



**Live-in Conditioning Centers** See page 26

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THIS strange new hybrid term Mr. Webster and your editor put together recently to signify that "now" doesn't count. At the end of the rainbow there may be a pot of gold, but for certain there is none here and now. *Procrast-eventually* can be used to describe the attitude that life this moment is dull and unimportant. Anything that is worthwhile is still in the future.

Jesus taught that the present is all-important. In His astounding Sermon on the Mount, misunderstood by the masses and misinterpreted by the spiritual leaders of His day, Jesus urged His hearers to "take no thought for your life, what ye shall eat" drink, or put on. Christ was saying, Don't be anxious, don't worry, don't live in the future, but live now! Then He added, "If God so clothe the grass of the field, which *today* is . . ." "There's the point—today, now, this moment—"today is." Climaxing this concept, He stated, "Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself" (Matt. 6:34, R.S.V.).

In teaching His disciples to pray Christ inserted an interesting sentence that most bread bakers with their chemical spoilage retardants don't think about. "Give us *this day* our *daily* bread." We are to ask not for yesterday's or tomorrow's bread, but today's bread only. Our bodies testify to the truth of this concept. Man was made to live and function on a momentary basis. We are not made with the capacity or ability to eat a ton of food at one meal, thus eliminating for five years the need to eat again. God never gave us the capacity to hold two thousand gallons of water at one time, thus quenching our thirst for ten years. Our lungs were not constructed for gulping down thousands of cubic feet of oxygen in one breath, which would limit breathing to once a week. Our hearts beat second by second, not year by year. This moment by moment living teaches us eloquently that life is *now*.

Sin has robbed us, among other things, of the joy and pleasure of living this moment. Since the fall of man the anticipatory qualities of the brain seem to be overbalanced. Many people, for instance, enjoy the anticipation of a vacation more than the actual vacation. There is nothing more devastating to the human spirit than a spirit of impatience, a spirit of nervousness, which cannot enjoy this moment because our agitated minds are constantly racing

forward to some future objective or change when life will be different.

Ellen White writing to an individual who seemed to have difficulty controlling self said, "Grace for tomorrow you do not need. You should feel that you have only to do with today. Overcome for today; deny self for today; watch and pray for today; obtain victories in God for today."—*Testimonies*, vol. 3, p. 333.

When a person concentrates, by the grace of God, on living a quality life now this attitude affects the tone of voice and words spoken to husband, wife, parents, and children. It affects the smiles that we have on our faces, the good thoughts that permeate our minds, the right actions that we perform.

As ministers, whatever position we are in, we are to do our work to the very best of our ability this moment. We may not slay some Goliath as David did or feed five thousand people with a few loaves of bread and a couple of fish as Jesus did. But we can live this moment with Christ victoriously. We can have the exalted privilege of knowing that we are dwelling in the secret place of the Most High moment by moment.

One tremendous motivational factor for living this moment in the finest way possible is the belief in living with Christ forever when He returns. "Live and act wholly in reference to the coming of the Son of man."—*Early Writings*, p. 58. Paul expressed the same thought to Titus when he said, "We should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:12, 13). The vivid picture of Christ's return stamped upon the soul gives purpose and meaning to every aspect of the Christian's daily life. It controls his thoughts moment by moment. It influences the way he eats, drinks, dresses, works, and plays. Even his driving habits, his spending habits, the way he uses his time, his attitude toward his fellow men; in short, every life function, process, and activity is altered, rejected, or accepted when the glorious thought of Christ's soon return takes hold of the mind. Perhaps this is the reason Paul said, "If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:19).

The truly converted Christian does not live in the future, but the future lives in him. It is what you might call a

miniature coming of Christ moment by moment in the Christian's daily experience. For this reason the Holy Spirit has never invited men to follow Christ tomorrow, but it's always today.

As Zacchaeus perched on a limb and peered down into the face of the Master Jesus urgently bade him, "Make haste, and come down; for to day I must abide at thy house" (Luke 19:5). Now came the test to Zacchaeus. Did he hesitate and say, "Lord, I don't have my house cleaned, the beds are not made, the refrigerator is empty. I'm sorry. Please come tomorrow, and I'll get ready for You"? Thank God, Zacchaeus didn't say this. The record shows that "he made haste, and came down, and received him joyfully" (Luke 19:6). The result of this experience is summed up in the words of Jesus when He said to Zacchaeus, "This day is salvation come to this house" (Luke 19:9).

This story contains an important prin-

## ***Why not enjoy life at its best?***

ciple for every follower of Christ, especially ministers. This day, this moment, we need the salvation and power of Christ to enable us to use our lives effectively in a way that will glorify Him.

Too many of us are going through life in abject drudgery. We permit ourselves to live on a low level of existence. We turn our backs on the riches of the goodness and forbearance of God. Why not enjoy life at its best? Didn't Jesus say, "I am come that they might have life, and . . . have it more abundantly" (John 10:10)? Christ is not talking about an abundant life in the future only but an abundant life this moment.

Consideration of this concept may well teach us the importance of organizing and planning our lives in such a way that, through Christ, we may have a quality experience of living moment by moment. Let's put an end to "procrasteventually"!

J. R. S.

## **Ministry Helpful**

Eternity alone will tell how much we appreciate the service and the benefits we obtain from THE MINISTRY in our work for the Lord. It is especially helpful for those of us living overseas who do not have either access to or the means to obtain materials, books, and periodicals from our headquarters. May the Lord bless you all as you continue to help and sacrifice to advance God's work not only there in America but all around the world.

F. W. ARUAN  
*Sumatra, Indonesia*

## **Bring Educational Institutions Into Line**

At the outset let me agree with Prof. Charles Hirsch that our institutions are the best available, and I believe some of our educators are doing a superb job. However, there are areas where much work needs to be done to bring the system in line with the light we have received so that we may present a superior and consistent image to this perverse generation. I don't advocate closing up shop, so to speak, but there are real problems, and if we do not take definite steps our doors will be shut and we won't be able to do anything about it.

I graduated from one of our colleges back in 1956. At the time I was interested too much in psychology, and left the church.

## ***feedback***

There were many things that contributed to my apostasy at that time, and it wasn't until much later that I came to my senses. But I know that some of the factors which shaped my thinking were taught in our classrooms.

I remember concerning hypnosis taught in a psychology course the professor argued that when Ellen White was counseling against it she was primarily concerned with the bad aspects of its use, but in a qualified person it could be a very effective therapeutic tool. He compared its use to a knife in the hand of a savage with one in the hand of a surgeon.

In a course in zoology I learned everything about evolution (aorta arch theory, otogeny recapitulates philogeny, et cetera) and nothing at all about Creation. The professor said we should know about evolution so that we would know what we were up against.

THOMAS F. BLANCHARD  
*Mundelein, Illinois*

## **Glad to Introduce to Other Ministers**

May I say how glad I am to introduce THE MINISTRY to ministers of other churches. The way it grapples with significant theological issues and other matters of significance is just wonderful, and I feel it is more and more a polished instrument in the Lord's hands to hasten His coming.

AUSTEN G. FLETCHER  
*Morley, Australia*

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# *Righteousness by Faith*

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ON May 30, 1973, the officers of the General Conference appointed a small but representative committee to give in-depth study to various aspects of the message of righteousness by faith, the message brought prominently before the church in connection with the General Conference session in Minneapolis in 1888 and the years immediately thereafter. Every piece of information available to the church, including the Ellen G. White documents, was carefully studied, and literally thousands of pages of materials from various sources were examined.

We approached this study with prayerful hearts that we might see and understand what God wanted to do for His people at that time, and what He wants to do for us today to prepare the way for the latter rain and the speedy finishing of His work in the earth. Because of the need for an ongoing study of these matters, the committee was later enlarged and renamed the Righteousness by Faith Committee.

Early in its work three smaller study committees were appointed to serve in a resource-and-research capacity on behalf of the full committee. One of these committees studied the historical background of the 1888 experience and the years immediately preceding and following it. Another committee examined the available messages of A. T. Jones and E. J. Waggoner in an attempt to discover what it was in their messages that was unique and vital for the church. They also studied the extent of Ellen White's endorsements of the messages of Jones and Waggoner. The third committee approached the doctrine of righteousness by faith and particularly studied the extent that an understanding of the human nature of Christ was essential to a proper understanding of, experience in, and effective preaching of, the message of righteousness by faith.

Papers were prepared and examined and finally presented to the combined study committees. These in turn were assigned to a task force that added other pertinent materials and prepared them for presentation to the full committee.

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N. R. DOWER

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*N. R. Dower is  
secretary of the  
Ministerial Asso-  
ciation.*

The Righteousness by Faith Committee, with certain others who were invited, met in the month of February of 1975 in Takoma Park. The report of the task force was presented, discussed, amended, and later amended again, before final adoption.

While there are some areas where additional study will need to be given, the time has come for us to release to our ministers the basic conclusions on which there was general agreement. We hope that this will be helpful to the church and our ministry at this time. Notice especially the beautiful balance that it contains.

The incarnation of Christ is, of course, a great mystery, and some aspects of the nature of Christ are not fully understood. Ellen White encourages us to study the incarnation, but to be careful, extremely careful, how we speak on this subject. At present there are some aspects on which there is not full agreement. It would be a great tragedy if in seeking to understand the message of righteousness by faith we were to become embroiled in arguments and lose the experience that we must have to be ready for the coming of our Lord.

Involved in this study were some General Conference administrators who are genuine Bible students in their own right. Also on the committee were members of the Seminary faculty at Andrews University, other leaders in various phases of our work in the General Conference, two editors, members of the Biblical Research Committee and of the E. G. White Estate here in the General Conference office, theologians, historians, research men, and some very capable laymen.

It is our sincere prayer that in releasing this report we will be serving a helpful purpose. We need to be united on this topic so that we may preach with assurance and in the power of the Spirit the beautiful message of what Christ has done for us in the atonement, and what He is doing in and through us by the Holy Spirit. May God give us much of His grace as we go forth to preach the message more fully and seek to prepare a people for the coming of our Lord. ■

## ***Righteousness-by-Faith Report***

**1. On the Unique Contribution of Jones and Waggoner.** We recognize that Elders Jones and Waggoner were chosen servants of the Lord and especially used by Him in the 1888 era to bring a distinctive emphasis to the message of righteousness by faith. Ellen G. White said in 1892 regarding this special emphasis and the church's response to it: "The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth."—*Review and Herald*, Nov. 22, 1892.

Although a complete and adequate message of righteousness by faith is available in the Bible and the writings of Ellen G. White (which, if properly understood and wholeheartedly accepted, would prepare the way for the latter-rain experience to the church) we recognize that the Lord sent Jones and Waggoner to call attention to certain truths that had been lost sight of or that had not previously been fully comprehended.

Because we believe that a restudy of their distinctive emphasis would be helpful today, we suggest that our denominational publishing houses seriously consider republication of selected sermons, articles, and books that are relevant today and representative of the messages on righteousness by faith given during the 1888 era by Elders Jones and Waggoner.

**2. The Humanity of Jesus Christ in Relation to Righteousness by Faith.** We believe that Jesus of Nazareth is the incarnate Son of God, the eternally pre-existent Word of God, who was with God and was God,<sup>1</sup> became flesh and dwelt among us.<sup>2</sup> "Unfathomable mystery, that the human mind cannot comprehend,"<sup>3</sup> He was at one and the same time God and man, truly God and truly man. Expressly called God in the Scriptures,<sup>4</sup> He was the great "I AM" dur-

ing His ministry on earth<sup>5</sup> as surely as before His incarnation.

He was also man, truly man. Not only did Peter, Pilate, and the scribes, among others, call Him "man,"<sup>6</sup> but the term is found on His own lips, as well.<sup>7</sup> He had a human mother, "descended from David according to the flesh,"<sup>8</sup> was subject to the ordinary laws of human development,<sup>9</sup> showed love and compassion,<sup>10</sup> and knew hunger, thirst, and weariness as any other human being.<sup>11</sup>

A study of the New Testament indicates that our Lord came not only "in the likeness of sinful flesh," but also that "since therefore the children share in flesh and blood, he himself likewise partook of the same nature, . . . made like his brethren in every respect."<sup>12</sup>

The same New Testament also declares that for our sake God "made him to be sin who knew no sin."<sup>13</sup> "You know that he appeared to take away sins, and in him there is no sin."<sup>14</sup> Not all Christians view these passages alike. For example, for some they mean that Jesus did not commit sin either in word, deed, or thought; for others they mean that Jesus not only committed no sin but was without the inherited tendencies to sin common to fallen humanity.

We agree that any contradiction to God or departure from His divine will was completely denied by Christ in His human nature.<sup>15</sup> "Though He had all the strength of passion of humanity, never did He yield to temptation to do one single act which was not pure and elevating and ennobling."<sup>16</sup>

Whichever of these views the Christian may hold concerning the details of Christ's humanity, we believe that the central concept is to recognize Jesus as the Saviour of all mankind, and that through His victorious life, lived in human flesh, He provides the link between divinity and humanity. When the sinner accepts Christ on these terms, he enters into the genuine experience of righteousness by faith.

Ellen White also emphasized two basic aspects in our Lord's humanity. On one

hand she emphasized that "He [Christ] took upon Himself fallen, suffering human nature, degraded and defiled by sin";<sup>17</sup> that "our Saviour took humanity, with all its liabilities."<sup>18</sup> On the other, she exulted with Biblical writers in noting that "in taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin";<sup>19</sup> His was the "perfect humanity."<sup>20</sup> Even though He "took our nature in its deteriorated condition,"<sup>21</sup> accepting "the results of the working of the great law of heredity,"<sup>22</sup> He did not possess the passions of our human, fallen natures";<sup>23</sup> He took "the nature but not the sinfulness of man."<sup>24</sup> Although "He could have sinned; He could have fallen, . . . not for one moment was there in Him an evil propensity."<sup>25</sup> "He was born without a taint of sin."<sup>26</sup>

There is no doubt that we face here an unfathomable mystery,<sup>27</sup> especially because we have no analogy with which to compare: Our Lord could come "in the likeness of sinful flesh" and yet be the One in whom "there is no sin!" We believe that a person need not be sinful in order to be tempted. All that is necessary here is that temptation be addressed to a moral being who has the capacity to say No to God.

Our Lord's sinlessness is the sinlessness of the *man* Jesus, and involved, during His earthly life, the possibility of sinning, temptability and actual temptation. Viewed from the perspective of His human nature, Christ was subject to the possibility of falling. Sinless at every stage of His life, "yet learned He obedience by the things which He suffered."<sup>28</sup>

The Scriptures, indeed, explicitly affirm not only that Christ could be tempted but that He was tempted.<sup>29</sup> They also provide us with an extended description of His temptation in the wilderness at the beginning of His public ministry.<sup>30</sup> Satan's primary purpose was to shake Christ's confidence in His Father,<sup>31</sup> to persuade Him to take things into His own hands and to act independently of God. Although fully God, Jesus had agreed with the Father to live as a man, sharing the results of the sins and infirmities of fallen humanity, exercising no powers in His warfare against sin that are not available to all men through faith in God. Where Adam and all other men

and women have failed, He overcame, relying on the Father and refusing to take Himself out of the Father's hands. He daily chose to maintain His dependence upon God, manifesting perfect confidence and trust in Him.<sup>32</sup>

When Paul noted that Jesus was "tempted as we are, yet without sinning,"<sup>33</sup> he was proclaiming the good news that sin is neither necessary nor inevitable. Because Jesus took upon Himself man's nature and denied Himself access to special advantages not available to "his brethren," His secret of victory is ours, too; He came into this world "not to reveal what a God could do, but what a man could, through faith in God's power to help in every emergency."<sup>34</sup> He is simultaneously our Substitute, our Redeemer, and our Example. As He overcame with His Father's help,<sup>35</sup> He invites us to overcome, "as I also overcame,"<sup>36</sup> living by faith as He Himself did. Divine power was not given Him in a different way from that in which it will be given to us.<sup>37</sup> "His imputed grace and power," specifies Ellen White, "He gives to all who receive Him by faith."<sup>38</sup>

Jesus our Lord not only delivers us from condemnation of sin but also from its power. Forgiveness of sin and victory over sin is the promise to every man who chooses to trust and obey God.<sup>39</sup> In Christ, we are brought into a position of victory over sin, over deliberate acts of rebellion against God, as well as over hereditary and cultivated tendencies to evil.<sup>40</sup> Over men of faith sin no longer has dominion.<sup>41</sup> Having surrendered to Christ, renewed in the spirit of our minds, we put on "the new nature, created after the likeness of God in true righteousness and holiness."<sup>42</sup>

**3. Corporate Guilt and Unconscious Sin.** For many years past, and also more recently, groups of experienced leaders and scholars have spent long hours in thorough and prayerful study of the subjects of corporate guilt and unconscious sin. Such views do not seem to us to receive major emphasis in the teachings of the Bible and the Spirit of Prophecy, while on the other hand the inspired writings contain much concerning righteousness by faith that demands urgent study and full acceptance.

We do believe, as evidenced by the Annual Council appeals of 1973 and 1974, that there

is a need to "forsake the spirit of insubordination that too long has influenced individual and church decisions." We also recognize that the attitude of the leadership of the church today in all organizations and institutions must be in harmony with the counsel of the Lord in every respect.

**4. The Humanity of Christ and the Ellen G. White Endorsements of the Messages of Jones and Waggoner.** In Ellen G. White's endorsement of Jones and Waggoner's presentations, we do not find either an explicit endorsement or rejection of their description of the divine or human natures of Christ; neither do we believe her endorsements encompass every statement or concept set forth by these men.

Believing that the Bible and the Spirit of Prophecy constitute the doctrinal norm for the determination of the full message of righteousness by faith and the doctrine of Christology, we emphasize those concepts in the messages of Jones and Waggoner that are in harmony with these norms. We today want to accept wholeheartedly the "most precious message" the Lord sent His people during the 1888 era.

Although the concept that Christ took upon Himself sinful human nature was important to Jones and Waggoner, it was not their dominant theme during the 1888 era. Other important themes included the attributes of God, the divine attributes of Christ, the relationship of Christ and His righteousness to the law, the power essential for victorious Christian living, and the cleansing of both the human character and the heavenly sanctuary, thus preparing a people for the coming of the Lord.

We do not wish to see the church embroiled in controversy over issues of Christology, but believe our attention should be focused on Christology as a very practical truth related to the accomplishment of the Lord's purpose in human hearts—Christlikeness of character.

**5. The 1888 Era.** In reviewing the history of the 1888 era, we are led to the conclusion that it was a time of unparalleled opportunity for the church. The Lord actually gave His people the "beginning" of the latter rain and the loud cry in "the revelation of the righteousness of Christ, the sin-pardoning Redeemer."—*Review and Herald*, Nov. 22, 1892. The attitude and

spirit manifested by too many at that time were so displeasing to Him that He had to withdraw this special blessing.

While nothing is gained by disputing over the actual number of those who accepted or rejected this blessing, we recognize that those who heard the message of 1888 were divided in their response. It is clear that the marvelous blessing that God wanted to bestow upon the church was not received at that time nor subsequently. In the light of these facts of history, our special concern now must be to remove every barrier that holds back the promised power, and by repentance, faith, revival, and reformation clear the way so that the Lord can do His special work for us and through us. *We recognize that the principal responsibility in this respect lies with the leadership of the church.*

We take our stand not only with the messengers whom the Lord used in 1888 to proclaim the most precious message of righteousness by faith but with all who may have faithfully presented it in the years since. This is a day of emphasis on revival and reformation on the part of the leadership of the church, and we join in an earnest desire with our faithful membership to embrace the full truth which will allow us to enter into the genuine experience of righteousness by faith. We desire to benefit from the mistakes of the past so that rebellion, stubbornness, insubordination, suspicion, and envy shall not be found among us.

We sincerely regret that that element of the book *Movement of Destiny* which so publicly demanded an "explicit confession" from those who saw the 1888 experience in a different light from that in which the leadership of the church viewed it was allowed to slip into print. We would recommend that this element be removed from any future printings of the book.

## Conclusion

We wish to express our confidence in the leading of the Lord and in the loyalty of His people who love the message of righteousness by faith. We thank God that His Spirit defends the remnant church from those terribly divisive influences of Satan that would rend assunder families, churches, and nations. We believe that as

His people are first of all committed and loyal to Christ and to the principles of the message entrusted to us, and as they appreciate the true significance of the facts of our history, they will sense the constraint of the love of Christ to remain loyal to church leadership and organization. We rejoice in the confidence that, as we humble our hearts and recognize the true principles of religious liberty in Christ, Satan will suffer defeat after defeat as God's people come rapidly into the wonderful unity Christ prayed for in John 17 and Paul pleaded for in Ephesians 4.

