

MINISTRY

A MAGAZINE FOR CLERGY



MARCH 1981

Scripture is by
inspiration of God



The risen Savior/See page 14

LETTERS

Cover identified

MINISTRY's cover photograph of the Washington Cathedral's south transept balcony and windows (November, 1980) was an excellent choice to illustrate the article "Awe—An Essential of Worship." However, I was saddened to note that there was no reference to the Washington Cathedral as the subject of the cover. "A House of Prayer for All People," the Cathedral is truly an awesome place and one that raises worshipers' eyes to the heavens as embodied in the arching Gothic vaulting, the stained glass, and the sculptured figures. Worship here seven days a week is filled with the kind of awe the writer talks of in his article. We would be grateful if you would indicate to your readers where these beauties are to be found.—Communication Director, Washington Cathedral, Washington, D.C.

Our apologies to the Washington Cathedral for the oversight. The photo came from the stock photograph file of our printer, and somehow in the process we neglected to make any mention of the content of the cover picture. We are happy to do so now.—Editors.

Creationists intellectually bankrupt

R. H. Brown's article "Theistic Evolution" (November, 1980) completely sidestepped the issue its subtitle raised for me—whether human interpretations of Scripture are sometimes found to be wrong to the extent that they need reinterpretation. Joshua 10 was once interpreted to prove that the Bible taught a sun orbiting about the earth and that the Copernican theory of the solar system was contrary to Scripture. I don't think the case is much different in this controversy over evolution.

Creationists seem to interpret the Bible from a nineteenth-century positivism that has been shown to be as bankrupt spiritually as it is intellectually. Where does the Bible demand that we interpret Genesis 1 and 2 as scientific accounts of Creation? Creationists

have involved us in a controversy that causes Christians to miss the message of God's love and concern that ought to be received from these two chapters.—United Methodist minister, Wisconsin.

It seems to us that Genesis 1 and 2 are presented as a straightforward, factual account of the world's creation without any indication that they are to be interpreted in some other fashion. In addition, such references throughout Scripture as Exodus 20:11; Psalm 33:6-9; Matthew 19:4, 5; 2 Corinthians 11:3; 1 Timothy 2:13, 14; 2 Peter 3:5, et cetera, indicate that various Bible writers accepted the Genesis account as literally accurate. Thus, from a Biblical standpoint, the burden of proof would seem to be on one who attempts to interpret Genesis 1 and 2 other than historically.—Editors.

Conclusions confirmed

I was interested particularly in the article on A. H. Francke's theology of conversion (November, 1980). I have just finished a Ph.D. dissertation on the doctrine of sanctification in the theology of Cotton Mather, a prominent New England Puritan who maintained an extensive correspondence with Francke. Sattler's article confirmed my own reading of Francke and the conclusions I put in my dissertation concerning his theology.

Although I don't agree with everything in it, MINISTRY is one of the few magazines of that sort that I read from cover to cover. The articles are invariably stimulating.—Presbyterian minister, Wisconsin.

Christian psychiatrist?

The article "Shepherds of the Mind" (September, 1980) recommends, in certain cases that are beyond the pastor's counseling abilities, referring individuals to "skilled psychiatric help." Should not the psychiatrist be a believer with similar religious background so that a common reference is established? Also, does the pastor continue to minister to the person while he is under the

care of the psychiatrist?—Greek Orthodox priest, Virginia.

When possible, it would seem best to refer the patient to a Christian psychiatrist who can understand this dimension of his life. Yes, the pastor should certainly continue his ministry to the patient, being careful not to interfere with the psychiatrist's work.—Editors.

Atonement and justification

I am in hearty agreement with most of the views MINISTRY enunciates, particularly on the atonement and justification. Without question, these are forensic acts of God. Among all evangelical denominations, the Lutheran Church should be in the forefront of emphasizing such a position. It still does so in profession, but not as preeminently as might be in proclamation, I'm sorry to say. Ecumenicity and welfarism are laudable objectives, but futile in the long run if their springboard is not evangelical soteriology.—Lutheran minister, Pennsylvania.

Articles for pastors' wives

I appreciate the wide range of excellent articles in MINISTRY. I especially enjoy the articles for pastors' wives.—A minister's wife, Washington.

On the ball

Although I am a Lutheran pastor of a theological persuasion dramatically different from yours, I am compelled to say that MINISTRY contains more solid, thoughtful, "right on" contents (i.e., "Putting Conversion Into Focus," "Awe—An Essential of Worship," November, 1980) than most clerical periodicals I know. I am impressed that you have so much on the ball.—Lutheran minister, Washington.

Article great

I appreciate the very excellent articles in MINISTRY. I xeroxed the one on theistic evolution. It was great!—Presbyterian minister, California.

An outstretched hand

If you are receiving MINISTRY bimonthly without having paid for a subscription (perhaps this is your first copy), it is not a mistake.

We believe the time has come for clergy everywhere to experience a resurgence of faith in the authority of Scripture and in the great truths that reveal the gospel of our salvation by grace, through faith alone in Jesus Christ. Since 1928 MINISTRY has been designed to meet the needs of Seventh-day Adventist ministers. However, we believe that we have much in common with the entire religious community and want to share with you, therefore, our aspirations and faith in a way that we trust will provide inspiration and help for you too.

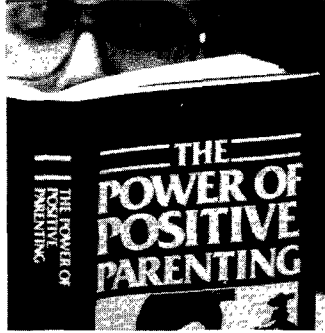
We hope you will accept this journal as our outstretched hand to you. We'd like to send you, without charge, a number of issues on a bimonthly basis. Look over our shoulders, take what you want and find helpful, and discard what you cannot use.

This offer is extended to all licensed and/or ordained clergy. We ask only that each request be on your letterhead (if possible), and that you include your name, address, denominational affiliation, and your position. Clergy outside the United States and Canada please remit \$2.00 postage. If you have ministerial colleagues who would also enjoy this outreach, we are prepared to include them upon their request.

CONTENTS



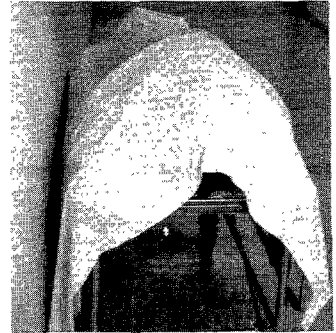
4



10



14



26

COVER BY HELCIO DESLANDES

- 4 God Justifieth the Ungodly.** Charles H. Spurgeon. As only he can do, the prince of Victorian preachers expounds God's grace in saving sinners, using as his text Romans 4:5.
- 7 Twenty Don'ts for Young Pastors.** Daniel F. Roth.
- 8 Cultivate Your Creativity.** You don't have to have a phenomenal IQ to be creative. Merrill S. Williams gives a few simple rules that can make you a creative person.
- 10 You Can Be an Effective Parent Educator.** Kay Kuzma.
- 12 Moving Together.** John Osborn.
- 14 The Risen Savior.** Ellen G. White.
- 16 Scripture Is by Inspiration of God.** What importance should we assign to the Bible as the "Word of God"? How does He speak to us through its pages? Christians have answered such questions in a variety of ways. Warren H. Johns sets forth the viewpoint of MINISTRY editors on this subject.
- 20 Verities of Our Faith.** B. Russell Holt.
- 22 Baptism in the Early Church.** George E. Rice. Among the ruins of early Christian structures the history of Christian baptism can be traced in paint, mosaics, bricks, and mortar.
- 24 How Old Is the World?** Robert H. Brown. From the chronological data given in the Bible, it is a difficult task to arrive at even approximate dates for such events as the Flood and Creation week. Yet, in spite of the variables and uncertainties, no such chronological scheme can be based on the Bible that will allow for the immense time periods required by evolutionary theories.
- 26 No One Should Die Alone.** Larry Yeagley. Far too many persons die alone—even when others may be physically present. We must come to grips with our own feelings about death before we can help the dying and bereaved.
- 28 Reluctant Retiree.** LaVerne Beeler.
- 20 From the Editor**
- 22 Biblical Archeology**
- 24 Science and Religion**
- 26 Health and Religion**
- 28 Shepherdess**
- 30 World View**
- 31 Shop Talk**
- 32 Recommended Reading**



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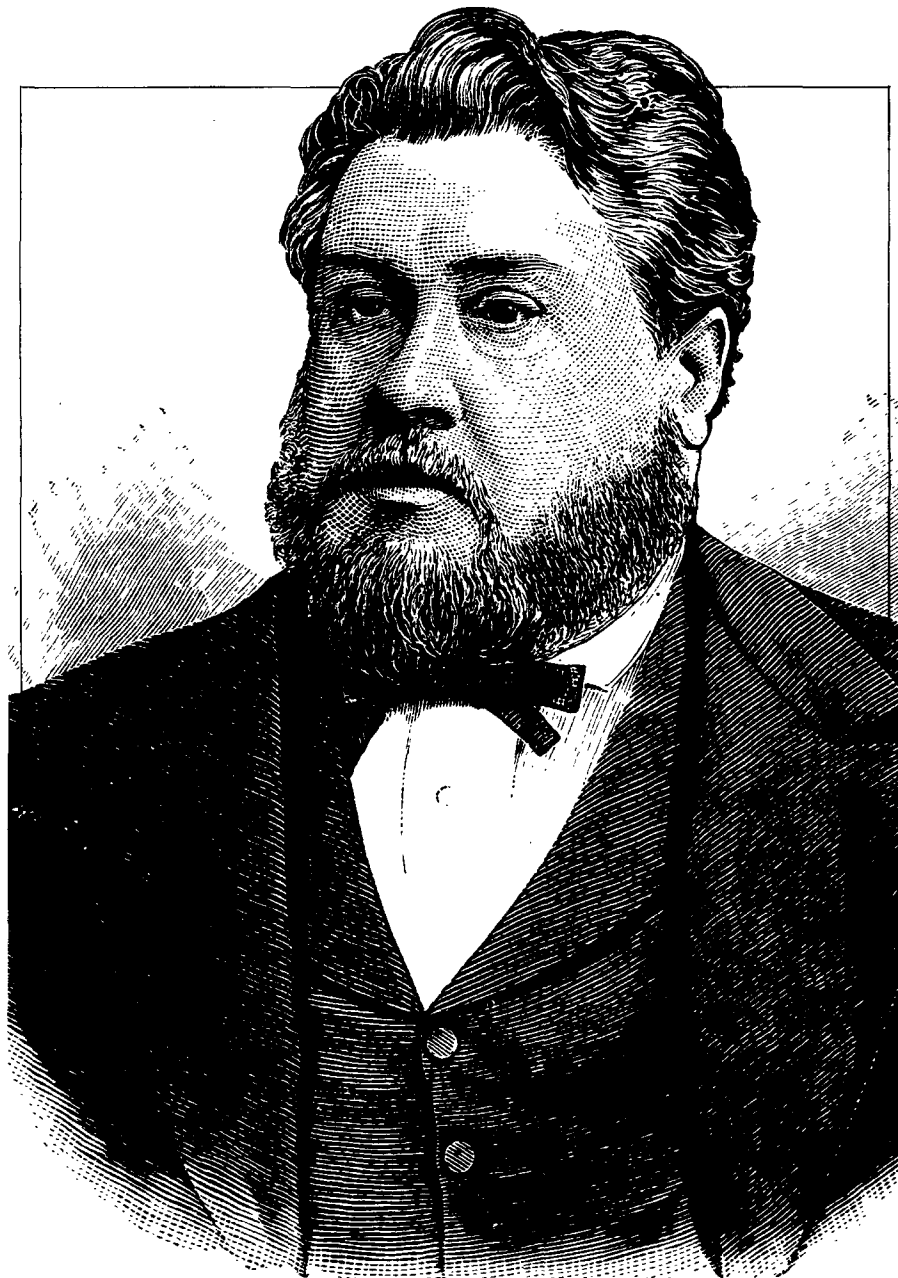
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Men who hate the doctrine of the cross bring it as a charge against God that He saves wicked men and receives the vilest of the vile. Scripture accepts the charge and plainly states it!

God justifieth the ungodly

by Charles H. Spurgeon



The following sermon by the prince of Victorian preachers has been continuously in print since 1894. It was brought to our attention, however, by Pastor M. A. Retief, a reader in South Africa, who found it in a secondhand book shop as part of a small volume of Spurgeon's sermons written in High Dutch and distributed by the Britsche Bijbel Vereeniging (British Bible Society). Pastor Retief considers this little book, yellow with age, to be one of the treasures of his library. Of this sermon he says, "May its message thrill you and become as much a part of you and your ministry as it has of mine. Feed the starving flock with it, and watch the dramatic change it brings."

We think you will agree that it is indeed food for your own soul and for those to whom you minister.—Editors.

This message is for you. You will find the text in Romans 4:5, "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

I call your attention to those words "him that justifieth the ungodly." They seem to me to be very wonderful words.

Are you not surprised that there should be such an expression as that in the Bible, "that justifieth the ungodly"? I have heard that men that hate the doctrines of the cross bring it as a charge against God that He saves wicked men and receives to Himself the vilest of the vile. See how this scripture accepts the charge and plainly states it! By the mouth of His servant Paul, by the inspiration of the Holy Spirit, He takes to Himself the title of "him that justifieth the ungodly." He makes those just who are unjust, forgives those who deserve no favor. Did you think that salvation was for the good and that God's grace was for the pure and holy who are free from sin? Perhaps you think that if you were excellent, then God would reward you; and maybe you have thought that because you are not worthy,

therefore there could be no way of your enjoying His favor. You must be somewhat surprised to read a text like this: "Him that justifieth the ungodly." I do not wonder that you are surprised; for with all my familiarity with the great grace of God, I never cease to wonder at it. It does sound surprising, does it not, that it should be possible for a holy God to justify an unholy man? We, according to the natural legality of our hearts, are always talking about our own goodness and our own worthiness, and we stubbornly believe that there must be something in us in order to win the notice of God. Now, God, who sees through all deceptions, knows that there is no goodness whatever in us. He says that "there is none righteous, no, not one" (Rom. 3:10). He knows that "all our righteousnesses are as filthy rags" (Isa. 64:6), and, therefore, the Lord Jesus did not come into the world to look after goodness and righteousness among men, but to bestow them upon persons who have none of them. He comes, not because we *are* just, but to make us so; He justifieth the ungodly.

When a lawyer comes into court, if he is an honest man, he desires to plead the case of an innocent person and justify him before the court from the things which are falsely laid to his charge. It should be the lawyer's object to justify the innocent person, and he should not attempt to screen the guilty party. It is not man's right nor in his power to truly justify the guilty. This is a miracle reserved for the Lord alone. God, the infinitely just Sovereign, knows that there is not a just man upon earth who does good and does not sin. Therefore, in the splendor of His ineffable love, He undertakes the task, not so much of justifying the just as of justifying the ungodly. God has devised ways and means of making the ungodly man to stand justly accepted before Him. He has set up a system by which with perfect justice He can treat the guilty as if he had been free from offence; yes, can treat him as if he were wholly free from sin. He justifieth the ungodly.

Jesus Christ came into the world to save *sinners*. It is a very surprising thing, a thing to be marveled at most of all by those who enjoy it. I know that it is to me, even to this day, the greatest wonder that I ever heard of that God should ever justify *me*. I feel myself to be a lump of unworthiness, a mass of corruption, and a heap of sin apart from His almighty love. I know and am fully assured that I am justified by faith which is in Christ Jesus, and I am treated as if I had been perfectly just and made an heir of God and a joint heir with Christ. And yet, by nature I must take my place among the most sinful. I, who am altogether undeserving, am treated as if I had been deserving. I am loved with as much love

as if I had always been godly, whereas before I was ungodly. Who can help being astonished at this? Gratitude for such favor stands dressed in robes of wonder.

Now, while this is very surprising, I want you to notice how available it makes the gospel to you and to me. If God justifieth the *ungodly*, then He can justify *you*. Is not that the very kind of person that you are? If you are unconverted at this moment, it is a very proper description of you. You have lived without God; you have been the reverse of godly. In one word, you have been and are *ungodly*. Perhaps you have not even attended a place of worship on Sunday, but have lived in disregard of God's day and house and Word. This proves you to have been ungodly. Sadder still, it may be you have even tried to doubt God's existence and have gone the length of saying that you did so. You have lived on this fair earth which is full of the tokens of God's presence, and all the while you have shut your eyes to the clear evidences of His power and Godhead. You have lived as if there were no God. Indeed, you would have been very pleased if you could have positively demonstrated to yourself that there was no God whatever. Possibly you have lived a great many years in this way so that you are now pretty well settled in your ways, and yet God is not in any of them. If you were labeled ungodly, it would describe you as well as if the sea were to be labeled *salt water*. Would it not?

Possibly you are a person of another sort. You have regularly attended to all the outward forms of religion, and yet you have had no heart in them at all, but have been really ungodly. Though meeting with the people of God, you have never met with God for yourself; you have been in the choir, and yet have not praised the Lord with your heart. You have lived without any love of God in your heart, or regard to His commands in your life. Well, you are just the kind of person to whom this gospel is sent, this gospel which says that God justifieth *the ungodly*. It is very wonderful, but it is happily available for you. It just suits you. Does it not? How I wish that you would accept it! If you are a sensible person, you will see the remarkable grace of God in providing for someone such as you are, and you will say to yourself, "Justify the

ungodly! Why, then, should not I be justified, and justified at once?"

Now, observe further, that it must be so. The salvation of God is for those who do not deserve it, and have no preparation for it. It is reasonable that the statement should be put in the Bible, for no others need justifying but those who have no justification of their own. If any of you are perfectly righteous, you want no justifying. You feel that you are doing your duty well, and almost putting heaven under an obligation to you. What do you want with a Saviour or with mercy? What do you want with justification? You will be tired of this book by this time, for it will have no interest to you.

