All scripture is given by inspiration of God

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THE CURRENT battle among evangelicals over the understanding of the inspiration of the Scriptures has become a divisive issue and is most unfortunate. It revolves around the question of whether or not the Bible is inerrant in the autographs. Some claim inerrancy to be the badge of evangelical authenticity. Others hold that to reject inerrancy does not automatically drive one to repudiate other evangelical doctrines. Adventists accept the Bible as the infallible authority in matters of faith and practice. In so doing we do not accept the position that the Scriptures are “inerrant in the autographs.”

Infallibility of the Scriptures, which we fully support, need not be equated with verbal inspiration and strict inerrancy. The Bible is to us a totally trustworthy, infallible revelation of God’s will while still reflecting the imperfections of human language and the difference in background and style of its authors. Those who hold these differing views of infallibility are still closer theologically to each other than they are to the neo-orthodox scholars who take the position that the Bible is “full of errors and contradictions.”

In view of the controversy now raging we wish to reaffirm our traditional position that “the Holy Scriptures are to be accepted as an authoritative, infallible revelation of ... [God’s] will. They are the standard of character, the revealer of doctrines, and the test of experience.” We hold that the Bible is fully inspired and is entirely dependable and trustworthy.

Isaiah clearly expresses the problem God faced in communicating with man: “For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts” (Isa. 55:8, 9). Thought is expressed in words; thus any written account is merely thoughts put in writing. If God put His thoughts in writing we would find it quite impossible to comprehend them. So the question is Just how did God solve the problem of getting across to the mind of sinful man sufficient information necessary for his salvation?

Another question needs to be added to the first. If we do not subscribe to the concept that the messages submitted by chosen prophets and apostles are the result of mechanical divine dictation, then are we in any way negating the doctrine of inspiration? Can we take the position that the Scriptures are a totally trustworthy, infallible revelation of God’s will without subscribing to verbal inspiration and strict inerrancy?

Our answer to these questions is found in the following classical statements taken from Adventist church publications. Though written many years ago, they still set forth clearly and unequivocally the Seventh-day Adventist position on the inspiration of the Scriptures.

The Bible points to God as its author; yet it was written by human hands; and in the varied style of its different books it presents the characteristics of the several writers. The truths revealed are all “given by inspiration of God” (2 Tim. 3:16); yet they are expressed in the words of men. The Infinite One by His Holy Spirit has shed light into the minds and hearts of His servants. He has given dreams and visions, symbols and figures; and those to whom the truth was thus revealed have themselves embodied the thought in human language.

The Ten Commandments were spoken by God Himself, and were written by His own hand. They are of divine, and not of human composition. But the Bible, with its God-given truths expressed in the language of men, presents a union of the divine and the human. Such a union existed in the nature of Christ, who was the Son of God and the Son of man. Thus it is true of the Bible, as it was of Christ, that “the Word was made flesh, and dwelt among us” (John 1:14).

Written in different ages, by men who differed widely in rank and occupation, and in mental and spiritual endowments, the books of the Bible present a wide contrast in style, as well as a diversity in the nature of the subjects unfolded. Different forms of expression are employed by different writers; often the same truth is more strikingly pre-
presented by one than by another. And as several writers present a subject under varied aspects and relations, there may appear, to the superficial, careless, or prejudiced reader, to be discrepancy or contradiction, where the thoughtful, reverent student, with clearer insight, discerns the underlying harmony.

As presented through different individuals, the truth is brought out in its varied aspects. One writer is more strongly impressed with one phase of the subject; he grasps those points that harmonize with his experience or with his power of perception and appreciation; another seizes upon a different phase; and each, under the guidance of the Holy Spirit, presents what is most forcibly impressed upon his own mind—a different aspect of the truth in each, but a perfect harmony through all. And the truths thus revealed unite to form a perfect whole, adapted to meet the wants of men in all circumstances and experiences of life.

God has been pleased to communicate His truth to the world by human agencies, and He Himself, by His Holy Spirit, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write. The treasure was entrusted to earthen vessels, yet it is, nonetheless, from Heaven. The testimony is conveyed through the imperfect expression of human language, yet it is the testimony of God; and the obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth.

In His word, God has committed to men the knowledge necessary for salvation. The Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will. They are the standard of character, the revealer of doctrines, and the test of experience. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (2 Tim. 3:16, 17, R.V.).

Yet the fact that God has revealed His will to men through His word, has not rendered needless the continued presence and guiding of the Holy Spirit. On the contrary, the Spirit was promised by our Saviour, to open the word to His servants, to illuminate and apply its teachings. And since it was the Spirit of God that inspired the Bible, it is impossible that the teaching of the Spirit should ever be contrary to that of the word.

The Spirit was not given—nor can it ever be bestowed—to supersede the Bible; for the Scriptures explicitly state that the word of God is the standard by which all teaching and experience must be tested.

The Scriptures were given to men, not in a continuous chain of unbroken utterances, but piece by piece through successive generations, as God in His providence saw a fitting opportunity to impress man at sundry times and divers places. Men wrote as they were moved upon by the Holy Ghost. . . . The Bible is not given to us in grand superhuman language. Jesus, in order to reach man where he is, took humanity. The Bible must be given in the language of men. Everything that is human is imperfect. Different meanings are expressed by the same word; there is not one word for each distinct idea. The Bible was given for practical purposes . . .

The Bible is written by inspired men, but it is not God's mode of thought and expression. It is that of humanity. God, as a writer, is not represented. Men will often say such an expression is not like God. But God has not put Himself in words, in logic, in rhetoric, on trial in the Bible. The writers of the Bible were God's penmen, not His pen . . .

It is not the words of the Bible that are inspired, but the men that were inspired. Inspiration acts not on the man's words or his expressions but on the man himself, who, under the influence of the Holy Ghost, is imbued with thoughts. But the words receive the impress of the individual mind. The divine mind is diffused. The divine mind and will is combined with the human mind and will; thus the utterances of the man are the word of God.

God has permitted a flood of light to be poured upon the world in both science and art; but when professedly scientific men treat upon these subjects from a merely human point of view, they will assuredly come to wrong conclusions. It may be innocent to speculate beyond what God's word has revealed, if our theories do not contradict facts found in the Scriptures; but those who leave the word of God, and seek to account for His created works upon scientific principles, are drifting without chart or compass upon an unknown ocean. The greatest minds, if not guided by the word of God in their research, become
bewildered in their attempts to trace the relations of science and revelation. Because the Creator and His works are so far beyond their comprehension that they are unable to explain them by natural laws, they regard Bible history as unreliable. Those who doubt the reliability of the records of the Old and New Testaments, will be led to go a step further, and doubt the existence of God; and then, having lost their anchor, they are left to beat about upon the rocks of infidelity.

These persons have lost the simplicity of faith. There should be a settled belief in the divine authority of God's Holy Word. The Bible is not to be tested by men's ideas of science. Human knowledge is an unreliable guide. . . . All truth, whether in nature or in revelation, is consistent with itself in all its manifestations.

(The passages above are excerpts from The Great Controversy; Selected Messages, book 1; and Patriarchs and Prophets.)

Appreciate This Offer

The first issue arrived yesterday and I have read it with great interest. My thanks and appreciation go to you for this offer to keep in touch, and I shall continue to look forward to further issues of the magazine.

PRESBYTERIAN PASTOR Pennsylvania

Denominationalism Need Not Be a Feeling of Superiority Over Others

Let me say that I do very much appreciate the complimentary subscription to Ministry magazine. There have been several fine articles that have helped me personally, and that have somewhat altered my position concerning Seventh-day Adventism.

It is my hope that through such efforts as yours, we shall all be able one day to meet on common ground to discuss and work for the kingdom we all feel so vital to our lives. After all, I truly believe that denominationalism need not be, as it has been so many times, a feeling of superiority over others.

METHODIST PASTOR Pennsylvania

Happy Experiences

My wife and I thank you deeply for your consideration in sending to us The Ministry. We think it is a very solid step in the direction you have indicated a desire to take. The high quality of the magazine is all we would expect, based upon our very happy experiences in your clinic and hospital.

We would very much like to continue getting the magazine while we are on furlough during the next year.

MISSIONARIES TO JAPAN

Enjoy Articles

We are Mennonite missionaries here in Japan. Recently we had access to The Ministry through a Mennonite friend who subscribes to it. We enjoy the articles in your periodical.

MENNONITE MISSIONARIES Japan
I WAS a conference president. Pastor Trueblue had dropped by for a chat about some problems in his district. We closed our visit with prayer, and as he was leaving I put my arm around him. "You know, Russ," I began, "you have been doing a good job as a district pastor. Your members are happy. Your church is out of debt. You always reach your Ingathering goal and you baptize ten to fifteen candidates a year."

We paused a moment as I put my hand on the door. Looking straight at him, I continued, "Russ, I believe God wants to do greater things through you. I believe you ought to be baptizing fifty souls a year instead of fifteen!"

Pastor Trueblue looked at me in hurt surprise. I couldn't have stunned him more had I struck him with a hammer. He stammered something about a visit he had to make before lunch and quickly departed.

Two weeks passed. There was a knock at my door and Pastor Trueblue slipped into my office. After a cheery greeting his face grew sober. "I have been thinking seriously about what you said to me the last time I was here," he began thoughtfully. "I believe you are right. I haven't been measuring up to God's expectations. I should be doing much more than I am doing. I believe, with God's help, I can baptize fifty persons a year instead of fifteen!"

Several years passed. My wife and I were home from the mission field and we were visiting churches in our former conference, among them the large city church shepherded by Pastor Trueblue.

As we stood chatting the pastor put his hand on my shoulder. "Do you remember our visit in your office before you left for Africa? You challenged me to win fifty souls a year instead of fifteen! At first I was stunned by your suggestion. I was not sure whether you were displeased with me or just what you had in mind.

"As I prayed over the matter I realized that truly I was not measuring up to my God-given potential. I accepted your challenge. It took me a couple of years to reach the fifty, but now with His help I'm there. Thanks so much for your confidence—and for lifting my sights!"

Many of us need to lift our sights. We are idling along on a half or a third of our God-given potential. These words sum it up succinctly: "Many whom God has qualified to do excellent work accomplish very little, because they attempt little."—Christ's Object Lessons, p. 331.

The whitening harvest should arouse us to greater deeds for Heaven. "There are thousands of places to be entered where the standard of truth has never been raised. . . . If you will lift up your eyes, you will see the harvest ripe, ready for the sickle, whichever way you may look; you will find work close by and far off."—Christian Service, pp. 179, 180.

I once heard a quotation from Dr. Frank Laubach that stirred my soul. I keep it where I can read it often: "Heaven trembles lest we may prove too small, our deeds too small and too late, lest we be bound by our weak habits when God summons us to great deeds. . . . I'm afraid of some . . . who have neither fire nor vision . . . who begin to see why this might be hard, or unprecedented, or premature if not properly surveyed, or too informal, or too big. The put-on-the-brakes type, the go-slow type . . . can ruin God's program. O ye of little faith, keep your foot off the brake. . . . Who ever heard of God holding us back? He is impatient. He weeps over us as He did over Jerusalem. We have nothing to fear but fear; we shall not fail when God is pushing us. I tell you what we need to fear, fear the way we are now, for we aren't good enough, hot enough, high enough, daring enough, far-visioned enough, for this splendid hour."—Quoted in R. A. Anderson, The Shepherd-Evangelist, pp. 652, 653.

Are you measuring up? If not, ask God, through His Holy Spirit, to give you a new glimpse of Jesus and to help you lift your sights. Be a Pastor Trueblue. Really do it—now!
ONE of the harbingers of the approaching winter that October evening in Pittsburgh in 1955 was a sermon preached in a crowded church. For the fortieth and last time Clarence E. Macartney was to preach his most famous sermon, "Come Before Winter." As always, but with even deeper pathos, he spoke the words of that unforgettable conclusion:

"Once again, then, I repeat these words of the apostle, 'Come before winter'; and as I pronounce them, common sense, experience, conscience, Scripture, the Holy Spirit, the souls of just men made perfect, and the Lord Jesus Christ all repeat with me. 'Come before winter!' Come before the haze of Indian summer has faded from the fields! Come before the November wind strips the leaves from the trees and sends them whirling over the fields! Come before the snow lies on the uplands and the meadow brook is turned to ice! Come before life is over and your probation ended, and you stand before God to give an account of the use you have made of the opportunities, which in His grace He has granted to you! Come before winter!

"Come to thy God in time,
Youth, manhood, old age past;
Come to thy God at last."¹

From the time of its first presentation in 1915 in the Arch Street Presbyterian church in Philadelphia until 1955, when it was preached for the last time at the First Presbyterian church in Pittsburgh, where Macartney served as pastor from the year 1926, this address was given annually—usually in the month of October. Published by Abingdon-Cokesbury Press in 1945 in a special brochure entitled "The Sermon With a History," the address received wide exposure. This sermon merits attention today not only because of its unique history but as a case study in persuasion.

In the second year of his pastorate in Philadelphia, Macartney, impressed by

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The Ministry/September, 1976/7
the number of students from nearby Temple, Medico-Chirurgical, and Jefferson medical colleges present in his congregation, conceived the idea of an annual service for the students.

A personal letter was addressed to the students of each of the classes of the medical schools, inviting them to attend this special service. One of the students who was present at this meeting when "Come Before Winter" made its debut, twenty-five years later wrote:

"Piqued perhaps by curiosity at first, a churchful of students settled themselves against red-cushioned pews and spiritual blandishment at that first September Sunday evening service ever held especially for them in Philadelphia. But Clarence Edward Macartney won first their attention, their interest, their respect, later their loyalty. And those who came to scoff remained, if not to pray, at least to come again and again to his church, packed each Sunday evening from pews to galleries to confound the congregational eyebrow lifters and head waggers and kindred of little faith in the enterprise." 2

The author of the foregoing stopped on his way to college the next morning to mail a post card upon which he had written his praise of the sermon. 3 Another student was so impressed that he went to his room and penned a letter to his mother. Soon after, a telegram summoned him home. His mother was dying. Under her pillow he found the sermon-inspired letter. It was this kind of reaction to Macartney's address that led to its annual presentation: "The messages which I received gave me hope that a sermon on this theme preached every autumn would not be in vain." 4

When Abingdon-Cokesbury Press published the sermon in special brochure form in 1945, a professional journal on preaching commented: "When a sermon can be repeated in the same pulpit once every year for thirty consecutive years, and when that one sermon is considered worthy of printing by itself, by one of the outstandingly strong publishers of religious books, that is a sermon. . . . It ["Come Before Winter"] has been thought of as the 'Acres of Diamonds' of our time. It has been preached from one end of the land to the other and frequently before college and university students." 5

Reaction to the preaching of "Come Before Winter" was often expressed by letter to Dr. Macartney, who kept a file of these responses. Several sheets of excerpts from these letters were filed with the sermon typescript for possible use in the sermon. Two examples of these selected notes reveal listener response to the address: 6

"Words cannot express my appreciation for the touching sermon preached this evening, the subject, 'Come Before Winter.' Please allow me to confide in you this fact, just to acquaint you with one whose heart was deeply affected. There is an estrangement between a sister and myself, having existed over ten years. After hearing your 'blessed sermon,' I, with great difficulty, promised God to write this night, which I shall do after concluding this letter.

"Your sermon tonight fell like a bombshell. . . . Never has anything so soul-rending struck me. . . . I must act quickly before the steel is cold. Winter has already closed in on some opportunities over the past years, but you have given me my greatest opportunity tonight. Five years from today, if I have proved myself to have changed the course of my existence from this night on, I will send you my signature. This is written tonight in deep appreciation of a powerful message, the sort that may shape the course of a young man's life." 7

A Case Study in Persuasion

This sermon, which has been called "an intellectual's revival call," 7 is based on the words of Paul's letter written from the Roman prison to his young friend Timothy, requesting his presence in Rome and urging him to "come before winter" (2 Tim. 4:21).

When Macartney discovered that in those ancient days the season for navigation in the Mediterranean closed in the autumn and did not open again until spring, he saw in this fact the possibility of a sermon on the passing of opportunity—"the things we can do, and ought to do, now, but which later on we shall not be able to do." 8 The thrust of the sermon was that "just as Timothy must go to Paul at Rome before winter, or wait until the spring because of ancient navigation conditions, so there are things that must be done now or never. If Timothy had waited until spring, he would have waited too long, for Paul was executed before that time."

The sermon seeks a threefold response on: (1) the amendment and reformation of character, (2) action regarding love’s duties to friends and loved ones, and (3) acceptance of Christ for salvation.

Space does not permit a detailed analy-
sis of this sermon; however, an examination of certain obvious elements of persuasion should prove useful—namely, the intensity of feeling conveyed, and specific psychological factors involved.

**Intensity of Feeling.** Fire creates fire; feeling begets feeling. There is an intensity and fervor, an impression of deep earnestness and concern communicated in the content and delivery of this sermon. This is evident in the taped recording of the sermon (Reigner Recording Library, Union Theological Seminary, Richmond, Virginia) as well as in the published version. In its published form approximately thirty exclamations are indicated. Deep feeling was registered in expressions such as the following:

"Every recurring autumn has filled me with a desire to say something—not only something that shall move men toward God to do what they ought to do—but move them to do it now! tonight! before winter!