We choose to emulate the example of our worthy pioneers, who found unity as follows:

"We sought most earnestly that the Scriptures should not be wrested to suit any man's opinions. We tried to make our differences as slight as possible by not dwelling on points that were of minor importance, upon which there were varying opinions. But the burden of every soul was to bring about a condition among the brethren which would answer the prayer of

Christ that His disciples might be one as He and the Father are one."<sup>43</sup> "Even if you are fully convinced that your ideas of doctrines are sound, you do not show wisdom that that difference should be made apparent. . . . My husband had some ideas on some points differing from the views taken by his brethren. I was shown that however true his views were, God did not call for him to put them in front before his brethren and create differences of ideas. . . . If there is difference upon any parts of the understanding of some particular passage of Scripture, then do not be with pen or voice making your differences apparent and making a breach when there is no need of this."<sup>44</sup>

Finally, we rejoice in the unifying work of the Holy Spirit among us where diverse views have been and are entertained by brethren of differing circumstances. We gladly unite on those points on which we now find agreement, and purpose to study prayerfully and charitably those points on which there still may exist apparent differences of opinion. ■■

<sup>1</sup> John 1:1.

<sup>2</sup> John 1:14.

<sup>3</sup> E. G. White, *Signs of the Times*, July 30, 1896.

<sup>4</sup> See for instance John 1:1, 18; 20:28; Titus 2:13.

<sup>5</sup> John 8:58.

<sup>6</sup> See Acts 2:22; John 7:46; 19:5.

<sup>7</sup> John 8:40.

<sup>8</sup> Romans 1:3.

<sup>9</sup> See Luke 2:40, 52; *The Desire of Ages*, pp. 70, 71.

<sup>10</sup> Mark 10:21; Matt. 9:36.

<sup>11</sup> Matt. 4:2; John 4:6; 19:28.

<sup>12</sup> Phil. 2:7; Rom. 8:3; Heb. 2:11, 14, 17.

<sup>13</sup> 2 Cor. 5:21.

<sup>14</sup> 1 John 3:5.

<sup>15</sup> The same truth we find expressed on the lips of Jesus: "The ruler of this world is coming. He has no power over me" (John 14:30); literally, "He has nothing in me." Satan possessed nothing in Christ. He had no hold on Him, no power over Him because Christ never consented, not even once, to a sinful thought or act. "Which of you convicts me of sin?" was the unassailable truth about Jesus, the sinless Son of man (John 8:46). These passages teach us the sinlessness or moral perfection of the human Jesus. He presents Himself to us as the living impersonation of holiness and truth inseparably united. Not only did Jesus never ask God for forgiveness, but He did not need regeneration, conversion, or reform.

<sup>16</sup> Undated Ms. 73 (see also *Patriarchs and Prophets*, p. 45).

<sup>17</sup> *Youth's Instructor*, Dec. 20, 1900.

<sup>18</sup> *The Desire of Ages*, p. 117.

<sup>19</sup> *Selected Messages*, book 1, p. 256.

<sup>20</sup> *The Desire of Ages*, p. 664.

<sup>21</sup> *Selected Messages*, book 1, p. 253.

<sup>22</sup> *The Desire of Ages*, p. 49.

<sup>23</sup> *Testimonies*, vol. 2, p. 509.

<sup>24</sup> *Signs of the Times*, May 29, 1901.

<sup>25</sup> *The SDA Bible Commentary*, Ellen G. White Comments, on John 1:1-3, 14, p. 1128.

<sup>26</sup> *Ibid.*, on Heb. 2: 14-18, p. 925.

<sup>27</sup> 1 Tim. 3:16. "Was the human nature of the Son of Mary changed into the divine nature of the Son of God? No; the two natures were mysteriously blended in one person—the man Christ Jesus. In Him dwelt all the fullness of the Godhead bodily. When Christ was crucified, it was His human nature that died. Deity did not sink and die; that would have been impossible. Christ, the sinless One, will save every son and daughter of Adam who accepts the salvation proffered them, consenting to

#### REFERENCES

(R.S.V. used throughout except as noted)

become the children of God. The Saviour has purchased the fallen race with His own blood.

"This is a great mystery, a mystery that will not be fully, completely understood in all its greatness until the translation of the redeemed shall take place. Then the power and greatness and efficacy of the gift of God to man will be understood. But the enemy is determined that this gift shall be so mystified that it will become as nothingness."—Letter 280, 1904. (Emphasis supplied.) "It was a mystery to angels that Christ, the Majesty of heaven, should condescend, not only to take upon Himself humanity, but to assume its heaviest burdens and most humiliating offices. This He did in order to become like one of us, that He might be acquainted with the toil, the sorrows, and fatigue of the children of men."—*Child Guidance*, p. 436. (Emphasis supplied.)

"It is impossible for finite minds fully to comprehend the character or the works of the Infinite One. To the keenest intellect, the mostly highly educated mind, that *Holy Being must ever remain clothed in mystery*."—*Steps to Christ*, p. 105. (Emphasis supplied.)

"It is a mystery that is left unexplained to mortals that Christ could be tempted in all points like as we are, and yet be without sin. The incarnation of Christ has ever been, and will ever remain, a mystery."—*The SDA Bible Commentary*, Ellen G. White Comments, on John 1:1-3, 14, pp. 1128, 1129. (Emphasis supplied.)

<sup>28</sup> Heb. 5:8 (K.J.V.).

<sup>29</sup> Heb. 2:18; 4:15.

<sup>30</sup> See for instance, Matt. 4:1-11.

<sup>31</sup> John 5:30; 6:38.

<sup>32</sup> See E. G. White's account in *Selected Messages*, book 1, pp. 267-289.

<sup>33</sup> Heb. 4:15.

<sup>34</sup> *The SDA Bible Commentary*, Ellen G. White Comments, on Heb. 1:15, p. 929.

<sup>35</sup> See John 6:38-40; 7:16; 8:26-28; 12:48.

<sup>36</sup> Rev. 3:21 (K.J.V.).

<sup>37</sup> *The SDA Bible Commentary*, Ellen G. White Comments, on Heb. 1:15, p. 929.

<sup>38</sup> *Ibid.*

<sup>39</sup> *Christ's Object Lessons*, p. 420.

<sup>40</sup> *The Ministry of Healing*, p. 453.

<sup>41</sup> John 5:14; Rom. 6:14.

<sup>42</sup> See Eph. 4:23, 24.

<sup>43</sup> *Testimonies to Ministers*, p. 25.

<sup>44</sup> *Counsels to Writers and Editors*, pp. 75-79.

# How I Increased Church School Enrollment

YEARS ago the Duke of Wellington stated: "If you divorce religion from education, you will produce a race of clever devils." The tenor of our times is proving the veracity of this statement. It is the work of the gospel to restore in man the image of God. The work of Christian education is an absolute must in this context. The successful pastor will recognize the truth that "Our schools are the Lord's special instrumentality to fit the children and youth for missionary work."—*Child Guidance*, p. 311. Without Christian education we would not have much of a working force in this denomination.

Let us take a careful look at the pastor's relationship to his church's educational program. There are at least nine aspects of this responsibility that we need to keep in mind.

**1. Pastor's own psyche.** He must be convinced of the necessity. Basically, we have no choice in this matter. "In planning for the education of their children outside the home, parents should realize that it is no longer safe to send them to the public school, and should endeavor to send them to schools where they will obtain an education based on a scriptural foundation."—*Counsels to Teachers*, p. 205.

**2. Practice of pastoral family.** The minister will be sure that his own children are enrolled in church school. He will also be careful that all of his school payments are kept up to date.

**3. Church service communication.** A yearly sermon is a must. Often this can be preached about a month before school opens. There are some who may want to do so in the late spring before school closes, so the members can look a little farther ahead in planning for the fall. Equally effective will be positive, encouraging references to the impor-

tance of "the Lord's instrumentality" in the pastor's sermons regularly. The human mind is prone to respond to what it hears most often, providing it is well done.

It is also a good idea periodically to feature personnel from the school in the worship service. Have the principal and teachers on the platform for prayer, announcements, and brief reports in the King's-business portion of the service. Let the whole church actually see these important people with frequency. Utilize school choirs and general student help.

**4. Home visitation.** Here is an item of critical importance. The ideal (and it is attainable) would be to have every home where school children reside visited a few weeks before school opens. The school principal and teachers should participate. Help of local elders can also be incorporated. Assuming the pastor has a good relationship with his people, it would usually be best for *him* to visit the families that are "shakiest" as far as church-school attendance is concerned.

**5. Finances.** In this key area are two vital statements from the testimony of Jesus that must always be kept in mind. *Counsels to Teachers*, page 44, states: "There should be a general education of all of its [the church's] members, and all our youth should be permitted to have the blessing and privileges of an education at our schools." Volume 6 of the *Testimonies*, pages 216, 217 adds this thought: "The same principles which, if followed, will bring success and blessing to our training schools and colleges, should govern our plans and work for the church schools. Let all share the expense. Let the church see that those who ought to receive its benefits are attending the school. Poor families should be assisted. We cannot call ourselves true missionaries if we neglect those at our very doors." It is crystal clear that the servant of the Lord is referring to church schools. Everyone is involved. Our boys and girls and youth constitute the most valuable possession of the church. The entire church family must be constantly, lovingly impressed with this truth and its attendant responsibilities and privileges. Many churches and pastors have handled this matter in different ways most successfully. May I sketch the procedure I have followed as a pastor as one suggestion?

**Parental encouragement.** In church announcements and in home visitation, parents are encouraged to do their max-

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imum. In most cases, this is total. Some are unable to care for the entire expense. These are encouraged to do their best. All can do something.

**Registration day.** It was my practice always to be at the school on registration day. Parents who needed financial help knew this and would be sent to me in a discreet manner by the school registration personnel at a given point in the procedure. We would privately discuss the finances with the actual facts and figures before us. Their maximum commitment would be secured, and the guarantee that the church would care for the balance could be given to them.

**Securing of church financial commitments.** Following registration day, when we knew what our actual needs were, I would then go to the church family with an appeal for financial help for these worthy students. The total need for all the students would be presented. This would perhaps be for \$200 a month. I would then split this into forty \$5 monthly pledges. The appeal for pledges was made to all who could help whether they had children in school or not. Under the blessing of God this plan never failed. Methods of securing these pledges can vary with the situation and church, so the mechanics will not be discussed here.

**Follow-up.** Periodically it will be necessary to remind the church members of their various financial responsibilities. Also have an understanding with the school treasurer that the pastor will be notified if any student account becomes more than two months in arrears.

**Other financial factors.** It will be most beneficial to remind the congregation in a positive manner of two other key financial factors. The first involves recognition that the adversary of our souls in his most adroit manner has done some "relabeling" in the last few years. What used to be labeled "luxury" is now relabeled, in many cases, "necessity." The implications are obvious.

The second, which is closely related, involves the necessity of rechecking our value system or order of priorities. Most of us usually find enough money for what we want if we are really eager to have it. We have also discovered that many of the valuable things in life often do require real effort and expense to obtain. We, of course, will not be able to take our houses, cars, boats, and other possessions to the kingdom, but we can

***The children will want to be in what they consider "the pastor's school." They will be enthusiastic over that which enthuses the pastor.***

take our children with us if they are led to make such a choice. Some values are beyond the scope of a price tag.

**6. Church-school "two-way street."** The enthusiasm, cooperation, and support of the church family for the school will be greatly enhanced if they can see a "two-way street" existing here. In other words, encourage the teachers and students in the school really to contribute to the church program by active participation in church outreach, missionary activities, Community Services, and Ingathering. Encourage the teacher to take most seriously the magnificent suggestion found on page 395 in the book *The Ministry of Healing*: "True education is missionary training." If the church at large can see that the school is giving, as well as receiving, the relationship will be blessed indeed.

**7. Physical condition of the school.** Be sure that the school plant is an honor to the cause of God, always kept in good repair. Of course the pastor should not attempt to do all or even the major portion of this himself, but he should be sure that the appearance is representative. This will inspire the people and generate confidence and appreciation. Everyone likes to support a winner.

**8. Pastor's relationship to the youth.** It surely is true that some pastors are more effective with boys and girls and youth than others. However, everyone wants to be loved, and if the pastor will consistently and sincerely manifest this affection for and interest in the younger set, they will respond. If such a relationship is established and maintained the dividends are tremendous. The children will want to be in what they consider to be "the pastor's school." They will be enthusiastic over that which enthuses the pastor. It would be very difficult for the parents not to share these enthusiasms with their children.

**9. Everyday supportive behavior.** The sermon on Christian education in the church service is vital. Constant sermonic support is also helpful. Home visitation is primary. But moment-by-moment demeanor always speaks with great power. Constantly support and uphold the principal and teachers. It is true that occasions may arise where problems might develop and special attention needs to be given at the appropriate place and time. However, always publicly and privately sound a helpful, encouraging theme. Pray continually for the success of this "instrumentality of the Lord."

# Education for Freedom

WHY DID God forbid access to the tree of the knowledge of good and evil? Was He protecting the tree? For this a fence would have been more effective, as later events proved. Was God trying to protect man from the deadliness of the tree? If so, why didn't He place the cherubim guard with the fiery sword right at the beginning rather than later, after the fatal damage had been done? No, God was preserving that which was of more value than the tree of knowledge, more to be desired than life, indeed, so precious that the life of His only Son would be sacrificed to save it; and protecting it would cost all of these!

This prohibition was intended to conserve that which would have been destroyed by either a fence or the restraining sword, for it was issued to nurture man's free will, the very essence of his humanity, that which distinguished him from all other creatures and made him akin to Deity. The continued existence of a free being depended upon his right to choose and his ability to choose right.

Here, imbedded in the nature of man as a free moral agent, the very quintessence of the image of God, lies the primeval demand for true education. If man is to choose right he must *learn* what is right. If he is to shun the wrong he must *learn* what is wrong. An understanding of the difference comes through moral education. The desire to choose only the right comes through religious education conjunctive with the Holy Spirit. Man was free but placed under law, obedience to which was the indispensable condition for his existence. He was endowed with high intellectual powers and situated within an environment with the strongest possible inducements for faithfulness to his allegiance.

The created works of God by which man was surrounded furnished an exhaustless source for his instruction. In the books *Patriarchs and Prophets*<sup>1</sup> and *Education*<sup>2</sup> are given some hints as

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to the courses of study in the original school founded by God and taught by angels. The core curriculum consisted of the laws to which all nature is subject. Botany included the study of every plant, and zoology the study of every creature. Astronomy reached out not only to the shining stars but also to the innumerable worlds in their revolutions. Our science of astronomy has not yet advanced that far, for although the stars may be seen and studied, their planets, or worlds, are still beyond the reach of our instruments. Meteorology provided an investigation into the balancing of the clouds and the sequences of day and night. Physics revealed the principles of light, sound, air, sky; and mention of "the mote in the sunbeam" suggests that atomic physics may not have been overlooked. Paleontology involved every stone of the mountains. Geology and oceanography were introductions to research in earth and marine sciences. Courses in cosmography demonstrated the order and harmony permeating the vast creation, and gave assurance that infinite wisdom and power were available for a continuing increase in the capacities to know, to enjoy, and to love.

## Other Courses of Study

In addition, the man and his companion studied the principles of physical education and health, developing their graceful, symmetrical, beautiful bodies into a glowing, healthful condition. Applied arts were in the course of study to provide a useful occupation in the magnificent setting of that Edenic paradise. Growing out of all these studies was an expanding insight into the principles of the spiritual universe and a dawning of realization that an unending escalation of new knowledge would unfold perennial sources of happiness and clearer concepts of the immeasurable, unfailing love of God.

Unfortunately, tragically for himself and the subsequent history of the world, man's search for education in the wrong place and from the wrong teacher caused his fall. Satan offered a seminar in which he taught that the tree of the knowledge of good and evil would impart wisdom, power, eloquence, breadth of knowledge, depth of vision, and God-likeness. (The devil hadn't yet introduced secular education!)

The pupil learned her false lesson well and proceeded to translate it into action. When Eve "saw that the tree was . . . to

be desired to make one wise, she took of the fruit thereof, and did eat." The serpent promised that if she would eat, her eyes would be opened. What was the real result? The record says that after the woman and her husband ate, "the eyes of them both were opened, and they knew that they were naked."<sup>3</sup> What had they gained that was worth plunging the whole world into the tragedy that has been the history of humanity? Ellen White tells us, "The knowledge of evil, the curse of sin, was all that the transgressors gained."<sup>4</sup>

But hadn't they gained a new freedom? God had granted them the right to choose obedience or disobedience. Now they had exercised that right both ways. Don't human abilities increase with use? If God didn't want them to know evil why did He provide the opportunity? Hadn't they gained a broader view of life now that they could see both sides? How could they warn their children against evil if they didn't know what they were talking about? Wasn't an insistence that they not disobey denying them the exercise of "certain unalienable rights" with which they had been endowed by their Creator?

Consider the experience of two friends of mine. Both were reared in Christian homes. Both taught in Adventist schools. Both of them married girls who also were reared in Adventist homes. Both wives left the church, divorced their husbands, and each confronted her former spouse with this argument: "I want our children to be free to decide what their relation to religion will be. Therefore, I don't want them attending church school, where they will be conditioned to a belief they might not elect to be saddled with if they were left really free to choose among various options."

What do you think of that argument? Do public schools shield children from indoctrination? Are church schools institutions within which innocent children are robbed of their wills? Do our academies constitute fences that eliminate true moral choices from the lives of students? Do our colleges and universities deny access to the tree of knowledge by placing sentinels—with or without fiery swords—to indoctrinate rather than to educate? I have heard sermons on Christian education that gave the impression that this is what Adventist schools are for! I get letters and sometimes listen to tirades condemning our schools for *not* doing these

***Are church schools institutions within which innocent children are robbed of their wills?***

things. Generally such critics, after condemning an institution, cite the waywardness of a dropout or an expelled student to substantiate their allegations. I have on occasion pointed out that the school of Christ had an 8 per cent dropout rate and that the Eden school had a 100 per cent expulsion rate!

Our schools are not commissioned to destroy that which differentiates students from the lower creatures. From the book *Education* I read: "The beast is taught only submission to its master. For the beast, the master is mind, judgment, and will. This method, sometimes employed in the training of children, makes them little more than automata." "The effort to 'break the will' of a child is a terrible mistake."<sup>5</sup>

***What Is Our Mission?***

Our mission is to restore the image of God—not to obliterate it; to cultivate freedom of the will—not hamper it; to exalt free choice—not to treat it with suspicion; and to understand that the exercise of true freedom by our students and graduates is an evidence of educational success—not of failure. However, we must also recognize, and teach our students to understand the difference between genuine and counterfeit freedom.

When did students on the Eden campus have the highest degree of freedom in choice—before or after disobedience? Before or after exposure to a false teacher? While eating from the tree of life or from the tree of the knowledge of good and evil? While studying truth or while dabbling in error? While "in good and regular standing" or after they were suspended?

These questions are rhetorical. The answers are obvious. Yet, they spring from a truth that is almost impossible to teach, irrespective of age or IQ, and that is that we retain or achieve freedom of choice to the extent that we make *right* choices. Conversely, we lose our freedom to the extent that we make *wrong* choices.

One day as I came out of the General Conference north office building, where I had just finished lunch, several patrol cars were stopped in front of the bank next door; a crowd had gathered, and a police helicopter was flying overhead. The bank had been robbed by three men, one of whom was already in custody. Within the next ten minutes a second had been caught, and about twenty minutes later the third was in hand-

cuffs. Here were three prisoners who an hour earlier were free men. In fact, they had remained free and retained their options to obey or to break the law right up to the moment that they chose to point a revolver at a teller. Had they at that moment made a right instead of a wrong choice their freedom to choose would have been preserved.

The apartment in which we live is on the seventeenth floor and has two large balconies from which we have a rather breath-taking view. Among our freedoms on those balconies are the alternatives: to jump off or not to jump. I assure you we intend to retain those options as long as we live there by always, *without exception*, choosing *not* to jump. The moment I should make the other choice I would lose that freedom, along with some others!

### A Recognition of Good and Evil

The serpent's teaching wasn't all false. God does know good and evil. Man created in God's image requires a recognition of good and evil to function as a free moral agent. He cannot choose for or against that which he does not know. God did not attempt to withhold this knowledge, but provided the opportunity for learning it. However, there are two ways of learning evil:

1. By yielding to it. Adam and Eve chose this. The trouble is that man cannot learn it this way without suffering its consequences—blindness to its true nature, loss of freedom, and death.
2. By resisting it. Jesus chose this way and thereby became the keenest analyst of sin the world has ever known. He became an authority on sin by refusing to yield to it. This is the method of Christian education.

To hold that indoctrination in righteousness limits a child's freedom is either to ignore the fact that he is being exposed to indoctrination of another kind or to repeat the original lie that freedom is to be found in yielding to evil rather than in resisting it. I submit that some thousands of years of experience have not rendered the serpent less subtle, nor made his lies less vicious, nor softened the tragic jeopardy of exposure to his teaching.

Today's children, on the average, have spent more hours watching television before they enter the first grade than they will spend in class during four years of college. Believe you me, *they*

***Our acquisition of truth will be viewed not so much in terms of human discovery as in the context of divine revelation.***

*have been to the tree of the knowledge of good and evil*, and any suggestion that they have not been indoctrinated or that their indoctrination will not continue in the schools of the state represents a naive idiocy beyond belief! They need access to the tree of life! They are entitled to be surrounded by an environment with the strongest possible inducements for the making of right choices! They are worthy of a chance to have restored within them the image of God, which is the only—repeat, the *only*—pathway to true and total freedom!