If any of you are giving yourselves such proud airs, listen to me for a little while. You will be lost as sure as you are alive. You righteous men, whose righteousness is all of your own working, are either deceivers or deceived, for the Scripture cannot lie and it says plainly, "There is none righteous, no, not one." In any case, I have no gospel to preach to the self-righteous, no, not a word. Jesus Christ Himself came not to call the righteous, and I am not going to do what He did not do. If I called you, you would not come; therefore, I will not call you. No, I ask you rather to look at that righteousness of yours till you see what a delusion it is. It is not half so substantial as a cobweb. Be finished with it! Flee from it! Believe that the only persons that can need justification are those who are not just in themselves. They need something to be done for them to make them just before the judgment seat of God. Depend upon it, the Lord only does that which is needful. Infinite wisdom never attempts that which is unnecessary. Jesus never undertakes that which is superfluous. To make him just who is just is no work for God; that were a labor for a fool. But to make him just who is unjust, that is work for infinite love and mercy. To justify the ungodly is a miracle worthy of God, and it is.

Now, look. If there be anywhere in the world a physician who has discovered sure and precious remedies, to whom is that physician sent? To those who are perfectly healthy? I think not. Put him down in a district where there are no sick persons, and he feels that he is not in his place. There is nothing for

The Lord only does that which is needful. To make him just who is just is no work for God; that were a labor for a fool. But to make him just who is unjust, that is work for infinite love.

him to do. "They that are whole have no need of the physician, but they that are sick" (Mark 2:17). Is it not equally clear that the great remedies of grace and redemption are for the sick in soul? They cannot be for the whole, for they cannot be of use to such. If you feel that you are spiritually sick, the Physician has come into the world for you. If you are altogether undone by reason of your sin, you are the very person aimed at in the plan of salvation. I say that the Lord of love had just such as you are in His eye when He arranged the system of grace. Suppose a man of generous spirit were to resolve to forgive all those who were indebted to him; it is clear that this can only apply to those really in his debt. One person owes him a thousand pounds, and another owes him fifty pounds; each one has but to have his bill receipted, and the liability is wiped out. But the most generous person cannot forgive the debts of those who do not owe him anything. It is out of the power of Omnipotence to forgive where there is no sin. Pardon, therefore, cannot be for you who have no sin. Pardon must be for the guilty. Forgiveness must be for the sinful. It would be absurd to talk of forgiving those who do not need forgiveness or pardoning those who have never offended.

Do you think that you must be lost because you are a sinner? This is the reason why you can be saved. Because you realize that you are a sinner, I would encourage you to believe that grace is ordained for such as you. One hymn writer even dared to say:

A sinner is a sacred thing:

The Holy Ghost hath made him so.

It is true that Jesus seeks and saves that which is lost. He died and made a real atonement for real sinners. When men are not playing with words or calling themselves "miserable sinners" in false humility, I feel overjoyed to meet with them. I would be glad to talk all night to bona fide sinners. The inn of mercy never closes its doors upon such, neither on weekdays nor on Sunday. Our Lord Jesus did not die for imaginary sins, but His heart's blood was spilled to wash out deep crimson stains which nothing else can remove.

He that is a dirty sinner is the kind of man that Jesus Christ came to make clean. A gospel preacher on one occasion preached a sermon from, "Now also the axe is laid unto the root of the trees" (Luke 3:9), and he delivered such a sermon that one of his hearers said to him, "One would have thought that you had been preaching to criminals. Your sermon ought to have been delivered in the county jail." "Oh, no," said the good man, "if I were preaching in the county jail, I should not preach from that text; there I should preach 'This is a faithful saying, and worthy of all acceptance, that Christ

Jesus came into the world to save sinners' (1 Tim. 1:15). This is true." The law is for the self-righteous, to humble their pride; the gospel is for the lost, to remove their despair.

If you are not lost, what do you want with a Saviour? Should the shepherd go after those who never went astray? Why should the woman sweep her house for the pieces of money that were never out of her purse? No, the medicine is for the diseased; the quickening is for the dead; the pardon is for the guilty; liberation is for those who are bound; the opening of eyes is for those who are blind. How can the Saviour and His death upon the cross and the gospel of pardon be accounted for unless they be upon the supposition that men are guilty and worthy of condemnation? The sinner is the gospel's reason for existence. If you are undeserving, ill-deserving, hell-deserving, you are the sort of man for whom the gospel is ordained and arranged and proclaimed. God justifies the ungodly.

I want to make this very plain. I hope that I have done so already. But, still, plain as it is, it is only the Lord who can make a man see it. At first it does seem most amazing to an awakened man that salvation should really be for him when he is lost and guilty. He thinks that it must be for him when he is penitent, forgetting that his penitence is a part of his salvation. "Oh," he says, "but I must be this and that," all of which is true, for he shall be this and that as the result of salvation. But salvation comes to him before he has any of the results of salvation. It comes to him, in fact, while he deserves only this bare, beggarly, base, abominable description: *ungodly*. That is all he is when God's gospel comes to justify him.

May I, therefore, urge upon any who have no good thing about them—who fear that they have not even a good feeling or anything whatever that can recommend them to God—to firmly believe that our gracious God is able and willing to take them without anything to recommend them and to forgive them spontaneously, not because *they* are good, but because *He* is good. Does He not make His sun to shine on the evil as well as on the good? Does He not give fruitful seasons and send the rain and the sunshine in their time upon the most ungodly nations? Yes, even Sodom had its sun, and Gomorrah had

its dew. The great grace of God surpasses my conception and your conception, and I would have you think worthily of it. As high as the heavens are above the earth, so high are God's thoughts above our thoughts. He can abundantly pardon. Jesus Christ came into the world to save sinners; forgiveness is for the guilty.

Do not attempt to touch yourself up and make yourself something other than you really are, but come as you are to Him who justifies the ungodly. A great artist some time ago had painted a picture of a part of the city in which he lived, and he wanted, for historic purposes, to include in his picture certain characters well known in the town. A street sweeper who was unkempt, ragged, and filthy, was known to everybody, and there was a suitable place for him in the picture. The artist said to this ragged and rugged individual, "I will pay you well if you will come down to my studio and let me paint you." He came around in the morning, but he was soon sent away, for he had washed his face, combed his hair, and donned a respectable suit of clothes. He was needed as a beggar and was not invited in any other capacity. Even so, the gospel will receive you into its halls if you come as a sinner, not otherwise. Wait not for reformation, but come at once for salvation. God justifieth *the ungodly*, and that takes *you* up where you now are; it meets you in your worst estate.

Come in your disorder. I mean, come to your heavenly Father in all your sin and sinfulness. Come to Jesus just as you are: leprous, filthy, naked, neither fit to live nor fit to die. Come, you that are the very sweepings of creation; come, though you hardly dare to hope for anything but death. Come, though despair is brooding over you, pressing upon your bosom like a horrible nightmare. Come and ask the Lord to justify another ungodly one. Why should He not? Come, for this great mercy of God is meant for such as you. I put it in the language of the text, and I cannot put it more strongly: the Lord God Himself takes to Himself this gracious title, "Him that justifieth the ungodly." He makes just, and causes to be treated as just, those who by nature are ungodly. Is not that a wonderful word for you? Do not delay till you have considered this matter well.

The sinner is the gospel's reason for existence. If you are undeserving, hell-deserving, you are the sort of man for whom the gospel is ordained.

Twenty don'ts for young pastors

For thirty-five years, Daniel F. Roth was a German-speaking Seventh-day Adventist minister. When he died, his son, Don A. Roth, was sorting the boxes of items left behind and came across some textbooks his father had used when he attended the old Clinton Theological Seminary. (This institution was operated in Clinton, Missouri, from 1910 to 1925 as a junior college with affiliated grade school and academy. Drawing students from the many German-speaking Adventists in the Midwest, its purpose was to train ministers for work among German immigrants.) The flyleaf of one book carried the following counsel, which D. F. Roth had written by hand in English and titled, "Twenty Don'ts for Young Preachers." We feel it is excellent advice, not only for young ministers, but for those of every age, and just as pertinent today as when it was written decades ago.

—Editors.

1. Don't live beyond your income.
2. Don't be a stingy person.
3. Don't preach your doubts.
4. Don't preach so much against things as for principles.
5. Don't be tempted on any occasion not to preach your best.
6. Don't be looking for a larger field or another call.
7. Don't be a pessimist.
8. Don't deal in off-color stories.
9. Don't lose your temper in public.
10. Don't overlook the Bible when looking for [preaching] texts.
11. Don't be jealous of your fellow ministers.
12. Don't scold or deal in personalities.
13. Don't be artificial or sensational.
14. Don't belittle little things.
15. Don't be lazy.
16. Don't neglect the sick and sorrowing.
17. Don't betray a confidence.
18. Don't fail to keep your appointments.
19. Don't allow anyone to dictate your message.
20. Don't fail to pray.

by Daniel F. Roth

Cultivate your creativity

Have you often wished for a burst of creativity to solve a difficult problem or meet a pressing need? Don't simply wait for the lightning to strike; you may not be a genius, but even a secondhand dealer in used thoughts can put up lightning rods to draw down the creative fire.

by Merrill S. Williams

With the old frame church thirsting for a fresh coat of paint, the minister recruited six volunteers who promised to do the job. When they failed to follow through even after repeated urging, the enterprising pastor received a less-than-divine inspiration. He divided the building into six equal sections and painted on each (in red letters three feet high) the name of a volunteer. In an incredibly short time the church stood resplendent in its freshly painted beauty!

More than one minister has wished for such bursts of creativity to solve a difficult problem or meet a pressing need. Sometimes the answer *does* come almost without effort. More often it comes with difficulty, if at all.

What about those who always seem able to call forth unusual creative ability? How do they do it, and why can't we marshal our mental powers to accomplish similar feats?

The truth is, we can—any of us. Too long we have plodded along, mistakenly thinking that God has endowed only a few intellectually gifted individuals with superior creative ability. Yet one educator writes: "Studies indicate that creativity and brilliant intellect do not fit snugly together. Creative persons are never simpletons; but not many persons of phenomenal IQ or memory are highly creative. Most creative persons appear to have moderate to high intelligence."¹

There's hope for you and me, Mr. or Ms. Average Pastor!

Human creativity

In the last two decades social scientists have been looking seriously into the enigmatic process of human creativity. Their results fill the pages of more than fifteen hundred doctoral theses and two thousand books.

Merrill S. Williams is pastor of the North Texarkana Church of the Nazarene, Texarkana, Texas.

What is creativity?

Arthur Koestler has defined it as "bisociation," the combining of two unconnected facts or ideas into one new concept. For example, it isn't at all creative to combine detergent with water in order to clean clothes. But take that same detergent and put it in the water in your Christmas tree stand. The tree will absorb more water and last longer. That's "bisociation," and it follows a predictable pattern according to those who have studied it.

Of course, from time to time someone will accidentally stumble onto a new, creative idea. During the Civil War two men contracted with the U.S. Government to make candles and soap for the army. In order to meet the tremendous demand they developed automated machinery and round-the-clock shifts. One night an attendant fell asleep and let the soap mixer beat the formula too long. Seeking to cover the mistake and avoid a loss, the partners shipped the whipped soap to an out-of-the-way place where they hoped no one would notice or care. But the soldiers did notice—and ordered more! They liked it, because it floated. An accident gave us Ivory Soap.

Under normal conditions, however, creativity follows a rather predictable course that, as Christian workers, we can take advantage of far more than we do. No one has improved much on Graham Wallas' 1926 description of the creative process. He outlined four steps:

1. *Preparation.* At any given moment, all our prior experience figures indirectly into preparation for creative thinking. More directly, we may consciously feed information to our minds to prepare for the subsequent stages. This is the active portion of creativity.

2. *Incubation.* At this stage the mind passively shifts into neutral. While we sleep, relax, or divert our attention to other concerns, the subconscious continues to labor. During this stage our mind becomes a garden where ideas grow, develop, and mature.

3. *Seven-year-old Susie couldn't rethread the cord belt in her pajama bottoms. Unable to solve the dilemma, she put it out of her mind. Later, while she was getting an ice cube from the refrigerator, the answer came. Wet the belt, freeze it in a circle, and thread it through the opening! Many an acceptable sermon idea has ripened in the garden of the minister's mind—perhaps even while he played golf!*

3. *Illumination.* "Eureka! Why haven't I thought of this way to develop that passage before?" "It seems natural now to organize our Sunday school in this manner." "How could we have overlooked that obvious

alternative in our building program?"

4. *Verification.* Does the new idea have merit? Will it work? Can it produce the desired results? At this point we must see if our idea can stand on its own feet.

Divine creativity

Although the foregoing analysis of creativity seems to fit the facts, we must not give man's unaided mind all the credit. Long before man began to think creatively, God exercised His creative genius. "In the beginning God created" (Gen. 1:1). Before anything else was, "the Spirit of God moved upon the face of the waters" (verse 2).

The Spirit of God early endowed even ungodly men with certain creative gifts. To Jabal He gave expertise in animal husbandry (Gen. 4:20); to his brother, Jubal, excellence in playing musical instruments (verse 21); to Tubal-cain the knowledge of metallurgy (verse 22). None of these men or their descendants could have exercised these creative abilities in the way that they did without the Spirit's help.

The Spirit of God gives insight we would otherwise lack, illuminates our darkened intellects, and impregnates our minds with truth. No scientist ever made a discovery, no philosopher ever posited a theory, no mathematician ever arrived at a formula without the assistance of the creative Spirit.

Some share the glory with Him; some do not. But all enjoy His influence. We, who have opened our minds and hearts to His fullness, ought especially to enjoy the benefit of His aid.

Even some secular writers admit this divine influence. One writes, "It [creativity] is a significantly different process of thought—one involving imagination, emotion, play, and relaxation of the conscious as well as the mysterious element of illumination, or what some religious thinkers call 'grace.'"²

Ministerial creativity

If you are like me, you have never considered yourself to be much of an innovator. Most of my ideas are, I think, secondhand. John E. Gibson writes, "Often a person simply has never thought of himself as creative, and that forms a mental pattern that inhibits him from even trying to explore his creative potential."³

But, remember, we need not breathe the air of genius to be creative. All of us are smarter than we think, and there are certain steps we can take to increase our creativity. How can you as a minister increase your creative potential?

1. *Keep the channels of your mind open.* Don't grow stagnant with inactivity or hard-

ened by close-mindedness. Social scientists have determined that creativity decreases after adolescence. The coming of adult responsibilities, the recognition of peer approval, and the fear of failure all contribute to this decline. You could be much more creative if you were able to rekindle and maintain a childlike curiosity.

After vainly trying for an hour to rescue his son's pet frog from a narrow shaft, the father gave up in despair. He had tried a long stick, a rope with a loop in the end, and finally a can tied to a string—all without success. A few minutes later his 5-year-old son appeared with the frog! He had simply floated the frog free with a garden hose! Who knows how simply some of your "grown-up" problems might be solved if you could bring to them the freshness of childhood!

2. *Consider every possible solution.* Don't be satisfied with the first idea that surfaces. Often I have quickly jotted down a sermon outline based on some text of Scripture. But I find that continued thought will usually produce something better. (Of course, first thoughts are sometimes best.)

George Bernard Shaw is supposed to have said, "Few people think more than two or three times a year. I have made an international reputation for myself by thinking once or twice a week." If you really think, even once or twice a week, you will be creative.

3. *Enlarge your store of knowledge.* Most so-called new ideas are actually only the combination of already existing ones. There is, after all, nothing new under the sun. So creativity requires regular deposits into your idea bank. You never know when an observation tucked away in the mind will return with interest when needed in the future. Read widely. Observe carefully. Analyze deliberately.

4. *Associate with mind-stretching people.* Studies at the University of Georgia found that although "for some high-creative individuals the presence of a low-creative individual stimulated their creative functioning, . . . for other high-creative individuals the presence of a low-creative individual depressed their creative functioning."⁴

Stephen Olford, for many years pastor of a metropolitan church in Manhattan, confessed that he took every opportunity to visit with

great men and women as they came through New York City. While you may lack the opportunity for such intellectual stimulation as Olford enjoyed, you can still practice the same principle on a smaller scale. Take advantage of visiting lecturers or preachers to your area. Read books. Listen to tapes. Even time spent with a colleague in a neighboring town can stimulate creative juices through dialog and fellowship.

Seek out persons who help you to stretch your mind, broaden your horizons, and challenge your creative potential. Do whatever you can to expand yourself.

5. *Write everything down.* My creativity flows better at some times than at others. In the morning, standing in front of the bathroom mirror shaving, I find that ideas often knock one another down trying to get my attention. Apparently, my subconscious continues working while I sleep, and I reap the results the first few minutes of the day. The last portion of the day, after I've gone to bed, sometimes also yields a productive crop of ideas.

But unless I regularly record what my mind produces, I risk losing a valuable idea forever. Never depend on receiving an illumination twice! I have recorded thoughts on everything from road maps to toilet tissue! And several times I've regretted that I didn't get up and turn on the light, to capture on paper a passing idea. Writing it down is an invaluable habit to establish and maintain.

6. *Be willing to risk failure.* You will never accomplish anything if you fear failure excessively. Take risks! Don't say No to any creative possibility! Try the unusual! Thomas Edison, who owned 1,093 American patents, once said, "I'll try anything—even Limburger cheese!"

So if you have considered yourself a secondhand dealer in used thoughts, if you think your role is to adapt what others create, think again. You may not be a genius. You may never be a great inventor, artist, or musician. Your name may fail to become a household word. But you can be creative.

¹ Albert Rabil, Sr., "How Does Creativity Happen?" *Education Digest*, October, 1978, p. 9.

² *Ibid.*

³ John E. Gibson, "What You Should Know About Creativity," *Family Weekly*, Sept. 24, 1978, p. 27.

⁴ *Ibid.*

Too long we have plodded along, mistakenly thinking that God has endowed only a few intellectually gifted individuals with superior creative ability.

Many families in your church need preventive parent education in order to avoid major child-rearing problems that may someday require extensive one-to-one counseling. You, the pastor, may be the one to help.

