Only the covering Christ provides—His robe of righteousness—will be put on every repenting, believing soul. "This robe, woven in the loom of heaven, has in it not one thread of human devising."—Christ's Object Lessons, p. 311.
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2/The Ministry/May, 1976
IN OUR September, 1975, editorial, we apologized to our non-Adventist colleagues in the ministry for, along with other failures in communication and fellowship, "not making it abundantly clear that we believe in the magnificent truth of righteousness by faith alone in Christ." We went on to mention our conviction that "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 also mentioned that "we want to do everything possible to help you, our fellow ministers, to uplift Him as the foundation of every sermon, talk, and prayer."

In spite of this apology and doctrinal clarification, a few ministers who subsequently corresponded with us questioned our belief in this fundamental doctrine. In order to further assure our readers that our stand on this pivotal truth of salvation by faith alone through Christ is absolutely unequivocal, we will quote from our Church Manual. This is the accepted statement supported by the world body of Seventh-day Adventists. Chapter 2, beginning on page 32, sets forth our fundamental beliefs. No. 8 states our position on salvation by faith and the relationship of grace and law. It reads: "That the law of ten commandments points out sin, the penalty of which is death. The law cannot save the transgressor from his sin nor impart power to keep him from sinning. In infinite love and mercy God provides a way whereby this may be done. He furnishes a substitute, even Christ the righteous one, to die in man's stead, making him to be sin for us, who knew no sin; that we might be made the righteousness of God in him' (2 Cor. 5:21). We are justified, not by obedience to the law, but by the grace that is in Christ Jesus. By accepting Christ, man is reconciled to God, justified by the blood of Christ for the sins of the past, and saved from the power of sin by His indwelling life. Thus the gospel becomes 'the power of God unto salvation to every one that believeth.' This experience is wrought by the divine agency of the Holy Spirit, who convinces of sin and leads to the Sin Bearer, inducting believers into the new-covenant relationship, where the law of God is written on their hearts; and through the enabling power of the indwelling Christ, their lives are brought into conformity to the divine precepts. The honor and merit of this wonderful transformation belong wholly to Christ. (1 John 3:4; Rom. 7:7; 3:20; Eph. 2:8-10; 1 John 2:1, 2; Rom. 5:8-10; Gal. 2:20; Eph. 3:17; Heb. 8:12.)"

Beginning on page 53 in the same manual, there is a summary of Doctrinal Instructions for Baptismal Candidates. Number 2 clearly states that "Jesus Christ, the second person of the Godhead, and the eternal Son of God, is the only Saviour from sin; and man's salvation is by grace through faith in Him. (Matt. 28:18, 19; John 3:16; Micah 5:2; Matt. 1:21; 2:5, 6; Acts 4:12; 1 John 5:11, 12; Eph. 1:9-15; 2:4-8; Rom. 3:23-26.)"

Number 4 in the same list reads, "Through Christ, believers receive forgiveness of sins which are forsaken and confessed, and for which, as far as lies in their power, restitution is made. (Eph. 1:7; Col. 1:14, 15; 1 John 1:7-9; Isa. 55:6, 7; Eze. 33:15; Matt. 5:23, 24; 6:14, 15.)"

Finally, three of the thirteen baptismal vows, which are taken by those joining our church, read as follows:

"Do you accept the death of Jesus Christ on Calvary as an atoning sacrifice for the sins of men, and believe that through faith in His shed blood men are saved from sin and its penalty?"

"Renouncing the world and its sinful ways, have you accepted Jesus Christ as your personal Saviour, and do you believe that God, for Christ's sake, has forgiven your sins and given you a new heart?"

"Do you accept by faith the righteousness of Christ, recognizing Him as your Intercessor in the heavenly sanctuary, and do you claim His promise to strengthen you by His indwelling Spirit, so that you may receive power to do His will?"

To these authoritative statements could be added hundreds of others dealing with salvation and righteousness by faith found in the millions of books, magazines, and leaflets that roll from our denominational presses every year.

But what more can we say? What more can we do to convince the world that Adventists believe that Christ, the eternal Son of God, is the Sun in our theological solar system? To deny the doctrine of salvation by faith alone through Him, would, of course, move Adventists completely out of the Christian orbit. Salvation cannot be bought or earned by any works on our part. It...
is the gracious free gift of God, who so loved that He gave us His only begotten Son as a ransom for the fallen human race. And we fully believe that nothing we do can add one whit to the salvation earned for us by His vicarious death on the cross.

We are not fence-straddlers. We are not double-talkers. We are not deceivers. We solidly take our stand on the scriptural truth, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9).

The justifying act of Christ is based totally on what He has done, not on what we have done. We firmly believe Titus 3:5, "Not by works of righteousness which we have done, but according to his mercy he saved us." A Mount Everest of good deeds and gifts can never secure salvation.

Then why do Adventists talk so much about the law? one minister asked. In brief, the moment a sinner comprehends what Christ did for him in paying his penalty on the cross, an act accomplished outside the sinner, something begins to happen inside the sinner. When the all-important act of Christ's justifying atonement is understood and accepted by faith, there immediately follows an all-important sanctifying action in the believer's life, which is also accomplished by faith. Jesus summed it up by saying, "If ye love me, keep my commandments" (John 14:15).

Note carefully that love precedes obedience. If not motivated by love for Christ, obedience to His law becomes legalism. In the 119th psalm David's joy and delight in and respect for God's testimonies, statutes, and laws are the perfectly natural result of his deep love for the Lord of law. Thus God accepts only that obedience which is rooted in love.

Justification and sanctification are experientially inseparable. Theologically we may separate them, but in real life you cannot truly sense God's love, revealed on the cross, without joining with Paul in trembling and astonishment and in crying out, "Lord, what wilt thou have me to do?" (Acts 9:6). Paul maintains a calculated balance in all of his writings on the subject of justification and sanctification. For instance, in Romans 3:28, he declares, "Therefore we conclude that a man is justified by faith without the deeds of the law." But he is quick to add, "Do we then make void the law through faith? God forbid: yea, we establish the law" (verse 31).

In chapters 4 and 5 of Romans, Paul's theme is justification by faith. Chapters 6, 7, and 8 go on to show the natural result of an understanding and acceptance of Christ's justification. That result is summed up in Romans 6:22, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Paul brings this balance into focus in Ephesians, chapter 2. Verses 8 and 9 speak of salvation by faith, and then comes verse 10, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

His famous passage in Titus 3:5 tightly weaves together justification and sanctification. What a fabulous salvation the believer has in Christ. Jesus daily becomes more precious to him. He recognizes that anything good that he was, is, or will be, is the result of Christ's salvation. Even credit for obedience to God's commandments all goes to Christ.

The real Christian says, It is Christ who justifies me. It is Christ who sanctifies me. It is Christ who forgives me. It is Christ who enables me to obey. It is Christ who has saved me. It is Christ who imparts His power to me for victory over sin.

Thus Christ is not a truth. He is the truth. He is not a way. He is the way. He is not a door. He is the door.

In Christ there is total salvation for the whole man—a salvation received by faith and faith alone in Him! He is the only and all-sufficient Saviour.

In the same editorial in The Ministry from which we initially quoted in order to affirm the Adventist belief in salvation by grace through faith alone, we offered a free copy of the Adventist classic entitled, Steps to Christ. About 20 million copies of this book have been circulated since its first printing in 1892. We feel that this little book not only will clear up any misunderstanding our ministerial colleagues may have concerning Christ being the center of our faith and teaching but also will be an inspirational and thrilling reading experience for you if you have never read it before.

We would be pleased to send you a copy of this volume if you have not yet taken advantage of the offer made in the September issue. Simply drop us a note requesting this book. J. R. S.
IN PRE-REFORMATION times, men held the concept that God could best be served in a religious occupation. To be a man of the cloth or to belong to a religious order was the way to be closest to God. This view held that the role of a monk was, in God’s sight, of higher value than that of a cobbler. The work of a priest was more meaningful to God than that of a dyer of cloth.

The Reformers protested this concept of occupation, and developed what became known as the Protestant work ethic—the viewpoint that daily work of whatever kind is a vocation or a calling. By doing his work with fidelity, integrity, and diligence, a person is as truly serving God as he who ministers in the pulpit.

The Christian will retain the traditional work ethic. He will not separate vocation from Christian calling. He will look beyond the monotony and weariness of work and see it as one of the stations of life in which God can be served.

Today absenteeism—skipping work without leave—is a rising habit among many United States employees. At some companies, the surge in the rate of absenteeism is reaching a critical level.

Statistics from the Federal Government show that on a national level, absenteeism climbed from 4.3 per cent of full-time job holders in 1967 to 5 per cent in 1972. This rise means that while 2.8 million full-time workers were absent from work at any one time in 1967, the figure climbed to 3.5 million in 1972. Over that period, the number of such workers rose by 4.9 million.

A considerable number of the unscheduled days off were owing to a variety of “personal reasons.” These ranged from a hangover to a decision to go on an outing.

Can a Christian, in good conscience, telephone in to say he is ill when he is not? Should he accept pay for sick leave when he is not sick? Isn’t this falsification? And when he accepts pay for such falsification, hasn’t he stolen both time and money from his employer?

On-the-Job Theft

Another spreading worry for employers is on-the-job theft. Joblifting has become so prevalent that a considerable share of the high prices that consumers are paying for merchandise is owing to company losses from theft.

One authority stated that approximately three times as much merchandise is stolen by employees as by customers. The value of the stolen goods has been estimated to be at least $5 billion every year and possibly three times that much.

Employees sometimes justify their thievery by saying, “Everybody else is doing it,” or “I’m not getting fair wages.”

Sam Johnson, an employee who felt he was not getting fair wages, worked in a tool shop. This was at a time when there was considerable unemployment, and his boss took advantage of the situation by paying his employees less than the standard wage.

Fuming inwardly about this, Sam decided he would “lift” as many tools as would equal the amount of pay being withheld from him. When he left the plant after work, he would take with him the property he had appropriated. His theft was detected, and he was arrested. He had overlooked the fact that two wrongs do not make a right. The unfairness of an employer does not justify dishonesty on the part of an employee.

Can a Christian, in good conscience,
“lift” the property of his employer? If he does, is he anything less than a common thief? Isn’t whatever merchandise he has taken the equivalent of “a goodly Babylonish garment”? Isn’t his real name “Achan”?

There is also the temptation for a Christian to look the other way when known wrong is going on. Rather than risk unpopularity with the other workers, Christians sometimes fail to report wrongdoing to responsible authorities. They seem unmindful of the fact that for evils that we might have checked, we are just as responsible as if we were guilty of the acts ourselves. A Christian will choose the right because it is the right, and leave the consequences to God.

Not infrequently employees—and employers—are pressured to compromise principle; to falsify accounts; to make dishonest entries on time sheets; to accept payoffs and to misrepresent products. It is not easy to accept the ill-will and alienation of those who “play the game.” By nature men do not want to be rejected by their fellow men. They want to be accepted, approved, and esteemed. However, when the practices of the world and the principles of Christianity are in conflict, the Christian will follow the way of his Master.

Quality of Work

There are other ways by which the Christian indicates whether he is, in actuality, a man of God. He will indicate this in the kind of attitude he has toward the quality of his work.

In the working world today, among the white-collar workers as well as the blue-collar workers, there is a sharp decline in quality and excellence. Slovenly work is appearing in the office, the shop, and the factory. Consequently, there is an increasing amount of inferior and defective merchandise on the market.

Automobile companies have had to recall millions of cars because of defective parts. Food companies have had to remove entire stocks of food from grocery shelves because of faulty processing. Consumer protection agencies are inundated with letters of protest from irate customers who have purchased defective merchandise.

Because man has become secularized, he has lost a sense of personal responsibility to God and man. Having lost his feeling of accountability, he has become apathetic, careless, and indifferent.

But not so with the true Christian. Because he is God-oriented, he is also meaning-oriented. Deeper life meanings have given him enriched job meanings. He has retained the traditional Protestant work ethic: the ethic that affirms the meaning and worth of work; that looks beyond the monotony, drabness, and weariness of labor and sees it as one of the stations of life in which God can be served. And so he strives for quality and excellence, aware that the way he applies himself to an assigned task—and the kind of product he produces while at the task—will do more to advance the cause of Christ than any eloquent words about his beliefs.

Bible Examples

Paul exemplified in his daily life the principles that he taught. Although he was a brilliant scholar, having been “taught according to the perfect manner of the law,” he did not feel that common labor was demeaning. He learned the trade of tentmaking and during his ministry often worked at this trade to support himself and others. While he worked at this trade, he had access to a class of people whom he could not otherwise have reached. He exemplified skill in common labor and taught that even in daily work God is to be honored.

Our finest example of diligence and integrity in daily labor was given to us by Jesus. “The path of toil appointed to the dwellers on earth may be hard and wearisome, but it is honored by the footprints of the Redeemer, and he is safe who follows in this sacred way. By precept and example, Christ has dignified useful labor. From His earliest years He lived a life of toil. The greater part of His earthly life was spent in patient work in the carpenter’s shop at Nazareth. In the garb of a common laborer the Lord of life trod the streets of the little town in which He lived, going to and returning from His humble toil; and ministering angels attended Him as He walked side by side with peasants and laborers, unrecognized and unhonored.”—Messages to Young People, p. 214.

These examples challenge the minister not only to teach the members of his congregation how to represent Christ on the job but to exemplify in his daily life the principles that he teaches.

PERHAPS you have recently been placed in a position of responsibility. A large church has been entrusted to your care, or you have been elected to a conference or mission presidency. Perhaps you have been asked to serve as a secretary-treasurer of a conference or an administrator in a health-care institution. It can be a heady experience for the uninitiated. How have you accepted your promotion?

Recently I was reading Solomon’s prayer at Gibeon, recorded in 1 Kings 3:5. The Lord appeared to Solomon in a dream and challenged him with an amazing offer: “Ask what I shall give thee,” God said.

King Solomon might easily have asked for greater power, greater wealth, or many other things attractive to the human heart. But the young and inexperienced ruler fell upon his knees and cried out in humility, “O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?” (verses 7-9).

Solomon’s expression of need and appeal for help pleased God. He was granted not only the wisdom he so much needed, but was also rewarded with many of the material blessings for which he did not ask.

May I share with you a thought from Prophets and Kings?

“The language used by Solomon while praying to God before the ancient altar at Gibeon reveals his humility and his strong desire to honor God. He realized that without divine aid he was as helpless as a little child to fulfill the responsibilities resting on him. He knew that he lacked discernment, and it was a sense of his great need that led him to seek God for wisdom. In his heart there was no selfish aspiration for a knowledge that would exalt him above others. He desired to discharge faithfully the duties devolving upon him, and he chose the gift that would be the means of causing his reign to bring glory to God. Solomon was never so rich or so wise and so truly great as when he confessed, ‘I am but a little child: I know not how to go out or come in.’”—Page 30. This warms and stirs my heart with a desire to manifest the spirit of Solomon in my leadership.

What a lesson we should learn from Solomon’s prayer. When God calls us to a position of leadership He calls us at the same time to be examples of God’s men before others. The more responsible the trust placed in our hands, the more we must realize we are as “a little child,” and plead with God for an “understanding heart.”

Perhaps you have occasionally discerned in someone an insatiable craving for position—a compelling motivation to pastor the largest church, to become a conference president, to be elected an officer of the conference or institution. There is nothing evil in excelling in your work under the blessing of God. In fact, if you are satisfied with mediocre achievements something is wrong with your attitudes. But when you have done your best, leave the rest in God’s hands.

“For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another” (Ps. 75:6, 7).

Leadership in the cause of God is not all—or even much—glamour and glory. The leader who is out in front may well be the one who is the object of criticism. Perhaps this is God’s way of keeping us humble and much in prayer.

When you and I in humility seek wisdom and understanding to carry out our assigned responsibilities of leadership, God has promised us help. God answered Solomon’s prayer. He will answer ours.

How do you take promotion? If God were to present you with the challenge with which He tested Solomon—“Ask what I shall give thee”—how would you respond? May the Lord keep us humble and feeling our dependence upon Him when “promotion” comes!
What's Become of the Family Pastor?

THE FINAL WORD of the long-distance call was an assuring one, "As you may know, the pastor will accompany her in the ambulance to the hospital."

Of course, I might have known. In that delightful town in the heart of the Blue Ridge, professionalism in medicine and ministry has not reached the stage of modern-day insensitiveness. Her pastor would ride with the patient to the hospital, and the physician would meet her at the receiving door.

We can understand, I suppose, why specialization has become quite inevitable in medicine, but to what extent is it required or acceptable in pastoral ministry—in the realm of life's deeper needs and sufferings?

The trend of professionalism, and its obvious relationships to life, is turning the profession of pastoral concern upside down. It is reaching out insidiously into many areas of pastoral conduct and concern. And since it has, some anguishing blind spots are becoming noticeable. The deepest human needs are not being served well because of this trend to de-personalization. This modern-day approach is taking too much from the ministry, and pastors are being isolated from their parishioners. People are concerned and even complaining. True, many pastors do concentrate on meeting personal concerns and needs, yet there is a growing sense of "Who is now minding the store?" Is it true, as many have contended, that this is one reason why people are forsaking the church?

The man of God can never be insensitive to suffering and sorrow. Teachers of pastoral theology drill into their students this one fact: when there is suffering and sorrow be there! One of the quickest ways for a pastor to lose influence is to be so engrossed in other activities as to lose sight of those who are suffering and sorrowing. Unfortunately, this is one of the major criticisms we hear against ministers today. They simply pay little heed to members of their flock in dire need. If there is one bit of advice a younger minister should heed it is to drop everything when there is deep suffering and sorrow, and go!

