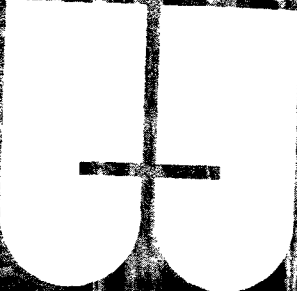


**CLOSED**  
MONDAY  
due to Sunday  
blue laws

CITY

CLUB

MINISTRY



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THE ESTABLISHMENT of Sunday as a national rest day was advocated in the May 7, 1976, issue of *Christianity Today* editorial entitled "The Lord's Day and Natural Resources." Editor Harold Lindsell suggested that for the purpose of conserving energy, legislation should be enacted that would close down "all businesses including gasoline stations and restaurants" every Sunday. Such a move, he proposed, would be in accordance with the natural laws that govern man's well-being; and with "the will of God for all men," hopefully many would "follow this pattern because they wish to worship Him." Sensing that people are "highly unlikely" to observe Sunday as a rest day through voluntary action alone, Lindsell saw only one way to accomplish the dual objectives of Sunday observance and the conservation of energy. That would be "by force of legislative fiat through the duly elected officials of the people."

In the July issue of *THE MINISTRY* we voiced a strong objection to this suggestion, pointing out that if churches seek aid from civil authorities to enforce a rest day with a religious connotation, for whatever reason, the nation will truly have come upon sad times.

A subsequent editorial appearing in the November 5 issue of *Christianity Today*, "Consider the Case for Quiet Saturdays," presents a startling new approach on the part of the editors of this journal, proposing that Saturday be required of everyone as a rest day. The writer invites "responsible people" to discuss the issue. We accept this invitation in good faith and trust that our answer will be received in the same way.

The first paragraph of the November 5 editorial pointed out that "blue laws," forbidding business operations on Sunday, have been on the statute books of this country for more than 300 years. They have been the subject of much controversy. The editors propose settling this controversy by having legislators set aside "Saturday . . . as the day of rest for all people," and conclude with the statement, "Saturday closing could not possibly be construed as a religious ploy," adding that "it would provide no church-state problem." This statement puzzles us. In a nation where several million people consider the seventh-day Sabbath as the true Bible rest day, whether or not they observe it formally, how can political legislation enforcing a Saturday rest day not be construed as

## **Consider the Case for Quiet Mondays (not Satur- days or Sundays)**

having religious overtones? How could such an action as this fail to provoke acute church-state problems?

Seventh-day Adventists would, of course, be happy to have everyone everywhere honor the seventh-day Sabbath, as we believe God commands. We stand ready to help in any educational campaign with this as its goal. But we are no more eager to have civil authorities support the day of worship we hold in common with Jews and with other Sabbathkeeping Christians by legislative enforcement than we are to see Sunday given such support. We appreciate the magnanimous attitude of *Christianity Today's* editors in declaring that whatever inconvenience Sunday-keepers would suffer from such a move, it would nevertheless "be a token of good will toward a minority whose sensitivities [the editors] . . . respect." Our answer, however, is that regardless of the good will represented in this kind of gesture, as long as it is based on legal compulsion we must reject it, unequivocally and emphatically! No nation can remain a true democracy while it makes laws that bring hardship on any religious group, and the day of worship has always been an especially sensitive issue.

Since the editors of *Christianity Today* have apparently given up pressing for Sunday as a national rest day, and suggest substituting a day which they do not view as having Biblical basis for worship today, perhaps they would not be opposed to the selection of some other day of the week. We would propose Monday. It would be much fairer and more equitable to set aside Monday as a national day of rest. In no way could a law to this effect create a church-state problem, since, so far as we know, there is no religious organization in this country that places any religious connotation on the second day of the week, Monday.

If Monday could be set apart as a conservation-of-energy holiday we would then have a long weekend of three days. The benefits of this plan are self-evident. People of all religions, including the followers of Islam who observe Friday as a day of devotion, could not disagree on the choice of Monday from a theological standpoint. Setting aside Monday in this way would accomplish the goals outlined in *Christianity Today* without interfering with the rights of anyone wishing to observe his preferred religious day.

Such action would mean, of course, an altering of the present pattern of the five-day work week. With the increasingly efficient technology of industry and the acknowledged need to spread employment opportunities to a wider range of people, the four-day week is now being considered seriously by business and labor. Even large automobile manufacturers are discussing this possibility. Some leaders of thought in this country have suggested that having such an extra day would relieve some of the tension people now feel and would enable many people to take better advantage of opportunities for study and self-improvement. Thus a national rest day on Monday might go far toward not only conserving energy but also improving the quality of American life.

### Small Comfort to Adventists?

Several other points in the *Christianity Today* editorial merit comment here. The first of these is the writer's observation regarding Seventh-day Adventists' expectation that the "compulsory religious observance of Sunday will mark the closing days of the age before the second advent of our Lord." He suggests that "it may be small comfort to [Seventh-day Adventists] . . . that Sunday observance is rapidly losing, not gaining, ground." The editorial states our belief correctly, but we feel that in fairness to our readers we need to give a detailed, in-depth Biblical explanation of this Adventist position. We will do so in subsequent issues of this journal. Here we can only point out that reference was made in the first article to "the swing of the pendulum" of social thought, which "has made license of liberty." The potential is still there for a swing back to intolerant and restrictive laws when a populace is under the stress of an "hour of desperation." Only commitment to God's plan, as outlined in the Scriptures, can save a people from extremes in either direction.

The second point in the editorial that we believe deserves a response is the implication that Adventists have a "legalistic attachment to Saturday as the Sabbath." Actually, our attachment to the seventh-day Sabbath is no more legalism than is the fervor of other evangelicals who vigorously denounce stealing, cheating, adultery, or the breaking of any other of the Ten Commandments that define sin. Preachers like Billy Graham are never accused of legalism for defending God's law. Why is it that a

***"This quality of obedience can only be achieved through the influence and leading of the Holy Spirit."***

minister who advocates obedience to the Ten Commandments is not accused of legalism by most Christians until he sets forth the necessity of obeying the fourth commandment, which specifies the observation of the seventh day, and ties it directly with the Genesis record of Creation? Obedience to any of the Ten Commandments, including the fourth, in order to be pleasing and acceptable to God, must be joyfully rendered as a loving response to a Redeemer who infinitely loved us first. This quality of obedience can only be achieved through the influence and leading of the Holy Spirit. Thus a person will gladly conform not only to the behavior specified by each command but also in harmony with the spirit behind the law. The Sabbath commandment is far-reaching in its implications for social concerns, and to be "bound" by one's dedication to his Creator in accordance with this commandment no more stifles Christian growth than does regard for any of the other ten.

Because Adventists are so often misunderstood on this point, we are publishing in this issue an article by Jorgensen on the theology of the Sabbath. We hope by this means to acquaint our readers with the broad scope of this subject. Some of our readers may have misconceptions concerning Adventists and the seventh-day Sabbath. Therefore we cordially extend this opportunity to study carefully this explanation of our position.


A third point, and one we wish to commend *Christianity Today's* editors for, is their frank admission that "there is nothing in Scripture that requires us to keep Sunday rather than Saturday as a holy day." This fact is evident, of course, to any perceptive student of the Bible. However, many church spokesmen find it difficult to admit that whatever precedent there is for Sunday observance must be sought in history and tradition.

We come to our fourth and final point. The writer of the second editorial implied that the fact that our Lord rose from the dead on the first day of the week requires us to keep Sunday rather than Saturday as a holy day. In the pages of Scripture, however, the only commemorative ordinance we can find that is associated with the resurrection of Christ is baptism. This rite, when performed on the scriptural pattern, beautifully memorializes the death, burial, and resurrection of our Lord. The

fact that our Lord deliberately spent an entire Sabbath "resting" in the tomb when He had the power to take up His life at any moment following His death is a clear testimony to not only His regard for the holy time represented in this day but that from that point on the Sabbath is to be celebrated not only as a memorial of creation but also of redemption. Christ's Sabbath rest following the completion of His work of redemption is to us a more compelling example than is His Sunday rising for the observance of a day of rest in honor of the completion of His atoning work.

The nation's leaders are surely pleased to see a leading publication in the private sector discuss the issues of national urgency in a sober and responsible manner. We commend *Christianity Today's* staff for coming to grips with the problems of the environment and

**"A high quality of life includes the freedom to choose among equally good alternatives."**

the quality of American life. We trust that the interchange of thought represented in the editorial columns of our two journals will help to clarify the principal issues. A high quality of life includes the freedom to choose among equally good alternatives as well as among good and bad; and to sacrifice religious freedom in the name of any other "good" can only hurt our nation. As individual Americans learn to value their relationship to God, they will have the motivation to seek the good of the land. If this involves regard for scarce resources, respect for life and nature, and possibly a Monday "rest day" from work, such persons can be counted on to comply in spirit as well as in deed. As proposals for social reforms are advanced we therefore urge responsible leaders to consider these important possibilities. 

### Useful and Stimulating

As a pastor I am constantly receiving unsolicited religious literature in the mail. Most of this material finds itself filed in the round file (wastebasket). Your periodical was graciously received, for I find it very useful, as well as stimulating. I thank you for this complimentary magazine and will be looking forward to the next issue.

CHURCH OF THE BRETHREN MINISTER  
Pennsylvania

### Blood Pressure Back to Normal

Before my subscription runs out, I want to thank you and your editorial board for putting me on your reader list for *THE MINISTRY* for this trial period of good fellowship.

*THE MINISTRY* is a provocative and thoughtful publication. Each issue has given me pleasure, puzzlement, and backed me into a corner to "think that one over."

I'm particularly grateful that you've called my attention to some areas of thought that had not entered my mind as particularly in need of much Christian discernment—diet, blood circulation, et cetera. But I think my greatest personal satisfaction has been the high level of writing and thoughtful distinction found in every issue. In particular, since I'm so inadequate and mundane as a poet, I'm delighting over Elizabeth Thomann, "missionary wife and homemaker," and her two inspired poems in this last issue, July, 1976. I wish I were back in the pastorate so that I'd have a chance to pass it on, plagiarism or no.

And after the negative tone of some of the

### **feedback**

early responses to your generosity in sharing *THE MINISTRY* with us, the more recent notes of appreciation have put my blood pressure back to normal once more. If everyone had had to agree with me as a pastor, I'd never have reached even one soul on earth. As it stands, I'm very grateful for the ways in which you've reached me.

RETIRED BAPTIST PASTOR

### Stimulating, Refreshing, Reassuring

Thank you so very much for sending us your excellent publication *THE MINISTRY*. I find a well-rounded wealth of information written in a sound, scholarly evangelical tone. It is stimulating, refreshing, and reassuring in *THE MINISTRY*. It is a very edifying publication. Please keep it coming.

I am what some Christians refer to as Full Gospel, and I appreciate your sound Biblical stand.

Now, may I commend you especially on your sensible position on the second coming of Christ. This is thoroughly Biblical. Thank God for a Christian group which stands for truth, rather than (forgive me!) fiction.

FULL GOSPEL MINISTER  
Ohio

### Understand Adventists Better

My husband and I wish to thank you for your fine gesture in sharing your magazine with us. One United Methodist pastor will understand the Seventh-day Adventists better. God bless you.

METHODIST PASTOR  
Pennsylvania



HARRY ANDERSON, ARTIST

# *The Sabbath— Earth's Reflection of Heaven*

IT IS evident that among the divine intentions in Creation was the provision of an objective fellowship outside the Deity. Certain passages of Scripture clearly point in this direction. Revelation 4:10, 11 states that Creation came in response to the will of God. That is, whatever has been ordained by God must be considered as not only ideal but as essential to the highest purposes of the universe. Isaiah 45:18 declares that, in creating this world, God proposed that it should constitute an environment for an order of beings, mankind, capable of fellowship with Him. Creation, therefore, must be considered as answering in some way to the heart-craving of Divine love.

Man, along with all orders of intelligent beings in the universe, has been endowed with a capacity for worship. Worship is fundamentally adoration, which, in turn, is the very essence of fellowship. That is to say, it involves both appreciation of, aspiration for, and (originally through experience, and now by grace) approximation to, the character of God. In a word, it is the desire and delight of the human soul in the "worth" of God.

Worship, moreover, achieves certain ends, not least of which is the preservation of the rationality of man. Paul's argument in Romans 1:18-32 demon-

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ALFRED S.  
JORGENSEN

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*Alfred S. Jorgensen is field secretary of the Australasian Division of Seventh-day Adventists.*

strates this very thesis. This is but to say that the nature of man is such that creature-worship (including self-worship) corrupts and destroys his moral nature and issues in the degradation of his personality. Such counsels as our Lord has given us in Luke 17:33 are established in this premise. "Self-direction means self-decay and God-direction means self-fulfilment" (E. Stanley Jones, *How Does God Guide Us?* pp. 3, 4).

That this was true of man's nature before sin is evident from what has been revealed of the Eden situation, where man is seen in two relationships—vertically, in fellowship with God; horizontally, in fellowship with like beings. It is also evident from Genesis 2 that this fellowship—this delight of God in man, and of man in God—was to be expressed in "work"—creative activity—and in "worship," for which the Sabbath was expressly ordained. Note that the fourth commandment legislates for both (Ex. 20:8-11).

We may rightly conclude, therefore, that the Sabbath is in no sense whatever contingent upon the rise of sin. That is, it was not introduced after sin arose. Rather, it was an integral part of the original order of things—its observance being designed to be a necessary feature of the life-style of sinless man, as pro-



viding for his worship needs. As this order was designed to be eternal, the Sabbath would have been observed perpetually. Thus, as our Lord Himself declared in Mark 2:28, the Sabbath was ordained, not merely as an arbitrary requirement of God, but as arising out of a specific need in man—fellowship with the eternal God and the realization of man's true selfhood. Furthermore, because salvation is concerned with the restoration of man to his original state of holiness in fellowship with God, the Sabbath is still a continuing institution, and will indeed remain such throughout eternity. This can hardly be denied as long as one maintains the doctrine of the immutability of God and His expressed intention to restore all things as before sin (Eccl. 3:11-15) and to consummate all things in Christ (Eph. 1:9, 10).

### **Its Teaching Function in the Soteriological Situation**

Genesis 2:1-3 simply describes the institution of the Sabbath at the end of the Creation week as designed for the purposes stated above. But Exodus 20:8-11 indicates, as well, (1) a proleptic intention concerning the Sabbath as a memorial of Creation; and Deuteronomy 5:12-15 identifies it also as (2) a monument of the redemption of Israel from Egypt, and thus (in type) of the redemption that the believer enjoys in Christ. That is to say, God, foreseeing the rise of sin, attached to the Sabbath significances that would not have been relevant if sin had not arisen. For in the absence of the Fall there certainly would have been no occasion at all for redemption and certainly no need continually to remind man to remember that God is the Creator. How could he conceivably forget this when he enjoyed open face-to-face communion with Christ!

This is really too obvious to need to be argued if we recognize that the principles of the moral law were written into the spiritual consciousness of man unsullied by sin. In plain fact, for sinless man there simply could be no forgetfulness of God.

We can therefore say that, in the present economy of sin, the Sabbath institution performs a necessary teaching function in the plan of salvation. It is part of the divine "torah" ("law," "instruction") through which the Lord has revealed, and continues to reveal, Himself. However, this present teaching of-

*The Sabbath is a "sign" of sanctification, not a source of grace.*

fice of the Sabbath must never be permitted to obscure the original divine intention for it, viz., the provision made by God for adequate fellowship time in the life-style of man before sin.

Incidentally, regarding this teaching function of the Sabbath as a memorial of Creation, it must be evident immediately that only the seventh-day Sabbath can conceivably fill this role. As well, imagine celebrating Independence Day on July 5 in the United States.

### **A Sign of Sanctification**

It remains now for us to inquire: How does the Sabbath relate to grace? In Exodus 16:23 and Nehemiah 9:14 the Sabbath is described as "holy." The sacred writers obviously intend us to understand Sabbath holiness as institutional holiness; that is, the Sabbath is holy, as the sanctuary and all else that pertained to the worship of God was holy, because it was ordained by a holy God. The Scriptures nowhere teach that either the Sabbath or the sanctuary was intrinsically holy.

We would not expect, therefore, to find in Scripture even the remotest suggestion that Sabbathkeeping, of itself, contributes to our salvation; i.e., as a source of grace. Indeed, the Bible is careful to remind us that the Sabbath is a "sign" of sanctification (Ex. 31:12-17; Eze. 20:12, 20). *Oth* denotes a mark, memorial, token, ensign, a distinguishing characteristic. In a word, the Sabbath is the flag, the token of loyalty, that the sanctified man presents to acknowledge his allegiance to his King, the Creator.

God alone can sanctify, as Exodus 31:13 and Ezekiel 20:12 expressly declare. Sabbathkeepers need continually to remember this, for any doctrine of sanctification by Sabbath observance would constitute the rankest legalism. Perhaps we have not always been careful to make this distinction, which would have saved us from many an unnecessary charge of salvation by works. Our critics cannot be entirely blamed for not always getting us straight on this matter.

Granted the identification of the Sabbath with the original order divinely ordained, it follows that all arguments that would denigrate this institution as subsequently abolished or otherwise accommodated must account for what would evidently be an inconsistency within the character and purpose of the eternal God.



# Are You a Spiritual Leader?

LACK OF spirituality can actually hinder the coming of the kingdom of God.

The word *spiritual* as defined in Webster's dictionary means "of the soul; influenced by the divine Spirit; holy." A *spiritual leader* is influenced by the divine Spirit, he is one who places the things of God—the things of the Spirit—before carnal or earthly considerations. In brief, he is a leader who makes Christ, through His Spirit, first, last, and best in everything.

A *spiritual leader* is one who is led by the Spirit. Paul speaks of men who are "led by the Spirit" (Gal. 5:18). In such a leader's life the Holy Spirit has gained the ascendancy. The converting power of the Holy Spirit has relegated the things of this world into second place. Jesus Christ occupies first place in every spiritual leader's life.

When the Spirit speaks the spiritual man obeys. His conscience is very tender to the appeals and to the demands of God's guiding voice. He does not pause to parley or negotiate with God. When God speaks the spiritual man follows. Without hesitation he declares, "Here am I, send me."

A spiritual leader with a spiritual outlook does not need to talk about his spirituality. It will be evident to all. His life

*From One Leader to Another*



Robert H. Pierson

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

speaks loudly enough for all to hear—and appreciate. He will make first things first in his ministry. The mechanics of leadership will receive proper attention, but they are secondary. Christ and His kingdom are first. In his experience there is "life service" as well as "lip service." When he speaks of "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (verses 22, 23) you know he is speaking from a personal experience—not merely what he has read or heard others talk about.


The spiritual leader concerns himself with the spiritual well-being of those with whom and for whom he serves. He prays with, as well as for, his workers. He speaks words of spiritual encouragement that lift those who have fallen and brings courage to those who are faint of heart. He is a tower of strength to those in need. He inspires the faltering member or worker with new hope, new vitality.

The spiritual leader takes a personal interest in the welfare of those who serve with him. He is not unmindful of the "little things" that sometimes make or break a man—that discourage or strengthen him. The spiritual leader is there when he is needed. He can be counted on. Those who know him well know they can depend upon him.

The spiritual leader commands the respect and confidence of his associates. When you are seriously ill and your life hangs in the balance you do not send for the most eloquent speaker or the clever joker who shines in the circle of levity. You call for the spiritual leader. You have confidence in the prayers of the leader who you believe walks with God—whose prayers will rise, unhindered, to the throne of the Great Physician. You respect him. That respect and confidence are not misplaced.

A spiritual leader has "a reputation for gentleness" (Phil. 4:5, Phillips).<sup>\*</sup> He is not harshly critical, nor given to fault-finding. Your name, your reputation, and your personal problems are safe in his keeping. His Spirit-controlled tongue will not betray your confidence.

Since "lack . . . of spirituality . . . is hindering the coming of the kingdom of God" (*Testimonies*, vol. 6, p. 438), you and I need to examine our lives and assess our priorities to assure that we are not causing our Saviour's return to be delayed.

We must be spiritual leaders. 

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



# ***Sabbath and Sunday Observance in the Early Church***

WHY DID early Christians start observing Sunday instead of the seventh-day Sabbath?

The most attractive answer is that they did it out of love for Jesus.

There is no doubt, for example, that Justin Martyr loved the Lord. In the middle of the second century Justin willingly gave his life for Christ's sake and was beheaded by Roman authorities. Shortly before his arrest, but when he already knew that his life was in danger, he had the courage to publish a tract in the city of Rome in which he wrote, "I both boast and with all my strength strive to be found a Christian."<sup>1</sup> All his life Justin was fond of witnessing for Christ as an active Christian layman. He studied Bible prophecy with pagans and Jews alike, and appears to have won a considerable number to the church. There is no doubt that Justin loved the Lord.

And there is no doubt that he preferred Sunday to the seventh-day Sabbath. "Sunday is the day," he wrote, "on which we [Christians] all hold our common assembly." And why did they do so? Because on that day God "made the world" and Jesus Christ "rose from the dead."<sup>2</sup> According to Justin, Christians also worshiped on Sunday because that day "possessed a certain mysterious import"<sup>3</sup>—as a symbol of sanctification and as the Christian replacement for Old Testament circumcision—which in Justin's view "the seventh day did not possess."

Even earlier in the second century, a Christian writer, usually known today as Barnabas (though we don't know his name for certain), delighted in the observation that Christians "celebrate with gladness" the "eighth day."<sup>4</sup> The term "eighth day" was commonly applied to Sunday by early Christians because it followed the seventh day and

## ***I. They Loved Jesus***

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C. MERVYN  
MAXWELL

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*C. Mervyn Maxwell, Ph.D., is professor of church history at Andrews University Theological Seminary, Berrien Springs, Michigan.*

because it reminded them of the covenant promises of circumcision, a rite that was performed when a Jewish child was eight days old. And why did Christians celebrate with gladness the eighth day? Because, said Barnabas, "on that day Jesus rose from the dead."

As a whole, the second- and third-century Christians whose writings have come down to us provided Christ-centered reasons for preferring the first day of the week to the seventh. Christ was the New Law, they said. Christ introduced the New Covenant. Christ, even though He kept the Sabbath as a Jew, abolished sacrifices, circumcision, and Sabbath for the Christian Church. Christ, after His second coming, would provide heavenly rest during the eternal eighth day that would follow the millennium. The commonest reason given for emphasizing Sunday was, of course, the fact that Jesus on that day rose from the dead.

This is not surprising. By the time Barnabas and Justin were writing, Christ's resurrection was only a century or so in the past. Abraham Lincoln lived about a century prior to our time today, yet many things he did stand out vividly in our awareness. Now suppose that after being killed by Mr. Booth, and buried, President Lincoln had come back to life. What an impact that would have had on people all around the world! It is not difficult to imagine the effect that Christ's resurrection had on the people who lived in the world in the early Christian centuries. Think of the impact it still has!

The Gospels repeatedly assert that Jesus rose from the dead on the "first day of the week."<sup>5</sup> It follows naturally that Gentile Christians tended to look on the first day of the week as something very special.

There is something else to be consid-

ered. The Gospels show plainly that in Christ's day the Sabbath had been so encrusted with man-made regulations that it no longer reflected the beauty of God's original creation. Jesus Himself fearlessly defied these traditions, and it is little wonder that many early Christians felt there was a sharp contrast between Sabbathkeeping as practiced by the Son of God and as it was kept by the Jews of their era. Viewed from this standpoint, those Christians who gave up the Sabbath (many did not give it up and others kept both days) did not abandon the Sabbath of the Ten Commandments but the Sabbath of contemporary legalism. Sunday, with its joyous resurrection, seemed a vastly superior memorial of their Saviour's love.

Now some historians have suggested other reasons than the love of Christ for the change of emphasis from Sabbath to Sunday. Some, for example, have supposed that it was done in obedience to specific instruction left behind by Jesus Christ Himself. But if the early Christians knew of any such directive they never quoted it or even alluded to it. This is remarkable.