You can be an effective parent educator

by Kay Kuzma

What would you say if you were confronted with these questions? "Pastor, my child is constantly hitting and fighting. I spend most of my day punishing him. If he is this way at 4, what will he be like at 14? What should I do?"

"My 3-year-old's whining, clinging, and thumbsucking is driving me crazy. How can I get her to stop this annoying behavior?"

"I want my children to be good Christians, but they hate church. The older one is a bad influence on the younger. He has started drinking and smoking, and says he is not going to be seen with hypocritical church members. What do you suggest?"

Do you have the necessary expertise to help parents with their child-rearing problems? Do you have the time? Whether or not you feel competent or have the time, parents often approach you when they have problems with their children. Not only do they respect your advice as their pastor, but they want answers with a Christian perspective.

There are two ways you can meet their need. The first is individualized counseling through a one-to-one relationship. This is time-consuming, but it is a vital part of a helping ministry.

The second method is a preventive approach in which the pastor offers information and education to parents before problems become major ones. Most difficulties in parent-child relationships are caused by a lack of understanding of normal child develop-

ment and of what causes children to behave the way they do. Armed with this information, most parents can make fairly good decisions about how to handle common behavior problems. Preventive education is especially effective in a group, where parents can hear the questions, comments, and solutions of other parents.

You will always need to do a certain amount of individualized family counseling. But this need can be reduced by parent-education groups. In addition preventive parent education is more time- and cost-effective than the one-to-one counseling relationship. Why, then, are pastors not more active in offering parent education to their parishioners? They give two major excuses: 1) "I'm not an expert on the subject" and 2) "I'm not a perfect parent—I've got a few problems myself."

"I'm not an expert"

Pastors should have enough expertise in human development and relational theory to be an important resource to parents. But unfortunately pastors are expected to be experts in such a wide area (from theology to business administration) that the study of child development and training is sometimes neglected. When this is the case, pastors have two options. The first is to lead out actively in recruiting professionals in the field of parent education to plan and implement an ongoing program. The second is to begin qualifying himself for this responsibility or to encourage and support other church members in becoming qualified. Significant expertise *can* be gained without years of study. It does not

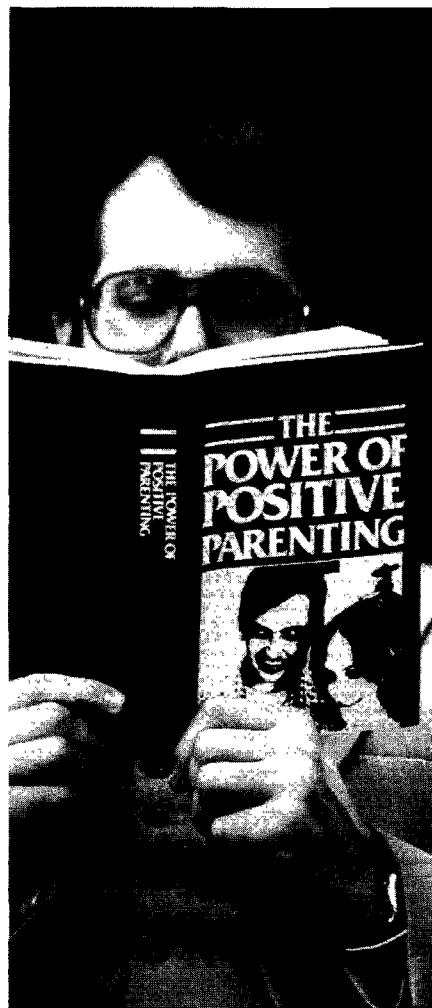


PHOTO BY VERN TOOLEY

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even take a college or graduate degree. The most important qualification for a parent educator is an openness and willingness to learn, coupled with a loving, caring, Christlike personality. With the addition of a basic course in child development and one or two special training programs or workshops, such an individual can begin helping others to know how to relate to their children more effectively.

A number of basic, nonreligiously oriented parent programs are offered throughout the country: P.E.T. (Parent Effectiveness Training, 531 Stevens Ave., Solana Beach, California 92075); Positive Parenting and other similar courses through the YMCA (Family Communication Skills Center, 3278 Alpine Road, Menlo Park, California 94025); S.T.E.P. (Systematic Training for Effective Parenting, from the American Guidance Service, Publisher's Building, Circle Pines, Minnesota 55014); and local training programs through adult education, the county health department, and the Red Cross.

Parenting programs with a Christian approach are available from Parenting Seminars (School of Health, Loma Linda University, Loma Linda, California 92350). Religious publishers sometimes have program materials that accompany books by Christian parent educators, such as H. Norman Wright. Also contact your church headquarters or other churches in your area to see if they offer special training programs.

"I'm not a perfect parent"

Saying, "Since I have problems with my own children, how can I help other parents?" is like saying, "Since I have problems with temptations, how can I help other sinners?" The very fact that pastors are people with temptations and problems similar to their parishioners should make their counsel more meaningful. Admit you've made some mistakes as a parent and that your children have had their share of problems. But point out that you are still learning and are willing to change as you gain new insights into how to deal with your children. Share what you have learned that has made you a more effective parent (or grandparent). By your example, you can help others to see that it is possible to make changes in their lives. God doesn't expect us to be perfect parents, but He does expect us to learn from our mistakes.

After many years as a parent educator, I have learned what qualities parents most appreciate in a parenting instructor. These suggestions, based on those qualities, should increase your effectiveness.

1. When you speak, speak with conviction and sound knowledge. Be prepared. Think of questions you might be asked and formulate

answers. Start a reading program to learn what professionals in this area are saying. Become acquainted with parenting philosophies through the publications of such persons as James Dobson, Charlie Shedd, H. Norman Wright, Clyde and Bruce Narramore, Ross Campbell, Thomas Gordon, Rudolph Dreikurs, and Fitzhugh Dodson. When your philosophy differs be sure you are able to support your convictions with sound Biblical reasons, principles of child development, or educational theory.

2. Base your presentations and advice on basic principles (child-rearing methods should be Christlike; they should enhance the child's feelings of self-worth; they should resolve conflict rather than intensify it, et cetera) rather than on specifics that can be disputed. Once you determine your own basic principles you should be able to handle most common problems, evaluating decisions on the basis of underlying principles. If it doesn't measure up, perhaps another decision would be best.

3. If you don't know the answer, admit it. Don't make excuses for yourself. No expert has all the answers, so don't pretend to know more than you do. But provide a way an answer can be found. Encourage parents to help each other in solving problems. Suggest that each person read something on the subject and share their discoveries. Perhaps you can ask an expert and report his answer at a later time.

4. Avoid being defensive about your own parental behavior. If questioned, be willing to say, "Maybe I was too hard on my child," or "Maybe I should have been more consistent." Don't make excuses or blame others. If reasons will clarify your actions, share them. Be open to new ideas and alternate solutions. If you act as though you have done everything right as a parent, someone will note a tiny flaw and magnify it to diminish your influence.

5. Admit there is more than one way to handle a problem. But emphasize that some methods are better than others. Avoid arguing. Simply point out that each person has different values and has a right to different opinions. Children are also different. Therefore, some families find certain techniques more effective than others.

6. Parents should not feel *completely* responsible for the behavior of their children. They need to provide the necessary love, discipline, and education for children to develop healthy bodies and wholesome characters. But the older a child becomes, the more responsible he is for his own behavior. Even though a parent has done everything possible to provide the best environment and nurture, ultimately the child must make his own decision to accept or reject that training. Even God—the perfect Parent—lost one third of His angels. The influence of Satan must be realized. Never cease to pray for your children. But parents must not burden themselves with feelings of guilt when their children choose to do things contrary to their training.

7. Be positive. Avoid listing all the things a parent is doing wrong. Rather, focus on what he or she can do to be more effective. Give specifics upon which to act, not just generalities. If one idea doesn't work, don't give up. Look at the problem as a challenge rather than as a defeat. Help parents look for the positive traits in their children instead of focusing on their weaknesses and faults.

8. Encourage, encourage, encourage. Don't let parents become discouraged with ideals that seem impossible to achieve. Point out that "ideals are like stars. We may never reach them but we can set our course by them." Encourage parents to set goals. One goal achieved is better than fifteen goals thrown overboard because they seemed impossible to reach. Encourage parents to do their best. Encourage fathers and mothers to attend the meetings together. Ideals are more likely to be attained when parents are cooperating, supporting, and helping each other. Let them know you believe in them. Give them hope. Point them to Christ. We must do the best we can, but our efforts alone will not be enough. Christ has promised to fill in our inadequacies. Remember, "With men this is impossible, but with God all things are possible" (Matt. 19:26, R.S.V.).

Many families in your church need preventive parent education in order to avoid major child-rearing problems that may someday require extensive one-to-one counseling. You, the pastor, may be the one to help. You *can* be an effective parent educator.

The most important qualification for a parent educator is an openness and willingness to learn, coupled with a loving, caring, Christlike personality.

Moving together



PREACHING THE WORD-6

Transitions do for a sermon what joints do for the body—they allow it to move. Fashioning smooth transitions that carry the congregation from one part of the sermon into another calls for a true homiletical craftsman.

by John Osborn

Just as a human body has joints—knees, ankles, elbows, wrists, hips, and shoulders—that make movement possible, so the sermon must also have joints that allow movement, and these are called transitions. Whenever you move from one part of the sermon to another, there must be some sort of smooth joint or transition. From the introduction into the body, from the main divisions to the subpoints, from the last main division into the conclusion there should be smooth joints that will keep your sermon moving without becoming disconnected. If you move on to the next phase of your sermon without building a bridge over which your people can move along with you, it will be hard for them to jump over the gap. They may not follow you.

In carpentry the mark of the truly professional craftsman is his ability to finish a joint so smoothly and expertly that the eye can

The late John Osborn was Ministerial director of the Pacific Union Conference of Seventh-day Adventists and was active in conducting seminars on expository preaching. This article is based on a taped transcript of his last such seminar.

PHOTO BY VERN TOOLEY

hardly detect it. So someone has said, "It is a hallmark of homiletical excellence to become efficient in the development of smooth transition." A good preacher is noted for his transitions.

In the preceding article in this series (January, 1980), we discussed how to put your sermon on target by developing the proposition—a complete sentence that pulls together the subject and the theme and provides a specific aim for the entire sermon. We saw, also, how all the main divisions of the sermon must flow naturally and logically from the preaching portion of Scripture and support the proposition. Now, how do you move smoothly from the proposition to the body of the sermon? You do so by means of the *transitional sentence*, a sentence that is constructed as carefully and precisely as the proposition itself.

The transitional sentence is made up of three parts. First of all, it contains the proposition. You already have formulated that; you know what it is.

The second element of the transitional sentence grows out of the proposition. Every proposition or statement of truth immediately creates an implied question. For example, if your proposition is: "We should seek goodness rather than greatness," what is the implicit question? It's "Why?" Isn't that what the whole congregation is unconsciously asking? "Why should we seek goodness rather than greatness?" That should be what you answer in your sermon. Another example: If your proposition is "Our weakest weakness can become our strongest strength," what is the question raised? How? How can our weakness become strength?

Now, there are only six possible questions implied by a proposition—Who? What? When? Where? How? Why? Incidentally, most of your preaching should answer "How?" questions. That's the big question that most people want answered. One preacher tells of ordering a hot-water heater for his summer cabin. When he went up to install it, it was in a big carton. He opened the carton, took the heater out carefully, and looked for instructions. He found a card that guaranteed how long the heater would last and that told of its qualities and its capacity and all those things, but there wasn't one word about how to install it. "I would have given all that descriptive information regarding its beauty and guarantee," he wrote, "for just a few words telling how to get it to work." This is what your people primarily want to know: "How can I get Christianity to work?"

So the second step in formulating the transitional sentence is to ask your proposition the question it implies. The answer you

get may not be the answer that you want to preach. But it must be the answer that the Bible gives. Your preaching text controls everything in expository preaching. You are no longer the potter who molds the scripture typically to go in any direction you want it to go. *You* are the clay and the scripture is the potter. It molds you; you can go only in the direction that your scripture goes. If it doesn't answer the question "How?" by what means can you try to answer the question "How?" from that scripture? If all the sermon parts grow naturally from the preaching portion of Scripture, the question implied by the proposition will be answered in the text itself.

Let's go back to the illustration we have used in previous articles—John 17:6-19. We defined the subject as "church-world relationships," and the theme that limits the subject as "effective church-world relationships." Our proposition is: "The church can have an effective relationship with the world." What is the natural question arising from this proposition? How? That is the question the text should answer and that the sermon must seek to answer for its hearers.

When we turn to the text we find the third and final element in formulating the transitional sentence—the key word that ties together all the main divisions of the sermon. The main divisions arising from John 17:6-19 (we said earlier in this series) are: "out of the world"; "in the world"; "not of the world"; "sent . . . into the world." These are the ideas in the text that answer our question: "How can the church have an effective relationship with the world?" Is there a common element, a key word, that ties all four together? These are all guidelines or principles, are they not, by which an effective relationship can be had? *Guidelines*, then, becomes our key word. The key word is always a common noun in the plural. The English language has thousands of nouns, but we must find the one that best fits our text and binds together the main sermon divisions arising from the Scripture portion. There could be other good substitutes for *guidelines*, or *principles*, but they must accurately fit the items they are tying together. When working a jigsaw puzzle you can't just force a piece into a hole because you want to fill it. It must fit or the puzzle will be

out of symmetry. So with the sermon. Each piece must fit, not be forced because you want it to fit.

Now we have all three elements of our transitional sentence: the proposition, the question or interrogative arising from it, and the key word. How do we put together, in a single, smooth transitional sentence, the proposition (the church can have an effective relationship with the world), the interrogative, "How?" and the key word, *guidelines*? Often it is grammatically impossible, so we find a substitute for the interrogative.

Remember when you were a child and someone would ask you "Why?" and you would reply "Because"? The substitute for "Why?" is "Because." You can't always get the word *why* in the transitional sentence, but you can use its substitute. The substitute for "How?" is not quite so easy. It is always the word *by* plus a verb ending in *ing*.

The substitute for "Where?" is "at which"; the substitute for "When?" is "in which."

Now, let's formulate the transitional sentence using "by following" as a substitute for "How?" Combining the three, we have: "The church can have an effective relationship with the world by following the guidelines of John 17:6-19." This, then, is the transitional sentence.

Notice how it not only provides a smooth transition from the proposition to the body of the sermon, but it also unifies the main points. Thus forming the transitional sentence requires you to identify a key word that will classify or categorize the sermon's main points in a single theme. This keeps you from getting off target and preaching on apples, oranges, and bananas all in the same sermon. It gives unity. Often it is the lack of a key word tying the main divisions together that causes a random, rambling sermon, a miscellany of religious odds and ends, and allows the preacher to run off on tangents.

The transitional sentence, then, performs two important functions. It is a bridge to carry your hearers with you from the proposition of the sermon into the body that amplifies and supports the proposition. And the transitional sentence is the thing that ties together the sermon and all its parts into a unit and makes it a beautiful organic whole.

If you move on to the next phase of your sermon without building a bridge over which your people can move along with you, they may not follow you.

“And behold, there was a great earthquake; for an angel of the Lord descended from heaven and came and rolled back the stone, and sat upon it. His appearance was like lightning, and his raiment white as snow. And for fear of him the guards trembled and became like dead men. But the angel said to the women, ‘Do not be afraid; for I know that you seek Jesus who was crucified. He is not here; for he has risen’” (Matt. 28:2-6, R.S.V.).



The risen Savior

by Ellen G. White

When Christ cried out while upon the cross, "It is finished," there was a mighty earthquake, that rent open the graves of many who had been faithful and loyal, bearing their testimony against every evil work, and magnifying the Lord of hosts. As the Life-giver came forth from the sepulcher, proclaiming, "I am the resurrection, and the life," He summoned these saints from the grave. When alive, they had borne their testimony unflinchingly for the truth; now, they were to be witnesses to Him who had raised them from the dead. These, said Christ, are no longer the captives of Satan. I have redeemed them; I have brought them from the grave as the first-fruits of My power, to be with Me where I am, nevermore to see death or experience sorrow.

During His ministry, Jesus raised the dead to life. He raised the son of the widow of Nain, the daughter of Jairus, and Lazarus; but these were not clothed with immortality. After they were raised, they continued to be subject to death. But those who came forth from the grave at Christ's resurrection were raised to everlasting life. They were the multitude of captives that ascended with Him as trophies of His victory over death and the grave.

After His resurrection, Christ did not show Himself to any save His followers; but testimony in regard to His resurrection was not wanting. Those who were raised with Christ "appeared unto many," declaring, Christ has risen from the dead, and we are risen with Him. They bore testimony in the

city to the fulfillment of the scripture, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." These saints contradicted the lie which the Roman guard had been hired to circulate—that the disciples had come by night and stolen Him away. This testimony could not be silenced.

Christ was the first-fruits of them that slept. It was to the glory of God that the Prince of life should be the first-fruits, the antitype of the wave-sheaf. "For whom he did fore-know, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren." This very scene, the resurrection of Christ from the dead, had been celebrated in type by the Jews. When the first heads of grain ripened in the field, they were carefully gathered; and when the people went up to Jerusalem, these were presented to the Lord as a thank-offering. The people waved the ripened sheaf before God, acknowledging Him as the Lord of the harvest. After this ceremony the sickle could be put to the wheat, and the harvest gathered.

So those who had been raised were to be presented to the universe as a pledge of the resurrection of all who believe in Christ as their personal Saviour. The same power that raised Christ from the dead will raise His church, and glorify it with Christ, as His bride, above all principalities, above all powers, above every name that is named, not only in this world, but also in the heavenly courts, the world above. The victory of the sleeping saints will be glorious on the morning of the resurrection. Satan's triumph will end, while Christ will triumph in glory and honor. The Life-giver will crown with immortality all who come forth from the grave.

The work of the Saviour on earth was finished. The time had come for Him to return to His heavenly home. "And he led them [the disciples] out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven."