The mood today is professionalism. And when demands are made upon the minister's time and energy, he may, and often does, neglect the individual. There are, of course, those teeming social needs that press for his undivided thought. But his Lord and Example went out of the way to attend to the needs of the individual. He heard the cry of the one individual when even the disciples were impatient with him to get on with it. When the pastor makes a habit of going out of his way to lend a hand, his services will always be known and appreciated.

Another modern trend in the ministry is to draw away from the people and to isolate the parsonage. The pastor who realizes that his home may be one of his greatest pastoral assets is always a loved person. The wise minister makes his welcome always felt. He makes occasion for groups, especially young people, to come to the parsonage. If the minister is bored with visitors, if his family inwardly rejects callers, their place and opportunity for service is limited. The welcome mat should always be out. If it is not, in this day when homes are mere incidentals, the ministry of the parsonage is weakened.

Many an adult today recalls sitting before a blazing fire in the warmth and good fellowship of the parsonage. Afterward these individuals have consciously sought to pattern their own homes after the model they came to appreciate. The minister's house is not intended to be merely a social center. It is instead a warm, friendly model home. Isolate the people from the parsonage and one more great opportunity for rich influence is lost.

Identifying oneself with the off-beat, rebellious segments of society in order to "win them" is a doubtful procedure. Yet, this has been the sought-out image of many ministers in recent times. They adopt the language, customs, dress, and
even the life-style of the "way out" with defiant pride. The reason? "Someone must win these also." Often these pastors even drag programs that are cheap and highly questionable into the worship of the church and are annoyed if the congregation does not seem to approve. Many a minister has in this way lost consideration for an advancement because committees are doubtful of his common sense. Just one more lost horizon.

Every generation has known perilous times. Today there are many areas of life that might call for alarm. However, the minister who constantly harps on headlines and sanctions scare tactics, manipulating prophecy, may get larger numbers in his pews, but people will soon turn from him and his church. The gospel message is good news. The minister must be a messenger who brings hope. Those who assume exclusively the role of the prophet of doom find themselves eventually doomed. Ours must be a balanced role between the call to be a prophet and the commission to "comfort my people."

A minister who is slovenly in dress and sermon preparation, with careless and distressing habits and manners, also "turns people off." It is better to be constructive and correct in one's speech and deportment. The preacher who takes a casual "What's the use?" attitude can damage the image of his church. Such a mood of discouragement may be contagious. Soon the congregation follows its leader.

Who's Tending the Store?

Today the appeals for a minister's attention and energies are impelling. He may be flattered to be placed on this committee or on that board. Soon he is promoting this cause and that effort. He may also find himself a sought-after speechmaker. After a while he may find himself taking care of everyone's business but his own. Right on this point so many congregations have suffered because "our minister is such a busy man."

The minister may also be a "sucker for fads"—fads in emphasis and objectives. Today cooperatives may be the "thing." Tomorrow, outreach projection may be big. Especially those who have lost confidence in the gospel message and mission are most frequent "suckers for fads." These may seem relevant and church related, but, many of them are only of secondary importance. In a minister's lifetime, any number of impelling causes are promoted that can captivate his time and attention. When he has "bored to death" his congregation, there is always a fresh "challenge" waiting to command his attention. These side lines have done much, through the centuries, to divert the church and to alienate its people.

The Tragedy of "Lost Horizons"

What a tragedy it is to have the shepherd of a flock say something like, "Oh yes, the old-fashioned standards are all right, but, you see, we live in the here and now." And, of course, we do. But the church has to do with those values that endure. Our message should transcend all else.

Priests, preachers, and rabbis have unwittingly been attempting to destroy the primitive godliness that characterized the first church for the past nineteen hundred years, but they have not succeeded. However, too often they have, in individual cases and sometimes even denominationally, succeeded in watering down the message and the mission of the kingdom of God. Paul wouldn't stand for it. He put it this way, "This one thing I do."

If trumpets have been giving uncertain sounds it may be that the trumpeters have forgotten the note. Is it any wonder that hosts of laymen today are crying out, "Hey, preacher, it's over here." Forget the fads, the siren song of "professionalism," and the many other distractions that tend to make us less than what is to be expected of the family pastor. With Paul we must respond to the many voices beckoning us in other directions, "This one thing I do."
EDITOR'S NOTE: The Science and Religion feature for this month is a condensation of a presentation made by Dr. Gish at the Creation Convention II in Milwaukee, Wisconsin, August 18-21, 1974, and published in full in the report of that convention, "A Challenge to Education II." It is republished here by permission of Dr. Gish and Walter Lang, executive director of the Bible-Science Association, P.O. Box 1016, Caldwell, Idaho 83605, which sponsored the convention. Dr. Gish is associate director of the Institute for Creation Research (ICR), 2716 Madison Ave., San Diego, California 92116. The material presented in this feature is a condensed summary of a monograph published by ICR.

SPECULATIONS concerning the origin of life and laboratory efforts to prove how life began lie outside the scientific domain. Scientifically, man can only postulate what could have happened or what may have happened, but such efforts can never establish what really did happen. Even if life had originated by an evolutionary process, the very nature of this process and subsequent events would preclude the existence on the earth today of any evidence related to such a hypothetical process.

All investigators in this area exclude the possibility of the intervention of a Creator. They maintain (correctly) that if at any point during the process supernatural intervention occurred, the process would no longer be natural and, therefore, would not be subject to a mechanistic, naturalistic interpretation and investigation. Furthermore, most, or all, are committed to a materialistic philosophy.

Although all is conjecture in this area of thought, and the design and conduct of related laboratory experiments involve many weaknesses and fallacies, theorists in this field insist that their specialists and laboratory work offer a plausible explanation of how life may have originated.

The spontaneous development of life through natural processes would have involved four crucial basic stages, two of which will be covered in this article and two in a subsequent one.

Stage One: The Primitive Earth

The scientific procedure here should begin with a careful study of all pertinent scientific data (as scanty as this may be) and then, if the data would permit, speculations concerning the nature of the hypothetical primitive earth should follow. Theorists have followed the opposite procedure, however. They first decided what they believe the primitive earth atmosphere and conditions must have been in order to permit abiogenesis (the origin of life from nonlife) and then have attempted to make the data fit their theory.

When it was realized by evolutionists that it was thermodynamically impossible for the reduced chemical compounds (the carbon is combined mainly with hydrogen but with little oxygen as found, for example, in fats and oils), which occur in living things, to have
arisen spontaneously in an oxidizing atmosphere (as the earth now has) they postulated that the primordial earth had a reducing atmosphere. Our present atmosphere is oxidizing, that is, it contains free oxygen, which causes things to be oxidized, such as the rusting of iron or the burning of inflammable material. A reducing atmosphere would contain no free oxygen, but would contain such gases as hydrogen and methane. Oparin and Urey, among others, have postulated a primordial atmosphere containing mostly ammonia (NH₃), nitrogen (N₂), methane (CH₄), hydrogen (H₂), and water (H₂O). Many origin-of-life experiments, including Stanley Miller's famous experiment, have been performed using these gases. Phillip Abelson, a geophysicist, claims there is much evidence against the earth's ever having had such an atmosphere. He postulated instead that the primordial atmosphere contained mostly carbon monoxide, nitrogen, hydrogen, and water (Proceedings National Academy of Science, vol. 55, p. 1365 [1966]).

Many assumptions must be made in order to postulate that the primordial earth had a reducing atmosphere of any kind. There is no real evidence that the earth ever had a reducing atmosphere, geochemical evidence giving no indication that the earth ever had an atmosphere different than the one today. Most evolutionary geologists believe the early earth atmosphere came from outgassing of the earth's interior. But the effluent gases from volcanoes consist mostly of carbon dioxide (CO₂) and water (H₂O), plus some carbon monoxide (CO), nitrogen (N₂), sulfur dioxide (SO₂), and hydrogen chloride (HCL). If the postulated primordial earth atmosphere came from outgassing, it, therefore, would have been oxidizing rather than reducing, since the above gases are oxidizing, not reducing. That is, these compounds contain elements in combination with oxygen or similar elements.

Furthermore, there is good evidence that large amounts of oxygen, generated by photolytic decomposition of water in the upper atmosphere by ultraviolet light, would have accumulated very early in the history of the hypothetical primordial earth (R. T. Brinkman, in Journal of Geophysical Research, vol. 74, p. 5355 [1969]). The hydrogen generated by this process, being the lightest element known, readily escapes the earth's atmosphere, but oxygen, which is sixteen times heavier than hydrogen, cannot escape and so accumulates. The earth's atmosphere must have been oxidizing from very early times, and the origin of life by a purely naturalistic means would, therefore, have been impossible.

**Summary.** All origin-of-life theorists postulate a reducing atmosphere for the primordial earth because of necessity for such an atmosphere. No evidence exists, however, that the earth ever had anything but an oxidizing atmosphere as at present.

### Stage Two: Origin of Simple Chemical Compounds

The accumulation of sufficient quantities of even simple organic compounds to produce a significant concentration in the hypothetical primordial ocean seems to be precluded by thermodynamic and chemical kinetic considerations (thermodynamics involve energy considerations that tell us which direction a chemical reaction will go, while kinetics deal with the speed of chemical reactions).

Many experiments have been performed under a variety of conditions. The production of some of the naturally occurring amino acids (building blocks of proteins), purines and pyrimidines (constituents of DNA and RNA), sugars, and other compounds have been reported. The yields in all cases are very small. Of greatest significance is the fact that even this limited success is dependent upon imposition of artificial conditions that render these experiments irrelevant to the origin of life.

In the famous Stanley Miller experiment (Science, vol. 117, p. 528 [1953]) the gases methane, ammonia, hydrogen, water, and nitrogen were circulated through a sparking chamber for many days. The reaction products were collected in a trap. Analysis revealed the presence of several amino acids plus a few other compounds found in living things. These results were hailed as providing a plausible basis for the origin of life by a mechanistic process.

**Criticisms.** Only a few simple compounds were formed. A pile of bricks is a far cry from a building. There is a tremendous difference between a few amino acids and the incredibly complex living cell, containing thousands of different kinds of protein molecules (each one composed of several hundred amino acids), thousands of extremely complex DNA and RNA molecules,
and many complex structures. Finally, life requires perfect coordination in time and space.

Most importantly, no detectable amount of products would ever have been obtained without use of the trap. This trap permitted immediate isolation of the products from the energy source (sparking chamber) while permitting the continued circulation of the volatile gases. Had the products remained in contact with the energy source (as would have been the case on the hypothetical primordial earth), they would have been decomposed much more readily than they were formed, and no detectable quantity of product would ever have been found. All origin-of-life investigators employ some such trap.

**Second Law of Thermodynamics**

D. E. Hull published a paper (Nature, vol. 186, p. 693 [1960] in which he clearly showed that when the destructive effects of ultraviolet light, electrical discharges, heat, et cetera, are considered, as well as their utilization in the synthetic step, no significant quantities of even the simplest organic chemical compounds could have accumulated on the primordial earth. Any product formed in the atmosphere would have been almost totally destroyed before reaching the ocean, and the half-life of any product in the ocean would have been relatively very short. Dr. Hull states (p. 694), "The physical chemist, guided by the proved principles of chemical thermodynamics and kinetics cannot offer any encouragement to the biochemist (origin of life chemist), who needs an ocean full of organic compounds to form even lifeless coacervates" (coacervates are mere globular precipitates that readily form according to simple physico-chemical properties).

These considerations are in full accord with the Second Law of Thermodynamics. According to this law, all chemical changes which will occur spontaneously always tend to convert complex chemical compounds to more simple compounds, but never tend to convert simple compounds into more complex. The origin of life on a naturalistic basis is in clear violation of the Second Law of Thermodynamics.

Another consideration that indicates that no significant quantity of any one particular compound could ever have arisen is the fact that a particular element would have been incorporated into thousands of different kinds of compounds. The number of different chemical compounds, for instance, that theoretically could be formed containing nitrogen is truly astronomical. The concentration of any one nitrogen-containing compound would, therefore, be so insignificant it could never have contributed to the origin of life. This would be analogous to dividing ten dollars among a million people. The present ocean system of the earth contains about 350 million cubic miles of water. It is obvious that the quantity of a chemical compound required to give a detectable concentration in a volume of water even one tenth of that would be vast indeed, far, far in excess of what could have arisen on the primordial earth.

Another difficulty is the destructive chemical reactions that would eliminate certain biological precursors, that is, chemicals necessary for life. For instance, sugars readily react with amino acids to form compounds useless for life. Since it is postulated that the quantity of amino acids would exceed the quantity of sugars, all sugars would be destroyed. The sugars ribose and deoxyribose are constituents of DNA and RNA, and other sugars form the building blocks of carbohydrates. How did DNA, RNA, and carbohydrates, vital constituents of life, arise in the absence of sugars? The answer is, of course, they could not.

Phosphate is a constituent of DNA, RNA, and other vital compounds. The phosphate salts of the alkaline earth metals, such as calcium and magnesium, are essentially insoluble in water. Since the primordial ocean would have contained excess calcium and magnesium, all phosphate would have precipitated in the form of these salts. How then did DNA, RNA, and other phosphate-containing compounds arise?

**Summary.** Even at this relatively simple stage impassable barriers to the origin of life would have existed: (1) the rate of destruction of even simple compounds would far exceed their rate of synthesis; (2) the vast number of different compounds possible by abiogenic processes (ordinary chemical processes) would prevent the synthesis of a significant concentration of any one particular compound; (3) biologically important compounds would be destroyed by interaction with each other and other chemicals; (4) insolubility of alkaline earth phosphates would exclude phosphates from the primordial ocean.
ONE HUNDRED and eighty-six leading scientists, including eighteen Nobel Prize winners, came out with a statement recently in which they claim there is no scientific evidence that the stars have anything to do with one's personality or fortune. The statement, along with two lengthy articles that further decriy astrology as magic, appears in the September/October issue of The Humanist, published by the American Humanist Association and the American Ethical Union. The magazine issue was sent free to newspaper editors throughout the country, in the hope that the dissenting opinion would be reprinted as a means to offset public gullibility in horoscope charts published in the newspapers.

Until I read the statement and the accompanying articles in The Humanist, it never occurred to me that the practice of astrology was more than a harmless parlor game, hardly a public hazard calling for 186 leading scientists to speak out. There's more to the "art," of course, than reading your morning newspaper to discover whether this is the day to act aggressively or to sit in the shade. My neighbor, for example, is an amateur "horoscope-ologist" of some note, and her mother is a professional in New York City who makes an ample living charting the astrological houses of some of that city's more renowned. My neighbor is dead serious about astrology. She looks upon it as her personal religion.

She says it works, too. Once, for example, her husband contemplated a move to Buffalo. But, lo, the charts warned against the move. Heedless, the move was made anyway. In short order, disaster befell the family. Then another move was planned, this time to Chicago. Now the charts produced favorable signs. Sure enough, everything went well there. Coincidence? Don't say that to my neighbor, not if you don't want to hear about a dozen or two more situations in which the charts were on course. But, then, my neighbor, as other astrological enthusiasts, tends to remember where the charts worked and forget where they didn't.

Content to live and let live where my neighbor and her horoscope are concerned, I have remained a cautious agnostic on the subject. Neither knowing very much about the "art," nor caring very much, I figure if Bea wants to believe the stars can tell her future, let her do so. It has seemed harmless enough.

But now come the 186 leading scientists. ("Leading" is their word, not mine.) "Those who wish to believe in astrology should realize that there is no scientific foundation for its tenets," they say. "It is simply a mistake to imagine that the forces exerted by stars and planets at the moment of birth can in any way shape our futures. Neither is it true that the position of distant heavenly bodies make certain days or periods more favorable to particular kinds of action, or that the sign under which one was born determines one's compatibility or incompatibility with other people."

They say more. "We are especially disturbed by the continued uncritical dissemination of astrological charts, forecasts, and horoscopes by the media and by otherwise reputable newspapers, magazines, and book publishers. This can only contribute to the growth of irrationalism and obscurantism. We believe that the time has come to challenge directly and forcefully the pretentious claims of astrological charlatans."

In short, astrology is nonsense. Worse, it allows for the interplay of magic on the human psyche. And that's the hazard. It is not the stars that affect personality but the medium of astrology itself. Take a horoscope reading seriously and pretty soon your life turns out the way the charts indicate because of their psychological power of suggestion.

I carry no brief for astrology, but a bone-marrow theological instinct within me leans toward sympathy. Reading the pages of The Humanist, it is easy to make a few mental shifts in the text, substituting "theology" for "astrology"
and “faith” for “magic,” for instance. Would the Christian faith, I wonder, suffer any less in the hands of these scientists than astrology? I think not.

Faith left in the hands of scientific reason, pure or impure, is quickly made to become irrationality and obscurantism, or else a form of magic that can powerfully influence personality. Scientists, any of the aforementioned 186, spotting Christians at prayer, could be expected to make no less a severe judgment against this practice than they hurled at believers in astrology. Particularly if prayer is employed as a key to the storehouse of God’s blessings or as a mechanism to get God to cooperate with the human will. When that happens, the distinction between astrology and Christian belief visibly narrows.