The Edenic curriculum, as reviewed above, when printed in a school bulletin looks quite ordinary: botany, biology, astronomy, meteorology, physics, paleontology, earth science, oceanography, cosmology, law, religion, et cetera. Sometimes people who compare our bulletins with those of public schools or State universities ask, "What's the difference? Are the laws of Adventist physics different? Do computations by Adventist mathematics give different results? In Adventist history were the 'forty-niners' rushing to pan gold in Kansas?"

It should be noted in this regard that when the serpent held his tutorial in Eden he didn't introduce new subject matter, but taught on the same topic under study in classes presided over by angels. However, his method was different, his objectives were different, the results were different. His method was skepticism and disbelief in the word of God; exaltation of man above his Creator, and the encouragement of worldly ambition; the results were sorrow in place of joy, suffering in place of happiness, and death in place of life.

Study of the sciences in Eden was not merely to learn about nature but to make an acquaintance with nature's God. So it will be in schools that are truly Christian. We will study the humanities, not merely to learn about man but to discern the hand of God in the affairs of men. We will study the social sciences, not only to become experts in human social problems but to contribute toward the establishment of the divine society, the kingdom of God. Our acquisition of truth will be viewed, not so much in terms of human discovery, as in the context of divine revelation.

We began by noting that the doctrine of Christian education is found among the earliest and most basic doctrines of the Bible: the creatorship of God, the origin of man, free will, moral responsi-

bility, and conditional immortality. We have seen that education was instituted first to preserve freedom and the image of God and, second, to restore these in human beings who had lost them by disobedience. This is tantamount to equating education with salvation! Is this presumption? Not in the judgment of the foremost authority on Christian education and soul winning in the Seventh-day Adventist Church, who stated unequivocally: "In the highest sense the work of education and the work of redemption are one."<sup>6</sup>

Any concept of Christian education less exalted than the central doctrine of redemption is inadequate! Any aim for an Adventist school that falls short of this is too low! Any attitude toward the Christian teacher that relegates him to a rank other than among the most elevated and sacred ministries is false! Finally, any education that fails to

**Any concept of Christian education less exalted than the central doctrine of redemption is inadequate!**

reckon with eternity is too fleeting in its aim, too narrow in its compass, too destitute of grandeur, and too delusive in its thrust to offer to our children and youth who have the potential to become Godlike!

What parent of you:

if his child asks him for bread,  
will give him a stone? Or  
if he seeks for freedom,  
will educate him for bondage? Or  
if his quest is for the Tree of Life,  
will send him to the Tree of the  
Knowledge of  
Good and Evil? Or  
if he asks for a fish,  
will give him a Serpent?

<sup>1</sup> *Patriarchs and Prophets*, pp. 50, 51.

<sup>2</sup> *Education*, pp. 21, 22.

<sup>3</sup> *Genesis* 3:6, 7.

<sup>4</sup> *Education*, p. 25.

<sup>5</sup> *Ibid.*, p. 288.

<sup>6</sup> *Ibid.*, p. 30.

## Messianic Mileposts - Isaiah 9:6, 7

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In the K.J.V. this passage reads as follows: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

This text has more than one interpretation in the Jewish writings, but here we shall quote or refer only to those rabbinic scholars who suggest a Messianic interpretation.

### The Talmud and the Midrash

"And his name shall be called Wonderful, Counsellor, Prince, Mighty Everlasting Father, Prince of Peace (Isa. 9:5)."—*Midrash XCVII*, p. 902.

"I have to raise up the Messiah, of whom it is written, 'for a child is born to us.'"—*Midrash* on Deuteronomy 2:2 by Rabbi Samuel ben Nahman.

"Unto us a child is born, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of peace."—*Tractate Sanhedrin 94a*, p. 632.

"Of the increase of his government and peace there shall be no end."—*Tractate Shabbath*, p. 255.

### Other Jewish Writings

"The verse (9:5) has been given a Christological interpretation by the Church [Christian].—I. W. Slotki on Isaiah, p. 44, col. 2.

"This refers to the peace of the kingdom, the Messianic kingdom as it is said (Isa. 9:6) of the increase of his government and peace there shall be no end."—Rabbi Nathan, quoted from *Midrash Sifre* on Numbers by P. Levertoff, Spck: London, 1926.

"A child has been born to us, a son has been given to us; and he has taken the law upon himself to keep it, and his name has been called from of old, Wonderful counsellor, Mighty God, He who lives for ever, the Anointed one (or, *Messiah*). . . By the *Memra* of the Lord of hosts shall this be

wrought."—J. F. Stenning, *The Targum on Isaiah*, p. 32.

So here we have *Son, Anointed One, Messiah*, equated.

### New Testament Writers

See Luke 2:34; Acts 4:27, 30; 5:31; Rev. 1:5.

### Spirit of Prophecy

See *The Desire of Ages*, pp. 25, 578; *Patriarchs and Prophets*, pp. 34, 755; *Prophets and Kings*, p. 688; *The Great Controversy*, p. 642.

The Messiah, our Lord Jesus, is "The Mighty God" (DA 25); "the Prince of life" (Acts 3:15); "a Prince and a Saviour" (Acts 5:31); "prince of the kings of the earth" (Rev. 1:5). He is also "Wonderful" (Isa. 9:6). The Hebrew word on which this translation is based can be rendered as "inexpressible," "indescribable" (see Arndt and Gingrich, *Hebrew-English Lexicon*).

"A wonderful Saviour is Jesus my Lord,

"A wonderful Saviour to me,  
"He hideth my soul in the cleft of the rock,

"Where rivers of pleasure I see."

# **Atmospheric Oxygen Rules Out Evolution**

WHEN we take a breath of air we do it for the purpose of providing oxygen to our body tissues. Without the continuous supply of this gas neither we nor the great majority of organisms on the earth could exist for more than a few minutes. It may come as a surprise, then, to learn that oxygen is potentially poisonous to all life forms.<sup>1</sup>

As living organisms use oxygen several toxic products are formed. If these toxic products are not removed, destroyed, or rendered harmless the organisms will die. There are elaborate enzyme systems distributed throughout the oxygen-using organisms (aerobes) that render the toxic products of oxygen harmless.

A relatively small number of species do not have enzymatic systems to protect themselves from the toxic products of oxygen. Such organisms (anaerobes) can exist only in the absence of oxygen, for simple exposure to air quickly kills them. Anaerobic organisms, as a rule, are simpler in structure than aerobic ones. This is why evolutionists propose that they may be most like the first organism on earth. As a corollary, evolutionists postulate the existence of an oxygen-free atmosphere on the primitive earth. This primordial atmosphere would have consisted mainly of hydrogen, ammonia, methane, and water vapor. In contrast, our present atmosphere contains mostly oxygen (21 per cent) and nitrogen (78 per cent).

Although Pasteur's work in the past century laid to rest the idea that life could arise spontaneously from nonliving sources under current environmental conditions, by the middle of this century the topic of spontaneous generation of life once more became of major

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interest. In the past 25 years a number of laboratories throughout the world have been engaged in experiments to produce components of living cells under "primitive earth" conditions.

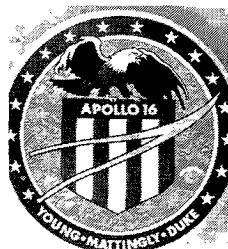
A measure of success has been achieved by these workers. When components of the postulated primitive earth's atmosphere were enclosed in a glass reaction vessel and its contents were irradiated with ultraviolet light or some other form of energy, biologically significant substances such as amino acids (the building blocks of proteins), purines, and pyrimidines (some of the components of the hereditary material); certain vitamins; and simple sugars were synthesized. To be sure, not all of these compounds were made in a given experiment, but the conditions were adjusted so as to favor the formation of a particular class of substances. Also, the quantities of products obtained were rather low. But the important point for this discussion is that in every successful experiment air or the gas oxygen was carefully excluded from the reaction vessel. On occasion when oxygen was included among the gaseous starting components, no biologically significant compounds were formed.<sup>2</sup>

## **Oxygen Enhances Breakdown of Organic Compounds**

Oxygen does not only prevent the formation of biologically significant compounds in a "primitive earth" environment, it also can cause the modification and breakdown of already formed biological materials. We experience this, for example, when butter turns rancid, owing to the oxidation of its carbon compounds. The combination of even low levels of oxygen with ultraviolet light enhances the breakdown of biologically significant substances (organic compounds). Miller and Orgel, in their book *The Origins of Life on the Earth*, say that "it does not seem possible that organic compounds remained in the primitive ocean for any length of time after oxygen entered the earth's atmosphere. They are now present on the surface of the earth only because they are being continuously resynthesized by living organisms. Organic compounds occur below the surface of the earth, for example in coal and oil, because there the environment is anaerobic [without oxygen]."<sup>4</sup> Because of these facts, evolutionists assume that free oxygen was all but absent during a significant portion of the earth's "4.5-billion-year" history.

It is considered to have been during this oxygen-free period that the first life forms are thought to have evolved.

According to the evolutionary model, the oxygen content in our atmosphere began to rise after the emergence of the first photosynthetic plants.<sup>3, 4</sup> Photosynthesis is a complex process that converts the gas carbon dioxide and water into oxygen and sugarlike compounds called carbohydrates. The energy needed for this work is harnessed from light. In this manner some of the radiant energy of the sun is imprisoned into carbohydrates. This energy may be liberated later on when the carbohydrates are burned (for example, in the form of a log in the fireplace) or metabolized by an organism as food. When the carbohydrate is burned, and the energy imprisoned in its structure is released, oxygen of the air is consumed. In fact, exactly as much oxygen is used up when burning a certain quantity of carbohydrate as was produced during its photosynthesis. All plant material ever formed by photosynthesis is eventually broken down to carbon dioxide and water, except that which is buried in the crust of the earth. Estimates of the amount of organic carbon buried in the crust of the earth indicate that in the past there was produced about 15 times more oxygen than there is in our atmosphere at present.<sup>5</sup> The excess amount presumably



has been absorbed by "oxygen sink" processes, such as the oxidation of iron, sulphur, and volcanic gases. It would thus appear that the evolutionary scenario presented above is based on sound scientific reasoning.

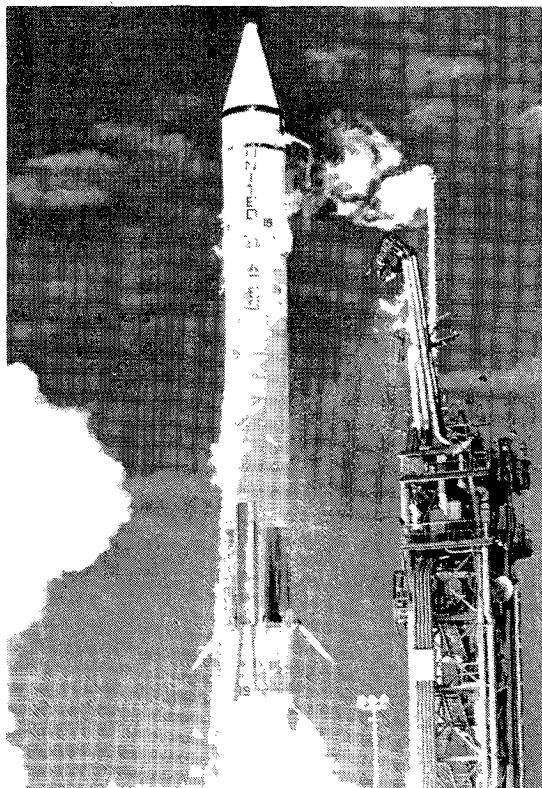
However, additional considerations of the natural processes involved challenge the validity of this evolutionary scheme. Leigh Van Valen, a member of the committee on evolutionary biology at the University of Chicago, questions the notion of slow build-up of oxygen in our atmosphere.<sup>6</sup> He indicates that photosynthesis by green plants may be an inadequate explanation for the early accumulation of oxygen. According to him the net production of oxygen today and throughout the period of abundant fossil production (0.6 billion years) is about equal to that absorbed by the continuous "oxygen sink" processes. How could there be any net oxygen accumulation in the atmosphere during an earlier period of presumably much less photosynthesis and larger "oxygen sink"?

Van Valen postulated several possible solutions to this problem, none of which were to his liking, and concluded "The cause of the original rise in oxygen concentration presents a serious and unresolved quantitative problem."<sup>6</sup>

G. R. Carruthers, of the Naval Space Research Laboratory in Washington, D.C., pointed out an additional difficulty with the initial rise in atmospheric oxygen by green-plant photosynthesis. An atmosphere void of oxygen would not contain the ultraviolet-absorbing ozone layer. Any photosynthesizing organism, by definition, would be exposed to light radiation and doubtless would be destroyed by the lethal short-wavelength ultraviolet rays.<sup>7</sup>

Ultraviolet radiation, on the other hand, plays an important role in the production of atmospheric oxygen. It has been known for some time that in the earth's upper atmosphere, above the ozone layer, molecules of water are shattered by the strong ultraviolet radiation of the sun. The eventual products of this reaction are atomic and molecular oxygen and hydrogen. Hydrogen is light enough to escape the earth's gravitational attraction, whereas oxygen remains.

Calculations for the production of oxygen by the photodissociation of water vapor were made by R. T. Brinkman, of the California Institute of Technology,



*In 1973 the Mariner 10 spacecraft was launched to Venus, radioing back information about the composition of the planet's upper atmosphere.*

using certain assumptions where data were not available. He found that this process could produce 32 times the amount of oxygen currently found in our atmosphere and that a minimum of one fourth of this atmospheric level of oxygen should have been present for more than 99 per cent of this earth's postulated evolutionary history.<sup>8</sup>

These results were awarded a mixed reception because of their unfavorable implications for current evolutionary postulates. Then, pictures taken by a special camera placed on the surface of the moon during the *Apollo 16* mission revealed that substantial amounts of hydrogen are leaving the earth's atmosphere, owing to the action of ultraviolet radiation on the water vapors of the upper atmosphere.<sup>9</sup> This finding shows that the photodissociation of water is a significant physical reality and an important source of atmospheric oxygen.<sup>10</sup> The most recent measurements of this process indicate a rate of oxygen production about 5 times less than Brinkman's calculations,<sup>11</sup> but Carruthers, who directed the camera experiments during the *Apollo 16* mission, indicates that in the past these rates probably were several times greater.<sup>7</sup>

In 1973 the *Mariner 10* spacecraft flew by the planet Venus and radioed back to earth information about the composition of its upper atmosphere. Unexpectedly, the atomic oxygen content of the upper atmosphere of Venus was found to be similar to what it is on earth.<sup>12</sup> It is unlikely that oxygen is being produced on Venus via photosynthesis by plants, inasmuch as to our knowledge this planet is devoid of any known forms of life. The substantial amount of oxygen on Venus is likely to come from the interaction of the sun's ultraviolet radiation with gaseous water vapor or with carbon dioxide.<sup>13, 14</sup> The importance of this observation rests in the undeniable demonstration that oxygen is produced in the absence of plants in a "primitivelike" atmosphere.

### Postulate No Longer Tenable

All available evidence taken together seems to indicate that it is no longer tenable to postulate the existence of long periods of an oxygen-free atmosphere at any time during the earth's history. The presence of oxygen in the atmosphere rules out the possibility of any biologically significant compounds' being formed in the "primitive atmosphere." This realization has forced

***The book of nature and the book of revelation bear the impress of the same Mastermind.***

some scientists to propose that "biological-building-block substances such as amino acids were actually brought to earth by meteorites."<sup>15</sup> This amounts to admitting their inability to postulate a scientifically valid mechanism that could yield even the simplest building blocks of biologically important substances in the context of chemical evolution.

The concept of spontaneous generation of life is the only logical alternative to the Biblical account of Creation. Evolutionists, rejecting the Mosaic account of our origins as a myth, have enthusiastically advocated this other alternative. They have turned to the book of nature to gain support for their concepts. But "since the book of nature and the book of revelation bear the impress of the same master mind, they cannot but speak in harmony. By different methods, and in different languages, they witness to the same great truths."<sup>16</sup>

The validity of this statement is apparent when we consider the origins of atmospheric oxygen and the chances for the spontaneous generation of life. The book of nature tells us that if oxygen had always been in the atmosphere of our earth, life could not have come about by a slow step-by-step self-organization of matter, but rather through a creative act by the One who commanded that "the earth bring forth the living creature after his kind."<sup>17</sup>

<sup>1</sup> Irwin Fridovich, "Oxygen: Boon or Bane," *American Scientist* 63(1):54-59, 1975.

<sup>2</sup> R. M. Lemmon, "Chemical Evolution," *Chemical Reviews* 70:95-109, 1970.

<sup>3</sup> M. G. Rutten, *The Origin of Life* (Amsterdam: Elsevier, 1971).

<sup>4</sup> Stanley L. Miller and Leslie E. Orgel, *The Origins of Life on the Earth* (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1974).

<sup>5</sup> William W. Rubey, "Geologic History of Sea Water: An Attempt to State the Problem," *Bulletin of the Geological Society of America* 62:1111-1148, 1951.

<sup>6</sup> Leigh Van Valen, "The History and Stability of Atmospheric Oxygen," *Science* 171:439-443, 1971.

<sup>7</sup> G. R. Carruthers, "The Hydrogen Geocorona, and the Problem of the Origin of the Atmospheric Oxygen." Presented at meeting of American Chemical Society, University of Delaware, April 18, 1973.

<sup>8</sup> R. T. Brinkman, "Dissociation of Water Vapor and Evolution of Oxygen in the Terrestrial Atmosphere," *Journal of Geophysical Research* 74:5355-5368, 1969.

<sup>9</sup> G. R. Carruthers and T. Page, "Apollo 16 Far-ultraviolet Camera-Spectrograph: Earth Observations," *Science* 177:788-791, 1972.

<sup>10</sup> News Release #30-72-7 from the Naval Research Laboratory, Washington, D.C.

<sup>11</sup> B. A. Tinsley, University of Texas at Dallas, personal communication, 1975.

<sup>12</sup> A. L. Broadfoot, et al., "Ultraviolet Observations of Venus From Mariner 10: Preliminary Results," *Science* 183:1315-1318, 1974.

<sup>13</sup> G. R. Carruthers, Naval Research Laboratory, Washington, D.C., personal communication, 1975.

<sup>14</sup> At the present time there is some controversy concerning the source of atmospheric oxygen on Venus (A. T. Young, Dept. of Physics, Texas A & M University, personal communication, 1975). Both carbon dioxide and water can give rise to oxygen when exposed to ultraviolet radiation.

<sup>15</sup> "Life on Earth: From Chemicals in Space?" *Chemical and Engineering News*, November 19, 1973, pp. 21, 22.

<sup>16</sup> E. G. White, *Education*, p. 128.

<sup>17</sup> Gen. 1:24.

# Purpose of Excommunication

EXCOMMUNICATION has been regarded by ecclesiastics as the ultimate disciplinary measure. As a "weapon" it has been conspicuous for its abuse. It has been employed as a penalty, often plunging the defendent into a situation of abysmal irreversibility. Luther in his "Discussion of Confession" emphasizes the punitive aspect of excommunication, while Calvin declares it to be a public ecclesiastical censure for the purpose of purification.<sup>1</sup>

The latter emphasis appears on a translation of an early Amish formulary dated 1779, to wit: "... the preservation of purity and holiness of the church. . . . The offending member can no longer have normal association. . . . He must be avoided; members can no longer eat or drink with him. . . . The church dare not risk contamination by condoning the offense, the offender must wee the wretched state in which his offense has placed him so that he will repent and return to worthy membership in the church, and the good name of the congregation must be preserved."<sup>2</sup>

The formulation while admittedly and sternly punitive has the ultimate restoration of the individual as its goal. It reflects the disciplinary code of the early church of which Crannell writes, "It was not a complex and rigid ecclesiastical engine, held in terrorem over the soul, but the last resort of faithful love, over which hope and prayer still hovered."<sup>3</sup> Excommunication or disfellowshipment then was not a penalty, it was rather a salvaging instrument.

Is this premise continent with the purpose of excommunication as revealed in the New Testament? Two lines of thought require development. First, the effect upon the church, and second, the effect upon the individual excommunicated.

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REX D. EDWARDS

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The effect desired with respect to the first is the preservation of the church's spiritual testimony that she may prosper in purity. "Every effort must be made to show the world that the Church of Christ will not tolerate moral evil within its bounds," urges C. R. Erdman.<sup>4</sup>

However, the effect upon the individual is open to debate, especially when confronted with the Pauline indictment that such a one should be delivered "over to Satan" (T.E.V.), an expression that occurs in 1 Corinthians 5:5 and 1 Timothy 1:20. The consensus in theological circles equates "deliver over to Satan" with excommunication. Calvin comments: "*Delivering over to Satan* is an appropriate expression for denoting excommunication; for as Christ reigns *in* the Church so Satan reigns *out* of the Church, as Augustine, too, has remarked, in his sixty-eighth sermon on the words of the apostle, where he explains this passage. As, then we are received into the communion of the Church, and remain in it on this condition, that we are under the protection and guardianship of Christ, I say that he who is cast out of the Church is in a manner delivered over to the power of Satan, for he becomes an alien, and is cast out of Christ's kingdom."<sup>5</sup>

Calvin, it should be noted, modifies Augustine's proposal, as he continues his commentary on 1 Corinthians 5:5, so that the phrase is interpreted by him to mean a temporal condemnation. But such a view is not without objections. In the first place verse 4 indicates that the power of Christ is necessary in the act of "delivering over to Satan." But it is logical that if the Lord invests the church with excommunicatory powers He does not insist that the function be

carried out by His power. The matter of the church's vested authority is not to be ignored. Jesus Himself said, "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven" (Matt. 18:18).

