

Ministry

□ Preach Edition

International Journal for Clergy May 1986

Righteousness by Faith



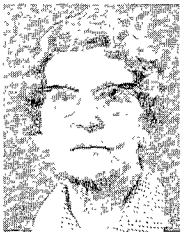
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Likes new format

I like your new format, beginning with the January, 1986, issue.—Rabbi J. S. Schapiro, Long Island, New York.

Received your "new" MINISTRY yesterday. The new table-of-contents front page is catchy and handy, and I do like the layout.

There are some things I miss now: like the "sermon-in-a-picture" front covers that spoke powerfully, whether or not the magazine was ever opened; like the cleric typeset capitals that started each article; and especially the fine-quality paper, printing, and high-resolution photos.

As always, the article content is superb. As with God's Word, no matter what the wrappings, I expect to find edification, and do.—H. Haskell Williams, Lakeland, Florida.

Science and creation

May I first of all express my appreciation for MINISTRY, which has come to me for a long time.

Way back in my history, as far back as I can remember, I have been told that God made everything out of nothing, and for a great number of years I have been *almost* irritated enough to respond to this ipse dixit, but until today I have refrained from doing so. What finally brought me to act is this statement from an otherwise splendid article, "How Science Discovered Creation" (January, 1986), to wit, "Conservative Bible students have, of course, believed in such an *ex nihilo* creation all along . . ." (italics mine). God did not bring about all things out of *nihilo*. He informs us that "the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

In John 1:14 it is written that "the Word was made flesh"—the Word is also invisible.

To be sure, it must have been difficult

for people, down through the ages, to understand that something could be made out of that which is invisible, but that day is now long gone. We have learned that energy is invisible. God made all things out of energy eternally existent in Him. Something cannot come out of nothing.—Henry C. Johnson, Indianapolis, Indiana.

But from what did He make the energy? Ex nihilo creation is generally understood to mean that God was not dependent on anything outside of Himself.—Eds.

These articles were extremely interesting, and while I do not understand the mystery of a universe made visible because it is under observation, yet I was fascinated by the idea, and the whole mystery of Creation. Please print more of such articles.

And while I am writing, I want to thank you for sending MINISTRY to me. I deeply appreciate it.—Reverend Thomas F. King, Wichita, Kansas.

Sent meditation

I was so impressed by William Lovell's article on Christian meditation (January issue) that I sent copies to our six grown children.

Also, before I finished the magazine, I found one bit of often-repeated chauvinism, about Sarah laughing at God's promise, in your editorial "Martha and the Beast," which was otherwise excellent. The fact is, Abraham also laughed at the promise (Gen. 17:17).—Helen Wessel, La Mesa, California.

But not after he had spent an afternoon conversing with the Lord, which was the point of the illustration.—Eds.

Children reply

As a "PK," I enjoyed reading Betty Gibb's article "Children of the Parsonage" (January, 1986).

The article touched on many of the issues associated with this lifestyle.

Regarding the issue of moving away from friends, I'd like to add that constant moving also makes it more difficult to remain close to the extended family. Our family became almost an island unto itself, separated from other branches by thousands of miles. I very much missed growing up with cousins (as my peers did) and getting to know aunts, uncles, and grandparents. However, on the other hand, such moving habits also fostered a closer relationship within the nuclear family than I regularly see in other families.

I agree with many of the other sentiments expressed and would say that the bottom line is that it was exciting and a privilege to grow up that way.—Loga Michelle Odom, Newark, New Jersey.

Fair, fat, and 40

I enjoyed your comments, although it seems to me that 40 is a bit early to be referring to the aging process!

You may be interested in the enclosed item I wrote on reaching the age of 90. I may be thinking about aging in another ten years—though, who knows, the next phase may begin most anytime. I haven't the slightest fear of death, though I don't look forward to the pain of dying.—Roy S. Smyres, Ithaca, New York.

More on abortion

I have just read Kevin Paulson's letter in the January, 1986, issue of MINISTRY. To argue for abortion because the Bible doesn't specifically condemn it (his idea) would be like arguing against the moral law, or the Trinity, or against the use of the word *sacrament*, or against using the word *omniscient* or *omnipresent* to describe God simply because we don't find those specific words in the Bible.