While we may agree with the scientists who claim that “there is not the slightest ground for believing that social events can be foretold by divinations of the stars,” it is well to remember that from that same scientific viewpoint the Christian faith is also untenable. Thus at heart we are linked with these “charlatans,” having found it necessary to go beyond the flat-world view of the scientific rationalist to the supernatural and transcendent. The Christian, convinced of the reality of God, heaven, eternal life, and the revelation of the Divine Word in the person of Jesus Christ, is no less vulnerable to the scientific assault than is the believer in astrology.

If that is so, then it behooves the Christian not to rejoice too eagerly with the scientific triumph over the astrologers. Indeed, if science is not the all-knowing, all-seeing discipline it sometimes claims to be, there may not have been a triumph in the first place. In the end, then, it is not science that is needed to declare astrology a form of magical hokum, but the defenders of the Christian faith themselves. At stake is the issue of faith, authentic faith versus the phony.

Astrology is no mere fad. People turn to it for a security they have not otherwise found. Surely the Christian can offer a better alternative than the belief that our fate is somehow determined by the heavenly bodies.

The question is whether there are in this atheological, fuzzy-thinking time in Christian history any believers left to make the challenge.

IN A PREVIOUS article (March, 1976) we discussed the nature of the Punic rite of child sacrifice, mentioning its continuity with the homeland of Phoenicia and thus with the Canaanites whom the Israelites dispossessed. It was from these practices of child sacrifice that the newly arrived Israelites were repeatedly counseled to refrain (Deut. 18:9-12). Unfortunately this counsel was not always followed. Consequently, despite all commands to the contrary, we find the practice resurfacing.

The “theologians” in favor of such a practice may have presented distorted and simplistic evidence to support their position. After all, they may have reasoned, wasn’t their own “founding” father, Abraham, willing to sacrifice his son at the request of the same God who later asked His people to refrain from the practice? Wasn’t Jephthah, who had invoked the name of Yahweh (translated as “the Lord” in most English Bibles), bound by the third commandment to fulfill his vow and offer his daughter to Yahweh, the very God who had forbidden the practice (Judges 11)? Might not the third commandment (he had used the name of Yahweh in his vow and could not take it in vain) take precedence over the command against child sacrifice?

Furthermore, on a more complex
level, it has been suggested that Israel's God, Yahweh by name, is the same God as the great head of the Canaanite pantheon, El (but only under a different name by which He held a unique relationship with Israel, i.e., much like the Muslim Allah and the Biblical Jehovah are different names of the same God). This evidence comes from Exodus 6:3 where the name of God is formally changed from patriarchal El Shaddai (the Shaddai form of El) to Yahweh. Now, it happens that Baal Hamon, to whom the Punic worshippers offered their children, is none other than the Punic form of this god El, as well (both Baal Hamon and El are identified with Kronos by the Greeks). It is thus not surprising that the less careful of the ancient Israelites fell for subtle temptations based on certain apparently confusing aspects of their religious and national history.

Moreover, their superstitious belief in the potency of the act of child sacrifice was illustrated during their attack on the rebelling Moabite king, Mesha, when that king, acting in what to him was the direst of crises, offered his son as a burnt offering upon the city wall (2 Kings 3:27). The Israelite reaction to this act seems to have been one of fear of the "great wrath" to come upon them. The Hebrew words and structure do not support an interpretation of righteous indignation here; furthermore, if righteous indignation at an extreme abomination had been their sentiment, it would have been their religious, moral, and military duty to press the siege even harder, which they did not. The simple statement that "they departed from him, and returned to their own land" probably illustrates the fact that in spite of the commands by Yahweh to the contrary, the Israelites still superstitiously believed in the potency of child sacrifice. At any rate, this deed won the day for Mesha since the lifting of the siege brought independence to Moab. We learn of this independence from the famous Moabite Stela on which King Mesha records his successful rebellion against Israel.

The repeated Biblical prohibitions against child sacrifice, the frequent accusations against certain kings who delved into the practice, as well as the purge of Josiah that destroyed the tophet at Jerusalem in the Valley of the Sons of Hinnom (2 Kings 23:10), all attest to the limited use, at least, of this gruesome rite in both Israel and Judah.

What did this practice entail and to what extent can we amplify it?

In the article on child sacrifice in the ancient Near East (March, 1976, issue) it was stated that in Punic circles the technical term for the type of sacrifice usually involving an infant was called a mulk.* The Hebrew equivalent of this word occurs eight times in the Old Testament as molek (or molech—k and ch represent the same Hebrew letter). Prior to the discovery of the Punic steles by archeologists it was thought that this was a god of the Ammonites, following 1 Kings 11:7. However, in the Punic steles this word was definitely not a divinity. A glance at the parallel passages (1 Kings 11:5, 33; 2 Kings 23:13) at once solves this predicament, for it is immediately seen that these verses state Milcom to be the god of the Ammonites. Thus, in the days before vowels were written (vowels were not written into Biblical texts until well after the time of Christ), a sloppy scribe mistranscribed mlkm* simply as mlk, an easy mistake since mlk is not only the consonantal spelling involved in our word molek but also the spelling of the Hebrew word for "king" (melek). Thus 1 Kings 11:7 should have Milcom as the correct god of the Ammonites, not Molech.

This leaves us with seven occurrences of the word molech, each of which is used in the context of child sacrifice. Unfortunately, the "pre-archeology" translators of the Bible did not know that there was a particular Canaanite sacrificial rite called a mulk (in Hebrew, molek), and so, taking the scribal error of 1 Kings 11:7 as a basis, they translated all the passages as if the child sacrifices were being offered to a god named Molech. Now, with the help of the understanding which archeological excavations have given us, we know that the phrases in question should be translated as in this example, "Any man . . . who gives any of his children for a molech-sacrifice shall be put to death" (Lev. 20:2).

We can thus say that in both the Phoenician/Punic and Israelite cultures there existed a specific sacrificial rite known in both realms by the same corresponding technical name. Furthermore, the fact that the rite was definitely borrowed by its practitioners in Israel from the Canaanites (Deut. 12:29-31) would indicate the common origin in Canaan/Phoenicia for the particular forms of child sacrifice practiced

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both in Israel and in the Punic world. It should thus be clear that we are able to use our knowledge of the Punic rite to illustrate that practiced in Israel and Judah.

Though there must have been other tophets in Israel and Judah, the best known is the tophet of Jerusalem in the Valley of the Sons of Hinnom west of the city. This infamous place of evil fires has forever been etched in our concept of the word gehenna, which is nothing more than a combination of two Hebrew words ge hinnom, "Valley of Hinnom." This tophet, like those of Sardinia, was outside the city, and like most of its Punic siblings had no temple associated with it.

Isaiah's Description

Unfortunately, all the texts (but one) that mention the existence of child sacrifice do little more than forbid it or condemn the person who did it. Some texts, however, mention "sons and daughters" indicating no sexual preference, as in the Punic rite. The most instructive text is found in a profound poem written by the prophet Isaiah utilizing his Israelite knowledge of the rite as a means for describing metaphorically how Yahweh would punish the archenemy, Assyria, using Assyria's upcoming demise in the language of the typical mlk-sacrifice ceremony with which his readers were acquainted. We are then justified in using the text to help describe the typical child-sacrifice ceremony as it was practiced in Israel. Furthermore, the many similarities it has with the Punic rite encourage us to make further analogies, though care must be expressed in being dogmatic about them.

We have already seen how the king of Moab performed the act during a grave crisis that faced his city, much like the Carthaginians did under siege, and one may suggest that Ahaz and Manasseh, both condemned for offering their children, may have done so in similar times of crisis. Another similarity here is, of course, the nobility of these royal children. The existence of a special precinct for the rite, the tophet, would indicate a more or less regular practice of the rite, possibly yearly, like the Punic cities. That mlk-sacrifices were offered for special individual requests is suggested by the fact that, in spite of orthodox religious disapproval and the existence of righteous kings who evidently did not perform the rite, it continued to exist. It is hard to explain this tenacity unless one posits a separate influential group of people who continued the practice on an individual, nonofficial level. Whether rich persons could purchase infants of poor individuals to use in the rite is not known, though oppression of the poor by the rich is well known from the invectives of the prophets.

In Israel, the practice seems to have been brought to a close by Josiah (2 Kings 23:10) in his reforms of the seventh century B.C., and does not seem to have cropped up again in Israel after the exile. This may have been at least partly due to the fact that the Persians were in control of the Near East at that time and it was they, according to the classical authors, who banned the rite from Phoenicia itself. Only in the western Phoenician colonies, now independent from the motherland, did the practice continue until Rome banned it there too.

Since this passage does not reflect an actual historical event, it should be evident that Isaiah is here describing Assyria's upcoming demise in the language of the typical mlk-sacrifice ceremony with which his readers were acquainted. We are then justified in using the text to help describe the typical child-sacrifice ceremony as it was practiced in Israel. Furthermore, the many similarities it has with the Punic rite encourage us to make further analogies, though care must be expressed in being dogmatic about them.

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Remains of Human Sacrifice

From Tells, Tombs, and Treasures by Robert T. Boyd. Copyright 1959 by Baker Book House Company and used by permission.

* This was first discovered and presented by the German scholar Otto Eissfeldt in his 1935 monograph, Molk als Opferbegriff im Punischen und Hebraischen und das Ende des Gottes Moloch.
Charismatics and Catholics

THE charismatic renewal is the most exciting and vital thing happening in the Roman Catholic Church today. To many, it is also the most frightening.

It is part of a larger charismatic movement that has cut across denominational barriers, beginning in Topeka, Kansas, at the turn of the century. This development is usually referred to as the classical Pentecostal movement. The second major wave took place in the 1950's and early 60's, often called the neo-Pentecostal movement. Once again it occurred within the mainline Protestant churches. The third stage of the charismatic renewal is its Roman Catholic expression. In 1967, a group of faculty and students at Duquesne University in Pittsburgh, Pennsylvania, a Catholic university run by the Holy Ghost Fathers, came in contact with some literature of the Pentecostal movement. They prayed for baptism in the Spirit, and began the Catholic charismatic renewal movement which, conservatively, now involves 300,000 persons in the United States and Canada and some 150,000 elsewhere in the world. Its leadership is generally regarded as grounded in the Charismatic Renewal Services Committee, the People of Praise community, Notre Dame, Indiana, and the Word of God community, Ann Arbor, Michigan.

Those involved report that the movement has changed their lives radically, frequently causing an instantaneous deepening of prayer life, the experience of a shared faith, and a strong desire to read the Scriptures. Those "baptized in the Spirit" usually claim to have received the gift of praying in an unknown language or some other gift of the Spirit, such as healing, inspired teaching, and prophesying. Still, for some, the movement is frightening in its elitism, in its Biblical fundamentalism, and in its overemphasis on charismatic gifts to the detriment of the full Catholic tradition. Frightening, too, in its very growth.

There is little doubt that the charismatic movement has fostered a growth of spiritual consciousness unprecedented in the history of the Catholic Church in North America. After years of relative silence and some incredulous smiles, the Catholic bishops are beginning to issue statements, not merely praising the movement but also advising the faithful about it.

While cautioning against some dangers that continue to exist here and there, more precisely elitism and Biblical fundamentalism, which it regards as contradicting the teaching of the church, the Report of the U.S. Bishops' Committee for Pastoral Research and Practices, early in 1975, endorsed the "positive and desirable directions" of the charismatic renewal.

Shortly after, in a message dated April, 1975, the Bishops of Canada, too, underlined the positive characteristics of the movement while warning that "it has negative aspects also, . . . the inevitable price to be paid for anything new." In May of the same year, at the time of the meeting in Rome of an international Conference on the Charismatic Renewal, Pope Paul VI, who had been under pressure to condemn the movement, praised the "spiritual renewal" going on in the Catholic Church. Without giving an explicit green light to all elements in the charismatic movement, he clearly indicated that a movement faithful to the guidance of bishops, and fostering "contemplation, praising God, attentiveness to the grace of the Holy Spirit, and more assiduous reading of the sacred scriptures" could only be welcomed by the Catholic Church.

This public acceptance of the renewal as a fact to be reckoned with seems to be paralleled by a development taking place within the movement itself. The freshness of new ventures tends to be...
replaced by standardized patterns and well-defined concepts of organization. For the first time also, severe criticisms by informed persons are being voiced, criticisms that cannot be ignored by Catholic authorities. Most of them are directed to the highly structured “covenant communities” that attempt to provide environments for members to live "more fully in the Lord" than is believed possible in secular society.

Call for Investigation

It was, for instance, alleged abuses at one of these covenant communities, True House at South Bend, Indiana, that led Dr. William Storey to call for an investigation of the movement by the nation’s bishops to safeguard “authentic Catholic tradition and the rights of conscience” of its members. An associate professor of liturgy and church history at Notre Dame University, and one of the few founders of the movement at Duquesne University, Storey made his evaluations public in an interview with John Reedy, C.S.C., editor of A.D. Correspondence, which appeared in the May 24, 1975, issue of the publication and was described by Reedy as "probably the most significant article I have published in my 22 years as an editor."  

Storey left the movement about five years ago because of its leadership policies, but remained close to participants in many parts of the country. This was the first time he formulated his criticism publicly. He rejects any idea of a complete suppression of the movement by church authorities, but recent developments, he said, "have contributed to abuses and conditions which constitute very serious dangers, theological errors, and patterns of religious response which cannot be reconciled with authentic Catholic tradition."

Among Reedy’s specific criticisms are: a pattern of authoritarianism in which "the only option for those who disagree is to resign from the leadership”; a confusion of worship priorities in which the center of worship is sometimes shifted from the eucharist or communion service—to the charismatic prayer services; a pattern of purpose where small and spontaneous prayer meetings become "groups in which people surrender their lives and consciences and property, all in the name of community”; an extraordinary development of authoritarianism which "combined with certain prayer practices, has produced a coercion of consciences, an invasion of the internal forum which Catholics identify with the privacy of the confessional.”

Such practices, Storey argues, “have given leaders a frightening control over the lives of participants,” and have resulted in situations in which matters of sin which would be best left to the privacy of confession have become a subject of open discussion within the communities. To the Notre Dame professor, "the pattern of a very forceful national leadership is moving the movement more and more away from authentic Catholic tradition.”

Not surprisingly, the interview generated a great deal of attention. Charismatic leaders dismissed the allegations as unfair. To Kevin Ranaghan, a member of the National Committee and president of Charismatic Renewal Services, Dr. Storey’s criticisms of the charismatic renewal are “grossly exaggerated and unjustified.” While it is true that, in the spontaneous atmosphere of the charismatic renewal, “certain theological and pastoral problems have arisen,” and that “aspects of the renewal are controversial and may demand debate within the Church,” the overwhelming majority of participants and leaders are deeply committed to the Catholic Church and proud of their record of long and open communication with the U.S. bishops and the Roman See.

Not all were satisfied with the reply. Some, of course, have hardly ever shown any liking for the movement. "It is our view,” writes, for instance, the editor of the National Catholic Register, "that the Charismatic or Pentecostal movement in the Catholic Church today is an extremely dangerous phenomenon, pregnant with many errors, the seedbed of dissensions and divisiveness among the faithful, and the fomenter of a false spirituality.”

But others decided to take a closer look at Storey’s charges and the answers given. In a series of six articles, National Catholic Reporter’s Rick Casey related his findings on covenant communities and leadership in the U.S. charismatic movement. These findings are disturbing, and while Casey’s articles do not suggest that the now defunct True House community in South Bend, Indiana, and the Word of God community in Ann Arbor, Michigan, are typical of all covenant communities, they do, nevertheless, indicate that some of the dangers underlined
by Storey are far from imaginary. Ranaghan’s attempt to dismiss Casey’s findings as founded on isolated facts, or the author as unable to understand issues that frighten him,\(^\text{11}\) has simply tended to undermine the relevancy of Storey’s request for an investigation into the movement.

There seems, in fact, to be two types of interpretation developing within the Roman Catholic renewal movement. One is described by Dr. Josephine Mas-synderde Ford, another Notre Dame scholar, as a closed, rigid, and authoritarian movement typified by the covenanted communities in South Bend and Ann Arbor, and which produces much of the national leadership of the whole movement. The other, larger in number, is more open and spontaneous in its development.\(^\text{12}\)

Charges are becoming increasingly specific and loud, especially with regard to the highly structured covenanted communities that have grown out of some prayer groups. Two are more frequently mentioned: a blurring of the theological differences separating Roman Catholics and Protestants—usually in an effort to build ecumenical bridges between them, and the possibility of a leadership paralleling but separate from the Roman Catholic hierarchy. Such groups seem to have the ability to institutionalize patterns of government and highly organized communities before the local bishops get around to offering advice and counsel. The issue might very well have become ecclesiological, not so much a new form of prayer as a new understanding of the church.

**Deadlock Now Being Broken**

Considering the growth of the movement, it is surprising that such a development has not come to public attention earlier. It is true that American bishops have had groups studying the charismatic movement as such, but there has been little if any of the tough-minded study one would expect. It seems that theologians have been so impressed by the good elements that they have overlooked some things they might have regarded as isolated excess. Besides, priests have been reluctant to do anything about charismatics because they have been waiting for the Pope, and the Pope has been reluctant to move because he has been waiting for the bishops.

This deadlock is now being broken, as for instance the messages of the American and Canadian bishops mentioned earlier indicate. But what is necessary is an extensive, probing investigation. The charismatics have said they are willing for such an investigation to be conducted, and Dr. William Storey has been calling for no more than that. The question seems to be whether there will be such a probe and who will carry it out.