"Oh, if the history of this church could be told, if these columns should cry out of the wall and the beam out of the timber should answer, what a story they could tell of those who were not far from the kingdom of God but tonight are far from it because when God said, 'today,' they said, 'tomorrow.'"

This element of persuasion, prominent in many of Macartney's sermons, is particularly noticeable in this address.

**Psychological Appeals.** In a search for clues as to the effectiveness of this annually repeated sermon one cannot overlook certain psychological factors that were involved. The publicity build-up for each presentation, the tying in of its theme—"the passing of opportunity"—with the somewhat melancholy mood of the autumn season ("a parable of all that fades"), must have charged the atmosphere of each such occasion with a sense of expectancy as well as of urgency.

The psychological factors of the sermon itself, however, are perhaps one explanation of its long popularity. Attention and interest factors, critical in the persuasive process, are prominent throughout the sermon. Word imagery, concrete example, narrative and other forms of illustration—sensory material of an emotion-evoking nature—are present in liberal measure.

Metaphors such as the following are liberally sprinkled throughout the discourse: "hammer of adversity," "graves of your opportunities," "tides of fortune and destiny," "gates of opportunity," "life's metal," "pool of life," "chains of besetting sin," "what shadows we are!"

Several forms of simile appear: "stars like silver-headed nails driven into the vault of heaven by the hammer of an archangel," "writhing and twisting like tortured spirits," "the spider's most attenuated web is like a cable of steel compared with your hold on life."

While structural assertions and generalizations are adequate for the development and progression of this theme, Macartney does not linger long at any time on the level of generalities. There is a constant procession of people and scenes and emotions to engage the interest and produce experience in the listener.

To illustrate: the general assertion of the first division, "Your character can be changed but not at any time," is supported by at least five concrete particulars: (1) boyhood memories of watching the men at the wire mill (his Pittsburgh audience, familiar with steel mills blast furnaces, would have seized on this picture with immediate interest), (2) the scene at the Pool of Bethesda, (3) the dramatic incident of the tempted man in his hotel room, (4) reference to Senator Ingalls, and (5) a bonfire. While no more than six minutes would have elapsed during this procession of verbal images, each particular instance has been applied to the original assertion, and all have been tied together to create an overall unity of impression.

**Use of Motive Appeals**

This sermon is an excellent illustration of the appropriate and effective use of what students of public address denote as motive appeals—human needs, desires, or tensions—the satisfaction or removal of which, it is believed, motivates our behavior.

Macartney has based his strongest motive appeals on sentiment and what the homileticians have called godly fear; and while other appeals are based on such motives as the desire for self-esteem and self-realization, and the need for love, the weight of his appeal rests on fear and sentiment.

A recurring note of appeal is sounded on the possibility that valuable opportunities and privileges now available may suddenly pass beyond reach:

"The winter will come and pass, and spring will come and deck the earth with its flowers and also the graves of some of your opportunities. (It may be the grave
of a dearest friend.) There are golden gates of opportunity that are standing wide open tonight. A year from tonight those gates will be closed... There are voices—earnest, wistful, affectionate—speaking to you tonight. A year from tonight those voices will be forever silent."

Macartney's appeal for the amendment and reformation of character, however, is not grounded on the fear of passing opportunity alone. He appeals to man's desire for self-esteem and self-realization as well.

Sentiments and affections are engaged as motive appeals particularly in the second division of the sermon where he seeks a response of the listener with regard to love's obligations to friends and family. The relationship of husband and wife, parents and children, and friend with friend are invested with emotional content by the examples cited.

The intermingling of the element of fear with these appeals to sentiment would undoubtedly have deepened the impact. Appropriating Christ's words, "Ye have the poor always with you; but me ye have not always," Macartney said: "I can't see it now, but here tonight and in your homes, and in your family circles... there are those across whose brow are written those words, 'the poor ye have always with you, but me ye have not always.'"

An analysis of Dr. Macartney's best-known and annually presented sermon, "Come Before Winter," would lead one to believe that a combination of factors, however, was undoubtedly the key to the sermon's appeal. An expectant audience assembled under the influence of the psychological build-up of the annual presentation, the sermon theme (the evanescence of life and opportunity) tied to the seasonal motif, the strong emotional appeal of sentiment and fear buttressed by vivid incidents and illustrations presented in equally vivid language, apparently combined to produce a memorable preaching event.

NOTE: The sermon "Come Before Winter," of course, is out of print and it does not appear in Macartney's regular sermon volumes. Those who wish to obtain a copy may do so by addressing a request to the writer, Andrews University, Seminary Hall, Berrien Springs, Michigan 49104. Enclose $1 for duplicating and mailing costs.

3 The writer spent some time studying the Macartney papers and manuscripts in the Macartney Memorial Library at Geneva College (Beaver Falls, Pennsylvania) in a special research project. The original card is in his files; it read, "Dear Sir: Your Sunday evening sermon was without doubt the finest sermon preached in Philadelphia on that date. Sincerely, (signed) Hilton A. Wick." (Postal card marked October 4, 1916.)
4 "Come Before Winter," p. 3.
6 Examples taken from the Macartney Files.

Hear Clarence E. Macartney Preaching "Come Before Winter"

Yes, you can—just as it was preached for the thirty-seventh time to his Pittsburgh congregation.

Also:
Kenneth Strand—The Man of God—"Lover of Good Men"
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10/The Ministry/September, 1976
Managing the Committees—Before They Manage You

CHURCHES are run by committees. This seems to have been the order of things, ecclesiastically speaking, for many years, and appears to be the order for the future. Thus if the church is to be run efficiently and effectively, the minister and his associates need to search for efficient and effective committee methods.

Committees come under the behavioral-science classification of “small groups.” Much research has been directed toward small groups, and the results can be used to improve the effectiveness of church committees. For instance:

Leadership

Once upon a time much attention was paid to identifying the personality of leaders. This research wasn’t too successful, and wouldn’t be too useful in making up church committees. Fortunately, many different kinds of people can learn to be leaders, and if the church is to carry out the gospel commission more of the membership must learn how to lead. Working on and with a committee is a good place for them to begin to learn.

Most church committees are groups of “experts.” The best leader for this kind of committee, where all are equally skilled or unskilled, or equally knowledgeable or “in the dark,” is a democratic leader. The democratic leader arranges for the quiet to get a chance to talk and the perpetually vocal to get a chance to be quiet and think. He is a facilitator who tries to get all to participate in useful ways.

The committee leader should try to keep the group together and “on the track.” He needs to remember also that the judicious use of humor “oils” the proceedings. (Members might remember this too and help out the leader, if necessary.)

The leader should be aware that some visiting and small talk is necessary at the beginning of a session, especially when the committee is new and members are trying to size each other up, but part of his function as leader is to get the group busy on the business at hand.

The minister can help by carefully observing the new committee and its leader. Unobtrusively—outside the committee—he might remind the leader that being a democratic leader does not mean not leading. It means moving the group by consensus. The minister should encourage the leader to politely stop someone who talks too much, in order to allow the timid and quiet to speak. He should sympathize with the leader who has tried to keep the group “on the track” and point out if necessary that at first this may mean finding the track to get on.

The minister also needs to bring to the leader’s attention the fact that problem-solving groups, which is what most church committees are, should follow the problem-solving process: find and define the problem, get the facts, consider the range of possible solutions, and then pick out the best solution.

For the harried leader who has found his committee occasionally fragmenting into irrepressible subcommittees, the minister might suggest that he deliberately break the committee into smaller groups occasionally for brainstorming.

Leadership has been defined as the process by which a group brings together the efforts of the members. The position of leader includes legitimate authority to use the process of leadership. But the leader must also gain the necessary power to do so through proper exercise of his role. Three types of leaders gain power in these ways:

1. The ascribed leader inherits his power and authority, but there are no ascribed leaders in church committees—only in kingdoms and such. (If you have that situation in your church maybe you should take another look at it!)

2. The appointed leader gets authority from appointment, but must earn his power.

3. The elected leader is already in the process of earning or consolidating power (that is why he was elected), and this power then gives him authority.

BETTY STIRLING

Betty Stirling, Ph.D., is director of institutional research for the General Conference Board of Higher Education.
when he is elected to the position.

The leaders in church committees are either appointed or elected, though probably most are appointed by nominating committees or other committees on committees. Appointed or elected leaders can earn the power they need in several ways. The leader may choose one or a combination of the following ways as they fit his situation best:

1. He can risk everything by making clear-cut and important decisions. In doing so he may succeed totally—or he may miserably fail. The democratic committee leader will probably avoid this way.

2. He may choose a slow process of building up success in decisions. Some of these decisions may be outside the knowledge of the particular committee where he is trying to earn power. If they are, he can let the group hear (in some appropriate and modest fashion) of his successes, but not say too much about his failures. Another way of building up power, especially in committee action, is to find out well ahead by study and investigation how a certain course of action is likely to turn out. If it seems appropriate to the committee’s problem he can suggest that route to the group. The group will have greater faith in him when it succeeds, because he knew what he was doing, and the result is an increase of his power as a leader.

3. The church member who wants to become a leader and must be elected before he will have authority, or who hopes to receive a particular appointment, can announce his intention. This is typical of the democratic method, though not usually of the church. This kind of leader must be able to take some failure in stride—assuming a casual attitude toward it—since everyone will see it anyway and he can blame only himself. This method is a successful way to get power to do a good job, and may be combined with the second method, too.

Followership

Much study has been given to leadership. Very little has been given to followership. Yet the majority of members of committees at any given time are obviously followers. It is also true that individuals who are leaders in one group may be followers in another. What can the minister do to improve the quality of “following”?

First, some questions about followers: How does a person become a member of a church committee? Usually by being chosen or appointed. Occasionally a church member may ask to be on a committee. Why do church members become members of committees? They may be interested in the purpose of the group. They may only be interested in associating with the particular people who will be on the committee. They may feel a need to belong to something, to have some usefulness or importance in the church.

While different reasons for joining a committee will affect the behavior of the member, the fact that he has agreed to serve means that he has some interest in the success of the committee. Possibly the best way to instruct committee members on good followership would be to discuss the subject with them as a group, or perhaps to prepare a list of “rules” in an attractive form and give it to each person joining a committee. Here are some suggestions for a start:

1. Members should feel responsible for what the group does.

2. Members should support the leader if it is at all possible. Remember the golden rule and apply liberal amounts of empathy before criticizing. (He who is follower today may be leader tomorrow!)

3. When a member feels strong disagreement with the leader one way to handle the disagreement is to ask a question rather than express disagreement in a dogmatic way.

4. While “complete oneness” is a beautiful ideal, and it is good if the group can express fears and disagreements openly in the meeting and still accept one another, there are times when it would be better to go directly to the leader (or another member) in private.

5. Part of a member’s energy in any meeting is taken up in satisfying his own needs. The member should be able to do this if the group is functioning properly, but committee goals should come first.

6. At times a request for clarification of the committee’s activities or decisions in writing will enable the member to get better direction from the leader for the group’s work, yet not obviously detract from the leader’s role.

7. A group member who feels a strong desire to be a leader may contribute to the committee in a positive way by paying extra attention to his membership roles, by volunteering to do extra projects to help the group, or by serving as a chairman of subcommittees. And as a
last resort, the minister could indirectly remind him (outside of the committee) that he is a "follower" in this situation, but might be considered for leadership in another committee.

8. If a member finds himself totally unable to work with the group or its leader he should withdraw, doing it in a spirit of cooperation "for the good of the group." A member who finds himself in this spot should remember that the conflict between him and the group may be as much his fault as the committee's.

**Committee Dynamics**

Members of a new committee in a church may be well acquainted, or they may barely know one another's names if the church is large. With the exception of their common faith, they may differ from one another in background, occupation, and life-style. In problem-solving groups this heterogeneity may be a good thing, but it may be hard to manage until the collection of new committee members really becomes a group.

In the first few meetings there will probably be jockeying for position, especially if some of the members have been leaders before. The leader needs to let the group do this kind of exploration, but relate to it casually, meanwhile keeping the group focused on its tasks.

There may be conflict, both covert and overt, for a while. This is normal in new groups. As members get acquainted there will be affiliations, sometimes subversive, usually not. The group may "test" the leader for a while. Occasionally people will drop out of the group. Sometimes this is a good thing!

There are times when a committee may proceed fairly well for a while and then come to a place of complete disagreement. What can a leader do if the only thing on which a group agrees is that there is no agreement? Build on this tenuous point of "agreement" and then back up to the last point of general agreement. Try a different direction from there.

What if the group hits a low point where it appears that the problem cannot be solved, or the ills cured, or whatever? The chairman feels frustrated and discouraged and the members feel like quitting. This too is a normal stage for new groups with tough problems—and may repeat itself. Much of this feeling comes from working too long at too high a level of tension. When it happens the group should take a break, divide into subgroups for some brainstorming, relax, or change the subject for a while. In other words, change the pace. Sometimes a member can be a catalyst by introducing a new idea.

The following yardstick might be provided to groups that wonder whether they are really getting anywhere:

1. Is the group reaching its own objectives?
2. Does it move with nominal friction from problem to solution?
3. Is it free from subversive subgroups?
4. Is the leadership acceptable to the group?
5. Are all members free to participate to the benefit of the group?

There are certain practical aspects of committee dynamics that new leaders or followers may not be familiar with, and which they need to know. The first is timing. Church members are often very busy people; certainly the ones most needed on committees are busy. The time set for meetings should be as convenient as possible, it should be specific and definite, and then the meeting should begin on time and end at the preannounced time for quitting. Members should be able to depend on the leader to stick to the schedule. If possible, an agenda should be sent to members ahead of time. If an agenda is not possible, or if only one item is to be considered, then a statement of the purpose of the meeting or the problem to be tackled should be sent.

The place of meeting is likewise important. Members should know precisely where it is and how to get there. The room should be unlocked and all physical environment controlled (such as heating, lighting, cooling) so that the meeting can proceed on time. Seating arrangements affect group dynamics. The leader may want to experiment with different arrangements, particularly if he encounters problems with unauthorized subcommittees. The leader should be in a place where he can be seen and heard by all members, and can serve as the focus of communication.

And finally, back to our first statement: the church runs by committees. Is it possible at times to challenge this truism? Before setting up more committees why not take a look at the problems and see whether individual members might not be responsible for solutions, calling on assistance as they need it? Would your church be better off if half the committees were abolished, and the remaining half run more efficiently?
The Pastor and Postmarital Counseling

FAR TOO frequently today the pastor is faced with domestic and marital problems within his congregation. At the base of every strong church program is the security and stability of the home, and to the extent to which homes are unstable, the church and its program are weakened.

No pastor, of course, can stand by with a clear conscience and see the homes of his members destroyed. Yet, the situation of how to approach such problems requires wisdom, tact, and understanding. In some cases, while it may be apparent that all is not well in the home relationship, it is also obvious that the partners in the home are not interested in seeking counsel or guidance. Or perhaps, because of embarrassment, they are not anxious to have the pastor know the true nature of their problems. On the other end of the spectrum are those who come to the pastor with the most intimate details of their problems, often of a deeply sensual nature, presenting before the pastor the sordid details of their marital life.

In the March issue of THE MINISTRY we discussed the role of the pastor in premarital counseling. His role in postmarital counseling and guidance is altogether different from that in the premarital situations. Great restraint must be exercised by the pastor in counseling with husbands and wives about their specific problems. Marriage should be an unbroken circle—not one word of criticism should escape outside that circle. It is best if even the children in the family do not become overly aware of differences or detect rivalries between the parents. For a partner in a marriage to discuss marital difficulties with the pastor can be an infringement of the sanctity of that circle. This can be especially serious if the issue is taken to a member of the opposite sex.

The Minister Is a Man Too

It is important for the minister to realize that he is a man too, and often not too strong a man. The minister himself has to guard the avenues of his mind, and it is necessary that ministers refuse to become the confidant of a woman, especially one expressing dissatisfaction with her marital status. It is so easy for his sympathy to complicate his relationship with that woman. There are times when the advice of the pastor is advantageous, and on these occasions the husband and wife ought to come together,
not seeking to condemn, nor to accuse, but to find God's way for the healing of their marriage.

However, the minister is not completely impotent in the effectiveness of his ministry to the married couples in his church. He needs to spend considerable time in instructing the members of the church in the basis of a sound and continuing marriage relationship. The pastor has a responsibility to frequently draw the attention of his congregation to what God requires of a Christian marriage. Sometimes other church groups and organizations accept some of this responsibility, but most often too few of the members of the church are involved in such programs and therefore it is important that the pulpit function of the minister be employed regularly to continue to lay the true spiritual base for the Christian home.

There is no question that at the base of every marital breakup is a spiritual problem. This does not always involve both partners. It is too simplistic today to take the view that there are "faults on both sides." While it is true that no human is perfect, it is still very possible that a marriage can flounder on the self-indulgent and egocentric behaviour of one member of the partnership. Too frequently we are inclined to chastise the partner who is seeking to live a life according to God, failing to recognize that such a partner has often gone to inordinate lengths to do everything to retain the solvency and the viability of marriage. Yet in many other cases both husband and wife have spiritual weaknesses.