The fact is that in several places the Scriptures refer to unborn persons as though they were something of consider-

(Continued on page 30)

If you're receiving MINISTRY bimonthly without having paid for a subscription, it's not a mistake. Since 1928, MINISTRY has been published for Seventh-day Adventist ministers, but we believe the time has come for clergy everywhere to experience a resurgence of faith in the authority of Scripture and in the great truths that reveal the gospel of our salvation by grace, through faith alone in Jesus Christ. We want to share with you our aspirations and faith in a way that we trust will provide inspiration and help to you too. We hope you will accept this journal as our outstretched hand to you. Look over our shoulders, take what you want and find helpful, and discard what you cannot use. Bimonthly gift subscriptions are available to all licensed and/or ordained clergy; requests should be on church letterhead.

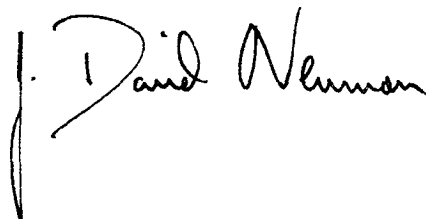
When the Philippian jailer asked Paul and Silas, "What must I do to be saved?" he raised the most important question in the world, next to which all others pale into insignificance. Our first three articles are all related to the great theme of righteousness by faith. Carlyle B. Haynes relates his experience of preaching the gospel for fifteen years as an unconverted man. He tells what changed him and then describes the meaning of righteousness by faith. Morris Venden's takeoff on Martin Luther presents 95 new theses on righteousness by faith. We solicit your comments on this, the most important subject in Scripture. E. Randall Binns treats us to an overview of the Mosaic sanctuary, whose *raison d'être* was to show the way of salvation.

"The Call to Motherhood" will be just in time to give you ideas for your Mother's Day sermon. And while you're on the subject of mothers, you will want to read a mother's story of how she and her family live on one modest salary. See "Living on One Wage."

Our health article presents evidence that might displease some and twinge the conscience of others. Dr. Bosley presents the latest research that shows the harmful effect of even moderate amounts of alcohol.

The editorials share common themes. One deals with whether there is a place in the church for a loyal opposition, while the other examines Christians' propensity for spending more time fighting each other than their common enemy.

We really enjoy hearing from our readers; we read every letter and try to respond to all of them. Those that disagree with us are often helpful, sometimes causing us to re-think, re-shape, and re-form. So please keep the letters flowing.



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Editorial Office: 6840 Eastern Avenue NW., Washington, D.C. 20012. Stamped, self-addressed envelope should accompany unsolicited manuscripts.

VOLUME 59 NUMBER 5

Righteousness in Christ

—my experience

There are times when the relating of personal experience may be helpful, and part of the time allotted to this morning's service I desire to use in giving just a bit of personal experience.

I have been a believer in our church's message for about a quarter of a century. I started out to preach it nearly twenty-one years ago, and I have been preaching it without a break ever since. My work has been the public presentation of the teachings of the message in various cities of the East and the South. I accepted the message with a very earnest, fervent sincerity. I believed in it, as I do now, with all my heart, and I gave to it all the energies of my life. I studied for a number of years what seemed to me to be the best method of presentation with convincing speech. In my ministry I was able, by the help of God, to convince people of the truth of the great message that I believe. And many of them were persuaded to unite with our churches and join us in this movement.

In those years of activity and of preaching the message here and there, I felt that the most important thing I could learn would be how to make convincing presentation of the message of God. I studied, therefore, not only to familiarize myself with all the teachings of the prophecies and the great doctrines, but also to learn how to meet objections,

"Preacher as I was, and had been for fifteen years, I was lost—completely lost," wrote this successful evangelist sixty years ago.



Carlyle B. Haynes retired in 1955 after fifty years as a minister, administrator, and evangelist. This message was first presented at a General Conference Ministerial Association meeting in 1926. See the accompanying box for biographical information.

how to answer questions, and how to remove from the minds of others anything that would hinder them from accepting this message as the truth.