Another objection is that bodily punishment is implied in the phrase "for the destruction of the flesh." However, any notion of combining a penal judgment with exclusion from fellowship is nowhere endorsed in the New Testament.

### The Final Objection

The final objection is that these commentators fail to consider the possibility that the phrase could be a special case, as in Acts 5:1-12, and refers to a unique power given by Christ to the apostles and exercised by Paul. After all, it was the same power by which Ananias and Sapphira were struck dead and Elymas the sorcerer blinded. Godet rightly holds that the Corinthians failed to act by means of excluding these licentious ones, so Paul felt it incumbent upon himself to act.<sup>6</sup> It certainly was an exceptional case.

A direct statement as to the desired effect on the excommunicant is the following Pauline exhortation: "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother" (2 Thess. 3:14, 15). No clearer statement could be given as to the true purpose of excommunication. It is a remedial measure that is meant to produce remorse. Similarly, "But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all. Sufficient to such a man is the punishment, which was afflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow" (2 Cor. 2:5-7).

Here the principle of grace is presented in the case of church discipline. The punishment described is not a bodily one, but one of separation from the fellowship of Christian brethren. The sufficiency of this type of punishment is noted in verse 6, and the use of the words "comfort him" and "sorrow" in verse 7 imply that the predictable reaction of the individual to the act of excommunication is repentance and remorse.

***Excommunication is a remedial measure that is not without redemptive intent.***

The excommunicated Roman Catholic is banned from heaven. The Calvinist is "delivered over to Satan," having left the kingdom of God he enters the kingdom of Satan. But does a pronouncement of excommunication affect the spiritual life of the individual? Actually, an example of the improper use of excommunication provides the answer: "I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church" (3 John 9, 10). The inference is that a declaration of excommunication, as such, bears no spiritual significance. Calvin mockingly comments on the Catholic abuse of the practice when he writes: "But if it is asked, whether he who has been excommunicated unjustly has been excommunicated by the power of Christ? say it is enough that it is in his name."<sup>7</sup> Christ, he insists, cannot be the instigator of wrong, so an external injunction of this type can have no direct spiritual effect. Yet, the act of excommunication does have serious consequences, in that the offender is not only excluded from the fellowship of the church but also from the Lord's Supper. Strong points out that since "communion is a family rite, the participant should first be a member of the family. . . . The Lord's Supper is a symbol of church fellowship. Excommunication implies nothing, if it does not imply exclusion from the communion. If the Supper is simply communion of the individual with Christ, then the church has no right to exclude any from it."<sup>8</sup>

Thus, excommunication preserved the integrity and purity of the church while binding sin to the conscience of the offender. The action was not without redemptive intent.

Who will make the pronouncement of excommunication? There are two alternatives: (1) the responsibility of performing excommunication is given to the church leaders, the church members having no voice in the matter; or (2) the responsibility rests with the entire church acting in company with its appointed leaders.

Matthew 18:15-20 designates several men to warn the offending brother, but the whole church is made responsible

if excommunication is necessary. Paul addresses the entire assembly at Thessalonica when he says, "Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly" (2 Thess. 3:6). In Paul's letter to Titus he encourages Titus to "affirm constantly" to those of his charge, the sayings of which will produce good works. The fact that instruction concerning excommunication appears in the same context implies that it, too, is one of the teachings that Titus is to affirm to the church in Crete, and it is the responsibility of the church in session and not a duty delegated to one individual. Clement of Rome, in his epistle to the Corinthians, and Polycarp, writing to the Philippians, indicate that this was the interpretation of the apostles' teachings on excommunication.<sup>9</sup>

Adventists are counseled that "on the church in its organized capacity He [Christ] places a responsibility for the individual members." "The church is God's delegated authority upon earth. . . . The majority of the church is a power which should control its individual members."<sup>10</sup> Thus, in the Seventh-day Adventist formulary on excommunication it is clearly stated, "Members may be disfellowshipped from the church or otherwise disciplined only by a majority vote of the members present and voting at a duly called meeting."<sup>11</sup>

### Administered in Love

Finally, how shall excommunication be administered? The underlying principle, in every case, is love. Paul captures the attitude of the excommunicators in his admonition to the Corinthians, thus: "Wherefore I beseech you that ye would confirm your love toward him" (2 Cor. 2:8). To what intent? "Let all your effort be for his recovery. In treating the wounds of the soul, there is need of the most delicate touch, the finest sensibility. Only the love that flows from the Suffering One of Calvary can avail here. With pitying tenderness, let brother deal with brother, knowing that if you succeed, you will 'save a soul from death,' and 'hide a multitude of sins.' James 3:20."<sup>12</sup>

Paul gives similar advice in the book of Galatians when he writes, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal.

***It is to be done by those who are spiritual, and in a spirit of meekness and importunate compassion that desires only the full restoration of the ex-communicant.***

6:1). In this passage the Greek imperative is translated "restore." Here then is implied the whole procedure in excommunication. It is to be done by those who are spiritual, and in a spirit of meekness and importunate compassion that desires only the full restoration of the excommunicant. Such an attitude is an extension of Him who still "receiveth sinners."

When Paul exhorts the Thessalonians to excommunicate the disorderly and obstinate members, he adds, "yet count him not as an enemy, but admonish him as a brother" (2 Thess. 3:15). The term "brother" denotes relationship. This practical outlook harmonizes perfectly with the positional truth of the unity of the body of Christ. Clearly, the method of excommunication operative in the New Testament was governed by family love. A love that is unafraid to face the question, "Do you feel, when a brother errs, that you could give your life to save him?"

Finally, in carrying out excommunication, one cannot avoid such Scriptural injunctions as "mark" and "avoid" (Rom. 16:17), keep no company with (1 Cor. 5:11), and "note that man, and have no company with him" (2 Thess. 3:14), and even "with such an one . . . not to eat" (1 Cor. 5:11).

Excommunication is remedial exclusion and therefore one's association with the "cast-out" should be with redemptive intent. "He is not to be regarded as cut off from the mercy of God. Let him not be despised or neglected by his former brethren, but be treated with tenderness and compassion, as one of the lost sheep that Christ is still seeking to bring to His fold."<sup>13</sup>

<sup>1</sup> Martin Luther, "A Discussion of Confession," *Works of Martin Luther*, trans. by Charles M. Jacobs (Philadelphia: A. J. Holman Co., 1915), vol. 1, p. 96. John Calvin, *Tracts Relating to the Reformation*, trans. by Henry Beveridge (Edinburgh: Printed for the Calvin Trans. Society by Edinburgh Printing Co., 1844), Vol. I, p. 107.

<sup>2</sup> *The Mennonite Quarterly Review*, Vol. XI (1937), pp. 163-169.

<sup>3</sup> P. W. Crannell, "Excommunication," *International Standard Bible Encyclopaedia*, II, p. 1051.

<sup>4</sup> C. R. Erdman, *The First Epistle of Paul to the Corinthians* (Philadelphia: The Westminster Press, 1929), p. 58.

<sup>5</sup> Calvin, *op. cit.*, p. 185.

<sup>6</sup> F. Godet, *Commentary on St. Paul's First Epistle to the Corinthians*, 2 vols., Trans. Rev. A. Cusin (Edinburgh: T. & T. Clark, 1886), I, p. 253.

<sup>7</sup> Calvin, *op. cit.*, p. 107.

<sup>8</sup> Augustus H. Strong, *Systematic Theology* (Philadelphia: The Judson Press, 1907), p. 973.

<sup>9</sup> Clement of Rome, "Epistle to the Corinthians," *The Apostolic Fathers*, trans. J. B. Lightfoot, 5 vols. (New York: Macmillan & Co., 1890), II, p. 131. Polycarp, "Epistle to the Philippians," *The Apostolic Fathers*, III, p. 324.

<sup>10</sup> E. G. White, *The Desire of Ages*, p. 805; *Testimonies to the Church*, vol. 5, p. 107.

<sup>11</sup> *Seventh-day Adventist Church Manual*, Revised 1971, p. 237.

<sup>12</sup> White, *op. cit.*, p. 440.

<sup>13</sup> *Ibid.*, p. 441.

# Can You Wear James White's Tattered Coat?

I WANT to talk with you about the spirit of the pioneers—those indomitable men and women who studied and worked and prayed and sacrificed to bring the Seventh-day Adventist Movement into existence. We do well to consider their example frequently and prayerfully.

They were a totally committed breed, absolutely undaunted by opposition, undismayed by difficulties. They traveled long hours by buggy, by wagon, by sleigh, or by train to meet their appointments—often to distant places. No jet planes sped them quickly and comfortably to their destinations. No Howard Johnsons or Holiday Inns offered them the luxury of overnight rest. They selected cheap hotels or sat up all night on trains to save precious pennies “for the cause.”

“The cause of God lay so near the heart of the pioneers in this message that they seldom took a meal at a hotel, even though the cost was but twenty-five cents each.”—*Testimonies*, vol. 5, p. 400.

## Their Cause

To those early Adventist leaders this Heaven-sent message, this God-ordained movement, was *their cause*, and they never failed to refer to it as such! They gave everything—their means, their health, their strength, their all *for the cause*. They made do with secondhand or homemade furniture sometimes created from packing crates. James White scythed hay for 87 1/2 cents an acre, and part of that “sweat money”

was used to help print literature that would send “the truth” they loved into thousands of homes to help “the unwarned” prepare for the coming of Jesus. Their commitment to the cause was a Pauline “this one thing I do” (Phil. 3:13). Everything else was secondary. “The cause” was first! They “lived,” they “slept,” they “ate” their newly found faith—the *truth*. This truth came to them as the Spirit blessed days of study and labor, nights of research and prayer.

With such a catalyst the work of God grew and prospered. It spanned the continent, leaped the oceans by the turn of the century, was established on every inhabited continent of earth. It was done without multimillion-dollar budgets and the great institutions that characterize the work in the 1970's.

What a legacy those dauntless spirits passed on to us! It is well for us as second-, third-, fourth-, and even fifth-generation Seventh-day Adventists to “call to remembrance the former days.” We dare not forget the way the Lord has led us in the past!

Have we grown spiritually fat and flabby in the seventies? Have we lost the irrepressible spirit of our founding fathers? Are we as leaders in the remnant church less sensitive to the spirit of urgency that characterized our spiritual progenitors? Has the message become old hat, the movement merely a church?

## Rather Read About Than Wear?

Would we much rather read about James White's patched and tattered coat than wear it? These stories of sacrifice and poverty tug at our heartstrings for a few short moments as we listen to or read them. But the glorious, prosperous here and now impairs our memory span.

Think this over: If the pioneers had had *our* resources with *their* spirit, what could not they have accomplished? Then think this over carefully and prayerfully: With the resources we have, if we had their spirit and the power of God, what would we be doing today?

Fellow leaders—I challenge you, with God's help, recover the spirit of the pioneers. “Call to remembrance the former days.” Move out for God! Let's get the work finished in *your* neighborhood, in *your* community, in *your* church, in *your* conference, in *your* union, in *your* division and around the world, and go home!

God is expecting you to provide such dynamic incentive to your people—because you are a leader. ■

*From One Leader to Another*



**Robert H. Pierson**

**Robert H. Pierson** is president of the General Conference of Seventh-day Adventists.

# The Thief and the Closed Door

THE OTHER DAY as I browsed through a nearby religious bookstore, my attention was caught by the statement published on the cover of the best seller, *The Late Great Planet Earth*, by Hal Lindsey. It stated that there had been an astounding record of "over 3,500,000 sold." Upon opening to the frontispiece, I discovered that the book has gone through a phenomenal thirty-nine printings in three years' time. Even more amazing is the sales pace set by Lindsey's latest, *There's a New World Coming*. Seven hundred thousand copies have been sold and there were seven printings between October, 1973, and February, 1974.

Right next to these books displayed on the paperback stand I came across a title *666*, by Salem Kirban. It also popularizes the "rapture," and over a million copies have been sold in the three and one-half years since it first went to press. In the chapter called "I Saw the Saints Rise," Kirban breath-takingly describes how an airplane suddenly goes into a dive as the pilot and one hundred passengers are raptured. Those who remain are, naturally, in hysterics.

A more recent title by the same author called *1000* caught my eye. It also injects the rapture serum. Inside was a picture of the author adding the finishing touches to this book as he sat in his study. Clearly visible on top of his desk was a sole book, the *New Scofield Reference Bible*, one of the key reasons for the survival of the rapture teaching in the 20th century.

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W. H. JOHNS

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Amid the lightning flashes of these titles and the profuse meteoric shower of paperbacks by the millions on such subjects, what do Adventists have to say or offer the conservative or fundamentalist who clings to the doctrine of Christ's imminent return?

Today the book of Revelation is being popularized on the newsstands, but inevitably with a literalistic slant that is at the very opposite pole of those views that echo the great reformers. For example, the mark of the beast is seen as a literal mark, Moses and Elijah as the two witnesses who revisit the earth for three and one-half literal years, and the 144,000 as 144,000 literal Jews of the twelve tribes converted by the preaching of Moses and Elijah.

The Achilles heel of the secret rapture theory is revealed in Matthew 24:40: "Then shall two be in the field; the one shall be taken, and the other left." God has given Seventh-day Adventists a precious heritage of truth that proves to be the best inoculation against the rapture views. We have been given a glimpse of Christ, our Advocate, ministering for us in the closing moments of the awesome judgment.

Here is the answer! Here is the key! Here is the door that opens to view the true meaning of those prophetic words spoken nearly two thousand years ago by our Saviour atop the Mount of Olives. We *must* listen and follow Christ's command to "watch."

Watch for the golden thread that ties together the last verses of Matthew 24 and the first verses of Matthew 25. What is it? It is the closing of the door of the ark, the calling of the householder's servants to give account, and the closing of the door to five of the virgins followed by the wedding. Couched in between are statements describing "two in the field" and "two women grinding at the mill." Is the golden thread running through these verses the Second Advent or the close of probation, or both? Is this thread composed of more than one strand?

Too often our sights are riveted as though we are looking through a surveyor's instrument exclusively upon the Second Advent, the far-off horizon of history, while the investigative judgment can slip up behind us as the "thief in the night." Notice the tenor of the warning immediately following the twice-mentioned statement, "the one shall be taken, and the other left." The

owner of the house, if he had only known at what time of night the thief was to break in would have been on watchful guard. "Therefore be ye also ready" (Matt. 24:44). "Therefore" being the conclusion of all the previous verses. When two are working in the field and one is taken and the other left, the suddenness of the happening can well be compared to the coming of the thief. What then is the coming of the thief? Is it Christ coming in all His glory so that "every eye shall see him," or is it Christ coming in judgment, silent and unnoticed?

Jesus next compares Himself to the head of a large household who returns to settle accounts with His workers (verses 45-51). Again the challenge is to "watch," for the hour is unknown. The parallel account in Mark 13:34-37 repeats the same thought with the added warning, "lest coming suddenly he find you sleeping" (verse 36).

Our inspired commentary indicates what event it is that is portrayed here. After quoting verses 35-37, Ellen White explains: "We are waiting and watching for the return of the Master, who is to bring the morning, lest coming suddenly He find us sleeping. What time is here referred to? Not to the revelation of Christ in the clouds of heaven to find a people asleep. No; but to His return from His ministration in the Most Holy Place of the heavenly sanctuary. . . . When Jesus ceases to plead for man, the cases of all are forever decided. This is the time of reckoning with His servants."—*Testimonies*, vol. 2, pp. 190, 191.

It is a coming into the judgment halls of heaven, not down the corridors of

***The closing of the door of Noah's ark was not the end of the world, for business went on as usual.***

***Complete separation takes place at the Second Coming.***

Orion to this planet. This "preadvent coming" as described in Daniel 7:13, 14 refers to Christ coming to His Father's throne to receive His kingdom. Here is the marriage of the Lamb. Here too is the coming of the thief in the night.

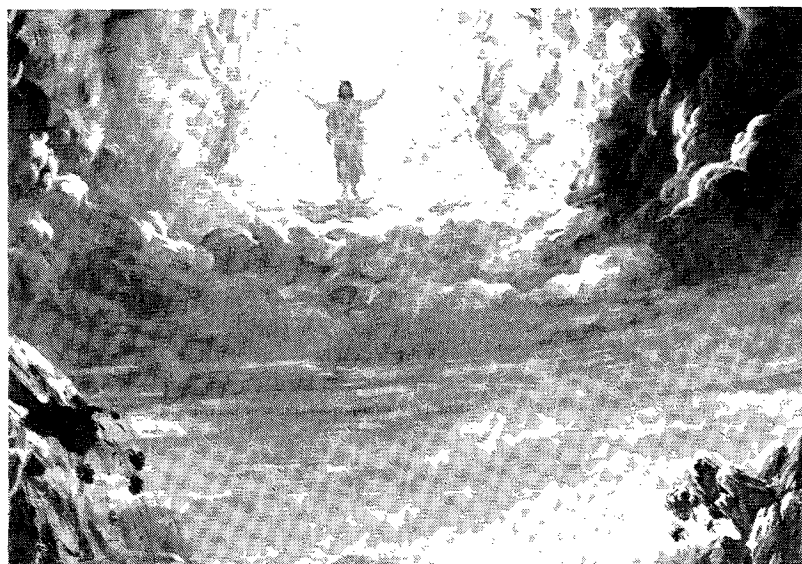
The closing work of judgment becomes the golden thread linking the last verses of Matthew 24 and the first verses of Matthew 25 together. The closing of the door of Noah's ark was not the end of the world, for business went on as usual. The Inspired Word describes the plight of the unwary multitudes who "knew not until the flood came, and took them all away" (Matt. 24:39).

Like those on a powerless boat who failed to observe the warning signs above Niagara Falls and drifted too far, the antediluvians continued their usual activities for seven days, unaware that they had passed the point of no return and that certain destruction would overtake them.

Pitiful are the cries of those who pound upon the closed door in desperation: "Lord, Lord, open to us," as in the parable of the ten virgins (Matt. 25:11). The mournful response echoes back, "I know you not" (verse 12), indicating that the closing of the door is the close of probation. (See *The Great Controversy*, p. 428.) The closed door of the ark parallels the closed door at the wedding feast. "Watch therefore" is the conclusion, "for ye know not what hour" probation shall close, when the Son of man cometh to the Ancient of Days (Dan. 7:13,14) to be married to His bride, His kingdom, a sight that no mortal has the privilege of witnessing (*ibid.*, pp. 426,427). This is what is meant by "the thief in the night."

Another question usually raised by those who cling to the "rapture" theory revolves around Matthew's statement: "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come" (Matt. 24:40-42).

Does this scripture deal with Christ's coming in glory or His coming in judgment at probation's close? The context indicates judgment; rapturists say in glory. The key is found in Luke's report of this same teaching, which ends with a very significant question, "And they [the disciples] answered and said unto him, Where, Lord?" (Luke 17:37). The



disciples were attempting to fill in the missing pieces of the prophetic puzzle. Jesus gives no word as to where the one group will be taken. The other group, it is assumed, will be left on earth to continue the work at the mill or in the field. The force of the question, "Where, Lord?" in the original language is "whither" or "in what direction?" It can be best applied only to the "taken" ones, and not to the ones that are left.

The puzzling answer our Lord gives has been traditionally referred to the ones who are left: "Whosoever the body is, thither will the eagles [vultures] be gathered together" (verse 37). But the disciples wish to know where the "taken" ones have gone. The answer points toward destruction, the vultures being a symbol of ominous doom. Could it be that the meaning of "taken" is "taken in a snare," a common Old Testament symbol of the work of judgment? (Jer. 48:43, 44; Eze. 12:13; 17:20; Amos 3:5).

The only direct quotation in the Spirit of Prophecy of the passage, "the one shall be taken, and the other left," first applies the final fulfillment of these words to the Second Coming when the "complete separation" is made between the righteous and wicked (see *Testimonies to Ministers*, p. 234). The next paragraph makes a comparison of the wheat and tares and calls the work of separation "the time of the judgment." The tares are separated from the wheat, then the righteous gathered into the kingdom.

### Close of Probation

Then follows the revealing statement: "They shall enter in through the gates into the city, and have right to the tree of life. The one shall be taken. His name shall stand in the book of life, while those with whom he associated shall have the mark of eternal separation from God."—*Ibid.*, pp. 234, 235. The separation takes place at the close of probation when the mark is placed on one and the seal on the other. It could be said that both groups are "taken," in a general sense.