Areas to Develop in Counseling

There are many areas relevant to marriage upon which the pastor may develop his on-going ministry of post-marital counseling. We list five:

1. **Family Worship.** Almost inevitably in any marriage breakup there has been a prior breakdown of the worship and religious life within the home. Sometimes one partner will seek to continue such a program for the children, with the other partner either passively taking part or being absent from the worship program. It is essential to true Christian marriage that the family altar be established in which a loving, spiritual relationship exists, a period when the total family worships together daily. It may mean a re-evaluation of the dominance of aspects of life such as television viewing in the home. But whatever it means, the consequent results will make it worth while.

2. **Partnership in Christian Outreach.** Each family needs to be encouraged to work for God. There is something of a cohesive nature about working for the cause of God as a family unit, where the husband and wife seek together the salvation of men and women. Certainly a training program involving the partnership of husbands and wives in an outreach effort would be a good program in any church.

3. **Responsible Parenthood.** Too frequently couples whose marriages are rather shaky have been advised to have children as a means of solidifying their marriage relationship. This is an irresponsible recommendation. Rarely do children bring security to a shaky marriage and frequently the child is brought into the environment of an unhappy home to reap the fruits of such a relationship. Only when there is a complete three-way relationship between God, husband, and wife should consideration be given to taking upon oneself the responsibility of parenthood.

4. **Understanding the True Nature of Love.** Considerable spiritual guidance should be given to married couples concerning the true nature of love as opposed to lust and indulgence. Too frequently marriage is considered to be a license for lust, and within the framework of the marriage relationship many, particularly men, seek to gratify their carnal natures by the most abominable forms of deviant sexual behaviour. Such brings a degrading influence into the home and a relationship that all too frequently develops an attitude of repugnance on the part of the wife. The sacredness of the marriage is lost to the satiation of sensual desires. Husbands and wives need much counsel concerning the literature they read and the films they witness, for no one can consistently read literature bordering on the pornographic or view suggestive pictures or films without their eroding the spiritual fiber that is so necessary to live a life according to God's will.

In this day of unrestricted contraceptive devices and abortions many Christians have lost their sensitivity to the true principles of Christian temperance in their interpersonal relationships in the home. The minister needs to be very much aware of the development of guilt feelings so often associated with
unrestrained sexual practice and with abortions—a guilt that cannot be overlooked or eradicated by simple platitudes, for deep within the consciousness of every Christian is the over-riding challenge of the purity of God.

5. Grappling With Guilt. The pastor's role in helping the fallen is critical. Perhaps in no other area of life do feelings of guilt, shame, and remorse express themselves more frequently than in unchaste behavior. Nearly every congregation includes those who are suffering from the intense cancerous affliction of practices that have violated the true and noble concept of marriage. Such men and women need to be brought to the full realization of a loving and forgiving God, a God who has buried their sins in the depths of the sea when they have been confessed, who has separated them as far as the East is from the West—a God who has declared, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit" (Rom. 8:1).

Perhaps of all aspects in marriage counseling this is the most important. For any marriage to succeed after a violation of its sanctity takes not only the forgiveness of God but also the forgiveness of the wronged partner—a forgiveness that is without reservation and without reprisal. Many marriages could be salvaged if the true principles of forgiveness were understood by both the sinned and the sinned against.

There are few missions as critical as the preservation of the home in the ministry of the pastor. Great wisdom and prayerful understanding will be needed to fulfill effectively the role that is properly his.

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**Skoretz Directs Academy of Adventist Ministers**

Daniel A. Skoretz, associate professor of health education at the Loma Linda University School of Health and developer of the off-campus degree teaching program, has accepted our invitation to serve in the General Conference Ministerial Association as director of the Academy of Adventist Ministers. A more detailed story outlining the details of his appointment and plans for the Academy will follow in a subsequent issue.

N. R. Dower

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**science and religion**

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**The Heavens**

FOR MOST of recorded history man's concept of the heavens, the universe, and his home world was much different than that developed in the past four hundred years, the past fifty years, or even in the past ten years. Astronomy as a science has a relatively short history, with the most rapid and exciting discoveries coming in the past few years, whereas astronomy as a source of amazement, fear, superstition, and awe has a long history.

Comets, eclipses, planetary conjunctions, and other natural astronomical phenomena were considered occasionally as good omens by the ancients but usually as harbingers of pestilence and disaster. The heavens were closely tied to their mythology and theology. With the Renaissance in the sixteenth century, the present view of the universe began to take shape. Man began to realize the proper place of the earth in the universe. Today we take many of these painfully developed ideas for granted. In retrospect, it seems difficult to imagine how or why some of these early concepts were adopted and then held to so firmly in the face of contrary evidence.

However, it is sometimes also difficult to modify one's own concepts in view of the very rapid progress of astronomy. Only within this century did man come to realize the extreme size of the universe; understand the source of energy of the stars; develop realistic ideas on the changes within stars, within galaxies, and within the universe as a whole; first use radio, infrared, X-ray, and microwave techniques for astronomical observations; discover pulsars, quasars, and black holes; step on another astronomical body; and send an object of his design and construction out of our solar system.

These spectacular developments lead us to conclude that the universe is a dynamic, changing one, whereas medieval man viewed the universe as placid.
and static. Just as our concepts of the universe have changed, our ideas concerning God’s management of it are changing.

Today the heavens appear much as David saw them when he wrote, “The heavens declare the glory of God; and the firmament sheweth his handywork” (Ps. 19:1). But now man has extended his senses by many thousandfold. We can observe more, understand more thoroughly the relationships of the universe, and better gain an insight into the character of the Creator than could David.

**Earth-centered Model**

To the casual observer the starry heavens appear quite peaceful, unchanging, and permanent. The stars seem to be situated on the surface of a large inverted bowl over a flat earth. During the course of one night they appear to rise in the east, pass across the sky and set in the west, following in like manner the motion of the sun during the day. So it appeared to ancient man. To him the stars were situated on a huge celestial sphere centered on this world. They rotated about him each day.

A slightly more careful observer, or one more patient to observe for a longer period, would detect some changes not apparent in a single night. Each evening the stars rise slightly earlier than the preceding night (about four minutes), so that in the course of a year they are back to their original positions relative to the sun. (A more astute observer might say the sun rises four minutes later each morning!) This means that the sun moves independently of the stars. Further evidence for this is indicated by the north-south motion of the sun relative to the stars during a year’s time, causing our seasons.

Even more obvious are the constantly changing phases of the moon and its motion across the sky. The moon rises almost one hour later each day, so that in 29 days it has completed one circuit about the sky and exhibited a complete cycle of phase changes. Thus the moon must move independently of the sun and the stars.

Other changes can be noted by the unaided eye and must have been known to a shepherd such as David, accustomed to spending the nights outside. There are five “stars” that move! The ancients called them wanderers, or planets. These starlike-appearing objects undergo regular motions in the sky. These motions are complicated. At times their normal eastward motion halts, they move westward or retrograde for a time, then resume their eastward motion. It is difficult to understand this in terms of an earth-centered model. However, the motion of the planets is regular and predictable.

**Heliocentric Model**

Ever since the eighteenth century, man has realized that a heliocentric or sun-centered model for our solar system is both successful and simple. The earth is but one planet orbiting our sun in a regular way. The moon orbits the earth. The other five visual planets plus four telescopic ones, thousands of minor planets, and other assorted objects are all part of the sun’s immediate family. The motions of the planets are highly predictable. Man-made instruments have passed through the immediate vicinity of four of them (not counting Earth) and will in a few years pass near the fifth. Probes have landed on one (Venus), and two space vehicles have landed on another (Mars). Man has visited the moon, walked on its surface, and returned samples to earth’s laboratories.

Each of the planets has contained surprises for man: the magnetic field of Mercury; the retrograde rotation and high temperature of Venus; the seemingly water-carved channels, high volcanic craters, and immense chasms of...
Mars; the storms, satellites, structure, and radiation of Jupiter; the extremely low density and delicate ring structure of Saturn. What mysteries the other four hold one can only guess.

The planets are the close neighbors of Earth. It was a tremendous shift in perspective that allowed Renaissance man to conceive of the sun rather than the earth as the center of the universe. The earth suddenly became one of several planets, not the smallest, but not the largest either. It is unique, but so are each of the others. This shift was particularly important in that it allowed man to consider his home as a part of the universe, and not something so special, unique, and different that natural processes for the earth are different from the heavens. This shift in view allowed him to apply natural law as observed in laboratories on earth to the planets, the stars, and the universe.

What About the Stars?

The solar system is undergoing regular changes as Earth and its companion planets move about the sun, each on its separate course. However, what about the stars?

Even the ancient Greeks noted some changes in the stars. Precession of the earth’s rotation axis, which results in a systematic apparent shifting of all stars, was discovered by Hipparchus more than one hundred years before Christ. However, of more significance is the observation that Algol, the demon star in the constellation of Perseus, undergoes a regular change in brightness. Here is direct evidence that the stars are not unchanging, although in this case the change is regular and periodic.

There are also rather random events such as meteors and comets, but these were thought in medieval times to be phenomena in the earth's atmosphere. Indeed, meteors are just that, caused when small objects from outer space collide with the thin upper atmosphere of Earth. Comets are interplanetary bodies and are part of our solar system.

One other type of change can easily be noted with naked-eye observation, although it is relatively rare. These are known as novae, a word meaning new. The Chinese began recording these "guest stars" several centuries before Christ. To the unaided eye a nova sud-
various instruments available to astronomers.

A supernova occurs about once per century per galaxy. What causes them? Models for the processes by which stars are sustained give an answer. These models predict that certain stars, as they exhaust most of their energy supply, become unstable and disintegrate in one tremendous flash. The majority of stars, according to these models, end their active life in a much more gentle manner. There is a rough agreement between predicted and observed rates of supernova occurrence.

At the center of the Crab Nebula is a pulsar, a very small star giving off regular pulses of light and radio energy. Pulsars are extremely dense stars that probably are a result of supernovae explosions. A number of pulsars have been discovered in our galaxy. Some of these are associated with large diffuse nebulae, indicating a long history of stellar activity and change. Evidently an exploding star is not an extremely rare object.

A Dynamic Changing Universe

Supernovae are not the only evidence that the astronomer has of irreversible changes among the stars. They are the most direct and spectacular. The entire pattern of stars, when graphed in a diagram of their brightness and temperature—the Hertzsprung-Russel diagram—can be interpreted in terms of a dynamic, changing universe in which stars are formed, use up their energy stores, and finally undergo collapse to some final cool cinder or else regurgitate their material back to the interstellar medium to form new stars. The evidence is not direct; the "lifetime" of a star is so long that astronomers cannot observe more than a small fraction of its "life." Only at certain times are the changes rapid enough to observe directly, yet there is excellent consistency in the entire picture.

To medieval man the heavens were peaceful, unchanging, and forever. The concepts that he ascribed to the sky reflect his concepts of God. The sun, planets, and the universe all revolved about their center, the earth. All the planets were perfectly spherical, without markings or any blemish. They moved in perfectly circular orbits. In short, the universe was dull, and consequently, God was dull.

In our present understanding the universe is dynamic and changing. Each planet is unique, different. The stars show many interesting variations. There are fireworks of exploding stars. Many astronomers believe that quasars may be exploding galaxies. There may be massive black holes trapping all matter, even light. Our Creator is not an uninteresting, dull Being. He is alive, vibrant, going about creation with a happy feeling, causing variety, introducing surprises and excitement. Yet underneath everything He is consistent and unchangeable in character.

How can the 200-inch telescope at Hale Observatory on Palomar Mountain in California show God’s handiwork? Does the 1,000-foot radio dish at Arecibo, Puerto Rico, reveal the glory of God? What does the UHURA X-ray satellite tell of God’s character? Is there a spiritual message in the faint radio transmissions of Pioneer 10 and 11? Is God found in the patterns of stellar characteristics, in exploding galaxies, in black holes?

Beyond the tarnishing effects of sin, astronomy reveals a universe that obeys the same physical laws that may be observed here on earth; a universe that is complicated, interesting, and beautiful. It is not serene, static, and unchanging, but alive. We can observe billions of galaxies, each composed of several hundred billion stars similar to our own sun. It is a most magnificent testimony to God’s creative ability and management.

Scientific study has hopefully dispelled man’s fear and superstition of the heavens while increasing our awe and appreciation of our loving Creator. Astronomy shows that God is a Being who can conceive, create, and maintain a universe containing so much variety that even an eternity of study will always reveal something new and exciting to discover.

5 Ibid.
6 Ibid.
"My Lord and My God"

Part 1

Why Jehovah's Witnesses Are Wrong About the Deity of Christ

AS THE Jewish religious leaders questioned the identity of Jesus He made the statement, "Verily, verily, I say unto you, Before Abraham was, I am" (John 8:58). What did He mean by appropriating the name of God as given to Moses in Exodus 3:14 and applying it to Himself? Immediately after He spoke these words the Jews tried to stone Him to death (John 8:59). The Greek text uses ego eimi (I am) in John 8:58, and these are the same words that are found in the Septuagint translation of Exodus 3:14 and Isaiah 44:6. Jesus made it even clearer in John 13:19 where He foretells the future so that when it comes about they will believe that He is the Ego Eimi, "I AM." As Micah 5:2 expresses the timelessness of the Messiah, "whose goings forth have been from of old, from everlasting," so likewise Jesus claimed deity as the "Mighty God," and "Eternal Father" when He said, "I AM" (see Isa. 9:6, N.W.T.).

The Watchtower translators are the only ones that have ever rendered John 8:58 as "I have been." From the very first edition of the New World Translation they have used a footnote to explain their unusual rendering of this text. The footnote in three successive editions reads as follows:

1950—"properly rendered in the perfect indefinite tense."

1961—"properly rendered in the present tense indicative."

1971—"properly rendered in the perfect tense indicative."

Dr. Walter Martin, president of Christian Research, Inc., commented on the notation in these words:

"It is difficult to know what the author [of the N.W.T.] means, since he does not use standard grammatical terminology, nor is his argument documented from standard grammars... The incorrect and rude rendering of the N.W.T. only serves to illustrate the difficulty of evading the meaning of the phrase and the context."

The final word on John 8:58 comes from the Watchtower's own Kingdom Interlinear Translation of the Greek Scriptures published in 1969. The literal rendering under the Greek, Ἰγὼ Εἰμί, says "I am."

If the Watchtower translation is correct in calling Christ "a god" and not recognizing Him as the great "I AM" of Exodus 3:14, then Jehovah Witnesses are polytheists for believing in a big God and a small god. This, of course, is contrary to the entire testimony of Scripture in both the Old and New Testaments, as there is only one God (see Deut. 4:35; 1 Cor. 8:4). The only other references in the New Testament that speak of gods other than Jehovah are those that refer to idols or false gods.

There is a somewhat technical rule dealing with the use of the article in John 1:1. Prof. Edward C. Gruss, of the Los Angeles Baptist Theological Seminary, after reviewing the arguments presented by the Watchtower organization in defense of their translation of John 1:1 refers to this rule: "On John 1:1 Colwell states: 'The opening verse of John's Gospel contains one of the many passages where this rule suggests the translation of a predicate as a definite noun.' Colwell's rule cannot find an exception in John 1:1 as the context makes no such demand. . . . None of the Witnesses examples cited in the Appendix of the New World Translation to support the 'a god' translation are parallel. . . . Actually the 'proofs' of the New World Translation are confirma-
tions that Colwell's rule is sound and that the New World Translation . . . renderings are to be rejected. Thus on the Greek usage, 'and the Word was God' is the correct rendering."

Jehovah's Witnesses inadvertently admit this in their Kingdom Interlinear Translation of the Greek Scriptures. The Greek text that they use is by Westcott and Hort. The word-for-word reading under the Westcott and Hort Greek text at John 1:1 is, "and god [theos] was the Word." In the right-hand column the meaning has been altered to conform with the theology of the Watchtower. There is no article in the Greek text and grammatically, as has been established, there is no basis for inserting one.

The Watchtower Society has gone to
great lengths to find authoritative support for this controversial translation. Watchtower translators render the text, "In the beginning the Word was with God and the Word was a god" (N.W.T.). The Watchtower maintains that because there is no definite article before the word God in the Greek Theos, "it is presumptuous to say that such a definite article is to be understood." They go on to give their reason for saying it is "presumptuous": "This is unreasonable; for how can the Word be with the God and at the same time be that same God?" 3 Again we see how man's finite reason is used as a criterion to define the infinite.