The bishops, to be sure, would have to move carefully, and collectively rather than in isolated action. Any precipitous action would be quite dangerous, for many charismatic communities are profoundly convinced that they are following the guidance of the Spirit. Chances are that if church authorities told them to abandon what they view as inspiration, it would be extremely hard for them to do so. It is indeed Storey’s opinion that if Catholic ecclesiastical authorities flatly condemned them “there will be a schism.”\(^\text{13}\)

**Opinions Divided**

Opinions are divided as to where the Catholic renewal movement is heading next. Those involved in it are usually unanimous in their hope that a sustained climate of mutual understanding will enable their movement to succeed in having its main points accepted by the Catholic Church and thus become indistinguishable from it. Others, though, believe that “it is becoming more and more a phenomenon in its own right rather than a movement within the Church,”\(^\text{14}\) and that it has already gone too far down the road of organization to simply melt away in this fashion.

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2. For the text of the Bishops’ message see The Catholic Mind, October, 1975, pp. 55-64.

3. The complete text of the Pope’s remarks can be found in Origins, IV, 80 (June 5, 1975), pp. 26-28. It is interesting to notice that while Vatican sources interpreted the speech as the Pope’s clear belief that the charismatic renewal movement is a part of the work of the Spirit, Paul VI never explicitly equated the two.

4. “Reform or Suppression: Alternatives Seen for Catholic Charismatic Renewal,” A.D. Correspondence, May 24, 1975, pp. 2-8. A.D. Correspondence is a biweekly published at Notre Dame, Indiana.


6. Ibid., p. 2.

7. Fr. Reedy was asked to send out copies of the interview to all American bishops, and lengthy reports appeared (were run) in most of the diocesan papers. See A.D. Correspondence, July 1, 1975, p. 1.

8. For a summary of K. Ranaghan’s public reply to Dr. W. Storey see A.D. Correspondence, June 21, 1975, p. 1.


10. The series began with the August 15, 1975, issue.

11. For a summary of K. Ranaghan’s public reply see A.D. Correspondence, June 21, 1975, p. 1.


13. Dr. Ford currently has a manuscript on Catholic charismatics under publication by Harper and Row, New York.


15. William Storey, A.D. Correspondence, May 24, 1975, p. 8.

The Ministry/May, 1976/19
How the Great Controversy Will End

"Like Him"

WHAT WILL THOSE who welcome Christ at His return be like? Why is it that they have been able to achieve in spiritual things what multitudes of others seem to have failed in achieving? Will they really be "like him" (1 John 3:2), and if so, in what respect? How can a sinner gain the victory over all sin? Is it possible for all to do so, or for just a fortunate few? Can God really make of me what Scripture says He can?

A clear understanding of the sin problem, of the issues involved in the very old controversy between good and evil, of what happened to man when he yielded to the tempter, and of the changes that God is very capable of making in the lives of yielded sinners, will help us to understand more accurately the answers to these questions.

The Word of God clearly reveals where the terrible mess we call sin began. We do not have all of the details, of course, but enough to form a revealing picture. Jude and Peter combine to tell us of the "angels which kept not their first estate" (Jude 6), and that "God spared not the angels that sinned, but cast them down to hell" (2 Peter 2:4). Revelation 12:7, 9 makes it clear that there was war in heaven between Michael and his angels and the devil and his angels, and that they were cast to the earth.

It is much easier to accept the fact that the devil has worked diligently to deceive and destroy on this earth than it is to comprehend how a once-sinless angel, in the very presence of God in heaven, could become the author of wrong. A large number of Bible commentators recognize a further description of this sad event expressed in the imagery of the kings of Babylon and Tyrus in Isaiah 14:4, 12-14 and Ezekiel 28:11-19. Lucifer, a perfect angel in the courts of God (Eze. 28:15), attempted to become like God (Isa. 14:13, 14).

In answering those who ask how this could happen in God's holy heaven we must avoid the danger of conjecture and admit that we are dealing with that which is unexplainable. The clear record of Scripture reveals that it did happen this way, but makes no attempt to explain why.

In Revelation 12 we read that Satan was cast out to this earth. God placed two perfect people on this earth at the time He created it, and the Creation narrative is followed by a brief record of the deception of this first man and woman, as the devil spoke through the medium of a beautiful serpent at the tree of testing. Further insight into the nature of the adversary is found in this passage. The serpent questioned Eve, "Hath God said, Ye shall not eat of every tree of the garden?" (Gen. 3:1). His very first temptation was to lead Eve to doubt the authority of her Creator.

Focus of the Great Controversy

The great controversy between good and evil has focused and will always focus on the supreme authority of God and the insinuations of the unfairness of that authority by the author of sin. The controversy will be concluded only when it has been sufficiently demonstrated in history and in the lives of Christ's followers that God is the sole Ruler of all, that His rule is absolutely fair, and that because He is love (1 John 4:8) He treats all men fairly and for their best good at all times and in all circumstances. Only then can God set up an eternal kingdom where sin will not rise again.

We can only speculate as to what degree man was made physically and mentally like his Maker. Undoubtedly he was superior to later generations in these respects. The important aspect of man's created likeness to God is that he was holy, righteous, and pure as God is pure. The crucial point is that he could love perfectly, first his Creator, then his partner, then all of creation.

The record of the Fall in Genesis 3 details the impairment of ability to love. When Eve believed the voice speaking through that serpent and disobeyed the clear command of God, she instantly suffered a fractured love relationship with her Creator. Love and obedience are inseparable.

Next she led her husband to share in that disobedience. In just a few moments of time she demonstrated that when one ceases to enjoy an undivided love relationship with God, there comes a confusion in the love relationships that must exist with people. Herein is
the disease of sin. And without divine help, this disease is incurable.

So many see sin as a matter of bookkeeping by God and recording angels. God keeps accurate books; a man sins, it is recorded, he says he is sorry, and God writes “forgiven” as He draws a line through it. The Scriptures speak of books in heaven (see Rev. 3:5; Mal. 3:16; Isa. 65:6, 7). But the sin problem can be truly understood only in the sense of deteriorating love relationships. Thus the solution to the sin problem and the ending of the controversy that has so long existed in God’s universe comes only as man finds restoration to the ability to love again as God loves—possible only as one yields to the miracle-working power of God’s grace in an otherwise loveless life.

As a result of sin, man was sent by God “from the garden of Eden” “and a flaming sword which turned every way” kept him from eating of the tree of life (see Gen. 3:22-24). Not only did he lose these privileges but also he saw his dominion over the other created things slipping from his hands, the tilling of soil became a burden, and even that lovely relationship between husband and wife was long was filled with strain and sorrow. Love problems with God always create love problems with people. With the passing of time, separations between husbands and wives, plurality of wives, and immorality became rampant.

Deterioration might be the most descriptive word to apply to the results of Adam’s fall as we survey the history of the human race recorded in Scripture. Adam and Eve were created physically perfect and beautiful. Though it took time for superior people to change, we do not read far before finding shortened lives (Gen. 5 and 11), records of illness (chap. 48:1) and physical deterioration. The Bible also contains evidences of mental deterioration, of dwarving of the intellect, of the possession of the mind by evil thoughts and evil spirits.

Most prominent in the Scripture record is the deterioration of the spiritual nature of man. Students of the Word have often questioned the inclusion of so many lurid stories of sin, particularly in the Old Testament. There are some in the New Testament as well. Through His prophets and apostles, God simply tells it like it was. Man’s nature became so weakened through transgression that it was impossible for him, in his own strength, to resist the power of evil. He was made captive by Satan, and would have remained so forever had God not interposed.

First John 3:4 says that “sin is the transgression of the law,” or “lawlessness.” Christ summarizes what His commandments are really all about in Matthew 22:37, 39—supreme love for God, and genuine, holy love for people. Taking this into consideration, we might then say fairly that sin is lovelessness. Down through the history of man, every sin expresses in some way the deterioration of man’s God-given ability to love—first, his divine Creator, and second, his fellow creatures about him on this earth. Thus sin violates the two great eternal aspects of love as they are set forth in the Decalogue.

The Need for Calvary

If the disease of sin is truly incurable on a human level, the need for the intervention of the Great Physician is critical to the destiny of all mankind. Man needed Someone who could teach him not only how to love again but also enable him to do so. The miracle of miracles is that as soon
as there was sin there was a Saviour for Adam and Eve. We call Genesis 3:15 the Lord's first promise. God told the serpent, or the devil, that He would put "enmity" between him and the woman. The only way any man or woman can come to hate sin, and turn away from it, is as he or she turns to the cross and begins to understand that our sins are responsible for the murder of our Saviour. It is Christ's atonement that softens and mellows the heart and makes it possible for the work of grace to take place.

As the first pair offered the first sacrifice and as God clothed their nakedness with the skins of animals (verse 21), man was taught the all-important lesson that it was only through the sacrifice of Christ, an innocent victim, and through man's acceptance of His sacrifice by faith that remission of sins can occur (Heb. 9:22) and sinful man can again be brought into a right relationship with God.

From Bethlehem to the ascension, Christ demonstrated God's love to man. It is at the cross in particular that we find the cure for the disease of sin—the inability to love as God loves, and as He demands that we must love if we are to be part of the universal family of God. When the deteriorated sinner looks to Calvary, in faith, and senses his need, something happens. First John 4:16, 19, reveal that "God is love," and "we love him, because he first loved us."

A Change in Relationship

This change in relationship occurs under the God-given principle that by beholding we are changed. Man has slipped far from the image of God, from the divine likeness in which he was created. His restoration to that likeness will always begin at the foot of the cross. The restoration of Adam and Eve from their fall began there. Every saint of the Old Testament had his beginning there. There we all find our first step from unloveliness to becoming like Him who is love. And as we come back to contemplate and accept the Gift of God each day, divine love will continue to remake and remold us, to restore us to the divine image.

It is for this reason that we need to be continually reminded that the central theme of the Bible, the theme about which every other in the whole book clusters, is the redemption plan, the restoration in the human soul of the image of God. From Genesis 3:15 to Revelation 22:4, which tells us that God's followers will "see his face; and his name shall be in their foreheads," the burden of every book and every passage of the Bible is the unfolding of this marvelous theme.

It is sad to note that the failure of the church at Ephesus in the first century of Christianity involved the loss of their "first love" relationship with Christ (Rev. 2:4, 5). The Ephesian church slipped into a condition that was the opposite of restoration—again going downhill toward less ability to love as God loves, rather than experiencing each day a new and greater ability to love. Even today, as through the centuries since Ephesus, many claim to be Christians, they pride themselves that their names are on the books of the church, they may even exhibit to others how much they know. Many claim to be religious who do not have a love relationship to Jesus Christ that daily restores them to the image of God, to that likeness found in daily contemplating the love of Calvary.

Final Evidence of Restoration

On the night He instituted the first communion service, Jesus told His disciples this: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34, 35). When we are on the road to becoming like Him it will be known.

We talk much about the work of the Holy Spirit in the life. It is one of the great themes of the New Testament. When Paul lists the fruit or results of the working of the Spirit in the life, he begins with "love" (Gal. 5:22). That is the place where the Spirit always begins. He helps us see our Lord and His truth in the right light. Then, when we do behold and accept a God of sacrificial love, divine love is born in us.

The disease of sin is still found in epidemic proportion in our world. But, on the positive side, there are many who are demonstrating the loveliness of the character of Jesus. Where we see this in the life, it is evidence that the image of God is being restored in humanity, that a new and divine principle of life has been implanted by the Spirit.

Christ counsels us that we should be perfect, even as our heavenly Father is perfect (Matt. 5:48). The context of this verse clearly indicates that the kind of
perfection Jesus is talking about involves loving even our enemies, and those who curse and hate us, as surely God and Christ do. This message is repeated over and over in the Scriptures. To put it in other words, those who have been redeemed by Christ's sacrifice on the cross will demonstrate the fruitage of His work in their lives. They will have a transforming experience with God and His Son. Their knowledge of grace will be translated into action.

The lives of those who do learn to love, who are being restored in His likeness, will prove to all of God's universe that God has made fair demands on men, that they can, by divine power, live the true Christ life. This demonstration is necessary for the finishing of the great controversy between Christ and Satan. When the controversy is ended God will give the redeemed a home in His new Eden, the privilege of eating again of the tree of life, and the greatest joy of all, living with Him whom they have become like—for "God himself shall be with them, and be their God" (Rev. 21:3).

Eye Opener

I found so much with which I could agree and with which Lutheran theology would agree. It was stimulating and edifying in a personal way. Well-grounded scriptural discussion and analysis is always a joy to read, no matter who writes it.

I come away from THE MINISTRY wondering again, as I have in the past, why we Christians allow certain peripheral doctrines and practices (i.e., our differences on such) to divide and separate us.

I think it would be a good idea if you continued to promote communication with non-Adventist clergymen through this valuable publication. It was surely an "eye opener" for me to find out where you're at theologically and practically speaking.

LUTHERAN PASTOR
Ohio

Helpful and Informative

I am grateful to you and your church for mailing me a copy of THE MINISTRY. I found it entertaining, helpful, and informative. Thank you kindly for listing me among the recipients of your magazine.

BAPTIST MINISTER
Virginia

New Insights Gained

I appreciate the complimentary copies of THE MINISTRY I have been reading. The scholarly articles on many subjects of interest have been helpful to me. I especially appreciated the articles on "Eschatology" in January's issue. I wish more clergymen would recognize the centrality of the New Israel, the Church, in their eschatological discussions. I'm thankful for the new insights gained by the splendid presentations in THE MINISTRY.

CONGREGATIONAL MINISTER
Pennsylvania

feedback

Contribution Toward Unity

I wish to express to you my gratitude for sending me your magazine, THE MINISTRY. The two issues that I have received so far have been very interesting and informative. After reading all of the articles contained in them I found the two most interesting and profitable to me to be the one on "Worship" in the first issue, and "Once Saved, Always Saved?" in the second issue.

By sending your magazine to clergy of other churches than your own you are making an excellent contribution toward Christian unity.

EPISCOPALIAN PRIEST
New Jersey

Annoyance

Recently the annoyance of receiving unsolicited religious literature in the mails from various sects is on the increase. Now comes another, a complimentary subscription to THE MINISTRY. As one might put it: "If I wanted you to visit, I would have invited you." Thus, if I wanted a subscription to this magazine I would have subscribed to it after the first complimentary copy. Thus I wish to inform you that I see no need for your publisher to bother with the postage and handling to send this magazine that will be another bother for me to dispose of.

LUTHERAN MINISTER
Ohio

Share Basic Commitment

Thank you for sending me a free copy of your MINISTRY. I found some very interesting articles in it and I appreciate your sharing your magazine with non-Adventist ministers. After all, we share our basic commitment to Jesus Christ as Lord.

PRESBYTERIAN MINISTER
Virginia

The Ministry/May, 1976/23
Christ-centered Evangelism

THE keynote of evangelism is Christ and Him crucified. We need to become, to the highest possible degree, exponents of the efficacy of the blood of Christ.

But while the message of Christ itself is simple enough for a child to give, or to comprehend, it contains aspects and dimensions that will continually challenge the greatest powers and skills of the preacher. We shall always be learning the science of Christ-centered preaching, and yet never fully coming to a knowledge of the truth concerning it.

Is Christ-centered preaching that of preaching Christ alone? Does it mean narrowing down doctrine and prophecy? Does it mean the exclusion of lesser doctrines from our preaching? No—it is not preaching Christ to the exclusion of lesser doctrines, but rather preaching Christ as the inclusion of all doctrines. He is the heart of all truth. Every doctrine is really an extension of Christ. As the spokes are extensions of the hub of the wheel, so doctrines are extensions of the hub of all truth, Christ. There are no extraneous scriptural doctrines.

There are those who profess that Calvinist and justification comprise all that should be presented in Christ-centered preaching. All else seems to be shadowy and superfluous, with some things even at enmity with Christ, especially the law. Our work, however, is to show how all scriptural doctrines, including the doctrine of the law, relate to Christ and find their integrity in Him.

It is true (and every preacher should make sure that it is seen as true) that justification, Jesus-imputed righteousness, is the basis of salvation; that the sinner who accepts Christ’s atonement is accounted righteous; that his standing with God is immediately what it should be.

In other words, the sinner is fully covered by the justifying grace of Christ the moment he accepts Him. His may be a record of lifelong evil, and he still may have many ungodly habits to overcome, but he has accepted, and thus he is accepted.

But the true convert accepts more than justification. The justifying act of Christ is something done outside of man himself, and continues to be done as long as a man continues to believe. Something needs also to be accomplished inside—regeneration, the new birth, conversion. True acceptance of justification brings regeneration. Neither justification nor the new birth is of man’s making, but of the Holy Spirit’s.

Simply speaking, the new birth means new desires—longing to do right. The true convert will have these desires. The urge and conscience to obey will surely be implanted in the heart by the Holy Spirit. The new covenant terms will begin to apply in his life—the etching of the law into his heart and mind. Justification and the new birth come first, and the will to obey results.

Law and Grace

Does this mean that law should not appear until conversion? Should we “preach Christ,” as some say, keeping the law out of sight lest we appear as legalists or, what is worse, make legalists of our converts? To state the question in another way, should we preach Christ only till the sinner is justified, and then preach law until he is sanctified? Evidently not. Look how God did it. “The law was our schoolmaster to bring us unto Christ” (Gal. 3:24).