During those years of ministry, at least during the earlier part, my standing with God never concerned me very much. There were times when I would think of it, but not in any seriousness or for any length of time. I believed, when I thought of it at all, that everything must be all right between God and me because I was engaged in His service—I was doing His work, I was preaching His message and bringing people to believe it and accept it. Those were years of great activity, and the activity itself crowded out of my mind any conscious sense of my own personal need. I found that I had a degree of convincing speech and an earnestness of presentation that persuaded men to believe what they were told. It seemed to me that God accepted me and that my hope of eternal life was based on absolute assurance. I was preaching the second coming of Christ to others; I thoroughly expected to meet Christ in peace when He came.

Some eight or ten years ago I became concerned regarding my own experience in Christ. I found that explaining the prophecies of Daniel, the 1260 days, the 2300 days, the truth of the Sabbath, signs of Christ's coming, and the preaching of the unconscious state of the dead had nothing in it—at least, the way I was doing it—that could enable me to conquer my own rebellious will or bring

into my life the power to overcome temptation and sin. I became concerned, and there was pressed into my conscience the question as to whether I really was accepted of God.

I reviewed my seeming success. I looked back over the experiences that God had given me, and I was inclined to conclude again that because of what I had done and was doing, I was safe. I tried to dismiss the questions that pressed themselves upon me in connection with my defeat when sin overcame me. But I could not avoid these questions. They pressed upon me harder and harder. I then felt that the thing to do was to throw myself with new energy and more ardent endeavor into the preaching of the message. I became more rigid in my adherence to the faith. I straightened up some things in connection with my observance of the Sabbath. Some things that I had allowed myself to do on the Sabbath I quit doing. I was a little more scrupulous in my obedience to God. I preached with greater energy. I threw myself into all the activities of the ministry, hoping that by so doing I would find the peace that I had once had, and dismiss and drive out of my heart the fears that were taking possession of me with regard to my own standing before the Lord. But the harder I worked, the more this thing troubled me.

I do thank God today that there is a Holy Spirit that pours light into a darkened heart and darkened mind!

My activities did not help me in any way. They only brought me into greater difficulty, for I found that I had no power in my life to oppose all the temptations of the devil, and that again and again and again I was defeated. That question of personal victory—the lack of it in my life, and the need for it—began to burn in my soul, and there was a time when I questioned whether there was power in the threefold message to enable a man to live a victorious experience in Christ Jesus. And I came into great trouble—so great that I cannot describe it to you adequately. But I was finally brought by this spiritual distress to a place where it was good for me to be, but where I hope I shall never be again—face to face with the profound conviction that, preacher as I was, and had been for fifteen years, I was lost—completely lost. I shall never forget my distress of mind and heart. I did not know what to do. I was doing everything I knew how to do. I had made a supreme effort to live as I thought God

wanted me to live; I was not doing anything consciously or intentionally wrong; but in spite of it all the conviction came that I was lost in God's sight. And very nearly I felt that there was no way of salvation.

But through the mercy of God and the blessing of the Spirit that never brings us to such a place but that He desires to carry us beyond that place, I was suddenly awakened to the fact that in all my association with God and His work, I had neglected the first simple childlike step of coming to Jesus Christ for myself and, by faith in Him, receiving pardon for my own sins. All through those years I had hoped that my sins were forgiven, but I never could feel sure of it. God brought me back, after fifteen years of preaching this message, to the foot of the cross, and there came to me the realization of the awful fact that I had been

preaching for fifteen years and yet was an unconverted man. I hope you don't have such an experience. But if you need it, oh, I hope you get it!

I made up my mind that I could take no further risk in a matter of such supreme importance. I came to Christ just as if I had never known Him before, as though I were just beginning to learn the way to Christ—as I was, in reality. I surrendered my sins to Jesus Christ, and by faith I received His forgiveness. And I am not in any confusion about that matter now!

I found that something else was necessary. I had the same old problems: the same passions, appetites, lusts, desires, inclinations, and dispositions—the same old will. I found it necessary to abandon myself—my life, my body, my will, all my plans and ambitions—to the Lord Jesus and receive Him altogether.