As Christ ascends while in the act of blessing His disciples, an army of angels encircle Him as a cloud. Christ takes with Him the multitude of captives. He will Himself bring to the Father the first-fruits of them that slept, as an evidence that He is conqueror of death and the grave. At the portals of the city of God, an innumerable company of angels await His coming. As they approach, the escorting angels address the company at the gate in triumphant tones: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in."

"Who is this King of glory?" the waiting angels inquire. "The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in."

Again the waiting angels ask, "Who is this King of glory?" and the escorting angels reply, in melodious strains: "The Lord of hosts, he is the King of glory." Then the portals of the city of God are opened wide, and the angelic throng sweep through.

There is the throne, and around it the rainbow of promise. There are seraphim and cherubim. The angels circle round Him, but Christ waves them back. He enters into the presence of His Father. He points to His triumph in this antitype of Himself—the wave-sheaf—those raised with Him, the representatives of the captive dead who shall come forth from their graves when the trump shall sound. He approaches the Father; and if there is joy in heaven over one sinner that repents, if the Father rejoices over one with singing, let the imagination take in this scene. Christ says: Father, it is finished. I have done Thy will, O My God. I have completed the work of redemption. If Thy justice is satisfied, "I will that they also, whom thou hast given me, be with me where I am." And the voice of God is heard: justice is satisfied; Satan is vanquished. "Mercy and truth have met together; righteousness and peace have kissed each other." The arms of the Father encircle the Son, and His voice is heard, saying, "Let all the angels of God worship him."—*The Youth's Instructor*, August 11, 1898, pp. 623, 624.

The victory of the sleeping saints will be glorious on the morning of the resurrection. Satan's triumph will end.

... The Life-giver will crown with immortality all who come forth from the grave.

Ellen G. White (1827-1915), one of the most prolific religious writers of the nineteenth century, often wrote on the life of Christ.

Scripture is by inspiration of God

by Warren H. Johns

“We confess that this Word of God was not sent nor delivered by the will of man, but that holy men of God spake as they were moved by the Holy Ghost, as the apostle Peter saith. And that afterwards God, from a special care which He has for us and our salvation, commanded His servants, the prophets and apostles, to commit His revealed Word to writing; and He Himself wrote with His own finger the two tables of the law. Therefore we call such writings holy and divine Scriptures.”

“We believe that these Holy Scriptures fully contain the will of God, and that whatsoever man ought to believe unto salvation is sufficiently taught therein. For since the whole manner of worship which God requires of us is written in them at large, it is unlawful for anyone, though an apostle, to teach otherwise than we are now taught in the Holy Scriptures.”—The Belgic Confession, A.D. 1561, Articles III, VII.

It is our conviction that the Bible, composed of Old and New Testaments, is the written revelation of God’s will and character, and that it has reached mankind in its final form through a process of inspiration. Revelation, which denotes God’s disclosure of Himself to the human race, has taken place through a variety of media. “When in former times God spoke to our forefathers, he spoke in fragmentary and varied fashion” (Heb. 1:1, N.E.B.).* Thus the means of revelation for one generation may not necessarily have been the same as that used for a later generation.

For Adam and Eve, in their state of moral perfection prior to the Fall, God’s mode of revelation was face-to-face communication, free from distortion of any kind. God Himself was man’s first teacher, Adam and Eve were the students, nature was the textbook, and the Garden of Eden was the classroom. There was no need for Deity to use an intermediary, such as an angel or a prophet, to disclose Himself to mankind then. But after man’s first act of disobedience, his nature became corrupted and his mind distorted, so that God could no longer use the same means of communication. Sin produced an obscuring cloud between God and man (see Isa. 59:2) and cast a distorting veil upon the face of nature (see Rom. 1:20-23). It was the Creator’s original intent that the natural world should provide a revelation of His glory, His goodness, and His power and deity (see Ps. 19:1; Acts 14:17; Rom. 1:18-20). That revelation, sometimes called general revelation, has been distorted and diminished by the

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effects of sin both upon the mind of man and upon the face of nature. Today it is impossible for unregenerate man to arrive at a correct conception of Deity without the help of a special revelation. Thus God offers to man the Holy Scriptures as the means for correctly understanding the origin, purpose, and destiny of the natural world and also of mankind.

Besides the general revelation of nature and the special revelation of God's Word, other divinely chosen vehicles of revelation are dreams, types and symbolisms, answered prayer, and providence. God is continually revealing Himself by His providential intervention in human affairs. But while He is thus interacting at all times within the ebb and flow of human events, He especially intervenes on particular occasions (such as at the Exodus from Egyptian bondage) to reveal Himself in a marked manner. Such interventions are called "his mighty acts" (Ps. 145:12).

Nor is man left merely to guess at the interpretation of these mighty acts. "God has not only acted, He also has spoken."—"Study Documents on Inspiration and Creation," *Adventist Review*, Jan. 17, 1980, p. 8. Without a divinely inspired commentary on these interventions, man with his unaided reason could never interpret them correctly. For example, the concise statement "Christ died for our sins" (1 Cor. 15:3) presents both the act itself ("Christ died") and its significance ("for our sins"). In like manner, the revelation given through dreams, through the types and symbolisms of the sanctuary service, and through answered prayer must be accompanied by interpretation in order for it to achieve its ultimate value.

The supreme revelation

Far surpassing the revelation of God in types and symbols, in dreams and visions, or in the prophet's voice is the revelation of Himself in human form. By precept and example, Jesus Christ, the incarnate revelation of God, taught truths about His Father that could not be learned in any other way. The revelation centered at the cross is the highest form of revelation, and the knowledge of "Jesus Christ, and him crucified" (1 Cor. 2:2) far excels any other form of knowledge. Concerning this supreme revelation, the Scriptures state, "At various times in the past and in various different ways, God spoke to our ancestors through the prophets; but in our own time, the last days, he has spoken to us through his Son" (Heb. 1:1, Jerusalem).†

For those of us living in the twentieth century, the revelation of God in His Son Jesus Christ must be communicated by intermediaries, and in this case largely by eyewitnesses (Paul being the notable excep-

tion). One such eyewitness states that his proclamation is based upon "that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life" (1 John 1:1, R.S.V.). The revelation of God in human flesh is declared to be far superior to His revelation in the Mosaic law (see John 1:14-17; 2 Cor. 3:7-14), in the types and symbols of the sanctuary service (see Heb. 8:3-6), or in the prophetic messages (see Mark 8:27-29; Luke 16:16; Heb. 1:1).

The role of the prophet

According to the earliest definition and usages of the word in Scripture, a "prophet" is one who acts as an intermediary, or spokesman, between God and man (see Gen. 20:7; Ex. 4:10-16; 7:1). A prophet can give no other message than that given to him by God, as is illustrated in the experience of Balaam and the call of Jeremiah (see Num. 22:38; Jer. 1:7). He speaks with the full authority of God behind him, as the expression "Thus saith the Lord" denotes. The prophet is one who both speaks and leads (see Hosea 12:13), who both rebukes and encourages (see 2 Sam. 12:7-14; Ezra 6:14), and who reveals the mysteries of God's intervention in human affairs (see Amos 3:7). The source of revelation is always God; man is merely the instrument or vehicle for communication. God is always the initiator; the prophet is the respondent. If the order were reversed, and the prophet took the initiative, his message could be found in error and would later have to be changed, as in the case of Nathan's counsel to David (see 1 Chron. 17:1-4).

God has chosen various methods by which to reveal Himself and His will to the prophet—inspired impressions, dreams, visions, and sometimes angels who gave explicit messages. In some cases the Bible writer was instructed by the Holy Spirit to write out his messages for the edification of God's people in succeeding generations, but not even all of these written messages were later embodied in Scripture (see Joshua 10:13; 2 Sam. 1:18; 1 Chron. 29:29; 2 Chron. 9:29; 26:22). Sometimes the prophets incorporated previously written or spoken materials into their messages as the Holy Spirit directed (see Luke 1:1-4; Jude 14, 15; 1 Cor.

15:3; Acts 17:28). In other instances the prophet or Biblical writer received divine impressions without having a dream or a vision while studying or meditating upon past revelations. However, the prophet was always totally dependent upon the Holy Spirit in the writing out of his messages.

It is our belief "that the Bible came through divine activity by which God revealed Himself to specially chosen agents. He conveyed to them the knowledge of Himself, His will, the world, and the universe, along with the basis and means of understanding them. God inspired these men to receive and communicate His revelation accurately and authoritatively."—*Ibid.*, p. 9.

Revelation refers to the content of the message, as well as to the act of disclosure to the prophet or Biblical writer. Inspiration describes the faithful, dependable communication of the message to the people. Revelation bridges the gap between God and the prophet; inspiration ensures that the revelation is faithfully transmitted from the prophet to the people. In reality, both revelation and inspiration are part and parcel of one continuous process, thus it is not possible always to separate them into two distinctive or successive experiences.

We find a glimpse of how this twofold process works in the opening and closing chapters of the book of Revelation: "The revelation of Jesus Christ, which God gave him to show to his servants what must soon take place; and he made it known by sending his angel to his servant John, who bore witness to the word of God and to the testimony of Jesus Christ, even to all that he saw" (Rev. 1:1, 2, R.S.V.). "'Write this, for these words are trustworthy and true'" (chap. 21:5, R.S.V.). The revelation is initially received by the prophet John through the medium of an angel, as well as through visions, and in turn, under God's inspiration, he is to convey it to the "seven churches" in written form. Thus the truthfulness and accuracy of the transmission is maintained through the aspect of inspiration.

The nature of inspiration

In discussing the nature of inspiration we must move with great caution and reverence, for a noninspired scholar cannot fully explore the depths of a process that only an inspired person has undergone and that only he can

Scripture is the final arbiter in determining what is truth. Any noncanonical writing must be measured against the test of Scripture.

understand fully. Inspiration should be defined first of all internally, rather than externally. That is, inspiration should be its own interpreter. The inspired apostle writes, "All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness" (2 Tim. 3:16, R.S.V.). Seventh-day Adventists reject the translation found in the *New English Bible* for this verse: "Every inspired scripture has its use for teaching the truth and refuting error." The implication of this translation is that not every "scripture" is inspired, and this we reject. We feel that it is not up to a human interpreter to pick and choose which portions of Scripture are inspired and which are not. Either the whole of Scripture is inspired or it is not.

From our understanding of Scripture, we believe and teach that inspiration acts more upon the person or prophet than upon the pen. We reject any form of "dictation" theory to account for the written Scriptures. God communicated through "holy men of God," whose message, though shaped and motivated by the Holy Spirit, was phrased in words of their own choosing (see 2 Peter 1:21). The vocabulary and style of each Biblical writer reflects his own personality, cultural background, educational level, interests, and associations. Thus it cannot be said that the words themselves were dictated by the Holy Spirit.

At the time a prophet was given a message, he may not have understood that message (see Dan. 8:15, 17, 27; 9:22, 23; 1 Peter 1:10, 11). The Bible, which is the written Word, parallels Christ, the incarnate Word; just as there was a blending of the human and divine in God incarnate, so there is a blending of the human and divine in Scripture. Exactly how this blending has taken place is a mystery (see 1 Tim. 3:16). The end product is an infallible revelation of God's will to man couched within the finite language of humanity.

While we recognize that sound Biblical scholarship has noted differences of perspective between various Bible writers (especially when those writers deal with the same subject matter) and although minor discrepancies may be seen between the synoptic writers of the Gospels and between parallel accounts appearing in Kings and Chronicles, these unimportant differences in detail do not affect in any way the overall thrust of the scriptural message and its complete trustworthiness. By today's standards of scholarship, fully inspired New Testament writers may cite or interpret Old Testament texts "inaccurately." (See Matt. 2:23; 27:9; Acts 7:4, 14; and Gal. 3:17 for examples of Old Testament texts that are interpreted by New Testament writers in ways that many would consider

questionable by current standards of scholarship.) However, such a situation in no way affects our understanding of any major teaching or doctrine of Scripture, nor does it lessen our regard for Scripture as God's word. The words themselves, being human, may be at times fallible, but the message of God's unchanging plan for man's salvation remains infallible.

Certainly, Biblical archeology, instead of casting doubt upon the Scriptures, has time and again vindicated the authenticity and accuracy of the Biblical record. We do not believe, however, that the Bible's inspiration depends upon the archeologist's spade. We concur with Francis L. Patton: "It is a hazardous thing to say that being inspired the Bible must be free from error; for then the discovery of a single error would destroy its inspiration."—*Fundamental Christianity*, p. 163 (cited in *Revelation and the Bible*, p. 238, Carl F. H. Henry, ed.).

Although we want to use archeology to vindicate the amazing accuracy of the Bible, if we leave its inspiration to depend on the evidence unearthed by the archeologist's pick we run the risk of having archeology demonstrate one minor scriptural detail to be out of harmony with the known facts. The archeologist's spade is two-edged!

The Bible is self-authenticating, and the proof of its inspiration is not found in archeology, but in its ability to reshape human lives and perform the miracle of re-creation (see 1 Peter 1:23).

The authority of Scripture

At the time his letters were written Paul was conscious of the fact that he was speaking with the authority of the Lord and that his writings were to be used as a test of faith: "If anyone refuses to obey what we say in this letter, note that man, and have nothing to do with him" (2 Thess. 3:14, R.S.V.). According to Paul both his spoken and written messages came directly from God, and thus were authoritative: "Another reason why we constantly thank God for you is that as soon as you heard the message that we brought you as God's message, you accepted it for what it really is, God's message and not some human thinking" (1 Thess. 2:13, Jerusalem). "If any one thinks that he is a prophet, or spiritual, he should acknowledge that what I am writing to you is a command of the Lord" (1 Cor. 14:37, R.S.V.).

When we read that the purpose of Scripture is for "teaching ["doctrine," K.J.V.], for reproof, for correction, and for training in righteousness" (2 Tim. 3:16, R.S.V.), we interpret that to mean that Scripture is the final arbiter and standard in determining what is truth. Any noncanonical writing, whether

inspired or not, must be measured against the ultimate test of Scripture, and any teaching or practice that does not harmonize with that test must be rejected.

We believe that the inspired canon is limited to the sixty-six books of the Old and the New Testament. "Seventh-day Adventists accept the entire Bible, believing that it not merely contains the word of God, but that it is the word of God."—*Adventist Review*, Jan. 17, 1980, p. 10. We reject the idea that there exists "a canon within the canon," as we do also the possibility that the writings of any reformer or modern-day writer could ever be included within the canon. For us, the canon was closed by the end of the first century A.D., although it took two or three centuries before the Christian church recognized where the limits of the canon should be drawn. We reject the possibility that the intertestamental writings, such as the Apocrypha and pseudepigrapha, should ever be included in the canon, one reason being that nowhere does the New Testament consider them to be "Scripture" or even once introduce a quote from those writings with the words "It is written."

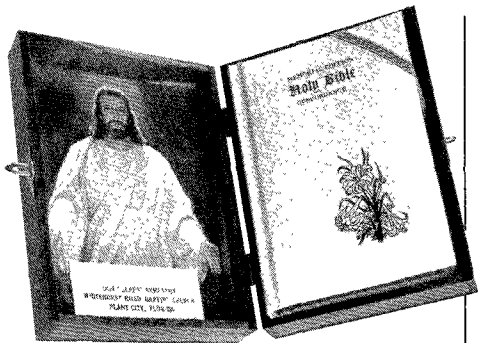
The authority of the Bible extends beyond its being a test of doctrine, to include the areas of science, history, health, and education. Its counsels provide an infallible guide in determining personal ethics and establishing interpersonal relationships. Indeed, there is no aspect of daily life that remains untouched by its basic principles. The Bible provides a total package for Christian living and, if followed, will lead ultimately to eternal life (see John 5:39). Only with the aid of the Holy Spirit can man rightly interpret Scripture and rightly apply its principles to daily life (see John 16:13).

Next to the gift of Christ dying upon the cross, the most precious gift given by God to mankind is the gift of His Word. There is no more powerful tool available to those committed to Christ as Saviour than that of the Bible. Just as the spoken word brought life to our planet at Creation, so the written Word creates new life in the sin-deadened soul of man (see Ps. 33:6; says the Living Word about the written Word: "The words that I have spoken to you are spirit and life"; "And this is eternal life, that they know . . . Jesus Christ whom thou hast sent" [John 6:63; 17:3, R.S.V.]). How can we know the One unless we know the other?

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When the flowers are gone...



The Lasting Memorial

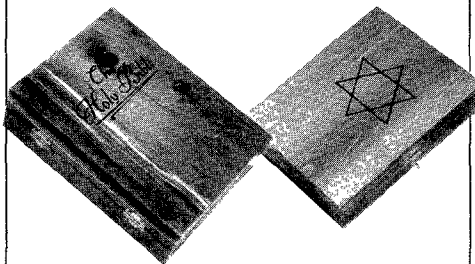
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VERITIES OF OUR FAITH

A doctrine is not made truth by being long held, yet at times we should review the great scriptural themes of our faith.

Beginning with the copy in your hand and continuing for some months, *MINISTRY* will be carrying a series of articles titled "This We Believe," dealing with the verities of our Christian faith as we, the editors, see them. (See page 16.)

We think it is well for us to review from time to time these great truths that underlie our faith. Especially do we feel it is important to do so in a time when the prevalent attitude of the world is that few things are absolute. The church—even our own, unfortunately—has not entirely escaped this thinking. While there will always be (and should be) latitude for individuality of understanding, we also believe that there must be (and that there is) a broad foundation of widespread agreement on those great, essential themes that make us what we are as Christians.

Although we have respect for the grand, formal creeds of Christendom, we are most reluctant to depend on them for our understanding of Scripture. All of us "see through a glass, darkly." We "know in part"; therefore, we prefer to accept the Bible as our only creed and to hold certain fundamental beliefs as the teaching of Holy Scripture. Nor do we expect even these personal formulations of belief to be the final word on our own faith for all time. Anything that humans have had a hand in doing is less than perfect. Never can man decide that his understanding of Scripture is beyond improvement. Like any living organism, the church cannot afford to be static. Until the Lord Jesus comes and the perfection of heaven swallows up the imperfection of earth, the church should be continuing to progress in its knowledge of the truth of God. We should never revere, or cling to, a doctrine merely because we have long held it, but because it is truth.