The next paragraph speaks of those associated with the tares being "taken in the snare." The snare is the judgment. An animal is caught in a snare, but it may be days before it expires while the vultures soar above. The falling of the snare like the coming of the thief is the close of probation,

***The close of probation, and the sealing of all human destiny, an event never to be repeated, catches men by surprise like the thief in the night.***

but the final death is not for many days (see *Fundamentals of Christian Education*, pp. 335, 336, 354, 355). So in the last days the vultures are a symbol of the final destruction of the wicked whom the Lord "shall destroy with the brightness of his coming" (2 Thess. 2:8).

A pearl of truth is hidden within the saying, "the one is taken, the other is left." Below the surface meaning of both verbs are deeper, more specialized meanings that both point to the investigative judgment. Notice first the use of the word "taken" (*paralambanō* in the Greek). Elsewhere in the New Testament it is applied to the arrest of a person, "taken away for judgment" (John 19:16, and the Western reading of Acts 16:35). Outside the New Testament it is used to mean "take by force, seize, capture" in a variety of Greek literature.\* One is taken by surprise, captured, and put under arrest as a result of the investigations of the divine judgment.

### Used for "Forgiveness"

Next we notice an even more significant meaning for the individual who is "left" (*aphiēmi* in the Greek). As every student of the Greek knows, *aphiēmi* has another very prevalent usage in the New Testament as well as the Septuagint, and that is the meaning "to forgive" (Ex. 32:32; Ps. 25:18; Isa. 55:7; Matt. 6:12-15; 12:31,32; Luke 5:20-24; 17:3,4, etc.). It is used a number of times for "forgiveness, pardon" by Matthew and Luke, and thus the judgment-day sayings can be interpreted, "the one is put under arrest, and the other is pardoned."

The sins of the last group are blotted out from the judgment records eternally, while the sins of the others are retained unalterably. Here one of the greatest events of all history and all eternity takes place. The close of probation and the sealing of all human destiny, an event never to be repeated, catches men by surprise like the thief in the night. The texts in Matthew and Luke, instead of adding fuel to the fires of rapturism, add bright rays to the glory of Adventism!

Picture the conditions on earth during that final moment when the books are closed in heaven, when all destinies are sealed. Men know it not. There is no loud peal of thunder to mark the time, no sound of celestial bells on earth, no darkening of the

sun or rolling back of the sky, no roar of cannon or quaking of the earth. Nothing. Business continues as usual. "While the man of business is absorbed in the pursuit of gain, while the pleasure lover is seeking indulgence, while the daughter of fashion is arranging her adornments—it may be in that hour the Judge of all the earth will pronounce the sentence: 'Thou art weighed in the balances, and art found wanting.'"—*The Great Controversy*, p. 491, cf. p. 38.

"Silently, unnoticed as the midnight thief, will come the decisive hour which marks the fixing of every man's destiny, the final withdrawal of mercy's offer to guilty men. 'Watch ye therefore: . . . lest coming suddenly he find you sleeping.'"—*Ibid.*, p. 491.

What a challenge to Seventh-day Adventists to arouse a sleeping world! What a message God has granted to us. Soon probation is to close and at any moment the thief could be silently stealing upon us. (See *Fundamentals of Christian Education*, pp. 354, 355; *Testimonies*, vol. 6, p. 129, *The Desire of Ages*, pp. 635, 636.)

Any who have had their home broken into while asleep and have awakened to hear the muffled sounds of the intruder know the element of surprise. There was no way to know in advance, and there is no last-minute opportunity to secure oneself and get one's house in order. Any who have had a very close friend or member of the family meet a sudden and tragic end can feel that desperation to know that probation's door for an individual, perhaps unprepared, has been closed and locked. If only more could have been done for him. If only the right words would have been said to him at the right time.

Multiply the close of probation's door a million times, subtract the tragedy of thousands of deaths, but add the eternal loss of thousands and millions for whom Christ died, who are yet alive but dead in their sins, and the sum total is a brief glimpse of the most terrifying moment for the unsaved and the most solemn moment for the saved ever faced in human history this side of the coming of Christ Himself. This is the coming of the thief. We know not the day nor the hour. "Watch therefore." ■

# Live-in

WHEN the St. Helena Hospital and Health Center was opened on June 7, 1878, under the name Rural Health Retreat, with a bed capacity of 13, the principle of disease prevention was already established as a part of its basic philosophy—a philosophy solidly founded on inspired counsel that was later expressed in these words:

"The distinction between prevention and cure has not been made sufficiently important. Teach the people that it is

## Is the Sanitarium Concept Obsolete?

better to know how to keep well than how to cure disease. Our physicians should be wise educators, warning all against self-indulgence, showing that abstinence from the things that God has prohibited is the only way to prevent ruin of body and mind."<sup>1</sup>

"The feeble and suffering ones must be educated . . . until they will have respect for, and live in obedience to the law that God has made to control the human organism."<sup>2</sup>

Within the church's health institutions the sick were to be taught by instruction, demonstration, and example that a change in habits of eating, drinking, exercising, resting, and thinking are valuable health measures that are at the same time curative, restorative, and preventive.

Undergirding this therapeutic, educational activity, however, one objective was always to be kept supreme:

"Let every means be devised to bring about the saving of souls in our medical institutions. This is our work."<sup>3</sup>

"Our sanitariums are to be established for one object—the proclamation of the truth for this time."<sup>4</sup>

Over the past century the treatment of disease has become more technical, sophisticated, and costly. This development has resulted in an emphasis on

\* Testament of Levi 17:4, 6, I Maccabees 15:30, Herodotus 7.211, Polybius 392.6.

# Conditioning Centers

short-stay, intensive therapy in acute-care community hospitals, where the opportunity to perform an educational and spiritual ministry has been greatly reduced. Yet in this same hundred years there has been a marked increase in lifestyle-related diseases that are amenable to preventive measures presented in a Christian context. Diseases in this category would include coronary heart disease, hypertension, chronic obstructive pulmonary disease, alcoholism, and other types of drug abuse, and mental illness.

Recognizing the challenge to implement the Lord's counsel on preventive care, the board of the St. Helena Sanitarium and Hospital in 1967 voted to construct a 42-bed Health Center where ambulatory patients might come for a diagnostic and educational program, designed to help them make needed lifestyle changes that would significantly alter their health.

In April, 1969, the live-in Stop Smoking Program was inaugurated. Although it was based on principles developed in the Five-Day Plan to Stop Smoking, it has been able to offer a great deal more to the patients in five full days than could be given in only eight hours of evening instruction on an outpatient basis. In July, 1972, a seven-day Weight Management Program was begun, and in February, 1975, the Alcoholism Treatment Unit was opened.

Before the smokers and the overweight patients can be admitted to the program they are required to have a medical clearance by their referring physician, or to get one from a staff physician on the day of admission to the Health Center. A lung function test is performed on all the smokers, and an exercise electrocardiogram plus a panel of blood chemistry determinations are done on all the overweight patients early in the program. Because the alcoholic's admission is generally unscheduled and because of the high incidence of medical problems found in this group, all alco-

## **St. Helena Health Center**

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HERSCHEL  
C. LAMP

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Health Education  
and Preventive  
Medicine at St.  
Helena Hospital  
and Health Center  
in Deer Park,  
California.*

holic patients receive a complete physical examination and a battery of diagnostic tests on entry into the treatment unit. Because the programs are all hospital-based, every patient has access to the full diagnostic and therapeutic services of the facility should they be needed.

The content of all three programs has a fundamental uniformity. There are daily lectures, demonstrations, and films directed at not only the specific problem area for which the patient seeks help but also on such general health topics as exercise, nutrition, and emotional stress. Group therapy sessions conducted by a trained leader are an important feature of every program. Individual counseling is available too for those who need it. Active outdoor exercise (walking on the nature trails, swimming, and group games such as volleyball) as well as indoor gym activities are prescribed for everyone within his physical limitations. Physical therapy is prescribed for specific musculoskeletal problems or, as it is more commonly the case, for relief of muscular tension. All the patients, of course, are provided a wholesome, balanced vegetarian diet free of condiments and caffeine beverages.

The spiritual objectives of the program offer the staff the greatest challenge. Most of the patients are new to the Health Center and many have come from great distances for help. Even though the patients are not acutely ill and can begin the educational process from the moment of admission, five to seven days is not much time to accomplish our goals for them. Inasmuch as the average stay in the Alcoholism Treatment Unit is 23 days, there is a much greater opportunity for spiritual input there.

One of the hospital chaplains is intimately involved in each of the programs—in lecturing, leading discussion groups, or individual counseling. A brief noontime chapel program is held daily for the patients too. In the man-

agement of emotional stress—a major consideration in this program—spiritual resources are clearly presented by the staff as the principal key to success. The fact that 95 per cent of the total working force of the institution are Seventh-day Adventists greatly increases the spiritual impact on the program participants. The greatest opportunity for spiritual growth occurs in the alcoholic patient because of his prolonged stay and also because the significant life disruptions experienced by the alcoholic prepares him to accept the spiritual approach to his problems.

Since the Health Center Program concept was begun in April, 1969, there have been 2,487 patients in the Stop Smoking Program, 740 patients in the Weight Management Program, and 350 Alcoholism Treatment Unit patients, making a total of 3,577 patients in all. What our educational and spiritual impact on these people has been only eternity will tell. Quotes from a few letters, however, can tell part of the story:

"Everyone—from the pages and kitchen crew on up to the medical staff—is helpful, courteous, and pleasant. Perhaps you are too far removed from the unfortunate average world to realize how rare it is to dwell in an atmosphere where *everyone* smiles!"



**St. Helena  
Hospital and  
Health Center**

"My wife and I are not smoking and we are still walking every morning. And we are continuing to read the Bible you gave us when we were there."

"Thanks to your team who were as concerned with the spiritual as well as the physical, my weight loss is 40 pounds, my smoking is zero, and my self-confidence and interactions with people are a big fat positive. . . . You have a community of love in the true Christian definition of the word. Thank you also for the inspirational reading in *These Times*."

From one who completed both the Stop Smoking and Weight Management Programs:

"I have been attending your local Seventh-day Adventist church quite regularly. . . . Tell me, why are there so many fat people in the church? They are interested in the weight control program, and I am sharing my diet and other information with them."

From a repeater of the Stop Smoking Program:

"This time it is different. I have Jesus with me all the time. When the bell rings to smoke, I pray." ■■

<sup>1</sup> *Medical Ministry*, p. 221.

<sup>2</sup> *Ibid.*, p. 224.

<sup>3</sup> *Ibid.*, p. 191.

<sup>4</sup> *Counsels on Health*, p. 343.

THE Wisconsin Conference entered a new era of ministry with the acquisition of Mid-American Health Services Corporation. On January 1, 1975, the Harold and Norris Howard families, dedicated laymen, formally presented a chain of Convalescent Homes of approximately 1,000 beds to the Wisconsin Conference.

Harold Howard and former conference Trust Secretary Glenn Aufderhar, conceived a plan to use the largest and newest of these convalescent homes as a base for the formation of a center for health teaching, or what is known as a conditioning center. The Board of Directors of the corporation is committed to this goal, and full funding should be available by 1977.

This particular home is isolated in thirty-one beautiful acres of pine and birch trees on the bank of the Wisconsin River. Wild life is abundant. The entire site is immediately adjacent to a university community of 35,000. A large

## **Wisconsin Conference's New Live- in Center**

RICHARD T.  
WALDEN

*Richard T.  
Walden, M.D., is  
medical secretary  
of the Wisconsin  
Conference*

building has been remodeled into a social, dining, and teaching center.

A total of four Live-In programs as well as a number of outpatient community services have been conducted. These programs have been the standard weight reduction, coronary risk, nutrition, and stop smoking plans.

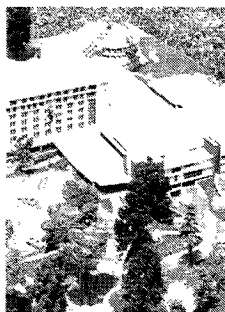
The Five-day Live-In programs have been very successful. A primary objective has been to build a relationship with each participant. These individuals come to us seeking more than relief from the effect of the tobacco habit. We attempt to keep the number of participants to about twenty, thus permitting adequate individual contact with the staff. When the members of the staff come together as a group the effect is that of letting the participants see a sermon in action rather than merely hear it. At present our staff is virtually all voluntary or contributed by the Mid-American Corporation. The Wisconsin Academy lent their

physical education director; the conference made available the president of Mid-American (a minister), and the medical director. The administrators of the local convalescent homes also contributed time and effort.

The local church community became involved. An auxiliary group of wives of Mid-American employees, conference officials, secretaries, and nurses formed a group to assist in opening the remodeled addition for the Live-Ins. Funds were raised for books, plants, and dining room decorations. We believe that a knitting together of all available church resources proves again that the whole is greater than the sum of its parts.

At first we did some of the window dressing of exercise stress testing, but for several reasons we no longer follow this plan. The 1975 statistics from the American Heart Association meeting show that there are 16 to 19 per cent false negative responses (that is, people who have serious coronary heart disease as shown by angiography—dye study of the coronary arteries—may have normal treadmill tests). We believe this can be an unusually hazardous procedure. It lacks applicability to most of the community programs, anyway, and should be done only under the closest surveillance of competent physicians, if done at all.

An inherent weakness of many health-evangelism programs is the difficulty



*Florida Hospital*

of follow-up. Our objective is to keep contact with participants regarding their success in overcoming the tobacco habit and in developing their interest in spiritual matters. This is particularly difficult inasmuch as many of our candidates come from distant States. It is our plan to submit to each district pastor the name of the individuals in his area who have:

1. Written and expressed interest in the program.
2. Participated in the Live-In and been successful.
3. Participated in the Live-In and been unsuccessful.

This past year this was done at camp meeting time. We, of course, do the usual follow-up by mail and/or telephone.

We are learning many things: First, it takes time to build a reputation. The relationships with individuals and small groups in these programs are beginning to have impact on the community at large. Second, we must continue to involve our constituency. We believe people commit themselves for a cause. We've experienced it. We need more dialog with the pastoral staff, which may even cross conference lines.

We envision the Conditioning Center as a teaching model for the local community and also for the conference. Our own church people need health education desperately. This institution should provide the broad base to make this possible.

WHEN a smoker responds to our ads on the Live-In program to stop smoking, he is well aware of the harmful effects of smoking. Through efforts of the media and public-health organizations, smokers usually are armed with the facts. They are totally convinced. What they want is a way to quit.

Modeled after the original Five-Day Plan to Stop Smoking, the main thrust of the Live-In program is to enable the three- or four-pack-a-day smoker to get over the hump of the first few days, while being given continuous personal support, provided as pleasantly as possible.

In 1970 an enterprising resort owner offered his facilities for a Live-In program. We accepted, and from 1971 to 1974 held spring and fall programs at Coolfont, a resort located in a beautiful

## **West Virginia Resort Program**

ESTHER  
STRICKLAND

*Esther Strickland works as a secretary in the chaplain's office of the Washington Adventist Hospital in Takoma Park, Maryland.*

spot near Berkeley Springs, West Virginia, offering various opportunities for recreation and exercise in a parklike setting in the mountains.

From the beginning our committee (comprised of director, physician-in-residence, program coordinator, and physical fitness director) knew that we were treading on unfamiliar ground. We tried to model our program somewhat after that held in St. Helena, California, but soon found our program, being held in a resort atmosphere rather than a clinic setting, demanded a completely different approach.

Our first program (advertised as a pilot program) drew seventeen smokers. The average age was 50, and there was approximately an even number of men and women. The program called for

seven initial days with two follow-up periods: a weekend two weeks later, and a day six weeks later, making a total of ten days.

A plan was worked out: the physician-in-residence was to hold morning meetings, giving instruction on various health subjects such as diet, the proper use of water and exercise, and stress; the physical fitness instructor was to lead in the early morning calisthenics, encourage and organize group activities in games, and lead out in hikes during the day.

We did not try at this time to alter the diet except to restrict coffee, tea, and alcohol, and to keep the diet balanced with plenty of fruits and vegetables. All this activity was to highlight the evening program, which was the familiar Five-Day Plan class instruction, presented by Washington Adventist Hospital Chaplain A. C. Marple and J. Donald Mashburn, M.D., who commuted 200 miles each evening for this presentation.

Through the years changes in the program came, either because of an obvious need or through sheer inspiration. One such inspiration was setting up personal interviews with each participant at the end of the program. This allowed us to gain valuable critical appraisals and suggestions, many of which were finally worked into the program.

Three major changes were made after the first program ended. As the smokers quit and went through the intense withdrawal symptoms, personality conflicts began to emerge. Hostilities flared; some withdrew into themselves; others experienced personality changes of a unique character. It became apparent that a spiritual counselor was needed and that an opportunity must be made to "let off steam" as a group.

The chaplain then was included in the on-campus staff, and a period was set up from five to six o'clock in the evening when everyone was encouraged to talk and express his feelings. This proved to be one of the most important additions to the day's schedule.

It soon became evident that major changes had to be made in the diet. No attempt had been made to control the intake of fluid and food except for those previously mentioned. A lot of food went across the table. Weeks later some complaints were received about weight gain—sometimes as much as forty pounds in four months.

After the first program, a strict ad-

***It became apparent that a spiritual counselor was needed and that an opportunity must be made to "let off steam" as a group.***

herence to a balanced diet with attention to low calorie foods was made. No desserts were served. Creamed foods and gravies were eliminated, and fruit juices were laced with water. Menus were meticulously planned by the dietary staff of WAH and were followed by the cooking staff of Coolfont.

We learned that to eliminate all food on the fasting day led to much gastric distress, weakness, and headache. We reasoned that because we were expecting our group to exercise actively on that day, we should break the fast at supper with creamed soups and light sandwiches, something to soothe the stomach.

By the evening of the fast day, most participants were not thinking of cigarettes as much as food. We feel that much of the success of the plan begins with the proper use of the fast day.

The third change came with a modification of the time needed for the program. We shortened the stay to five days—Sunday noon through Friday noon, with only one follow-up, a weekend two weeks later for additional support—a total of eight days. This remains our plan.

Other additions have been made as needed to incorporate a professional attitude in the program. Most important among these have been individual interviews held with each candidate before he is finally accepted for the program and the development of a control booklet to be used as a guide to the daily program. Paperwork includes physicians' release forms, daily journals filled out by the participant, and follow-up forms sent periodically throughout the first year to catalog results.

We often discover, to our delight, evidences that indicate our instruction has changed the life-style in areas other than smoking. When first interviewed Gene confessed his breakfast consisted of three cups of coffee and several cigarettes. A later check indicated his appetite had improved and he was eating a very good breakfast. He admits he feels much better because of this.

We are now entering into the pre-publicity phase of our ninth program. We allow three to four months to prepare for each class. Programs are held twice a year, in spring and in fall. Since the spring of 1975 the programs have been successfully held at Cacapon State Park Lodge, West Virginia.

Because the class is limited to 24 people, we have found it possible to operate

efficiently with four on the main staff, with lectures provided by physicians commuting each evening from Washington Adventist Hospital. Although 20 is thought to be an ideal-sized group, we will accept up to 24 on a double-occupancy basis. We believe it necessary to establish close counseling relationships with each participant, and the results of this effort have been felt in various ways.

The friendship of many graduates has been heart-warming, both to the staff and to the other graduates. There is an intense loyalty to others within the group. We feel this group empathy ac-

***God has given us the blueprint. It now remains for men and women with courage and vision to establish centers of rehabilitation.***

counts for much of the Live-In's success. The identification with each other, with the program, the staff, and the hospital is akin to the spirit exhibited toward one's alma mater.

I would like to think that our Live-In type of program could be duplicated all over North America. God has given us the blueprint.

It now remains for men and women with courage and vision to establish centers of rehabilitation wherever His will indicates. And as His promises are claimed, He will be responsible for its success. ■

A GROUP of enthusiastic and happy quitters held a reunion recently at Florida Hospital. All had participated in the first five-day Live-In Plan to Stop Smoking held in the South.

Extensive planning and study of the possibilities of such a program for smokers was conducted by a committee at Florida Hospital, with Dr. Raymond West, director of medical education, serving as chairman. The project was a joint effort between the hospital and the Florida Conference.

This project is only the beginning of a larger concept. The planning committee has given thoughtful and prayerful discussion to the developing of a permanent conditioning center and a community outreach program. Eventually, the group hopes to establish permanent facilities and conduct an on-going program at a rural facility, geared specially for treatment of certain cases that would benefit from such an environment.

The five-day Live-In plan was aimed at the hard-core smoker and extended beyond the initial purpose of breaking the habit. Participants received professional counsel on diet, exercise, and general health. The smoking problem was approached from three angles: educational emphasis to intensify the smoker's decision to quit; physical activity and therapy to reduce withdrawal symptoms; and motivational guidance.

The general public heard about this innovative plan through newspaper advertising and local TV stations. Brochures were scattered throughout Orlando, and the chaplains' department contacted former Five-Day Plan members.

## ***Florida Hospital***

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LILYA WAGNER

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***Lilya Wagner is editorial assistant of hospital relations at Florida Hospital in Orlando, Florida.***

The twenty-five who enrolled had tried to quit before. Several, in fact, had attended the conventional Five-Day Plan. But the group that attended the reunion two weeks after the session was unanimous in declaring their intention to stick with it.