Another group of scholars has suggested that the second- and third-century Christians adopted Sunday in preference to the seventh-day Sabbath as a result of the influence of pagan sun worship. Without question, the sun was worshiped by people who lived in the Roman Empire during the centuries under discussion here and sun worship did play a vital role in the early fourth century when the Sunday rest was decreed by Constantine (A.D. 321), but there is little evidence that the sun occupied the unique position attributed to it by some modern authors. When the Emperor Caracalla tried to impose sun worship in the early years of the third century, the Romans laughed at him. Although sun worship has always played a role in pagan religions, it wasn't until the end of that century that the sun enjoyed real prominence among the Roman gods—and by that time many Christians, at least, had been observing Sunday for 150 years.<sup>6</sup> In his *Apology* addressed to the Roman Government, the great Christian writer Tertullian specifically refuted the charge that Christians worshiped on Sunday in honor of the sun.<sup>7</sup>

If we are going to draw our conclusions from the clearest evidence available, it seems that we shall have to say that those second- and third-century

***"Those second- and third-century Christians who preferred Sunday to the Sabbath did so largely because they loved the Lord."***

Christians who preferred Sunday to the Sabbath did so largely because they loved the Lord and thought that Sundaykeeping honored His memory.

### **Sixteenth-Century Challenge**

Ever since the early centuries, Sunday observance has continued to dominate the Christian church. Nonetheless, Sunday was vigorously challenged in the sixteenth century, after the onset of the Reformation.

As devout Roman Catholics throughout central Europe grappled with Martin Luther's appeal for a return to "the Bible, and the Bible only," the hearts of many of them were deeply stirred. The cry, *sola scriptura*, soon rang from their lips also, and they too determined to put aside tradition in favor of the Word of God. Hundreds of thousands of Catholics abandoned the confessional and penances of the medieval church and adopted Luther's definition of righteousness by faith. And they did so at the risk of their lives.

Some of these brave Christians who were so deeply grateful for Luther's new insights soon began to wonder if the good professor himself were following his convictions to their logical conclusions. Andreas Fischer and Oswald Glait,<sup>8</sup> who asked whether Christians had any basis in *sola scriptura* for observing the first day of the week instead of the seventh, both ultimately died for their faith.

Fortunately for us, Luther sent theologians to dialog with Fischer and Glait. From their records we learn that Fischer and Glait insisted that Jesus nowhere asked His followers to keep holy the day on which He rose from the dead. They asked where any scriptural authority could be found for such a belief. Certainly the second- and third-century church fathers had never cited such a command from Christ, and Fischer and Glait affirmed that they couldn't find one either.

The Sabbath, said these Sabbatarians, was not to be confused with the types and symbols of the ceremonial law. It was not to be linked with circumcision and sacrifice. The Sabbath, they said, was sanctified by God as far back as Creation week; thus the Sabbath was made for man (Mark 2:27) before man sinned, before he needed a ceremonial system.

Further, Glait and Fischer emphasized that the seventh-day Sabbath was

placed in the Ten Commandments, where it stands not as a typological ceremony prefiguring the future coming of Christ as Redeemer but as an appropriate memorial to work previously completed by Christ as Creator. According to the Bible, said these men, the Sabbath belongs to the unchangeable moral law.

And if Jesus nowhere asked His followers to change from the seventh to the first day, did He anywhere state the opposite, that they should not? In the Sermon on the Mount, Glait and Fischer observed, Jesus said, "Think not that I have come to abolish the law and the prophets; I have not come to abolish them but to fulfill them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished" (Matt. 5:17, R.S.V.). But did His apostles change the day? Glait and Fischer pointed to the second chapter of the book of James, where an apostle says that if we break the law in any one point we break it all.

Then if neither Christ nor His apostles authorized the change from Sabbath to Sunday, who is responsible for the change?

Glait and Fischer called attention to both Old and New Testament prophecies. On the basis of *sola scriptura* they referred to Daniel 7 and 2 Thessalonians 2. Daniel 7:25 predicted the emergence of a powerful religious movement that would think to "change times and laws." Second Thessalonians 2:7 warned that even in the middle of the first century the "mystery of lawlessness" (R.S.V.) was already at work.

Glait and Fischer loved the Lord. Like

**"They looked appropriately into Christ's empty grave, but not closely enough at His written Word."**

Justin in the second century they too were willing to die for their Saviour, and they did give up their lives for Him. Fischer was thrown over a castle wall. Glait was hurled into the Danube.

Is it possible that men who loved Christ with all their hearts and were willing to die for Him could all have been right about the Sabbath—in the second century and in the sixteenth century—when they said such opposite things about the holy day?

If we judge these men by their motives, we rejoice that all alike appear to have loved their Lord. But if we judge their teachings by *sola scriptura*, what shall we say?

Is it possible that Fischer and Glait had a valid point when they referred to 2 Thessalonians 2, with its "mystery of lawlessness"?

A mystery is something that requires special insight in order to be adequately understood. Is it possible that good men like Justin and Tertullian and Barnabas and countless other early Christians were unwittingly misled by their teachers and their own hearts and that thereafter they looked appropriately into Christ's empty grave but not closely enough at His written Word? ■■

<sup>1</sup> Justin, *Second Apology* 13, *Ante-Nicene Fathers (ANF)*, 1: 192, 193.

<sup>2</sup> Justin, *First Apology* 67, *ANF*, 1:186.

<sup>3</sup> Justin, *Dialogue With Trypho* 24, *ANF*, 1:206.

<sup>4</sup> Barnabas, *Epistle* 15; compare the translation here with *ANF*, 1:147.

<sup>5</sup> Matthew 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19.

<sup>6</sup> Franz Cumont, *The Mysteries of Mithra*, is the most popular source for the assertion that Mithraic sun worshipers directly influenced Christian Sundaykeeping. But Cumont provides no evidence that Mithraists did in fact treat Sunday in a special way. In any case, Mithraism rose to prominence too late to explain Christian Sunday observance.

<sup>7</sup> Tertullian, *Apology* 16, *ANF*, 3:31.

<sup>8</sup> See Gerhard Hasel, "Sabbatarian Anabaptists of the Sixteenth Century," two parts, *Andrews University Seminary Studies* V (July, 1967), 101-121, and VI (January, 1968), 19-28.

IN THE New Testament Era, the seventh-day Sabbath was not only the day on which Christ Himself customarily entered the synagogue (see Luke 4:16) and when during the time of Christ's death the women who intended to anoint His body rested (see Luke 23:54-56). It also continued to be a day when apostles met for worship services (Paul especially is mentioned; see Acts 13:14, 42-44; 16:13; 17:2; 18:4). As for Sunday (designated the "first day of the week" in the New Testament), that day is noted as the day of Christ's resurrection (see,

## 2. Sunday in the Early Church

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for example, Mark 16:1-6, 9); and on it there were occasionally some meetings for special reasons, such as on the evening when the disciples met behind shut doors "for fear of the Jews" (John 20:19) or when Paul held a night meeting at Troas—probably Saturday night—in view of his plans to depart on the next day (Acts 20:6, 7, N.E.B.).\*

However, there is no evidence whatever that Sunday was, as is often claimed, the regular day for Christian weekly worship services at that time. In fact, a highly recognized British scholar,

C. W. Dugmore, has correctly and pertinently indicated that the first clear evidence of Christian Sunday observance comes from Justin Martyr in Rome about the middle of the second century A.D., and Dugmore makes an additional interesting observation regarding "how little evidence there is in the New Testament and in the literature of the Sub-Apostolic age that Sunday was the most important day in the Christian Week."<sup>1</sup>

We may well query: If Sunday had replaced the Sabbath during the New Testament period, would not the literature have indicated this specifically, and might we not also have expected some polemical overtones in the rather numerous references to these two days? After all, the many references to circumcision in the New Testament almost invariably carry an overtone of polemicism, reflecting the Christian attitude toward *change* in this regard. And in later Christian history, controversial matters have normally left their indelible witness in polemical literature—whether this was in connection with the Christological controversies in the early church councils or the justification-by-faith issue of the Protestant Reformation, et cetera. Should we expect less at the time when Sunday was tending to replace the long-standing Biblical weekly day of worship, the seventh day of the week?

The matter-of-course way in which New Testament references about attendance at Sabbath services are given, together with the lack of emphasis on Sunday as a new day for Christian worship, would suggest that this absence of evidence of struggle and argumentation over the two days means that *status quo* was still obtaining. In other words, the seventh day was still the day for Christian weekly worship, whereas Sunday had not yet taken on this particular role. Apparently, Sunday was not at first generally looked upon as a substitute for the seventh-day Sabbath. For some time *both days* were kept side by side—a matter that will become more clear as we proceed.

## The Second Century

Perhaps the most observable feature regarding Sabbath and Sunday in the second century (at least, until near the end of the century) is the general lack of information—or perhaps rather, the basic *silence*—about them. From only two localities, Alexandria and Rome, is

***"The first clear witness to Christian Sunday observance was Justin Martyr about A.D. 150."***

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there evidence. The earliest witness is the so-called Barnabas, who may have written from Alexandria about A.D. 130, and his remark is only a passing mention within a fairly long letter in which he endeavors allegorically to interpret Old Testament teaching. In speaking of the 6,000-year concept of earth's duration, he refers to the Sabbath as portraying a sort of millennial period of rest (the seventh "millennial" day). This, he says, is to be followed by "a beginning of the eighth day, that is, a beginning of another world [evidently eternity]"—a concept that he connects with the keeping of "the eighth day [Sunday] with joyfulness."<sup>2</sup>

The first clear witness to Christian Sunday observance was Justin Martyr, who wrote from Rome about A.D. 150. In his famous *Apology* he describes rather briefly to the Roman emperor and Roman senate the Christian Sunday services: "And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read . . ." In the same context he refers to administration of communion at the gathering, with the emblems being also taken by deacons to absent members.<sup>3</sup> Regarding the seventh-day Sabbath, Justin deals in greater length, in his *Dialogue With Trypho, a Jew*. Among his many negative statements about the Sabbath in this polemical work, the following will serve as an example: "Do you see that the elements are not idle, and keep no Sabbaths? Remain as you were born."<sup>4</sup>

Toward the end of the second century, Clement of Alexandria is our first example of a church father who clearly uses the term "Lord's Day" to refer in highly allegorical context to the weekly Sunday.<sup>5</sup>

From the end of the second century (or early third century) onward the evidence for a weekly observance of Sunday throughout Christendom becomes more apparent and is more widespread. Two fifth-century historians, Socrates Scholasticus and Sozomenus, refer to weekly gatherings to celebrate communion on *both* Sabbath and Sunday generally throughout Christendom, except at Rome and Alexandria.<sup>6,7</sup>

It is of more than passing interest to notice that the two places mentioned as exceptions to Sabbath observance by these fifth-century historians are precisely the two places from which our earliest evidence of Sunday observance,

together with a negative attitude toward the Sabbath, derives in the second century.

### Third Through Fifth Centuries

Although the two church historians whom we have just mentioned belong to the fifth century, their testimony pertains not only to the practice that existed in their own day but obviously points also to that practice as having been in vogue for some time. From the late second or early third century onward the evidence indeed multiplies that early Christians were by then observing two weekly days of worship—Sabbath and Sunday. Furthermore, the evidence from the third through fifth centuries reveals that controversy existed regarding the manner of observance, and also regarding the question of whether Sunday should be observed to the exclusion of the Sabbath.

For instance, the *Apostolic Constitutions*, a fourth-century compilation with materials of varying date from the third and fourth centuries, urges observance of *both* Saturday and Sunday, the former as "the memorial of creation" and the latter "of the resurrection."<sup>8</sup> This source also specifies that slaves should work five days, but that "on the Sabbath-day and the Lord's day" they should be given "leisure to go to church for instruction in piety."<sup>9</sup> A third- or fourth-century interpolator of Ignatius declares that "every one of you" should "keep the Sabbath after a spiritual manner," and that following this Sabbath observance every "friend of Christ" should keep "the Lord's Day as a festival . . ." <sup>10</sup> And John Cassian, whose life bridged the fourth to fifth century, wrote concerning certain Egyptian monks that "except Vespers and Nocturns, there are no public services among them in the day except on Saturday and Sunday, when they meet together at the third hour for the purpose of Holy Communion."<sup>11</sup>

Not only, however, does the evidence of the third through the fifth centuries give a picture of widespread observance of both Sabbath and Sunday; many of the sources reveal *controversy*, as well.<sup>12</sup> For example, the interpolator of Ignatius, in the passage called to attention above, specifically decries the "Jewish manner" of observing the Sabbath, thus implying that there were Christians adhering to Jewish restrictions such as "walking within a prescribed space."<sup>13</sup>

***"Evidence from the third through fifth centuries reveals that controversy existed regarding the question of whether Sunday should be observed to the exclusion of the Sabbath."***

However, the controversy over Sabbath and Sunday during these centuries extended beyond the *manner* of Sabbath-keeping. The very fact that Rome and Alexandria had ceased to have worship services at all on the Sabbath would imply this. And other evidence concurs.

Probably the most significant Sabbath-Sunday controversy in the early Christian church was regarding whether or not there should be fasting on the Sabbath. As restrictive as the Jews were concerning Sabbath observance, they nevertheless did not fast on that day. Fasting implied sorrow (see Mark 2:18-20), and the Jews considered the Sabbath to be a day of joy rather than of sadness.<sup>14</sup>

However, a practice of Sabbath fasting did creep into early Christianity. But it did so only in certain geographical regions—particularly in Rome and some other places in the West. John Cassian refers to the practice as existing among "some people in some countries of the West, and especially in the city [Rome]"; and Augustine (d. A.D. 430) speaks of it as being a practice in "the Roman Church and some other churches" near it and remote from it.<sup>15</sup> Indeed, even in the West the important church in Milan in northern Italy did not observe the Sabbath fast; and Christians in the East did not adopt that fast at all. In fact, this question of the Sabbath fast remained a controversial matter between eastern and western segments of the Christian Church as late as the eleventh century.<sup>16</sup>

Augustine reveals the acuteness of the conflict over Sabbath fasting in referring to a certain Roman advocate of the practice who had made extreme denunciation of any who refused to fast on the Sabbath. Although Augustine himself took a mediatory position, he felt that this Roman spokesman was far out of line in condemning those who did not fast on the Sabbath.<sup>17</sup> A position diametrically opposed to that of the Roman advocate of Sabbath fasting is evidenced in Canon 64 of the *Apostolic Constitutions*, which specifies, "If any one of the clergy be found to fast on the Lord's day, or on the Sabbath-day, excepting one only, let him be deprived; but if he be one of the laity, let him be suspended."<sup>18</sup> Similarly, the third- or fourth-century expander of the writings of Ignatius states that "if any one fasts on the Lord's day or on the Sabbath, except on the paschal Sabbath only, he is a murderer of Christ."<sup>19</sup> (It should be

<sup>13</sup> From *The New English Bible* © The Delegates of the Oxford University Press and the Syndics of The Cambridge University Press, 1970. Reprinted by permission.

noted that on one Sabbath only, the anniversary of the Sabbath during which Christ was in the tomb, Christians in general throughout all Christendom—both East and West—considered it appropriate to fast, in sympathy with the disciples who mourned the absence of their Lord.)

Although it is not our purpose to follow developments beyond the third through fifth centuries, it should be stated that the major eclipse of the Sabbath in favor of Sunday took place in subsequent centuries. But even in that earlier period Sunday was already gaining pre-eminence. Legislative actions undoubtedly helped foster this trend. Such actions would include Emperor Constantine's civil Sunday law of A.D. 321, and church decisions at the regional Council of Laodicea (ca. A.D. 364) prescribing worship on Sunday and ordering that work be done on Saturday.<sup>20</sup> Nevertheless, down through the centuries of the Christian Era there have been, of course, many adherents of the seventh-day Sabbath—usually without concurrent observance of Sunday.

From the foregoing pattern of historical development the following facts emerge: (1) In the early church the weekly Sunday was not generally considered as a substitute for the Sabbath, for both days were being kept side by side as late as the fifth century. (2) The question of the two days as in any possible conflict with each other does not become evident until the late second or early third century except, possibly, in Rome and Alexandria. (3) The relative silence in the first and second centuries concerning any Sabbath-Sunday controversy would be strong indication that the earlier practice had continued on, without any threat to the seventh-day Sabbath from a new weekly day of worship entering in. (4) The third-through-fifth-century evidence of controversy, coupled with the earlier silence, would tend to pinpoint the major rise and spread of weekly Sunday observance as belonging to that time period and fostering a struggle in which eventually Sunday emerged as the main day of weekly Christian worship.

Now the question arises, What factors were operative in bringing about the change that eventually gave Sunday the pre-eminence over the Sabbath? The following list is not exhaustive, but will indicate some of the more important elements that were most likely involved



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*The Roman Emperor Constantine issues the first civil Sunday laws in A.D. 321.*

*The relative silence in the first and second centuries concerning any Sabbath-Sunday controversy is strong indication that the earlier practice of keeping the seventh day was being continued.*

in this transition.

1. *Anti-Jewish Sentiment.* Various of the anti-Sabbath polemical statements in the early church reveal an anti-Jewish sentiment. For example, Victorinus of Pettan (d. ca. A.D. 303), in advocating the Sabbath fast, even emphasized that the preparation day (Friday) should "become a rigorous fast, lest we should appear to observe any Sabbath with the Jews . . ." <sup>21</sup> Such anti-Jewish sentiment was sparked and spurred on by Jewish opposition to the early Christians and also by the disfavor into which Jews had come in official Roman circles because of various Jewish revolts, culminating in that of Bar Cochba in A.D. 132-135. Indeed, Emperor Hadrian (A.D. 117-138) issued decrees against Jewish observances, including the seventh-day Sabbath.

2. *The Sabbath Fast.* Making the Sabbath a day of fasting and gloom, in contrast to Sunday as a day of joyous celebration, surely had an important bearing in the historical transition from Sabbath to Sunday as the main weekly day of Christian worship.

3. *Christian Observance of the Sabbath in Judaistic Fashion.* Another influence toward the transition may have derived from the very fact that some



Christians tended to keep the Sabbath in a Jewish legalistic fashion. We may recall, for example, the polemical statement of the interpolator of Ignatius, who urged that the Sabbath should be kept in a "spiritual manner" and not in Jewish fashion. John Chrysostom (d. A.D. 407) referred to "many among us now, who fast on the same day as the Jews, and keep the sabbaths in the same manner," and he declares that "we endure it nobly, or rather ignobly and basely."<sup>22</sup> Although the interpolator of Ignatius did not reject Sabbath observance as such, other early Christians did do so. A corrective swing of the pendulum seldom stops midway, and thus certain well-meaning Christians went to the opposite extreme of the Judaizing Christians in the early church by ejecting the Sabbath completely and replacing it with Sunday.

4. *Influence of the Pagan Sunday.* Although the Christian Sunday could hardly have originally entered the Christian church directly from paganism, the influence of the pagan Sunday is not necessarily to be entirely discounted. Even as early as the third century its impact may well have begun to be felt, and it could possibly have been a factor in hastening the development of a weekly Christian Sunday that itself had sprung from other roots. Indeed, Christians in their efforts to evangelize pagans may have considered Sunday observance as a point of *common ground*. Especially after the time of Constantine in the early fourth century, the influence of pagan institutions on early Christianity became even more basic and central, as historians have generally recognized.

5. *The Background of an Annual Easter Sunday.* A consideration that has generally been given little attention in the rise of the weekly Sunday is its possible derivation from a prior *annual* Christian Sunday observance. Recent research has brought to light this possibility.<sup>23</sup>

## In Conclusion

The historical data suggest the following pattern for the transition from Sabbath to Sunday: In the New Testament the Sabbath was the weekly day for Christian worship. During the second century Sunday began to supplant the Sabbath in such places as Rome and Alexandria, although the seventh day was still observed in the rest of the Christian world. In the third through

***"During the second century Sunday began to supplant the Sabbath in such places as Rome and Alexandria."***

fifth centuries Sunday observance spread much more widely, and considerable controversy arose as to how to keep the Sabbath and as to whether to keep the Sabbath at all.

Various factors were involved in bringing Sunday eventually into pre-eminence, prominent among them being an anti-Jewish sentiment on the part of many early Christians. At one stage in our presentation we called attention to Constantine's Sunday law and to legislation by the regional Council of Laodicea, actions of a type that undoubtedly helped spur on the transition that made Sunday the main day of Christian worship. But the question may pertinently be asked whether legislation of this sort was indeed true to the intents, methods, and purposes of original Christianity as reflected in the New Testament. ■■

<sup>1</sup> Dugmore, "Lord's Day and Easter," in Oscar Cullmann *Festschrift volume Neotestamentica et Patristica* ("Supplements to Novum Testamentum," vol. 6; Leiden, 1962), pp. 272-281. See especially pp. 274, 275.

<sup>2</sup> Barnabas, chap. 15 (ANF, 1:146, 147). Quotations from the fathers in this article will be from the *Ante-Nicene Fathers* (ANF) and *Nicene and Post-Nicene Fathers* (NPNF) sets because of the general accessibility of so much of the material in these particular sets. In many cases, other more recent English translations are available, as well.

<sup>3</sup> 1 *Apology*, chap. 67, ANF, 1:186.

<sup>4</sup> *Dialogue*, chap. 33, ANF, 1:206.

<sup>5</sup> *Miscellanies*, 5:14 (ANF, 2:469). The so-called earlier "Lord's Day" references of the Didache and Ignatius (the word "Day" is actually missing in the texts, so that the reading is simply "Lord's") have been given interesting treatment by Lawrence T. Geraty, "The Pascha and the Origin of Sunday Observance," *Andrews University Seminary Studies* 3 (1965): 87, 88; Fritz Guy, "The Lord's Day" in the Letter of Ignatius to the Magnesians," *AUSS* 2 (1964): 1-17; and Richard B. Lewis, "Ignatius and the Lord's Day," *AUSS* 6 (1968): 46-59.

<sup>6</sup> Socrates, *Eccl. Hist.*, 5:22, NPNF, second series, 2:132.

<sup>7</sup> Sozomen, *Eccl. Hist.*, 7:19, NPNF, second series, 2:390.

<sup>8</sup> *Apostolic Constitutions*, 7:23, ANF, 7:469.

<sup>9</sup> *Ibid.*, 8:33, ANF, 7:495.

<sup>10</sup> Ignatius to the Magnesians, Long Recension, chap. 9, ANF, 1:62, 63.

<sup>11</sup> Cassian, *Institutes*, 3:2, NPNF, second series, 11:213.

<sup>12</sup> In a sense, sources such as the *Apostolic Constitutions* items quoted above may reveal controversy (or at least they imply, and seek to counteract, a laxity of some sort).

<sup>13</sup> See n. 10, above. He also opposes Sabbath "idleness," and may in fact be approaching an attitude manifested in the Council of Laodicea, mentioned later in this article.

<sup>14</sup> See, e.g., the Book of Jubilees 50:10, 12, 13. Josephus, *Life*, 54, makes mention of the requirement in his day to eat the noon meal on the Sabbath.

<sup>15</sup> Cassian, *Institutes*, 3:10 (NPNF, second series, 11:218); and Augustine, *Epistle* 36 (to Casulanus), par. 27, NPNF, first series, 1:268.

<sup>16</sup> For the position of Milan, see Augustine's *Epistle* 36 (to Casulanus), par. 32 (NPNF, 1st series, 1:270), and *Epistle* 54 (to Januarius), par. 3 (NPNF, 1st series, 1:300, 301). Regarding the controversial status of Sabbath fasting as late as the eleventh century, see R. L. Odom, "The Sabbath in the Great Schism of A.D. 1054," *AUSS* 1 (1963): 74-80.

<sup>17</sup> Augustine's treatment of this particular situation is in response to Casulanus' inquiry, and appears as Augustine's *Epistle* 36 in NPNF, first series, 1:265-270.

<sup>18</sup> In ANF, 7:504.

<sup>19</sup> Ignatius to Philipppians, chap. 13, ANF, 1:119.

<sup>20</sup> See especially Canon 29, which specifies that "if possible" no work should be done on Sunday, but that Christians "shall not Judaize and be idle on the Sabbath, but shall work on that day." English translation is available in Charles J. Heffele, *A History of the Christian Councils* (Oxenham trans.; Edinburgh, 1896), 2:316.

<sup>21</sup> Victorinus of Pettau, *On the Creation of the World*, par. 4, ANF, 7:341, 342.

<sup>22</sup> Chrysostom, *Commentary on Galatians*, comment on 1:7, NPNF, first series, 13:8.

<sup>23</sup> Cf., e.g., the evidence cited by Geraty, pp. 90-95.

A THESIS currently being espoused and defended by numerous scholars is that the change from Sabbath to Sunday observance took place in Jerusalem, the mother church of Christendom. The apostles themselves, it is claimed, were responsible for the change, and made it at the very inception of the church in order to commemorate the resurrection and the "Easter" appearances of Christ. It is assumed that they celebrated the day with the Lord's Supper, or communion.