However, a deeper understanding of truth should cause us to have a *greater* appreciation for those things we have previously held to be the teaching of the Bible. And while progress in knowledge may occasionally require an adjustment here or there, certainly it should not cause us to alter these teachings into unrecognizable shapes or to abandon them altogether. The warning of the apostle Paul to Timothy that there would be a time when individuals would have an aversion to sound doctrine and would turn from the truth to fables is not totally inapplicable to our own time and church.

It is well, therefore, that we review and reaffirm the great themes that have made us what we are.

Also, we are frequently asked, as we conduct professional-growth seminars across North America, what we, as editors of *MINISTRY*, believe in various doctrinal areas. In this series of articles we are happy to share our understandings. The reader should remember, however, that these are not official doctrinal statements. Although we feel that in general they will accurately and adequately reflect the scriptural beliefs of our own Seventh-day Adventist denomination, in a strict sense they represent only the understandings of the individual writers and of the editors. No doubt each reader (both within and without our own denominational affiliation) will find in this series of articles things with which he disagrees, things that are

unfamiliar, or things that may seem unimportant. We could not reasonably expect it to be otherwise. Yet we suspect that for most of our readers these differences will lie dotted about here and there like islands in an ocean of common faith.

In this first article of the series, Warren H. Johns, an associate editor, deals with an issue of basic, fundamental significance for our faith—the issue of Scripture as the authoritative Word of God and the nature of the revelation and inspiration that gives it that authority for Christians. May an examination of these great themes from the Bible help all of us to reaffirm our commitment to those truths that make us brothers and sisters in Christ and joint heirs with Him.—B.R.H.

Ellen G. White—Plagiarist?

The *Los Angeles Times* for October 23, 1980, carried a front-page article titled "Plagiarism Found in Prophet Books." Syndicated by the Associated Press, it appeared in newspapers across the country and in a number of religious journals. Primarily, the article charges Ellen White with extensive plagiarism and seeks to discredit her role as a special messenger of the Lord to the Seventh-day Adventist Church.

Since these articles (and others of a similar nature) have circulated rather widely in recent months, we thought our readers might be interested in the following editorial perspective on the role of Ellen White in the Seventh-day Adventist Church. In doing so, it is not our purpose to attempt a detailed rebuttal of the plagiarism charges, although we will have a few words to say on the subject. Rather we want to set forth briefly what we feel was the nature of her work and its effect.

When but a girl of 17, Ellen had her first vision. Frail and in poor health from an accident five years earlier, she was not given many years to live, yet she reluctantly agreed to reveal to others what the Lord had revealed to her. This unusual ministry continued for seventy years, until her death on July 16, 1915. During this time she received more

than 2,000 visions, wrote 100,000 pages in longhand, 4,600 magazine articles, and thousands of letters. Her counsels and guidance have been inseparably bound up with the growth and progress of the Seventh-day Adventist Church.

Of her work, she wrote, "As the Lord has manifested Himself through the spirit of prophecy, 'past, present, and future have passed before me. I have been shown faces that I had never seen, and years afterward I knew them when I saw them. I have been aroused from my sleep with a vivid sense of subjects previously presented to my mind; and I have written, at midnight, letters that have gone across the continent and, arriving at a crisis, have saved great disaster to the cause of God. This has been my work for many years. A power has impelled me to reprove and rebuke wrongs that I had not thought of. Is this work of the last thirty-six years from above or from beneath?"—*Testimonies*, vol. 5, p. 671.

History has demonstrated, we believe, that her work was indeed of the Lord. Whenever and wherever her counsels have been followed, great blessings attended and our church advanced; when rejected, great loss was sustained and our church faltered.

In 1957 we published *Seventh-day Advent-*

ists Answer Questions on Doctrine. This volume, resulting from conversations with several leading scholars of other denominations, contained a section dealing with Ellen White's writings and their relationship to the Bible. Our position, clearly stated then, has not changed: "We do not regard the writings of Ellen G. White as an addition to the sacred canon of Scripture. . . .

"We do not think of them as of universal application, as is the Bible, but particularly for the Seventh-day Adventist Church. . . .

"We do not regard them in the same sense as the Holy Scriptures, which stand alone and unique as the standard by which all other writings must be judged.

"Seventh-day Adventists uniformly believe that the canon of Scripture closed with the book of Revelation. We hold that all other writings and teachings, from whatever source, are to be judged by, and are subject to, the Bible, which is the spring and norm of the Christian faith. We test the writings of Ellen G. White by the Bible, but in no sense do we test the Bible by her writings."—*Questions on Doctrine*, pp. 89, 90.

In her very first book, in 1851, Ellen White said concerning the Bible: "I recommend to you, dear reader, the Word of God as the rule of your faith and practice. By that Word we are to be judged."—*Early Writings*, p. 78. Later she wrote: "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 Great Controversy*, p. vii. And according to W. A. Spicer, in her last appearance before the assembled delegates to the church's General Conference in 1909, she held the Bible aloft in hands trembling with age, and said, "Brethren and sisters, I commend to you the Book."

What role, then, do we see for Ellen White and her writings?

As pointed out in the 1957 volume, we have never considered her to be in the same category as the writers of the canon of Scripture. However, apart from the chosen writers of the canonical books of Scripture, God used a line of prophets or messengers who lived contemporaneously with the writers of the two Testaments but whose utterances were never a part of Scripture canon. These prophets or messengers were called of God to give encouragement, counsel, and admonition to the Lord's ancient people. Among these were such figures as Nathan, Gad, Heman, Asaph, Shemaiah, Azariah, Eliezer, Ahijah, Iddo, and Obed in the Old Testament, and Simeon, John the Baptist, Agabus, and Silas in the New. The line also included women, such as Miriam, Deborah,

and Huldah, who were called prophetesses, and in the time of Christ, Anna, and Philip's four daughters, "which did prophesy" (Acts 21:9). The messages that came through these prophets, it should be recognized, came from the same God who spoke through those prophets whose writings were included in the Sacred Canon.

That some of these prophets not only spoke their inspired messages but wrote them as well is evident from such scriptures as 1 Chronicles 29:29 and 2 Chronicles 9:29. It is in this category that we consider Ellen White to be. We recognize her as one who possessed the gift of the Spirit of prophecy, although she herself never assumed the title of prophetess. In 1906 she explained why:

"Early in my youth I was asked several times, Are you a prophet? I have ever responded, I am the Lord's messenger. I know that many have called me a prophet, but I have made no claim to this title. . . . Why have I not claimed to be a prophet? . . . Because in these last days many who boldly claim that they are prophets are a reproach to the cause of Christ; and because my work includes much more than the word 'prophet' signifies. . . . My work has covered so many lines that I cannot call myself other than a messenger."—*Review and Herald*, July 26, 1906.

Recently, at its General Conference session of April, 1980, the church reaffirmed its confidence in this unique role for Ellen White. Among the fundamental beliefs voted

there, number 17 reads: "One of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and was manifested in the ministry of Ellen G. White. As the Lord's messenger, her writings are a continuing and authoritative source of truth and provide for the church comfort, guidance, instruction, and correction. They also make clear that the Bible is the standard by which all teaching and experience must be tested. (Joel 2:28, 29; Acts 2:14-21; Heb. 1:1-3; Rev. 12:17; 19:10.)"

She wrote of scientific matters far beyond her time. In 1864 she wrote, "Tobacco is a poison of a most deceitful and malignant kind." At various times she also warned that the air of our cities, with smoke and dust and poisonous gases, is a threat to life; that alcohol damages the brain permanently; and that drugs could cause birth defects.

In the area of nutrition, Dr. Clive M. McCay, then professor of nutrition at Cornell University, wrote, in 1959, "Whatever may be the reader's religion, he can gain much in the midst of this confused world in which we live by a study of the writings of Mrs. White. Also, every thoughtful, modern nutritionist must be impressed by the soundness of Mrs. White's teachings in spite of the fact that she began to write nearly a century ago." It is remarkable how closely the 1977 United States Senate Committee report on nutrition and human needs, "Dietary Goals for the United States," conforms to what she advocated. (Continued on page 29.)



History has demonstrated that Ellen White's work was of the Lord. Whenever her counsels have been followed, great blessings attended and our church advanced; when rejected, great loss was sustained and our church faltered.

BAPTISM IN THE EARLY CHURCH

The archeological evidence overwhelmingly testifies to immersion as the usual mode of baptism during the first ten to fourteen centuries.

The evolution of Christian baptism through the centuries has been recorded in mortar and bricks, paint and mosaics. Among the ruins of early Christian structures, and also in ancient churches still in use, the history of Christian baptism can be traced. Paintings in catacombs and churches, mosaics on floors, walls, and ceilings, sculptured reliefs, and drawings in ancient New Testament manuscripts add details to this history, as well as raising interesting questions that need further investigation.

The record left by these various witnesses overwhelmingly testifies to immersion as the normal mode of baptism in the Christian church during the first ten to fourteen centuries.¹ This is in addition to the evidence found throughout the writings of the church fathers that immersion was the early church's common mode of baptism.

Most students of church history are acquainted with the early written record about baptism, but what do the mosaics, the mortar, the brick, and the paint say?

For some time scholarly circles have been discussing the origin of Christian baptism. Some see its origins in the mystery cults that flourished during the first century A.D. Actually, it is not necessary to go beyond the religious heritage in which Christianity has its roots—the religion of Israel.

Here we find baptism by immersion already in existence. Gentiles who espoused Judaism were required to enter its fold by circumcision, baptism, and the offering of a sacrifice. This article cannot discuss the beginnings of proselyte baptism in Judaism, but the fact that the apostle Paul reflects rabbinic argumentation for proselyte baptism in one of his early epistles (1 Cor. 10:2: "And were all baptized unto Moses in the cloud and in the sea") would seem to indicate that this practice was in existence at the time of the birth of the Christian church. A Gentile convert to Judaism was required to undergo immersion. While he stood in the water, two scholars nearby read some of the lighter and some of the heavier requirements of the Law. Then at the proper time he immersed himself.²

It is generally agreed that immersion was practiced at Qumran. Matthew Black envisions a candidate for acceptance into the

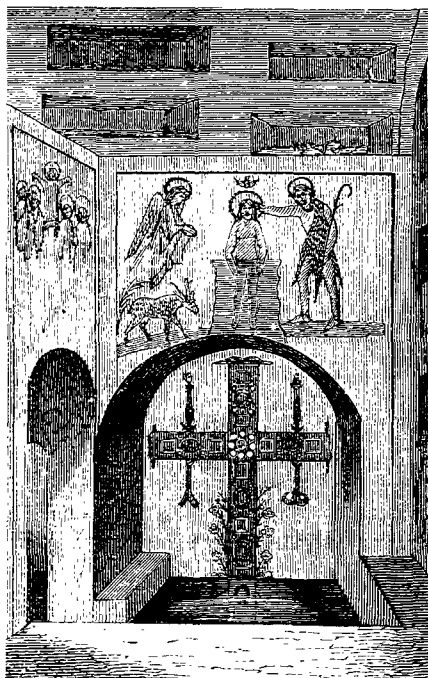
by George E. Rice

community being baptized in full view of the assembled members in an area that forms a natural amphitheater. Not only were the baptistries at Qumran used for ritual purifications throughout the year, but the entire community renewed its covenant by entering the baptismal waters in the order of their rank and status at the time of a "general convention" of the sect, at which time the neophytes were also baptized.³

Because fresh water was scarce at Qumran, a number of large cisterns were built to collect and store water during the rainy season. A few of these cisterns are small and shallow, serving better as baths and baptistries than as storage tanks. One such cistern, located by the northwest entrance to the monastery, lies beside an aqueduct that leads to a large settling tank. The cistern has a series of steps leading down into it, serving the purpose of baptism by immersion very nicely.⁴

It would seem, therefore, that John the Baptist, and later the disciples of Jesus, simply followed the mode of baptism that was familiar to the people of that day—immersion. Indeed, Black says that most Jewish sects in the New Testament period practiced baptismal rites.⁵

Baptistry in the catacomb of San Ponziano, Rome.



During the active ministry of the apostles, baptisms were performed wherever adequate water could be found in lakes, ponds, streams, rivers, the sea, et cetera. When imperial persecution drove the Christians underground, baptistries were constructed in the catacombs at Rome. The remains of these baptistries stand as the oldest archeological witness to the rite of Christian baptism.

One such baptistry in the catacomb of San Ponziano is four and a half feet long, three and a half feet wide, and three and a half feet deep. A channel diverted water from a nearby stream to fill this font. Wolfred Cote believes it was in use from the first to the fourth century. Neophytes either stood or knelt in the water and were immersed by "bending forward under the hand of the administrator."⁶ The baptistries in the catacombs of Saint Priscilla and Saint Callixtus also received water through canals, while those in the catacombs of the Vatican and Saint Alexander were fed by natural springs.⁷

After the conversion of Constantine resulted in the legalization of the church, large buildings for public worship began to appear. Baptismal fonts were constructed in separate enclosures alongside these churches. These early baptistries, usually round or octagonal in shape, which housed the fonts, were generally quite large for two reasons: (1) baptisms were performed only on the festivals of Easter, Pentecost, and Epiphany,⁸ and thus the rapidly growing church required a large facility to accommodate those desiring baptism; and (2) since baptisms were performed solely by the bishop at this early point in church history, the only baptistry would be located at the church where the bishop officiated. Therefore, baptismal days would bring together a large crowd from the surrounding parishes.⁹ Later, when it was no longer feasible to carry on this arrangement, baptistries multiplied, and after the sixth century they began to be placed within the church.¹⁰

Cote lists the locations of sixty-five baptistries in Italy alone, giving the approximate dates of construction (from the fourth through the fourteenth centuries) and the shapes of the fonts (circular, octagonal, square, twelve-sided, Greek cross, et cetera). Regardless of other differences, all sixty-five were constructed for baptism by immersion.¹¹ Henry Brown speaks of baptistries having "two conclaves," one for men and one for women.¹² However, it is not clear whether these conclaves were robing rooms or sepa-

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rate fonts. Cote does describe one baptistry, that of Pesaro, in which two fonts were discovered. The second font was for the baptism of women, "who, as we know, received the rite separately from the men."¹³ These baptistries were usually beautifully decorated with paintings, mosaics, and carvings of Biblical scenes, mostly from the life of Christ.

As adult baptism became less frequent, and infant baptism became more popular, a decided change occurred in the size and shape of the baptismal font. Below-floor-level fonts, large enough for the immersion of an adult, gave way to fonts greatly reduced in size and raised by various means to a level of three or four feet, thus making the immersion of infants easier for those officiating. With the introduction of sprinkling or pouring, the fonts became even smaller.

The font of the Basilica of Saint John Lateran is an excellent example. The original font is below floor level, twenty-five feet in diameter and three feet deep. Lined and paved with marble, it was once used for adult immersion.¹⁴ Falling into disuse, it was filled in and a bath for infant baptism was erected in its place. This, in turn, was no longer used, and a smaller font was placed above it for the pouring of children.¹⁵

Ancient works of art dealing with Christian baptism support the testimony of baptismal fonts that in the early Christian centuries baptism was by immersion. The earliest Christian art work comes from the catacombs. A picture in the catacomb of San Ponciano shows Jesus being baptized by John. Jesus is standing waist deep in the water of the Jordan and unclothed. John is standing on the shore, clothed, with his right hand on Jesus' head. An angel appears to Jesus' right, standing on the opposite bank and holding Jesus' robe. Looking at the picture, one understands that John is about to immerse Jesus.¹⁶

A similar painting found in a crypt of the catacomb of Santa Lucina portrays John the Baptist standing on the shore with an extended right hand helping Jesus out of the water and up the bank of the Jordan. Again John is clothed and Jesus is not. Numerous ancient pictures, mosaics, and reliefs can be found in churches and baptistries illustrating the baptism of Jesus. Generally He is standing waist deep in water, unclothed, and John is on the bank, clothed, with his right hand on Jesus' head preparing to immerse Him. It seems clear that these pictures reflect the baptismal rite as it was practiced in the early church. Indeed, by picturing Jesus in the water and John standing on the riverbank, they reflect more accurately what happened at the baptismal font than what happened at the

Jordan. But unquestionably these ancient illustrations convey the concept of baptism by immersion.

Pictures of Jesus standing in water while John pours water over His head are of a much later date than those depicting immersion and they demonstrate the change in the mode of baptism that came into the church. However, Brown does date to the fifth century a mosaic found in the dome above the baptistry of the Church of San Giovanni, Ravenna. It shows Jesus waist deep in water with John on the bank pouring water over His head. Yet it is of interest to note that directly below this dome is a font for immersion that has been subsequently altered for sprinkling!¹⁷ This fact would tend to place a question on Brown's date for the mosaic, especially since it appears over a baptistry that is *inside* a church. Baptistries were only beginning to be moved into churches in the sixth century.

The catacomb of Saint Callixtus contains the picture of what appears to be a young boy standing in water. A larger person is standing in the water beside him. What is apparently intended as water streams from his head and down his nude body. There has been a great deal of discussion regarding whether this illustrates affusion. The one who is administering baptism is not holding a container from which the water is poured; rather, his right hand is placed upon the neophyte's head as in pictures of immersion. Therefore the water spraying over the candidate's head and down his body is not the result of pouring, but could be the artist's primitive representation of the neophyte being completely covered by water, or immersed.¹⁸

A fresco in the ancient Basilica of Saint Clement pictures Saint Cyril baptizing a neophyte as a result of his first mission to the Bulgarians. Cyril, dressed in his clerical robes, is standing by the neophyte, who is pictured in a pyramid of water to his waist. Cyril's right hand is on the neophyte's head, as in the typical portrayals of baptism by immersion.¹⁹

A number of pictures show the candidate in a pyramid of water, some up to their waists, some to their necks, and some entirely under the apex of the water pyramid. Each portrayal apparently represents the same thing—immersion.