Most participants have been successful in this determination. For future Live-In programs, more individual follow-up, perhaps by using laymen from area churches, and more counsel and support to the participants are planned. Since the conclusion of the Live-In session, a number of quitters have expressed curiosity and interest about the Seventh-day Adventist Church.

Pearl Vosilla, a Pink Lady volunteer at Florida Hospital, attended the program. Although somewhat acquainted with Seventh-day Adventist beliefs, she now began asking more questions. Only a week after attending the Live-In plan, Pearl was admitted to Florida Hospital and died a few days later. But several days earlier she told a friend of her interest in becoming a Seventh-day Adventist.

Perhaps the feeling of the group can best be summed up by this note to the staff from one of the participants: "It is impossible to adequately express my appreciation for what the five-day Live-In plan has meant to me. I have kicked the habit and could not have done it without your help. Your kindness, understanding, and loving support will never be forgotten. These are not easy days for me, but I am determined to stick it out. . . . I hope that all our fellow ex-smokers will be able to persevere."

# spotlight on health

## The Specter of Another Menace—PCB

Even the name sounds menacing—polychlorinated biphenyls (PCB). Similar to DDT in that they persist in the environment for long periods, PCB's have been used as electrical insulators, plasticizers in waxes, and other less important ways. Now they're in our air, water, and soil—to stay!

In animals they interfere with reproduction and cause ailments such as acne, loss of hair, enlarged livers, sores in the intestines, and abnormalities of the lymph system. In humans the effects are similar when PCB's are eaten or drunk. In addition, workers who handle them complain of nausea, skin and eye irritation, dizziness, and asthmatic bronchitis (excess mucus and tightening of the air passages).

The government is still allowing these chemicals to be manufactured and imported. And even if it stopped further use right now, the PCB's already produced will threaten the environment for a very long time. (T. H. Maugh, "Chemical Pollutants: Polychlorinated Biphenyls Still a Threat," *Science* 190:1189, 1975.)

## Vegetarian Diet "Nutritionally Adequate"

The *Journal of the American Dietetic Association* recently reported the findings of the National Academy of Sciences Committee on nutritional content of vegetarian diets. According to the commentary in the *Journal*, "Most nutritionists agree that vegetarian diets can be adequate, if care is taken in planning them."

In planning a vegetarian diet the *Journal* recommended "great variety" in content. Soybeans were recommended as a rich source of protein, B-vitamins, and iron. According to the *Journal*, "... the total vegetarian should consume fortified soybean milk or a vitamin B<sub>12</sub> supplement." It con-

cluded that "Two daily servings of high protein meat alternates, such as legumes, high-protein nuts, peanut butter, meat analogs, dairy products, or eggs are recommended. A vegetarian can be well nourished if he eats a variety of plant foods and gives attention to the critical nutrients."

As a rule, they found vegetarians to be a healthy, well-nourished group. They stated, "Individual pure vegetarians from many populations of the world have maintained seemingly excellent health. This demonstrates that diets of properly selected plant foods can be nutritionally adequate." (*Journal of the American Dietetic Association*, August, 1974, vol. 65, no. 2, pp. 121, 122.)

## Sugar for Energy? Just How Much?

The body requires a simple form of sugar, circulating in the blood, as its source of energy. But concentrated sugar in one's diet is the least desirable of the various sources of energy food. During the process of digestion, the body converts starch into simple sugar and thus into its energy food. Digestion can also convert fat and even protein into energy food.

Obviously, the person who is physically active requires more energy food than the one who is relatively inactive. But it does not follow that the person who is physically active needs to eat more concentrated sugar. He will need to eat more food, of course, but it is not necessary for him to include larger amounts of sugar in order to provide the additional energy food. One of the greatest faults of the popular diet is that it contains too much sugar in the form of sweetening for pastries, desserts, beverages, and even prepared cereals. (Harold Shryock, M.D., *Signs of the Times*, June, 1975, p. 32.)

"Far too much sugar is ordinarily used in food."—Counsels on Diet and Foods, p. 113.

## A Man or a Mouse?

Alcohol has been shown to affect a man's "manliness." Impotence and signs of female-associated qualities are common. How does alcohol do this?

It was previously assumed that the decreased function of male sex organs was a consequence of the liver disease that occurs in men with chronic alcoholism. However, more recent observations indicate that this feminization occurs well before the liver is severely affected.

Enter the mouse, or rather his cousin—the rat. They're a great help in studies like this.

Rats were fed a typical rat chow, except that half were given about one third of their calories as alcohol and the other half got one third of their calories as sucrose (typical table sugar).

A comparison of the two groups showed atrophy (structure changes which reduce function) of the prostate gland, testicles, and seminal vesicles in the alcohol-fed rats, whereas the sucrose-fed rats were more normal. In addition, the blood levels of the male hormone, testosterone, were greatly reduced in the alcohol-consuming rats.

Results suggest that these changes are owing to the direct interference with vitamin A metabolism in the male sex organ by alcohol. Apparently alcohol acts alone, independent of the changes that occur in the liver.

And the level of blood alcohol required to cause such damage is well below the minimum blood concentration for legal intoxication.

Therefore it is possible that the so-called "light" drinker, as well as the alcoholic who becomes substantially drunk much of the time, may lose his "manliness." (D. H. Van Thiel, *et al.* Alcohol-induced testicular atrophy. An experimental model for hypogonadism occurring in chronic alcoholic men. *Gastroenterology* 69:326-332, 1975.)

# The Search for Self-control

ONE of the important concepts held in common among Hindus, Buddhists, Jews, Christians, Moslems, and the adherents of some political ideologies is the desire and ability to secure and maintain self-control.

When analyzed, almost every religious creed is involved in some way in this basic search for self-control, even if in the process they have contributed to its continuing loss.

It is common belief that man either lost this ability and now lacks it, or must discover it and apply it before any great transformation in man will take place. The current emphasis on behavior modification illustrates this point.

As seers, philosophers, and revolutionaries have considered man and his potential either for this life or for the life to come, they have been forced to evaluate man's habits and desires in relationship to the ideal of self-control.

Alcohol, the oldest-known destroyer of self-control, has through the centuries been under indictment for this very reason. The Bhagavad-Gita of the Hindus says, "That man is wise who keeps the mastery of himself." Buddhism is a philosophy of self-control with the limiting of desire through introversion. Mohammed advocated total abstention of alcohol and other false dependencies that would weaken self-control, and Marxists see the new man for the new age as possible only as he adheres to self-control and discipline. Unfortunately, many peoples of the world do not realize that the secret of self-control is inherent in the Christian faith.

The use of fermented wine for communion by some Christian churches creates an image of acceptance of alcohol by Christianity. Add to this the endorsement of gambling, usury, and

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E. H. J. STEED

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*E. H. J. Steed is director of the General Conference Temperance Department.*

other practices of self-satisfaction, and it is easy to comprehend why there is such limited appreciation of the Christian viewpoint on this subject. Thus in the minds of many Christians temperance is unconsciously equated with intemperance.

The term *temperance*, however, is in reality to be equated with self-control, but the practice of spotlighting abstinence, or what we *don't* do, has limited its real significance. The use of alcohol, tobacco, drugs, tea, coffee, and cola drinks is correctly thought of as intemperance; but what is needed is a clear picture of the meaning of temperance if we are to see it as the answer to these and any other harmful practices. What, then, is the Biblical concept of temperance?

Biblical temperance is self-control through Christ. It must not be confused with a study of wine or alcohol consumption; this would be the recognition of intemperance. Galatians 5:23 shows that temperance is one of the fruits of the Holy Spirit. Ellen G. White indicates that temperance is a vital part of the third angel's message, a message of reform, and that in dealing with intemperance we will achieve "real success only as the grace of Christ reshapes the character and the man is brought into living connection with the infinite God. This is the purpose of all true temperance effort."—*Temperance*, p. 102. The word *temperance* as translated in modern Bible versions means "self-control." Therefore temperance—or self-control—is not to be understood in the sense of restriction, but as an act of release. God, through His Spirit, restores man to his former power—self-restoration and control through Christ.

"One of the most deplorable effects of the original apostasy was the loss of man's power of self-control. Only as this power is regained, can there be real progress."—*Ibid.*

Christ is the foundation of the new life—physical, mental, social, and spiritual; and through Christ we are enabled to control self. In an interesting dream given Ellen White, she saw a young man passing a paper to a large company of people for them to sign. Some refused to do so, for they were not willing to give up their intemperate habits. Finally the young man declared, "When the plagues of God shall be all around you, you will then see the principles of health reform and strict temperance in all things—that temperance alone is the foundation

of all the graces that come from God, the foundation of all victories to be gained.”—*Ibid.*, p. 201.

Since self-control is “the foundation of all victories to be gained,” it becomes an essential factor in every dimension of life, as well as the key to true health reform.

It is for this reason that certain tests of fellowship are associated with our living a life of self-control, such as refraining from the use of alcoholic beverages and tobacco.

It must be kept in mind that the appearance of avoiding habits of intemperance does not guarantee salvation, for our salvation rests upon Christ’s righteousness alone; but the work of His grace in our hearts results in victory over every intemperate habit and unhealthful practice.

As Paul says in 1 Corinthians 4:20, Phillips,\* “For the kingdom of God is not a matter of a spate of words but of the power of Christian living.”

Temperance, then, is an experience that plays a major part in the sanctification of the life. “Unless they practice temperance, they will not, cannot, be sanctified through the truth.”—*Ibid.*, p. 252. (See also page 19.) With self-control through Christ’s power as the foundational experience working through each of life’s dimensions, His righteousness is evidenced in the life. Thus temperance has an important

***The work of His grace in our hearts results in victory over every intemperate habit and unhealthful practice.***

place in the work of the third angel’s message, both in practice and in proclamation. (See pages 234, 238.)

With the abundance of intemperance in the land, our role is to give a warning and to resist intemperance, but God has given us a message to declare, an answer—indeed, “something better” to offer—thus overcoming evil with good.


All can be involved in this experience, and the church and home are challenged to action. “In the family circle and in the church we should place Christian temperance on an elevated platform.”—*Ibid.*, p. 165.

Some may fear that recognizing intemperance as a call for a spiritual ministry of victory in Christ will limit our opposition to every evil force of intemperance. We believe, rather, the recognition will place in our hands the only weapon capable of achieving the victory against the loss of control, against lust, passion, and appetite.

If we fail to develop temperance in the life through Christ, intemperance, which “lies at the foundation of all the evil in our world,” will weaken and destroy each dimension of life—physical, mental, social, and spiritual, leading toward carnal living—the way of death! Temperance “should be a living, working element, reforming habits, dispositions, and characters.”—*Ibid.*

We have the choice. Will we put temperance in its right relationship to life, breaking the bonds of evil and setting the captives free through Christ? Or will we strive to elaborate only the evils of intemperance and neglect the foundation of spiritual victory, and leave the person merely better informed but still powerless to achieve victory?

The decision is yours. Why not make temperance what it should be, a spiritual evangelistic ministry, proclaiming self-control and restoration through Christ, God’s urgent message for an intemperate world?

“There is need now of men like Daniel—men who have the self-denial and courage to be radical temperance reformers. Let every Christian see that his example and his influence are on the side of reform. Let ministers of the gospel be faithful in instructing and warning the people. And let all remember that our happiness in two worlds depends upon the right improvement of one.”—*Ibid.*, p. 237. 

\* From *The New Testament in Modern English*, © J. B. Phillips 1972. Used by permission of the Macmillan Company.



LOMA LINDA SCHOOL OF HEALTH

## **biblical archeology**

Sponsored by Lawrence T. Geraty,  
assistant professor of Old Testament,  
Andrews University.

### ***Hanani - Hananiah***

#### ***Biblical Personage Discovered in the Aramaic***

ARCHEOLOGICAL discoveries of material relevant to the Bible still continue. Quite frequently manuscripts, clay tablets, sherds, and many kinds of objects are found that are directly or indirectly related to the history or religion of the Bible. Furthermore, texts of manuscripts and inscriptions that were discovered and translated decades ago are again being checked on account of the continually growing knowledge of Near-Eastern languages. Unfortunately, much of such information remains buried in scholarly journals and other publications without much benefit to the interested public. If such material could be made available to all it would broaden the understanding of Biblical backgrounds, just as it contributes to the improvement of Bible translations.

Shortly before the turn of the twentieth century, the discovery of what are now called the Aramaic papyri, on the island of Elephantine in the Upper Nile, caused exceptional interest among Biblical scholars. These documents, written between 495 and 406 B.C., contain considerable information about a Jewish garrison that had been stationed there already in the days of the Neo-Babylonian empire, but continued to serve under the Persian kings. This garrison of Jewish soldiers with their families constituted a civic community as well as a religious congregation that through time had been subject to the considerable influence of their pagan environment. They worshiped Yahweh, the God of their fathers, in a temple of their own on the island, and they offered sacrifices to Him in spite of the Mosaic command, which prohibited the erection of temples or other sanctuaries and the offering of sacrifices on altars outside of Jerusalem (Deut. 12:5, 6).

Their "theology" and religious prac-

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C. G. TULAND

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tices appear to have been highly unorthodox with a strongly syncretistic tinge. They even shared their gifts between Yahweh and heathen deities, and included the latter's names in their oath-formulae as witnesses in legal documents.

Other Aramaic documents known as the Brooklyn papyri were published later on by Emil K. Kraeling, followed by the "leather letters" of G. R. Driver. All of these letters contain a wealth of information about many aspects of life during the Persian period, including legal matters, the position of woman in the community, civil and legal administration, matters pertaining to military organization, caravan routes, and other problems.

According to letters number 30 and number 31, written in 411 B.C., the Jewish temple on Elephantine had been destroyed. Responsible for this act was Waidrang, the commander of an Egyptian detachment, also stationed on that island. Yedoniah and the leaders of the Jewish community wrote a long and detailed report of the destruction, asking that the temple be rebuilt. To this end they needed the authorization of Arsames, the Persian satrap of Egypt. However, he was reluctant to grant such permission since the Jewish sacrificial rituals were obnoxious to the Egyptians. The Jews sacrificed such animals as oxen, sheep, and rams. This was an affront to the Egyptian cult and to the priests of Khnum (the ram-god), whose temple was also found on Elephantine. Since the destruction of their sanctuary was an unjustified act of violence, the Jews requested restitution of the damage in their letter to Arsames (papyrus number 100, ca. 410 B.C.), but without success.

The community had also turned to the high priest in Jerusalem, Johanan, known from Nehemiah 12:23, 24, but even here they failed. The high priest did not even reply. The Jewish leaders in Jerusalem evidently objected to the building of another sanctuary outside their national temple, the only place where, traditionally, sacrifices could be offered. Another probable reason was the unorthodox religious practices of that community, already referred to.

After another three years of futile waiting, the Jews on the island decided to write another letter, this time to Sanballat, the governor of Samaria, and his sons, Shelemiah and Delaiah. This must be considered as a rather

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retired worker  
living in Santee,  
California.*

clever diplomatic move, since Sanballat had been the chief opponent of Nehemiah and had fought the rebuilding of Jerusalem's wall (Neh. 4). For Sanballat to become the mediator between a Jewish community and the Persian satrap to the exclusion of the high priest in Jerusalem was not only a blow to the orthodox leaders in Jerusalem and their religious authority but was certainly a delight to Sanballat. Thus the Samaritans promptly dispatched an envoy to the court of Arsames, asking him to give favorable consideration to the petition that the Jewish temple on Elephantine be rebuilt.

The intervention was successful. However, it was a negotiated settlement. Since the main obstacle to the revival of the Jewish cult was apparently the sacrificing of certain animals, the Jews were asked to suspend bloody sacrifices. This stipulation to present only meal or similar offerings was made in papyrus number 30 (lines 11, 21, 25, 26). The same condition was made by Bagoas, the Persian governor of Judah, as well as by Delaiah, the son of Sanballat (papyrus number 32). Papyrus number 33 is a report of the successfully concluded negotiations, for "sheep, oxen, and goats will not be offered as burnt sacrifice there, but incense, meal-offerings, and drink-offerings only." And not to forget that bribes are not a modern invention, it is interesting to note that the Jewish community was willing to pay a substantial sum to "his lordship," Arsames, the Persian satrap of Egypt.

Even when we admit that the problems of the Jewish garrison on Elephantine and the destruction of their temple were largely caused by religious factors, it does not seem to answer several other questions. The people had sacrificed and observed their rituals for at least 120 years before tragedy struck. What, then, was the immediate cause for this act, and why did Waidrang and his detachment burn their sanctuary at that point of time?

It seems that a reasonable answer can be found in the Biblical records, as well as through some of the Aramaic papyri of that period. The books of Ezra and Nehemiah permit a deeper insight into the many-sided struggles of the Jews who had returned from the Babylonian captivity after 538 B.C. Not only was theirs a fight against the outside opposition of their hostile neighbors or material poverty but there were internal

***The books of Ezra and Nehemiah permit a deeper insight into the many-sided struggles of the Jews who had returned from Babylon.***

frictions of a religious nature. After almost a century they were still few in number, poor in possessions, and Jerusalem—their pride—was still a small settlement without walls and with only a few inhabitants (Neh. 7:4). There were also Jews, including members of the high-priestly family, who were intermarried with heathen neighbors.

The leading orthodox Jews of the Babylonian school who had not returned from Babylon were extremely concerned about these developments. They started reforms destined to keep their brethren in Judah religiously and racially pure. The books of Ezra and Nehemiah demonstrate that these reforms were not introduced without intense opposition and struggles of all kinds. The great leaders of these reforms were "Ezra, the Scribe," a priest, and Nehemiah, a eunuch, Judah's governor, builder of Jerusalem's wall, and as zealous as Ezra for the faith of their fathers. But the split in Judaism was never healed. The orthodox as well as the liberal parties continued through the centuries, although under different names. We meet them in the days of Jesus as the conservative party of the Pharisees, and the Hellenistic modernists, the Sadducees.

### **Hananiah Puts Pressure on Elephantine Jews**

The Aramaic papyri seem to indicate an intimate relationship between the religious developments in post-exilic Judah and the events on the island of Elephantine. Darius, King of Persia, sent a message to Arsames, his satrap, instructing the garrison to observe the Passover. In a letter (Cowley, number 21) of the year 419 B.C., a man by the name of Hananiah informed the community about the decree of Darius, obviously adding some instructions about the time and manner this had to be done, as prescribed by Mosaic law. The name of Hanani-Hananiah appears in several others of the papyri (numbers 21, 30, 31, 33) always as a person of considerable political and religious influence, whose residence, however, was not in Egypt. It seems that he attempted a strict enforcement of Jewish law, according to the orthodox teachings of the Babylonian school among the more than liberal Jewish colony on Elephantine. It is evident that they responded at first, but their change of ritual and customs even in civilian life apparently provoked the Egyptians.

In a letter written approximately 415 B.C. (Cowley, number 38), before the destruction of their sanctuary, the Jewish leader on Elephantine complained: "So when they find no fault in you, they will acknowledge to you that Khnum (the Egyptian ram-god) is against us from the time that Hananiah was in Egypt till now." This seems to suggest that evidently the pressure of Hananiah upon the Jewish community created strong tensions between them and the Egyptians, which ultimately led to the destruction of the Jewish temple by Waidrang, the commander of the Egyptian detachment.

As we compare the events described in the Aramaic papyri with the book of Nehemiah, we discover some striking similarities. Like the papyri, the book of Nehemiah refers to a prominent Jewish leader, alternately called Hanani-Hananiah. It was Hanani, one of Nehemiah's brethren, who reported the plight of the Jews in Jerusalem to the men in Susa (Neh. 1:1-3). Albright, Bowman, Kittel, Rudolph, and other outstanding scholars believe him to have been a true blood-brother of Nehemiah.

A grammatical correction of Nehemiah 7:2 removes several obscure points from the text which have survived even in recent versions, since they translated the Hebrew "waw" as the conjunction "and," whereas it should be rendered as an "explicative waw," which signifies "namely" or "that is" or "meaning." The text then reads as follows: "I gave my brother Hanani, *that is*, Hananiah, the governor of the castle, charge over Jerusalem, for he was a more faithful and God-fearing man than many" (cf. C. G. Tuland, "Hanani-Hananiah," in *Journal of Biblical Literature*, vol. 77, Part 2, 1958, pp. 157-161). Thus it is evident that Hanani and Hananiah are but one person in both the Aramaic papyri as well as in Nehemiah; the first being a shortened form of the latter.

The testimony of Nehemiah concerning his brother agrees perfectly with the impressions we receive from the papyri. In the Biblical records Hanani-Hananiah is not only a Jewish patriot but he is also a religious zealot. He travels from Babylon to Jerusalem to investigate the condition of those who had returned from the captivity. He becomes the mayor of Jerusalem "because he is a more faithful and God-fearing man than many," representing the Babylonian orthodoxy in Jerusalem.