When we look carefully at the New Testament and the early patristic accounts, however, we find that such an assumption is altogether unwarranted. The change had to have happened later. Let us look at a few of the evidences.<sup>1</sup> At the first Christian ecumenical council held in the year A.D. 49-50 in the city of Jerusalem, James, the presiding officer, remarked that the Gentile-Christians were receiving instruction from Moses in every city, "for he is read every Sabbath in the synagogues" (Acts 15:21, R.S.V.). Christians were evidently still attending the synagogue, listening to the reading and exposition of the Scriptures "every Sabbath." Obviously the problem of a new day of worship had not come up; the total silence of the council on the topic indicates that it was not an issue. Moreover, although this council exempted Gentiles from the requirements for circumcision, the apostle James and others later vacillated on that issue (Gal. 2:12). This shows that the early church leaders were deeply committed to traditional Jewish practices.

About ten years later Paul paid his last visit to Jerusalem. James and the elders, who appear to have been the governing body of the church there, again showed their deep loyalty to Jewish religious legal traditions. They informed Paul that the many thousands of converted Jews were "all zealous for the law" (Acts 21:20, R.S.V.), and they also confronted him with a report that he was telling the Gentiles "not to circumcise their children or observe the customs" (verse 21). Then they went so far as to pressure him into undergoing a rite of purification at the temple to demonstrate that he also "live[d] in observance of the law" (verse 24). Because they lived in such a climate of profound attachment to Jewish religious observances, it is inconceivable that they should even think of abrogating such a long-standing and cherished custom as

### 3. *Rome and the Origin of Sunday Observance*

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Sabbathkeeping in favor of a new day of worship.

Some scholars prefer to place the origin of Sunday observance at a somewhat later time, A.D. 70.<sup>2</sup> In that year the Christians fled from Jerusalem to Pella and the Temple was destroyed; these events might have encouraged Palestinian Christians to break away from Sabbathkeeping. According to Eusebius, however, between A.D. 70 and 135 the Jerusalem church was composed of and governed by converted Jews who "were zealous to insist on the literal observance of the law."<sup>3</sup> Epiphanius adds that the Judeo-Christians who fled from Jerusalem and who became known as the sect of the Nazarenes "fulfill till now Jewish rites as the circumcision, the Sabbath and others."<sup>4</sup> It was after the destruction of Jerusalem that the rabbinical authorities introduced (ca. A.D. 80-90) the curse of the Christians (Birkath-ha-Min) in their daily prayer, designed to bar Christians from attending and participating in the synagogue services.

In A.D. 135 a much more radical change took place in the church of Jerusalem. At that time Emperor Hadrian destroyed the city and expelled not only the Jews but also the Judeo-Christians. What survived of the city was repopulated by foreigners, and only Gentile-Christians, not Jewish-Christians, were allowed to enter. It was at that time, according to Epiphanius, that the "(Passover) controversy arose,"<sup>5</sup> apparently over the proposal of a new Easter Sunday date, which many Christians were unwilling to accept.

These historical facts make it difficult for us to see how the Jerusalem church prior to A.D. 135 could have been the champion of liturgical innovations such as Sunday worship. Of all the Christian churches, in fact, this was both racially and theologically the closest and most loyal to Jewish religious traditions. Hadrian's actions after A.D. 135, however, could have had profound effects on the Christian church; he decreed that the practice of the Jewish religion, and particularly the observance of the Sabbath, should be categorically prohibited.<sup>6</sup> It may well be that church leaders at this time introduced Sunday observance, along with Easter Sunday, in an attempt to distinguish themselves from the Jews. To verify this as a hypothesis we need to ascertain (1) the relationship between Easter Sunday and the weekly Sunday, (2) the birthplace of Easter

Sunday, and (3) the causes of the change of the Jewish Passover date of Nisan 14 to Easter Sunday, at least in Christian practice.

Several patristic statements could be cited where the weekly Sunday and Easter Sunday are treated as basically the same feast, commemorating at different times the same event of the resurrection.<sup>7</sup> Pope Innocent I (A.D. 402-417), for example, explicitly stated: "We celebrate Sunday because of the venerable resurrection of our Lord Jesus Christ, not only at Easter but in actuality by the single weekly cycle (i.e. every Sunday)."<sup>8</sup> The basic unity existing between the two festivities suggests the possibility that both could have originated contemporaneously in the same place and from similar causes.

Regarding the place of the origin of the Easter Sunday tradition, Eusebius, in his *History of the Church*, provides a valuable dossier of documents.<sup>9</sup> He presents Bishop Victor of Rome (A.D. 189-199) as the champion of the Easter Sunday custom, who demanded that all the Christian communities adopt it. Polycrates, Bishop of Ephesus, representing the Asian churches, refused to comply, because he said he followed the example of the apostles Philip and John in celebrating the Passover on Nisan 14. Bishop Victor thereby excommunicated Polycrates. Irenaeus, Bishop of Lyon (from ca. A.D. 178), intervened as peacemaker in the controversy. He urged Bishop Victor to emulate his predecessors, "Anicetus and Pius and Telesphorus and Xystus,"<sup>10</sup> who, though they had celebrated Easter on Sunday, had nevertheless been at peace with those who observed it on Nisan 14.

The fact that Irenaeus mentions Bishop Xystus (ca. A.D. 116-126) as the first nonobservant of the Quartodeciman Passover, suggests that the feast may have begun to be celebrated in Rome on Sunday at about his time. Bishop Xystus governed the Church of Rome at the time of Emperor Hadrian (A.D. 117-138), who had shown some sympathy with Christianity. Since Hadrian had adopted such a radical policy of repression toward Judaism, it is easy to see why the Bishop of Rome would have been inclined to substitute practices regarded as Jewish with new and different ones.

While the exact time of the origin of Easter Sunday may be a subject of dispute, scholars seem to agree quite generally that Rome was its birthplace.

***While the exact time of the origin of Easter Sunday may be a subject of dispute, scholars seem to agree that Rome was its birthplace.***

Some even label it as "Roman Easter."<sup>11</sup> This is suggested not only by the role of the Church of Rome in enforcing the new custom but also by statements in later historical sources. In two related documents, the conciliar letter of the Council of Nicaea (A.D. 325) and a personal letter from Constantine addressed to all the bishops, the Church of Rome is presented as a prime example to follow on the matter of Easter Sunday. This was undoubtedly because of the church's historical position and role in championing its observance.<sup>12</sup>

### **Inclination to Break Away From Judaism**

One might ask, What caused Rome to abandon the Jewish Quartodeciman Passover and to adopt Easter Sunday in its place? The same forces may have led the church to repudiate the Sabbath and introduce Sundaykeeping, since Sunday was regarded by many Christians as an extension of the annual Easter. (Italians still refer to Sunday as *pasquetta*, that is, "little Easter.") Many scholars acknowledge that the Roman custom of celebrating Easter on Sunday instead of on the 14th of Nisan was due to, in J. Jeremias' words, "the inclination to break away from Judaism."<sup>13</sup> J. B. Lightfoot holds, for instance, that Rome and Alexandria adopted Easter Sunday to avoid "even the semblance of Judaism."<sup>14</sup> M. Righetti similarly points out that after "having eliminated the Judaizing Quartodeciman tradition," Rome and Alexandria repudiated even the Jewish computations, making their own time calculations. He says that "such dependence on the Jews must have appeared humiliating."<sup>15</sup> The Nicene conciliar letter and the personal letter of Constantine perhaps best exemplify their marked anti-Judaic motivations for repudiating the Quartodeciman Passover. The Emperor, desiring to establish a religion free from any Jewish influences, wrote:

"We ought not therefore to have anything in common with the Jews, for the Saviour has shown us another way: . . . in unanimously adopting this mode (i.e., Easter Sunday) we desire, dearest brethren, to separate ourselves from the detestable company of the Jews."<sup>16</sup>

Nicaea represents the culmination of a controversy initiated two centuries earlier by people with strong anti-Judaic feelings and responsive to influences from Rome. Because of the close nexus between Easter Sunday and the

weekly Sunday, it would seem reasonable for us to assume that the same anti-Judaic motivations that led people to abandon the Jewish Passover and introduce Easter Sunday also led them to substitute Sunday worship for Sabbath-keeping at the same time.

Several factors present particularly in the city of Rome support this conclusion. We can mention only some of them in this article and refer the reader to other studies that provide a more extensive treatment.<sup>17</sup>

Even though in the West there was no uniformity in the observance of the Sabbath, the Church of Rome took a unique stand on Sundaykeeping and urged all the Western and Eastern Christian communities to abandon the observance of the Sabbath. Justin Martyr, writing from Rome in the middle of the second century, presented the most devastating condemnation of the Sabbath. He emptied the day of all its theological meaning, reducing it to a mark that God imposed only on the Jews "to single them out for punishment they so well deserve for their infidelities."<sup>18</sup>

### Negative View of Sabbath Seen in Beginning

Such a negative view of the Sabbath is reflected in the early introduction of the Sabbath fast by the Church of Rome, in spite of the opposition of Eastern and several Western churches. The fast was designed not only to express sorrow for Christ's death, but also, as Pope Sylvester (A.D. 314-335) emphatically stated it, to show "contempt for the Jews (*exsecratione Judaeorum*)" and for their Sabbath "feasting (*destructiones ciborum*)."<sup>19</sup>

A church which kept a strict Sabbath fast would naturally be unable to celebrate the Lord's Supper, since partaking of its elements would be regarded as breaking the fast. Consequently, as reported by several Fathers,<sup>20</sup> the Sabbath was made in Rome not only a day of fasting but also a day in which no religious assemblies were allowed. The Church of Rome appears therefore to have taken concrete measures, on the one hand, to force Christians away from the veneration of the Sabbath, and on the other hand to enhance exclusively Sunday worship.

One might ask why the Church of Rome pioneered and promoted the adoption of new liturgical festivities such as Easter Sunday, the weekly Sunday, and later the date of December

***The Church of Rome took a unique stand on Sunday-keeping and urged all the Western and Eastern Christian communities to abandon observance of the Sabbath.***

25 for the celebration of the birth of Christ. Here we can mention only a few of the significant factors.

The Church of Rome, unlike most Eastern churches, was composed of predominantly Gentile converts (Rom. 11:13). The result was that in Rome, as Leonard Goppelt says, "a chasm between the Church and the Synagogue is found everywhere, unknown in the Eastern churches."<sup>21</sup> In the capital city Christians were early differentiated from Jews. The Jews are said to have instigated Nero to exculpate himself of the charge of arson by putting the blame on the Christians. Succeeding emperors, after Nero, took various repressive measures against the Jews, and these were felt especially in Rome. Titus, for example, had wanted to marry Berenice, sister of Herod the Younger; but because of the mounting hostility of the populace against Jews he was forced to ask her to leave the city.<sup>22</sup> This undoubtedly encouraged the Church of Rome to do everything possible to distinguish itself from Judaism.

It was also in Rome that the Sun cults became dominant. Presumably they got official encouragement because they were associated with the cult of the emperor. The veneration shown by the pagans for the day of the sun and their celebration of the *Natalis Solis Invicti* (birth of the invincible sun) on December 25, seemingly inspired the Christians to adopt and "Christianize" these festivals. Apparently the Christians reinterpreted the symbolism of those events in the light of the Christian message. Justin Martyr, for instance, in expounding to the emperor about Christian worship, now stated twice that Christians held their assembly "on the day of the sun" but that they did it primarily because God had created light on that day.<sup>23</sup>

Most of these things happened right in the city of Rome. We might add that the Bishop of Rome was the only one with enough prestige to influence the rest of Christianity to adopt such a radical new liturgical practice as a weekly Sunday rest day or a yearly Easter Sunday.

These few remarks are by no means a comprehensive survey of the factors that contributed to the origin of Sunday observance. If one is to gain a full picture of the circumstances he should consider several other factors such as the motivations of the Christians, the Sun cults, the Jubilee solar calendar,

the social and political situation of the times, and the tensions between the church and the synagogue. We have mentioned some of the more important evidences for believing that Sunday observance did not originate in the primitive Christian community of Jerusalem, but rather in the Church of Rome possibly a century after the time of Christ. Its basis is not Biblical, but historical.

**Sunday observance seems to have originated in Rome, rather than in Jerusalem.**

<sup>1</sup> For a more exhaustive treatment of the question, see Samuele Bacchiocchi, *Un esame dei testi biblici e patristici dei primi quattro secoli allo scopo d'accertare il tempo e le cause del sorgere della domenica come giorno del Signore* (Rome: unpublished dissertation presented to the Pontifical Gregorian University, 1974), pp. 12-88, 288-310; the fifth chapter of the dissertation has been published in English with the Roman Catholic imprimatur, under the title, *Anti-Judaism and the Origin of Sunday* (Rome: The Pontifical Gregorian Press, 1975); the book is distributed in the United States of America by Andrews University Press, Berrien Springs, Michigan 49104.

<sup>2</sup> This is the position taken by Francis A. Regan, *Dies Dominica and Dies Solis. The Beginning of the Lord's Day in Christian Antiquity* (Washington, D.C.: unpublished dissertation presented to the Catholic University of America, 1961), p. 18.

<sup>3</sup> Eusebius, *Historia Ecclesiastica* 3.27.3; cf. 4. 5. 2-11; the question is discussed in *Anti-Judaism*, pp. 28, 29.

<sup>4</sup> Epiphanius, *Adversus Haereses* 29, 7, PG 41, 402; cf. Jerome's letter to Augustine in PL 22, 924.

<sup>5</sup> Epiphanius, *Panarion haereseon*, 70, 10, PG 42, 355.

<sup>6</sup> Rabbinical sources refer repeatedly and extensively to Hadrian's decree and harsh policies. For references and discussion,

see *Anti-Judaism*, pp. 41, 42.

<sup>7</sup> For references, see *Anti-Judaism*, p. 84.

<sup>8</sup> Innocent I, *Epistola* 25, 7, PL 20, 255.  
<sup>9</sup> For the account of the Easter controversy, see Eusebius, *Historia Ecclesiastica* 5. 23-25.

<sup>10</sup> *Ibid.*, 5.24.13.

<sup>11</sup> See for instance, C. S. Mosna, *Storia della domenica dalle origini fino agli inizi del secolo V*, published dissertation (Rome: Pontifical Gregorian University Press, 1969), pp. 117-119.

<sup>12</sup> The conciliar decree of the Council of Nicaea (A.D. 325) was discovered and edited by J. B. Pitra, *Juris ecclesiastici Graecorum historia et monumenta* (Rome: 1864) 1:435, 436, cited by Ortiz De Urbina in *Nicee et Constantinople, Histoire des Conciles Oecumeniques*, 12 vols. (Paris: editions de l'Orante, 1963), 1:259; cf. Socrates, *Historia Ecclesiastica* 1.9; Constantine's letter is reported by Eusebius, in *Vita Constantini* 3.18, 19; by Socrates, in *Historia Ecclesiastica* 1.9; and by Theodoret, in *Historia Ecclesiastica* 1.10; cf. C. J. Hefele, *A History of the Christian Councils* (Edinburgh: T. and T. Clark, 1894), p. 322.

<sup>13</sup> J. Jeremias, "Pasca," in *Theological Dictionary of the New Testament*, ed., Gerhard Kittel (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1966), V, p. 903, fn. 64.

<sup>14</sup> J. B. Lightfoot, *The Apostolic Fathers*, 4 vols. (London: Macmillan Company, 1885), vol. 2, pp. 1, 88.

<sup>15</sup> Mario Righetti, *Storia Liturgica*, 3 vols. (Milan: Editrice Ancora, 1955), vol. 2, p. 246.

<sup>16</sup> Hefele, *History of the Councils*, p. 322 (emphasis supplied).

<sup>17</sup> The factors which suggest Rome to be the birthplace of Sunday observance are discussed in *Anti-Judaism*, pp. 53-88.

<sup>18</sup> Regan, *Dies Dominica*, p. 26; cf. Justin's *Dialogue With Trypho* 16. 1 and 21. 1.

<sup>19</sup> S. R. E. Humbert, *Adversus Graecorum calumnias* 6, PL 143, 936.

<sup>20</sup> See the references to Innocent I, Socrates and Sozomen in *Anti-Judaism*, p. 76.

<sup>21</sup> Leonard Goppelt, *Les Origins de L'Eglise* (Paris: Payot, 1961), p. 203.

<sup>22</sup> Suetonius, *Titus* 7.1.2.

<sup>23</sup> Justin Martyr, *I Apology* 67.

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# "Light to Them That Sit in Darkness"

## *The Religious Faith That American Presidents Expressed in Their Inaugural Addresses*

JIMMY CARTER is an avowed religious man. What will he say about God and religion in his inaugural address? If he chooses to acknowledge the guidance of God, he will be in good company with all the other presidents. American presidents have expressed their faith in God at the solemn time of their inauguration. With hand on the Bible, they took the simple oath prescribed by the Constitution. Following George Washington's precedent, they delivered inaugural addresses giving their views of the challenges and problems confronting them and the nation. In doing so, they announced publicly to their fellow countrymen their belief in God, feeling that He cared about them and the country. Four presidents did not give an inaugural address, because they succeeded to the office at the death of the incumbent and were not elected in their own right. Gerald R. Ford did not give a formal inaugural address but he did make a public address on the occasion of assuming the presidency.

To define the religious beliefs of the presidents in terms of a system of theology would not be practical, even if possible. Men of religious persuasion differ with one another in their concept of God, even as with themselves at different periods of their lives. Privately, the presidents may have entertained different religious beliefs. A recent book, *God in the White House* (New York: Crown Publishers, 1968), by Ed-

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JOSEPH G.  
SMOOT

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*Joseph G. Smoot, Ph.D., is president of Andrews University, Berrien Springs, Michigan.*

mund Fuller and David E. Green has assessed the faith of American presidents but makes little reference to inaugural addresses. The expression of their faith on taking up their duties as president gives a unique insight into their religious belief.

The seven presidents from George Washington to Andrew Jackson were men molded by the times of the Revolutionary War and further tested by the trials of the struggling new nation. To this generation of presidents, even though they referred to God in deistic terms, He loomed larger than a Being disinterested in the affairs of men. Norman Cousins, in his book on the religious faith of the founding fathers, *In God We Trust* (New York, Harper & Row, 1958), concluded that these men reflected the variety of religious experiences of their day. If they did not sometimes acknowledge formal church membership, they believed in God and the spiritual nature of man. Indeed, their enlightened concept of the freedom of man rested on a firm religious foundation.

In reality, the religious faith of the presidents represents a unifying theme in their inaugural addresses. As Arthur Schlesinger, Jr., writes in the preface to Fred L. Israel's annotated edition of the inaugural addresses, *The Chief Executive* (New York, Crown Publishers, 1965), the presidents reminded Americans that the most important task was the preservation of individual freedom and self-government in the great democratic experiment. They believed this freedom originated from the natural rights of man, who was created in the image of God. To them, only God's protection of the American nation perpetuated these freedoms.

President Washington, in his first inaugural, referred more extensively to the "Almighty Being who rules over the universe" than any other president, although Abraham Lincoln devoted a greater proportion of an inaugural address to the intervention of God in the affairs of men. Washington felt that no people could be more grateful to the



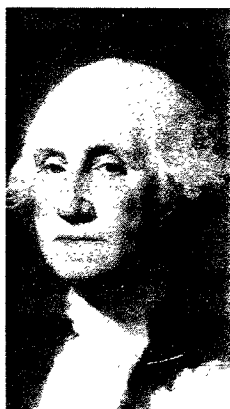


"Invisible Hand" that guided "every step" by which the United States became an independent nation. To Washington, this meant not only the Revolutionary War but the adoption of the Constitution and the establishment of the new government.

John Adams viewed God as "an overruling Providence" who had "protected this country from the first." Thomas Jefferson's brief reference to "an overruling providence" in the first inaugural gave way in the second to the need for the "favor of that Being in whose hands we are, who led our fathers, as Israel of old, from their native land and planted them in a country flowing with all the necessities and comforts of life; who has covered our infancy with His providence and our riper years with His wisdom and power. . . ."

James Madison's tribute to the "Almighty Being whose power regulates the destiny of nations, whose blessings have been so conspicuously dispensed to this rising Republic" was echoed by James Monroe's belief in God's protection of the nation. John Quincy Adams quoted the scripture "Except the Lord keep the city, the watchman waketh but in vain" (Ps. 127:1) to make his point concerning the protection of God in the affairs of the nation. Looking back to the national beginnings and the early years of the Republic, Andrew Jackson saw in God a protector of "our national infancy" and an upholder of "our liberties."

The early presidents, uncertain of the outcome of the democratic experiment, expressed their hope of God's protection and blessing for the future. Washington called for the "propitious smiles of Heaven" and the "divine blessings" of the "benign Parent of the Human Race." John Adams entreated "that Being who is supreme over all" to "continue His blessings upon this nation and its Government and to give it all possible success and duration consistent with the ends of His providence." Jefferson asked for God to "lead our councils" in his first inaugural and to "enlighten the minds" of His servants in the second.



Martin Van Buren drew a line between his predecessors and himself. Born in 1782, he identified with the generation emerging after the Revolutionary War. In his presidential responsibilities, Van Buren asked for the "strengthening support" of God and His blessing on the nation. William Henry Harrison linked God's creation of man in His image with democratic government, since he believed all men were created equal. Presidents Polk, Taylor, Pierce, and Buchanan looked back to the God of their fathers, imploring His favor for them and the country they governed.

Abraham Lincoln came to the presidency amidst forces threatening to split the Union. He appealed to reason when he declared that if God's "eternal truth and justice" should be only on the side of the North or the South, His will would prevail and settle the issue. Lincoln counseled Americans to hold a "firm reliance on Him who has never yet forsaken this favored land. . . ."

As the war continued and the dead piled high at Shiloh and Antietam, Chancellorsville and Gettysburg, Lincoln's religious convictions deepened. In the majestic second inaugural, Lincoln observed that both North and South read the same Bible and prayed to the same God that their cause would prevail. The prayers of both could not be answered nor had the prayers of either been fully answered, in his view. To Lincoln, this meant "the Almighty has His own purposes."

In calling slavery an offense to God, Lincoln decided that the war brought punishment on North and South alike for the evil of slavery. Moreover, he felt "the judgments of the Lord are true and righteous altogether" (Ps. 19:9), even if God willed that the war "continue until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword. . . ." In conclusion, Lincoln conceived of a peace without malice and with charity.



Here we can only refer to how Ulysses S. Grant expressed his faith in God's watchcare over the American people and, in his second inaugural, expressed his feeling that God would some day unite the people of the world into one nation speaking one language.

Hayes felt that the "destinies of nations and individuals" emerged from the guidance of God. Both Garfield and Harrison refrained from expressing personal religious belief but invoked the blessings of God. Cleveland, in his two addresses, referred to God's intervention in the affairs of the United States.

McKinley expressed his conviction that God would not forsake the United States if Americans obeyed "His commandments" and walked "humbly in His footsteps."

### **Gratitude to God for Blessings Bestowed**

Theodore Roosevelt expressed gratitude to God because He had blessed Americans "with the conditions" that in turn enabled them to achieve well-being and prosperity. William Howard Taft simply asked for God's help to him personally in the presidency. Woodrow Wilson, in his first inaugural, gave assurance of success with God's help. On the brink of World War I, he asked God in his second inaugural to give him wisdom and prudence to face the responsibilities of leading the nation during the time of war crisis.

Warren G. Harding asked for the "favor and guidance of God in His heaven," and Calvin Coolidge attributed to divine origin a belief in the universality of mankind. Herbert Hoover asked God to help him to serve the American people as their president.

Franklin D. Roosevelt came to the presidency at the time of economic crisis. In his first inaugural, he asked for God's blessings, guidance, and protection. In his second, he sought Divine guidance "to give light to them that sit in darkness" (Luke 1:79). With the threat of war hanging heavy over the world at the third inaugural, FDR urged Americans to "go forward, in the service of our country, by the will of God." And then the war came. Burdened by years of leadership, when FDR stood for the fourth time to take the oath of office, he concluded by asking God for the vision to see the way "to peace on earth."

Harry Truman, confronted with a "cold war" that threatened American freedom, voiced a faith in God that



would enable all men to secure freedom in a world of justice, harmony, and peace. The only president to pray at his inaugural was Dwight D. Eisenhower, who believed God protected the United States. He decided on the morning of his inauguration to offer the prayer, in which he petitioned God to "give us, we pray, the power to discern clearly right from wrong, and allow our words and actions to be governed thereby, and by the laws of this land."