Cote lists a total of twenty-six New Testament manuscripts found in various libraries and museums containing sketches of baptism. Some are of Christ, some of others. But they all have one thing in common: baptism is by immersion.²⁰

In all of the early pictures presented by Brown and Cote, three things remain constant: (1) baptism is by immersion, except for the one mosaic in the dome of San Giovanni,

Ravenna, whose fifth-century date may be questionable; (2) the baptismal candidate is nude; and (3) the one administering baptism is not with the candidate in the water, but stands clothed on the bank of a river or next to a baptismal font.

The last point raises an interesting question of how immersion was administered to adults, especially in light of a variant reading of Luke 3:7 in Codex Bezae and the Old Latin manuscripts. Codex Bezae is especially significant, because it is the only existing Greek manuscript that represents the Western text type. Probably copied in Lyons, France, in the fifth century, it reflects in many of its variant readings, even more than the Old Latin manuscripts, historical developments in the church or existing traditions that do not show up in the other text types. Luke 3:7 speaks of the people that came to be baptized by John. Codex Bezae changes the Greek preposition *hypo* ("by") to *enopion* ("before," or "in the presence of"), thus possibly reflecting the tradition of Jewish proselyte baptism in which the candidate immersed himself in the presence of those authorized to administer the rite. Is it possible that these ancient pictures are actually presenting *self-immersion* as the practice of the early church, and that the placing of the right hand of the one officiating upon the head of the neophyte represents a rite of blessing rather than the officiator physically immersing the neophyte?

It seems clear that although archeology confirms immersion as the common mode of baptism during the early centuries of the Christian church, it also raises other questions that deserve further attention.

¹ Henry F. Brown, *Baptism Through the Centuries* (Mountain View, California: Pacific Press Publishing Association, 1965), p. 36. Cf. William L. Lampkin, *A History of Immersion* (Nashville: Broadman Press, 1962), p. 19.

² Jebamoth 47 a, b. Cf. A. Cohen, *Everyman's Talmud* (New York: E. P. Dutton and Co., Inc., 1949), p. 65, and George Foot Moore, *Judaism in the First Centuries of the Christian Era: The Age of the Tannaim*, Vol. I (Cambridge: Harvard University Press, 1927), pp. 331, 332.

³ Matthew Black, *The Scrolls and Christian Origins* (New York: Charles Scribner's Sons, 1971), pp. 95-97.

⁴ John Marco Allegro, *The People of the Dead Sea Scrolls in Text and Pictures* (Garden City: Doubleday and Company), pp. 38, 39, 177, 178.

⁵ Black, *op. cit.*, p. 97.

⁶ Wolfred Nelson Cote, *The Archeology of Baptism* (London: Yates and Alexander, 1876), pp. 152, 153.

⁷ *Ibid.*, p. 153.

⁸ *Ibid.*, p. 156.

⁹ *Ibid.*

¹⁰ Brown, *op. cit.*, p. 77.

¹¹ Cote, *op. cit.*, pp. 160, 161.

¹² Brown, *op. cit.*, pp. 76, 77.

¹³ Cote, *op. cit.*, p. 187.

¹⁴ *Ibid.*, pp. 164, 165.

¹⁵ Brown, *op. cit.*, p. 80. Cf. Cote, *op. cit.*, p. 236.

¹⁶ *Ibid.*, p. 45. Cf. Cote, *op. cit.*, pp. 32, 33.

¹⁷ *Ibid.*, pp. 54, 55.

¹⁸ Cote, *op. cit.*, p. 34. Cf. Brown, *op. cit.*, p. 44.

¹⁹ *Ibid.*, p. 35.

²⁰ *Ibid.*, pp. 42-45.

HOW OLD IS THE WORLD?

The constraints of Biblical chronology have definite implications for evolutionary concepts of human origin.

by Robert H. Brown

During the past two centuries the accuracy of the chronology given in the book of Genesis has been increasingly questioned by widely accepted scientific viewpoints regarding origins. It is significant that not until the chronological framework of Genesis, based on conservative, grammatical-historical exegesis, was abandoned in favor of long-age, uniformitarian concepts of evolution did a metaphorical interpretation of Scripture (and the theology associated with it) become established in modern Christendom.

The classical approach to the chronological data in Genesis is epitomized in Young's *Analytical Concordance to the Bible* (New York: Funk and Wagnalls) under the heading "Creation" (p. 210). The authorities cited there place Creation week between 6894 B.C. and 3616 B.C. depending on their choice of a scheme for correlating secular history with the time framework developed in the Pentateuch, the basic text that most accurately conveys the chronology originally given by Moses, and the length of time the Hebrews were slaves in Egypt. Current attempts to accommodate Scripture to evolutionary concepts of origins make it desirable to restudy the constraints placed on the length of the patriarchal period by the Bible and particularly by Genesis.

The most direct approach begins with a point of correlation between secular history and the chronological data for the period of the Hebrew kings. First Kings 6:1 records that Solomon's Temple began to be built 480 years after the Exodus. Based on the chronological development of Edwin R. Thiele¹ and a calculated four-year coregency of David and Solomon, William H. Shea, of Andrews University, places the start of this construction in 970 B.C., a date agreed upon by liberal and conservative scholars alike with a variation of only some ten years. This date provides a precise and detailed correlation of those second-millennium B.C. events that are recorded both in the Old Testament and in secular sources.² Accordingly, the beginning of the construction of Solomon's Temple may be placed with confidence at c. 970 B.C. and the Exodus at c. 1450 B.C.

A 430-year residence of the Hebrews in Egypt prior to the Exodus is specified in Exodus 12:40, 41. Genesis 15:13 and Acts 7:6 also support at least a 400-year residence

in Egypt. Based on the principle that an inspired writer's interpretation of a previous inspired writer is normative, Galatians 3:17 has been taken to indicate that the 430-year period actually includes more than just the time the Hebrews dwelt in Egypt, and spans the time between Abraham's settlement in Palestine and the Exodus. However, we still face the task of correctly interpreting the later inspired writer. Did the 430 years mentioned in Exodus 12:40, 41 and Galatians 3:17 begin at God's initial covenant with Abraham (Gen. 12:1-3), at one of the three subsequent reaffirmations (chaps. 15:1-21; 17:1-19; 22:15-18), or at the final confirmation to Jacob when he sought counsel from God before moving his family into Egypt (chap. 46:1-4)? Only the latter of these interpretations brings perfect harmony between Exodus 12:40, 41, Genesis 15:13, Acts 7:6, and Galatians 3:17. Thus we may designate 1880 B.C. as the approximate year in which Jacob's family began residence in Egypt.

From Genesis 47:9; 25:26; 21:5; and 12:4 it is readily established that Abraham settled in Palestine when he was 75 years old, or 215 years before the relocation of his descendants in Egypt. Accordingly we can assign Abraham's settlement in Palestine to the year 2095 B.C., and place his birth in 2170 B.C. From Genesis 12:4 and 11:32 it is evident that Abraham (probably the youngest of the three sons of Terah mentioned in Genesis 11:26) was born when his father was 130 years old. Accordingly Terah must have been born c. 2300 B.C.

At this point the genealogical lists found in Genesis 5 and 11 make it possible to calculate approximate dates for the Flood and for Creation itself. Some have objected to such a use of these lists on the basis that they are most likely abbreviated and that the descendant listed for a patriarch is not necessarily his firstborn.

It is true that these lists give a lineage of only those most prominent individuals who maintained integrity to God. Indeed, there is no reason for presuming that the lists are not abbreviated, as is generally the case for genealogical accounts in both the Old and New Testaments. Likewise, it is also true that the words translated "son" and "father" can mean any male descendant or ancestor. A critical comparison of genealogical lists in the Bible indicates that the words translated "begat" (in the K.J.V.) can establish only

lineage, not the fact of immediate, next-generation offspring.³ Seth is an exceptional case; yet it is worth noting that he was at least the third male child of Adam and Eve. From Genesis 8:13 and 11:10, it is evident that Shem was born in Noah's 503d year and that he was not the oldest of the three sons listed in chapter 5:32. Nor is it unreasonable to presume that Noah had other sons before he was 500 years old, but that they are not mentioned because they either did not survive the Flood or did not participate with their father in preparing for it. We have no means of estimating how many other of Adam's descendants listed in Genesis 5 and 11 were not firstborn sons, but doubtless some were not.

Despite these objections, the grammar and literary style of Genesis 5 and 11 suggest that Moses intended to establish both a genealogical lineage and a time framework. He carefully specified the age of each named patriarch at the time the next-named was born (combining Genesis 8:13 and 11:10 for Noah, chapters 12:4 and 11:32 for Terah, and chapter 21:5 for Abraham). The possibility that some of the individuals listed may have been grandsons, great-grandsons, or great-great-great-great-grandsons⁴ does not invalidate the associated chronological framework. To add the ages given for each patriarch at the birth of the next-named as a means of arriving at the total extent of an unspecified period is no more unwarranted than to add mileage data from a map in order to obtain an unspecified distance between two locations.

The data given in Genesis 11:10-24 specify a period of 222 years between the end of the Flood and the birth of Terah. Accordingly, the exit from Noah's ark can be placed in c. 2522 B.C. and the beginning of the Flood in c. 2523 B.C. (see Gen. 8:13-19; 7:11. Similarly, the data given in Genesis 5:1-29 and 7:11 specify a period of 1656 years between Creation week and the beginning of the Flood, placing Creation week in c. 4179 B.C.

Three considerations—two minor ones and one that is much more significant—call for caution in accepting these precise Christian calendar dates for the patriarchal period. First, the dating of an event in terms of the age of some individual could differ by plus or minus one year in regard to a calendar specification, depending on when in the calendar year the individual's birthday was located. Assuming that such uncertainties are randomly distributed, a variation of several years could occur in precise dates.

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A second consideration comes from the observation that of the ages given for a patriarch at the birth of the next-named individual, six out of ten in Genesis 5 and seven out of ten in Genesis 11 are evenly divisible by five. Random selection from the total range of numbers would call for an average of only two out of ten to be evenly divisible by five. The probability of six out of ten being so divisible is approximately one in 182, and of seven out of ten only one in 1,272. For the total life-span data, six out of ten in chapter 5 and four out of ten in chapter 11 are evenly divisible by five. The respective probabilities are one in 181.7 and one in 11.35.⁵ The most reasonable conclusion is that Moses did not have precise age data for about half the patriarchs listed and was able to give only approximations rounded to the nearest five years. Whether an estimate was rounded down or up we have no way to know. This element also introduces a probability of some minor variations in determining precise dates for such specific events as the Flood and Creation week.

The third, and most significant, consideration regarding the accuracy of the chronological calculations derived from Genesis 5 and 11 is uncertainty regarding the accuracy with which the data set down by Moses has been transmitted by copyists and translators. The calculations in this article have been based on the Hebrew Masoretic text as prepared in the ninth and tenth centuries of the Christian era.

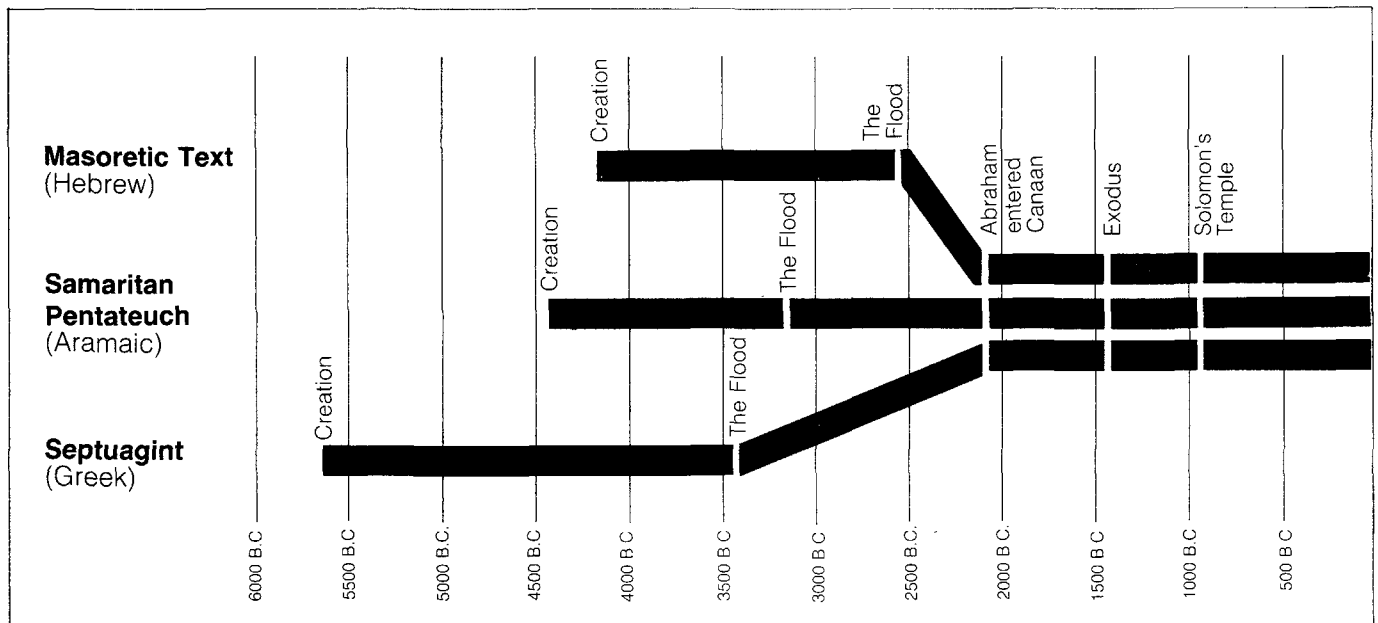
The Bible used in the Greek-speaking world of Jesus and the apostles was the Septuagint (LXX), a free translation from Hebrew into Greek originally made at Alexandria, Egypt, in the third century B.C. The numerical data in the Septuagint places the Flood 1,102 years prior to the birth of Terah, or 880 years earlier than does the Masoretic text. Instead of the Masoretic text's 1,656 years between Creation week and the Flood, the original Septuagint gave 2,242 years. Later editions corrected the incongruity of having Methuselah live 14 years after the Flood by extending this time period to 2,262 years. Using the same chronological development presented so far in this article, Septuagint figures place the Flood at c. 3403 B.C. and Creation week at c. 5665 B.C.

The question is, Shall we place greater confidence in the more recent copies of Hebrew manuscripts or in the older copies of a translation prepared by scholars who worked 1,100 years closer to the original manuscripts? The Masoretes took extraordinary precautions to transmit a faithful copy of the Hebrew manuscripts available to them. The Septuagint was a free translation prepared at a center of liberal learning and gives evidence of an effort to obtain favorable recognition from the Greek-speaking world. On the other hand, the Septuagint was the Bible of the early Christian church. Luke, who directed his writing primarily to the Greek-speaking world of the first century,

used the Septuagint for quotations from the Old Testament. A conspicuous example is his use of the Septuagint version of Genesis 11 in listing the ancestry of Abraham, giving an extra generation (Cainan) between Arphaxad and Salah in comparison with the Masoretic text (see Luke 3:34-36).

Throughout the Septuagint there is evidence that its translators and subsequent editors had difficulties with numbers. A few examples will illustrate. At least one edition gives 2400 days in Daniel 8:14 instead of 2300. The earliest edition had Methuselah living 14 years after the Flood. The time interval in 1 Kings 6:1 is 440 years rather than 480 as in the Masoretic text. The age of Nahor at the birth of Terah and the life spans of Arphaxad, Eber, and Nahor vary among the available versions. The number of Hebrew males who moved to Egypt with Jacob is given as 75 in Genesis 46:27 (as quoted in Acts 7:14), versus 70 in the Masoretic text and also in the Septuagint text for the corresponding Exodus 1:5. Hence there seems to be a sound basis for placing greater confidence in the numerical data from the Masoretic text. However, a recent authority on the Septuagint has stated, "One of the problems, as yet defying solution, is that of the genealogies in Genesis v and xi, which differ in the Hebrew, LXX, and the Samaritan Pentateuch."⁶

Aramaic manuscripts of the Samaritan
(Continued on page 27.)



NO ONE SHOULD DIE ALONE

In an increasingly impersonal society, death is ignored and denied. What can the church do in such a setting to alleviate pain?

by Larry Yeagley

"I don't know much about dying," drawled the cabby in the front seat, "but I do know I'm not afraid of it. You see, in Appalachia, where I was raised, no one ever dies alone. We do what we call 'sittin' up with.' The people you love never forsake you."

Unfortunately, this is not the experience of most of us, especially in the Western world. The reasons aren't hard to find.

We live, for the most part, in a death-denying society. Technology has reduced worldwide annihilation to the pushing of a few buttons, yet, paradoxically, our denial of death is more deeply entrenched than ever. As a result, we tend to avoid the dying and the bereaved. When a person is ill with a nonfatal disease, the nurse may have to hang a sign on his door restricting visiting. When the diagnosis is "terminal" no sign is necessary. People begin withdrawing voluntarily; even clergy have been known to reduce the frequency of their visits.

This denial of death also causes an illusion of immortality. Many people cannot bear to think about their own death. They haven't the slightest idea of what grief is like. This attitude makes coping with death very difficult. It makes grief much more painful, and also hinders people from supporting the grief-stricken.

A second factor increasing the trauma of death is the mobility and impersonality of society. Corporations transfer employees frequently; people move to obtain better jobs or more congenial climates. But this mobility, despite whatever advantages it may have, also reduces the number of intimate relationships that support families experiencing grief. If a person has a strong network of close personal relationships prior to the loss of a loved one, the actual period of grief will be shortened. Sadly, many people have no such network by the time they have moved across the country a half-dozen times.

The high divorce rate also plays a part in disrupting the emotional balance and making it difficult to cope with a crisis. It adds to the weakening of the human support system.

