiment conducted by Dr. Philip Captain, instructor in psychology at Campbellsville (Kentucky) College, a Southern Baptist school.

Dr. Captain conducted the experiment with 30 teen-agers from Bethany church in Sierra Madre, Calif. He reported that the monetary reward won over parental praise, because adolescence is “a time for breaking away from parents.” In the psychologist’s view, “the money is neutral. That’s why it worked. The experience also increased their positive attitudes toward themselves.”

Disciples Test “Family Clusters” as Antidote for “Stress”

HOUSTON—In an effort to ease the problems of family stress, the Bethany Christian church (Disciples of Christ) here is experimenting with the concept of “family clusters.” These groups of about 20 persons meet once a week for four weeks, and include a broad range of persons from preschoolers to senior citizens.

“Perhaps the key to this model of Christian education is its focus on the total family unit, an experience unavailable in traditional Christian education settings,” said Dr. William Dorman, associate minister at Bethany. He said the clusters at Bethany bring together different types of families—including those with young children, older children, no children, or children who have grown up.

Families are often divided during a session and rearranged into “make-believe families,” according to Dr. Dorman. This allows parents to see their children in relation to older and younger children and to see different “parenting styles.” It permits children to see their parents in relation to other parents and allows children exposure to other adults. Clusters also allow for an “extended family experience” for persons with no relatives near them.

Use of Drugs Growing, New Study Discloses

WASHINGTON, D.C.—While publicity on drug abuse has declined in recent years, illicit drug use has continued and is increasing, according to some new studies.

A six-year study of a “panel” of 1,500 boys by the University of Michigan’s Institute for Social Research indicates that drug use increases as high school seniors enter their early 20’s. The study of the boys in the period (1969) when they were high school seniors revealed that only 6 per cent of the typical 18-year-olds reported smoking marijuana regularly (daily or weekly). By 1974, when they were 23 years old, 21 per cent considered themselves regular users; only 38 per cent had never tried it.

The longitudinal study of the boys also revealed that the use of some drugs—amphetamine, heroin, barbiturates, hallucinogens—appeared to sharply peak and decline by age 23. However, the use of marijuana, cigarettes, and alcohol declined only slightly. Alcohol was found to be the most commonly used “drug”—58 per cent of the group drank daily or weekly between spring 1973 and spring 1974, The New York Times said in a report.

Scholar Forecasts Church Confrontation With Secular Society in Coming Decades

ST. LOUIS—A Michigan State University professor has predicted that there will be an increasing confrontation between the church and secular society in the coming decades, out of which the church will “gain strength, respect, stature and influence.” Dr. Ted Ward, professor of curriculum research at the Institute for International Studies at Michigan State’s East Lansing campus, makes his observations in a plenary paper to be presented at the Continental Congress on the Family, to be held here October 13-17.

“As I see it,” he writes, “there are going to be more and more points of crunch ahead for Christians, especially our children and less mature brothers and sisters. In a rather short time we can expect to see Christians put in decision dilemmas in which their scriptural beliefs run strongly counter to the general will of the people.” On the positive side, the scholar anticipates that in this confrontation, “the church will gain strength, respect, stature and influence.”

Vatican Affirms Belief in Devil, Warns Against Demonc Fascination

VATICAN CITY—The Vatican’s doctrinal agency has reaffirmed the traditional belief of the Roman Catholic Church that the devil, or Satan, exists in fact, not fantasy, but warned against “morbid fascination” with “facile” claims of demonic possession and manifestations.

Unless otherwise credited, these news items are taken from Religious News Service.

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