When John F. Kennedy launched the New Frontier, he spoke of a need for God's blessing and help, although he reminded men that they must be the ones to accomplish "God's work" on earth.

Lyndon B. Johnson found inspiration in King Solomon's prayer, which he quoted "Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great?" (2 Chron. 1:10). He also reminded Americans that God had not promised that the greatness of the United States would endure.

Natural rights constitute the cornerstone of American democracy. The presidents believed that the natural rights of man come not from government but from God. Recent presidents, confronted with great challenges to human freedom, have expressed their faith in the inalienable rights of man.

In his second inaugural, Nixon uttered an almost prophetic statement when he said that "we shall answer to God, to history, and to our conscience for the way we use these years." Gerald Ford, in his public address on assuming the presidency, asked for the prayers of Americans for himself and also for Richard Nixon and his family. Ford asserted that "a higher power . . . ordains not only righteousness but love, not only justice but mercy."

In retrospect, the faith in God's blessings and protection that the American presidents revealed in their inaugural addresses might be rephrased in the nation's motto, "In God We Trust." As the country grew and assumed world responsibilities, the religious faith of the presidents enlarged to include not only Americans but all people in the quest for human dignity and freedom. If this is God's greatest blessing to the American people, what loftier goal can men pursue than to give, as Franklin D. Roosevelt put it, "light to them that sit in darkness?"

## ***biblical archeology***

Sponsored by Lawrence T. Geraty,  
associate professor of archeology  
and the history of antiquity, An-  
drews University.

# ***Cyrus Cylinder Confirms the Bible***

DURING his excavations at Babylon (1879-1882) Hormuzd Rassam, a Chaldean Christian from Mosul who had assisted Layard at the excavation of Nineveh, uncovered a baked clay barrel about nine inches long. This turned out to be the famous inscription known as the Cyrus Cylinder, which tells the king's own story of his conquest of Babylon. The cuneiform text impressed on the clay cylinder tells of Marduk seeking a righteous man, then pronouncing Cyrus as the one destined to rule the world; it records how Babylon was taken without a battle; how Cyrus was welcomed by the people; and then by royal edict the captives were released and permitted to return to their own lands and restore their sanctuaries.

Much of what we read on the cylinder can be correlated with the Bible, particularly with Isaiah 44:24-28; 45:1-6, 13. And what makes this remarkable parallel so incredible is that the words of Isaiah were written more than one hundred years before Cyrus was born. Notice the prophecy: "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid" (Isa. 44:28). And reading on into verse 1 of chapter 45: "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut."

The Cyrus Cylinder reads: "Marduk . . . looked through all the countries, searching for a righteous ruler. . . . He pronounced the name of Cyrus king of

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O. M. BERG

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Anshan, declared him to be the ruler of all the world. . . . He made him set out on the road to Babylon, going at his side like a real friend. His widespread troops—their number, like that of the water of a river, could not be established—strolled along, their weapons packed away. Without any battle, he (Marduk) made him (Cyrus) enter his (Marduk's) town, Babylon, sparing Babylon any calamity."

Daniel 5:30, 31 records, "In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old." Darius died within two years, and Cyrus, who had led the Median army in the conquest of the city, then assumed the throne.

Concerning the fall of the city, Isaiah had foretold, "I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut" (Isa. 45:1). In a dramatic and literal fulfillment of this prophecy the invading forces entered the Babylonian capital by way of the channel of the river that ran through the city, whose waters had been diverted by an artificial lake, and through the inner gates that had been carelessly left open.

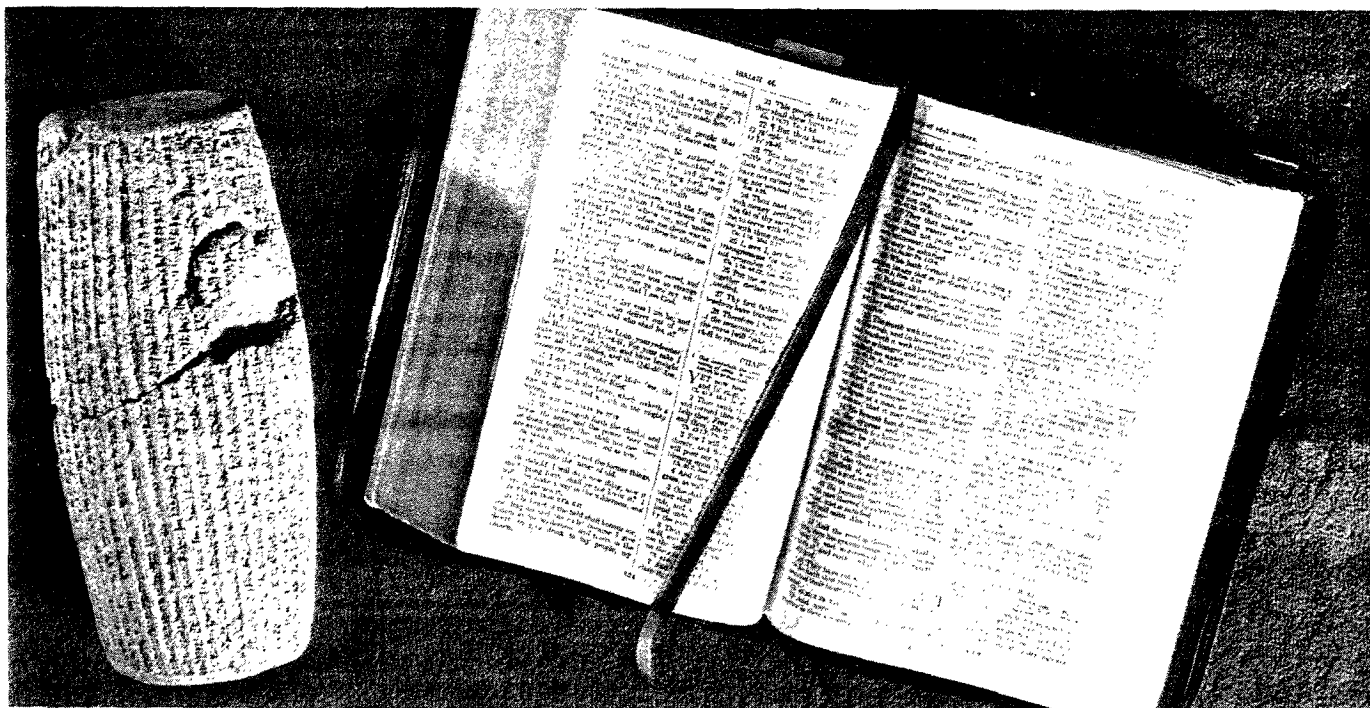
Having taken the city, Cyrus made it his policy to allow the captives to return to their homelands and rebuild their temples. The decree of Cyrus permitting the Jews to return to Jerusalem and rebuild their city and Temple is given in 2 Chronicles 36:23 and in Ezra 1:2-4. The words are confirmed on the Cyrus Cylinder: "I returned to these sacred cities on the other side of the Tigris, the sanctuaries of which have been in ruins for a long time, the images which used to live in them, and I established for them permanent sanctuaries. I also gathered all their former inhabitants and returned to them their habitations."

What is most remarkable is that this work of Cyrus was foretold a century before. Isaiah predicted concerning Cyrus, "I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts" (Isa. 45:13).

### **God and Nation**

In the prophecies of Scripture and their unique fulfillment the curtains are drawn aside, and we behold the sovereign God working out the purposes of His own will. When Israel spurned God's grace, he used the Assyrian nation to punish them. Through Isaiah, God de-

*O. M. Berg is an  
executive editor  
of The Ministry.*



clared: "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation" (chap. 10:5). Under God, Assyria became a nation greatly blessed. Ezekiel speaks of the blessing that came to her, comparing her to the lofty cedar in Lebanon (Eze. 31:3-9). But as so often happens, Assyria, instead of using her blessings for the benefit of mankind, became the scourge of the nations, and God had to remove her from the scene.

God used Assyria as "the rod of mine anger" to punish Israel because of their apostasy. In the same way He shaped the affairs of the ruling nations of earth so as to bring the Babylonians into the ascendancy. Not only were the "terrible and dreadful" Chaldeans used to bring about the destruction of Assyrians but they were God's instruments for the chastisement of Judah, His disobedient people. Jeremiah prophesied at that time: "Thus saith the Lord of hosts; Because ye have not heard my words, behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all the nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations" (Jer. 25:8, 9).

Here it is clearly foretold that Nebuchadnezzar would be used of God to accomplish His will. God referred to him as "Nebuchadnezzar the king of Babylon, my servant." Jeremiah also foretold the

***The Cyrus Cylinder, unearthed during excavations at Babylon, tells Cyrus' own story of his conquest of Babylon. Much of what we read on the cylinder can be correlated with the Bible.***

Reprinted from the booklet *Wonders of Archeology*, which contains lectures from the "Wonders of the Ancient World" series by Orley Berg. Available from the General Conference Ministerial Association. Price, 90 cents.

number of years that the tribes of Judah would be in captivity in Babylon—"and these nations shall serve the king of Babylon seventy years" (verse 11).

At just the right time Babylon came on the world scene. King Nebuchadnezzar finally became a righteous instrument in the hands of God through a series of providential experiences. He then acknowledged the true God through the empire, declaring: "All the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? . . . Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase" (Dan. 4:35, 37).

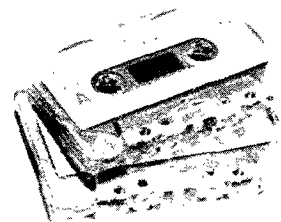
On the night of Babylon's fall, Daniel was called in to interpret the strange writings on the walls of the banquet hall. Before King Belshazzar he reviewed God's dealings with his grandfather, Nebuchadnezzar, repeating the story of his pride at the great city he had built; of his banishment for seven long years; of his humiliation "till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will" (chap. 5:21). Having said this, the prophet of God declared, "And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this" (verse 22).

Babylon had had her day. She had

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| R. R. Bietz         | "The Art of Board Chairmanship"  |
| R. F. Waddell, M.D. | "The Kidneys"  |
| Kenneth Foreman     | "Communicating the Gospel"—Delivered at Union Theological Seminary, Richmond, Virginia |
| Robert Gentry       | "Creationism and the Antiquity of the Earth" (Part 2)                                  |
| Catherine Marshall  | "How to Find Direction in Your Life"   |
| Don J. Reynolds     | "Everyday Enemies"—Sabbath Sermon  |

### APRIL

*NOTE: The April, May, June and July tapes are of the Evangelistic Council at Camp Berkshire, New York, 1968.*

- |                |   |
|----------------|---|
| E. L. Minchin  | "Abiding in Christ"—Morning Devotional                    |
| T. Carcich     | "The Certainty of the Advent"—Sabbath Sermon              |
| J. R. Spangler | "Herein Is My Father Glorified"—Sabbath Afternoon Message |
| G. E. Vandeman | "That Ye Bear Much Fruit"—Sabbath Afternoon Message       |
| A. C. Fearing  | Communion Message and Closing Appeal                      |

### MAY

- |                 |                                 |
|-----------------|---------------------------------|
| N. R. Dower     | Keynote Message                 |
| E. C. Ward      | "The Challenge of the Cities"   |
| E. E. Cleveland | "Civil Rights and the Church"   |
| Emilio Knechtle | "Proclaiming a Message of Love" |

### JUNE

- |                  |  |
|------------------|--|
| H. L. Cleveland  | "Preparation of the Church for Revival and Evangelism" |
| Glenn S. Sharman | "Preparation of the City for Revival and Evangelism"   |
| Don L. Gray      | "Streamlining and Updating the Evangelistic Program"   |
| K. J. Mittleider | "Building and Holding an Audience"                     |
| F. W. Detamore   | "Gaining Decisions"                                    |
| L. G. Cox        | "Preparation for Baptism and Follow-up"                |
| C. D. Brooks     | "Overcoming Giants"                                    |

### JULY

- |                 |  |
|-----------------|--|
| N. C. Wilson    | "Current Denominational Trends and Issues" |
| Kenneth H. Wood | "Faithful Stewards"                        |
| W. A. Fagal     | "Motive for Service" (Rev. 3:21)           |
| E. L. Minchin   | "The Fragrance of Christ"                  |

### AUGUST

- |                      |   |
|----------------------|---|
| Leslie Hardinge      | "The Philosophy of Inspiration in the Writings of Ellen G. White" |
| J. Saxon, M.D.       | "Jogging for Ministers"   |
| T. Carcich           | "The Pot of Oil" (2 Kings 4:1-7)                                  |
| M. G. Hardinge, M.D. | "Hearing"   |

### SEPTEMBER

- |                      |   |
|----------------------|---|
| N. R. Dower          | "Contend for the Faith"—Camp Meeting Sermon   |
| R. H. Pierson        | "Lessons from Ancient Israel"—Sabbath Sermon  |
| W. A. Loveless       | "The True Meaning of Marriage"—Sabbath Sermon |
| M. G. Hardinge, M.D. | "Why Pain?"                                   |

### OCTOBER

- |                 |   |
|-----------------|---|
| E. E. Cleveland | "Excerpts from the 1968 H. M. S. Richards Lectureship on Preaching" |
|-----------------|---|

### NOVEMBER

An evangelistic challenge presented by the General Conference Ministerial Association at the 1968 Autumn Council, Toronto, Canada entitled "Restless Angels"

- |                  |  |
|------------------|--|
| Ella Robinson    | Answers to Questions about Her Grandmother, Ellen G. White   |
| W. G. C. Murdoch | "Parable of the Potter" (Jer. 18:1-6) Week of Prayer Devotional Messages to the General Conference Staff |

### DECEMBER

- |   |                               |
|---|-------------------------------|
| J. W. Osborn  | "Planning the Preaching Year" |
| C. L. Duffield  | "Love One Another"            |
| "Excerpts from the New Testament" (Narrator, Alexander Scourby) |                               |

# TAPE-OF-THE-MONTH INDEX

## 1969

### JANUARY

- |                     |  |
|---------------------|--|
| J. E. Edwards       | "Securing Decisions for Christ"—Narrator |
| Sherman Nagel, M.D. | Narrator, O. M. Berg                     |
| John Osborn         | Autumn Council Biafra Report             |
|                     | "Time, Talents"                          |

### FEBRUARY

- |  |  |
|--|--|
| Dr. Bob Pierce, Pastor<br>Chicago Temple | "Preaching"—Wisconsin Workers' Meeting |
|--|--|



## MARCH

Testimonies to Ministers, Pages 1-104—Reader, O. M. Berg

## APRIL

G. E. Vandeman Northern Union Evangelistic Council  
"Presenting the Evangelistic Message"  
"Self-improvement"  
"Successful Soul-Winning"

## MAY

H. M. S. Richards "Preaching"

## JUNE

Testimonies to Ministers, Pages 105-188—Reader, O. M. Berg

## JULY

N. R. Dower "The Minister and His Ministry"

## AUGUST

W. G. C. Murdoch 1 Corinthians 13  
E. C. Banks Preaching Design  
S. H. Horn Problems in Daniel  
Introduction to Heshbon Excavation

## SEPTEMBER

Testimonies to Ministers, Pages 189-278—Reader, O. M. Berg

## OCTOBER

R. A. Anderson Lectureship on Christology—"What  
Think Ye of Christ?" "The Incarnation—  
God's Supreme Revelation of Love"  
"The Appeal of Royal Love"

## NOVEMBER

R. H. Pierson Autumn Council Devotionals  
C. E. Dudley  
G. R. Nash Youth for Christ worker from Chicago  
Jey Kester speaking to youth leaders at SMC

## DECEMBER

Testimonies to Ministers, Pages 279-359—Reader, O. M. Berg

# TAPE-OF-THE-MONTH INDEX

## 1970

## JANUARY

A. G. Maxwell "Faith"—Sermon and discussion  
Philip Knox "None of God"  
H. M. S. Richards "Roll the Stone Away"  
R. R. Hegstad "Putting on the Squeeze"

## FEBRUARY

C. D. Brooks "The Age of Methuselah"  
Edward Heppenstall "True Christianity"

## MARCH

*NOTE: The March and April messages are from the U.S. Congress on Evangelism.*

Leighton Ford "The Church and Evangelism in the Day  
of Revolution"  
Paul S. Rees "The Church and the Journey Inward"  
Tom Skinner "Evangelism in our Modern Community"  
Billy Graham "A Service of Commitment"

## APRIL

Keith Miller, author of "Communication from the Inner  
A TASTE OF NEW Journey"—Introduction by Billy  
WINE Graham  
Myron Augsburger "The Making of Disciples in a Secular  
World"  
Harold Lindsell Studies in the Scriptures

## MAY

Richard C. Nies Rationality—Situation Ethics  
Emotionality—Sensitivity Training  
Spirituality—Extra-Sensory Perception

## JUNE

William Loveless H. M. S. Richards Lectureship on  
Preaching—February 9-11, 1970

## JULY

*NOTE: The July through November, Part 1, tapes are of the Ministerial Council—Pre-session at General Conference, 1970.)*

N. R. Dower Keynote Message  
R. A. Anderson "The Spirit-filled Life"  
E. Heppenstall "Inspiration and Revelation"

## AUGUST

N. C. Wilson "Current Problems Facing the Church"  
R. H. Pierson "An Evening with the President"  
M. C. Torkelsen "The Spirit-filled Home"  
R. R. Bietz "Standards"

**SEPTEMBER**

R. Dederen  
J. F. Coltheart  
T. Cargich  
C. E. Moseley

"Authority"  
"Sabbath Seminar"  
"Preaching—Its Nature and Urgency"  
"The Spirit-filled Church"

**OCTOBER**

G. M. Hyde  
R. R. Hegstad

W. W. Fordham  
D. R. Watts

"Sanctuary and Judgment"  
"Spiritism and the Charismatic Movement"  
"The Remnant Church"  
"Newly Edged with Power"

**NOVEMBER**

A. C. Fearing  
J. R. Spangler  
E. E. Cleveland  
G. E. Vandeman  
F. O. Rittenhouse

M. T. Battle

"The Message"  
"The Scope"  
"The Means"  
"The Power"  
"Observations on Working with our Youth"  
"Our Most Urgent Needs"

**DECEMBER**

J. R. Spangler  
R. H. Pierson  
M. Dale Hannah

*To the Ministers' Wives at the 1970 Ministerial Pre-session.*  
Mrs. Kenneth Lee  
Mrs. W. G. C. Murdoch

"Fruits of Revival"  
"Woman Power in the Church"  
"That the Ministry Be Not Blamed"

**APRIL**

"Exploring the Problems Relative to Finishing God's Work"  
"A Guiding Framework"  
"A Conversion Focus"

**MAY**

"Divine Dynamics of Soul-Winning"  
Soquel Camp Meeting

**JUNE**

J. M. Phipps  
Cyril Miller  
Jerry M. Lien  
E. R. Gane

"The Discouraged Preacher"  
"Ten Commandments of Evangelism"  
"Food and Fire"—Mother's Day Sermon  
"Preparing for the Advent"—Devotional from Kansas Camp Meeting, 1971

**JULY**

E. W. Hon  
Sydney, Australia

"Complete Restoration"  
"Health and Salvation"  
"Christ the True Medical Missionary"  
"A Call to Personal Ministry"  
"The Value of a Soul"  
"Dangers Along the Way"

**AUGUST**

R. H. Pierson  
W. R. Beach  
Lawrence Appley

"Let the Revival Begin Here"—Opening Message for Autumn Council  
"The Saga of SDA Publishing Work"—Autumn Council  
"Management in Action"

**TAPE-OF-THE-MONTH INDEX****1971****JANUARY**

George Akers  
W. G. C. Murdoch  
Edward Heppenstall  
Wilber Alexander

"The Power of Youth Witness"  
Sabbath Sermon, Sligo Church  
"Lead Us Not Into Temptation"  
"Am I My Brother's Keeper?"  
"Love"

**FEBRUARY**

R. H. Pierson  
Glenn S. Sharman  
R. R. Bietz  
J. A. Kroncke

"Revivals on Our Campuses"  
Sabbath Sermon, Sligo Church  
"The Church a Witness"—Sabbath Sermon, Takoma Park Church  
"Christian Leadership in the Home"  
AU Week of Prayer, March, 1966  
"Prodigal Son"—Sabbath Sermon, Pioneer Memorial Church, AU

**MARCH**

H. K. LaRondelle

"The Elijah Message"—Seminar on Eschatology for Non-SDA Ministers, Mt. Vernon, Ohio

**SEPTEMBER**

*The September and October tapes are a camp meeting series.*

H. K. LaRondelle "The Three Angels' Messages" (Part 1)

**OCTOBER**

H. K. LaRondelle "The Three Angels' Messages" (Part 2)

**NOVEMBER**

Emelio Knechtle  
Don Reynolds  
W. A. Loveless  
Bernie Neufeld

"Revival"  
Columbia Union College Baccalaureate Service  
"Maturing Christians"—Sabbath Sermon  
"Communicating Christ as Creator to Moderns"

**DECEMBER**

J. R. Spangler Interview with Dan Collins

# TAPE-OF-THE-MONTH INDEX

## 1972

### JANUARY

Gordon Hyde	"Truth That Is True"
H. K. LaRondelle	"Relation of Faith and Works"
T. H. Blincoe	"The Atonement"
N. R. Dower	"The Work of the Holy Spirit"

### FEBRUARY

Edward Heppenstall	"The Nature of Man"
W. J. Hackett	"Glossolalia"
Arthur L. White	"Spirit of Prophecy Position on Righteousness by Faith"

### MARCH

G. Oosterwal	WWC Consecration Service
Paul Heubach	LLU Baccaureate Service
C. D. Brooks	"Crisis of the Middle Years"
	Series of General Conference Wor- ship Talks

### APRIL

C. D. Brooks	Consecration Service
	Blue Mountain Academy
Don Reynolds	Baccalaureate Service
	Blue Mountain Academy
W. H. Beaven	Commencement Service
	Blue Mountain Academy
J. O. Iversen	Audio Visual Explosion
D. E. Caslow	Confrontation Evangelism
W. D. Frazee	Hooks to Hang Doubts On

### MAY

Herald Habenicht, M.D.	"The Wholeness of Man"
J. R. Spangler	Interview with Dr. Cyril Hardy

### JUNE

E. E. Cleveland	"The Other Side of the Track"
Ruth Murdoch	"The Christian Home"
C. E. Bradford	"What Kind of People"
Kenneth Wood	"In Pursuit of Trust"
J. Gordon Paxton	"The Foolishness of Preaching"
F. W. Warnick	"Sleep in Heavenly Peace"

### JULY

Carl F. H. Henry, Founding Editor of CHRISTIANITY TODAY	"God's Logic in Human Chaos"
	"Christian Theology and the Counter- Culture Revolt"
	Two Lectures Given at LLU
Roger Coon	"Shortest Distance Between Two Points"
Richard Hammill	"Into the Breach to Turn Back Wrath"

### AUGUST

Messages to Annual Chaplains' Conference	
R. H. Pierson	"Problems Facing the Church"
Thomas Blincoe	"The Advent Movement—God's True Church of Prophecy"
Hans K. LaRondelle	"The Timeliness of the Third Angel's Message"
Charles T. Smith, Jr.	"SDA Youth—Religious Experience within a Psycho-social Framework"

### SEPTEMBER

Messages from the 1972 Autumn Council in Mexico City	
B. L. Archbold	"At the Crossroads of Eternity"
Theodore Carcich	"Unto Him That Is Able"
Neal Wilson	"The Adventist Home"
Kenneth Wood	"The Way the Lord Has Led"

### OCTOBER

E. E. Cleveland	Mission '73
F. L. Bland	"God's Men for God's Hour"
W. J. Hackett	"Individual vs. Corporate Religion"
C. E. Bradford	"The Judgment Hour Message"

### NOVEMBER

Gordon Hyde
David Augsburg
William Taylor
Roy Naden

### DECEMBER

This tape is from a Communications Seminar, Nov. 6-10, 1972, Washington, D. C.	
Lyndrey Niles	"Persuasion"
Bill Willoughby	"Status of Religious Journalism"
Donald Kirkley	"Public Service Broadcasting"

# TAPE-OF-THE-MONTH INDEX

## 1973

### JANUARY

Hans K. LaRondelle	"Walking with God"
	Week of Prayer at LLU
Kenneth Wood	"The Place of Bible Study in Revival"

### FEBRUARY

The February and Part 1 of March tapes are from the H. M. S. Richards Lectureship on Preaching.	
C. E. Bradford, Part 1	

### MARCH

C. E. Bradford, Part 2	Story of the Voice of Prophecy
Don Jacobsen	

## APRIL

J. W. Lehman "The Way of the Cross"  
W. J. Cannon and Panel "Family Recreation"  
Wilber Alexander "The Work of the Pastor" (Part 1)

## MAY

Wilber Alexander "The Work of the Pastor" (Part 2)  
W. K. Chapman "On Cabbages and Happiness"  
Sabbath Sermon  
Winton Beaven "Goals in Evangelistic Outreach"

## JUNE

The June and Part 1 of the July tapes are a series of six Sabbath sermons on the Three Angels' Messages.