The large-print edition of the Watchtower Bible cites two recognized authorities completely out of context in order to bolster their interpretive "a god." The following is their quote of Greek grammarian Dr. A. T. Robertson, followed by their comment: "Among the ancient writers ho theos was used of the god of absolute religion in distinction from the mythological gods. . . . So, too, John 1:1, 2 uses ho theos to distinguish Jehovah God from the Word (Logos) as a god." 4

It is clear from Dr. Robertson's own statement (directly following the one quoted by the Watchtower) that he was not in any way applying this to the New Testament: "In the N.T. however, while we have pros ton theon (John 1:1, 2), it is far more common to find simply theos, especially in the Epistles." 5 Interestingly, Dr. Robertson, the very source to which the Watchtower appeals for their incorrect rendering, completely rejects the "a god" theory advanced by Jehovah's Witnesses. Commenting on one of the Watchtower's favorite texts to prove that Jesus was a created being, Dr. Robertson writes: "Not the first of creatures as the Arians held and the Unitarians do now, but the originating source of creation through whom God works [reference is to Rev. 3:14, where Christ is described as "the beginning of the creation of God"]:" 6

The Alpha and Omega

The book of Revelation is often spoken of as a mysterious book. Because of the prophetic symbolism and imagery largely drawn from Old Testament metaphors there is often disagreement as to the interpretation of certain passages. In one area, however, there is virtually unanimity of opinion—Who is the Alpha and Omega, the first and the last? In Revelation 1:8 the New World Translation reads, "I am the Alpha and the Omega," says Jehovah God, 'the One who is and who was and who is coming, the Almighty.'"

There is no need to take serious exception to the use of the name "Jehovah" in this text. It is quite evident from the opening words "Ego Eimi" (I AM) that this is the eternal God speaking of His timeless nature. In effect He is saying, "Jehovah the First and the Last, says the I AM deity." It is this ageless God who exists yesterday, today, and "who is coming" (who will exist tomorrow). Notice it is Jehovah "who is coming," as verified in Revelation 4:8. Again God repeats the words, "I am Alpha and Omega, the beginning and the end" (Rev. 21:6).

In Revelation 3:14 Jesus is called "the beginning of the creation by God" (N.W.T.). This Watchtower rendering is without foundation. They have replaced "of God" (tou theou) with the expression "by God," which would require the preposition hupo in order to support such a rendering. The Watchtower's Kingdom Interlinear Translation has the proper Greek to English rendering under the Greek text in the left-hand column—the words found there are tou theou, "of God." Yet, in the right-hand column the N.W.T. renders it "by God."

Identified as Jesus

The one who is called "the beginning" in Revelation 21:6 is the same one who is called "the beginning" in Revelation 3:14. Further support is given in the last chapter of the book where Jehovah identifies Himself by saying, "Look! I am coming quickly, and the reward I give is with me, to render to each one as his work is. I am the Alpha and the Omega, the first and the last, the beginning and the end" (Rev. 22:12, 13, N.W.T.). After telling us about those that have salvation and those who do not, He then goes on to give us His name. "I, Jesus, sent my angel to bear witness to you people of these things for the congregations. I am the root and the offspring of David, and the bright morning star" (verse 16). And again in Revelation 22:20 Jesus says that He is "coming quickly" (N.W.T.).

Is it possible that there are two "firsts and lasts"? The Watchtower may answer Yes, but the Biblical testimony says No. Jesus is clearly the "first and the last" of Revelation 1:17. He is spoken of as "the living one" and the one who

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"became dead," a description that is hardly suitable for the Father.

The Witnesses especially like Colossians 1:15; Revelation 3:14; John 1:14; and Proverbs 8:22. The reason they like these particular texts is that they believe Jesus is a god created by the Father, and they construe these few verses to support that conclusion. Proverbs 8:22 is self-explanatory when read in context. The poetic language personalizes the quality of Wisdom and extends its existence into eternity. Wisdom is spoken of as a person, but that "person" is not explicitly Christ. We might also ask, Has there ever been a time when the wisdom of God did not exist?

The Epistle of the Colossians is an outstanding example of the humanity and complete deity of Christ. In Colossians 1:15 "the firstborn of every creature" is an expression used to describe the position of highest authority held by Jesus. The Greek word πρωτότοκος signifies, not priority in time, but pre-eminence in rank. The Greek word πρωτόκτιστος (first created) is not used even once in connection with the Father and the Son. If Paul wanted to convey the thought that Jesus was the first created he did not use the correct word. That pre-eminence (first place) is the intended meaning is self-evident when you read through to verse 18, where He is called the "one who is first in all things" (N.W.T.).

Christ is before all things, and all things were created through and for Him because, "For in Him ALL the fulness of God was pleased to dwell" (N.W.T.) (see Col. 1:15-20, R.S.V.). The New World Translation tries to obscure the meaning of Colossians 1:15-17 by inserting the word "other" four times without justification in the Greek text. Although the word other is in brackets in the most recent Watchtower translation, there were no brackets in the 1950 edition, giving the reader the impression that "other" is part of the inspired text. This is an attempt to make the Son of God, who is equal with the Father (John 5:18), appear as though He were a created being. This is impossible to prove from Scripture! This first born of God contains the very essence of Jehovah, "For in him the whole fulness of deity dwells bodily" (Col. 2:9, R.S.V.). The Watchtower again tries to mislead when it substitutes the word divinity for the word deity in Colossians 2:9. In Thayer's Greek and English Lexicon of the New Testament, the real truth of this question is brought pointedly home. "Theotēs (deity) differs from theiotēs (divinity) as essence differs from quality or attribute." 7

John 1:14 says, "And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father" (R.S.V.). This text is in keeping with John's prolog where he describes the Word (Logos) as being not only with God but being God Himself. What then is the meaning of the Greek word monogenēs? The Revised Standard Version renders it as "only" whereas some translations, such as the King James Version and the New World Translation, use the expression, "only begotten" (also used at John 3:16).

Jesus the Christ is unique and the only Man who is fully God (John 1:1; Col. 2:9) and "who is first in all things" (Col. 1:18, N.W.T.). He is the "originating source of creation through whom God works," according to Greek grammarians and Biblical scholar Dr. A. T. Robertson. Revelation 3:14 is the basis for his comment.

The Mighty God

Both the Old and New Testaments emphatically teach that there is but one true God (2 Kings 19:5; John 1:1). This is again affirmed in Deuteronomy 4:35, "To you it was shown, that you might know that the Lord [Jehovah] is God; there is no other besides him" (R.S.V.). This text by itself rules out the Watchtower's "a god" theory of John 1:1 and Isaiah 9:6. The very same words ('el gibbor—Hebrew) are used in Isaiah 10:21 and are applied to Jehovah. The Christ of Isaiah 9:6 and Jehovah the God of Jacob in Isaiah 10:21 are both the "Mighty God."

After making a thorough study of the Hebrew words translated as "Mighty God," Professor of Theology Anthony A. Hoekema notes his findings: "If 'el gibbor' in 10:21 means Jehovah, by what stretch of the imagination may the same phrase in 9:6 be interpreted to mean someone less than Jehovah? In this connection it ought also to be observed that the Hebrew word 'eel' in Isaiah usually denotes Jehovah, the only true God; when it does not do so (in 44:10, 15, 17; 45:20; 46:6), it is used to describe an idol made by men's hands. Surely Isaiah did not intend to say that the coming Messiah would be an idol god!" 8

Isaiah was not only expressing the fact that Messiah was indeed the
“Mighty God” Jehovah but also that He would be a “Son” (Isa. 9:6). The Bible is “Mighty God” Jehovah but also that He apparently associated the Old Testament concept of “Son of God” as being a direct reference to full equality with God. This is why they wanted to kill Jesus. The Jews wanted to put Christ to death “because he not only broke the sabbath but also called God his Father, making himself equal with God” (John 5:18, R.S.V.).

Jesus, the Son, was with God and was God (John 1:1, 18; Deut. 32:39). Matthew 11:27 shows the unity and intimate relationship between the Father and the Son: “All things have been delivered to me by my Father and no one fully knows the Son but the Father, neither does anyone fully know the Father but the Son and anyone whom the Son is willing to reveal him” (N.W.T.). In these words, Jesus made a statement of profound significance that would have been considered blasphemous by His Jewish opponents. He said, “I am [Ego eimi] the way and the truth and the life. No one comes to the Father except through me. If you men had known me you would have known my Father also; from this moment on you know him and have seen him” (John 14:6, 7, N.W.T.).

Whenever Jehovah’s Witnesses are confronted with Jesus’ statement of Deity, “I and the Father are one” (John 10:30), they invariably quote John 17:21: “In order that they may all be one, just as you, Father, are in union with me and I am in union with you, that they also may be in union with us” (N.W.T.). This is a good example of how verses taken out of context will seriously abuse the correct understanding of the inspired text. In John 17 it is quite obvious that Jesus is discussing the unity of the church (see 1 Cor. 12:19-26) and the love that should be perfected in the members because of Christ’s redemptive love for them. If Jesus in John 10:30 were merely stating that He is one with the Father in principle and that all Christians share equal oneness with Him, then each Christian should be able to say, “I and the Father are one,” and “For what things soever He (the Father) doeth, these also I do likewise” (see John 5:19). God and Christ are one in both substance and purpose. (To be continued)

The Stolen Degree

A theology librarian reported that a candidate for the Bachelor of Divinity degree gave the faculty examining committee written copies of his oral presentation. The entire paper was extremely well prepared, the young seminarian defended his paper well, and ultimately received his degree.

Shortly after graduation the librarian happened to read a religious encyclopedia an article that sounded quite familiar. It seemed to have the same ring as the oral presentation so expertly presented by the theology student a few days earlier.

Shuffling rapidly through a stack of papers on her desk, she found the written copy of his speech. Word for word, it had been copied from the religious encyclopedia.

What kind of minister would he be? Would he be as phony in his pastorate as he was in school? In the long run the price he would pay for the plagiarized manuscript would be far too high for the benefit he gained.

Certainly if any profession should have the highest standard of honesty, it should be the ministry. Faithfulness in paying our bills, in guarding church monies, in morality, integrity, and in our word, should be the rule of the ministry.

The Ten Commandments of Pastoral Honesty” may help, for these commandments may reveal areas often unnoticed in our ministry:

1. Thou shalt have no unpaid or overdue bills.
2. Thou shalt not manipulate the people.
3. Thou shalt have no hidden motives in thy dealings with the people.
4. Thou shalt keep pastoral confidences, and not use them for sermon illustrations next Sabbath.
5. Thou shalt not inflate the church goals. If the church needeth $1,000, thou shalt not say $2,000.
6. Thou shalt give the church a full financial report—not hiding any savings.
7. Thou shalt not steal another’s wife, or daughter.
8. Thou shalt always tell the truth, even if the story isn’t as exciting.
9. Thou shalt work diligently, not stealing pastoral time for personal projects.
10. Thou shalt not plagiarize.

Abortion: Don't Believe All You Hear!

MINISTERS, more than ever, are being called on to answer many questions concerning the significance of the Biblical concept of the sacredness of human life. Abortion is one of these issues, and merely to ignore it won't cause it to go away. In order to be able to discuss this issue meaningfully we must clarify many of the confused notions that are accepted practically as legal tender in our society today. Among these are the following:

The 1973 Supreme Court decision has solved the moral issue of abortion. Shortly after that famous decision a radio announcer began his broadcast by saying, "Now that the Supreme Court has solved the moral issue of abortion, what will be the next big moral issue?" Obviously he was confusing a legal solution with a moral one. There are many things that are legal which ministers refuse to do because of moral principles. In many places prostitution and gambling are legalized, but such laws do not soften the Christian opposition to these acts. It is legal to kill in war, but many church members ask to be excused from bearing arms.

The state must make laws on pragmatic grounds, often as a compromise between an ideal and the stark realities of life in a society which is not governed by moral ideals. The distinction between legal and moral becomes greater and greater as countries that once claimed to be Christian surrender their religious inheritance. We cannot accept a court decision as a moral absolute.

A woman should be free to do what she wants with her own body. This seems to clinch the decision for many people. A woman should have the right to control the use of her body as she wishes. She should not be forced to have sexual intercourse with people who are repugnant to her. That is why rape is such a heinous crime. A woman should not be forced to conceive merely to gratify a husband's virile ego, as is the case in so many parts of the world.

A woman's body should not be an object that can be handled, mutilated, purchased, or used as if it were a possession of someone who is stronger than she. This point will be readily granted by Christians, but the real issue with abortion is whether the fetus is the woman's body or not.

If it can be proved that the fetus is merely a bit of the woman's flesh, the problem can be solved rather readily. But it is very difficult to admit that a fetus is "the woman's body" in the same way that we say the head or the arms are "the woman's body." The fetus is implanted in a woman's uterus, but it has its own genes, its own DNA; it cannot remain a part of its mother's body. In fact, to survive in the uterus the fetus has to induce important physiological changes without which it would be rejected as a foreign body.

There is no point here in arguing whether the burdens of bringing children into the world are equitably divided between father and mother. We know that pregnancy, like work, is quite different today from the original plan of the Creator. Motherhood involves discomfort, suffering, even danger of death. All this was suggested to Eve by God when the results of disobedience were made known to her, but we must believe that the burdens of pregnancy can be a blessing from a wise God just as the hardships of work are blessings for the laborer.

Abortion should be granted on demand in order to be fair to the poor. This argument is used extensively. It is well known that where abortion is illegal rich women can have abortions under safe conditions while women with low economic resources must face butcherlike, unsafe procedures. Where abortion is a crime there is no recourse for the patient who has not received proper care. Thus, for the sake of economic justice at least, many will argue, abortion should be legalized. We are obviously talking of legal considerations here rather than moral principles.

Besides, there is an amount of sophistry in playing up so much the plight of poor people when calling for abortion on demand, for abortion statistics show that abortion clinics do much of their business with well-to-do or middle-class women.
Actually, liberalization of abortion has done little to cut down the number of births among the poor. Ignorance must be taken into consideration, of course, but we must also recognize that family bonds among the poor are just as significant as among the rich, perhaps even greater. Beyond this, there are, of course, other ways to control the size of the family that are far less questionable.

Unwanted children will be unloved children. This argument also touches a responsive chord in Christian hearts. We hear more and more about brutal child abuse in America and feel like supporting anything that might stop or at least lessen that social horror. It is, however, a fallacy to generalize and assert that "unwanted" children will be unloved children. All of us know cases of "unwanted" children who have been dearly loved. I know of a charming minister's wife, mother of five children, who has added much radiance to her husband's ministry. But she was an "unwanted" child if ever there was one. Her mother had been advised not to have any more children and had to stay in bed for the entire time of the pregnancy. On several occasions that mother's life seemed to be in peril, but no baby could have been loved more than the baby girl was when she was born. I know, because she is my own sister.

A fetus is a subhuman form of life. Consciously or unconsciously, this idea is held by all proponents of abortion on demand. Obviously the fetus cannot live independently from its mother for many months, but does that make it a subhuman being anymore than the person who must rely upon a pacemaker or a kidney machine? Can self-sufficiency become the criterion of human dignity? Besides, fetologists have learned that the fetus is a very remarkable being. A recognized New Zealand fetologist writes:

"Biologically, at no stage can we subscribe to the view that the foetus is a mere appendage of the mother." investigation earlier and partly because it is only the exigencies of late pregnancy which provide us with opportunities to invade the privacy of the foetus. We know that he moves with a delightful easy grace in his buoyant world, that foetal comfort determines foetal position. He is responsive to pain and touch and cold and sound and light. He drinks his amniotic fluid, more if it is artificially sweetened and less if it is given an unpleasant taste. He gets hiccups and sucks his thumb. He wakes and sleeps. He gets bored with repetitive signals but can be taught to be alerted by a first signal for a second different one.

"This then is the foetus we know and indeed each once were. This is the foetus we look after in modern obstetrics, the same baby we are caring for before and after birth, who before birth can be ill and need diagnosis and treatment just like any other patient. This is also the foetus whose existence and identity must be so callously ignored or energetically denied by advocates of abortion." 1

Human Destiny Cannot Be Foretold

The Bible teaches clearly that a person has significance for God before he is born. The Lord told Jeremiah: "'Before I formed you in the womb I knew you for my own; before you were born I consecrated you, I appointed you a prophet to the nations'" (Jer. 1:5, N.E.B.).* The author of Psalm 139 states clearly: "Thou knowest me through and through: my body is no mystery to thee, how I was secretly kneaded into shape and patterned in the depths of the earth. Thou didst see my limbs unformed in the womb, and in thy book they are all recorded" (Ps. 139:15, 16, N.E.B.). The deep mystery of human destiny, which can never be foretold with any accuracy on the basis of heredity or environment, is probably one of the major reasons why a Christian finds it so difficult to countenance abortion on demand. Some of the greatest men of history came out of the worst circumstances, which might well have justified abortions.

Any denial that the fetus is a real life evades the basic issue, which is this: Are there certain circumstances in which a human life should be termi-


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nated? An editorial in the journal of the California Medical Association stated: "The process of eroding the old ethic and substituting the new has already begun. It may be seen most clearly in changing attitudes toward human abortion. In defiance of the long-held Western ethic of intrinsic and equal value for every human life regardless of its stage, condition, or status, abortion is becoming accepted by society as moral, right, and even necessary. It is worth noting that this shift in public attitude has affected the churches, the laws, and public policy rather than the reverse. Since the old ethic has not yet been fully displaced it has been necessary to separate the idea of abortion from the idea of killing, which continues to be socially abhorrent. The result has been a curious avoidance of the scientific fact, which everyone really knows, that human life begins at conception and is continuous whether intra- or extra-uterine until death. The very considerable semantic gymnastics which are required to rationalize abortion as anything but taking a human life would be ludicrous if they were not often put forth under socially impeccable auspices. It is suggested that this schizophrenic sort of subterfuge is necessary because while a new ethic is being accepted the old one has not yet been rejected." 2 The editorial concludes with the prophecy that death selection and death control by the individual or society will inevitably follow.