***There seems to be little doubt that we have discovered another Biblical personage in the secular records.***

The Hanani-Hananiah of the Aramaic papyri, too, was a politically as well as religiously very active person. From other papyri it is evident that he was rather influential at the court of the Persian satrap of Egypt as well as at the court of Darius himself. It is, therefore, natural that his brother Nehemiah considered him a valuable supporter in his struggle against the ever increasing religious liberalism in Jerusalem. But conditions on Elephantine were not the same as in post-exilic Judah. The Jewish garrison on that small island had been separated from its country for perhaps as long as a century and a half. The *gôlâh*, as the Jews who had returned from Babylon were called, had experienced a religious renewal, a return to the law and strict ritual. They also had the advantage of being a racially homogeneous group in their own country, however small it was, with a large amount of political independence. But even in postexilic Judah there was considerable friction between orthodox and liberal Judaism; there was intrigue and even murder. They were strong enough, however, to endure it. It was different with the Jewish garrison on Elephantine. The demands of religious reform brought them into conflict with the Egyptians, priests, and soldiers, which ended with the burning of their temple and the eventual liquidation of the garrison.

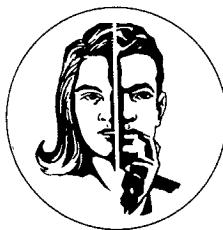
### **Additional Evidence**

The fact that the activity of Hanani-Hananiah is chronologically exactly established, both in the Biblical records as well as in the Aramaic papyri, serves as an additional evidence that both sources refer to one and the same person. Nehemiah was Judah's governor from 444 to 432 B.C. After this he returned for a second term, but there is no information as to when it terminated. As to Hanani-Hananiah we know that he met his brother in Susa in 445 B.C. We can follow some of his activities during the administration of Nehemiah in Jerusalem, until we find him again on his mission to Elephantine in 419 B.C.

There seems to be little doubt that we have discovered this Biblical personage in the secular records, another indication of the historical trustworthiness of the Scriptures. Records which also furnish a wider historical background for a better understanding of the Bible.

## by his side

Sponsored by Catherine Dower  
for the Shepherdess.



Dear Shepherdess: Children will imitate parents.

Let the sunshine of love, cheerfulness and happy contentment enter your hearts.

The work of parents precedes that of the teacher.

Let us educate our children to be simple in manner without being bold.

Do these thoughts have meaning? Do they sound familiar? They should. They are from the book *Child Guidance*.

The family was ordained of God, and we need His guidance in knowing how to better provide the joy, happiness, and satisfaction every homemaker wants for herself and her family. Today we use the term "continuing education" in connection with the various professions. Women who are fortunate enough to

have families and responsibilities that allow them to stay at home need "continuing education" too.

I hope you bought some new books for *yourself* at camp meeting. I hope your conference has a lending library for its shepherdesses. The public libraries also have books that help one put one's priorities in order. I hope those of you who do not have the book *By His Side* will take advantage of the bargain price at which it is being offered. This book will soon be out of print. It is worth having.

I greatly appreciate the beautiful shepherdess bulletins that I receive from the various conferences. As I excitedly read through them I mean to write my thanks to the editors immediately but . . . how to find the time? Please accept this note as my very special thank you to those of you who devote your time, energy, and talents to helping us all "grow." I keep the bulletins on file and enjoy the recipes and refreshing ideas.

This month we are indebted to "The Shepherdess Voice" from the Mountain View Conference for this article by the late, beloved Prof. H. M. Tippet. —With love, Kay.

A BLIZZARD raged over the icy shelf of the Ross Barrier. The temperature plunged to 70 below zero, and the night was filled with the fury of the Antarctic storm. But inside the shack at Little America, buried beneath the ice for protection, the sounds of the storm came only faintly. The dampness and the bitter cold seeped in while Admiral Byrd, violently ill from carbon-monoxide poisoning, tried in vain to repair his faulty stove.

Finally, he fell exhausted on his cot as he realized the stove was losing the contest with the creeping frost. Facing death in his lonely outpost, the great explorer's mind turned to thoughts of home. Anxiety for his family should he die brought sharply into focus all the dear, sweet relationships that home meant to him. He recorded them in his diary.

His conclusion was that no success or achievement or fame could possibly be as important as happiness in the home circle. And happiness in that sense to

## Courtesy in the Home

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H. M. TIPPETT

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*The late H. M. Tippet was, for 24 years, an associate book editor of the Review and Herald Publishing Association.*

him meant harmony. He extolled the homely, unpretentious virtues of love, courtesy, and mutual respect as the most precious values in life. Had he lacked this anchor in the home—the affection and understanding of his family—nothing else could have replaced it. With these thoughts struggling for expression, Admiral Byrd, in his weakened state, made another supreme effort to repair his stove, and he saved his life.

One pertinent thing Byrd wrote proves very stimulating. He suggested that the opportunities for achieving family harmony are infinite. That means that family peace and joy can be a creative challenge to which each member can make his or her unique contribution.

In other words, happiness in the family circle is not achieved by formula. One tender meaningful kiss a week may mean more to a wife than a dutiful morning and evening peck on the cheek as a husband goes and comes to his work. Family love and appreciation call

for remembering birthdays and anniversaries to be sure, but how pleased a daughter is when father brings her a gift from the store for no reason at all except that he loves her! The children of one family remembered their mother's unselfishness by the fact that she always went without dessert when there wasn't enough to go around. A son who loved to drive the family car showed his consideration of his family by making it a rule never to ask for the car on prayer meeting night, when dad and mother drove to church.

Small kindnesses, small courtesies, small considerations, habitually practiced in the social interchange of the family circle give a greater charm to the character than the display of great talents and great courtesies to those outside that circle. The ideal home relationship goes farther than the routine "Thank you," "Excuse me" and occasions for an "If you please." It means looking for opportunities to show love and appreciation in objective ways for the

***Pity the home with no restraint, or the couple whose differences of opinion lead to debate.***

warmth and fellowship of the family circle. Here is opportunity for individual planning of those little surprises that delight the heart. Homemade compliments are the most appreciated.

Discipline? Yes, pity the home with no restraint, or the couple whose differences of opinion lead to debate. The soft answer still turns away wrath. Let children defer to the wisdom of their elders, and parents be gently tolerant of the views of their children. Censoriousness in the home is unthinkable as a privilege and inexcusable under the pretense of duty. "Come now, and let us reason together" (Isa. 1:18) is the Bible way to resolve differences, not dispute and contention.

Courtesy, agreeableness, and home harmony are tender plants that need daily cultivation through prayer and practice. Our emphasis must be on duties cheerfully assumed, not on rights demanded. For, you see, home should be a place where all privileges are shared, and nothing has to be deserved. ■

I have lived here barely a week, Lord, and already someone has nominated me school board secretary. I've been asked to teach in the cradle roll and to help with Dorcas.

How can anyone here know my interests or qualifications so soon? They presume that I can fill any positions left vacant by the last minister's wife, yet certainly they realize that I am not her carbon copy.

Help me not to offend, dear God, as I must inevitably refuse some requests.

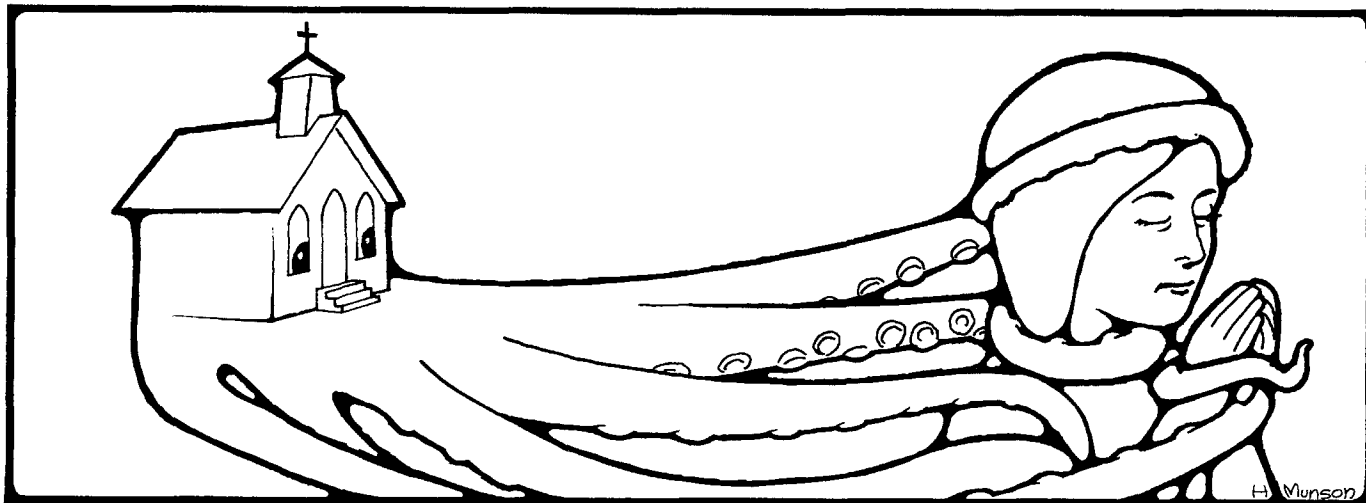
### ***Prayers From the Parsonage***

CHERRY B.  
HABENICHT

May the members sense my interest in each phase of the church, but may they respect my choices and allow me to work where I can best contribute.

As I notice neglected areas or unused talents may I be able to inspire others to become involved. I do not want the congregation to say of me, "She does the work of ten women." Rather, let them know that I do the work of one woman well and can get nine others to working.

Without You I will never reach that goal. ■



# Ingathering— Try Something New

WHILE MANY of us see the Ingathering program as a crushing burden, designed primarily to help bolster the monetary resources available to the church, it is actually much more than that. Ingathering is involved with people. Not only people in the church but people whom we want to invite to the church. The financial part of Ingathering, in fact, has one basic purpose—to help us reach more of these people. The real goal of every Ingathering campaign should be to communicate the message of Christ's saving grace and the demonstration of His love in the various services of the church.

If we are honest enough to admit it, there is at least a slight reservation on our part as we address ourselves to the annual Ingathering program. I don't believe this is because of the Ingathering purpose or objective. It relates to the fact that a successful program requires participation from a greater number in the church than any other undertaking. We dread the thought that a faithful few will be burdened with the task that should be shared by everyone. And it is true, in spite of the fact that we have worked at it for years, that in the main, 20 to 30 per cent of the members still do their own work plus that of the remaining 70 to 80 per cent. This makes us tired, negative, and reserved.

Is there a solution? I think there may be. And it is related to attitude, innovation, and spirituality.

Each pastor should re-evaluate his own relationship to the Ingathering program. If we are negative, we should refocus from the short-range challenge to the long-range blessing. There are souls in your community with whom the Holy Spirit will work through the Ingathering program if you unselfishly let the Holy Spirit use you. One baptism from an Ingathering visit makes every other contact worthwhile. And the dollars received will help amplify the message of God's love throughout the whole world. As we think, speak, and

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DAN MATTHEWS

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*Dan Matthews is  
Ministerial Association secretary,  
as well as  
Secretary of the  
Potomac Conference.*

act positively we will discover that our members begin doing the same.

If it is difficult to do Ingathering in the same old way, why not try something new? No one says the traditional approach is sacred. One year in one of our churches during the month of December we prepared sleighs on wheels (there was no snow) and crowded them with happy singers. The folk enjoyed building the sleighs and getting together to sing throughout the community. There were four solicitors with each sleigh and a spotter to guide them so that there was no embarrassing duplication of contacts. But that was really not a problem, because the people came out on their porches to see and hear, and some even joined us on foot.

In January, how about trying friendship contacts in a given territory? Such visits may be carried on throughout the year until the Ingathering season. Then the people whom you have visited already know you and accept your Ingathering appeal because they have learned

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"Ingathering time will soon be here. That is the first part of it—a Tag Day. Last year on Tag Day our church raised \$100 more than the Silver Vanguard church goal. From there, we worked business contacts, and finally, we used our public address systems and did street caroling. I raised about \$400 myself.—Retired pastor in New York.

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to respect and trust you. In this method the real goal is territory and people; the money becomes a natural by-product. And try going several weeks during the Ingathering campaign without anyone but the treasurer knowing how much money you have. Again the real object is people, and if we reach them for Christ, He will bless our solicitation for funds with results.

Don't forget spirituality. Ingathering is a divinely inspired program. It is an appropriate, accepted program of the Seventh-day Adventist Church.

We are all Seventh-day Adventists. Therefore, it is up to us to Ingather, to encourage our members to participate, and to make the program spiritual. If we "bad mouth" Ingathering, we are really challenging a divinely ordained means of reaching many people for Christ. We must be positive, optimistic, innovative, and spiritual, so that Ingathering 1976 may result in the greatest ingathering of souls ever. ■

# sermon spice shelf

## No Strings Attached

Yesterday  
I bundled up my problems,  
Wrapped them,  
Tied them with twine  
And handed them to you, Lord.

Then I tripped  
Over the string  
I was still clutching.

Today  
You can see  
There are no strings  
Attached.

—CHARLENE ANDERSON

## Live With Enthusiasm

It has been my experience that there is nothing worth doing that can be done without enthusiasm. Ability you must have, but ability sparked with enthusiasm. Enthusiasm is an inexhaustible force, so mighty that you must ever tame and temper it with wisdom. Use it and you will find yourself constantly moving forward to new forms of expression.

If you have enthusiasm for life you cannot ever know an inactive time of life. Sir Christopher Wren, the famed architect who built fifty-two churches in London, retired from public life at 86. After that he spent five years in literary, astronomical, and religious pursuits. Cato, at 80, studied Greek; and Plutarch, almost as old, Latin. Titian painted a masterpiece at 98. Verdi wrote his great opera *Othello*, at 74, and *Falstaff* at 80. What is that but continued enthusiasm for life?

Everyone faces hardships along their chosen path. What carries them through? Makes them work and pray with no thought of quitting? Enthusiasm! After working long and hard to accumulate his first \$50, Frank Woolworth saw three of his first five chain stores fail. The *Saturday Evening Post* lost \$800,000 for Cyrus H. K. Curtis before a single dollar of profit came in. Twenty-seven million dollars and eleven years of work were be-

hind the first pound of nylon sold by DuPont.

There is no such thing as being "a little bit enthusiastic." You either are or aren't. If you aren't, you face failure and boredom. You can't take it by the spoonful.

After World War I, a great cholera epidemic struck the Orient. Periodically it has swept through India, the Malay Peninsula, Burma—but never China. The cholera germ cannot survive boiling water, and the Chinese drink tea almost exclusively. The American doctors knew this, and when the epidemic threatened to run wild in the Philippines, they ordered the people to boil their water. But cholera continued, and when the health inspectors investigated, they found the people were taking three or four teaspoons of boiled water daily, like medicine—and drinking ordinary water.

It cannot be done that way. En-

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thusiasm, to be effective, cannot be taken by the spoonful. It must sweep into every department of your life—your religion, your chosen job, your home, your recreation. Only this way can the inexhaustible force be released in your life and carry you forward, protect you, inspire you, in the art of living.—Conrad Hilton.

## Some Things to Keep

1. **THYSELF.** "Keep thyself pure" (1 Timothy 5:22; see also 1 John 5:21).

2. **THE BODY.** "But I keep under my body, and bring it into subjection" (1 Corinthians 9:27; see also Romans 8:13; Colossians 3:5).

3. **THE SOUL.** "Keep thy soul diligently" (Deuteronomy 4:9; see also Proverbs 22:5).

4. **THE MOUTH.** "He that keepeth his mouth keepeth his life; but he that openeth wide his lips shall have destruction" (Proverbs 13:3; see also Psalm 39:1; Proverbs 21:23).

5. **THE TONGUE.** "Keep thy tongue from evil, and thy lips from speaking guile" (Psalm 34:13; see also Psalm 141:3; Proverbs 15:4).

6. **THE HEART.** "Keep thy heart with all diligence; for out of it are the issues of life" (Proverbs 4:23).

7. **IN LOVE.** "Keep yourselves in the love of God" (Jude 21; see also 1 John 4:8; John 13:35).

8. **SABBATH DAY HOLY.** "Remember the sabbath day, to keep it holy" (Exodus 20:8; see also John 14:15; 1 John 2:3).

9. **UNSPOTTED FROM WORLD.** "Pure religion . . . is this, To . . . keep . . . unspotted from the world" (James 1:27; see also 1 John 2:15; Romans 12:2; and 1 Timothy 5:22).

10. **THE SAYINGS OF THE BIBLE.** "I am thy fellow servant . . . and of them which keep the sayings of this book" (Revelation 22:9; see also James 1:22; Revelation 1:3; Revelation 22:14).

—Phyllis Bailey

# shop talk

Sponsored by John Rhodes, Ministerial secretary, Southeastern California Conference.

## Handling the Second Reading

Some pastors have expressed concern about the manner in which the second reading and voting on church transfers is handled in our church services. To them, asking publicly for a motion and a second followed by a vote and then a negative vote seems strange in a worship service, especially when visitors are present. Here is the way it is handled in two churches of the Southern New England Conference.

Bill Johnson in Pawtucket has the new members stand to be introduced to the church, then invites all in the congregation who would like to welcome them into church fellowship to stand with them. Of course the entire congregation stands, and there is no need of a negative vote. They are received unanimously. It would be an extremely rare incident for anyone in the church to cast a negative vote anyway when it comes to receiving someone into the church.

In the Atlantic Union College church, Stanley Steiner lists incoming members in the church bulletin for first reading, including with the list the announcement that any person who has any objection should make this objection known during the following week. If no objections are received during that week, then their names are included in the bulletin again for a second reading and are considered automatically accepted. Of course this plan may be much more acceptable in a larger church, such as the college church, where many names need to be considered. (From *Inspire*, the Southern New England Ministers' Communique, May, 1976).

## A Meaningful Church Bulletin

Elder E. Robert Reynolds visited a small mountain Protestant church recently, and he reports the following about their church bulletin:

At the top of the page opposite the morning's Order of Worship appeared the following heading, underlined and in capitals: PRAISE, PRAYER AND CONCERN.

This heading was broken into four sub-headings, each also underlined and in capitals: PRAISE; ILL; MISSIONS; CONGREGATIONAL. Under each of these headings were short items of community interest that would make for a closer bond among members.

The church praised God for the continued and friendly interest shown to new mem-

bers. One person had had surgery, with a more difficult operation forthcoming. Two persons were experiencing long convalescences. The names of all three appeared with the implied request that they be remembered in prayer, both in praise and petition.

Specific missionaries known to the congregation received mention. There was rejoicing over the first converts made in some new mission lands. Two new missionaries needed prayer because they had just left for their fields of labor. Some already in the field needed prayer for help in obtaining diplomatic permits.

Then there was concern for members of the congregation. Some asked for prayer for work in their chosen location. Others praised God for jobs already found. A class in the study of the Bible enlisted the prayerful interest of the church.

The section ended with these two sentences: "There are deep needs in hearts in our canyon. May we as individuals and as a fellowship help meet them."

Some larger Adventist churches may find such a section unwieldy because of the large number of such concerns to be included. But smaller churches might adapt such a form with spiritual profit.

## Preparing for the Latter Rain: an Earnest Appeal

We all agree that our church's greatest need today is for the mighty outpouring of the Holy Spirit, and that our most important work is to prepare our loyal members to receive that heavenly infilling. The church must be endued with power from on high to finish her God-given task. How heartening it is to realize that many are already entering into this experience. Reports from several overseas fields tell of whole churches moving into line and by prayer and deep study of God's Word catching on fire with a passion for souls.

The little 32-page booklet entitled *Preparation for the Latter Rain*, compiled by Pastor B. E. Wagner, from the Bible and quotations from more than 30 volumes of the Spirit of Prophecy, and now translated into more than 45 different languages, has surely played a vital role in this heartening trend. Some world divisions have translated it into each of their separate languages so that every Adventist home can have a copy. More than 50 union conferences and union missions have done this. We could wish that our great North American Division, the home base of our work, might also make plans for a copy of these timely counsels to be placed in every Adventist home.

One of our loyal laymen who owns a large publishing house is undertaking to supply these booklets. They sell for 10 cents a copy when ordered for quantity distribution from

Memorial Bibles International, Inc., Box 1304, Nashville, Tennessee 37202. This is indeed a marvelous gift on his part.

Many of our pastors are using this material as the setting for a timely series of Spirit-filled prayer meetings. Having witnessed the results of such a plan both spiritually and even financially, I know how signally a church is blessed when this is undertaken.

May God bless you pastors and administrators as you shoulder the heavy burdens of leadership, burdens that become lighter, however, when the church is on fire through a new Pentecost. Why not plan to take full advantage of this offer, thus helping you lead those under your care into a deeper experience with God?

R. Allan Anderson

### Week of Prayer Messages on Tape

Again this year the annual Week of Prayer messages are being made available on tape. Many hundreds of people have availed themselves of this service since it was first offered. It is hoped that an even larger number will benefit this year.

The general topic for this special week is the unique message that God has entrusted to the remnant church to be given to the world. The writer and speaker is Thomas H. Blincoe, dean of Andrews University Theological Seminary. Blincoe's training and background in the Seventh-day Adventist Church and thorough knowledge of the Spirit of Prophecy uniquely qualify him to speak on this important subject. The readings will appear in the October 14, 1976, issue of the *Review and Herald*.

The first Sabbath message features a reading from the Spirit of Prophecy, and the closing Sabbath reading brings a message from Robert H. Pierson, president of the General Conference.