M. L. Venden "The Glory of Man"  
"Do It Yourself Religion"  
"No Rest for the Wicked"  
"Getting God Off the Hook"

## JULY

M. L. Venden "Living Without Sinning"  
"Overcoming Known Sin"  
John D. Rhodes "The Overhead Projector"  
D. James Kennedy "Change Your Conduct or Change Your Mind"  
L. C. Darnell Report from the Middle East  
John Cannon and Panel Discussion of "The Home"

## AUGUST

J. R. Spangler Interview with J. M. AhKoy on Island of Fiji  
W. R. Beach "The Universality of the Church"  
W. R. Vale Report from Zaire  
W. B. Quigley "The Crisis of Concern"  
Sabbath Sermon  
J. W. Lehman "Proud of What?"  
Sabbath Sermon

## SEPTEMBER

John D. Rhodes Institute of Marriage and the Family—  
Part 1

## OCTOBER

J. D. Rhodes Institute of Marriage and the Family  
—concluded  
R. H. Brown "Earth Science Research and the Church  
—Present Status and Practical Goals"  
Washington Adventist Forum  
F. E. J. Harder Response to Brown Presentation

## NOVEMBER

The November and December tapes are from the 1973 Annual Council

R. H. Pierson "Checking Our Priorities"  
Keynote Message  
C. D. Brooks "The Cross in Revival and Reformation"

N. R. Dower  
C. O. Franz

"True Reformation"  
"Appeal to World Church"  
(Appearing in REVIEW & HERALD,  
Dec. 6, 1973)

## DECEMBER

A. A. Esteb  
R. R. Hegstad  
E. E. Cleveland  
T. Carcich

"Prayer in Revival and Reformation"  
"How to Revive the Adventist Home"  
"Witness and Revival and Reformation"  
"Endurance in Revival and Reformation"

# TAPE-OF-THE-MONTH INDEX

## 1974

## JANUARY

R. H. Pierson  
H. E. Douglass

Report on 1973 Annual Council  
Message of Matthew 24, 25  
Devotionals to GC Staff  
Energy Crisis and Sunday Laws  
Evangelism in Switzerland  
"At the Crossroads of Eternity"  
Camp Meeting Sermon

## FEBRUARY

O. M. Berg  
Emilio Knechtle

Interview with Emilio Knechtle  
Key '73 Address to Ministers of New  
York City

Richard Loveless

"Revivals of America"

J. R. Spangler

Key '73 Address to Ministers of  
New York City  
Discusses Century 21, Portland, Oregon

## MARCH

F. E. J. Harder  
George M. Docherty

"I Love Thy Law" —Psalm 119  
Devotionals to GC Staff  
"Preaching"  
To SDA Ministers of Washington,  
D.C. Area  
"Requiem for a Dead Church"  
Sabbath Sermon  
"The Minister and His Family"  
Key '73 Address to Ministers of  
New York City

## APRIL

Charles Wittschiede

Youth Relationships, Dating, Sex, etc.  
Columbia Union College

## MAY

John MacArthur  
L. L. Reile  
H. K. LaRondelle

"Perfecting the Saints"  
Sermon: Grace Community Church  
"Ambassadors for God"  
Spring Council Devotional  
"Perfection"  
Devotionals to GC Staff

## JUNE

Raoul Dederen "Revelation and Inspiration"  
Workers' Meeting—Northern California Conference

## JULY

*NOTE: The July and August tapes are highlights of the Centennial Evangelistic Conference held at Andrews University, July 2-5, 1974.*

John Fowler "How to Get an Audience"  
Jerre Webb "How to Get an Audience"  
Kenneth Mittleider "How to Hold an Audience"  
Roland Lenhoff "How to Hold an Audience"  
George Rainey "Getting Decisions in the Public Meetings"  
Fordyce Detamore "Getting Decisions in the Home"  
Orley M. Berg "Establishing New Converts in the Church"  
Wayne McFarland and Leo Van Dolson Health Approach to Evangelism

## AUGUST

Winton Beaven "Speaking in an Unknown Tongue"  
Steven Vitrano Response  
H. E. Douglass "Avoiding the Teeter-Totter Between Theology and Evangelism"  
Hans LaRondelle Response

## SEPTEMBER

R. H. Pierson Sabbath Sermon on Centennial Conf.  
Oswald Hoffman Friday Night Speaker at the Conf.  
Award to E. C. Banks  
George Vandeman "Cosmic Watergate"  
Sunday Night Evangelistic Message  
Concluding the Conference  
J. D. Rhodes Interview with Gary Gifford, pastor

## OCTOBER

Fritz Guy "Communicating the Gospel"  
North American Division Editorial Council  
J. D. Rhodes Interview with Bible Instructor, Mary Johnson, on New Believers' Club  
Meeting of "New Believers' Club  
Benjamin Reaves "Humility"  
Spiritual Retreat, Andrews University  
N. R. Dower "The Holy Spirit"  
Devotionals to GC Staff

## NOVEMBER

J. R. Spangler "Last Day Events"  
Devotionals to GC Staff  
O. M. Berg Devotionals to GC Staff  
Leo Van Dolson Devotionals to GC Staff  
Louis Venden "Earthen Vessels"  
Demonstration Sermon, North American Bible Conf., AUC  
Panel Discussion on Preaching

## DECEMBER

*NOTE: The tapes for December and January of 1975 are the devotional messages from the 1974 Annual Council at Loma Linda University, October 9-17, 1974.*

R. H. Pierson "Follow on to Know the Lord"  
Opening message to Council  
J. R. Spangler "The Laodicean Church"  
W. J. Hackett "The Shaking"  
W. D. Frazee "The Sanctuary Message"

# TAPE-OF-THE-MONTH INDEX 1975

## JANUARY

The January tape brings the concluding devotional messages from the 1974 Annual Council, October 9-17.

Kenneth H. Wood "Building Faith in a Faithless World"  
George Vandeman "To Find the Point Again"  
R. R. Bietz "Strengthening the Adventist Home"  
C. E. Bradford "Victory Through a Living Connection With Christ"

## FEBRUARY

Harold G. Coffin Series of fourteen brief messages on science and Creation.  
W. Duncan Eva Five brief messages, "Lessons From the Cross," presented at the morning devotional services of the General Conference family.

## MARCH

Bob Larson "Today's Rock in Our Generation"  
Bob Larson "Satanism and the Occult"  
L. G. Lowe "Motivation in Service"  
L. G. Lowe Interview on the use of the Bible Seminar

## APRIL

L. G. Lowe "Motivation in Service"  
H. E. Metcalf Interview on the use of Daniel and Revelation classes  
James Londis "Have You Found Your Cross?"

The following presentations were made at the General Conference on Inner-City Affairs meeting in Washington, D.C., February 14-18, 1975.

B. Reeves & C. Gray The Work of the Washington, D.C., 4th Street Center  
J. L. Butler "Psychology of the Camping Child"  
Roy Adams Prison Work  
T. Wright "Plight of the Ghetto Child"

## MAY AND JUNE

The May and June tapes are from the 1975 biennial R. Allan Anderson Lectureship on Theology presented at Columbia Union College.

Raoul Dederen The Christian Understanding of Revelation  
1. "The Nature and Characteristics of Revelation"  
2. "The Scripture as Revelation: Old Testament"  
3. "The Scripture as Revelation: New Testament"  
4. "These Things Are Spiritually Discerned"

## JULY

C. D. Brooks "Ah-ha!"  
 G. Keough Four brief expository messages from  
 Philippians 4:5  
 Desmond Ford Expository messages from Romans 12:1, 2  
 A. N. Brogden "God's Prior Claim"

## AUGUST

H. K. LaRondelle Classroom presentations on Romans 11  
 D. W. Hunter "Lest I Be a Castaway"  
 Harold Kaufmann Interview on the use of the telephone in  
 evangelism  
 Harold Metcald Brief inspirational messages on "Power for  
 Service"

## SEPTEMBER

Richard Hammill "Pure Religion." Complete worship service  
 at Andrews University.  
 Desmond Ford Messages on Romans 1-8.  
 R. F. Wilkinson "David and the Temple"

## OCTOBER

The October tape is from the World Ministry Council on Evangelism and  
 Theology that convened in Vienna, July 7-10, 1975.

R. H. Brown "Worship Him Who Made"  
 Raoul Dederen "Christ's Atoning Ministry." Three  
 messages.

## NOVEMBER

The November and December tapes are from the 1975 Annual Council,  
 October 8-16. Included is the opening address by the General  
 Conference president and the morning devotional messages.

Robert H. Pierson "Seeking and Saving"  
 F. W. Wernick "A Fruitful Vine"  
 G. R. Thompson "The Challenge"  
 C. L. Brooks "Running With Patience"

## DECEMBER

R. H. Brown "Maintaining Confidence in the Bible"  
 Ethel Young "The Trail of Triumph"  
 V. N. Olsen "The Presence of Jesus"  
 C. D. Brooks "The Pedantry of the Past"—Opening  
 message of Columbia Union College Week  
 of Prayer.

# TAPE-OF-THE-MONTH INDEX

## 1976

## JANUARY

Dr. Gerhard Hasel Christ's Atoning Ministry  
 Music Selections from Vienna General Conference Session.

## FEBRUARY

John de Romonett, M.D. "Acupuncture"  
 Reginald N. Shires "Separate from His Brothers"  
 Gerald Fuller, D.D.S. Saturday Seminar—"Body Language"  
 Paul Johnson Interview on Evangelism

## MARCH

Joe Crews "Working for Decisions"  
 Paul Cummings "Woman of Revelation 12"

## APRIL

James Londis Messages presented at General Conference  
 Spiritual Emphasis Week  
 Elden Chalmers "Gentle Unto All Men"  
 Ann Kiemel "I'm Out to Change My World"

## MAY

Wm. Johnsson "Man of God"  
 Carl Coffman "Preaching with Power"  
 Reginald Shires "Son of My Sorrow"  
 D. Delafield "Story of the Health Message"  
 W. McFarland "The Wedding Ring"  
 Wm. MacCarty

## JUNE

W. L. Johns "Knowing God"  
 Wm. Shea "Given to Hospitality"  
 Alf Lohne "Putting on Christ"  
 M. Maxwell How to tell Stories  
 W. R. May "Six Ways Singing Aids a Christian"

## JULY

John Osborn Lectureship on Preaching—I  
 Ruth Murdoch Pre-School Children  
 W.G.C. Murdoch "Patient"  
 Dr. James Crawford "Peak Efficiency"  
 Paul Cummings "Woman of Revelation 12"

## AUGUST

Kenneth Strand "Lover of Good Men"  
 John Osborn Preaching—II "The More Excellent Way"  
 James Crawford Exercise  
 Reger Smith "Family Enrichment"  
 C. MacCartney "Come Before Winter"

## SEPTEMBER

John Osborn Preaching—III "Sermon Preparation"  
 James Crawford "Diet"  
 James Mershon Pre-Marriage Seminar  
 Roland Hegsted "Have You Heard the Latest"

## OCTOBER

Panel Discussion "Prophetess of Health"  
 James Crawford "The Weight Problem"  
 J. D. Mashburn G. C. Devotionals

## NOVEMBER

John Osborn Preaching—IV "What's the Big Idea?"  
 James Crawford "Minister's Health"  
 T. H. Blincoe "Sabbath Observance"  
 Desmond Ford "Righteousness by Faith"

## DECEMBER

John Osborn Preaching—V "What's the Big Idea?" Cont'd.  
 Gary Williams "Evangelism in Australia"  
 Paul Sundquist "Ready For Pentecost?"  
 R. H. Pierson "The Magnificent Obsession"

gone the way of other nations. She was weighed in the balances and found wanting. "In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom" (verses 30, 31).

It is most significant that at just the time when the seventy weeks foretold by Jeremiah as the period of Judah's captivity was coming to its end, Cyrus came to the throne of Medo-Persia—the right man at the right time to accomplish just what God wanted accomplished for His people. Subsequently we have his decree authorizing their return to Jerusalem and their restoration of the Temple—all in fulfillment of prophecy.

Cyrus was no doubt familiar with the story of Nebuchadnezzar. The deliverance of Daniel from the den of lions must have made a deep impression upon him. It is logical that Daniel should have called his attention to the prophecies concerning himself, and we know that

God moved upon his heart to fulfill His will.

The daring prophecy of Isaiah relating to Cyrus, with its amazing fulfillment, has led skeptics to claim that the book of Isaiah from the fortieth chapter onward must have been written after the events described, rather than before. Subsequently, the view developed that the book of Isaiah is actually the work of two or more authors. But then came the discovery of the Dead Sea scrolls in 1947, the most famous among them being the two Isaiah scrolls. There is no evidence at all that chapters 1-39 ever existed as a separate document apart from chapters 40-66. To the contrary, the evidence indicates that it was then regarded as the work of a single author.

Although historians of a former day looked with some suspicion on the Bible account of Cyrus and his decree, such discoveries as the Cyrus Cylinder have confuted the critics and helped establish the veracity of the Bible account. ■

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## ***U.S. Spiritual Upsurge Cited in a New Gallup Survey***

WASHINGTON, D.C.—A new spiritual upsurge appears to have begun in the U.S. in the past few years, according to a new Gallup study, "Religion in America, 1976."

The report indicated that declines in religious participation and interest, which began in the 1960's, have apparently subsided. It also found that certain facets of religious faith have always remained constant.

Findings of the latest Gallup study reveal that 94 per cent of Americans believe in God and 69 per cent believe in life after death. Both figures have remained constant since 1948, according to Gallup.

However, the percentage who believe religion is "increasing its influence on American society" dropped from 69 per cent in 1957 to 14 per cent in 1970. By 1975 the affirmative response had risen to 39 per cent.

Surveys of last year and this year also indicated that 56 per cent of Americans said religious beliefs are "very important," 30 per cent said "fairly important," and only 5 per cent said "not at all important."

The research findings offer a "positive outlook for religion in America as we enter the third century of our existence," said the Gallup study.

"Social commentators have expressed surprise that so many people in what

they describe as a 'secularized and largely agnostic nation' have supported a devout evangelical Southern Baptist, Jimmy Carter," the study said. "Yet the fact is, Americans are extraordinarily religious people."

Gallup noted that while certain denominations have suffered membership losses in recent years, the religious picture for the nation as a whole has changed "surprisingly little" over the past four decades.

Some 61 per cent of Americans say they are Protestants; 27 per cent, Roman Catholics, and 2 per cent, Jews, with 6 per cent stating no religious preference.

The survey said that 71 per cent of Americans say they are members of a church or synagogue, compared with 73 per cent in 1952.

Concerning political affiliation, 75 per cent of Protestants are Republicans. Eighteen per cent of the Catholics and 1 per cent of the Jews are Republicans. Among Democrats, 56 per cent are Protestants, 33 per cent are Catholics and 3 per cent Jews. Among independents, 59 per cent are Protestants, 26 per cent are Catholics, and 2 per cent are Jews.

The Gallup study revealed that 44 per cent of Americans said they have a "great deal of confidence in organized religion," 24 per cent said "quite a lot," 20 per cent said "some," 9 per cent, "very

little," and 1 per cent, "none."

Gallup's report contained a global study of life-styles and religious beliefs conducted by Gallup's international division for the Kettering Foundation, Dayton, Ohio.

Americans were found to be the "most religious people" among industrialized nations. The study found that "something approaching a collapse of faith may be occurring in certain European and other nations of the world."

Japan and Scandinavia were found to have the lowest religious convictions among the developed nations. Nations of Africa and the Far East measured high in religious convictions.

Among Americans who indicated no religious preference, 68 per cent are female, 80 per cent are white, 42 per cent are college graduates, and 54 per cent are under 30.

Figures on church attendance showed that weekly Protestant attendance remained relatively stable at 38 per cent from 1964 to 1975.

Catholic attendance dropped from 71 per cent in 1964 to 54 per cent in 1975.

About 20 per cent of Jews attended worship services in a typical week in 1975. No figures are available for 1964, but the peak synagogue attendance recorded in the past two decades was 49 per cent in 1958, the Gallup study said.

—Religious News Service.



# Why "Jesus Came Healing"

WHY DID Jesus spend so much of His time in the healing ministry? According to the Gospels, He was almost constantly engaged in healing. Was it to get attention? Was it to establish His authority? Was it simply the result of the reaction of a compassionate Lord? Or was it to demonstrate God's concern for man?

A more pointed question might be added: Should the Christian church today make a serious attempt to follow Christ's pattern, including the ministry of healing? In order to come up with the right answer we need to recognize that the emphasis on healing lies in our understanding of the nature of man himself.

The prevalent concepts of the nature of man have an interesting history. In Western civilization it is generally conceded that the ancient Greek philosophers are largely responsible for the development and dissemination of the belief in the dichotomous nature of man, i.e., that man is composed of two separate though complementary entities, the soul, or mind, and the body, or matter. Although varying and even conflicting interpretations of his dualism may be found in Greek literature, the mind-matter differential came to be a firmly established part of the Greek heritage that has quickened the minds of men for more than two millennia.

The ancient philosophers predating the Greeks did not conceive of a conscious spiritual entity surviving the body after death. However, by the time of Socrates (470-399 B.C.) a dichotomous understanding of the nature of man was largely assumed. It is thought that this change was influenced by the imported Eastern doctrine of transmigration of the soul.

Plato (427-347 B.C.) heartily embraced dualism. He espoused not only the theory of the immortality of the soul

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CHARLES  
MITCHELL

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but also its eternality—its pre-existence and postexistence, regarding the body as a prison house or sepulcher of the soul.

By the time of the early Christian church this dualistic concept was deeply imbedded in the thinking of a world dominated by Greek thought and culture. Of course, it was not illogical for the Greeks, who endowed their gods with both virtues and vices, to look upon themselves as dualistic in nature. Tragically, however, the Hellenists of Alexandria exerted a subtle yet significant influence on the early church and the formulation of its theology. The philosopher Plotinus, who lived in the third century A.D., is recognized as the founder of a school of thought that revived some of Plato's concepts into a system known as Neoplatonism. This movement undertook to reconcile the teachings of Plato and Aristotle with Oriental beliefs. Among them was the dualistic nature of man, which through Hellenistic converts greatly influenced the developing Christian church. The natural sequel to the inroads of Greek dualism was a widening cleavage between the soul and the body. Along with this the belief developed that the mind or spirit was good and the body, being material, was bad.

The developing Christian church was also influenced by several other ideas that contributed to the dualistic philosophy of the nature of man:

1. Gnosticism, emphasizing mystical religion.
2. Monasticism, asceticism, getting away from the world and the flesh.
3. Abstinence from the material, because it was evil.
4. Indulgence, giving license to immorality.

## Bible Concept Is Holistic

All this came about in spite of the clear Bible emphasis on the monistic nature or the wholeness of man. Moses is the first to make a statement regarding the holistic concept. In his record of the creation of man he stated: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7).

To the Hebrew the soul was not a mystical abstraction. It was the being, the total man. The whole person. Initially, there was no Hebrew belief that the soul is immortal while the flesh is mortal.

When God created man in the beginning He made a whole being. When God breathed into his nostrils the breath of life man became a living soul, a living person. (Some translations or versions are dropping the term "soul" because of the wrong connotations so many give this word.) Man was a unit, a body activated by the life-giving power of God. A body so activated is a living soul. Man is not a composite of two separate entities, a body and a soul. Part of this body, when activated, has the characteristics that produce consciousness, his mind. However, man's mind does not function apart from the "material matter" we call the brain and the nervous system. And, of course, the brain substance does not function unless activated by God. In short, living man is a holistic unit. Take away the spark of life and the body decays, the mind ceases to function, and the soul ceases to exist.

The Old Testament has no distinct word for "body" as it certainly would have had if a sharp differentiation between the body and an abstraction called the soul (as conceived by the Eastern cults and Greek philosophers) was intended. The appeal in Deuteronomy 6:5 to love Jehovah with all the heart, soul, and might is clearly one of the earliest expressions of the total responsibility of the whole person. The New Testament is beautifully complementary in establishing the monistic concept of the wholeness of man. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1, 2). When we present ourselves to God in

***Living man is a holistic unit. That is why Jesus used preaching, healing, and teaching as avenues of approach to the problems of man, whose physical, mental, and spiritual dimensions and problems are so completely related.***

worship, when we dedicate ourselves to Him, we are dedicating body, mind, soul—ourselves. They are inseparable.

The Bible teaches that God seeks those who worship in spirit and in truth because, for one thing, God knows that if we worship Him in spirit and in truth we'll become like Him. He cannot accept half-hearted worship. He wants the heart, that is, our whole being. How else could we become like Him? We cannot worship God with the mind and hold back our bodies. We're simply not made that way. We must present to Him our all. Therefore to keep the mind clear and the body healthy is but offering to Him our best.

Therefore, preaching, teaching, and healing as employed by Jesus were not arbitrarily selected modalities for propagating a new faith, but were normal avenues of approach to the problems of man, who has physical, mental, and spiritual dimensions and problems that are so completely interrelated that they have to be dealt with holistically.

### **New Emphasis on Wholeness**

It's interesting that for several decades the discoveries of the physical, biological, and behavioral sciences have been silently bringing into place the pieces of a gigantic jigsaw puzzle that more and more fit the concept of the wholeness of man as a biological organism, fully emancipated from the shackles of dualism. No longer do biology and medicine accept the belief that the body is nonessential to the personality. Science can and does in general accept the principle of the ancient Hebrew conviction that the human being or personality "is an animated being and not an incarcerated soul."

It's rather interesting that many times Christian ministers have found themselves on opposite sides of the philosophical fence from many biologists, psychologists, and psychiatrists. Yet today there is emerging a realization that man's problems cannot be solved unless he is treated as a whole man. Medicine and ministry are converging on the same client, more and more aware that he is not a compartmentalized organism but a whole person.

The Bible definition of salvation carries the meaning of healing. Salvation always has the concept of healing. The two Greek words for health and salvation (*sōzō* and *sōteria*) come from the same root, "to heal, to save, to redeem, to rescue." One who understands that



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man is a whole unit sees clearly the importance of good health.

To go a step further, it is the Holy Spirit who convicts of sin, righteousness, and judgment, bringing conviction and conversion. And the only medium through which the Holy Spirit reaches us is through the physical senses, the brain, and the nervous system. These are material. Today we know the condition of the physical to be of great importance to the mental, and vice versa. Smoking, drinking, and a lot of other popular habits affect the nervous system and the brain. Anything we do to weaken our nervous systems and brains tends to clog up the means by which the Holy Spirit impresses us. Of course, these clogging mechanisms include not only what we eat but the amount of rest we get, the right amount of exercise, the state of mind, and even our purpose in life.

The objective of the Christian ministry of healing is that we might for ourselves recover clearness of thought, be more alert, have greater capacity to know God's will and to understand spiritual truths, and not merely to live longer.

### A Double Reason

Our very nature is diseased. As beings with minds crippled by sin, there is a double reason why we should do all we can to be in optimum health. Our biological nature and spiritual nature are affected by it. And to indulge in harmful commodities is not only a dramatic display of our ignorance of the nature of man biologically but also can be at least a partial denial of man's spiritual situation. Certainly a significant amount of our violation of the laws of life and health is due to ignorance. But "ignorance is no excuse." It does not change the inevitable consequences. Placing the hand on a red hot stove through ignorance does not change the result.

Jesus spent much time in healing so that people might be better able to understand great truths. Our healing ministry is a very practical part of reaching man with the gospel. It is designed to better prepare those for whom we work to evaluate the evidence of God's plan for man, His plan of salvation.