It is not Christ without the law; it is Christ in the law that we are to preach. If people are to be convicted and are to receive justification from their sins, they must surely see the law that points out sin in its full connection with Christ. This is not legalism.

Contrary to the belief of some, the Epistles do not separate law and grace, they relate them. Our work is to relate them and it seems to me that if we try to drop law out until grace is established, we shall unrelate them. There may develop a kind of enmity toward the law and its associated Christian ethics.

What Paul is talking about in his epistles is not law versus grace but legalism versus grace. There certainly is a danger of the new convert’s falling into legalism, lacking assurance, and working of the works of the law to supplement Christ’s atoning sacrifice. But there is also a danger of denigrating the law in the mind of the convert, of con-
veying to him the idea that legalism and obedience are somehow synonymous terms and that strict obedience is contrary to grace. True Christian obedience and legalism are poles apart.

Is law simply a device to condemn man's sins—the broadax of heaven's "tower of London"? We know that the law cannot save us and was never meant to do so, but are we going to teach our converts and our people to regard the law as an abiding enemy of sinners and leave them with that impression? "Was then that which is good made death unto me?" Said Paul, "God forbid!" No, the commandment was "ordained unto life." It was to show in mercy and love the exceeding sinfulness of sin. It is "holy, just, and good," and is to be written upon the heart of man and become indelibly impressed on his mind and character. It is a revelation of the love and the mercy and the watchcare of God. The truly converted man can say with the psalmist, "I delight to do thy will, O my God: yea, thy law is within my heart" (Ps. 40:8).

We are not saved by the law, but in a certain sense it has a part to play in man's salvation. It convicts the sinner. He accepts forgiveness and longs to be in harmony with the character of Christ expressed in the law. It becomes part of him. Following Christ's example we are to fuse the law with the gospel and present this fusion as something to be highly desired.

How can man obey a law he does not love?

In all our presentations we must work the carnal heart away from the belief that we can do anything whereby salvation is merited; that salvation is owing to our commandment keeping or tithe paying, or missionary activity. Our salvation is not owing to these things. Rather, these things will be the fruitage of our salvation. If we accept this atonement and receive the new birth we shall desire to do right. We shall hunger and thirst after righteousness and want to obey God.

We may not automatically obey, but we shall automatically desire to obey when we are converted. More than this, we shall strive to obey, even agonize to obey. Our sins will hurt us, even terrify us, and will drive us to a closer dependence upon Christ, and away from any confidence in self or "works." Any good work will be the result of salvation working within us. The result will be a trend toward Christlikeness and harmony with the law of God. We call this "sanctification"—our lifetime work. Meanwhile, believing, we remain justified.

Perhaps nothing will hold the attention of people more than sermons on how, through the sacrifice and grace of Christ, we are assured of salvation, and how we may resist temptation. Though the believer is justified and covered by the robe of Christ's righteousness, his converted nature struggles to overcome every temptation. He grows to hate sin. People need to know that there is power in the Saviour to meet every onslaught of the enemy, and that Christ will do even more for them than grant forgiveness of sins. They can have victory over sins.

We should speak words of courage and set before the people God's ideal for His children in an encouraging light, saying with Paul, "I can do all things through Christ which strengtheneth me." This is faith in Christ, this is not presumption. Teach the people to believe in the power of Christ on behalf of the tempted. They receive power to live the Christian life by believing, the same as they receive forgiveness by believing.

The Christ-centered Preacher

This final point is doubtless the most important of all to you and me. There can be no true Christ-centered preaching without Christ-centered preachers. J. B. Kilpatrick, in his book New Testament Evangelism says: "The power of God to save does not operate magically whether through a rite or a book or an uttered phrase. It operates, normally, upon men, through men. It must therefore manifest itself in those who preach the gospel as a regenerative and sanctifying energy, before it can be proclaimed to others, and is capable of achieving like results in their experience."—Page 83.

Before the preacher can honestly ask people to believe, he must himself first believe. Before calling for surrender, he himself must have surrendered. Before offering the healing balm, he must first be made whole. He himself becomes the living proof of the divine cure.

The preacher shows how because he knows how. He knows what it is to be forgiven and justified. He knows what it is to battle against temptation and to be victorious through the grace of Christ, and he not only knows the way, but he is enthusiastic about it. His air of confidence in Christ is infectious.
The Ear: Masterpiece of Engineering

ALTHOUGH we largely take it for granted until it fails or gives us distorted sense of sounds, hearing is one of our most important senses! But did you ever stop to think about what the sensory world would be like without hearing? To begin with, the normal ear identifies about 400,000 different sounds. Imagine the loss from taking out these rich sensory experiences—sounds created by footsteps, wind and rain, drums, a child, a voice. Many sounds warn us of danger or soothe the emotions.

But sounds are more important than sirens or music. In fact, it might surprise you to realize that our hearing is a major part of what makes us unique as humans. Our mental and communicative skills depend largely on this sense. Without hearing we cannot learn to talk well. Language, which sets us apart from the animals, is very difficult to learn without hearing. Helen Keller, herself both blind and deaf from babyhood, wrote, "The problems of deafness are deeper and more complex, if not more important, than those of blindness. Deafness is a much worse misfortune, for it means the loss of the most vital stimulus—the sound of the voice that brings language, sets thoughts astir, and keeps us in the intellectual company of man."

If you have had hearing and suddenly it is taken away from you, the eerie loss and isolation has profound psychological impact. "When your ears have been busy bringing you the sounding world for almost nineteen years," wrote Mary Heiner, who went deaf in college, "the abrupt absence of that part of consciousness is too astounding, too bewildering, too frightening to be summed up in the one word, 'deaf.' I'd gone to sleep in a secure world full of sound—wonderful and dancing sound—and I awakened in a silence as woolly and obliterating as deep snow in the country."

For sound detection, the ear is a most incredible device! It inspires admiration in an engineer acquainted with the most intricate machinery known to man. As a pressure sensitive transducer, it generates nerve messages from sound waves; the nerve messages are interpreted as sound by the brain. The ear is so sensitive that weak sounds causing the eardrum to move less than the diameter of a hydrogen atom (25.5 billionths of an inch) can be heard, yet loud sounds several million times stronger will not destroy the sensitive mechanisms of hearing. With this device we can detect sounds ranging in vibrations from 20 to 20,000 times a second. A newborn infant can hear sound waves up to 40,000 per second, and a bat can detect 120,000 vibrations per second—well beyond the range of humans. How does this magnificent receiver set work?

The ear can be divided into three sections, though, of course, it functions as one unit. These parts are called the outer, middle, and inner ears. A sound wave impacts the outer ear and is captured by the ear lobe and conducted into the head through a small canal called the external auditory meatus, or ear canal. The ear canal is about one inch long and about one-half inch in diameter. The sound waves are focused at the base of the ear canal on a taut membrane called the eardrum, or tympanic membrane. The eardrum vibrates with the sound, oscillating slowly for low pitches and faster for higher ones. These three structures, the ear lobe, canal, and drum make up the so-called outer ear.

The middle ear amplifies sound waves from the eardrum about a hundred times before sending the pressure wave to the inner ear. Most of the amplification takes place simply because the eardrum has about twenty times as much surface area as does the oval window of the inner ear. However, some amplification takes place by lever action of three very small bones, the auditory ossicles, in the middle ear. These are called the hammer, anvil, and stirrup. The hammer is attached to the eardrum and is first to receive the sound wave, conveying it through the anvil to the...
The stirrup moves the oval window as the sound pressures pulsate the eardrum. The smallest of the three, it is about half the size of a grain of rice. The three bones form a pathway for mechanical movements through the middle ear.

Another function of the middle ear is to protect the inner ear from overloading and possible destruction by loud noises, like those from a jet aircraft. Two very small muscles associated with the small bones in the inner ear are triggered by loud noise to contract, tighten the eardrum, and withdraw the stirrup from coupling the inner to the outer ear. Thus the sound waves are made less forceful. A safety role is also played by the external ear canal, the Eustachian tube, in equalizing air pressure changes between the middle ear and the mouth. The popping sound in your ear when you descend via an elevator in a tall building is caused by these pressure changes. The most important functions of the middle ear are summarized in two words, amplification and protection—all in a volume of space as big as a sugar cube!

The actual translation of mechanical pressure to nervous system coding takes place in the inner ear, a small three-chambered tube embedded in the temporal bone of the skull. It is a little more than an inch long and coiled like a snail shell with about three turns. From this it gets its scientific name cochlea, the Greek word for snail.

When a sound wave hits the eardrum, the oval window of the cochlea, set in vibration by the stirrup, imparts movement to the fluid in one of the canals. This canal of the inner ear, the tympanic duct, joins a second canal at the top of the spiral, so hydraulic movement in one canal causes fluid motion in the other. A round window dissipates this hydraulic motion. Between these systems of canals lies the cochlear duct. The ducts are very small—the fluids from all three combined is only about a drop and a half! In fact, the miniaturization of all the various parts is one of the impressive features of the ear.

An airborne sound is directed, amplified, and sent to the organ of Corti. The organ of Corti, housed in the cochlear duct, is an intricate and beautifully designed structure that permits man to distinguish sounds as varied as a pipe organ and the bark of a dog. Amplified sound waves are sent here, and wavelike ripples in the cochlear duct cause sensitive hair cells to code their frequency and intensity.

The hair cells, which number about 25,000, are arranged in pyramids that rest on a structure called the basilar membrane. Projecting hairs from the hair cells contact a highly flexible membrane called the tectorium. With the slightest motion of the basilar membrane these hairs are stressed and become electrically excited in a fraction of a second. The electrical charges set off coded messages to the brain over the auditory nerve. Within the brain these messages ascend enormously complex pathways, but eventually arrive at the cortical mantle, where the sound is decoded and compared with stored memories of previous sounds heard and learned on other occasions. It is ultimately the brain that relates these sounds to joy, sorrow, laughter, music, and communication.

The ear is one of the most impressively engineered sensing devices known to man. Although we still do not understand all there is to know about our ability to hear, what we already know strongly supports the creative role played by our Master Craftsman in its design. In its grace and intricacy, the ear of man is another witness to His wisdom, power, and love.
Noise, God, and Man

NOT LONG ago I sat in a well-upholstered pew in a lovely new chapel enjoying the preliminary phases of a church service. Great care had been taken to ensure a worshipful atmosphere—beautiful stained-glass windows allowed a mellow glow of sunlight to enter, artistically shaped chandeliers provided the proper level of lighting, a deep-piled rug muffled the footsteps of the latecomers, and regal draperies accented the baptistry and speakers’ platform at the front.

Suddenly my reflections were abruptly broken by a loud cacophony of notes as the organist attacked a classical fugue. The sound waves seemed to rebound with increasing intensity from the sanctuary walls. I noticed that many of the worshipers around me were uneasily squirming in their seats. In fact, the general mood of the congregation seemed to have changed. Hushed whispers became audible noises. The attitude of meditation seemed destroyed by the distracting noise. I enjoy classical music and appreciate the talent displayed by trained musicians. However, my brain’s sensitive hearing and enjoyment were repulsed by this thrice-too-loud rendition of Bach.

As the last strains of music died away, the pastor rose to present the message of the hour. Multiple speakers scattered in the chandeliers and walls provided clear stereophonic accuracy for his voice. When his pitch reached an amplified evangelistic fervor I felt like a spike being driven into the pew by an oversized sledge hammer.

Leaving that church that morning I wondered whether I was really leaving with an uplifted spirit or whether the whole affair had been physically and mentally distressing to me. Was the organist only making “a joyful noise unto God” (Ps. 66:1)? Maybe I misunderstood the worshipful respect implied by Habakkuk: “The Lord is in his holy temple: let all the earth keep silence before him” (Hab. 2:20).

I wondered, too, whether noise has become such an integral part of modern society that I would simply have to adapt to ear pollution, even in moments of meditation and worship.

What is the ideal in the area of atmosphere for worship and communion with God? Can we really draw nigh to our Maker while the decibels approach the limits of tolerance? Does the intensity of our music and preaching parallel the heights of spiritual joy we desire? Perhaps it is just the opposite. From what I understand about the archdeceiver, it would be just his style to so confuse our environment that we have difficulty discerning our Lord and Saviour.

In a large city I recently noticed what I consider to be the epitome of confusion: a teen-ager, sauntering down a bustling thoroughfare—with automobile and truck horns blaring, tires squealing, the shrill whine of a distant siren, workmen using jackhammers to remove a section of sidewalk—seemingly oblivious to all this confusion, holding to his ear a transistor radio belching rock music. Apparently he was trying to expose himself to a constant barrage of aural garbage so that not one moment would be left to think deep thoughts concerning motives or purpose in life. Have we given birth to a generation of persons who are afraid of quietness?

What Is Noise?

Some say that noise is only sound you consider unpleasant. That may make a good conversation topic, but, unfortunately, your ears cannot distinguish between pleasant and unpleasant sounds. The distinction between noise and music, for instance, is subjective and aesthetic. The ear “hears” only the impulses created by sound waves beating against the eardrum.

Noise isn’t harmless, either. Not only can it impair your hearing but it can raise your blood pressure, speed up your heart rate, hinder your mental effort, interfere with your sleep and relaxation, delay your recovery during illness, and cause stress and nervousness. With the tension thus created it can lead to irritability, insomnia, cardiovascular disease, and accident proneness. And if the intensity reaches very high levels, it can even kill you!

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What about you? Are you tense, nervous, ill at ease, jumpy, anxious, irritable? Can't concentrate? Can't relax? Can't sleep? You may be suffering from decibel fatigue—the result of hearing the sounds of "progress." Following on the heels of water and air contamination by industrial society, this unwanted product of the twentieth century has been dubbed noise pollution.

Noise pollution is not really new. Although different today, it has always plagued city dwellers. In the first century before the birth of Christ, citizens of Rome complained so vehemently about the noisy "hot rods" of antiquity that Caesar banned all chariot traffic at night. In sixteenth-century England, good Queen Elizabeth had to get tough with her subjects concerning nighttime clamor raised by the widespread practice of husbands beating their wives. An edict was promptly passed that prohibited men from beating their women after ten o'clock!

In modern life we have come to consider noise necessary to the progress that provides for our comfort and high standard of living. It has slowly invaded our home environment. And, in the home, noise breeds noise. The combined noises of the air conditioner, furnace, refrigerator, vacuum cleaner, garbage disposal, dishwasher, automatic washer and dryer, cause people to talk louder and turn up the volume on the radio or television. This in turn results in louder conversation and sets in motion a vicious cycle of noise compounding noise.

Some scientists predict that as a result of this strained shouting we may develop the "leather lungs" of drill sergeants, with voices akin to a bucket of ball bearings rolling down a corrugated tin roof. Even in the world outside the home there is a very real need for quiet conversation, and perhaps we will soon see quiet centers established to meet this requirement. Every person, at times, needs quiet for work and thinking. Perhaps some pastors could encourage church attendance by advertising "quiet and meditative services."

Next time someone tells you, "I can hear you all right, but I can't understand what you said," you'd better take him or her seriously. Hearing loss due to noise is usually greatest in higher frequencies. A person with high-frequency hearing loss may hear vowels but not consonants. The latter enable us, to a large extent, to distinguish one word from another. Would you understand the phrase "The Lord is in his holy temple" if all the consonants were missing?

As people seeking close communion with God, we need periodically to find a quiet atmosphere that will allow us to hear His voice speaking to the soul. "Above the distractions of the earth He sits enthroned; all things are open to His divine survey; and from His great and calm eternity He orders that which His providence sees best."—The Ministry of Healing, p. 417. Without our own "quiet center" we may miss a deeper realization of God's will for us individually.

A Mountaintop Experience

A few weeks after my discomforting church experience, I was sitting beside a crystal stream flowing across a small meadow on the slopes leading to Mount Whitney. No other human was in sight. The only sounds issued from the water bubbling and skipping over the rocky stream bed. Above was a deep-blue canopy. Magnificent rocky fortresses jutted heavenward around me. Small, hardy plants with large colorful blossoms exploded over the meadow.

God was so near. No artificial trappings obscured His handiwork. No discordant sounds distracted my reverie. I felt in the presence of One far more powerful than any earthly force. It seemed He spoke to me from the impressions I received from the scene surrounding me. My own thoughts were laid bare before my Maker.

I left that mountaintop experience with a clearer perception of life's values and a deeper resolve to serve the One who spoke to me there. It was not through eloquent speech or well-performed music that my thoughts were lifted heavenward, only the feeling of awe one experiences when he is alone with God.

Above all, those who are responsible for leading others in worship must first experience the quiet hour of communion with God in their own hearts. When the care, bustle, and noise pollution of our modern world are hushed and we wait quietly before Him, the silence of the soul enables us to hear the still small voice bidding us, "Be still, and know that I am God" (Ps. 46:10).
spotlight on health

Artery Hardening

Every artery throughout the body is subject to hardening, but the most often and most seriously affected vessels are the largest arteries, such as the aorta, the coronary arteries, and the arteries that feed the brain and kidneys. Arteries may harden in one part of the body more rapidly than in other areas.

Hardening of the arteries may actually begin in early youth, perhaps even at birth. How troublesome it eventually becomes varies with each individual who has it. Some escape any detectable consequence of the condition whatsoever. Others develop some symptoms, but with proper medical care continue normal and productive lives, according to the National Institutes of Health. (News and Features From National Institutes of Health, U.S. Department of Health, Education, and Welfare, Aug. 10, 1975, p. 29.)

Is Pot Harmless?