The tapes may be used in churches or in homes where our members gather for this Week of Prayer, October 30 through November 6. The tapes will enable shut-ins and others who may not be at the group gatherings to listen in their homes at their convenience. It will be especially helpful to read along in the *Review and Herald* while listening to the messages. When people are listening in groups a profitable discussion can follow.

The price is reasonable so that members may secure the tapes for their personal use, either on cassettes or reel to reel. The eight messages on two C-90 cassettes is \$4.00. The same material on one seven-inch reel of 3-3/4 r.p.s. is only \$3.00. Send orders with check, or if through conference by purchase order, to TAPE SERVICE, Ministerial Association, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012. Place orders early to allow time for shipment.

## a leader has fallen



With the sudden death of John Osborn on March 11, 1976, our church lost a great leader. As a pastor Elder Osborn had a unique ability in organizing the church program. He faithfully shepherded his flock and nourished the congregation with rich spiritual food, excelling in expository preaching.

He was an able administrator possessed with vision and the ability to inspire and lead men and women toward higher goals. He and his wife, Marion, labored effectively together as pastor, evangelist, and administrator in some of our largest centers.

As Ministerial Association secretary of the Pacific Union Conference he assisted both pastors and evangelists in upgrading their ministry, working in conjunction with the Academy of Adventist Ministers as one of the pioneers of this program.

Hundreds of ministers benefited from his Lectureship on Preaching, which was presented in many places. The last of these was as guest of the J. L. Shuler Lectureship, sponsored by the Southern Union Conference and conducted at Southern Missionary College, April 8-10, 1975. Little did one expect when arrangements were made for the use of this material in ASPIRE that it would be the last such opportunity. It truly can be said of him, Though he rests from his labors his works do follow him.

### John Osborn Lectureship on Preaching

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## Successful Church Leadership

The following success slogans grew out of attendance at a course on church leadership at the Garden Grove Community church, in Garden Grove, California. They are really excellent to use in church promotional material.

"Imagine Goals Beyond Your Goals"

"When You Catch Up With Your Goals You're in Trouble"

"Almost Everyone Is an Opportunity for Someone"

A Slogan for the Handicapped: "What Can I Do With What I Have Left?"

"When the Going Gets Tough the Tough Get Going"

"Problems Are Guidelines, Not Stop Signs"

"Every Time One Door Closes Another Door Opens"

"Every Adversity Hides a Possibility"

"What You Do With Your Problem Is Far More Important Than What Your Problem Does With You"

"No Problem Leaves You Where It Found You"

## Need a Filler for Your Next Church Newsletter?

"Hold this paper to your face and blow on it. If it turns green, call your physician. If it turns brown, see your dentist.

"If it turns purple, see your insurance agent. If it turns red, see your banker. If it turns black, call your lawyer and make a will.

"If it remains the same color, you are in good health and there is no reason on earth why you should not be in church next Sabbath morning."—Adapted from *American Medical News*, May 3, 1976.

## Visiting New Arrivals

From a dedicated layman comes the following suggestion, which we are pleased to share:

Why don't Adventist ministers make "friendship visits" to the homes near our churches (or parsonages) periodically, but especially when people are newly arrived in the neighborhood? No pressure, just a friendly visit. It could include such questions as "Are you acquainted with the Adventist Church? Do you have any questions about the Adventist Church? Do you have any questions about the Bible?" et cetera.

In case you think the idea is farfetched, I had the associate pastor (a priest wearing the cleric suit) and a woman parishioner call on me some time ago inviting me to St. Paul's Episcopal Diocese Cathedral. "We don't want to steal sheep, but we are interested in you and your family," the friendly priest explained.

# The Elder's Example

ONE of the greatest sources of confusion, particularly for the youth of the church, is found in the varying interpretations of the Bible that are taught, and the conflicting sets of standards that are lived by the older members of the church. The pastoral family, the local elder family, the Sabbath school superintendent family, the church school teacher family, one's own family, may present to the eighth-grade girl, or the sophomore boy, five very noticeably different ways to keep the Sabbath, to dress, to eat, to relate to public entertainment—you name it. Yet all read from the same Bible and the same Spirit of Prophecy collection.

This same problem confuses members of all ages, and is particularly confusing to those who are at the point of entering the church through baptism. How often, when presenting Bible standards in a series of Bible studies, we must face very difficult questions from these sincerely interested people.

It is not the purpose here to try to outline a set of principles for correct Bible interpretation or to present a set of Bible standards that are "the" standards for all to follow. The purpose rather is this: The local church elder is looked up to as the leader of the church. Therefore, it must be his objective to rightly divide the word of truth, to study both the Bible and the Ellen G. White writings diligently and prayerfully—with the end result that his interpretations and standards be such that God can approve—and thus serve to direct and up-

lift those of lesser maturity, rather than to disappoint and mislead them.

You are here asking, Will anyone ever arrive at all of the correct interpretations of Scripture? Will someone ever find a set of standards that can be accepted as Biblically reliable, as neither compromising nor fanatical? The easy answer to both questions is No. The challenge, however, is, How much can we learn from the Teacher of divine truth, who wants to teach us all things (John 14:26), if we really lay aside our preconceptions, conveniences, rationalizations, prejudices, selfish desires, and study diligently to determine just what God wants us to be and do?

As an ordained minister of the gospel, I have great responsibility before my God. As an ordained church elder, you have great responsibility before your God. It is correct to state that our greatest responsibility as ministers and elders is to submit to the leading of the Holy Spirit as we diligently study the messages of prophets and apostles who spoke as they were moved by the Holy Spirit (2 Peter 1:21). From this study we must present guidance for our people that is not fanatical or compromising. And in it all we must lead men and women to Christ, through whom we are strengthened to do all things that He asks (Phil. 2:13; 4:13).

### Need Classes in Heaven

Please do not miss the point. We will never understand all of God's inspired writings while on this earth. God Himself has told us that. And He will have classes in heaven where we can continue to learn of Him throughout eternity. But there are many truths that we could see much more clearly than we do if we would let God daily anoint our eyes with eyesalve (Rev. 3:18). That is where our responsibility to God lies, not in forming "the" infallible sets of correct interpretations and standards for all others to follow.

Yet, just as surely as we let God's eyesalve do its work, the Holy Spirit will guide us to new corrections of interpretation and clearer concepts of the high standards that God has for those who would become like Him. Then, immediately and continually, our example to the less mature would serve to help them upward rather than to further confuse and discourage them.

There is a striking statement in the book *Fundamentals of Christian Education*, pages 288, 289, upon which we

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CARL COFFMAN

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*Carl Coffman is chairman of the Department of Religion, Andrews University.*

could profitably meditate for some time. It says this: "As the truth is brought into practical life, the standard is to be elevated higher and higher, to meet the requirements of the Bible. This will necessitate opposition to the fashions, customs, practices, and maxims of the world. Worldly influences, like the waves of the sea, beat against the followers of Christ to sweep them away from the true principles of the meekness and grace of Christ; but they are to stand as firm as a rock to principle. . . . We are not to elevate our standard just a little above the world's standard; but we are to make the line of demarcation decidedly apparent. . . ."

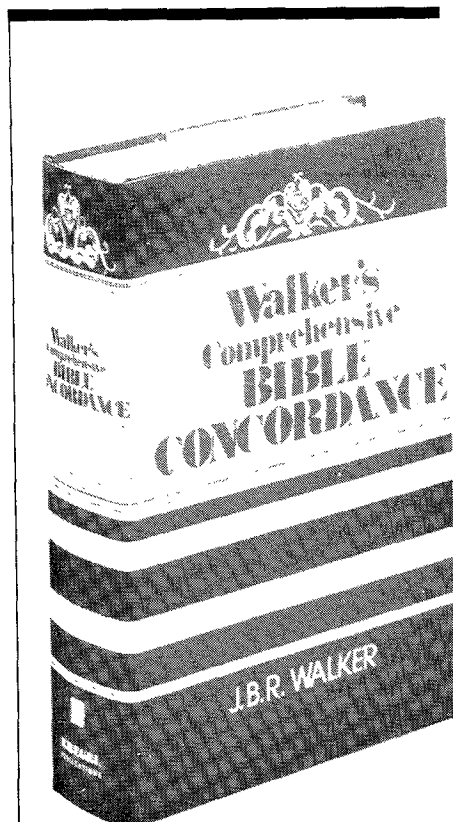
### Regarded as Odd, Singular

"The reason we have had so little influence upon unbelieving relatives and associates is that we have manifested little decided difference in our practices from those of the world. Parents need to awake, and purify their souls by practicing the truth in their home life. When we reach the standard that the Lord would have us reach, worldlings will regard Seventh-day Adventists as odd, singular, strait-laced extremists. 'We are made a spectacle unto the world, and to angels, and to men.'"

Note that it is not God who labels these people as extremists. Rather, the worldlings do. God simply says that they have reached the standard He would have them reach. Isn't that a challenge to you as a church elder? I am a minister, and a Bible teacher on a college campus. In such a position, I am also a local church elder. So the appeal is to me. And my life must serve to lead college youth, fellow church members, the boys and girls in my neighborhood, and those who have no church, heavenward. I dare not contribute to any position that permits the less mature to use me as an excuse to live in a way that God does not approve.

When Jesus had finished washing the feet of the twelve, He said: "I have given you an example" (John 13:15). His entire life was not only an example of how to serve but of how to love, how to live, how to teach, how to uplift, how to avoid the influences of the world in which He lived. As young Timothy faced a future of leadership for God, Paul told him: "Set the believers an example in speech and conduct, in love, in faith, in purity" (1 Tim. 4:12, R.S.V.). Can our commitment to God and church office allow us anything less as our objective? ■

## recommended reading



**WALKER'S EXHAUSTIVE BIBLE CONCORDANCE**, Kregel Publications, Grand Rapids, Michigan, \$12.95.

One of my dreams of twenty years has come true. The very finest text-finder concordance ever published in the English language has been out of print for many years. Now it is available again under the new title, *Walker's Exhaustive Bible Concordance*. This concordance is not so much like Young's or Strong's, but is a text finder like Cruden's. Cruden's has been out for 239 years. It is a monumental work. For a number of years now it has been the only text finder available. Walker's is more comprehensive, with 50,000 more entries, all alphabetically arranged.

This volume is the ideal tool for anyone working with the Bible. Every one of our ministers ought to have it, as well as all our laymen who are Bible students. It is one simple and absolutely necessary tool—a quick text finder that

is superior to all others. I have encouraged Mr. Kregel, a personal acquaintance and friend of mine, in its publication. And now I encourage every Bible student to avail himself of it.

H. M. S. Richards, Sr.

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**THE MAKING OF A MISSIONARY**, J. Herbert Kane, Baker Book House, Grand Rapids, Michigan, 1975, 114 pages, \$2.95.

A very readable and excellent orientation to the missionary task of the Christian church, and especially in today's setting. An ideal introduction for the prospective new missionary and those interested in missions and the missionary.

The author has served as a missionary and is currently teaching in the area of missions at Trinity Evangelical Divinity School, Deerfield, Illinois. His presentation is up-to-date and is in an interesting format.

The author covers such areas as the call to missionary service, the myths regarding missions, the changing roles of the missionary, the changing roles of the sending and receiving churches, current opportunities for missions, and the main opposing forces to the accomplishment of the church's mission. Every Christian worker will have his vision of missions broadened by a reading of this book.

Edwin Gibb

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**THE APPEALS TO MEN OF REASON AND RELIGION: VOLUME II OF THE WORKS OF JOHN WESLEY**. Edited by Gerald R. Cragg. 557 pages. 100 pages of illustrations. Published February 5, 1976. \$29.95.

One hundred forty years after the last major revision of John Wesley's *Works* Oxford University Press has published the first of a projected series of more than thirty volumes of the work of the great evangelist. Oxford's series reflects the quickened interest in

John Wesley, who has always been recognized as a great evangelist and church reformer but who has more recently begun to be recognized as a constructive theologian with an important contribution to make to modern theology.

Since 1831 most publications of the Wesley corpus either have been reprints of a fourteen-volume edition by Thomas Jackson or have been based on it. But the fact remains that the Jackson edition, for all its virtues in its time, is marred by textual flaws, deficient annotations, careless printing and proofreading, significant omissions, and inclusion of items not by Wesley. In view of this, Oxford's and the project's prime intention is to uphold exacting standards of critical editorial practice in providing definitive texts, presented in a format that will be both readable and useful to scholars and the general public.

The series includes all of Wesley's original or mainly original prose works—his letters, sermons, journals, and diaries, as well as his specifically doctrinal writings. Altogether the edition will run to something like 5 million words of Wesley text, together with another million words of editorial introductions and interpretations. To this end, an international, interdenominational team of editors and consultants has been enlisted in the enterprise.

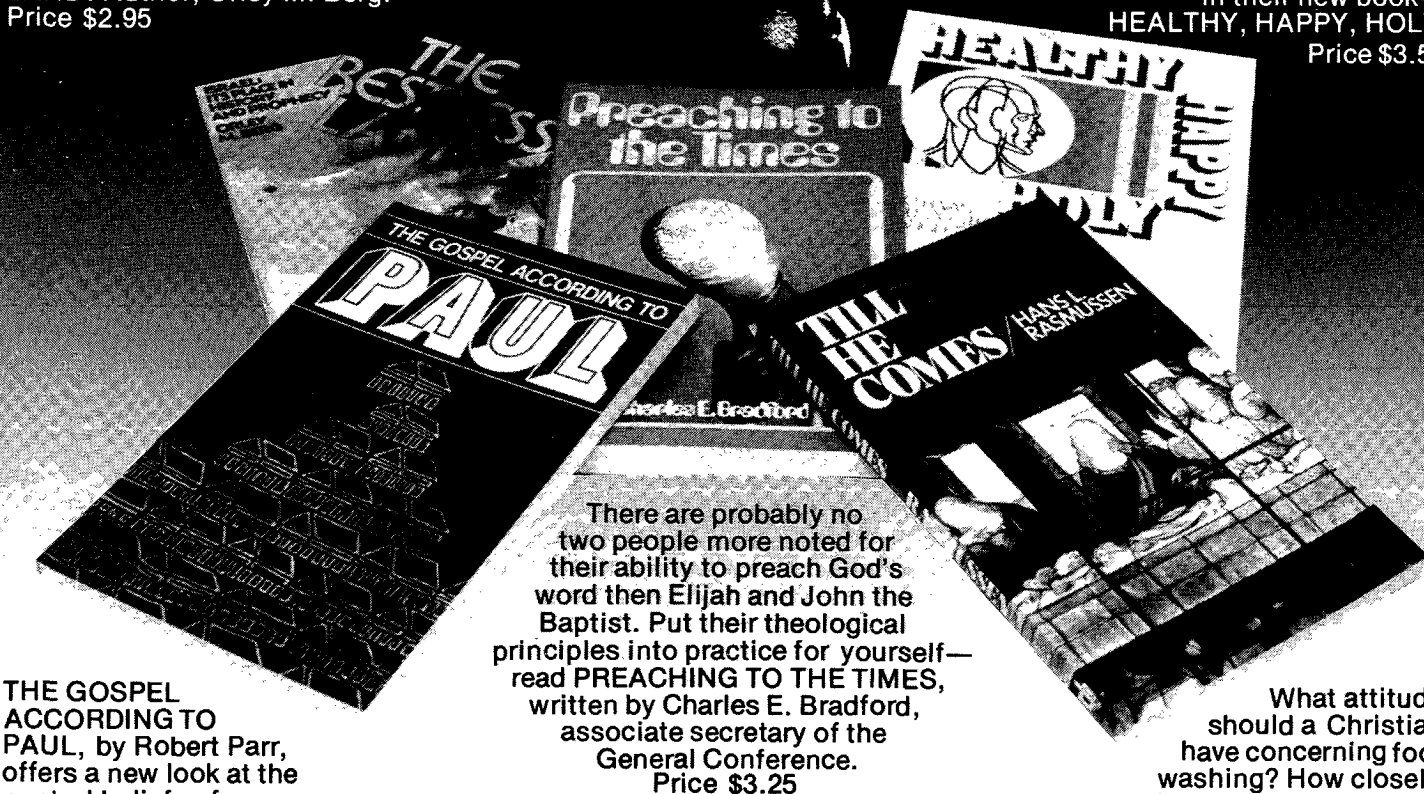
The first available volume, *The Appeals*, contains the writings in which Wesley attempted to correct misconceptions about his movement. Accused by detractors of being an "enthusiast" or fanatic, Wesley presented in the course of his defense a careful summary of his essential teachings. From them he emerges as a remarkable personality who led one of the great religious movements of modern times. *The Appeals* and the volumes that follow will contribute to a reassessment of the importance of Wesley in the history of Western religious thought.

Oxford University Press

# THOUGHT PROVOKERS

Is Bible prophecy still being fulfilled by the Nation of Israel? The Holy Land, located so politically and geographically in the center of today's crisis-ridden world, is a subject of much discussion and conjecturing. Draw your own conclusions—read **THE RESTLESS LAND!** Author, Orley M. Berg. Price \$2.95

Never before has there been such need for cooperation between doctors, ministers, and lay workers in finishing the church work. The editors of *The Ministry* magazine, Leo R. Van Dolson and J. Robert Spangler, present the case for such a unified approach to man's salvation in their new book—**HEALTHY, HAPPY, HOLY.** Price \$3.50



There are probably no two people more noted for their ability to preach God's word than Elijah and John the Baptist. Put their theological principles into practice for yourself—read **PREACHING TO THE TIMES**, written by Charles E. Bradford, associate secretary of the General Conference. Price \$3.25

**THE GOSPEL ACCORDING TO PAUL**, by Robert Parr, offers a new look at the central beliefs of Christianity. Read Paul's message for you—live it and preach it today! Price \$3.50

What attitude should a Christian have concerning foot washing? How closely should the church try to duplicate the upper-room supper? Have these questions answered and more when you read **TILL HE COMES**, by Dr. Hans L. Rasmussen. Examine the true meaning of the Lord's Supper in your own life. Price \$2.95

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## news briefs

### 75 Per Cent of All Suicide Attempts Attributed to Drug Influence

FREIBURG, West Germany—About 75 per cent of all suicide attempts in West Germany are made under the influence of drugs, according to a Roman Catholic Church-directed study.

The findings of the inquiry, conducted by the West German branch of Caritas, the international Catholic relief organization, were released here in connection with a Caritas-sponsored study week on "Drug Taking and Suicide."

Statistics show, the report said, that among drug users, the ratio of suicides—560 to every 100,000 population—is 22 times greater than the number of suicides among those who do not take drugs.

### "Voice of Islam" Station Set in Saudi Arabia

BONN—Plans are under way to construct a powerful international radio station, "The Voice of Islam," in Mecca, Saudi Arabia.

According to Evangelische Pressedienst, a West German Protestant news agency, the Mecca facility will seek to counterbalance Christian broadcasting in Africa.

The agency said that some 25 Islamic broadcasting organizations throughout the Moslem world were taking part in the venture, intended to proclaim Islam and foster solidarity among the world's Moslems.

### U.S. Prelate Hits Denial of School Aid in U.S.

ROME—A Roman Catholic bishop from California said here that the denial of public aid to Catholic schools in the U.S. is a clear case of discrimination and a "serious injustice" to parents

who believe they have the right to choose their children's education.

Describing the U.S. Supreme Court's ban on school aid a "major problem" for the U.S. Catholic Church, Bishop Mark Hurley, of Santa Rosa, California, said, "I don't think there is another issue in the United States where our (Catholic) rights are being violated in the same way."

Interviewed by Vatican Radio, Bishop Hurley said Catholic education is "being very badly treated" and is being "harassed" by the Supreme Court. He added that the U.S. is one of the few countries in the world, and one of the few democracies, that does not give aid to private and parochial schools.

### Belgian Primate: Charismatic Movement a Key to Unity

LONDON—The charismatic movement may well be one of the keys to Christian unity, according to Cardinal Leo Suenens of Malines-Brussels, a leading authority on charismatic renewal.

The cardinal spoke on a British Broadcasting Corporation radio program during a visit to London. He also praised the charismatic movement in a sermon at St. Paul's Cathedral and addressed members of the movement in the Westminster Cathedral Conference Center.

On the radio, the cardinal said of the movement, "I think it is a very important gate. I think the Holy Spirit is acting in a very striking way."

At a press conference, Cardinal Suenens explained that he came into the movement "like everybody else"—curious to know more about it, anxious not to pre-judge but to be open to the working of the Holy Spirit.

The Catholic Charismatic Renewal Movement here has about 5,000 men and women of all ages in some 150 groups, and is spreading.

### Mormons Urged to Stockpile Year's Supply of Food

SALT LAKE CITY—Mormon Church leaders have renewed their warnings to members to stock a year's supply of food and other necessities to prepare for emergency situations in the nation.

Presiding Bishop Victor L. Brown of the Church of Jesus Christ of Latter-day Saints (Mormon) told a session of the 146th annual general conference here that many members "still do not understand or at least take seriously the counsel that has been given for many years."

Mormons have been advised for 38 years to have a year's reserve of food and basic necessities on hand. This counsel is based on Mormon Church scriptures that warn that the days of "tribulation" may come when regular sources of supplies cannot be certain.

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

### Change of Address

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