The evidence continues to mount that good health has not only its obvious physical benefits but also mental benefits and moral benefits. "A youth guidance specialist contends there is medical



evidence that faulty diet is responsible for much juvenile delinquency. He said research has shown that conscience—the power to discriminate between right and wrong—is a specialized function of reason. And reason, he said, is affected by the quality of brain tissues that obtain their nourishment from the food that is eaten."—Dr. Curtis G. Shears, chairman, Religious Life Committee of the District Commissioners Youth Council, at the annual convention of the Federal Bar Association, 1960.

A most sensible position is taken in the following reference: "... the great object of hygienic reform is to secure the highest possible development of mind and soul and body [the total person]. All the laws of nature—which are the laws of God—are designed for our good. Obedience to them will promote our happiness in this life, and will aid us in a preparation for the life to come."—*Counsels on Diet and Foods*, p. 23. The same author adds: "The body is the only medium through which the mind and the soul are developed for the upbuilding of character. Hence it is that the adversary of souls directs his temptations to the enfeebling and degrading of the physical powers."—*The Ministry of Healing*, p. 130.

Why should we emphasize health in our ministry? The answer is clear. *Because of the nature of man.* One other factor that needs additional thought is that of the character of God. As we trace the record of God's counsel regarding diet we find a strong thread of consistency all through the Bible, buttressed by an understanding of God as a loving Father whose commands and counsels are not arbitrary threats but beneficial suggestions to the children whom He loves.

To say that God was particular about what the Israelites were and ate (He wanted them to be healthy, free from disease and happy) but that today He simply doesn't care what we consume, betrays a rather tragic misconception of His character. We believe that God is the same yesterday, today, and forever. Anything but a consistent revelation of His character doesn't make sense at all. The psalmist, knowing God as a Father and man as a whole unit, exclaimed in response: "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases" (Ps. 103:1-3). 

# Good Life-style = Good Health

DO PERSONAL life-style practices influence one's health? What is the relationship between daily events in a person's life and the whole spectrum of his physical health?

To find answers to such questions, a study of adult residents of Alameda County, California, was carried out by the Human Population Laboratory of the California State Department of Public Health. The investigation, begun in 1965 and headed by Dr. Lester Breslow, now Dean of the School of Public Health at the University of California, Los Angeles, has already come up with almost incredible findings.<sup>1, 2</sup>

First, participants in the study answered a questionnaire that zeroed in on simple life-style practices and personal health status. The investigators had already decided which practices they considered to have a positive influence on health and which were negative. And, interestingly, they focused on parameters that included cigarette smoking, use of alcoholic beverages, physical recreational activities (exercise), regularity of meals, weight, and sleeping habits.

The health status of individuals within the various groups, depending on how many good health practices they adhered to, was compared on an age-adjusted basis to determine the value of each.

Amazingly, there was a cumulative relationship among these activities.

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ALLAN MAGIE

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That is, the more of the good health habits an individual practiced the better were his chances of longevity, and presumably, therefore, he will have a better health status. Also, those who followed all the good health practices were in better health, even though older in age than those who failed to do so. This association of better health and good health practices was found to be independent of age, sex, and economic status. The keys to the better (and longer and more productive) life were regularity and moderation.

Specifically, what points were listed as "good health practices" in the Alameda County study?

1. Eating breakfast almost every day.
2. Never or rarely eating between meals.
3. Never smoking cigarettes.
4. Usually sleeping for eight hours.
5. No more than moderate drinking of alcoholic beverages.
6. Often or sometimes engaging in active sports or swimming, taking long walks, often gardening, or doing physical exercises.
7. Maintaining an ideal weight for height. For men this is between not more than 5 per cent under and 20 per cent over the ideal, and for women it is between the ideal and not more than 10 per cent over the ideal.

Seventh-day Adventists recognize these health practices as being uncannily similar to the health principles

SCHOOL OF HEALTH



they have been so long advocating and that are listed in the book *The Ministry of Healing* as follows: "Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power—these are the true remedies."—*The Ministry of Healing*, p. 127.

Not only was each of the good health practices found to be independently important but the more practices adhered to the better the individual's health.

What does this mean in simple terms—like dying younger? Just this: a person adhering to all seven good health practices would be less likely to die prematurely than would a person of the same age who practiced only six or so, and so on down to the person whose life-style includes none of the good practices. Those practicing none have the highest death rate. Table 1 shows the results of an analysis of the data after only five and one-half years. At age 45, a man following fewer than four good health practices could expect to live only 22 more years, while the man adhering to six or seven could expect to live 33 more!

Beyond the stark reality of death rates are the more subtle differences in the efficient functioning of individuals in the various categories. Dr. Breslow estimates that a person who is following fewer than four of the good health practices would be as old physiologically at 30 chronological years as the person who follows all seven is at 60! Obviously there are differences in the *quality* of a person's life that the *quantity* of years cannot accurately measure.

This has been pointed out before. "The laws of nature, being the laws of God, are designed for our good; . . . obedience to them promotes happiness in this life, and aids in the preparation for the life to come."—*The Ministry of Healing*, p. 146.

Recent research pinpoints an additional factor that contributes to the better way of life and helps explain why people of various religious faiths have better health.

### Peace—Balm for the Heart

"A merry heart doeth good like a medicine: but a broken spirit drieth the bones" (Prov. 17:22).

We are accustomed to hearing of the increased risk of disease when a person smokes cigarettes, drinks alcoholic beverages, and eats a high-cholesterol and high-fat diet, but whoever thinks of a peaceful life as important?

**Church attenders are only half as likely to die from heart disease as those who don't attend.**

A Maryland study of deaths from heart disease revealed that a person who attended church was about half as likely to die of heart disease as was a person of the same age who didn't attend church.

In Sweden, women were found to suffer much more from heart attacks or angina pectoris (chest pains resulting from insufficient blood supply to the heart muscle) when experiencing sustained stress (tension, fear, anxiety, or sleep disturbances related to interpersonal conflicts) for a year or more.

Even more striking was a recent study of 10,000 American men. Problems and conflicts in the areas of finance, family, work, co-workers, and superiors were all found to significantly increase the likelihood of angina pectoris. It was the magnitude or intensity of the problem that was important, not its specific content. Men who reported severe problems either with their families or with co-workers had two and one-half times the number of new cases of clinically diagnosed angina as did men reporting no problems in these areas. All five problem areas showed a similar effect.<sup>3</sup>

<sup>1</sup> N. B. Belloc, L. Breslow, and J. R. Hochstim, Measurement of physical health in a general population survey, *American Journal of Epidemiology*, 93:328-336, 1971.

<sup>2</sup> N. B. Belloc and L. Breslow, Relationship of physical health status and health practices, *Preventive Medicine*, 1:409-421, 1972.

<sup>3</sup> C. D. Jenkins, Recent evidence supporting psychologic and social risk factors for coronary disease, *New England Journal of Medicine*, 294:987-994, 1976.

**Table 1. Age-adjusted Mortality Rates by Health-Practice Score**

Health-Practice Score	Both Sexes	Males	Females
Less than 4	.105 (5.8)*	.132 (8.8)	.078 (3.5)
4	.068 (3.8)	.079 (5.3)	.057 (2.6)
5	.052 (2.9)	.068 (4.5)	.036 (1.6)
6	.050 (2.8)	.056 (3.7)	.045 (2.0)
7	.018 (1.0)	.015 (1.0)	.022 (1.0)

\* Ratios in parentheses indicate the greater likelihood of a person dying in the particular category.

# spotlight on health

## Cancer Maps Reveal Clues to Cause

County-by-county distribution of deaths resulting from various types of cancer reveals interesting patterns that may lead health researchers to the cause of such disorders.

Bladder cancer in men is associated with industrial occupations, particularly in the chemical industries, and interestingly, also in automobile and machinery manufacturing. Stomach cancer in both sexes is associated with ethnic origin, especially among persons of Russian, Austrian, Scandinavian, and German descent. (R. Hoover, et al., "Cancer by County: New Resource for Etiologic Clues," *Science* 189: 1005-1007, 1975.)

## Later Environment Can Overcome Effects of Malnutrition in Infancy

Adopted Korean children showed remarkable progress in both physical and mental growth when raised in American homes. Compared to children who remained in the somewhat impoverished Korean environment from which the adoptees came, dramatic differences in growth were observed. Even the adopted Korean children who had been severely malnourished, later surpassed Korean norms in height and weight.

Significant differences in height, weight, and mental achievement still existed, however, between well-nourished and severely malnourished children (before adoption). It is not known whether this difference will persist as the children, all of whom were attending elementary school, get older. The initially well-nourished children achieved an even higher average IQ and achievement score than middle-class American children. This

may reflect the select character of adoptive parents and the richer environment they provide for their adopted children. (M. Winick, K. K. Meyer, and R. C. Harris, "Malnutrition and Environmental Enrichment by Early Adoption," *Science* 190:1173-1175, 1975.)

## Aerosol Warning

Aerosol products are convenient, but potentially hazardous to human health. Since the 1950's physicians have been aware of allergic responses to the drugs and cosmetics used in this form. However, during the past five years even the fluorocarbon propellants themselves (the carrier that disperses the active ingredient) have been associated with harmful effects, including some deaths.

Cardiac arrest (heart stoppage) from intentional inhalation of aerosol vapors has occurred in teen-agers, many asthmatics have died from misuse of aerosol medications, and abnormal growths have occurred in the lungs of hairdressers exposed to hair sprays.

Studies are being carried out to determine if aerosols are associated with cancer and heart and lung diseases.

Obviously, aerosol products (air fresheners, cosmetics, deodorants, feminine hygiene sprays, hair sprays, medicated sprays, and anything else that can be put in such cans) should be used with caution. ("Health hazards of aerosol propellants," *FDA Drug Bulletin* 5:15, 1975.)

## Life Expectancy

Nebraska residents have the longest average life expectancy: 71.95 years. This is attributed to the fact that rural Midwesterners eat less and move at a slower pace. —*Health Digest*.

## Red Fruits Mimic Blood

Fragments of partially digested fruits such as tomatoes and fresh red cherries may respond like blood to laboratory tests of stool specimens. This could result in unnecessary concern and unneeded examinations for suspected diseases of the colon, e.g., cancer. In order to avoid such misinterpretations, it would be advisable not to eat such fruits several days preceding the stool study. (S. L. Wiener and J. Wiener, "Red Fruits Causing False-Positive Occult Blood Tests in Stool," *New Eng. J. Med.* 293:408, 1975.)

## One in Five—a Diabetic Future

According to a recent report by the National Commission on Diabetes, there is "strong evidence" that diabetes and its complications are responsible for more than 300,000 deaths each year. This makes diabetes the *third* leading cause of death in the United States, ranking it behind only the problems of heart disease and cancer.

For every ten persons who had diabetes in 1965, there were more than 15 in 1973! The disease now affects 5 per cent of the population and at its current rate of growth the number of diabetics in the country will double every 15 years! An American born today has a better than one-in-five chance of developing diabetes.

Diabetes complications, which the commission feels are not being adequately cared for by present medical therapy, include impairment of eyesight, kidney function, and capillary blood flow; loss of feeling in the extremities; and increased periodontal (gum) disorders. (T. H. Maugh II, "Diabetes Commission: Problem Severe, Therapy Inadequate," *Science*, 191:272-274, 1976.)



# Again! Again! Again! Again!

HULDA CROOKS has done it again! Now what? Climbed Mount Whitney, of course! On August 15, 1976. And what is newsworthy about that? Well, for one thing Hulda Crooks was *eighty years old* last May 19. For another, this was her fifteenth climb in as many summers. Furthermore, for years of her life she was in poor health, suffering from chronic fatigue (from overwork in gaining an education), and lack of exercise. And Mount Whitney? The highest

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HEALTH STAFF

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peak in the United States, exclusive of Alaska, it towers 14,495 feet above sea level. The climb itself is more than twenty-one miles round trip, and includes in one section of the trail 97 switchbacks up a steep 2,000-foot ridge. Though a very good trail, the altitude and length force many persons far younger to retreat without achieving their goal.

Hulda was born into a vigorous farm family in Saskatchewan, Canada. Until 18, she knew no formal schooling beyond the fifth grade—her services were needed, along with her brothers', to help with work on the farm and in her father's country store. Then came an opportunity to continue her education—if she could work her way, which she did, receiving her degree in dietetics at age 29. At 31 she married Dr. Samuel Crooks, much beloved physician-teacher, who served in later years as chairman of Loma Linda University's Department of Gross Anatomy.

But long hours of indoor work, sitting in class and at study, took their toll. Hulda recalls being perennially tired. The thought struck her one day, I wonder if I'm going to die? Quick as a flash came another thought, Well, if I die, I won't be tired any more! But her perceptive husband did everything he could to en-





tice her outdoors: gardening, nature study, raising lovebirds, calves, and goats, hiking, and kindred activities. Especially helpful were the inspired suggestions in *Counsels on Health* and *Counsels on Diet and Foods*—these provided the framework and inspiration for a life-style she has followed for many years! Early to bed and early up. Out about 5:30 A.M., she can jog a mile in 12 minutes and walks back in 15. She carries out some exercises for her upper trunk, works in her yard, and walks everywhere she goes locally—market, work, church. A vegetarian for 62 years, she uses milk and very few eggs.

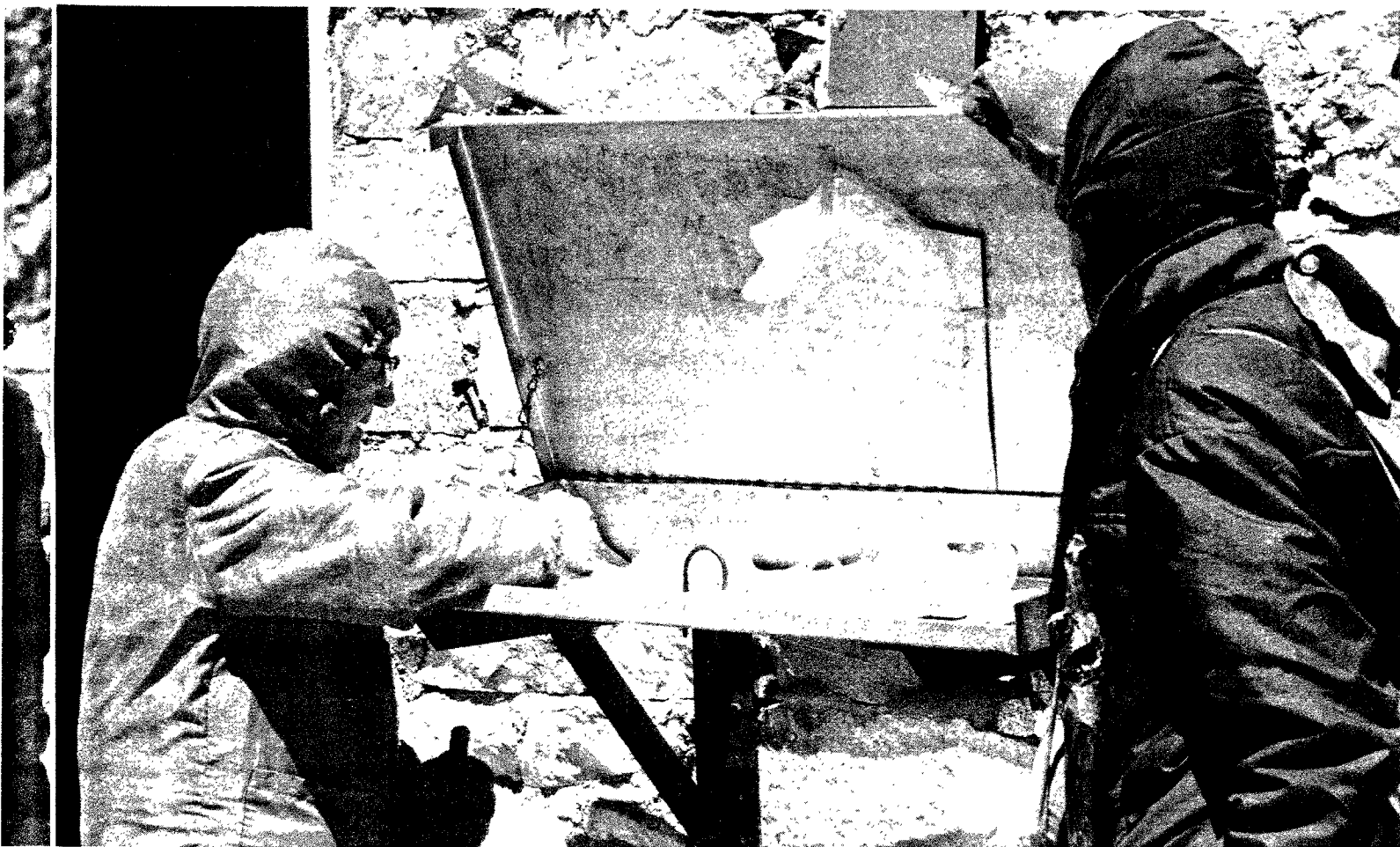
Work? Indeed! Until 1974 she was the full-time and highly valued research assistant of Dr. Mervyn Hardinge, dean of LLU's School of Health. Since her "retirement" (from the paycheck!) two years ago, at 78, she has continued her work for the dean unchanged—except that now it is voluntary.

You can't live to be 80 without having experienced a lot of heartache, and Hulda Crooks is no exception. The loss of her much-beloved husband, and later of their only son, has contributed much to her sorrows. But in the majesty of the mighty mountains and their closeness to heaven, she finds new resources of peace and tranquillity—and she partakes lib-

erally. At 75 she crossed the Sierra Nevada crest from the east in a 50-mile backpack trip and came up Mount Whitney from the west. That same summer she took a weekend trek down Grand Canyon and up again.

At 76 there was an 80-mile trip across the Sierra Nevada range from Giant Forest in Sequoia to the top of Whitney and down to Whitney Portal. This she followed ten days later with a 50-mile hike from Thousand Island Lakes into Yosemite. The same year she tramped the 20 miles down into Havasu Canyon and back. At 77 she backpacked 96 miles, much of it on the John Muir Trail, plus Havasu Canyon again. At 78, a 64-mile trip over five mountain passes in the vicinity of 12,000 feet elevation. In five summers she completed the 212-mile John Muir Trail, which skips along west of the crest of the high Sierras between Yosemite National Park and Mount Whitney. Access to the trail from road-end for autos, and return, added many miles!

Hulda Crooks is a deeply devoted Seventh-day Adventist Christian and an inspiration to her many friends. Her recipe for a happy, productive, healthful life? "Look for the good things in life and practice being grateful for all life's blessings." ■■

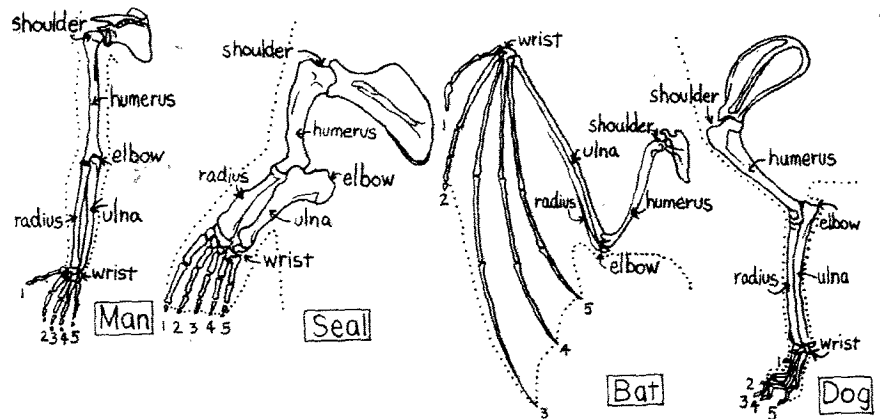


## The Evidence for Creation

### Part 2

*Editor's Note:* This is the second in a series of articles by Dr. Brand. The first can be summarized as follows: Scientists who support evolutionary views believe that the universe is governed by natural law and that God could not perform miracles that are contrary to such law. Since Creation seems supernatural and unscientific to modern man, he is unable to understand the laws or source of power involved. Thus what a scientist may see as a link in the evolutionary process, a creationist on the other hand may see as evidence of the degeneration that has occurred since Creation. However, we have seen that God can interfere with nature without necessarily breaking any natural laws, as illustrated by the Flood, when God altered the normal course of nature.

IN THE natural world we find a wide variety of animals, representing many different types of structures, from one-celled bacteria and protozoa to the most complex animal—man. There are



**Figure 1.** A comparison of the forelimb bone structure of human, seal, bat, and dog.

LEONARD  
BRAND

animals with skeletons inside their bodies, and some with skeletons on the outside. Among the tremendous variety of types in the group some lay eggs and some bear live young; some are cold-blooded and some are warm-blooded.

Within each group there are in turn many species, each a little different from the others. For example, there are about 1,200 species of rats and mice in the world. Some of those species are so similar that it is difficult to tell them apart, but each one is different in some way, and each species does not normally interbreed with any of the other species.

Zoologists arrange these animals in a standard classification scheme, beginning with the simplest one-celled organisms, and ending with man (Table 1). In this classification system each type of organism is placed next to those most similar to it.

The study of homologies plays an important part in determining which organisms should be classified close together. When two animals have body parts that are alike in their basic anatomy, and develop along the same growth pathways when the animals are embryos, these similar body parts are referred to as homologous parts. Figure 1 compares the bones in the forelimb of a man, a seal, a bat, and a dog. Humans have hands that are very agile for manipulating objects; seals' flippers are useful only for swimming; bats have wings for flying; and dogs' feet are built for fast running. They all look very different, yet they have the same arrangement of bones. Only the proportions of the individual bones, and the type of fleshy covering are different. A bat's wing bears little resemblance to a hu-

	Multicelled	Germ Layers	Complete Digestive Tract	Circulatory System	External of Skeleton or Shell	Internal Skeleton	Completely Terrestrial Life Cycle	Warm-blooded	Bear Placental Live Young
Mammals	x	x	x	x		x	x	x	x
Birds	x	x	x	x		x	x	x	
Reptiles	x	x	x	x		x	x		
Amphibians	x	x	x	x		x			
Fish	x	x	x	x		x			
Snails	x	x	x	x	x				
Insects	x	x	x	x	x				
Earthworms	x	x	x	x					
Starfish	x	x	x	x					
Roundworms	x	x	x						
Flatworms	x	x							
Jellyfish	x								
Sponges	x								
Protozoa									

**Table 1.** Representative groups of animals, arranged in the order in which they are normally classified, indicating the organ systems that are present in each one.

man hand, and yet the wing membrane is supported by a skeleton that is equivalent to our four fingers, but with very elongated finger bones.

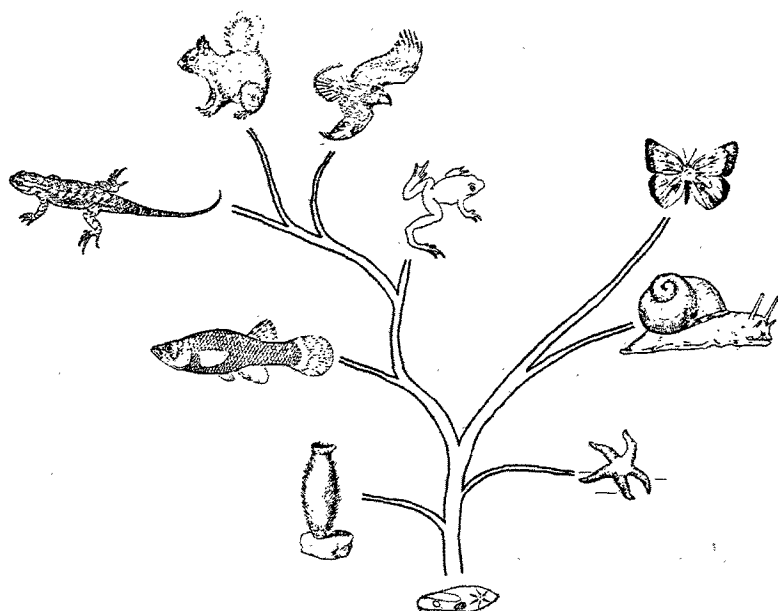
Evidently, God designed the vertebrate limb to be an efficient and adaptable structure, and then used the same basic design for all the vertebrates. Only minor modifications, mainly in proportions and in the type of fleshy covering, were needed to adapt this skeleton to the needs of each animal. These different types of limbs are homologous, indicating that seals, bats, dogs, and men should be classified in the same group of animals.