Even churches have become larger and more impersonal, reflecting the society about them. Some of the important rituals surrounding death and illness are no longer practiced in the church. A group of church people may bring a meal to the home after a

funeral, but weeks later they seldom visit the bereaved.

Social pressure to return quickly to normal isolates the mourner. He doesn't feel "normal," nor does he usually want to, but others expect it of him. The outward stifling of complex inner emotions can build a real blockade in the path to recovery.

I believe the church needs to improve its ministry to the dying and the grief-stricken, especially in light of prevalent attitudes regarding death. What can be done?

Reading alone does not equip you for the task, nor will it enable you to adequately enter into the feelings, fears, and needs of dying persons. The best way to learn is to spend time with the dying. This is your best textbook.

First of all, remember that dying persons are very perceptive. They can pick up and read your feelings as soon as you enter the room. If they sense you are reluctant or embarrassed to face the fact of their dying, they can conveniently deny death or refuse to talk about it in your presence.

A dying person feels an acute sense of loss. Warm, human relationships will terminate. Control over a once well-regulated life is being removed, producing a sense of lost

personhood.

To a dying man or woman, feelings of being cheated and deprived are very real. He or she will not see the children or grandchildren grow up. The planned retirement won't materialize. Not only will he or she be deprived of a spouse's companionship, but the possibility of that companionship being enjoyed by another is very strong.

A sense of urgency is felt by the dying. Increased interest in spiritual matters is often noticeable. There is a great desire to make every day count.

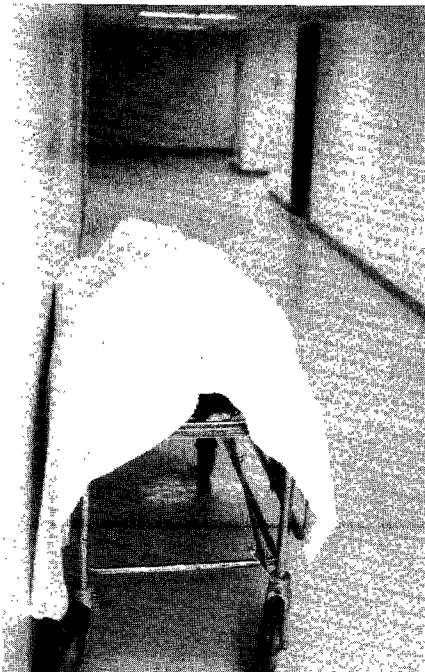
Environment also becomes very important. Cold, clinical settings depress. The presence of children, a loving family, and green living plants bring hope. Placing the patient's bed in the living room near a window is welcomed.

One of the greatest fears of dying persons is the fear of dying alone—the fear of isolation. Isolation can occur even in the presence of a group of people if those people are afraid of their own feelings about death. It can occur when a physician deserts a patient, when nurses spend less time in the room, or when family and friends close off relationships.

Isolation increases pain, which is another great fear haunting the dying. It is the process of dying and the pain that might accompany dying that is feared. Improved methods of alleviating pain medicinally have come to light in the hospice movement now becoming more common in the United States. The church's supportive ministry of presence to the dying needs to keep pace with the hospice approach to care. The church needs to understand that pain has physical, psychosocial, and spiritual dimensions.

Dying people know they are dying. Conspiracies of silence between physicians and families are a waste of time and a deprivation of meaningful intimacies. An old blacksmith had just received word that he had inoperable cancer. He put his face very close to mine and said, "It took a lot of courage for my boy to tell me, but I'm glad he did. I was just twelve years old when my father died in my arms. He had cancer, but he didn't know. I have felt guilty ever since. Maybe there was something he would have wanted to say or do. But he didn't know."

A growing number of researchers are pinpointing the common reactions to death—denial, anger, guilt, bargaining, depression, and numerous somatic symptoms. As dying persons experience these reactions they search for those who appear to be open enough to listen. As they are able to think



COURTESY OF WASHINGTON ADVENTIST HOSPITAL

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through their circumstances and to freely talk of their feelings, they move toward a wholesome acceptance of death. If dying persons cannot find someone to practice "listening love," they may never accept the inevitability of death. They may deny their death or experience anger and guilt to the very end. They may die in bitter resignation.

If the church is truly an extension of the ministry of Christ, its members will learn to anticipate needs as Jesus did. In meeting the needs of the dying the church will be helping them to live fully until the time of death.

What special needs do the dying have?

They need support. Support is not urging persons to be brave; this may only increase their feelings of isolation. Support means listening in a nonjudgmental way as long as they need to talk about their loss of health and their ultimate loss of life.

They need to actualize their loss. This means that they must accept the reality of the loss intellectually and emotionally. It is

understanding and feeling the loss as a real and true fact. This occurs when we permit dying persons to freely verbalize the loss.

They need to express sorrow. The expression of sorrow coming from the lips of dying persons is painful both to himself and to the listening friend. But without pain there is no healing. There must be expression of the feelings of sorrow.

They need to deal with hostility. Until this happens there can be no wholesome acceptance of death. Many people don't work through the hostility because they feel guilty about having it. If the supportive visitor can admit to having similar feelings it will make the person feel that he is not alone. Frequently I tell a person, "I used to feel so unworthy when I had hostile feelings. Now I tell God about them. I tell Him that I don't want to harbor them, and I ask Him to replace them with His peace."

They need to deal with guilt. When life comes to a close sooner than expected, there

are always regrets and unfinished business. We can help a person deal with it by being present, by loving him in spite of his faults, real and imagined. Point the guilty to Jesus, who never stops loving us even when we are wayward.

They need meaningful relationships. Dying persons have feelings of lostness and aloneness that make everything seem out of focus. They experience a paralysis that prevents them from reaching out. This is where other people need to take the initiative and reach out to the brokenhearted. Treat dying persons as you do the living until death occurs. Include them in the affairs of life. Let them know that they are truly enriching your life.

You and your church can take away much of the fear of death and bring meaning into the last days of a dying person. But to do so will require that you enter the despair (and the hope) of the dying person's life.

No one ought to die alone.

How Old Is the World?

(Continued from page 25.)

Pentateuch that were produced in the 11th century A.D. and based on manuscripts from the 4th century A.D. yield 590 more years between the Flood and Abraham than does the Masoretic text, but allow only 1,307 years between Creation week and the Flood. Using the chronological development presented in this article, figures from the Samaritan Pentateuch yield c. 3113 B.C. for the beginning of the Flood and c. 4420 B.C. for Creation week.

It should be noted that although the Samaritan Pentateuch and the Septuagint are the products of completely diverse traditions since the Babylonian captivity of the Jews, they disagree by only 290 years for the time of the Flood, and the average Flood date between them is only 735 years older than that obtained from the more recent Masoretic text.

To the extent that modern scientific investigations are an aid in clearing up moot interpretations of Scripture, it must be said that population growth studies,⁷ archeological investigations (particularly concerning ancient Egypt), and radiocarbon-age evidence overwhelmingly favor a Flood date

based on the Samaritan Pentateuch or the Septuagint, in preference to one based on the Masoretic text.

The study of chronology for the period preceding reliable, adequate secular records confronts one with the conviction that the Bible was written by dedicated and dependable men who, under the direction of the Holy Spirit, placed on record instruction and information from God concerning His activity in human history. (See 2 Peter 1:21; 2 Tim. 3:15-17; 1 Cor. 10:11.)

Obviously, the data obtained from various lines of scientific investigation such as geology, paleontology, archeology, and isotope dating can be explained either on the basis of a uniform operation of presently observed processes over long ages or on the basis of a Creation week 6,200-7,700 years ago followed by a supernaturally initiated, worldwide destruction 4,500-5,400 years ago.⁸ The philosophical bias of an individual will determine which approach he accepts. Since scientific disciplines seek explanations solely on the basis of presently observable and understandable processes, independent of possible unique activity by a controlling Deity, they cannot by strict methodology proceed from empirical data to an independent development of a seven-day, Creation week model, or the concept of an abrupt, universal catastrophe by water. Neither can they be harmonized, on the basis of a strictly scientific methodology, with time constraints that are given in the Bible for the

patriarchal period. Nevertheless, in many other areas the results of scientific investigation and the testimony of Scripture illuminate each other. Where seemingly irreconcilable disagreement exists one must make a personal decision whether the current majority view among scientists or the testimony of Scripture is the more reliable guide to truth.

¹ Edwin R. Thiele, *A Chronology of the Hebrew Kings* (Grand Rapids, Michigan: Zondervan, 1977).

² William H. Shea, "Exodus, date of," *International Standard Bible Encyclopedia*, Revised Edition, vol. 2 (Grand Rapids, Michigan: William B. Eerdmans, 1980).

³ See the Revised Standard Version, *The Jerusalem Bible*, *New American Standard Bible*, and *The New International Version*; also Strong's *The Exhaustive Concordance of the Bible* (McLean, Virginia: MacDonald Publishing Co.).

⁴ Lamech could have been six generations removed from Methuselah, and Noah six generations removed from Lamech if their intervening ancestors fathered a male child at the average age of 30.

⁵ For the proportion of Genesis 5 and 11 age data divisible by ten, the probabilities are one in 17.42 for both ages at birth of next-named and total life spans in chapter 5, and one in 7,258 for ages at birth of next-named and one in 5.16 for total life spans in chapter 11.

⁶ Sidney Jellicoe, *The Septuagint and Modern Study* (Oxford, 1968), p. 245. For a thorough analysis of the Masoretic, Samaritan Pentateuch, and Septuagint text data for pre-Abrahamic chronology see Gerhard F. Hasel, "Genesis 5 and 11: Chronogenealogies in the Biblical History of Beginnings," *Origins*, vol. 7, No. 1 (1980); and "The Meaning of the Chronogenealogies of Genesis 5 and 11," *Origins*, vol. 7, No. 2 (1980).

⁷ Edward N. Lugenbeal, "Was There a Population Explosion After the Flood?" *Ministry*, December, 1978, pp. 20-22.

⁸ R. H. Brown, "Radiometric Age and the Traditional Hebrew-Christian View of Time," *Origins*, vol. 4, No. 2 (1977), pp. 68-75; "The Interpretation of C-14 Dates," *Ibid.*, vol. 6, No. 1 (1979), pp. 30-44; Michael J. Oard, "The Flood and the Ice Age," *Ministry*, May, 1980, pp. 22, 23.

RELUCTANT RETIREE

What did a few wrinkles mean? I didn't want to join the world of the senior citizen. After all, I wasn't senile by any means!

I took a good look in my hand mirror that night. True, my cheeks sagged a little, and there were a few wrinkles and a sprinkling of gray hair. But old? I had never really thought of myself as old.

We had been invited for dinner to the home of friends, and after the meal the children, young adults, and older couples spent an enjoyable evening talking and playing games. A young man sat beside me on the couch commenting, "I guess I'll sit here with the golden-agers." I looked around, and then it dawned on me. He was talking about my husband, Charles, and me!

As I studied my face in the mirror that night, I turned the mirror to the side that magnifies. Then I saw it all. I was wrinkled. But there was a remedy for that, wasn't there? I remembered the ad I had received in the mail—a French lotion that tightened up the facial tissues so the wrinkles were literally absorbed. It was expensive, but I needed that cream. I'd find a way. Oh, yes. I had worked overtime and earned money that I could spend on that French cream. Besides, working overtime had probably caused those wrinkles. I was just tired.

Until her recent retirement, LaVerne Beeler was the receptionist at the Christian Record Braille Foundation in Lincoln, Nebraska.

by LaVerne Beeler

The consultant at the cosmetic counter assured me that the fine lines would soon be gone. She suggested other basic products that would come to my aid at this crucial time. I believed her.

A few weeks later Charles breezed in from a convention in Minneapolis. The meetings had gone fine. He and some friends had had a delightful time sightseeing. He told me—with no embarrassment or restraint—about the sign in a skyscraper's elevator announcing a senior citizens' discount for the observation deck. He was 62, and this would be his first venture into the world of the SCs. "I took it," he told me, slapping the table with his hand and grinning, "and the view from the lookout tower was just as beautiful with the senior citizen's card as without it!"

How could he be so casual about being a senior citizen! He even laughed about it. I remembered the day at work when everyone was helping on a rush job. We were working in shifts, and someone suggested I take a shorter turn. I wondered why; I was keeping up; I certainly didn't feel tired. Stella saw my quandary and enlightened me. "Why, LaVerne, you're the oldest one in the room. You don't have to stay here all morning." I looked around, unbelievably, at my friends. Maybe I did feel a little tired, after all.

The final blow came, however, in Dallas.

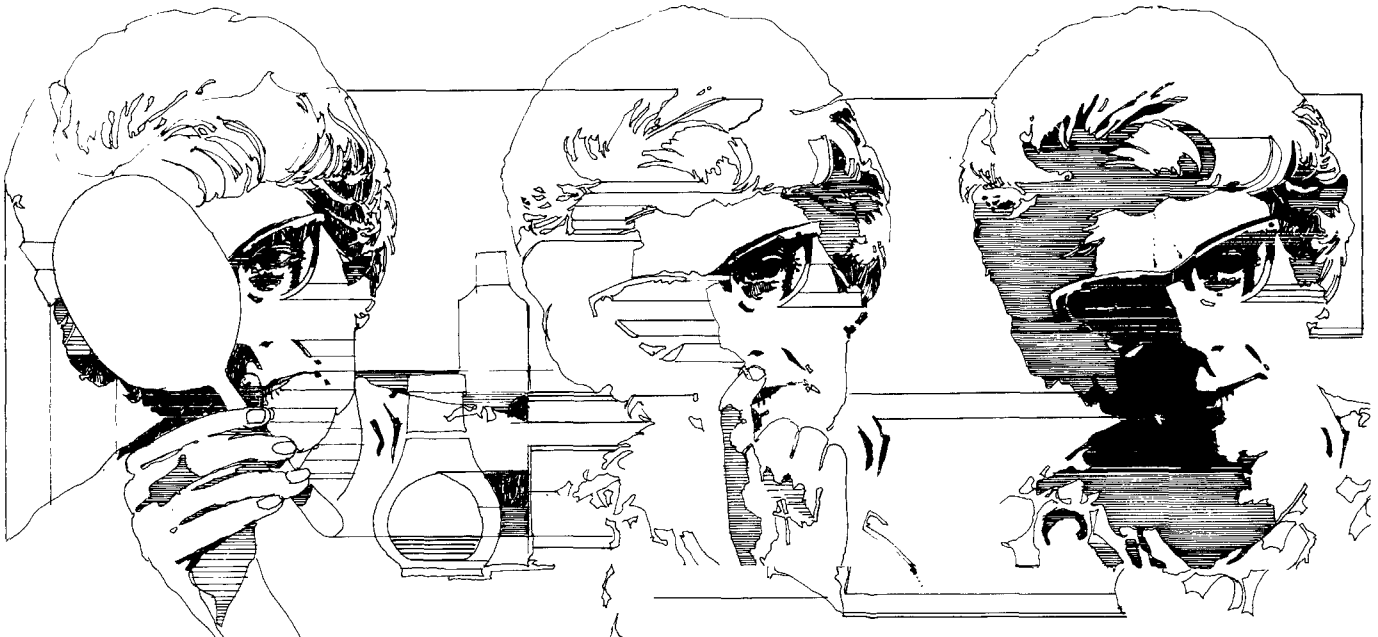
Tommy is one of the friendliest persons in our office. He normally greets me with a peck on the cheek when he returns from a long trip. I have heard some of the other secretaries refer to Tommy's kisses, as well. It is perfectly innocent, and we all know him to be a discreet and well-loved Christian gentleman.

At the Dallas convention center during the General Conference session, I introduced Tommy to the wife of a new employee and casually remarked that she should not be surprised if Tommy kissed her. She looked a little flustered, and Tommy, being sensitive to the feelings of others, reassured her, "Oh, don't worry! I only kiss the older ladies."

That did it. As soon as I returned to the office in Lincoln, I announced I was retiring. "Why, I had no idea you were old enough to retire!" exclaimed a true friend. Her comment was echoed by others. Maybe I shouldn't go through with this retirement, I thought. But they were already planning my party.

My husband decided that he, too, would retire but continue to work and be subsidized to full pay. That's when it occurred to us that a move nearer my parents and the change of pace offered by a local conference would be stimulating. The Oklahoma Conference let us know they were in need of the expertise Charles could offer.

It all happened so fast—packing, selling



HECICO DESLANDES, ARTIST

one house and buying another, letting go of our work here and reaching out to take hold of another.

I asked information of a clerk in a department store in Oklahoma City when we went there to look for a house. She could tell from my question that I was a stranger. "Are you retiring here?" she asked.

How could she tell? I thought, as I nodded Yes and thanked her. The creams hadn't helped—my age was showing through.

But I've discovered something at last. It doesn't really hurt to grow older. In fact, it's kind of fun to be retired. We can still walk, run, read, write, and keep our accounts straight. We aren't senile by any means. We

laugh, cry, work, and play. And we're on our way to a challenging assignment in an exciting new part of God's world.

And the creams? They didn't seem to diminish the wrinkles, and we can't afford them now, anyway. Let the wrinkles stay. You see, I'm expecting my first Social Security check Monday.

Prayers from the parsonage

by Cherry B. Habenicht

If Dick held an eight to five job, I'd know exactly when he would leave each morning and when to expect him back. He could spend each evening with me and the children, and—except for attending church—we'd have our week-ends free.

Of course, I'd take an interest in his work and listen to him report the day's accomplishments, but our family would be only indirectly involved. We'd cheer him on, content to let a secretary be his right-hand help.

"She [the minister's wife] should be a true helper to her husband, assisting him in his work, improving her intellect, and

helping to give the message."—*Testimonies*, vol. 6, p. 285.

Yes, Lord, encouraging my husband's goals is not the same as *sharing* them. Thank You for letting us be joint channels to reach people with the message of Your love. To pray with Dick for someone who is learning of You, to see that person accept Your will, and to guide him as he begins a new life are the most satisfying parts of the work. Thank You for a profession that demands our best because its influence is for eternity.