This understanding that abortion is the destruction of a real life will, I believe, eliminate for Christians "convenience abortions" when lives are terminated because they interfere with plans for travel, education, business, or material desires. To destroy a human life because it causes inconvenience is sinful selfishness.

Neither, of course, can there be justification for abortions to terminate "blackmail pregnancies," pregnancies started to spite parents or try to trap a suitor into marriage. (Statistics from New York show that these grounds for requesting abortions are far more common than generally known.) One who realizes that abortion is the termination of life will have serious questions concerning abortions in cases of premarital pregnancies. Sexual activities involve the assumption of responsibilities that cannot be declined on demand. They call for the acceptance of a duty that is very close to the attitude of him who swears to his own hurt and does not change (Ps. 15:4).

In some cases, however, no "oath" has been given consciously or unconsciously, for instance, in cases of pregnancies due to rape. In God's plan conception should be the concrete expression of the total oneness of a man and a woman united by deep love and a strong sense of fidelity. When these conditions are totally absent and the presence of the fetus can only remind of violence and fear, one may justifiably hesitate to force a woman to bear and raise a child conceived under conditions so contrary to the will of God. In such cases society tends to place the burden of responsibility for the termination of life upon the woman, which is completely unfair. In a case of forcible rape, the man will have to face God's judgment for the life that was destroyed. We cannot say, as situationists do, that in this situation abortion is "right," but we must place the burden of guilt upon him who brought a life into existence for which he had no intention to show the least concern.

Finally, there are some circumstances where human wisdom seems too small to pronounce a general principle and where one must seek personal guidance from the Lord, and also forgiveness if a mistake is made. This would apply, for instance, to babies, which because of drugs or disease, will be born with severe handicaps. While one can justly admire the moral strength of the family willing to bestow their love upon a deformed child who will require so much extra care, one may hesitate to urge parents to accept a yoke which will be so much heavier than normal. At all times one should apply the counsel "In matters of conscience the soul must be left untrammeled. No one is to control another's mind, to judge for another, or to prescribe his duty. God gives to every soul freedom to think, and to follow his own convictions." —The Desire of Ages, p. 550.

The role of the Christian minister is to try to clarify the issues, to make known what the Word of God has to say on certain problems, but never to try to replace the Holy Spirit in defining a duty for another person. In many circumstances, the pastor will be thankful that the Holy Spirit has reserved that function for Himself.

1 Congressional Record, 119 (May 31, 1973), No. 82, p. 17542.
2 Ibid., p. 17540.
Before You Say “Baloney”

Here’s What You Should Know About Vegetarianism

WHEN THE RUSSIAN woman accepted Leo Tolstoy’s invitation to dinner, she was hardly prepared for what she found at the table—a live chicken tied to her chair. “My conscience forbids me to kill it,” Tolstoy, a committed vegetarian, told his meat-eating visitor. “As you are the only guest taking meat, I would be greatly obliged if you would undertake the killing first.”

The story, which does not go on to tell if the woman did kill the chicken, is tribute to the dedication that many vegetarians bring to their adopted lifestyle. For some, the pursuit of vegetarianism is almost a noble commitment. “I hold flesh food to be unsuited to our species,” said Gandhi. “We err in copying the lower animal world if we are superior to it.” The register of vegetarians reads like a diversified Who’s Who: Voltaire, Milton, Newton, Shelley, Schweitzer, and George Bernard Shaw were all vegetarians. More recently, such celebrities as Dennis Weaver, Clint Walker, Paul Newman, Dick Gregory, and Samantha Eggar have converted to non-flesh diets.

To the meat eater, the first, and very puzzling, question is why. Why give up the steak, the barbecued spareribs, the pork roast, the Thanksgiving turkey, the hamburger, and the hot dog? There is a myriad of reasons why people do so:

- Most vegetarians live below the poverty level. They simply cannot afford the high price of meat;
- Followers of certain religions and philosophies exclude flesh foods from their diets because they believe eating meat hinders their spiritual development, or because it is contrary to their religious edicts;
- Health faddists think that meat, as well as all processed or refined “super-market” foods, are harmful to the body;
- Some pacifists believe that killing and eating animals is inconsistent with their ethical or social consciences;
- Recent emphasis on ecology has convinced many that using meat as a primary protein source is an arrogant exploitation of the earth’s finite resources.

The United States Department of Agriculture estimates that less than 5 per cent of the country’s population is predominantly vegetarian; even so, that figure represents more than 10 million people. A second question comes naturally: Is a vegetarian diet nutritionally sound?

It certainly didn’t hurt the Danes during World War I, when Denmark virtually became a meatless country because of the British naval blockade. Nutritionists who studied the people during the war concluded that general health had significantly improved. Similarly, Norway had to adopt a vegetarian diet during World War II, and there was a significant drop in heart disease. Both nations, however, reverted to meat diets as soon as the crises passed and subsequent studies showed that the temporary health advantages apparently subsided.

We Americans, too, have been conditioned to believe that only a meat-based diet can provide the adequate nutrition necessary for good health. Traditionally, we have been a nation of carnivores, consuming an average one-half pound of meat, per person, every day (the Japanese eat an average of only one-half pound of meat per month, per person). In 1973, Americans devoured 176 pounds of meat per person—66 times more than in the average Indian diet. In fact, McDonald’s—the fast-food hamburger franchise—uses more beef per year than is consumed by the entire populations of countries such as Ghana and the Ivory Coast.

Until recently, even many scientists were accustomed to classifying meats as “first-class” proteins, and vegetables as “second-class” proteins, thereby implying that nonanimal sources of protein were somehow inferior in quality. The most current medical and scientific evidence, however, points to other considerations:

- Man can subsist perfectly well on a proper nonflesh diet;
- Statistically, vegetarians in the United States are thinner, healthier,
Is it healthful to live on a meatless diet? Nutritionists say Yes—as long as you follow a few simple rules.

and may live longer than meat eaters:

- Meat, especially in the large quantities Americans are accustomed to eating, may be harmful to the body;
- Protein from nonflesh foods can be an adequate nutritional substitute for meat protein.

Protein is essential to life: It is the substance that the body uses to build and replenish its organs, skin, cartilage, nails, hair, muscles, and the organic framework of bones. The proteins that our bodies use are composed of 22 amino acids, not all of which must come from the diet. The human metabolic system can synthesize (combine by uniting chemical elements) 14 of these 22 amino acids, but the remaining 8 must be obtained from food sources outside the body. Hence their name—the essential amino acids.

To be useful to a person, the totality of food proteins must be "complete"—that is, all eight essential amino acids must be ingested simultaneously, and in the right proportion. Incomplete proteins cannot be used to build muscle and tissue; they often end up as stored fat or are utilized for energy.

Meat is a complete protein because all eight essential amino acids are present in the proper proportion. Vegetable foods, however, may be incomplete proteins, lacking the minimum requirement of one or more of these eight amino acids.

But it is possible to satisfy your protein needs by a proper intermixing of vegetable proteins, according to Elwood Speckmann, Ph.D., director of the nutrition research program for the National Dairy Council. "You have to be careful and make sure you use the right combinations," explains Dr. Speckmann. "It’s simply easier to meet your protein needs with animal foods, such as meat, milk, and eggs."

In Diet for a Small Planet, Francis Moore Lappe offers some suggestions for combining vegetables to good advantage. Wheat, which has a deficiency in the amino acid lysine but an abundance of sulfur-containing amino acids, can be combined with beans, which have the opposite enrichment combination. Taken together, they complement each other to form a "complete" protein.

"Certainly some vegetable proteins, if fed as the sole source of protein, are of relatively low value for promoting growth," the editors of the British medical journal Lancet wrote in 1959. "But many field trials have shown that pro-

teins provided by suitable mixtures of vegetable origin enable children to grow as well as children provided with milk and other animal protein.”

Nutritionists use two criteria in evaluating protein sources: quality and quantity. Quality refers to the useability of protein by the body (not all of them can be used). This factor is expressed on a scale of 0 to 100. Quantity is the proportion of useable protein to total weight and is expressed as a percentage.

The United Nations World Health Organization (WHO) gives meat a protein quality rating of 67—higher than that of most plant proteins, with the exception of whole rice (70), but below that of cheese (70), fish (80), milk (82), and eggs (95). In terms of quantity, 20 to 30 percent of the total weight of flesh food is useable protein—lamb rates the lower figure and turkey the higher one—the rest is water, fat, and trace minerals. On the other hand, soybean flour is 40 percent protein; Parmesan cheese, 36 percent; many nuts and seeds, between 20 and 30 percent; and peas, lentils, and dried beans, between 20 and 25 percent. Grains are fairly low in quantity but, surprisingly, so are milk (4 percent) and eggs (13 percent).

(There are other rating systems for food protein, also. The Food and Drug Administration uses a protein efficiency ratio [PER] as a quality standard for protein in nutritional labeling. Foods, such as meat and eggs, which are above a 2.5 PER, are considered excellent sources of protein; those, such as vegetables, which are below a 2.5 PER, are considered poor sources. The National Livestock Meat Board rates meats both raw and cooked, on the basis of protein quantity. A serving of broiled, lean round steak is 31 percent protein; raw, the same piece of meat contains 22 percent. Choice-grade leg of lamb cooked, is 25 percent protein; raw, 18 percent.)

What all this means is that, in general, one has to eat proportionately less meat in order to obtain the same amount of useable protein than if relying on vegetable sources, but that nonflesh alternatives are perfectly adequate. Balanced against this, however, are the disadvantages of a heavily meat-laced diet.

The first problem most American meat eaters face is not a deficiency of proteins, but an excess. Nutritionists have established that a 154-pound man needs 43.1 grams of useable proteins and 2,800 calories per day for adequate
A 128-pound woman also needs 43.1 grams of protein, but only 2,000 calories. A number of nutritional studies have concluded that lacto, lacto-ovo, and pure vegetarians who eat a proper diet consistently meet their protein and caloric needs but do not significantly exceed them. Most meat eaters, however, consistently exceed their limits and, as a consequence, tend to weigh more.

"Forty percent of the fat in our diets comes from meat," says Frederick Stare, M.D., chairman of the department of nutrition at the Harvard School of Public Health.

Meat is about 4 percent saturated fat, or cholesterol. With the exception of eggs, nonflesh foods have no cholesterol. The consequences of meat and nonmeat diets were measured in a study conducted by Dr. Frederick Stare and Mervyn Hardinge, M.D., dean of the Loma Linda School of Health, Loma Linda, California. The results showed that vegetarians had consistently lower levels of serum cholesterol than did meat eaters.

The effect of meat additives on human health also is a point of contention among scientists. In 1971, for example, Charles Edwards, M.D., former commissioner of the Food and Drug Administration, testified before a House committee on nutrition that sodium nitrate—a meat preservative—is potentially dangerous to small children, can deform the fetus in pregnant women, and can cause serious damage in anemic persons. Dr. Edwards, currently secretary of health in the Department of Health, Education, and Welfare, also said the additive may be carcinogenic, or cancer causing.

But Harvard’s Dr. Stare says no carcinogenic agents are used in preserving meat. “Sodium nitrite and sodium nitrate have probably been used longer than any other type of preservatives,” he explains. “And there is no evidence, which I know of, that they are carcinogenic.”

Some studies, however, indicate a strong correlation between a meat diet and cancer of the colon. “Animal protein tends to create anaerobic bacteria in the intestinal tract, and these anaerobic bacteria tend to convert bile acids into carcinogenic compounds,” explains U. D. Register, Ph.D., chairman of the nutrition department at the Loma Linda School of Health.

And there are some indications that the Ministry/September, 1976/29

Studies show that vegetarians in California had consistently lower levels of serum cholesterol than did meat eaters.
Hilda White, Ph.D., a consultant in nutrition and instructor at Northern Illinois University. “However, there is no reason why vegetarianism cannot be an alternative to a meat-based diet. It’s just that I can’t think of any nutritional reason that would stop me from eating meat.”

Unfortunately, certain vegetarian diets can lead to serious nutritional problems. A strict macrobiotic diet, for example, can induce scurvy, hypoproteinemia, anemia, hypocalcemia, emaciation, and loss of kidney function.

Other equally ill-advised exotic vegetarian diets have resulted in kwashiorkor (a rare protein deficiency that became endemic with children who were victims of starvation during the Biafran-Nigerian war), marasmus, beriberi, rickets, pellagra, and severe vitamin deficiencies.

There are a few basic guidelines that nutritionists recommend for people who are following, or plan to adopt, a vegetarian diet. For those who wish to include dairy products and/or eggs:

- Cut "empty" (sugar, fats, oils) calories in half;
- Replace meat with increased intake of legumes, nuts, or meat analogs (textured vegetable protein [TVPs] such as soyburgers);
- Give up as many refined or processed foods as possible—whole foods have greater nutritional value;
- Eat more grains and cereals;
- Eat a salad every day, adding such things as raw carrots, beet roots, and dried fruits;
- Include cottage cheese and low-fat milk in your daily diet, and restrict eggs to no more than four per week;
- To retain vitamins and minerals, cook vegetables for the shortest time and in as little water as possible.

Pure vegetarians should make a special effort to:

- Increase their intake of leafy green vegetables;
- Increase general caloric intake, eating more of everything;
- Use either fortified soy milk preparations or take some form of vitamin B12 supplement.

Perhaps it is good to remember that the word vegetarian is not, as one might think, derived from the word vegetable, but from the Latin vegetus, which means "whole, sound, fresh, lively.”

“TODAY I entered on my eighty-second year and found myself just as strong to labor and as fit for any exercise of body or mind as I was forty years ago. . . . I am as strong at eighty-one as I was at twenty-one; but abundantly more healthy, being a stranger to the headache, toothache, and other bodily disorders which attended me in my youth.”

The writer was a man who knew how to live—John Wesley. His was no idle boast, and of all the dedicated evangelists of the past few hundred years, Wesley has few peers.

It was no mystery to the dedicated Wesley as to why he had such good health. His secret was his methodical manner of living—each activity had a definite purpose, and all contributed to his service for his Saviour.

In his own words: “I do not impute this (his healthy vigor) to second causes, but to the Sovereign Lord of all. It is He who bids the sun of life stand still, so long as it pleaseth Him. . . . We can only say, The Lord reigneth! While we live let us live to Him.”

Wesley is also known for his views of temperance and treatments for various illnesses. He said that if it were in his power he would banish alcoholic beverages out of the world. He referred to such beverages as a “certain, though slow, poison.”

Cures he had aplenty, and many of them are helpful, such as this for the extremely fat person: “Use a total vegetable diet.” Some will raise eyebrows or amuse, like his cure for a cold in the head: “Pare very thin the yellow rind of an orange, roll it up inside out, and thrust a roll into each nostril.” For the person who has drowned: “Rub the trunk of the body all over with salt. It
frequently recovers them that seem dead." (It might also have a tendency to pickle the body if the person didn't recover.)

Wesley really comes into his own in stressing the importance of exercise. Even today we would have difficulty improving on his suggestions:

"A due degree of exercise is indispensably necessary to health and long life. Walking is the best exercise for those who are able to bear it; riding for those who are not. The open air, when the weather is fair, contributes much to the benefit of exercise. We may strengthen any weak part of the body by constant exercise. Thus the lungs may be strengthened by loud speaking, or walking up an easy ascent; the digestion and the nerves, by riding; the arms and the hands, by strongly rubbing them daily. The studious ought to have stated times for exercise, at least two or three hours a day: the one half of this before dinner [his midday meal], the other before going to bed.

"Exercise, first, should be always on an empty stomach; secondly, should never be continued to weariness; thirdly, after it, we should take care to cool by degrees; otherwise we shall catch cold." 3

Wesley not only laid down rules for living the abundant life that hold good today but set the example. In his youth both John and his brother Charles walked miles daily, reading all the while! When the times in which he lived are considered—an age of immoderate eating and drinking, stuffy houses, garbage-strewn streets, and a lack of personal cleanliness—his campaign becomes all the more remarkable!

"Exercise! And more exercise!" was Wesley's frequent exhortation. To accompany this physical activity he also advised: "Use a plain diet, easy of digestion, and this as sparingly as you can. For studious persons [like the minister and office worker of today] about eight ounces of animal food and twelve of vegetable in twenty-four hours is sufficient, water is the wholesomest of all drinks; quickens the appetite, and strengthens the digestion most." 2

Wesley noted that his fellow Methodist ministers were not getting enough exercise and that their midriffs were testifying to their overinvolvement at the dining table. "Every day use as much exercise as you can bear; or [else you] murder yourself by inches." He warned that sitting at a desk is not consistent with good health. Also interfering with their sacred responsibilities was the excess of food they were consuming—"more than nature required"—particularly in the evening. "Eat a very light, if any, supper," he told them.

Often acclaimed to be the greatest health educator of the eighteenth century in England, he probably originated the saying "Cleanliness is next to Godliness," since it has not been traced beyond one of his sermons.