However, according to the theory of evolution, the fact that these animals have homologous limbs is considered to be evidence that they evolved from common ancestors. It is often believed that they would not have homologous limbs unless they inherited them from common ancestors. But isn't it just as reasonable to believe that God designed them that way? If so, then homologies in anatomy are not really evidence for macroevolution.

There are also homologies in physiology, biochemistry, and embryology. The principles in these fields are the same as for homologies in anatomy. Similarities in physiology, or similar developmental pathways in embryos are often considered to be evidence of evolution from a common ancestor, but they are also what we would expect to see if all life was created by an intelligent Designer. Also in the biochemical structure and functions of cells there are many features that are virtually the same throughout both animal and plant kingdoms. For example, all living things, both plants and animals (excluding some viruses), have chromosomes containing DNA. This DNA contains the genetic code that determines the entire structure and physiology of the organism.

The fact that the basic details of this mechanism are the same in all living things is considered by some to be evidence that they evolved from a common ancestor, but we can also consider it to be evidence that all living things were designed by one intelligent Designer, who used the same exquisitely designed genetic mechanism for all.

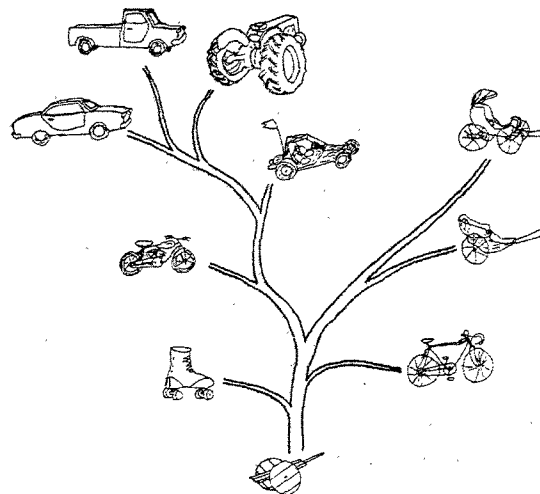
The details of the evolutionary concept of the history of life are based largely on these homologies between organisms. All plants and animals are arranged in a classification system that



**Figure 2. A phylogenetic tree for several groups of animals.**

places the simplest ones first, and then the more and more complex organisms on an ascending scale (Table 1). Those who accept the theory of evolution believe that this arrangement is the order in which the animals evolved, from simple to complex. Organisms with the most similarities, or homologies, are placed closest together in the classification system. From this classification scheme phylogenetic trees are constructed. Phylogenetic trees are diagrams representing the presumed evolutionary pathways along which organisms have evolved (Fig. 2).

If we would compare many different types of wheeled vehicles we would find that they also have many homologous parts, and that they can be arranged in a



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**Figure 3. A "phylogenetic tree" for two- and four-wheeled vehicles, based on the same principles as the tree in Figure 2.**

sequence based on these homologies. For example, they all use the principle of the wheel. Most of them also use levers in some way, and several use energy produced by internal combustion of fuel. Using this information, we now can construct a "phylogenetic tree" (Fig. 3) by following the same principles used in making the tree in Figure 2. Does this mean that cars evolved from two-wheeled carts? Of course no one would say that! The different vehicles have homologous parts because they were all designed to operate under the same natural laws. Certain design concepts were used in several different vehicles, and adapted to meet the different functional requirements of each one. They can be arranged in a sequence of simple to complex because they are designed to serve different functions, and thus their structural requirements are quite different. The result is a wide diversity of types, differing in structural complexity, and each is well suited to perform its unique function.

### Developing a Consistent Interpretation

When we apply these same principles to living things, we can develop an interpretation that is consistent with both the biological data and the Bible. Each type of animal is precisely adapted to fill a certain niche in the complex web of life. A sponge is "simpler" than a fish because a sponge fills a very different place in nature from a fish, and sponges and fish are both exquisitely designed to occupy their unique and different niches. There is a great variety of living things, representing all degrees of complexity, because there are so many different environments and niches, and living things to fit into each one.

Anyone attempting to make a phylogenetic tree that is as accurate as possible will compare not only living animals but also fossils. A biologist or paleontologist will compare all of the types of living and fossil animals in a certain group, and in order to make a phylogenetic tree, he must determine which types evolved from which types.

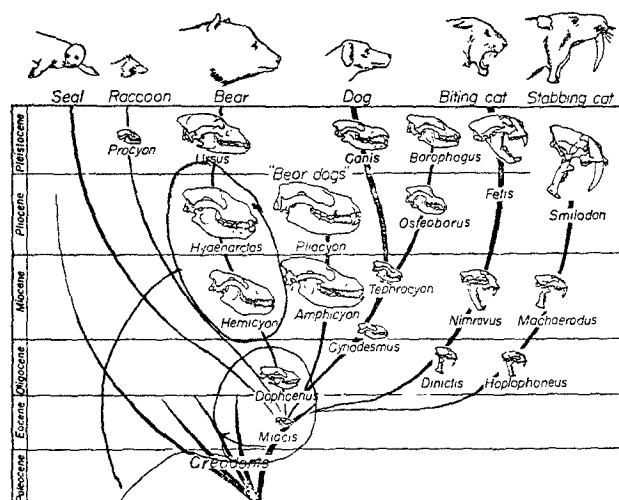
If we could climb into a machine that would go back in time we could observe what happened and find out directly which animals evolved from which others. But since we can't do that, the researcher who is making the phylogenetic tree believes that all animals have evolved from common ancestors, and his conclusion resembles Figure

4. However, a creationist looking at the same data might construct a phylogenetic tree such as Figure 5, which assumes that the main groups of animals were created, and that evolutionary changes have been limited to small changes within each created group.

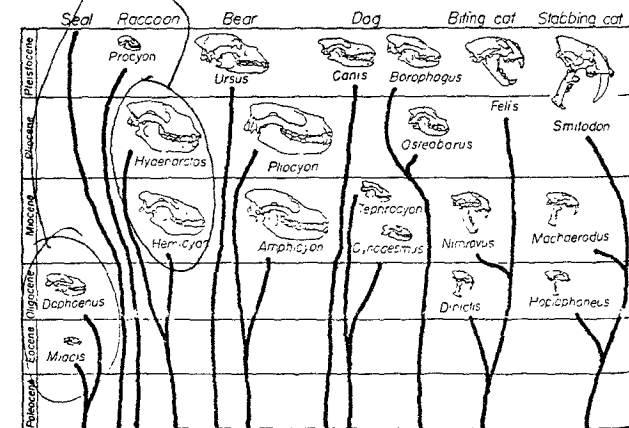
How can we determine which of these phylogenetic arrangements is correct? None of the data we have discussed so far can give us a definite answer, because all of this evidence can fit either theory. Evidence that can be logically explained by two different theories cannot properly be used as evidence in favor of just one of those theories.

Aside from reliable eyewitness testimony, there is only one type of evidence that has the potential to tell us once and for all whether evolution of the major groups of animals has occurred. That evidence should be found in the arrangement of fossils in the sedimentary rocks. Sedimentary rocks form when sand or mud or other material accumulates in horizontal layers in some type of basin, and later hardens into rock. These layers

**Figure 4. Phylogenetic tree for several groups of living and fossil carnivorous mammals, based on the assumption that they all evolved from a common ancestor.**



**Figure 5. A phylogenetic tree based on the same data as for Figure 4, but assuming that the main types were created, and variation has occurred only within each created type.**



of sedimentary rock often contain fossils. If the major groups of animals were created we would not expect to find fossil intermediates between these groups. In other words we would expect to find fossil birds, mammals, fish, insects, and so forth, but no series of fossils halfway between vertebrates and invertebrates, or halfway between insects and annelid worms.

On the other hand, if these animals had evolved from common ancestors it would be reasonable to expect the lowest fossil-bearing layers to contain only simple (mostly one-celled) animals, and succeeding layers to contain increasingly more complex animals. There should also be series of fossils representing many intermediate steps in the evolution of vertebrates from invertebrates, or the evolution of insects and annelid worms from their common ancestor.

Do the fossils provide us with these evidences of evolution of the major groups? Darwin recognized that in his day the expected fossil intermediate forms had not been found. He freely admitted that "the case at present must remain inexplicable; and may be truly urged as a valid argument against the views here entertained" (*The Origin of Species*, 1859 edition, p. 310).

He felt confident that paleontologists would eventually find the intermediate fossil types that would prove his theory. After more than one hundred years of intensive collecting, the intermediates have not been found.

The distribution of fossils in the lowest rocks is also quite interesting. The oldest rocks, referred to by geologists as the Precambrian, have almost no fossils, even though many of them are sedimentary rocks similar to layers above them. Above the Precambrian rocks is an extensive series of sedimentary layers. Many of these layers contain abundant fossils. Even the first groups of fossil-bearing rocks, the Cambrian and Ordovician, have an abundant and varied assemblage of fossils, representing all of the major phyla of animals, including the vertebrates (e.g. G. G. Simpson, *Evolution after Darwin*, vol. 1, Sol Tax ed., 1960). But aren't these early fossils simpler animals than those that exist now? The fossil animals do not give us any reason to believe that they are any simpler than animals living today. The fossil animals in each phylum have the same basic characteristics as living animals in the same phylum. For example, trilobites (Figure 6) are one of the



**Figure 6. A trilobite from Utah. Trilobites had the same characteristics as living arthropods, including such complex structures as jointed legs and compound eyes.**

most abundant animals in the Cambrian rocks, and trilobites are as complex as other arthropods living today, and have the same characteristics that identify them as arthropods.

Much of the data that we have discussed can be logically explained by either creation or evolution, and doesn't prove anything one way or the other. The difference between a creationist and an evolutionist isn't a difference in the scientific data, but a difference in philosophy—a difference in the presuppositions that are accepted as a basis for explaining the data. A creationist accepts the concept of a divine Creator who created life and then told us about it. Most scientists will accept natural law as the only "creator." Either of these philosophies is a faith. They are based on evidence, but neither one can be proved or disproved by science.

But doesn't the lack of fossil intermediates prove Creation? It certainly is easier to explain by Creation than by evolution, but if someone wants to believe evolution he can probably find an explanation for the lack of intermediates that is satisfying to him, even though it cannot be scientifically tested.

To a person who has not closed his mind to the Biblical Creation account, special Creation can provide a satisfying and convincing alternative to evolution. The evidence fits Creation as well as, and in some cases much better than, it fits evolution. Another real advantage that the creationist has comes from the messages brought to us through the Bible writers from the Creator Himself. Many lines of evidence give us confidence in the Word of God, and this combined with the scientific evidence makes a strong case for Creation. "To man's unaided reason, nature's teaching cannot but be contradictory and disappointing. Only in the light of revelation can it read aright. 'Through faith we understand.' Hebrews 11:3."—*Education*, p. 134.

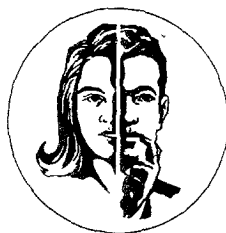
ILLUSTRATIONS SUPPLIED  
BY AUTHOR

## by his side

Sponsored by Catherine Dower  
for the Shepherdess.

Dear Shepherdess: After a very busy but happy three weeks I was to meet my husband at 5:30 P.M. at the General Conference, with the car packed, supper ready, and food in brown bags for the next day. We were to leave immediately for Florida, where he had weekend appointments beginning Friday night. Almost 900 miles to go!

I had set many goals for that Thursday, but everything was suddenly complicated by the fact that the telephone was out of order. The C & P Telephone Company, ever prompt, asked whether I would be home between eight and one. I would. Then at breakfast I felt an unusually hard piece of "granola" in my mouth. Upon inspection I knew it was either a piece of an amalgam filling or the side of a tooth. I called my dentist's



office. Could they possibly work me in—I had a yawning abyss in my mouth, which felt like the Grand Canyon, and my tongue was already sore from the rough edges.

Could I come in at one o'clock? I could! The kind receptionist said there had been a cancellation *two minutes* before. God's timing—in my favor! How grateful I was and how humble I felt. God knew my needs before I did! Fortunately, the telephone-repair man came early. The dentist repaired my impaired tooth smoothly, and we had time to take a walk before sundown on Friday at Camp Kulaqua among the palm trees.

And isn't that just like God? How great He is. "Just when I need Him, Jesus is near."

Discouragement comes to us all. When we feel that we are only cluttering up the landscape the promise comes "wherever we may be, He is at our right hand, to support, maintain, uphold, and cheer."

Such promises provide a grand and glorious way to begin the new year. With love, Kay.

MY TELEPHONE rang the other day. It was a request for me to write a short article on "The Power Behind the Throne" for our Colorado "Nugget." My immediate reaction was "I can't," but finally I agreed "I will try." After hanging up, I found the phrase running through my mind, "the power behind the throne." Of course, the Lord furnishes the power behind the throne, but that wasn't what my caller was talking about; and it is an awesome, almost a frightening, feeling to know that you, as a minister's wife, are referred to by many as the "power behind the throne."

We have a tremendous responsibility as we stand by our husband's side in working for the advancement of God's cause and the saving of lost souls.

As I sit here in my husband's study on our thirty-first wedding anniversary, alone, as I have been on many of our past anniversaries, since my husband's responsibilities take him away from home a great deal, I suppose I should feel sorry for myself. Others have often expressed the fact that they feel sorry for me, having to be alone so much of the time. But I don't feel sorry for myself, as I don't ever feel that I am completely alone. I have my Lord with me constantly and I have

## The Power Behind the Throne

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HAZEL COE

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*Hazel Coe is the wife of W. O. Coe, president of the Central Union Conference of Seventh-day Adventists, Lincoln, Nebraska.*

the love of a good husband. Even though he may be far away, the knowledge that he loves me and will be back just as soon as possible keeps me happy. He doesn't like being away any more than I like having him go, but with us, the Lord's work comes first, and this is the way it has to be if you want "your minister" to be a success.

As ministers' wives, we must lean more heavily upon the Lord, because the eyes of all are upon us, and whether we like it or not, they judge our minister husbands, and they may even judge the church, by the impression we give.

Under all circumstances I try to be a Christian—not just a good Seventh-day Adventist holding steadily to the truths I believe, but to be Christlike, in the home, in the neighborhood, and in my contact with the members of our church.

I try to be a good wife and mother, to make my husband and children happy in my love for them, and by keeping our home neat and comfortable, so they will want to be there.

Every family has a house—not all have a home. I try to make ours a comfortable, loving home. This doesn't take a lot of money or the finest of furnishings. All it takes is the basic necessities



*"I said to the man at the gate of the year—  
'Give me a light that I may tread safely into the unknown.'  
And he replied, 'Go out into the darkness and  
put your hand into the hand of God.  
That shall be to you better than light, and safer than  
a known way.'"*

*—M. L. HASKINS*

of life, kept neat, clean and orderly, and a cheerful, happy countenance. Always remember that your husband and your children will reflect the atmosphere of their home.

I have observed through the years that where there is a happy, loving, neat, clean, orderly mother, there are happy, contented children and a husband who loves to come home.

I have always felt that my most important responsibility in being a minister's wife was not in running the church (being the "power behind the throne"). I let my husband do that, for that is his job. But my responsibility is to stand by his side, to encourage him, offer suggestions in the spirit of the Lord, not to nag, to have a good listening ear. Our husbands have to have someone to talk to, and many times we are the only one with whom he can talk openly and freely, knowing we will *never* betray his confidence in us. Sometimes there are matters that he cannot discuss even with me. I don't press him as to what is bothering him, but I try to give him more love and attention and postpone any discussions that may cause him more stress, until his crisis has passed.

Believe in your husband. Many a man has been transformed by a wife who believed in him. An honest expression of admiration can work wonders. Even the weakest ego can be built up, and one of the most vital services a wife can perform for her husband and herself is to learn how to do this.

The woman who is able to make her husband feel that, to her, anyway, he is the most important person in the world, will do much to help him on to success. Be genuinely interested in his work, for it is the most important thing in his life and he can be a success only when he has

the knowledge that you are as happy in his work as he is.

And the next time someone refers to you as "the power behind the throne" pray to God that He will continue to give you the insight to be the kind of "power behind the throne" that will encourage your minister husband on to greater achievements for the Lord. ■

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

CHERRY B. HABENICHT

Dear God, I'm trying not to complain, but I'm so discouraged.

Today we saw the parsonage where we'll be living in a month. Set near a dirt road, it is a box to which other boxes have been added haphazardly. The bedrooms are off the kitchen, as is the bathroom; and we look through the study window right into the garage.

In the living and dining rooms the linoleum buckles, and the bathroom fixtures belong in a museum of antiquities. I was almost afraid to descend into the dirt-floor basement with its rough, rock walls.

But should these things matter? You said, "I, the Messiah, have no home of My own—no place to lay My head." Help me not to think of the modern, attractive parsonages in this conference. I know You can bless my efforts to make even this old house a home.



# Clarence E. Macartney: Dramatic Power in Preaching

"SEEING IS BELIEVING" is being revised to read, "Sensing is believing." Psychologists have determined that real events experienced in vivid sensory impressions act to create attitudes and influence conduct through the laws of learning—for example, a child's experience with a hot stove or ice-cream cone. Likewise, the experts tell us, by verbally reconstructing experience a speaker may affect the beliefs and behavior of his audience—almost as if the narrated experience were real.

Dramatization of ideas is an important key to persuasive preaching. The basic principle of dramatization, according to one writer, "is to place truth in such imaginative form that people respond through several of their senses . . . [so that] the sermon becomes a shared experience in which all are vital participants in the drama unfolding before their eyes."<sup>1</sup>

Two rhetorical processes essential to such vicarious re-creation of experience are description and narration. Successful utilization of these processes involves the gift of creative imagination. Broadus has defined imagination as "the imaging function of the mind. It is thinking by seeing, as contrasted with reasoning."<sup>2</sup>

Exponent and exemplar of what he called "dramatic power in preaching"<sup>3</sup> was Dr. Clarence E. Macartney (1879-1957), pastor of the First Presbyterian church in downtown Pittsburgh for more than twenty-five years. Almost forty volumes of Macartney's published sermons provide a rich and readily available homiletic resource for those who wish to study this gifted craftsman's technique. (See the September, 1976, issue for discussion of his famous sermon "Come Before Winter.")

Macartney is eminently worth studying. Relying on nothing but "straight

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ARNOLD KURTZ

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Bible preaching," he was successful in holding and building his congregation over the long period of his Pittsburgh ministry and at the same time attracting throngs of people in spite of the considerable odds of the prevailing climate of opinion and of the location of his church.

According to Macartney's observations, those preachers who have gripped and stirred congregations "had something in their treatment which can best be described as dramatic power." He does not mean by this that the minister becomes a stage actor, but "it is well for the preacher to remember that the actor holds his audience by acting out the emotions and the transactions and the characters which are presented."<sup>4</sup> The inference is that the Christian preacher by means of public speech, promotes the creation or re-creation of experience in the "here and now" of the listener.

The average preacher, Macartney charged, does not make enough use of his imagination—an absolute essential for dramatic and emotional power in preaching. He held that it is a legitimate function of the imagination to embellish and make vivid a scriptural narrative. From his notes (unpublished) prepared for a lecture series scheduled for Princeton Theological Seminary, we learn how he might have gone about it. As an example of an imaginative filling in of details, he suggests the following treatment of the narrative of Elisha's servant, Gehazi, who for his sin of procuring a reward from Naaman under false pretenses was afflicted with leprosy.

When he returns with the spoils from Naaman, picture him (a) in the tower where he stores his goods, putting on one of the garments, the golden coins drifting through his fingers; (b) standing before Elisha and hearing the sentence "A leper white as snow"; what Gehazi said to himself when he went out: "I am a leper, and yet I have what many of the lords and nobles would like to have, the bag of gold and goodly garments. They won't avoid me when they know I have the money." (c) Gehazi returns to the tower, locks the door, puts on the purple garment, empties the sack of gold on the floor, lets the gold coins fall through his hands, the sound of gold falling on gold, the shaft of light into the tower; and suddenly Gehazi sees the white scar of the leprosy, takes the robe off, tears it to pieces and stamps upon it, falls down on the heap of gold, crying aloud, "A leper! A leper forever! A leper white as snow!"<sup>5</sup>

*Arnold Kurtz, Ph.D., is professor of church organization at Andrews Theological Seminary, Berrien Springs, Michigan.*

Obviously, narration and description blend in Macartney's sermons. Representative examples of description employed for purposes of the visual re-creation of (1) the physical setting, and (2) the emotional mood and climate of the setting appear below:

*The physical setting.* The setting on the night of the slaying of the first-born in Egypt is re-created with vivid imagery word-concepts: "Over all Egypt it is night. The April moon sheds its golden light over all the land. Against the clear sky rises the mighty Pyramid of Cheops, and in front of that pyramid the Sphinx stares out over the white moonlit desert with stony, mysterious, inscrutable gaze. By the banks of the winding Nile and the numerous canals, tall palm trees wave their branches in the soft evening air. Along the river a thousand villages are asleep. In his marble palace, flanked by porphyry columns wound with sculptured serpents and crowned with fierce eagles whose eyes flash with precious stones, Egypt's Pharaoh slumbers. In the temples of Isis and Osiris the fire has sunk on the altars and the priests and their attendants are asleep. In the huts and cottages of the peasants the sons of toil are deep in sleep, sore Labor's bath. In the dungeon the captive has forgotten the galling of his chains as sleep, balm of hurt minds, knits up his raveled sleeve of care. All Egypt is asleep."<sup>6</sup>

The setting in an oriental king's palace introduces sensory material of a visual, auditory, and olfactory nature: "Mid-day, in the palace of the king of Persia at Shushan, where the yellow Ulai winds about the walls of the palace. Within the palace Artaxerxes, the long-handed despot of the world, with his queen at his side, is seated at the banqueting table, attended by obsequious slaves and hundreds of his nobles and satraps. The hall is worthy of the empire. White, blue, and green curtains drape the walls, caught with purple cords to silver rings fixed in pillars of marble. The pavement is of red, blue, white and black marble, and the couches of gold. Clouds of incense go up, and the strains of music float through the halls."<sup>7</sup>

In the following attention-arresting action description, he employs imagery word-concepts appealing to the visual, auditory, motor, and tactile "doors to the mind": "The words of doom were heard in awe and silence by Belshazzar and his lords. Then, suddenly, there was the loud blast of a trumpet, the sharp words of military command, and the rush of the



Clarence E.  
Macartney

feet of armed men as the soldiers of Darius, the general of Cyrus, charged up the grand stairway and burst into the banqueting hall. Swords flashed under the candelabras; groans, shouts, curses, pleas for mercy rang through the hall; and soon a thousand nobles and their women lay dead in the slush of mingled wine and blood, and among them lay Belshazzar."<sup>8</sup>

*Descriptive re-creation of the emotional setting.* The material here, as with the foregoing, is so abundant that it is difficult to be selective.

Macartney imagines the emotions that may have stirred Jacob in the years following his son Joseph's disappearance: "Neither had Jacob forgotten Joseph. Often we are sure, he thought much about him. I wonder if he ever asked himself 'Did my sons deceive me? Can it be possible that Joseph still lives?' On a day when his sons and their families are afar off with the flocks, Jacob opens an old black chest, and taking from it a faded garment, lays it across his knees. It is the coat of many colors, with the rents and the stain of the blood still there. Tears are in the eyes of the old man, and if any had been at hand, they might have heard him exclaim, 'Joseph! Rachel!'"<sup>9</sup>

### Illustrating the Conflict of Thoughts and Emotions

Macartney imagines a possible conflict of thoughts and emotions within the woman who was subsequently healed by touching the hem of Christ's garment: "Now watch this woman against the wall, as she lifts her head and looks eagerly in the direction of Jesus. She is talking to herself, and this is what she is saying: 'If I do but touch His garment, I shall be made whole. And yet, do I dare to try it? How can I get through this great crowd, when I am so weak and frail, and hardly able to stand? If the rulers see me, will they let me approach him? After all, I am only an outcast; but so were the lepers; they were unclean too, and yet I hear that he healed them. He is on his way also to the house of a rich man. Perhaps he will not care to heal a poor woman like me, for I have spent all I had on the physicians, and having nothing with which to pay him. And yet I have heard that he takes pity on the poor. Thus alternate waves of hope and despair rolled over the soul of this woman.'"<sup>10</sup>

Thus Macartney made concrete the abstract ideas and theories of religion

through the use of word imagery, which presumably would find vicarious response in the auditor's experience.