Also, I enjoy watching Dick in action. Observing how effectively he chairs a committee or how tenderly he helps a shut-in, I better understand the range of his responsibilities. I've learned a lot just

by listening to him counsel someone over the phone, or by sitting at his side during a Bible study.

A neat schedule of predictable days would soon be humdrum. I'd miss the flexibility of a pastor's program. (How many husbands can take a morning off in the middle of the week?) I'd wish for some surprises and maybe even a few emergencies.

When our eyes meet across the congregation and Dick knows I'm silently praying for him, when we ache together over a member who is slipping away, when we talk about discoveries in Your Word, I rejoice that my husband is a minister and that You've given me a part in his work.

Ellen G. White— Plagiarist?

(Continued from page 21.)

cated a century ago. Unlike the stream of predictions offered by the "supermarket psychics," the writings of Ellen White have stood the test of time.

Through the years occasional attacks against Ellen White have come both from within and without the church. Thus the present charges do not come as a surprise. Rather, they simply confirm our conviction in her and in the fact that the second coming of Christ is near. She wrote: "The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. . . . Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God's remnant people in the true testimony."—Letter 12, 1890.

"There will be a hatred kindled against the

testimonies which is satanic. The workings of Satan will be to unsettle the faith of the churches in them."—Letter 40, 1890.

Concerning the charges of plagiarism, Mrs. White openly stated in 1888 that at times she used the words of other authors: "In some cases where a historian has so grouped together events as to afford, in brief, a comprehensive view of the subject, or has summarized details in a convenient manner, his words have been quoted; but in some instances no specific credit has been given, since the quotations are not given for the purpose of citing that writer as authority, but because his statement affords a ready and forcible presentation of the subject."—*The Great Controversy*, p. xii. In doing this Ellen White was following a commonly accepted practice of nineteenth-century writers, as research into the writings of other authors will reveal.

Although we feel the Los Angeles *Times* article misstates the situation in some instances, we certainly do not charge it with willful misrepresentation. However, we will willingly send a more detailed response to the *Times* article to those readers who provide a

large, self-addressed, stamped envelope. In addition, the January and February releases of the ASPIRE Tape Club contain discussions by Ron Graybill, Robert Olson, and Roger Coon of the Ellen G. White Estate regarding recent charges of literary borrowing. Each release, consisting of two C-90 cassettes, is \$5.00 and may be purchased separately. Order from ASPIRE Tape Club, 6840 Eastern Avenue NW., Washington, D.C. 20012. Please enclose payment with the order.

Those interested in reading something by this unusual woman may receive the 640-page book *The Great Controversy* by sending \$2.00 to MINISTRY at the address above.

Millions have been inspired to surrender all anew to the Lord Jesus by her book *Steps to Christ*. This little volume has been such a valuable one to me that I will send a copy without charge to any reader who requests it.

In conclusion, it is my conviction that the work of Ellen G. White, under the guidance of the Holy Spirit, has been of inestimable blessing to the growth and nurture of this church. Certainly she has had this effect in my own life and experience with the Lord.—J.R.S.

WORLD VIEW

Pat Robertson: the Christian and politics

Pat Robertson, president of the Christian Broadcasting Network, is a staunch conservative. In his newsletter he has opposed such things as the Panama Canal treaties, recognition of Red China, and abortion. Until October he was a member of the Roundtable, an organization of conservative evangelical political activists.

His resignation, the Southern Baptist minister said, "was appropriate in light of the confusion in the public mind as to my role in political matters."

Robertson says his role henceforth will be "to focus on the spiritual mission of reaching people for the Lord Jesus Christ, and helping to bring spiritual-moral revival in America."

But is identification with the Christian Right incompatible with that role? Should seminaries query students on their political viewpoints and send them forth trained to speak only to Democrats or Republicans, depending on an index of their applied morality?

The minister, says the Word, is to stand as one between the living and the dead, pleading for reconciliation to God. To the degree that a minister identifies with a political party, he limits his ministry of reconciliation.

Mr. Robertson seems to have found the right answer. If he does, indeed, confine himself to preaching the gospel—which, Christ said, was to be ministered to all men—I'd like him to know that he has gained at least one listener who's sick of political formulas of whatever persuasion, but whose soul hungers for the Word of God.

A spanking good time

It appears that the venerable practice of "the laying on of hands" (at least as educators define it) may be retained for a while in New York State. A nineteenth-century law permitting teachers to spank unruly pupils is gaining support. Legislators had been considering repeal of the law.

Recently, however, the New York State Board of Regents reversed an earlier decision to support repeal. Several regents said they had been persuaded by arguments that the law already protects children against abuses and that most school districts wanted to preserve the local option.

Protestant and Roman Catholic parochial educators also went on record

by Roland R. Hegstad

against a flat prohibition of corporal punishment.

Carl H. Bish, vice-president of the New York Association of Christian Schools, said fundamentalist educators "believe the Bible to be very specific in its instruction to parents concerning the practice of spanking our children.

"Others have defined this as corporal punishment," he said. "We define it as loving discipline."

A Rochester, New York, court recently dismissed a charge of physical assault against a school principal. A 9-year-old boy testified that a paddling from the principal had severely bruised and bloodied his buttocks. But the court found that the man had acted within the law.

The United States Supreme Court ruled in 1977 that spanking pupils did not violate the constitutional ban on cruel and unusual punishment. Local governments were left to determine their own policies.

New Jersey, Massachusetts, Maine, and Maryland, as well as New York City, have outlawed the practice.

Religion in Hungary

How many Hungarians remain Christians after 35 years of atheistic indoctrination? More than half, according to the Government newspaper *Magvar Hirrlap*, which recently featured a study on religious practice.

Fifty to 60 percent of the 10 million Hungarians still hold religious beliefs, according to the research of a social scientist, and about one third of adults attend church regularly. In villages the percentage of believers rises to 70 to 85 percent of the population. In Budapest, the Hungarian capital, the figure is lower, around 35 percent. The study also showed that 86 percent of children born to the country's six million Christians are christened. Also, 86 percent choose church funerals. (Keston News Service.)

Fortune cookies

Lolaverne Rubenstein and her daughter, Fern Robin, of Rockwood, Missouri, like to tell fortunes. And that, say deacons of the Rockwood Baptist church, was enough to warrant their being disfellowshipped. The deacons

cited several Biblical passages to justify their action, including Deuteronomy 18:10, 11: "There shall not be found among you any one . . . who practices divination, a soothsayer, or an augur, or a sorcerer, or a charmer, or a medium, or a wizard, or a necromancer" (R.S.V.).

Mrs. Rubenstein called the action "an abomination" and "an inquisition."

"I'm doing God's work," she said.

Her daughter acknowledged using crystal balls, but said she does not "do spells" or "talk to spirits."

One is left to wonder why the two fortunetellers couldn't tell their own. The deacons might have added further credence to their action by citing the women for "bearing false witness." The predictive batting averages of fortunetellers of whatever breed hardly certify them to be followers of One who was not only the Way and the Life, but also the Truth.

Down for the count

The state, that instrument of affliction, has put another church out of business. The Southgate Chapel and recreation center in downtown Memphis, Tennessee, is no more.

But, as it turned out, Southgate Chapel was also a gambling establishment, operated by "the Reverend" Paul E. Vance, who was sentenced by a Memphis jury to two to three years in the State penitentiary and fined \$1,000.

Vance had argued that the chapel and recreation center, sponsored by the "Christian Church of Faith," was discriminated against by Memphis police. His church was legitimate, he said, because it held services every Sunday, had a minister, held group sessions, helped drug addicts and the homeless, and gave money to children for bus fares.

Tennessee's assistant attorney general saw it differently. The State could not, he said, subject Mr. Vance and his "church" to "a test of orthodoxy or good faith," but it "can and frequently must determine what groups and activities are religious" in the context of the First Amendment.

Vance made one point, however, that should bring blushes to a few "accepted" religions of Memphis. If the vice squad looked into his operation, he asked, why did it not also check out local church and synagogue bingo games?

Items in World View, unless otherwise credited, are from Religious News Service. Opinions, however, are the author's.

SHOP TALK

Put your church on a diet

Reducing Energy Costs in Religious Buildings is the title of a 52-page handbook designed to save you money. Many denominations are making substantial use of this practical "how to" guide designed for nontechnical readers. The ideas can be put to use at once with as much as a 20-percent reduction in energy consumption possible. Areas covered include heating, hot water, air conditioning, the building envelope (roofs, ceilings, walls, floors, doors, and windows) and lighting.

The minimum order is for two copies (\$4.90). Five copies cost \$1.90 each, and 10 copies cost \$1.75 each. Further discounts are available on larger orders. Order from: The Center for Information Sharing, 77 North Washington Street, Boston, Massachusetts 02114. Or call: (617) 742-3222 or 742-9844.

Answering service

A Shop Talk item recently suggested a mechanical phone answering device for churches. Our church board decided to go beyond this and opted for a "live" answering service provided by a local communications firm that serves several hundred offices and businesses twenty-four hours a day.

This type of answering service also provides for people who refuse to speak to a recorder. Long-distance calls and urgent local calls are handled more satisfactorily, and can often be transferred to the pastor's residence or elsewhere as necessary. Present cost is \$25 per month.—Willard Christensen, Greeley, Colorado.

Your turn

Have you thought of a good, new idea that makes your ministry more effective? Have you run across a new product, a shortcut, a better way of doing something? Would your fellow pastors be interested in it?

For each idea or helpful hint printed in this column, MINISTRY will pay \$10 to the person who *first* sends us the item. Keep your contribution short (no more than 250 words) and mail to Shop Talk Editor, MINISTRY, 6840 Eastern Avenue NW., Washington, D.C. 20012.

Organize Yourself

Remembering appointments and deadlines is vital to a pastor's work. Each year I buy Woolworth's #515 diary and address appointment book (or order from Geo. Steelman & Sons Co., Milwaukee, Wisconsin 53201; costs about \$2.75). It's small but has adequate writing space for each day.

Each day can be divided into three sections—morning, afternoon, and evening. In these sections are lines, which I use to represent afternoon and evening hours (mornings are used for study).

I also buy Woolworth's *Dailyaide*, the *Silent Secretary*, a large-size appointment book. In this book I write everything that needs to be done. Important things are written on the top half of each page for the proper dates, smaller items on the bottom section. When all the items are completed for each day, I put an X across that page. This system keeps all my things to do organized in one place instead of on scraps of paper scattered around the house or lost in file folders.—Robert Forss, Kailua, Hawaii.

Guide to Economical Funerals

Funeral and burial costs average \$2,500 today. Not infrequently they rise to \$5,000. The typical American family may spend more on a funeral than any single expenditure other than houses, cars, and college.

Yet few people are prepared when death comes to their family. More surprising, religious people rarely turn first to their church or synagogue as they

make the initial hard decisions about funerals.

"All too often, people make what can be the most expensive purchase of a lifetime in a crisis atmosphere," says Elizabeth Clemmer, executive director of Continental Association of Funeral and Memorial Societies (CAFMS). "They're emotionally vulnerable and pressured by time. By helping people plan funeral arrangements before the time of need, clergy can help people think through their personal choices and make the decisions that are right for

them and their families."

As an aid to clergy and religious leaders who want to be able to provide useful information to their congregations, the Consumer Funeral Information Project, under a Federal grant from the Administration for Aging, has designed a resource booklet called "A Multitude of Voices: Funerals and the Clergy." It is available for \$1.00 from CAFMS, 1828 L Street NW., Suite 1100, Washington, D.C. 20036. More than 100 copies: 50 cents each.—Religious News Service.

Seminars for March and April

MINISTRY magazine's professional-growth seminars continue to meet with much excitement among clergy of all faiths. If you have not yet found one close enough to make attendance possible, try the following list. Clergy in the locale of the seminar should receive an invitation in the mail, but just in case you miss getting yours, we are listing upcoming seminars by city, together with a local phone contact for early registration or additional information. Remember, each seminar is absolutely without cost to you.

March 9 Nashville, Tenn. Hugh V. Leggett (615) 859-1391	March 26 Kansas City, Mo. Robert Peck (816) 353-7113	April 14 Manchester, N.H. Don J. Sandstrom (207) 797-3760
March 11 Lubbock, Texas Art Swinson (806) 353-7251	March 30 Charleston, W. Va. Wayne Coulter (304) 422-4581	April 23 St. Johns, Nfld. Gerry Karst (709) 576-4051
March 12 El Paso, Texas Art Swinson (806) 353-7251	April 6 Hinsdale, Ill. Robert Everett (312) 485-1200	April 27 Moncton, N.B. L. McDowell (506) 855-8622
March 16 Indianapolis, Ind. Lester Carney (317) 844-6201	April 7 Springfield, Ill. Robert Everett (312) 485-1200	April 27 Columbia, Md. George Digel (301) 995-1910
March 23 Birmingham, Ala. Richard Hallock (205) 272-7493	April 9 Glendale, Calif. John Todorovich (213) 240-6250	April 28 Halifax, N.S. L. McDowell (506) 855-8622
March 23 Stoneham, Mass. Stanley J. Steiner (617) 365-4551	April 13 Brunswick, Maine Don J. Sandstrom (207) 797-3760	April 30 Calgary, Alta. Herbert S. Larsen (604) 859-2566
March 24 Hartford, Conn. Stanley J. Steiner (617) 365-4551		

RECOMMENDED READING

CAN I MAKE IT ONE MORE YEAR?

Edgar M. Grider, *John Knox Press, Atlanta, 1980, 144 pages, \$6.95 paper.*

The author of this book not only has been engaged in pastoral work but has been a counselor of ministers for more than a decade.

With a knowledge of the hazards of ministry, Grider seeks to take ministerial anxiety and use it to solve problems and ease frustrations. Under the large topics of freedom and responsibility, trust, love, confidence, and inferiority are found helpful suggestions from Scripture, theology, psychology, and sociology.

The last two chapters deal with the pastor as leader and organizer in the local church. Change, helplessness, and power are the ideas explored. These chapters are especially useful.

While the book is difficult to follow, it is not difficult to read, and is so filled with workable ideas it will be valuable for every pastor who is serious about his vocation.

William H. Hessel

ISSUES OF THEOLOGICAL CONFLICT

Richard J. Coleman, *Eerdmans, Grand Rapids, Michigan, 1980, 282 pages, \$12.95.*

Coleman, who received his theological training at Johns Hopkins University and Princeton Seminary, seeks to define in this volume the basic theological issues separating liberal and conservative Protestants, to treat the issues as both evangelicals and liberals see them, and to encourage dialogue that faces them squarely. There have been other attempts to do this, but the present book is unusual in that it places the arguments and positions of both schools side by side rather than under separate covers. What each group holds is stated quite clearly and objectively.

The first chapter sets the stage and introduces the participants. Chapters two and three define the basic issues—Jesus

and faith, and the nature of revelation. The fourth and fifth chapters, dealing with the authority of Scripture and how God's purpose is carried out in human life and history, are in fact extensions of chapters 2 and 3. Chapter 6 brings into focus the pressing question of "The Church and Social Involvement"—what kind? how much? direct or indirect? corporate or individual?

Some will probably disagree with Coleman's use of the terms *evangelical* and *liberal*, or with the fact that the conclusion of each chapter does not seek to offer a final solution to the issue under consideration. Rather, the author attempts to take into account what he regards as the positive contributions of both liberal and evangelical theologies on each particular topic. The approach has its merits, especially since the evangelical is made to answer to the criticisms of the liberal and the liberal to the judgments of the evangelical.

Intended primarily for the theologically trained, *Issues of Theological Conflict* will most likely become a basic handbook for those who welcome a clearer understanding of the contemporary theological scene.

Raoul Dederen

UNTIL TOMORROW COMES

Orville E. Kelly, *Everest House Publishers, New York, 1979, 348 pages, \$9.95.*

Until Tomorrow Comes is written to be helpful and encouraging. It contains current, correct medical information, as well as dealing with a number of subjects related to terminal illness and dying. Every clergy and health professional should read it, as should everyone encountering terminal illness in himself or in others.

The book is particularly helpful to persons with

cancer. It gives the current medical view on the cause of cancer and its treatment, describes some of the diagnostic procedures, and discusses currently acceptable treatment methods.

The human aspects of having cancer are discussed openly and frankly in such chapters as "The Spouse," "Children and Cancer," and "Facing Death When There Is No Choice." Also helpful is an appendix listing available educational material and sources of help when facing a difficult health situation.

The book is more than facts; it is compassionate, understanding, inspiring, and challenging. The personal and human element holds the reader's interest.

Albert S. Whiting

THE PREACHING TRADITION

DeWitte T. Holland, *Abingdon Press, Nashville, Tennessee, 1980, 128 pages, \$4.95.*

This volume is a brief history not only of preaching but of the church, as well. Chapter 1 traces the preaching of the Old Testament prophets, Jesus, the apostles, and the early church fathers. It presents Augustine in the West and Chrysostom in the East as the pinnacles of patristic preaching.

Thereafter, Holland says, Christian preaching lost much of its power owing to "(1) asceticism; (2) liturgy; (3) the emergence of Christianity as the state religion; and (4) the growth of the secular power of the church" (p. 27).

Chapter 2 covers the period from the fall of Rome to the Reformation. The Dark Ages produced few great preachers, but among the bright points were such missionary preachers as Patrick in Ireland and Columba, who in 563 established his missionary outpost on the Isle of Iona. With the approach of the Renaissance,

preaching came to the fore in such men as Wycliffe, Huss, and Savonarola and then took bold shape under Luther, Calvin, and English Reformers such as Cranmer.

Chapters 3 and 4 follow the growth of preaching in America with emphasis on the Great Awakening and subsequent revivals both Protestant and Catholic. The overview takes note of the place of the social gospel, the ecumenical movement, the black church, the acceptance of Catholics by Protestants, the turbulent 1960s, women and the church, the electronic church, Pentecostals and charismatics, and the cults. A final chapter assesses the future of preaching.

DeWitte T. Holland is professor and head of the communication department of Lamar University in Beaumont, Texas.

Orley Berg

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