The converted preacher

Carlyle B. Haynes had been a successful pastor, evangelist, and church administrator for nearly twenty-one years when he penned the conversion confession reprinted here. Haynes became a Seventh-day Adventist at age 18, and soon afterward began to preach what he refers to as "the threefold message."

The message he refers to is rooted in the three angels' messages of Revelation 14:6-12, which Seventh-day Adventists have long considered to be of key importance in last-day preaching. Haynes apparently became a minister largely because of his interest in prophecy. As he began to preach he centered his message on the three angels' messages that include the "everlasting gospel" (verse 6).

But the preacher, as so often happens, became so involved in preaching that he had no time for letting the gospel have its full effect on his own life. It must have taken great courage for a man of his stature and reputation to stand before his fellow ministers and admit that "I had no power in my life to oppose all the temptations of the devil, and that again and again and again I was defeated," and that he had even begun to question "whether there

was power in the threefold message to enable a man to live a victorious experience in Christ Jesus."

His story of finding the real meaning of the gospel in the man Jesus is moving, enlightening, and exemplary.

Haynes was appointed president of the South American Division of the Seventh-day Adventist Church in 1926, and served there until he was compelled to return home for health reasons in 1930. From 1934 until 1940 he was president of the Michigan Conference, and from 1940 until his retirement in 1955, he served at the General Conference as director of the Adventist War Service Commission, which dealt with the special needs of Adventist servicemen and women.

He is well remembered as a serious but congenial man whose quick wit and ready sense of humor often helped ease a tense situation. One General Conference department head remembers him as the first man to appear at work in a sports shirt during the long, hot Washington summers. He was a powerful preacher and a prolific author. Some of his forty-five Christian books and hundreds of magazine articles have been translated into more than twenty languages.

Not merely as the forgiver of my sins, not merely to receive His pardon, but to receive *Him* as my Lord, my righteousness, and my very life.

I learned the lesson that the Christian life is not any modification of the old life. It is not any qualification of it, any development of it, not any progression of it, any culture or refinement or education of it. It is not built on the old life at all. It does not grow from it. It is another life entirely—a new life altogether. It is the actual life of Jesus Christ Himself in my flesh. And God has been teaching me that lesson. I don't think I have learned it altogether yet, but there is nothing on earth I want to learn so much as that. Years ago I used to browse around in old bookstores and seize upon dusty old historical books as supreme treasures, trying to find something that would throw light on some dark prophecy. Today, while I am no less interested in the prophecies, I am much more interested in my union with Jesus Christ and in the development and growth and progress of His life in me.

And now I am going to do something that I don't usually do. God has enabled me to express myself, not merely by word of mouth, but by writing as well. There are some things I can express most effectively verbally; there are other things I can express most effectively in writing. Somehow, as I have thought of what I wanted to present to you, knowing the weakness of my preaching, fearing I may wander and repeat, I have not dared to attempt to set forth the principles that I want to bring to your attention this morning except in writing. I will read to you some paragraphs that I have prepared covering the principles of righteousness in Christ. I trust that my reading them will not divert your interest. I would like to have you catch the thought in every sentence.

Man cannot attain to righteousness

The true purpose of man's existence and the source of his true happiness is in enjoying the favor of God. Aside from God's favor, there can be no true life for man.

God's favor is attained through righteousness. The righteous alone can be at peace with God and enjoy His favor. Therefore, the chief purpose of man must be to obtain righteousness.

But man is not righteous. And man has a nature out of which righteousness cannot grow. A corrupt and fallen nature

cannot produce righteousness, nor can it ever, by any development, or refinement, or education, or evolution, attain to righteousness. In Adam the whole race fell, and from him all inherited a nature too feeble for the gigantic task of attaining righteousness. Human nature is carnal, not spiritual, and is, therefore, not equal to this supreme spiritual achievement.

God gave man the law, but the law could not alter man's nature or impart any righteousness. It has no creative power to change carnal into spiritual. Rather it aggravates the evil. It multiplies offenses. And this was God's intention in giving it—to make sin exceedingly sinful, and to demonstrate man's helplessness and doom.

So man cannot attain to righteousness. He cannot lift himself into God's favor. He is lost.