Recent scientific evidence has shown that marijuana is not at all harmless. It contains unique substances, the "cannabinoids," which are soluble only in fat and are stored in the body tissues, including the brain, for weeks and months, in the same manner as DDT. Anyone using marijuana more than once a week (the time required for its elimination) cannot be drug-free, in contrast to the use of tobacco and alcohol. Two review articles published in Science (185:683-685, 775, 776, 1974) have summarized this scientific evidence: 1. Chronic marijuana smoking impairs cellular-mediated immunity. 2. Cannabis may act on hormone regulators and produce impotence and temporary sterility. 3. Cannabis may cause chromosome abnormalities that could lead to genetic damage. 4. Heavy use of cannabis is severely debilitating to the bronchial tract and lungs. 5. Marijuana causes sharp personality changes that lead to marked deterioration in what is normally good mental health. Because of these scientific findings, even those who claimed that marijuana was harmless are now heeding the danger signals. They are calling for longitudinal, epidemiological studies of marijuana similar to those that took 40 years to ascertain the damaging effects of tobacco. (Gabriel G. Nahas, M.D., JAMA, July 7, 1975, p. 79.)

Breast Cancer in Men

Do your annual physical check-ups include a breast examination? Dr. Arthur I. Holleb, senior vice-president for medical affairs and research at the American Cancer Society in New York, indicates that perhaps they should. This year 700 men will develop breast cancer, and of that number an estimated 300 will die as a result. Of course, these figures may appear trivial in comparison to the vast number of men who die each year from lung cancer, but the problem does exist, and your awareness of it could prevent you from joining those statistics.

Since breast cancer in men is relatively uncommon, little research has been done in the field. However, malignant tumors found in men's breasts are virtually indistinguishable from those found in women, and therefore similar treatment has yielded excellent results.

Human Immune System May Provide Cancer Indicator

The human body's immunity system may prove effective in screening populations and high-risk groups for the presence of cancer, reported Ronald B. Herberman, M.D., at the May 1975 meeting of the National Conference on Advances in Cancer Management, held in Denver.

The immune system, which defends against disease, may also prove effective in monitoring the course of cancer treatment, and providing a means for early detection of metastatic spread of cancer.

Dr. Herberman, chief of the National Cancer Institute's (NCI's) Laboratory of Immunodiagnosis, discussed immunologic tests for cancer at the conference, cosponsored by NCI and the American Cancer Society.

The ideal test for detection and diagnosis of cancer would be specific for any type of cancer in all body sites, Dr. Herberman said. In addition, the test would be specific only for cancer and not give positive reactions to noncancerous conditions. (News and Features From National Institutes of Health, U.S. Department of Health, Education, and Welfare, Bethesda, Md., July 10, 1975, p. 4.)

Do We Outgrow Our Need for Milk?

Although some suggest that we never outgrow our need for milk, it appears that in man and virtually every other mammalian species, the capability of digesting its sugar, lactose, declines sharply beyond the period of infancy. . . . We are reminded that in biological terms, milk is not the most appropriate food for adults and that the search for a variety of easily portable, nutritionally equivalent foods should be intensified. At a time when the limits of world reserves of arable land and of fossil fuels are rapidly being reached, when the energy cost of foods of animal origin exceeds that of vegetarian sources, the patterns of food production and distribution to a hungry world may soon undergo drastic change. (Thomas P. Almay, editor, "Evolution, Lactase Levels, and Global Hunger," The New England Journal of Medicine, 292[22]:1183, 1184, May 29, 1975.)
IS THERE really ever anything new? or is there just a continuing process of rediscovery of that which has been understood in the past and then forgotten? It’s fascinating to find current researchers coming up with some amazing new idea only to discover that someone long ago had the same concept. This has happened once again in the vital young discipline of health education.

Before explaining how this occurred, we need to take a brief look at an important development in the field of behavior change.

B. F. Skinner, in *Beyond Freedom and Dignity*, pleads for a “technology of behavior” that would quickly solve the problems confronting the world today. In objecting to what appears to him to be an exaggerated emphasis on the importance of the mind in our time, he complains that behavior is not recognized as a subject in its own right. However, he, in turn, seems to exaggerate the importance of behavior itself. Believing that behavior is determined not from within but from without, he concludes that freedom and free will are no more than illusions. Whether man likes it or not, he is already controlled by external influences, and can be conditioned to avoid everything that is harmful. ¹

It was probably time that someone challenged those whose limited viewpoint has been that “internal” variables explain behavior. But Skinner’s theory places too much value on the ability of behaviorists to fully control the learning situation. It focuses almost entirely on the biological side of man and seems to almost completely ignore the social and relational dimensions of learning.

Common sense and health data combine to demonstrate that there is a positive relationship between attitudes and beliefs on the one hand, and behavior on the other. Yet we cannot ignore the fact that recent investigations carried out in the area surrounding Orlando, Florida, concerning the impact of anti-smoking television commercials on behavior help establish some limits to this relationship. According to this report, a little more than 50 per cent of those predisposed toward giving up smoking felt that the commercials had an effect and reinforced or strengthened their predisposition. Although nearly 70 per cent of the smokers sampled subscribed to the belief that smoking is harmful to health, the fact that attitudes and beliefs do not lead inexorably to corresponding behavior changes was evident in the finding that two thirds did not change their smoking habits. The investigators saw this as evidence that many people are able fairly easily to endure a sizable amount of psychological discomfort when they feel it is worth ignoring. ²

In this controversy, as to whether or not behavior is determined from within or without, it isn’t really necessary to take an either/or position. External social and biological influences are not necessarily opposed to the internal psychological ones. Obviously, all these factors can influence health behavior change, and their strength or weakness must vary according to the individual differences of those being influenced.

### A Behavior-Change Model

There is growing emphasis today on the use of and need for conceptual models that enable those analyzing them to imagine the reality they represent through a likeness that helps make them clear. Models, of course, are limited in that many details must necessarily be omitted in order to represent the points being made.

One model that nicely demonstrates the more balanced view of behavioral change strategies presented above is that developed by Dr. Lawrence Green. He is associate professor of Public Health Administration at Johns Hopkins University, and after much research and study he developed the health-education model reproduced in the diagram on page 32. ³

This model and its explanation may seem somewhat complicated at first but if you study it through carefully you will discover a remarkable parallel to a parable Jesus taught. In explaining his
model, Green points out that in this scheme an individual can be placed at a point on the vertical axis according to the amount of "psychological readiness" he has toward adopting a preventive health practice. His position on the horizontal axis is determined by the amount of social support he has for the practice. If both his own psychological readiness and social support are positive, the individual would be placed in quadrant I on the diagram. We might characterize him as "well adjusted," both from the point of view of health practice and in the viewpoint of his social support.

At the other extreme are those who fall into the category of quadrant III. In their case both psychological readiness and social support are limited or lacking. These individuals likely would not adopt new preventive health practices and would be characterized as "hard to reach." They would, nevertheless, be well adjusted by the standards of their own social groups, having neither psychological nor social conflict in their preventive health behavior.

Green adds that as social support increases, psychological readiness also tends to increase. He points out that

these two dimensions tend to be naturally correlated with socioeconomic status, as indicated by the broken line in the diagram.

There is a tendency for those who undergo strong social pressure to change but are not internally convinced (see quadrant II), to adjust their attitudes and move toward quadrant I. Especially is this true if such an individual is rewarded for conforming to the group's norm.

Some people are always out in front, accepting and promulgating new ideas—these Green places in quadrant IV. There seems to be a tendency for others to follow along and adopt the attitudes and behaviors of these innovative thought leaders.

Of course, behaviors of those in quadrants I and III are quite predictable, but this is not true of people in quadrants II and IV. In these cases, education and situational considerations can make quite a difference in their response.

Green goes on to outline strategies that can be used to help people move from the other quadrants into quadrant I. These include both internal and external factors. Green's investigation centers around strategies for dealing with cancer education. Let's illustrate it with a health-education emphasis that is more familiar to Seventh-day Adventist ministers—Stop Smoking programs.

Because family or friends are pressuring him against his will to stop smoking, an individual in quadrant II might actually quit smoking. However, if he is to permanently overcome the smoking habit he needs information and educational input that will help build beliefs in what he is doing and enable him to justify and internalize his behavior.

Another possibility for the individual in quadrant II is to ignore or resist social pressures and those who "nag" him to give up his smoking habit. Studies have demonstrated that such "nagging" is not effective, in most cases, in helping an individual stop smoking. The one being "nagged" is most likely to continue to "sneak a smoke." He obviously needs help in developing a positive attitude toward stopping smoking. More frequent contact with groups composed of nonsmokers who don't make him feel guilty can help.

The individual who fits quadrant IV but does not give up smoking is convinced that smoking is harmful to his health. Yet social and environmental
pressures make it very difficult for him to stop smoking. This is one reason why group stop-smoking plans have been successful for some individuals who were unable to quit on their own. Family support can also be especially beneficial for the individual in this category.

The quadrant IV individual who does stop smoking would characteristically be the first in his group to do so. He is the innovator, and pride in his position as an innovator may reinforce his decision as well as his resistance to those who are making fun of him, because he is doing something they aren't. Unless he can get the group to follow him, however, his position after a while can become so difficult to maintain that he will either give up his group or give up his newly adopted practice.

A Bible Model

When we contacted Dr. Green about using his model in this article he told us that he was unaware that in developing it he was "plagiarizing" Jesus. But long ago, in the Biblical parable of the sower, Jesus "said it first." He illustrated the concepts outlined in this supposedly recently discovered model as He spoke of the seed of truth falling in different kinds of ground. Some fell among thorns. It took root, but was soon choked out. If adopted, it was not really internalized (dissonant adopter) or, owing to conflicting interests that had higher priority, it was not adopted (deviant non-adopter). This represents quadrant II in the model.

Quadrant IV may be found in the parable of the sower in the seed that fell on stony ground. Although initially joyfully received by the hearers, they gave it up when they began to be persecuted for their stand.

Quadrant III is in turn represented by the seed that fell upon the hard-beaten path. It is neither internalized nor seen as acceptable, so it is ignored. But quadrant I is evidently the good ground in the parable. It includes not only those who have high psychological readiness and receive strong social support for what they are doing, but share with others that which they have gained.

In our smoking clinics, we have learned that one of the most successful strategies for helping those who stop smoking to continue in this pattern is to get them involved in helping others in their community to follow their exam-

Green was unaware that in developing his model he was "plagiarizing" Jesus.

ple. As more individuals stop smoking, pressure increases for others not to smoke in their presence as is illustrated by movements now in process to designate non-smoking sections in public transport and in public places. This in turn makes it more comfortable for the new nonsmoker to maintain his decision.

The similarity of this model with that of the parable of the sower is interesting in that the parable points out an element not obviously included. Jesus not only said it first, but He came up with a more complete and holistic model. He included the conversion experience. The main point of the parable of the sower, as understood by many New Testament scholars, is that the seed is the Word of God. The Word of God often comes in collision with an individual's ingrained habits. But the good-ground hearer, and all the others represented in the other quadrants in the model, can be changed through the work of spiritual forces and by the power of the life in the seed if the ground is broken up and cultivated and the seed is given a chance to take root. Here, then, we find spiritual or religious values that can help overcome both psychological unreadiness and lack of social support.

The Value of Religion

The value of religion is, of course, not always recognized by social scientists nor is it understood in the same way by those who do recognize it. Kingsley Davis sees the value of religion in its contribution to social integration. He defines it as "an imaginative creation of corporate man functioning to meet only the tension-reduction needs of the socio-cultural system." 4

Based on studies done in Detroit, Gerhard Lenski comes up with a contrasting view. He sees religion as formative of the core-value system of a given social order and interacting with attitudes and social norms. Goals, values, beliefs, and action patterns, though acquired in one institutional context, he points out, frequently manifest themselves in others. "What is possible, what is probable, and what is inevitable in any given secular organization is a function, in part, of the socio-religious groups to which they belong." 5

Others tell us that in order to understand the power of socio-religious groups, it is essential to recognize their

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capacity to absorb primary groups, usually the family, as subunits in their organizational system. Because of this, the norms of socio-religious groups are constantly being reinforced in these primary groups. Religion is looked upon, then, as giving meaning and coherence to the norms of the social system. Of course, to the believer, religion involves a motivating force that is much more significant than the explanations given by social scientists.

Today's health problems are admittedly more difficult to cope with than the epidemics of the past, since they involve socio-economic factors and our whole way of life. For too long many practitioners of health care have, it seems, been deliberately ignoring one of the most useful and effective motivational instruments in health behavior change—religion. Recently, this fact has been receiving attention and growing recognition. The subsequent development of the holistic approach to health care, which includes the spiritual along with the physical, mental and social, gives great promise of developing a truly effective approach to the prevention and treatment of today's health problems.


Messianic Mileposts - Psalm 45

W. E. READ

Various parts of the forty-fifth psalm are either quoted or referred to as "Messianic" in Jewish and non-Jewish writings. It is evidently a marriage song (see Perowne, p. 174), indicating the intimate relationship that God enjoyed with those Jews who were faithful to Him during the pre-Christian period, and also the similar relationship between Christ the Messiah and His church, which will reach its greatest fulfillment when the reign of sin is over.

"The marriage of the Lamb is come, and his wife (the church) hath made herself ready" (Rev. 19:7).

"Blessed are they which are called unto the marriage supper of the Lamb" (verse 9).

Note particularly two expressions in this psalm, one in verse 2, the other in verse 6 as seen in the K.J.V.:

"Thou art fairer" (verse 2). In the Targums it reads: "Thy beauty, O King Messiah, is greater . . . than the children of men." 1

"Thy throne, O God" (verse 6). These words appear to be the obvious translation. . . . It came to be understood as referring to the King Messiah." 2

On this last expression, "Thy throne, O God," Perowne makes a very revealing comment: "This divine King is a distinct person from the God-man. 'God even thy God' is peculiar to the book of Psalms [in other places it is in the main YAHWEH (LORD) thy God?]. This is contrary to all usage to render the first noun [God] as a vocative—O God, thy God, etc." (Perowne, p. 180).

There is still another vital aspect of this question that should be mentioned, however. The duplex "God, God" meant much to the Jew and still does to us. To say it once is just ordinary but to say it twice, "God, God," is to use an intensity of expression that loses some force in translation.

Our blessed Lord on the cross uttered just such a duplex that was intended to convey the extreme sorrow and suffering He endured in His humanity on our behalf.

As Seen in the Targums

"Thou lovest righteousness" (Ps. 45:7, K.J.V.). Most of the English translations render this verse this way, although some omit it. It is quoted, however, in the New Testament and definitely applies to Christ our Lord. In referring to Psalm 45:8, the writer says: "But unto the Son he saith, . . . Thou hast loved righteousness and hated iniquity" (Heb. 1:9).

The Targums render "Thou, O King Messiah, lovest righteousness." The same translation can be seen in A. Cohen's book on Psalms (see p. 140).

As far as New Testament usage is concerned the "throne" is to be given to our blessed Lord (Luke 1:32) and the "kingdom" also is His (Luke 22:30). The final great fulfillment will be seen when He comes the second time as "King of kings" and "Lord of lords" (Rev. 19:16).

Can we not meaningfully say, "Even so, come, Lord Jesus" (Rev. 22:20).

1 J. J. Stewart Perowne, The Book of Psalms, p. 177.
2 A. Cohen, on The Psalms (Soncino Press), pp. 140, 141.
3 Ex. 20:2; Ps. 81:16; 146:10.
The Chance of a Lifetime

IN CONSIDERING the subject of the second coming of Christ, the timing, the manner, and the circumstances attendant upon His coming, one point of discussion that needs (but quite often does not receive) careful attention is what has been called a second chance. The term usually has a pejorative sense; in one book that dramatizes the “rapture,” the author is careful to stake out the claim that his view does not allow for a “second chance.” ¹

What constitutes a second chance? The entire human race was given a second chance at eternal life when the first one was muffed in the Garden of Eden. Jesus Christ provided that reprieve through His atoning death. And each of us at the dawn of every new day receives a new chance to correct mistakes, to claim the mercy of a forgiving God.

But the second-chance theory per se is something else. One rather extreme position even relates it to the point of death. There are some who teach, or at least imply, that those who die as unregenerate sinners will be resurrected and have another chance to accept Christ and His salvation.² Most Christians deny this, believing that one’s eternal destiny is determined in this present life and that death closes the books on a person’s opportunity for salvation.

But the issue is clouded by some of the current concepts of the relationship between the Second Coming and that same closing of the books. This is especially true of the doctrine of a two-stage return of Christ. At the first invisible stage, i.e., at the “rapture,” Christ is said to take the church bodily out of the world. For seven years the rest of the world continues. During the seven years, a large number of Jews are converted to Christ, albeit under dire circumstances. In addition, a sizable number of non-Jews will also be converted. Then when Christ returns in the *parousia*, the second stage of the Second Coming, He will destroy all the rebellious and reign uncontested over the converted Jews and Gentiles.

However, it is held as part of this rapturist view that as long as these people remain alive they are still under their “first chance,” that no judgment is made in their case until the second Second Coming, the visible one.

This concept is certainly convenient for those who doubt the fact of a Second Coming anyway, and perhaps are not even sure there is a Jesus Christ. “Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation” (2 Peter 3:4). “Now,” they can say, “if we see all the Christians disappear from the earth, pilots of airplanes and engineers of trains and drivers of cars mysteriously vanish and these vehicles go clipping along and eventually come to grief without anyone at the controls, then surely we will know that the Christians were right all along. Then we will know we have seven years to make things right with God before Jesus comes back.” Of course, they may experience some terrible times during the tribulation, but things are not usually as bad as expected and look at all the “fun” they are having now that they would miss if perchance the Christians are wrong. So they may say.