Wesley's life spanned almost nine decades—testimony enough to the active yet well-ordered and temperate life he led. Today—almost two hundred years since his death—his words are sound advice. Give them a try... and live.

2 Ibid.
SO YOUR back hurts. It has been hurting for days and weeks and at times has bothered you a great deal. You have noticed an ache low in your back whenever you sit long hours at your desk or in your car, and when you get up from your desk or get out of your car your back seems stiff. Could it be old age? Is it arthritis? Or do you have some other dread disease?

Let’s look at the common causes of low back pain and learn what to do to help prevent it.

Degenerative Disk Disease

Because it is so very prevalent we will first consider degenerative disk disease. This is a plague to mankind throughout the world, but more so in highly developed countries.

The spinal column is composed of rigid blocks, the vertebrae, separated by somewhat mobile intervertebral disks. In your mind’s eye I would like you to picture a large tree that has been felled and sawed into sections so that the height of each is approximately equal to its diameter. Then we will take these blocks of wood and stack them one on top of the other, placing a good, solid automobile wheel, complete with tire and tube, between the blocks of the tree trunk. The tubes will be inflated properly with air. This will give you a fair idea of the spinal column: the blocks of wood represent the bony sections, or vertebrae, and the wheels, tires, and tubes are like the intervertebral disks. Obviously, if these are then stacked in alternate fashion they will
balance nicely and carry weight well.

There is one distinct difference, however, between this model and our spinal column, and that is that our spinal column is designed to be mobile. It has a slight curve in the lumbar (waist) area and another slight curve in the cervical (neck) area. Accentuation of these curves can produce disease.

Let’s look primarily, now, at the lumbar curve and see how we abuse this area of our back. It is at about the waistline and is increased mostly by two problems:

1. Improper posture, with weak muscles.
2. Obesity.

There are many slender people who have abominable posture and deplorably weakened muscles. What muscles are at fault when the abdomen begins to protrude and the back begins to sway? Many believe that their best back muscles are those adjacent to their spine along the backbone. This is not true. The best back muscles are the abdominal muscles. In our usual sedentary way of life they are seldom used and hence become soft and flabby, allowing the intestines to produce a weight that makes the abdomen protrude even when one is not obese. This protuberant abdomen then shifts the center of gravity forward and the individual automatically curves his lumbar spine into an excessive swayback in order to prevent himself from falling. This causes the upper thoracic (chest) spine to be displaced backward approximately the same amount that the abdomen is displaced forward, and increases the sway in the lumbar spine. Then the muscles along the back of the spinal column become shortened while the abdominal muscles become lengthened. In an obese person this process is markedly aggravated because the center of gravity is not only shifted forward—and frequently severely—but in addition the individual now is carrying much more weight on a leaning tower of blocks. What does this do to the intervertebral disks? It produces so much increased weight along the back side of the disks that the fibers there degenerate, becoming thin, soft, and mushy, and tend to bulge. This then prepares the way for the disks to protrude or herniate.

Unlike the steel wheel, the central portion of an intervertebral disk is a soft material, known as the nucleus pulposus. It is compressible and acts somewhat as a shock absorber. When the tirelike part of the disk becomes thin, the nucleus pulposus can be readily pushed into the thinned-out area of the tire, and this protrusion produces what is called a herniating disk, or a "herniating nucleus pulposus.”

The major problem now is that this protruding disk bulges out against nerve roots that are leaving the spinal cord and compresses them. This produces a neuritis, which, in turn, causes pain all along the nerve; in fact, there is frequently severe pain from the low back all the way into the toes. At times this is so intolerable that surgery is necessary to relieve pressure on the nerve root and so remove the cause of pain. Frequently, however, the pain can be relieved by physical therapy measures, proper exercise, and weight reduction, along with proper posture training.

To understand the common causes for degenerative disk disease leads to an understanding of how to prevent it. Maintaining proper posture and strong abdominal muscles can prevent sway-
back or lumbar lordosis and the tendency toward degenerative disk disease. But, how can we achieve good posture and strong abdominal muscles? The amount of activity in a sedentary life does not produce strong abdominal muscles or good posture. Something must be done to alter this.

Helpful Exercises

Active exercise every day should produce benefit. What is a good exercise the sedentary individual can use to develop strong abdominal muscles? I believe that the best advice that can be given everyone is to do as much brisk walking as possible.

When you walk briskly, and I do mean briskly, the abdominal muscles alternately contract and relax. Their tone increases, so that their elasticity is improved and the abdominal contents are held in appropriate position. This shifts the center of gravity backward where it should be. The vertebral column assumes a more vertical alignment and the back muscles, which have been shortened, begin to lengthen, allowing the pressure on the intervertebral disks to be more evenly distributed. A conscious effort should be exerted to keep the lumbar spine flat while standing. This can be accomplished either by placing one foot on an elevated stool or chair when in a standing position or by an effort to keep the buttock muscles somewhat tightened. I suggest that you imagine that you are holding a coin between your buttocks and do not want it to drop. This conscious effort will help flatten your lumbar spine. In addition, it tightens up the posterior longitudinal ligament, a leatherlike strap extending along the backs of the vertebrae that helps support any prior sagging or bulging of a mildly degenerated disk.

Since most people do sit-ups improperly, I suggest that you do sit-backs. You can do this no matter what your beginning abdominal strength is. Here’s how: While you are sitting on the floor with your feet flat on the floor and your knees bent, begin to lean backward as far as you can. As you do this you will notice that your abdominal muscles begin to tighten. Lean back as far as you can and hold this position while you count slowly to five. You will notice that your abdominal muscles will quiver and fatigue rather quickly if you have not been exercising them. This muscular quivering and fatigue, however, is good for you, and you will gradually develop increased abdominal muscle strength. You should repeat this exercise ten times. That is, sit back as far as you can for five seconds. Resume a normal sitting position and then repeat the process for five seconds. Each time lean back as far as you can, and hold this position for five seconds. In time you will begin to notice that you can lean back farther and farther, and your feet will want to come away from the floor. Place them under a couch or chair to give you some counterweight.

Another good way to strengthen your abdominal muscles while sitting in a chair is as follows:

With your hands on the front edge of your chair and your back straight, lift both knees up toward your chest. All of your weight will then be resting on your straightened arms on the edge of the chair. Your abdominal muscles will be tight and trembling. Hold this position as long as you can and then relax. Do this each time you sit down in your chair and it will gradually develop stronger abdominal muscles and a tighter internal muscular girdle.

Oh, yes, don’t forget that the smaller the waistline the less the strain on the low back. And don’t forget that God made man upright. Take out the sag and look the part of a man made in the image of God.
Jaws Relived

With a stiff neck and jerky limbs, and experiencing hallucinations of being attacked by sharks, a 17-year-old was hospitalized. Meningitis with convulsions was ruled out as a cause. No previous emotional difficulties had been observed.

What caused the symptoms?

She saw the picture Jaws in the cinema of the small Kansas town where she lived. Afterward she became frightened and upset. One day later the episodes of jerking of her limbs, screaming (generally "Sharks, sharks!") and semi-consciousness ensued.

This phenomenon is called "cinematic neurosis." Most sufferers are young, previously healthy, and religious. Although there have been few reported cases, more are expected in the future as pictures of the caliber of Jaws are viewed.


Jump Rope Record

Rabbi Barry Silberg, of Milwaukee, skipped rope for five hours and completed 43,473 jumps, or 145 per minute, to capture the rope-jumping title. His performance made him the champion in both endurance and number of jumps. Silberg, 32, has been a rope jumper for 17 years and runs an hour each morning, generally ten miles.

Eat Fat! Get Fat!

Well, not quite. Dutch infants were found to have a more unsaturated body fat than those in England. The Dutch babies also had lower blood cholesterol levels. The reason for these differences is probably the fact that the Dutch babies were fed an infant formula, popular in the Netherlands at the time of the study, that had a corn oil base.

Corn oil is characteristically unsaturated, and is particularly high in the amount of linoleic acid (an unsaturated fatty acid) it contains. Linoleic acid provided more than half the fatty acids in the popular formula, compared with about 2 per cent in cow’s milk formula and 9 per cent in human breast milk.

This study shows that the kind of fat stored in the human body may be influenced by the kind of fat eaten. ("The Influence of Dietary Fat on the Composition of the Body Fat of Infants," Nutr. Rev. 33:236-238, 1975.)

First Tobacco—Now Marijuana

Healthy young men, 21 to 33 years old, developed mild but statistically significant obstructions of the respiratory tract after smoking marijuana for six to eight weeks. Before beginning this smoking period, during which they smoked an average of 5.2 marijuana cigarettes each day for 47 to 59 days, they underwent an 11-day period of detoxification to rid their bodies of the drug. Their lung function was determined at the beginning and completion of the marijuana smoking period. No other drugs—tobacco, alcohol, etc.—were used during this time. All of the young men had previously smoked marijuana cigarettes.

Obviously marijuana is following along the same pattern of health hazards trod earlier by tobacco. It is of interest that burning marijuana produces more "tar" than tobacco cigarettes, is as toxic as tobacco to the reproduction of human lung cells, and damages the macrophages (similar to white blood cells) in the lungs in a fashion similar to tobacco smoke. Only the name of the poison has changed—and perhaps with additional hazards. (D. P. Tashking, et al., "Subacute Effects of Heavy Marijuana Smoking on Pulmonary Function in Healthy Men," The New England Journal of Medicine, 294:125-129, 1976.)

Helping the Blind to "See"

A device has been perfected that can scan a printed page and accurately "read" words and sentences aloud. The computer-controlled unit automatically finds the first line of type and scans the entire page at 200 words a minute. It recognizes letters, groups them into words, computes the pronunciation, and enunciates the words, giving appropriate stresses and pauses, into sentences.

After testing, the machine, which costs $25,000, will probably be available at libraries and service agencies for the blind. ("Machine reads to the blind," Med. World News, Feb. 9, 1976, p. 6.)

Smallpox's Last Hurrah!

Smallpox is making its last stand in Ethiopia, and even there the disease is rapidly being brought under control. This is the result of an intense systematic world-wide effort to eradicate this dreaded disease.

Since the risk of smallpox's being imported into the United States is essentially nil, routine vaccination of even hospital and health personnel is no longer recommended. However, travelers must still be vaccinated when traveling to countries that require valid International Certificates of Vaccination, or if they visit Ethiopia two weeks prior to returning to the United States. ("Smallpox Vaccination of Hospital and Health Personnel," Morbidity and Mortality Weekly Report 25:9, Jan. 23, 1976.)
New Books on Biblical Archeology

EACH year THE MINISTRY provides its readers with a brief review of the most recent books in the field of Biblical archeology and related topics. The last such review appeared in the July and August, 1975, issues. Unless otherwise noted, this review covers significant works published in 1975. Depending on a minister’s individual interest, those works marked with an asterisk (*) are suitable additions to his general library. Other volumes are either more technical or more restricted in their scope and therefore of greater value to the specialist, though the minister should be aware of their availability.

Reference Works

Probably the single most important book to be published last year was Volume I (in a four-volume series) of the new Encyclopedia of Archaeological Excavations in the Holy Land,* edited by Michael Avi-Yonah (Englewood Cliffs: Prentice-Hall; 341 pages; 750 photos, maps, and diagrams; $25). Each important archeological excavation of the past one hundred years in Palestine from Abu Ghosh to Dothan is described and analyzed (alphabetically) by a recognized archeological authority. Data of significance to the Bible are emphasized and good bibliographies are given.

A new single paperback volume attempts similar coverage but is obviously much less thorough and complete. Archaeology* (Jerusalem: Keter Publishing House, Box 7145; 1974; 260 pages, with as many photos and maps) is compiled from material originally published in the Encyclopaedia Judaica. An annotated list of archeologists, a glossary, bibliography, and index all add to the usefulness of this little book.

For readers interested in Biblical sites (such as Gibeah of Saul, Taanach, and Ramoth-Gilead) excavated by the late Paul Lapp, there is a paperback collection of his articles edited by Nancy L. Lapp, The Tale of the Tell (Pittsburgh: Pickwick Press; 148 pages; 31 photos and maps; $6.50).

Eleanor K. Vogel’s Bibliography of Holy Land Sites,* originally published in 1971 and already described in THE MINISTRY, is now available in paperback, with a foreword by G. Ernest Wright, for $4 from the American Schools of Oriental Research, 126 Inman Street, Cambridge, Massachusetts 02139. Along with the encyclopedia mentioned above, it may be considered indispensable to any serious archeological research.

A very important new paperback bibliography for those interested in the Dead Sea scrolls is Joseph A. Fitzmyer’s, The Dead Sea Scrolls: Major Publications and Tools for Study (Missoula, Montana: Scholars Press; 171 pages; $4.20).

Jerusalem

Jerusalem is always a popular subject. Summarizing in a masterful way the results of the tremendous archeological activity of the past few years is the Israel Exploration Society’s Jerusalem Revealed: Archaeology in the Holy City 1968-1974* (Jerusalem: I.E.S.; 136 pages; numerous photos and maps). It contains 33 important articles that were previously available in Hebrew only.


Joachim Jeremias’ Jerusalem in the Time of Jesus* (Philadelphia: Fortress; 405 pages; $5.95) is now available in paperback. The authoritative investigation into the economic and social conditions in the city during Jesus’ time, it should be on the shelf of all who are interested in the background of the New Testament.

Museum Catalogs

One usually thinks of museum catalogs as dry and boring, but the past year saw the production of some very interesting books in this category. Two of them were published in conjunction with the Biblical Archeological Exhibition held at the University of Wisconsin, April 13-May 4, 1975. Both paperbacks are edited by Menahem Mansoor and are available from him at 1346 Van
Hise Hall, Madison, Wisconsin 53706. The Book and the Spade (48 pages; 31 photos; $1.10 postpaid) is a catalog and description of the objects in the exhibition, but The Book and the Spade: A Guide to Biblical Archaeology* (80 pages; 15 photos; $1.10 postpaid) is a collection of useful essays that introduces one to the method, results, and value of archeology for the Bible.

Madeline Noveck's The Mark of Ancient Man (New York: Brooklyn Museum; 96 pages, with as many photos; $4.95) is more than a catalog of the Gorelick Collection of ancient Near Eastern seals—it is a helpful introduction to seals in general, the greatest single source of visual information from Mesopotamia.

A revised catalog that has just come to my attention is Inscriptions Reveal: Documents From the Time of the Bible, the Mishna, and the Talmud (Jerusalem: Israel Museum, 1973; 400 pages; nearly 300 photos); it contains photos, transcriptions, translations, and discussions of nearly 300 important documents produced by Palestinian archeology.

Archeology and the Bible

Two fine new books retell the Biblical story from the vantage point of the new data produced by archeology. Harry Thomas Frank's Discovering the Biblical World* (New York: Harper & Row; 288 pages; 250 photos—150 in color; 60 maps; $16.95) is the most ambitious. Its illustrations are superb and its text well-informed.

Mark Link's These Stones Will Shout: A New Voice for the Old Testament* (Niles, Illinois: Argus Communications; 228 pages; 155 illustrations; $5.95) is a paperback with a contemporary format—a collage of photos, quotations, facts, and short essays.

Two more conservative authors have given us fine archeologically based studies of specific books. John J. Davis' Paradise to Prison: Studies in Genesis* (Grand Rapids: Baker Book House; 363 pages, 45 charts, maps, photos, and drawings; $7.95) does a good job of marshaling all the ancient Near Eastern data available to illuminate a Mosaic Genesis.

Leon Wood's Distressing Days of the Judges* (Grand Rapids: Zondervan; 434 pages; 9 maps; $9.95) attempts a similar goal for the book of Judges.


History

Several new historical studies were published in 1975. The most comprehensive was Siegfried Herrmann's A History of Israel in the Old Testament Times* (Philadelphia: Fortress; 364 pages; 8 maps; $15.50), which builds substantially on the standard histories by John Bright and Martin Noth, but incorporates fresh insights and original work. Clear, reliable from the standpoint of scholarship, and up-to-date, this book can be recommended as a liberal introduction to the subject.

Other books deal with certain aspects or periods of Biblical history. The most controversial will be John Van Seters' Abraham in History and Tradition (New Haven: Yale; 335 pages; $15), which challenges the traditional dating of the patriarchs and the Genesis narratives about them. Rejecting the usual archeological "proofs" for a date in the second millennium, he proposes that Abraham is a product of the exilic period! Since Van Seters is a well-informed and careful critic, his evidence and arguments will have to be dealt with.

Morgan Cogan's Imperialism and Religion: Assyria, Judah and Israel in the Eighth and Seventh Centuries B.C.E. (Missoula, Montana: Scholars Press; 136 pages; 3 figures; $4.20) is a paperback revision of the author's doctoral dissertation, which probed the nature of the political-religious relationship that was obtained between the Neo-Assyrian Empire and the Israelite states. He finds, for instance, that the blame attributed to Manasseh by the book of Kings for the fall of Judah is vindicated.