Macartney said on one occasion, "When I get through preaching the Bible I would like to paint it."<sup>11</sup> He saw the Bible as an unequalled source of scenes lending themselves to such descriptive treatment. Biblical characters and scenes, he contended, "afford the preacher a rich field for dramatic preaching." Indeed, "Limitless are the possibilities of the Bible, its scenes and its characters. There is no need for going elsewhere."<sup>12</sup>

Macartney, who in his long career had preached sermons on virtually all the Biblical characters concerning which sufficient information is given to provide the basis for a sermon, believed that the secret of the popularity of such sermons is this potential for dramatic power—the elements of conflict, emotion, and concreteness inherent in the narratives. "When you talk on these characters and scenes," he asserted, "everyone knows what you are talking about. You enter into emotions which are timeless."<sup>13</sup>

Because of its emotional impact, such description serves a further purpose—it prepares the mind to receive the truths of the gospel: "Thus by describing and entering into the scenes of the Bible, even a most familiar scene, like that of David and Goliath, the preacher gets hold of the thought and imagination and the emotions of his hearer. One might liken it to the plow, or the harrow, preparing the soil for the sowing of the seed. The seed will not take root and germinate in dry, hard, barren soil. Neither will the seed of the gospel take root in a dry, hard mind."<sup>14</sup>

The popular response to, and apparent effectiveness of, Macartney's imaginative dramatization of the Christian gospel by means of the narrative form (particularly Biblical narrative) would suggest that preachers might well recognize and use the narrative element in the gospel—the persons and events—more than they do. He demonstrated the importance of conceiving and feeling a background in the communication of ideas. He saw correctly that a fact in itself is dead; it must be assimilated, it must be seen, and become food for the imagination before it becomes a vital truth. ■■

<sup>1</sup> Ronald E. Sleeth, *Persuasive Preaching* (New York: Harper and Row, Publishers, 1956), pp. 66 f.

<sup>2</sup> John Broadus, *On the Preparation and Delivery of Sermons*, rev. ed. (New York: Harper and Brothers, 1944), p. 276.

<sup>3</sup> Unpublished lecture notes from the files of Dr. Macartney, Macartney Memorial Library, Beaver Falls, Pennsylvania. The writer spent a week studying Macartney's papers and manuscripts in connection with a research project.

<sup>4</sup> "Dramatic Power in Preaching," unpublished lecture notes, p. 1, Macartney files.

<sup>5</sup> *Ibid.*, pp. 6 f.

<sup>6</sup> Clarence E. Macartney, "The Night of Doom," *Great Nights of the Bible* (New York: Abingdon-Cokesbury Press, 1953), pp. 9 f.

<sup>7</sup> Clarence E. Macartney, "Nehemiah, the Bravest Man in the Old Testament," *Sermons on Old Testament Heroes* (New York: Abingdon-Cokesbury Press, 1933), p. 221.

<sup>8</sup> "The Night of Dissipation," *Great Nights of the Bible* (1943), p. 31.

<sup>9</sup> "The Most Christlike Man in the Old Testament," *Sermons on Old Testament Heroes* (1935), p. 71.

<sup>10</sup> Clarence E. Macartney, "The Woman Who Touched Him," *Great Women of the Bible* (New York: Abingdon-Cokesbury Press, 1942), pp. 190 ff.

<sup>11</sup> *Great Nights of the Bible* (1943), p. 45.

<sup>12</sup> "Feathers for the Arrow," unpublished lecture notes from the files of Dr. Clarence Macartney. Macartney cites Whitefield as a master of description: "He could describe the sufferings of Christ in a way that answered the end of real scenery." Clarence E. Macartney, *Six Kings of the American Pulpit* (Philadelphia: The Westminster Press, 1943), p. 33.

<sup>13</sup> "Dramatic Power in Preaching," p. 2.

<sup>14</sup> "Feathers for the Arrow," p. 4.

## The Curse of Luxury

ERNEST LLOYD

The life of ease is a destroyer of sympathy for our fellow men in distress, and the woolly softness of luxury too often shuts out the cries of human need and suffering. It is well for us to remember our Lord in this matter.

Jesus lived the life of a poor man, and was cheerfully content with the simplest of life's furnishings. He lacked, and was content to lack, its luxuries. The rank and file of His disciples through the centuries have been most truly His and have testified most effectively for Him when they, too, have worked for their living and have been content with those furnishings of life that minister to modest comfort, rejecting as both needless and dangerous the accessories of luxury.

One great cause of the spiritual declension in these latter days is the unholy appetite of multitudes, including many church members, for things quite unessential to life—things that lie beyond necessity, and often so far beyond the requirements of generous comfort.

Beyond this zeal for the possession of "things" runs the unchristian eagerness for display, and at such a time of world distress and human need as this the folly of such display borders on the criminal. There are well-to-do folks who are honestly trying to keep close to the simplicities of life and to use their substance as good stewards. They need encouragement. There are others who can have so much that life becomes a confusion of uncertain choices. They need to see the peril of body, mind, and soul in such a course and need to decide for Christ and find freedom from complexity in following His example in simple living.

# shop talk

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

## Church Pulpit Year

Some pastors find it difficult to work out a pulpit schedule a year in advance. If you are dependent on planning 52 sermons that are unrelated to each other, it is complicated. If you take a broader view, and plan six to ten series, then it becomes much easier. Those who have preached a series on the Ten Commandments know that a certain rhythm and pace develops that is pleasing both to the congregation and the pastor. The struggle to be fresh and challenging forces the speaker to grow, and the congregation will grow with him.

A series has several advantages for the pastor; the first three were just mentioned.

1. It helps him plan his pulpit year.
2. It gives him pace and rhythm.
3. It forces him to research deeply into a subject, thereby giving him and the congregation growth.
4. It allows him to cover a broader subject than one sermon would allow.
5. It encourages the members to come regularly so they will not miss a sermon in the series.
6. It makes advertising of the topic easier.
7. It lets the congregation know in advance what to expect.
8. It gives the congregation confidence that their pastor knows how to organize and how to lead them in Bible study.

There are some problems in a series that should be pointed out.

1. A long series can become tiresome. Three to six sermons are considered about right. If I preached the Ten Commandments again, I would break them into two sections, preaching a four-sermon series, and later, the other six.
2. A poorly planned series can disrupt seasonal or denominational topics that should be covered. To disregard Thanksgiving, Christmas, Religious Liberty Day, Easter, Mother's Day, Spirit of Prophecy, or Educational Day, et cetera, would be poor planning. With care, these special days can be worked into a series, or you can arrange your schedule so that these days fall between series.
3. A series should have some inherent and logical connection. To string sermons together like popcorn on a string is not what is meant. Do not stretch a topic that could be covered in one sermon into three. The idea is to take a topic that cannot be covered in one sermon and divide it into logical parts.
4. A series must be interesting to the congregation. Sermons on the sanctuary can wear very thin if they do not relate to practical experience. Few people care what sym-



bols or Greek words mean unless it will help them to better understand God or themselves. It is easy for a pastor to ride a hobby-horse in a series, unless he is careful.

Some of the high lights of my ministry have come from the series of sermons that I have preached. Special ones that come to my mind are:

Christ, Our Righteousness—from the book of Romans (six sermons).

Lessons From the Life of David (four sermons).

High Lights From the Letters of Paul (six sermons taking the central theme of his letters to six churches).

Lessons From the Gospel of Luke (from Christmas to Easter).

Messages From the Minor Prophets (one sermon on each of six prophets).

The Early History of the Seventh-day Adventist Church (four sermons).

Early Leaders of the Seventh-day Adventist Church (Bates, James White, Ellen White, J. N. Andrews, Uriah Smith).

Christian Stewardship (four sermons).

You can see from the above examples that these series have forced me to broaden my study habits. With each of the series above, the congregation felt they were either being reassured of old truths, or gaining insights into new ones.

When planning your pulpit year, try to cover all the major SDA doctrines during the year. Try to make our faith seem practical, inviting, and secure. Your ministry will blossom, and your congregation will grow.

—RALPH W. MARTIN. Reprinted with permission from "The Oregon Pastor," bulletin of the Oregon Conference Department of Pastoral Ministry.

## The Minister's Correspondence

John F. Kennedy said of Churchill, "He mobilized the English language and sent it into battle." Let it be said of ministers, "They mobilize the English language to bring redemption to the race."

If there is any one man, or any one profession, that should be gracious in written expression, it should be the minister. Masterpieces are not required, but the seeds of greatness might well be seen in even a post card. Letters of congratulations or encouragement should be so written that anyone receiving such a communication from a preacher should want to keep it as a permanent possession. When it was said of one minister, "He is sloppy with his correspondence," it told of an inexcusable negligence. A preacher's correspondence might well be his biography placed in the hands and homes of countless individuals. Letters of condolence, encouragement, congratulations ought to be gems worthy of lasting value.

—F. B. McAllister

## Daniel and Revelation Courses Prove Popular

Two brochures, one describing the Gift Bible Plan and the other Daniel and Revelation Study Guides are being offered with the Rainey Hooper TV program in Florida. The brochures are mailed to all viewers who write in for the sermon. Thus far there has been a 20 per cent return and of those requesting study guides, the Daniel and Revelation lessons are running three to one ahead of the gift-Bible offer. There is a definite interest today in prophetic subjects. Pastors and evangelists will do well to capitalize on this. Surely prophecy has a message for our day. Now is the time to let the general public know where we stand on these issues.

## Building Prayer Meeting Attendance

One problem many pastors have in common is dwindling prayer meeting attendance. The two prayer meetings in my district were no exception. I tried several ways to build attendance. I taught a series on tongues, usually a sure crowd pleaser. I covered several Spirit of Prophecy books. I even formed a health club, all of which had very little effect on attendance.

Then last September I began a "Through the Bible" program, which has brought prayer meeting attendance to 35-40 per cent of my church membership.

Each meeting we cover twenty-eight chapters of the Bible, which each person is encouraged to read at a rate of four chapters a day. At this pace the Bible is completed in forty prayer meetings, or in just ten months!

Since we make such rapid progress, I have found it best to concentrate on a theme and follow it through the Bible rather than trying to cover every verse or subject. Of the many themes that could be used, I chose "God, His Covenant, and His People." Each prayer meeting I endeavor to show how the twenty-eight chapters under study relate to the theme.

I then arrange the books for study with the theme in mind. For instance, after reading about the covenant and sanctuary in Exodus and Leviticus, we studied Jesus, the Messiah, and how He fulfilled the sanctuary, by reading Matthew and Hebrews. In this way, two of the most difficult books in the Bible are brought together and tempered with a beautiful Gospel. Obviously, I cannot spend time explaining the bells and fringes on the priestly garments. But I do show the great theme of salvation through blood alone.

Following is the outline I used. It can be adapted or altered, depending on the theme used:

### 1. The Covenant Promised

- a. Covenant Promised—Genesis, Exodus, Leviticus



- b. Covenant Fulfilled—Matthew, Hebrews
- c. Covenant Conditions—Numbers, Deuteronomy

### 2. Working the Covenant

- a. Story of Job
- b. Story of Settling the Land—Joshua, Judges, Ruth
- c. Story of David—1 Samuel, 2 Samuel, Psalms
- d. Story of Solomon—1 Kings 1-11, Proverbs, Ecclesiastes, Song of Solomon
- e. Story of Israel—Jonah, Nahum, Hosea, Amos
- f. Story of Judah—1 Chronicles, 2 Chronicles, Isaiah, Micah, Joel, Jeremiah, Lamentations, Habakkuk, Zephaniah
- g. Story of Exile and Reconstruction—Daniel, Obadiah, Ezra, Nehemiah, Esther, Haggai, Zechariah, Malachi

### 3. New Testament

One of the problems of a series such as this is its length. A pastor cannot always set aside a ten-month block. But this program can easily be divided into three-month blocks and used as the pastor desires. For instance, it would make an excellent series for the first three months of each new year. It could also be adapted to a September through November series, as well.

I believe the reason this program has received such sustained interest from my congregation is that people are truly hungry for God's Word. If "meat in due season" is offered, those earnestly seeking will come.

—JAN G. JOHNSON, Pastor  
Brookings-Gold Beach  
Oregon Conference

## Last-Minute Notice—Prophetic Chart Reprints Now Available

Word just received before going to press is that it will be possible to go ahead with the reprint of the Daniel and Revelation charts published in the November, 1976, issue. These will be reproduced in the exact size printed in THE MINISTRY and will be published in an 8-1/2 inch by 8-1/2 inch four-page brochure. The four-color Daniel chart will be printed on the cover with the four-color Revelation chart being reproduced in the center spread, and the two-color Millennium chart on the back. The list of points appearing in the article on principles of interpretation will also be included. Single copies are available at 15 cents each. Quantities of 100 or more can be purchased for ten cents each, while quantities of 1,000 or more are available at \$80 per thousand (or 8 cents each). Check or purchase order *must* accompany your order, which should be addressed to: THE MINISTRY, 6840 Eastern Avenue NW., Washington, D.C. 20012.

# recommended reading

**THE APOSTLES**, Donald Guthrie, Zondervan Publishing House, Grand Rapids, Michigan, 1974, 422 pages, \$8.95.

Here is a companion volume to Donald Guthrie's *Jesus the Messiah*. It is arranged in a similar pattern of daily readings, designed for a period of six months. Each reading lists a Scripture passage on which the two or three pages of comment are based; thus, the reader may conveniently cover the New Testament from Acts to Revelation and also obtain much helpful information about the Biblical text.

The New Testament order of the books is not strictly followed, however. The author's concern is to present the deeds and words of the apostles in the context of early Christian history. Accordingly, the basic outline is the history provided by the book of Acts, interspersed as appropriate with the New Testament Epistles. Thus, after following the history of Acts up to chapter 15 (the Jerusalem council), Guthrie takes up Galatians and then James before returning to the Acts outline.

Guthrie writes from a firmly conservative stance and does not enter into critical questions concerning the New Testament documents. His style is straightforward and readable, and the approach he has adopted results in a lucid work easy to follow.

This volume has much to benefit the minister and interested layman. William G. Johnson

**UNDERGROUND MANUAL FOR MINISTERS' WIVES**, Ruth Truman, Abingdon Press, Nashville, Tennessee, 1974, \$4.95.

This manual is a down-to-earth, practical presentation of the minister's wife's calling. The author, herself a minister's wife, writes: "Put succinctly [and she does it repeatedly in her book] a

minister's wife—or any wife for that matter—needs to be aware of her husband's burdens, and your husband probably carries more than his fair share. Not only is he in a position to know and take leadership about most of the social problems of our society, but he deals with those problems among the members of the very same families he preaches to—and that is what he has been doing when he comes home to you" (page 44).

In handling the many hard and difficult human-relations problems of the minister and his wife, the author uses humor and practicality. "Desire to love, to be joyful, to like all people, to rise above the vicissitudes of life, above all be yourself—but not your baby self," she counsels.

Some of the chapter titles illustrate the fact that she tells it as it is: "In Sickness and in Stealth," "The Insufferable Little Children," "Parsonage Roulette," "The Hostess With the Leastest." Ruth Truman, Methodist minister's wife, also has some interesting titles for seminary courses: "Coping With the Cantankerous or Means of Changing Century-Old Attitudes"; or how about a mini-course in telephone diplomacy entitled "For Whom the

Bell Tolls" (page 163). If you have ever asked the question "Is this what life should be about?" and, in spite of a constant flurry of activity and an occasional spurt of excitement, you have discovered that you feel empty, drained of the real you—then this book is for you!

Barbara Peterson

**THIN FROM WITHIN: VALUES CLARIFICATION AND DIETING**, Jack Osman, Ph.D., Hart Publishing Company, Inc., New York, New York, 1975, \$9.95.

There are many books written today on weight control. It would seem that this subject has been approached from every angle possible. *Thin From Within* is different. Within the pages of this book there are innumerable suggestions that will undoubtedly motivate the majority who would need that kind of help.

Jack Osman is at present associate professor of health science at Towson State College in Baltimore, Maryland. He has conducted research, taught classes, and lectured about weight control, nutrition, and sex education.

This book could really be used as a workbook, for there is a variety of interesting psychological strategies in every chapter. All through the book Dr. Osman gives clear evidence that he not only understands the overweight problem but also meets it with a balanced, logical, and optimistic approach for solution.

There is no question but that this book would be very helpful for the overweight pastor, or actually any pastor, since he could use the ideas from it not only for himself but in helping his church members. It would be an excellent teaching aid for a Wā-Rite program leader. This would also give excellent help especially with motivational ideas to those leading weight-management programs.

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E. M. Peterson, Circulation Manager



It is refreshing to find a book of this caliber, prepared by a health educator who uses an intelligent, balanced approach to healthful living.

Ella May Stoneburner

**FREE FOR THE TAKING,** Joseph R. Cooke, Fleming H. Revell Company, Old Tappan, New Jersey, 1975, 190 pages, \$5.95.

The author's subtitle, "The Life-Changing Power of Grace," adds meaning to his title. This is a book on God's grace. Even more, it is the outgrowth of an experience.

Cooke emphasizes the practical life-changing influence of grace in the home relationships, decision making, feelings, church life, and social experiences.

Law and grace are beautifully established. "So grace is not something that frees us to go on sinning to our heart's content." "Law by itself cannot produce the fruits that law demands. It can only kill. But grace, by its very nature, produces both the desire and the power to do what the law requires."

Cooke sees grace as a transformation that comes "through the grace-revealing work of the Spirit."

*Free for the Taking* is theologically balanced and practical in its application to everyday living. We put grace to the test in our daily relationships with others.

I found it stimulating and challenging, as well as easy to read and enjoy.

Gordon Hewlett

**THE DOCTRINE OF SALVATION,** Arthur W. Pink, Baker Book House, Grand Rapids, Michigan, 1975, 164 pages, \$5.95.

This posthumous publication of essays was originally prepared by Arthur W. Pink (d. 1952) as a series in the journal *Studies in Scripture*. The volume is laid out in a very easy-to-grasp format, with each section discussing major aspects of the doctrine of salvation (such as "Regeneration," "Repentance," "Coming to Christ").

Pink's approach is more popular than theological, though he

works through a great deal of theology in the process. In my judgment, the first three sections are the best, for here in print are subjects rarely commented upon by theologians or ministers. Where, for example, have you recently seen a discussion of the fact of *deliberate* sin in the life of a Christian (pp. 114, 115)? Chapter 14, too, goes beyond an ordinary intellectual knowledge of Christ to a consideration of *how to love Him with the affections*. Though the author does believe that "none is saved from sinning in this life" (p. 127), this concept does not color the book as a whole. On the whole, it seems, Pink has succeeded in developing the facts of salvation on a solid, Biblical base.

I can see valuable use of this volume as a source for sermons on the plan of salvation, particularly for the minister who is anxious for his congregation to be led beyond the theoretical to the experimental level. Pink's studies would be ideal as background for a prayer meeting series dealing with Christian living.

Jerry Gladson

**IF IT'S SO SIMPLE—WHY IS IT SO HARD?** Marjorie Lewis Lloyd, Review and Herald Publishing Assoc., Washington, D.C., 1976, 59 pages, \$95.

In a day when theological quibbling seems to be confusing so many over the issues involved in the doctrine of righteousness by faith, a book that helps us understand the practical way it operates in everyday life is certainly needed and greatly appreciated. As the author succinctly states, "Righteousness by faith is not a catch phrase or a slogan or a status symbol. It is simply knowing Christ."

Among reasons given as to why some find this teaching difficult to experience she lists the following:

1. Thinking of righteousness by faith as only a theory.
2. A proud heart.
3. Some idol that you love more than God.
4. Something that you are unwilling to make right.
5. Unwillingness to make a complete surrender.

As we have come to expect with Marjorie's books, this one is filled with delightful gems that make you pause, sometimes chuckle, and always think. Among such gems are the following: "Rebels, sooner or later, come to the end of their hope!" "A Man who was born to be crucified." "You can toss a bottle of whisky into the baptistry and it will still be whisky. There is no magic in the water!" "In that leather-bound Book, underneath all the information, all the history, all the counsel and prediction and reproof, there's a heart that is beating. Jesus is that heart!" In describing the wonder of righteousness by faith, she concludes, "It doesn't stop with wiping out the past. It actually changes us. *It not only washes us. It irons us!*"

Leo R. Van Dolson

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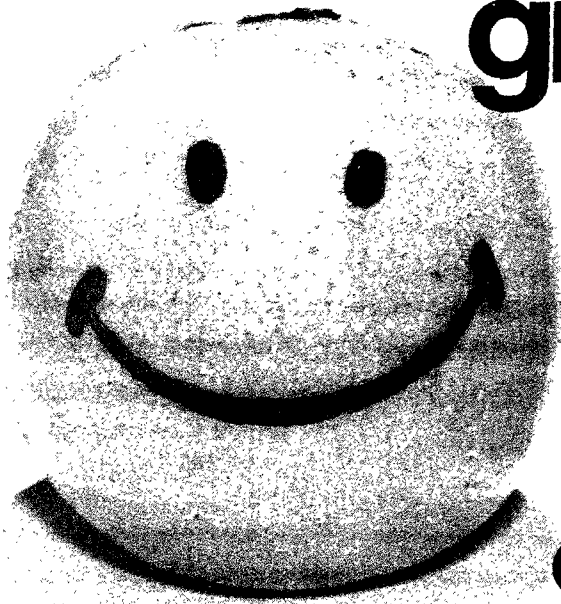
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## news briefs

### "Exodus" of Clergy and Laity Claimed in Episcopal Church

DALLAS—An exodus of clergy and laity from the Episcopal Church is taking place "on a scale never before experienced in our history," according to the president of the American Church Union, an unofficial organization representing the "high church," or Anglo-Catholic wing, of the church.

In making his presidential report to a meeting of the Union's executive committee at St. Matthew's Cathedral here, Canon Albert J. duBois said Episcopal bishops seemed unaware that the church was confronting the "almost certainty" of division.

In the past year and a half, he said, more than 50 Episcopal clergymen have left to affiliate with one of several splinter groups of former Episcopalians that have formed.

### Spanish Baptist Receives King's Assurance of Religious Freedom

MADRID—The president of the Spanish Baptist Union has been promised assistance by King Juan Carlos of Spain in maintaining religious freedom for Spain's Baptists.

During a banquet at the University of Madrid, King Carlos told Prof. Jose Borrás, Baptist union president, "If you have any problems at all in regard to religious freedom in your Baptist work, do not hesitate to come to me."

Professor Borrás had led a series of seminars on Baptist beliefs and practices at the university. The lecture series was established in the university's Department of Modern Humanities by Queen Sophia, who had regularly attended Professor Borrás' lectures.

These and other recent events appear to be signs that the young Spanish King and Queen, Roman Catholics, want to inaugurate a democratic form of government, which will extend freedom to all religious faiths, Professor Borrás said.

Professor Borrás expressed his desire to invite the King and Queen to a Baptist worship service "in the near future."

Queen Sophia recently attended services in a Jewish synagogue in Madrid and attended a communion service at an Adventist church here.

### Moral Aspects of a Recession Cited to American Christians

LURAY—A professor of economics at Southern Methodist University told a Lutheran seminar here that Americans are seeking the meaning of life in the nation's economic system rather than in God.

Dr. Paul Heyne told a Seminar on Church and National Life, sponsored by the Lutheran Council in the U.S.A., that "the gap in our economy is between what we have and what we think we ought to have—and that is a moral problem, not an economic one."

The economist, a graduate of Concordia Seminary in St. Louis, declared that "we have no housing crisis, but we are victims of the strange assumption that everyone should have a \$40,000 house. There is not a shortage of jobs, but there is a shortage of jobs which people are willing to take."

According to Dr. Heyne, "we are asking from our economic system something which only God can provide—meaning for our lives. It is a myth to believe that we live in the close-knit Greek 'city-state' type of democracy."

### \$300,000 in Government Funds Spent to Support TM, Americans United Say

SILVER SPRING, Md.—Americans United for Separation of Church and State said here that more than \$300,000 in Federal, State, and local public funds has been used in the past four years to teach or promote transcendental meditation (TM) in this country.

The agency, which joined other plaintiffs in a suit in Federal court last February in New Jersey to halt the teaching of TM in five New Jersey high schools, charged that publicly funded TM programs are now found in schools, colleges, drug- and alcohol-abuse programs, and in nursing homes.

According to Americans United, TM contains substantial elements of the Hindu religion and therefore may not be constitutionally taught in public institutions at public expense.

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

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