On the other hand look at the grief they will experience if there is no "first stage," no such unmistakable prior warning. Suppose that the Second Coming is just as Jesus indicated it would be —sudden, visible, and decisive. The Word of God has much to say about such a coming. He will come with great power and glory, with myriads of angels, with the great sound of a trumpet, amid earthquake and fire. Every eye shall see Him and the great men of earth will flee in terror from the sight of Him. He will reap the earth in harvest, divide the sheep from the goats, throw the tares into the fire, and put the wheat into the barn. Those who conspire against Him will be destroyed by the brightness of His coming.³

But not a word, not one word, is said in the Bible about a prior, silent, invisible coming when He would secrete away His saints. The reference in 1 Thessalonians that describes Jesus taking away His saints states clearly it would be accompanied by a great trum-
Since there is to be only one Second Coming, it behooves us to be ready for it.

leaders, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 16:31). In making a personal and present application of this statement, we understand that we have the Bible and all the testimony of the prophets to persuade us to accept salvation in Him. If this is not enough, then someone rising from the dead, or even Jesus in person, would not be enough to persuade us to make that decision. God has done all He can do.

Must Be Ready Now

Since there is to be only the one Second Coming, it behooves us to be ready for it. And, actually, that preparation must be made before He comes. In the parable, the wheat and the tares are separated at the end of the world, but their becoming wheat or tares took place before that time. In the parable of the ten virgins, the five wise maidens provided themselves with extra oil before the bridegroom appeared.

The element of divine judgment is strong in the matter of the Second Coming, but the question is a broad one, because there are several phases to judgment. At this point we are not referring to the matter of timing or to time intervals—that is a study in itself. But we do note that judgment involves investigation—God must look into each individual case to determine what the facts are; it involves declaration—God pronounces who is to be saved and who is not; and it involves execution—the decision must be carried out, there must be sentence or reward.

That Christ shall separate the sheep from the goats, that He shall say to one group of people at His coming, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," and to another group, "Depart from me, ye cursed" (Matt. 25:34-41), indicates well enough that He knows who is in each group. While the element of timing is not clear here, in 2 Thessalonians no doubt is left: "That Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (chap. 2:8). Nor is this limited to any one individual. Revelation 19:21 shows that all the wicked share the fate of "that Wicked," the antichrist, at the coming of the Lord.

The point we wish to make here is that there will be no second chance be-
beyond the coming of the Lord. Our destinies will have been decided at that point. They will have been decided before Jesus comes. How long before, we do not know, but clearly Jesus will know before He leaves heaven just who will be the citizens of His kingdom.

The author of Hebrews goes to considerable length to describe Jesus as our High Priest in heaven now. As our Mediator (see also 1 Tim. 2:5), He pleads our case before the Father. But at some point He determines that further mediation is of no avail, the issues of human redemption have been resolved. He then pronounces the decree recorded in Revelation 22:11: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

It is after that decree goes forth that Jesus returns to earth, for in the next verse He continues, "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

This emphasizes the importance of making our decision now to accept Jesus as our Lord and Master. There is to be no second chance, either after death or after our Lord's return. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin" (Heb. 3:12, 13).

Paul made a similar appeal to the church at Corinth: "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2). Death itself may close our probation at any time, even before Christ gives His final decree. "For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth" (Isa. 38:18).

In his first Epistle, John makes a statement relevant to this topic of when our preparation is to be completed. "We know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:2, 3). Hope in the Second Coming, John says, is an instrument to help us get ready for that coming. Through the work of the Holy Spirit, then, with our cooperation, we are made to be like Jesus, and we will be like Him when He appears.

If we knew that we did not have to be ready by the time He appears, that we would have seven years after that to make the necessary preparation, would we make it now? Not many would. Human nature is not that way. We like to put things off if we can. But there is no such thing as taking our chances. There is no chance to take—there is only a choice. We get ready now or we will be caught unawares.

The decisions we make tomorrow are determined to a great degree by the decisions we made today. We must make our peace with God now. When we see Jesus coming with His angels it will be too late; our destiny will already have been decided. If we wait until then we will find ourselves among those calling for the rocks and the mountains to fall on them. That group will include many so-called Christians. They will have thought they were on the right side. "Lord, Lord," they will cry, "have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" But the Lord will reply, "I never knew you [because you never really knew me]: depart from me, ye that work iniquity" (Matt. 7:22, 23).

If Jesus seems to be delaying His coming, we can find the reason here. He is not waiting for some sign to be fulfilled. Most of the signs of His return foretold by Him and John have been fulfilled. The chief ones remaining are those that transpire in the minds of men. Jesus is waiting for His people to want heaven enough to yield everything to God and allow Him to reign supreme in their lives.

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3 For Bible references see January, 1976, MINISTRY, pages 6, 7.
by his side
Sponsored by Catherine Dower for the Shepherdess.

Dear Shepherdess: In a few hours my husband and I will be on our way to Australia. We are looking forward to meeting with our friends and members "down under."

In thinking of the month of May we think of springtime and mothers. I always take joy in reading the chapter in The Desire of Ages on "Blessing the Children." The mothers of today are to receive Christ’s words with the same faith the mothers showed who took their children to the Master when He was on earth.

He is as truly the helper of mothers today as when He gathered the little ones to His arms in Judea. In every grief and every need He will give comfort and help. "As the mother teaches her children to obey her because they love her, she is teaching them the first lessons in the Christian life."—The Desire of Ages, p. 515.

GRANDMOTHER had a special way of wrinkling up her nose when she had a secret. One look at Grandmother and everybody would say, "Grandmother knows something."

Today as Marlyn sat down beside Grandmother, she asked, "Tell me, Grandmother, what will it be like to be a mother?" She saw that nose begin to wrinkle. "Now, don’t tell me that is a secret," she laughed. "Here I’m going to be one in three weeks. You have been a mother, grandmother, and great-grandmother; surely, you could tell me what it really means to be a mother."

Still, Marlyn noticed the wrinkled nose didn’t change. "I can’t tell you, Marlyn, that is something you can’t tell—you only experience! "I could tell you all about the joy of expecting as you two plan for something that will be your very own!"

"Oh, I already know that, Grandmother. It’s wonderful!"

"I could tell you of the sickness and pain of childbirth, the waiting hours when you wonder if it will really be worth all this. But when you hold that bundle for the first time, and see that ugly, little, red wrinkled thing, you say, ‘Oh, what a darling!’ and already you seem to have forgotten those months and hours of pain and discomfort! I could tell you all about the nights of weariness, when you walk the floor, saying over and over, ‘Why can’t I get this child to sleep?’ or trying to put food into a mouth that is spurting like a volcano! One dimpled grin and you start singing as you clean up the mess."

"When the books are all pulled from the bookcase, the window near the crib washed with Vicks Vapo-Rub, the detergent spilled all over the floor and only bubbles the more as you try to mop it up."

Grandmother looked into the sunset and repeated, "Certain moments linger strangely in the memory—unimportant in themselves, such memories may be—yet they live when other things have faded from the mind. Time, in passing, seems to leave the little things behind. "If I told you the emptiness that

There is also encouragement for women in general, whether or not they are married or mothers. The author of The Desire of Ages, writing in the church paper, puts it this way: "The Lord has a work for women, as well as for men. They may take their places in His work at this crisis, and He will work through them. If they are imbued with a sense of their duty, and labor under the influence of the Holy Spirit, they will have just the self-possession required for this time. The Saviour will reflect upon these self-sacrificing women the light of His countenance, and will give them a power that exceeds that of men. They can do in families a work that men cannot do, a work that reaches the inner life. They can come close to the hearts of those whom men cannot reach. Their labor is needed."—Review and Herald, Aug. 26, 1902.

How fortunate we are to have this kind of direction that helps us know how to minister in this world of turmoil and pain. We can be rich in wisdom and compassion if we only take time to read and study and allow the Lord to make us true shepherdesses under the influence of the Holy Spirit.—With love, Kay.

What Will It Be Like?

VERA MAC-KINNON GROOMER

Vera MacKinnon Groomer, in addition to being a wife and mother, is associated with her husband in Sabbath school work in the Michigan Conference.

38/The Ministry/May, 1976
comes with the first day of school, or the frantic watch by the window when your teen-agers have not arrived home, you would say, 'Yes, I know,' but you wouldn't—not yet!

"I could tell you that your heart can stand still, frozen, it would seem, as you rush a bleeding child into the emergency room at the hospital or sit beside a quiet unconscious form and pray, 'Oh, God, please don't take her yet!'

"There would be dreams I could talk about—that you may build—as you wash and iron little dresses: you pretend it is the stark-white nurse's uniform that she will wear some day or the dress she wears as she teaches little ones the better way.

"Your iron glides over that brown shirt, for to you it is a white coat of your doctor son. But the day comes for college, and the would-be nurse's uniform fades into a wedding dress, the doctor's coat an Army uniform, and Mother's dreams go—broken!"

"But, Grandmother, where is that joy of motherhood you hear about?"

"It's there, Marlyn! It may come in the form of a little note, scribbled in crayon that says, 'I love you.' Sometimes it comes in a telephone call that says, 'Mother, I had to talk to you,' or a question, 'How long will you have to be gone, Mother?' Then you know that you are needed! You feel that trust and confidence they place in you. You know that those hours of pain and anxiety, sadness and disappointments, were worth it all.

"Someday, Marlyn, you will know that your true 'mother love' is the closest thing to God's love. He who was willing to give all, to be spent for His own, to have them many times disappoint Him, but always willing to forgive and love more. Marlyn, this is your example of true 'mother love!' And some day when your children say, 'My todays are happier because of all the yesterdays you filled with love' you will whisper, 'It was worth it all!'"
DEAR JONAH: Wind of your sudden departure finally reached me, and I am filled with regret. Your defection may cause second thoughts in those aspiring to be prophets in the same tradition. Everyone closest to you is puzzled that you have given up the ministry and shifted to the secular stream of things. Perhaps I should have noticed that you were fed up with the gruff, glib ways of church members and sensed that the grind of incessant sermon-making had worn you to a frazzle.

Nineveh, I admit, is an uninviting place—people jammed together while jarred apart. Your distaste for it is understandable. As a ministerial post, it seemed a demotion. No wonder you were demoralized. For an older man, who has known better comforts, to start from scratch would naturally be discouraging. I sympathize with your initial revulsion, but I think you were too hasty in turning it down.

Where are you headed? It is a question that others will probably ask you! All your baggage is left. You went without putting your house in order, itself a clue that you acted impatiently, if not irresponsibly. We wonder whether you mean to return shortly. Do you plan to preach again?

Apparently your despondency was deeper than most imagined. For years you have harbored unseen doubts about your calling without letting them surface until now. Perhaps we should have anticipated this break. Your criticisms of the clergy in general were unrecognized as signs of your mutinous intention.

We hope and pray that in going to sea—if that you have—you may find yourself. Prodigal prophets who seem to have lost heart on land often turn to the lure of ocean adventure or the new environment of a distant city. But riding the waves, as you may discover, is strikingly similar to the riled waters of the church. After each rise, the crest collapses and you come to a crumbling letdown.

Was the tension of preaching too much to bear? Did the ice between man and God only grow thicker with your exhortations? What made you defect? Explain.

Sincerely,
Noah II

JOHN LEWIS GILMORE

John Lewis Gilmore is pastor of the Olivet United Church of Christ in Livingston, New Jersey.

Date: While Jonah is waiting for passage on a ship from Joppa.

Dear Jonah: I received your cryptic message from Joppa outlining why you copped out on God. By the time you receive my reply there may be no chance of changing your mind. I write, nevertheless, in the hope that God may decide to capsize your set course. Though I say that firmly, I do not say it fiercely. God, too, sometimes speaks sharply and acts awesomely to goad us when we are slow to respond. Watch for the undercurrents of His relentless love; they carry us where we are most needed.

Bobbing on briny water is going to add enough salt to your wounds, I suppose. By sailing to the farthest port, however, do you think you shall escape the voice of the Almighty? The number of ups and downs in your voyage will vary, of course, but be careful not to tie them to prophetic motions of success and failure. For, when God uses us, the valley we think is failure is disguised good, and the peaks are but the foothills to something higher and grander.

I trust this letter doesn't go aground, but cheers and challenges you. I wish to restore a measure of confidence to you. If I had only encouraged you more before, you may not have thrown in the towel. In a sense, I have contributed to your falling away, not from the faith, but from the proclamation of it.

I, too, need occasional bracing, buoyant counsel in the work of the ministry. Most ministers have a bout with “misfit-fever.” The task of preaching the gospel is always difficult, whether it is done in golden Jerusalem or in crass, brassy Nineveh. We enter the pastorate, wherever it may be, thinking it to be a bed of
roses when it turns out to be a couch of thorns. Results are scarcely visible and often meager even in popular pulpits.

But don’t take a human tendency to falter as a confirmation of your choice. Rather, I write out of a heavenly urgency that, despite the disadvantages of the office, compels me to proclaim and stir up the dying embers of your prophetic calling. Christ, the captain of our salvation, did not abandon the corrupt, sinking church of His day. Should we seek to be less optimistic and energetic than Christ?

To minister to Nineveh, one needs Christ’s tolerance, patience, love. Self-denial also comes in at the economic angle. Are plush, lush circumstances the conditions for preaching? Tough spots for those on a wise errand will surely yield high returns in heaven.

I ask you to reconsider your decision, therefore, and return.

Vacancies in pulpits—for example, in a church such as the one in Nineveh—are becoming harder to fill with men who know the Lord and His Word. It seems you have tried to bolster your rejection of going to Nineveh by dismissing it as a dead mackerel. When you call denominations “the church in Abyss,” you make your withdrawal seemingly guiltless and easy, but hardly justified. Darkness can be dispelled by God through those who share Christ’s light in love because they feel they are divinely commissioned.

God’s call for you in Nineveh is still open, as I hope He will convince you.

Sincerely,
Noah II

Date: After the tragedy.

Dear Jonah:

News of your having been thrown from the ship, the S.S. Corrigan (the wrong-way ship), under Captain Key-chain, has produced a shock wave in Israel. I pen this brief note in the hope that you have been picked up at sea. It is addressed to you at Tarshish, since you were closest to that port when you were thrown overboard.

We have not given up on seeing you—and hearing you—again. Our longings, our prayers, are for your rescue. May God spare you and speed your physical and spiritual recovery.

Our constant vigils rest in God’s mercy, good pleasure, and power. We look forward to hearing of the transcendent might of Jehovah to lift you out of the raging ocean. Please send immediate word of your position and condition. May God grant this possibility to be a reality.

Sincerely,
Noah II
Dear Jonah:

Your weighty, water-stained letter was warmly welcomed. We were the ones down in the mouth when we learned of your disaster. How glad we are for your spectacular return!

God has a way of upsetting our plans, and of bringing us to places we would instinctively turn down. Your renewed dedication to the purposes of God in preaching to those you once considered unreachable and unworthy of our efforts brought joy and jubilation here. The church of God, so muddled and miserable, like Nineveh itself, should not be forsaken for softer, less annoying, more lucrative occupations. God’s business is still people.

The reasons (or excuses?) pumped out of the depths of your resentment are swallowed—hopefully never to reappear. Christ now is at the helm, and before you lies Nineveh, U.S.A. But that vast megalopolis is only a cork on the mighty waters of God’s sovereign power. May God equip and enable you in the hard days ahead. Call upon His strength in the exercise of your ordinary duties and wait upon this favor in those extraordinary times. “We shall overcome!”

I think the greatest miracle of all was not that a whale swallowed you, but that you swallowed your pride and presumption—two beasts joined at the head—and so far you have kept them down. That was a double swallowing! Unfortunately, people will forget what you have swallowed. They will probably be hung up on the dimensions of the whale. I grant, however, that a whale’s belly is the strangest setting for a theological lesson. But everyone in Nineveh and everyone here will benefit from your harrowing experience.

Your trauma (so near death—so close to God) needs telling. At least, your “big splash,” which quieted the bounding sea, was—I believe—a portent, a preview, of those upon your earnestly delivered sermons. In Nineveh, as on your ocean flight, an instant calmness will come to people when they hear God’s word sound forth—as if a kind of antacid tablet were dropped into the churning digestive tract of society. God grant that the troubled souls of Nineveh—upset by sin—will be calmed and cured by your coming. This is our prayer.

You may be strongly tempted to teeter-totter on the decision to preach, a motion reminiscent of the rocking boat you rode for a short time. Begin to preach God’s message whether they hear or refuse to hear!

Sincerely,
Noah II

Dear Jonah:

Your latest letter from Nineveh is in hand and in heart. It was good to know that the great city took your message seriously and did not expel you as you had so much feared.

I can see why an open-armed acceptance of the gospel in Nineveh surprised you, but why does it bother you? From what you say, it sounds like a genuine awakening. Imagine preaching even to the royal family! God always astonishes us and perplexes the speculation of experts. “Great God of wonders! All Thy ways are worthy of Thyself divine.” Thank God for bringing about happy conversions through men who are not consciously plying men’s emotions.

The emergence of believers in Nineveh, unfortunately, has met with skepticism among the pure sections of the church. Some still can’t accept your report as accurate.