Extremely important for New Testament backgrounds is the appearance of Volume VII in "The World History of the Jewish People." Containing essays by five recognized authorities on Jewish history, The Herodian Period* (New Brunswick, N.J.: Rutgers University Press; 402 pages; 70 illustrations and maps; $25), edited by Michael Avi-Yonah, covers the one hundred years from 63 B.C. to A.D. 66, dealing with the impact on history of such famous person-
ages as Herod the Great, Herod Antipas, Pontius Pilate, the Roman emperors, and the High Priest Caiaphas.

**Israel's Neighbors**

To properly understand Israel and its role, one must know something of her historical context. A useful little paperback will help in this regard. *The Ancient Near East, Volume II: A New Anthology of Texts and Pictures* (Princeton, N.J.: Princeton University Press; 300 pages; 110 illustrations; $3.95), edited by James B. Pritchard, follows the format of Volume I, which was published in 1958, but makes available some of the most important recently discovered source material for the historian and student of the Bible. It contains, for instance, Nebuchadnezzar’s account of the conquest of Jerusalem and the earliest extra-Biblical document to mention the Sabbath (from the time of Josiah).

A more specialized topic is dealt with in Alessandra Nibbi’s *The Sea Peoples and Egypt* (Park Ridge, N.J.: Noyes Press; 161 pages; 36 plates and figures; $18). It is a much needed careful look at the actual data in hand and goes a long way to sketching the methodological solution to a knotty problem related to the date of the Biblical conquest.

Even more specialized is the beginning of a series of paperback sources and monographs on the ancient Near East, published by Undena Publications in Malibu, California. Among them are Adam Falkenstein’s *The Sumerian Temple City* (21 pages; 75c), Benno Landsberger’s *Three Essays on the Sumerians* (18 pages; 70c), I. M. Diakonoff’s *Structure of Society and State in Early Dynastic Sumer* (16 pages; 50c), Richard I. Caplice’s *The Akkadian Namburbi Texts: An Introduction* (24 pages; 80c), and Mark E. Cohen’s *Balag-Compositions: Sumerian Lamentation Liturgies of the Second and First Millennium B.C.* (35 pages; $1).

**Chronology**

Since chronology is a topic of interest to most readers of this journal, it may be worth mentioning the republication of Martin Anstey’s classic *Chronology of the Old Testament* (Grand Rapids: Kregal Publications, 1973; 271 pages; numerous diagrams, charts, and tables; $12.95), which was first printed in 1913 as *The Romance of Bible Chronology*. Though much new data is now available, this old study is still useful because it traces the dated events of the Old Testament step by step, attempting to explain every difficulty.

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**Horn Honored at Retirement Banquet**

Siegfried Horn, dean of the Theological Seminary, was the guest of honor at a banquet given May 9 on the occasion of his retirement. Guests came from as far away as Jordan and California.

Among the more than 150 people present was Muhammad Murshed Khadija, conservator and archeologist from Jordan’s Department of Antiquities, who has been closely associated with Horn for the past several years.

Other distinguished guests included scholars from Harvard and Loma Linda universities, the universities of Chicago and Toronto, and colleges and universities in Michigan, members of the General Conference, members of the Andrews University constituency, and faculty and administration from the Seminary and other schools of the university, many of whom have worked with Horn for the past 25 years.

Horn was presented a book of essays, written in his honor by thirty Adventist and non-Adventist colleagues, entitled *The Archaeology of Jordan and Other Studies, Presented to Siegfried H. Horn on the Occasion of His Retirement*.

This book, published by University Printers (AU Press), has been in preparation for the past two years, and will be on sale to the public this fall, according to Lawrence Geraty, who worked with Thomas Blincoe and Shahin Ilter on this surprise for Horn.

Horn began his retirement by participating during the summer in the Heshbon archeological dig in Palestine, sponsored by Andrews University and the American Schools of Oriental Research.

Horn has been the Seminary dean for the past three years, and before that he was chairman of the Old Testament Department. He has written many books and articles in the area of Biblical archeology.

**Helderberg Affiliates With Andrews**

Arthur Coetzee, rector of Helderberg College, Somerset West, South Africa, was on campus in June to make final arrangements for an affiliation of Helderberg College with Andrews University.

Andrews will confer degrees on Helderberg College students who complete the agreed-upon-courses in South Africa. The students will be graduates of Andrews University. At present, the two accepted programs are in theology and business.
Dear Shepherdess: As September comes around, our thoughts turn to children, school, fall clothing, and lunches.

An unknown author wrote these lines:

The purpose of a parent
Is not to raise children easier, but to raise them better.
Is not to make money, but to make lives.
Is not to criticize the home, but to raise its standards.
Is not to ignore poor schools, but to secure good ones.
Is not to operate schools, but to cooperate with them.
Is not to find fault, but to find facts.
Is not to make every child a prodigy, but to give him a chance.

A sampler hangs in the office of our grandchildren's pediatrician. I was intrigued by the honesty of the words. I copied them. This is what it says:

Children Learn What They Live
If a child lives with criticism, He learns to condemn.
If a child lives with hostility, He learns to fight.
If a child lives with ridicule, He learns to be shy.
If a child lives with shame, He learns to feel guilty.
If a child lives with tolerance, He learns to be patient.
If a child lives with encouragement, He learns confidence.
If a child lives with praise, He learns to appreciate.
If a child lives with fairness, He learns justice.
If a child lives with security, He learns to have faith.
If a child lives with approval, He learns to like himself.
If a child lives with acceptance and friendship, He learns to find love in the world.

Children are a sacred trust. A real responsibility, but lots of fun if one keeps his sense of humor when things get to humming. May the children in our homes, churches, and communities be guided day-by-day according to God's blueprint. With love, Kay.

"LITTLE is actually known," claims Burton White, of Harvard University, "about the age range, six days to two-and-a-half years." This statement is made as the results from a study done by White and his staff on some four hundred 3-, 4-, and 5-year-old children. The research team has been working for more than seven years to establish a positive principle "maddeningly simple to express" on how to frame the training during the first six years of life so as to encourage the highest development of human competence. They have found that many parents have unanswered questions on this phase of early child development.

White and his staff have been turning out some hard evidence about just how an outstanding parent operates. When they began their study they wanted to determine which abilities permit some children to cope continually in a superior fashion in any situation. Interestingly, they found that the qualities that distinguish an outstanding 6-year-old begin to appear around the age of 1. By age 3, these qualities were pronounced, and they revealed that children develop many of the characteristics that will bless them or curse them throughout life during the 10- to 36-month period.

This fits in with the instruction given in the book The Ministry of Healing: "Too much importance cannot be placed upon the early training of children. The lessons learned, the habits formed, during the years of infancy and childhood, have more to do with the formation of the character and the direction of the life than have all the instruction and training of after years"—Page 380.

While studying the differences between homes where 1-to-3-year-old children are developing superior abilities...
and homes where otherwise normal children are developing in a mediocre way, they found that the two sets of mothers developed distinctively different environments for their children. They also found that the span from 10 to 18 months was particularly crucial. "At this time of life, for most children several extremely important developments seem to coalesce and force a test of each family's capacity to rear children," states White. How the parents meet this crisis at age 1 largely determines the quality of their child-rearing.

The first critical trend noticed—about 8 or 9 months—was the understanding of language. The excellent mothers became conscious of their child's increasing language capacity and began to go out of their way to talk to their children a great deal. "Often, they carefully selected words and phrases which centered on the child's interest at the moment." They took time for face-to-face chats. It was discovered that most of the speech heard by the children in this group came from their mothers and other people around them.

Significantly, the children in the "C" group (which is the term used for those who were poorly developed) received most of their language experience from television.

It has been stated that children who watch an abundance of television have extensive vocabularies. Remember however, that a vocabulary is only useful insofar as the meaning and ideas that are connected with it are useful. One study in which children were asked to write words learned on TV resulted in the names of 15 brands of beer, 13 brands of cigarettes, and mentioned one brand of detergent 110 times. (Elementary English, March, 1969, p. 303).

In White's study it was found that the two groups of mothers also established different policies when their children began to crawl. The Group "A" mother allowed for a tolerable amount of infant-induced clutter and a few mishaps and encouraged her child's explorations, rarely confining her child to the playpen except for brief periods. She was also less prone to be overprotective, but allowed activities with slight safety risks rather than interfere with his development. This approach was aided by carefully arranging the home to keep valuables and dangers out of reach.

In contrast, the "C" mothers exhibited the attitude of "keeping the kids out of my hair." Their children spent large blocks of time in a playpen, or a confined area, or in front of the television. "C" mothers who didn't confine their children often hovered over them, drowning them in "No's" and placing everything interesting "off limits." The "C" children also had more snacks, either as a
means of expressing love or as a pacifier "without taking the time to discover their real interests or needs."

Shortly after the age of 1, a third challenge appeared as the children began to develop a sense of individuality and their personality began to blossom. The most distressing phase was a tendency toward negativism. Most of the time the children seemed to be testing their bounds, trying to discover what behavior was acceptable and what was not. Although the "A" children were not immune to negativism, their mothers seemed to be able to help them overcome the "No's" and develop a positive, cooperative attitude. They demonstrated things to them, made suggestions in the "No’s" and develop a positive, cooperative attitude. They demonstrated things to them, made suggestions in keeping with the child's present interest, but avoided unnecessary resistance by letting the child instigate most of these exchanges.

The researchers found this portrait of a competent mother: she enjoyed her children, was interested in their activities and interests, wanted them to play near her. She did not mind their interruptions, responded to their requests, expressing her approval and enthusiasm. When a request actually came at an inopportune time, she would tell the child to wait as she was busy. Here, too, the child seemed to be learning self-control and patience.

It was also observed that mothers who were seriously depressed, egocentric, self-centered, unhappy, or overly concerned with their own needs and desires could not do a good job of child-rearing. The level of income or education did not seem to be a factor in determining a good or bad mother.

"Parents have a great and responsible work to do, and they may well inquire, 'Who is sufficient for these things?' But God has promised to give wisdom to those that ask in faith, and He will do just as He said He would."—Testimonies, vol. 5, p. 322.—Adapted from CAROMates’ Newsletter.

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**Messianic Mileposts—Daniel 7:13, 14**

W. E. READ

"Behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days... There was given him dominion, and glory... that all people... should serve him: his dominion is an everlasting dominion, which shall not pass away."

As there is no Targum on the Book of Daniel, we cannot tell how the Aramaic translators would have rendered these verses, or whether they would have applied them to the Messiah. We do have references in the Jewish writings, however, and they will be given below.

**New Testament Viewpoint**

There are but few direct references. One might observe Matthew 26:64; John 5:25; and Revelation 1:13, 14; 11:15.

**Viewpoint of Jewish Literature**

From the Talmud: "Till thrones were places, and One that was ancient of days did sit!—There is no contradiction; one [throne] for Him, and one for David."—Hagigah 14,2 p. 83. See also Sanhedrin 38b, p. 245.

"It is written, 'in its time' (will the Messiah come), whilst it is also written... And behold, one like the Son of man came with the clouds of heaven."—Sanhedrin 98a, p. 663.

**From the Midrash:** "How do we know the name of the King Messiah?... Because it is written, Behold, there came with the clouds of heaven one like the son of man... that all the peoples... should serve him (Daniel 7:14)."

—On Numbers XIII. 14, p. 528.

**From J. Klausner:** "As Messiah, he is 'the son of man coming with the clouds of heaven' and 'drawing near to the Ancient of days,' thus literally, he is near to the Godhead."—Jesus of Nazareth, p. 378.

**From J. I. Slotki:** "To reconcile... (Daniel 7:13) with... Zechariah 9:9, a Rabbi declared: 'If Israel is worthy, the Messiah will come riding the clouds; if not, he will come in the guise of a poor man riding an ass' (Sanh. 98a)."—Daniel, Ezra and Nehemiah, Soncino Press.

**Viewpoint of The SDA Commentary:**

"Along with other ancient languages, the Aramaic omits the article when the primary stress is upon quality, and uses it when the stress is on identity. . . .

"In harmony with this rule the Son of God is introduced literally as 'One, of human form.' He is not again referred to by this expression in this prophecy. If He were, the definite article would probably appear. In the NT the expression 'Son of man' which most commentators agree is based on ch. 7:13, occurs almost invariably with the article. . . .

"In Luke 19:12-15 Christ is represented as a nobleman who took his journey into a far country to receive for himself a kingdom, and to return. At the close of His priestly ministry in the sanctuary, while still in heaven, Christ receives the kingdom from His Father and then returns to earth for His saints."—The SDA Bible Commentary, on Dan. 7:13, 14.
WHEN asked what his hobby was, Joseph Parker responded, “Preaching.”

G. Ray Jordan points out in *You Can Preach* that “if there is blood in a man’s preaching he will have to make preaching the great business of his life. Other important matters will not be excluded; rather they will give one’s message vitality and life.”

More than anything else, a preacher must like to preach. If he doesn’t, then he is in the wrong calling. Preaching must course through his veins until he lives and breathes the message. The message will compel him, drive him, even explode within him. So great will be the desire to preach that he will find it difficult to wait for the time to deliver the message of God.

“The pastor,” notes G. B. Williamson, must be “primarily a preacher. Any excuse for failure at that point is invalid. God’s call is not to be an organizer, promoter, a mixer, or an ecclesiastical mechanic, but a preacher of the Gospel of Christ, which is the power of God unto salvation to everyone that believeth. The understanding that preaching is primary will have far-reaching effects.”—*Overseers of the Flock* (Beacon Hill), p. 30.

If the message is to have “far-reaching effects,” then the preacher must make that message relevant to the needs of his hearers. And relevance permits no lackadaisical approach toward preaching. There must be discipline, study, and hard work. God will not do for the preacher what he can do for himself.

Without discipline the preacher will not accomplish anything worthwhile. Without study his mind will be empty, and an empty head and heart make empty pews. We have had enough misty-eyed orators delivering book reports and ear-salving messages that stir no one. What is needed is a message direct from God, supported by Scripture and delivered as banner-headline news for this confused age.

Preparing for preaching that is relevant will require the preacher to shut the door of his study and seek his message from God. This is not a plea for monasticism, but sermon preparation calls for sweat, even tears at times, and this can best be done behind the closed door of a study when the preacher is alone with God.

James S. Stewart has asserted: “There is no short cut to escape the burden and the toil. Any evasion of the cost will inevitably rob a man’s ministry of power. Any refusal to accept the relentless, implacable discipline will result in diminished spiritual influence. Put into your sermons your unstinting best.”—*Heralds of God* (Scribners, 1946), p. 118. No matter how great the preacher’s zeal and enthusiasm, they can never be a suitable substitute for study.

How often the sentiment has been expressed by a learned layman: “My preacher is as dry as dead bones.” Perhaps one conspicuous reason is because the preacher has failed to make adequate preparation. And thorough preparation cannot be made if the preacher waits until the eleventh hour to seek God’s help and message. Thomas Shepard puts it like this: “God will surely curse that minister who lumbars up and down the world all week, and then thinks to prepare for his pulpit by a hurried hour or two on Saturday night.”

“In equal condemnation,” says G. B. Williamson, “is the man who allows his time for preparation to preach to be lost in idleness, pursuit of pleasure, or preoccupation with secondary considerations. He comes to the pulpit empty in mind and soul, prepared to do nothing better than thresh over old straw—to feed the hungry sheep nothing but chaff and to substitute a little perspiration for inspiration, expecting much heat to make up for a lack of light.”—*Overseers of the Flock*, p. 50.

The sermon that lives, that moves and compels, that draws the net, will be a sermon made up with up-to-date illustrative material, including a trace of humor, and two or three potent, practical points that continually draw attention to the text selected from the Bible. This is to be packaged and kept within a space of time that can command the listener’s close attention.

Preparing for this kind of preaching is hard and rigorous work. There is no room for lightly held opinions or shallow notions. Such preaching is the only kind that will repeatedly bear fruit.

C. D. Hansen is pastor of the First Church of the Nazarene, Lowell, Indiana.
God’s Great Questions to Man

1. "Where art thou?" (Gen. 3:9).
2. "Where is . . . thy brother?" (Gen. 4:9).
4. "What is that in thine hand?" (Ex. 4:2).
5. "What could have been done more?" (Isa. 5:4).
7. "I will work, and who can hinder?" (Isa. 43:13, A.R.V.).
8. "Where is the flock?" (Jer. 13:20).
10. "What is a man profited, if he shall gain the whole world, and lose his own soul?" (Matt. 16:26).

The Believer’s Resources

1. The Believer’s Dwelling Place:
   a. He dwells in the secret place.
   b. He abides under the shadow of Omnipotence.
2. The Believer’s Determination:
   a. He refuses to Ps. 91:1 run away.
   b. He abides under Ps. 91:1 the shadow of Omnipotence.
3. The Believer’s Possessions:
   a. My refuge in the storm,
   b. My fortress in the battle,
   c. My God in whom I trust.
4. The Believer’s Courage— "Shall not be afraid":
   a. Because He delivers thee.
   b. Because He covers thee.
5. The Believer’s Intelligence:
   a. He knows my name.
6. The Believer’s Privileges:
   a. He loves you.
   b. He saves you.
   c. He abides with you.
   d. He honors you.
   e. He answers you.
   f. He satisfies you.