God reveals the secret of righteousness

Man's extremity is God's opportunity. When the demonstration of man's helplessness is complete, God brings forth His method. When man has proved that he can never attain to righteousness by his own efforts, and when man's righteousness has demonstrated itself to be a failure, God reveals His secret—the righteousness of God in Christ.

This is Christianity. This is the whole purpose, the fullness, and the blessed result of the coming of Christ into the world—the conferring upon man, the sinner, as a free gift, that which is altogether indispensable to man's blessedness, but which he could not attain to himself.

This was solely and altogether God's work. It is of grace, entirely unmerited. And the sinner obtains it by recognition and acknowledgment of his failure to attain it, and by accepting it from God. He does this solely by faith. It is "the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe" (Rom. 3:22).

Man's double heritage

Adam's children derive from him a double heritage, or curse: the debt of guilt, which, instead of being able to reduce, they are constantly increasing; plus a fallen, corrupt, carnal nature that is utterly incapable of righteousness. Out of these grow all the woes of humanity.

Christ is the second Adam, the new head of the human race. Those who by

faith are united to Him become heirs of a double heritage of an exactly opposite kind. Born of the flesh, we are entangled in Adam's guilt. Born of Christ, we become involved in an illimitable heritage of merit that Christ has made the common property of all the members of the family of which He is head. This extinguishes the debt of our guilt, cancels the record of our sins, brings pardon for all our transgressions, removes the sentence of death hanging over us, and makes us rich in the righteousness of Christ (chap. 5:19).

More than that, as Adam conveyed to his posterity a carnal, fallen, corrupt nature, separated from God and inherently unfit for righteousness, so the second Adam transmits to the race, of which He is the head, an entirely new nature, a spiritual nature, akin to God, partaking of and delighting in righteousness.

When, therefore, a man turns away from his own works and looks alone to Christ for salvation, God declares that man just. This declaration of God is grounded on the finished work of our Lord. This is the very heart of Paul's argument in Romans. The passage that makes this most clear is Romans 3:21-26. Analyzing this passage gives us this result: 1. All people, without exception, are sinners. 2. All stand in need of a justification that they cannot of themselves provide. 3. God has set forth Christ to be the propitiation for the sins of all. 4. On the ground of this propitiatory work of Christ, we are declared to be just, or reckoned as just. 5. This act of God in declaring us just is entirely by grace and on condition of our faith in Christ. 6. Last, this work of Christ is necessary in order that God might Himself be just, as well as being able to justify him who believes in Christ.

The gospel, then, is God's arrangement by which He brings sinners into a new relation to Himself by faith in Christ. In this new relation God justifies the ungodly without effort on their part (chap. 4:4, 5). The sole basis of this justifying act of God is the atonement of Jesus Christ.

Faith the condition of justification

This declarative act of God in justifying the sinner is on condition of faith. This is not merely stated many times in the New Testament, but the Old Testament is appealed to as proof of the fact that faith has always been the condition

of justification. The great typical illustration of this is Abraham's faith. (See verse 3; Gen. 15:6.) A long list of Old Testament saints is given in Hebrews 11, all of whom lived by faith. A terse but comprehensive statement of this principle is found in Habakkuk 2:4. The idea of faith as contrasted with the works of the law as a ground of justification is clearly set forth in Galatians 2:16, 20. Justification is never on the ground of works (see Eph. 2:8; Rom. 4:3, 9). If a man seeks to earn salvation by works, the fundamental principle of the gospel is destroyed (Rom. 4:4). To him who believes in Christ and renounces works as a ground of salvation, his faith is imputed to him for righteousness (see chaps. 4, 5).

When God pronounces us just, we are freed from condemnation and restored to His favor. A new standing before God is bestowed upon us. We are pardoned. The penalty of death for the transgression of the law is remitted. We are received into God's favor. His grace now flows out actively to us and imparts every spiritual blessing. And the basis of all this is Jesus Christ and His finished work.

In comprehensive terms Paul sets it forth in Romans 5:1, 2. Here is the ground of justification—"through our Lord Jesus Christ." Here is the condition of justification—"therefore being justified by faith." Here is the remission of the penalty—"we have peace with God," which means the broken law no longer menaces us with death. And here is the new standing in the divine favor—"by whom also we have access by faith into this grace wherein we stand."