Your name means “dove,” but that doesn’t mean that you should brood when a fruitful use of time produces good results in ne’er-do-wells. When will you ever be satisfied?

When you were first angry upon receiving your assignment to Nineveh, crisp were your feelings, although cool were your comments. You hid deep displeasure from us for a while. Now you broil upon another burner. God’s longsuffering, however, outlasts your languishings. That itself is a whale of a sermon.

Consider God’s kindness to you in your hasty, haughty flight. He could easily have given you a final, farewell baptism, but He graciously declined. You ran from God to seek a more secure, less aggravating situation, to immerse yourself in a new occupation—you said, “ministry.”

Quit muckraking among the people of Nineveh! What value is there in moaning over the lousy preaching in the land? You may be adding new miseries to your life by nipping at God’s sheep and shepherds. Rejoice in the newness of men as they encounter Christ, and stop lamenting the slow progress among
those who profess the faith. Believers do not usually sprout as quickly as the gourd you mentioned. God has not brought even you to fullness overnight. Remember?

Take heart! God's patience is our pattern.

Sincerely,
Noah II

Date: While Jonah is in the suburbs of Nineveh.

Dear Jonah: Laugh at yourself a little. Can you smile at your blunders and God's show of force?

The Lord's sense of humor is mixed with the tragic parts of your story. There is something ludicrous about a lumbering lard-fish nosing you to Nineveh. Or is it more fitting to say that a "little" fish ejected a "bigger" fish to spawn in a foreign port? Blame your sunburn on a tiny worm that gorged itself on your gourd plant; don't curse God. When you are gloomy, you remind me of "Mopey Dick," the story of a runt of a whale who fled from his silver-slim avengers.

In my fumbling way, I am trying to heal your hurts, not to open old wounds. Why worry over a gourd? You are more concerned about a plant than about the people of Nineveh. Disappointment when men repent reveals a strange, but unnoticed, growth in you. You have become a grotesque gourd that sprouts but turns into a worm. Think more of the shelter of God's people in Nineveh than of your own private shade.

Please don't be peeved at my remarks. They are not a personal attack, but a spiritual evaluation of attitudes. If you become so angry at a lousy gourd (which you did not make), I would hate to overhear what parting words you said to the whale-vessel that funneled you to shore.

Temporality, my brother, is written all over your body—a gourd of a different shape. Eternity is written all over the souls of Nineveh.

Look at that side again. God uses a funny fish to teach you obedience to Him. Now He is using a lowly gourd to teach you your foremost obligation to men.

Don't miss the point this time. Hang in there where it counts!

Sincerely,
Noah II

Date: Prior to Jonah's autobiography.

Dear Jonah: Your last note, somewhat faded from the sun, on second reading, shows more depression than detachment. You are, it seems, more angry with yourself than with Nineveh. The difficulty that is reducing your effectiveness is your inability to forgive yourself.

What good is it to hang around your neck the albatross of a dropout reputation when you have been delivered from physical and spiritual death? Cut loose from your grisly past, claim God's conquering love, and count your blessings, not your scars, beginning with the spoiled gourd and the ripe city of Nineveh. To settle your mind, rethink your life in the light of God's providence. Look up and give a big grin—God has done enough to make you sing until the next full moon.

Obviously, you need a therapeutic outlet. I suggest you put your story into print. This will force you to concentrate on God instead of on your own failings.

I feel sure many will be helped by reading of the salvaging of a rebellious preacher. It will be a rewarding treatise for disgruntled, depressed preachers who are tempted to leave the ministry for greener pastures.

Tell all; hold back nothing. This may entail your being remembered as a stuborn, selfish man.

The details may read like a fairy tale, but think how it will save other ministers, who suppose they will be happy hacking away in the secular world as they try to make a niche for themselves, from headaches and hardships. Centuries from now, some of God's servants will, like you, toy with the notion that God has switched their calling in mid-course. Some who do switch horses in midstream never did fit the saddle, of course, but those who were authentically called to preach are bound to read your record with a stinging conscience.

And, by the potency of God's Spirit, these may be rescued from a series of unsatisfying excursions into secular jobs, which are not sought for economic necessity but as escapes from their true mission.

To spare yourself some embarrassment, you may wish to write under a different name. At any rate, in writing be disturbingly honest.

Sincerely,
Noah II

The Ministry/May, 1976/43
shop talk
Sponsored by John Rhodes, Ministerial secretary, Southeastern California Conference.

Asking Questions

A survey of grade-school classtime use reveals that teachers ask 96 per cent of the questions and most of them are not framed in such a way as to locate difficulties or arouse interest. The study concluded that teachers orally dominate and do most of the work in the classroom. It was also reported that the main thing teachers expect of the student is a good memory and that they mostly act as cross-examiners, rather than directing their efforts to the needs, interests, and capabilities of their pupils.

Isn’t this also true of many of our Sabbath school classes? One of the best measures of successful teaching should be the number and the depth of questions asked by the student. Pastors, train your Sabbath school teachers to draw their listeners out and to get good discussions going that will help rivet the lessons more firmly in their minds.

Two-timers

There are a number of situations in which we can do more than one thing at the same time. By identifying these we can not only improve our efficiency, but also get rid of some of our frustrations.

If you do a great deal of automobile driving, there are a number of things you can do besides listen to the radio. Taking along a cassette recorder permits you to listen to training or inspirational tapes you might not have had the time for otherwise. It also permits you to do some dictation while you are driving. Just make sure you have a clip-on microphone so that your hands are free!

Another two-timer for automobile driving is memorizing material. This is particularly true if you are going to be doing a lot of stop-and-go driving and can refer back to whatever it is you are trying to memorize. I can remember one time when I drove 15 minutes to work each day during which time I encountered a number of stop lights. I managed to memorize four verses of scripture a day by the simple expedient of having my New Testament lying on the seat beside me. (I actually looked forward to stop lights so I could sneek a look at the text.)

If you are faced with a long stretch of uninterrupted driving, this is a good time to think through problems. Before you leave jot down on a 3 x 5 card some of the major questions you need to think through and talk to yourself about.

If you have a regular program of recreation or exercise, such as jogging, golf or bowling, this is a good time to combine thinking with fellowship with friends or time for making new ones.

Walking the dog is usually a lonely task, but it’s an ideal time to arrange the day ahead. The same is true of jogging.

If you must take a business trip, see if you can arrange it to coincide with a useful vacation trip.

If you have to be out of the work situation for any extended period of time, take your wife along with you overnight. It will do her a world of good, and it certainly alleviates loneliness in the evenings.

If you are in a situation in which you may have to do considerable waiting for people, as in offices or hospitals, make sure you have something with you to read. This is also a good time to do some planning.

We spend a lot of time getting dressed and undressed. This might be a good time also to have your cassette recorder around to listen to the things for which you would not otherwise have time.

I get some of my most brilliant ideas while shaving. In fact, I’m often grateful for a battery-powered shaver that lets me continue shaving while I look for my idea list to jot them down.

A word of caution: two-timing can become compulsive. If you are one of those extremely task-oriented persons, perhaps you need to avoid two-timers.

EDWARD R. DAYTON
Used by permission.

Institutes for Pastors

Very often our pastors would like to attend institutes that would be beneficial to their continuing education. Noted below are a few of the institutes I have found helpful and which are conducted annually in various parts of the United States. You can write to the places indicated to find out more details as to when and where one of the institutes would be held near your locality.

An Institute on Successful Church Leadership. These are conducted annually at the home base of the Garden Grove Community church by Robert Schuller. There are four such institutes held each year at that particular church, and it shows the church in action, which grew from about two members to thousands of members who meet each Sunday in a walk-in, drive-in church. Just simply being on the campus of this organization and attending the institute where national speakers are invited is an inspiration in itself. Cost for the institute is approximately $135, but it is well worth the experience. The institute lasts from Wednesday through Saturday afternoon.
The Institute on Church Management. This institute is held at various places throughout the United States and is home based at the Campus Crusade for Christ, Arrowhead Springs, California. This institute covers the basic principles of church management and is conducted by experts in this field along with Bill Bright, who is the founder of Youth for Christ International.

Institute on Church Growth. These institutes are conducted several times during the year by Win Arn and associates. He is the director of the American Institute on Church Growth. These are sometimes held in connection with an institute by the Fuller Seminary in Pasadena, California. Write to the American Institute of Church Growth for details of their next seminar and for its location. Write to Win Arn, c/o Christian Communication, 333 E. Foothill Blvd., Arcadia, CA 91006.

Institute on Time Management. This institute is conducted by Ted Engstrom and associates and is a part of the World Vision International organization. These institutes are held over a two-day period, some of them being held at the local headquarters at 919 W. Huntington Drive, Monrovia, CA 91016. Others are held throughout the nation. Write to them for details of where the one nearest your location will be held. These institutes are very helpful, particularly for those church leaders who are having trouble managing their time.

Olan Hendricks Management Skills Seminar. The headquarters for this is at 120 Callander Street, South Bend, Indiana 46614. These institutes are held throughout the United States and Canada for a two-day period each institute. Some of the discussion items include management skills and tools, setting organizational objectives, delegation of key management work, job descriptions, leader-board relationships, where to go for help, rapid reading and comprehension buildup. It sounds like an excellent menu of ideas for pastors who would like to enrich their ministry.

Making Mother’s Day Significant

Instead of flowers, why not honor the mothers in your church service on Mother’s Day with the presentation of the lovely little gift booklet titled Mother, Mother, by Bobbie Jane Van Dolson. This inexpensive little booklet can be ordered through your local Adventist Book Center outlets. It is well illustrated and beautifully written. A matching pink envelope adds to its appeal and makes it easy to send.

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Place your order with your church lay activities secretary or the Adventist Book Center (M-1976).

This book is based on a paper written while the author was pursuing his Master of Divinity degree at Andrews University.

The year 1914 is a pivotal date in the prophetic structure of the Jehovah’s Witnesses. In that year, they believe, more than 2,500 years of Gentile control of the earth, under the rule of Satan, ended, Jehovah’s rule was reinstated, and Christ Himself returned, invisibly, to earth.

The thesis is rooted in the Babylonian King Nebuchadnezzar’s dream of the great tree (Dan. 4:4-37). The Witnesses take the “seven times” of the dream to mean seven prophetic years of 360 days each. They base this on the year-day principle, with each day representing a literal year (a historical interpretation accepted by the Reformers and by Protestants for centuries). Then the Witnesses simply subtract the date 607 B.C., the year they accept for the destruction of Babylon (actually it was 605 B.C.), from the resulting 2,520 years. This gives them A.D. 1914 (after adjusting for part of a year).

This whole prophetic structure is tied to an anchor date, 539 B.C., the year the fall of Babylon. The Witnesses take this year as a fixed date, “where sacred and secular historical events coincide and are linked in perfect agreement.”

In examining the thesis of the Jehovah’s Witnesses the author takes his departure from this date and goes on to examine the Biblical, astronomical, archeological, and historical data germane to the subject.

MacCarty demonstrates that 539 B.C. is not a fixed date at all, but is a derived date, arrived at because of its relationship to other, astronomically fixed dates, which the Witnesses do not mention.

He also points out that the Witnesses seem to ignore or overlook other evidences that blunt or undermine their thesis, sometimes appearing to discredit sources that do not bolster it.

In this study of the claimed evidences for the return of Christ in 1914, the author has brought together solid material that will help the reader to understand and meet the issue. The reader will also find in this small book another plunk to add to the structure of his faith in God’s Word.

Thomas A. Davis

WHITE ROBE, BLACK ROBE, Charles L. Mee, Jr., G. P. Putnam’s Sons, New York, New York, 316 pages, $7.95.

A far cry from ordinary historical studies is Charles Mee’s exciting presentation of the beginning of the Protestant Reformation through the dual biographies of Giovanni de’Medici (Pope Leo X) and Martin Luther. By pursuing the tangent careers of these two prominent figures, Mee discovers an archetypal establishmentmanterian opposed to an archetypal revolutionary, and, hence, a lesson for contemporary times.

The book is arranged in a gaiting fashion, with the biography of each man followed separately in alternate chapters. Leo X emerges as a product of the Italian Renaissance, thoroughly schooled in the political chicanery of the Papacy. A cardinal at 13, the young Medici was a natural for a papal administration marked by spendthrift practices and bankrupt religion. Luther, on the other hand, came from a harsher German environment, fighting his way from spiritual panic to the solid Reformation faith. From 1517 to 1521 these two men clashed in a rupture that produced the Protestant church.

Mee’s work, however, is more than a historical study of a well-known era. Its lasting merit lies in its penetrating psychological analyses of Leo and Luther, and in its profound interpretation of Luther’s spiritual growth. For pastors who want to get “inside” the Reformation, this book is a must!

Jerry Gladson


This volume is divided into three major sections: (1) The Unveiling of the Messianic Hope; (2) The Messianic Mission of Jesus of Nazareth; (3) Life After Death.

Although we could not agree with the author’s position on the nature of man in death, this is but a small portion of what is generally a very valuable work. This is particularly so since the author, Dr. Kac, as a Hebrew Christian brings into these pages illuminating passages from rabbinic sources, showing rabbinic belief that the Old Testament prophecies were to find their fulfillment in the Messiah.

Arthur W. Kac, M.D., is the editor of The American Hebrew Christian, the official organ of The Hebrew Christian Alliance of America, as well as the editor of The Interpreter, a periodical with emphasis on the redemptive message of the Bible.

The purpose of this volume is to convey the thought to the reader, Jew and Gentile alike, that God has a solution to man’s problems and that the solution is found in the concept of the Messiah, a concept that he traces from Genesis to Revelation. Although Kac sees a continuing fulfillment of Old Testament prophecies as related to the Jews today (all Israel must be saved), and in the present state of Israel, this aspect of the subject is not dealt with to any great extent.

All students of the Bible will benefit from this publication, but those interested in reaching the Jews with the gospel will find it especially helpful.

Orley Berg
At this milestone in our nation's history there is new interest in the principles that have made our country great, and an increasing awareness of the need for moral and spiritual renewal. Only as we personally and individually subscribe to the same principles can we expect the future to be as bright as the past. This special Bicentennial Edition of the best-selling YOUR BIBLE AND YOU re-states these timeless ideals, making them both attractive and practical.

Order from your local Adventist Book Center or ABC Mailing Service, P.O. Box 31776, Omaha, Nebraska 68131. Please include State sales tax where necessary, and add 5 per cent or a minimum charge of 40 cents for mailing.
Bible Published in 29 New Languages During 1975, Society Reports

NEW YORK—The Bible, or portions of it, were published for the first time in 29 additional languages last year, according to the annual Scripture language count of the American Bible Society.

The newcomers bring the total number of languages and dialects into which at least one Bible book has been published to 1,577, roughly half of the estimated number of languages and dialects in the world, according to an ABS spokesman.

Complete Bibles appeared for the first time in three more languages last year: Indonesian, Kikaonde (spoken in Zambia and Zaire), and Oluluyia (Kenya). A 1973 translation into Byelorussian (spoken in the Soviet Union) is also newly reported.

Of the 1,577 languages represented, the complete Bible appears in 261, the New Testament in 384 more, and one or more Bible books in the rest, according to ABS figures.

Scholars, Cinematographers Join Forces for Massive Project Filming Bible

NEW YORK—A film "publication" of the entire Bible, which is expected to be in production through the twenty-first century, has been launched by an international team of scholars and cinematographers.

Organized as "The Genesis Project," the endeavor will eventually produce what is called The New Media Bible. It will be based on the King James Version, and will be a series of film segments of every event of the Bible, without any extra-Biblical commentary.

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September 1, 1976, has been designated publication date of the first segments, which will be eight installments covering the first 22 chapters of the book of Genesis, and the first two chapters of Luke's Gospel.

The films, which are designed primarily for educational establishments and religious institutions, will not be available for rental. Charter subscribers are offered a price of $2,000 per year. The price will rise to $2,500 after September 1. The project, which has already cost $5 million, dates back to early 1969.

Organizers of The Genesis Project anticipate that it will take at least 33 years to complete, with a total budget of hundreds of millions of dollars.

Bible Regains Position as Most Translated Work

PARIS—The Bible has recovered its position as the world's most translated work, according to figures for 1972 released by the Paris-based United Nations Educational, Scientific and Cultural Organization (UNESCO).

Exiled Soviet writer Alexander Solzhenitsyn is the most widely translated living author. His works now appear in 35 languages.

During 1972, UNESCO said, there were 109 new translations of the Bible. In the same year there were 62 new translations of Karl Marx, 59 of Friedrich Engels, and 57 of Lenin.

Texas Southern Baptists Plan Drive to Convert 2 Million

FORT WORTH—Southern Baptists in Texas have been told that to keep pace with population increases, it will be necessary to win 2 million Texans to Christ by 1980.

James H. Landes, executive director of the Baptist General Convention of Texas, urged that an extensive mass media campaign be used to promote the evangelistic drive.

Dean Sayre on Separation: Who's Minding the Store?

WASHINGTON, D.C.—"The only thing that separates" Anglicans and Roman Catholics is "merely the human question—but oh how human!—of who is in charge of the store," according to the dean of the (Episcopal) Washington National Cathedral.

Dean Francis Sayre spoke at a Sunday afternoon service opening the annual Week of Prayer for Christian Unity at the (Roman Catholic) National Shrine of the Immaculate Conception.

In order to withstand modern secularism, Dean Sayre said, all parts of the church "have to stand together."

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

Change of Address