Beauty Aids

"What do you use to preserve your appearance?" a friend asked an old Quaker lady who was noted for her youthful look. She answered sweetly, "I use for the lips, truth; for the voice, prayer; for the eyes, pity; for the hand, charity; for the figure, uprightness; and for the heart, love."—Quote Magazine.

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Phyllis Bailey

Success

"Behind every success is someone who was a tributary—by way of an encouraging word, an inspiration, or a motivating force. And while they are not credited with the success, they had an important part in it. "Seldom, if ever, is there a singular success. More often several contributing factors, and people, are figured in.

"Behind every winning basket there is that important pass, where some unselfish player passed the ball to the point-maker. Without that pass, there would be no score and no heroes. While their names are seldom listed, they are important factors in the success. Wise is the hero who never forgets them.

The feeling of success only lingers with that person who accepts his accomplishments with gratitude and humility. When these ingredients and attitudes are missing, the reality of success is challenged and soon fades.

"Find a successful person and you’ll find one who praises others more than himself and who recognizes his debt to them."—C. Neal Strait, Quote Magazine.

Quotes: "Patience is the ability to count down before blasting off."—Quote. "There is no greater disloyalty to the pioneers of progress than to refuse to budge one inch from the positions they took."—Curtis Barger. "It is very strange that the world accepts enthusiasm in every realm but the spiritual."—Billy Graham (Quote). "Confusion results from improper exercise—jumping to conclusions, rather than digging for facts."—Far Eastern Division Furlougher. "Character is what you are in the dark."—Moody.

The Ministry/September, 1976/43
THIS BOOK HAS CHANGED LIVES

What some readers say:

Thank you, thank you for that book. I’m underlining the pages in red, and on glancing back, it seems all the pages are red.

*How to Be a Victorious Christian* has made such a profound change in my life that I must say, Thank you for writing it. I feel that I have fully surrendered to Christ for the first time in my life.

I feel assured of salvation.

I do want to let you know how much we value your book *How to Be a Victorious Christian*. There is not another book like it in its field. It must come to the attention of all.

After purchasing a copy of your book the first day of camp meeting and reading it a couple of times, I agree fully with the recommendations on the back cover. Since then I have distributed 15 of the books, with five more ordered.

I have recently read your book *How to Be a Victorious Christian*. To put it mildly, I was deeply impressed. The book is just what I have been looking for. It seems to make Christian living so simple and real.

I highly recommend this fine book as supplemental reading for academy Bible classes. Thank you for the inspiration you bring to Adventists through this outstanding presentation of righteousness by faith.

SEE

WHAT IT CAN DO FOR YOUR LIFE
Making Church Announcements Interesting

Have you ever had a ho-hum feeling when you listened to a pastor or an elder make the announcements on Sabbath? One way to change that is to follow the plan used in the Loma Linda University church.

Two of the pastoral staff make the announcements in dialog form. One goes to one microphone and says something, and the other responds. They will ask each other about the particular events that are to take place during the course of the week. The audience’s attention is held as the two men talk together about the activities of the church. If you don’t have a pastoral staff, of course you could dialog with one of your laymen.

Analyze Your Zeal

One time a young minister was sitting in his study at the close of his Sabbath labors. He thought that he had done pretty well on that particular Sabbath, and he was feeling—well, not self-satisfied, perhaps, but rather well pleased with himself.

As he sat there, busy with his thoughts, suddenly an angel entered the room. The angel held in his hand a little device or machine, and coming up to the minister, said, “Would you like to have me measure your zeal? I have in my hand something that will measure, chart, and analyze your zeal and earnestness for God.”

The young minister was only too glad to have this done. So the angel went to work.

“Well,” he said presently, “the first thing that I notice is bigotry, 10 per cent.”

“Oh!” said the young minister, slightly embarrassed.

“And,” continued the angel, “personal ambition accounts for 23 per cent.”

The young minister was silent.

“Then there are some other factors,” the angel went on. “There is denominational pride, 15 per cent; pride of talent, 14 per cent; and love of authority, 12 per cent.”

“Don’t you find any worthy elements in my consecration?” inquired the minister anxiously.

“Yes, I notice just a trace of two other qualities,” said the angel. “Here is love of God, 4 per cent; and love for man, 3 per cent.”

Suddenly the young man had discovered his true self. His only recourse was to claim the mercy of his dear Saviour.—Adapted from G. Dalrymple, You and Your Problems.

A Note to the New Arrival

DEAR LITTLE DONALD:

The good news has just reached me. Sincere congratulations upon your safe arrival in this great big world. I am confident you think everything is wonderful.

You are a lad of fine discrimination, as shown by your choice of Mother and Dad. I think they are among the finest folk I have ever known.

By the way, Donald, if you happen to see Mother and Dad, please extend my sincere congratulations upon being the parents of such a fine son.

God bless you, little man, and make you increasingly a blessing to many as you walk bravely down the pathway of the coming years.

Sincerely,
Your Pastor

Children’s Story Hour

The Rialto church in the Southeastern California Conference has a unique way of conducting the children’s Story Hour. Just prior to the sermon the children are invited to come forward. While the pastor makes an appropriate announcement they walk down the aisle, stopping by the members to receive an offering to assist worthy church-school students. The funds are then placed in a little wooden schoolhouse. According to the pastor about $18.00 to $20.00 a week comes in through this means, which is almost as much as they get in a special church-school offering during the course of the month.

In addition to this, the pastor uses laymen to give the junior sermon. One Sabbath this was presented by a recent convert who was a young coed attending one of the local city colleges. She sat down on the chancel steps as the children came forward and clustered around her. She spread out on her lap what appeared to be an old-fashioned storybook, but was really a handwritten outline of the story she was going to tell the children. She gave the story with real talent and a lot of expression as the children listened intently.

Are there not other young people in the church who could do this job just as efficiently as the pastor? On this occasion the children enjoyed it immensely, and the members appreciated the fact that this fine young new convert was involved in the worship service.

How to Purchase Booklets

The booklets advertised in the June issue of Ministry under “Something New for Evangelism” are available from the Pacific Press Publishing Association, 1350 Villa Street, Mountain View, California 94042 or through your local Adventist Book Center.

The Ministry/September, 1976/45
FOR ALMOST two years, JoAnn Kelley Smith, a St. Paul minister’s wife, knew she was dying of terminal cancer. Her last mission in life, she decided, would be to help other people understand death. She has done this posthumously in a book, *Free Fall* (Judson, $5.95), the manuscript for which she finished shortly before her death last October.

Mrs. Smith likens the experience in facing death to a free fall of a parachute jumper.

“It’s an ecstatic feeling because you are in space—free of time and all restraints,” she writes. “As long as I have little or no pain, my dying is a freeing experience. Without having to please anyone—released from all inhibitions—I can be totally free to be the person I want to be...”

“But at the same time I’m all alone, and the farther I fall the more lonely I feel.”

Mrs. Smith discovered in late 1972 that the cancer which required removal of her breasts had spread to her liver. She and her husband, Gordon, then director of education and development for the Baptist Hospital Fund of St. Paul, sent out a statement to their friends, saying “the future is uncertain. But our faith in God and His ultimate purpose is not.”

“We wanted no groups rallying to pray for the unexpected miracle,” Mrs. Smith writes. “Gordon and I would not fall into the easy trap of making demands from God until He gave in. We would accept a miracle if it came as God’s gift, but we would not dare plan for it and have the withholding of that gift destroy the possibility of a meaningful faith for our impressionable children.”

“The ground rules were laid. There would be complete openness—with the family, our friends, and our physicians. And we were all ready, as ready as we could be, for death.”

The Smiths belonged to a “house church” in St. Paul called the Agora Community, and Mrs. Smith begged its members not to “treat me like a leper.”

“Don’t separate yourselves from me no matter how ugly I become either in disposition or in appearance,” she pleaded.

During her long months of illness, Mrs. Smith says she often lost control of her emotions, causing tensions between herself and her husband, their four children, and the eight foster children in the group home they operated.

Mrs. Smith had asked her doctors to keep her drugs at a low level even to the end “so that I could remain clear and lucid.”

But the pain became so intense that the drug use had to be stepped up, “taking their toll on my personality and my ability to function rationally.”

Chemical dependence brought her face to face with a moral issue: “At what point do drugs destroy the quality of life and so alter one’s personality that his ability to function as a person ceases? When does ‘better living through chemistry’ reverse itself to destroy the quality of life? ... But for me, chemical dependence is now the only way I can exist.”

As a result of her hospital stay, Mrs. Smith concluded that “death education should be a part of the curriculum of every medical and nursing school so that the physician and the nurse can give leadership in helping the dying patient face the normal and ultimate in human experience.”

She wrote, “There is a lack of sensitivity on the part of many professionals who work with sick people.” Too often, patients are viewed by some hospital people as “robots.”

“One of my strongest feelings about the hospital environment is that there should be two or three rooms equipped with double beds for conjugal visits,” Mrs. Smith writes. “How often I wanted Gordon near me during the night and there were no medical reasons that prevented this.”

Mrs. Smith also has advice for clergy and other people who visit patients in hospitals:

“You don’t need to say anything. If you just go in and listen they’ll do all the ‘saying’ because they really want to talk about themselves. And they need to talk about themselves.”

Mrs. Smith, in her book, says she received spiritual support in many ways. “Some of it has not even been verbalized. But acts on my behalf from people of all faiths have sustained me in a way I can’t describe adequately.”

In an epilogue, Gordon Smith, who is now on the national staff of the American Baptist Churches in New York City, describes his wife’s final moments.

“She died quietly,” he writes. “Her facial expression was that of peace. And we learned what many tried to tell us through the long months of her illness: ‘We die the way we live.’”

This book deserves consideration as the best general treatment of scientific creationism that has yet reached the public market. It gives more effective treatment of physical science considerations than has been previously available in comprehensive works on natural science from a conservative Biblical viewpoint. Many readers will consider the approach taken by the authors to scientific data to be more one of removing obstacles to the expression of faith, rather than an inductive development that builds toward faith. Throughout the text the reader encounters frequent appeals to accept the Bible as God's word and find eternal life in Christ. The sale of this book will probably be largely confined to creationists who are looking for greater assurance in their own faith and for more effective resources with which to establish faith in others.

The senior author holds a doctorate in chemistry from the California Institute of Technology and is currently science coordinator for the Creation-Science Research Center in San Diego. The junior author is director of the Creation-Science Research Center and holds a doctorate in religious education.

An impressive collection of examples that indicate that both the inanimate and the animate world are an expression of intelligent design is given in the first chapter. For many readers these examples will be worth the price of the book.

The authors work within the popular view among conservative Christians that the entire universe is included within the six-day creative epoch described in the first chapter of Genesis (p. 181). They suggest that the sun, moon, and stars may have been in existence since the beginning of Creation week, but were not established on a basis suitable for marking off periods of time until the fourth day (p. 223).

Among the wide range of valuable material presented in the chapter on the age of the earth is a well-prepared statement of the requirements for a natural process of change to be a suitable basis for the measurement of time. Not all readers will be in agreement with the contention that "the genealogies of Genesis and 1 Chronicles are demonstrably incomplete at certain points" (p. 181), particularly with respect to the fifth and eleventh chapters of Genesis. An incompleteness that permits placement of Creation week as much as perhaps 20,000 years in the past (p. 181) is far beyond the limits permitted by many potential readers who may be inclined to allow for some deletions. The basic position of the authors appears to favor placement of Creation week in the time range between 6,000 and 10,000 years ago (p. 154).

The suggestion that helium is produced within Earth's crust by cosmic rays, as given at the top of page 186, will not find support among nuclear scientists. Reactions of this nature are limited to the upper regions of the atmosphere, where the primary cosmic radiation is absorbed. It is unfortunate that the reader who may wish to further investigate the helium problem is not given a reference for the statement attributed to Dr. Ferguson.

The treatment of radiometric dating in this book is in many respects the best that has been presented in a creationist book available for general circulation. Individuals who wish to improve their understanding of the C-14 dating technique may find the discussion on pages 205-210 particularly helpful. The implications concerning radiometric age data for the moon that are presented on pages 202 and 203 are not consistent with the recent summary by Prof. S. E. Church (S. E. Church, "Radiogenic Isotope Research," Reviews of Geophysics and Space Physics, 13(3):98-101, 1975, 150-159).

A reader who is not a specialist in the scientific areas that are touched in a book such as this one may come to an incorrect conclusion that certain "proofs" (it would be better to say "interpretive viewpoints") are firmly established, when actually there is significant difference of opinion among the best-qualified scientists who share implicit confidence in the Biblical witness concerning Creation, the Flood, and chronology. Conspicuous examples in this book are the presumed evidence for reversed geological strata (pp. 47, 48), fossil pollen in Pre-Cambrian sediments (p. 53), and footprints of antediluvian man (p. 54). Many individuals who have investigated these topics feel that while respect should be given to the conclusions conveyed by Kofahl and Seagraves, efforts to develop confidence in the direct testimony of the first eleven chapters of Genesis are handicapped by presentations that do not give adequate recognition of uncertainties in the evidence and of alternate interpretations that are in agreement with the specifications given by Moses.

Readers who secure a copy from the first printing will encounter a few errors that may be described as typographical—for example, temperature for temperate on page 51, use of biophysics as a synonym for physiology on page 177, and three in place of tree on page 209. Space limitations prevent including in this review an outline of the valuable material on cosmology, geology, paleontology, biochemistry, molecular biology, genetics, and anthropology that is included in this book. The tentative model for harmonizing the first eleven chapters of Genesis with scientifically observable features that is presented in Appendix A will for many readers justify the entire cost of the book.

Robert H. Brown
The Ministry/September, 1976/47
Bishop’s Bicentennial Theme: “Increased Efforts” for Reconciliation During Bicentennial Year

CAMDEN, N.J.—Roman Catholic Bishop George H. Guilfoyle of Camden has urged all religious people in the U.S. to make “increased efforts” for reconciliation during the Bicentennial year.

It is fitting that in the Bicentennial year, Americans offer Almighty God special thanksgiving for the blessing of religious freedom, Bishop Guilfoyle said in his column in the diocesan Catholic Star Herald of Jan. 23.

"In the 10 years since the Second Vatican Council, the Roman Catholic Church has undertaken a great many avenues of dialogue and cooperation in ecumenical activity," he said. "Church unity is clearly a major goal of our Church and should be close to the hearts of all of us."

The Camden bishop said, "Ecumenical activity, of course, must be in harmony with the faith which the Catholic Church has always professed, and at the same time, tending toward that fullness with which our Lord wants His body to be endowed in the course of time."

Science Writer Predicts Growth of Doomsday as Popular Subject

BUFFALO—UFOs, ESP, astrology, witchcraft, and the cults and myths that mankind perpetuates were "exorcised" here by a series of speakers at the thirty-fifth annual conference of the American Humanist Association, which was held jointly with the Humanist Association of Canada.

Daniel Cohen, former editor of Science Digest, remarked that "in the next 24 years doomsday is going to be a very popular subject. . . . There will be an increasing, strident chorus that the world is coming to an end because the year 2000 has great mystical and numerological significance."

Dr. Salk said, "We now stand at the midpoint between two epochs. Mankind up to now has pegged its values to survival. But evolution will characterize the coming epoch and many of those old values are likely to be inverted. . . . The greatest need we have is to adjust our wants to meet our needs."

Lutheran Journal Questions Credibility of Book’s Message “From the World Beyond”

MINNEAPOLIS—A Lutheran publication has questioned the credibility of a new book that purportedly quotes communication received from a deceased Lutheran theologian, Dr. A. D. Mattson, "from the world beyond."

Dr. Mattson, who taught 36 years at the former Augustana Theological Seminary, Rock Island, Illinois, died in 1970 at Bemidji, Minnesota. (Augustana is now merged into the Lutheran School of Theology, Chicago.)

According to the book Witness From Beyond (Hawthorn, $6.95), transcribed and edited by Dr. Mattson’s daughter, Ruth Mattson Taylor of Scarsdale, N.Y., 55 communications "amounting to more than 500 legal-sized pages of typed transcripts" were received from 1971 to 1973 through an English clairvoyant, Margaret Flavell Tweddell.

The book quotes descriptions of what life is like in the spiritual realms and reports contacts there with such other deceased religious leaders as Episcopal Bishop James A. Pike, Jesuit Pierre Teilhard de Chardin, Charles Wesley, John Knox, and Martin Luther.

An editorial in the Lutheran Ambassador, said the book’s account of communication with Dr. Mattson "seems very farfetched."

It added: "Dr. Mattson’s supposed impressions of Bishop Pike (whose religious beliefs were certainly suspect), Charles Wesley and Martin Luther, over on the other side, do not ring with reality, but seem the product of a fertile and hallucinating imagination."

100,000 Bibles to Be Released Throughout the Soviet Union

SPRINGFIELD, Mo.—The Russian Orthodox Church and the "officially recognized" Baptist organization in the U.S.S.R. are reportedly planning a new printing of the Russian Bible to commemorate the one-hundredth anniversary of the first publication in that language.

A 100,000-copy edition will be printed in the U.S.S.R. on the state press in a joint project of the Russian Orthodox Church and the All-Union Council of Evangelical Christians-Baptists (AUC-ECB).

Change of Address