A new nature imparted

Standing in this new relation to God, God imparts a new nature to us and builds an entirely new character in us. The old nature is crucified, a new life is implanted by virtue of a new birth. And this too, equally with justification, is entirely on the ground of the finished work of Christ, solely by grace without works, and on the one condition of faith. Indeed, all that God does for us in salvation, every development of character, all progress in holiness, every step of growth, is God's work through Christ, and is all of grace, on the condition of faith.

The life of the Christian, therefore, may be summed up in one phrase, *union with Christ*. In repentance we turned away from sin and turned toward Christ. Then we trusted Christ as Redeemer and

Lord. Then we assumed the life and duties of a follower of Christ. God's regenerating power then reproduced in our souls the image of Christ. The new life thus implanted is the life of Christ Himself.

What is Christianity?

Becoming a Christian, then, is not the acceptance of a body of teachings, or a mental assent to a set of doctrines, or believing the truth of the Bible in a merely intellectual way. It is not joining the church and partaking of the ordinances. It is entering into a new personal relation to Christ.

"As many as received *him*," to them God gave power to become sons. "He that hath *the Son* hath life." "As ye . . . received Christ Jesus the Lord, so walk ye in *him*." Barnabas exhorted the saints to "cleave unto *the Lord*."

The central glory of the gospel, therefore, is not a great truth, or a great message, or a great movement, but a great Person. It is Jesus Christ Himself.

Without Him there could be no gospel. He came, not so much to proclaim a message, but rather that there might be a message to proclaim. He Himself was and is the Message. Not His teachings, but Himself, constituted Christianity.

And in this is the great difference between Christianity and all other religions. Buddha, when he was about to die, said to his disciples, "Never mind what happens to me; you have my teachings." But Jesus did not say to His disciples, "My teachings are the way." He said, "I am the way, the truth, and the life" (John 14:6).

He came to a lost world, a sick world, a dying world, a doomed world. And He set forth a remedy. That remedy was Himself. Not a system of teaching, but Himself. Not a code of laws, but Himself. Not a body of doctrine, but Himself. Not a message, or a blessing, or a truth, or an experience, but Himself. Jesus Christ, the meek, the gentle, the humble, the unselfish, the self-denying, the self-renouncing, not only revealed Himself as the pattern of life, but also set Himself forth as the object of faith, hope, love, obedience, loyalty, devotion, adoration, and worship.

Christianity, then, is not a set of doctrines, a body of teachings, or a statement of creedal expressions. It is a Person, and that Person is Christ. He is Christianity.

The central glory of the gospel is not a great truth or a great movement but a great Person. It is Jesus Christ Himself.

What is the gospel?

The gospel is many things: It is a revelation of the redemption of men by the work of Christ.

It is a message of unutterable mercy regarding the pardon of human sins.

It is a proclamation of the amnesty of the Holy One for the guilty sinner.

It is the good tidings of the death of the Just One for the unjust, His becoming the propitiation for our sins.

It is the bringing of life and immortality out from the shadows into the light and a revelation of the glorious possibilities of benefit and blessing for this present life as well as for the life to come.

But the gospel is infinitely more than all of this. It is God giving Himself to men. It is man's union, and then communion, with God in Christ.

It was for this that prophecy was given, that preparation was made, that patriarchs, priests, and kings witnessed and wrought. It was for this that Bethlehem, and Nazareth, and Calvary, and Golgotha, and Joseph's tomb, and the hill of the ascension, and the fiery tongues of Pentecost entered scriptural history. It was for this that He has imputed His righteousness, imparted His holiness, and revealed the coming glorification of the body. All the saving process, the entire scheme of salvation, centers here. That God might give Himself to man, dwell in man, walk in man, manifest His glory in him, shine

(Continued on page 10)

95 theses on righteousness by faith

(apologies to Martin Luther)

Preface

In these final hours of earth's history "one interest will prevail, one subject will swallow up every other—Christ our righteousness."—*Sons and Daughters of God*, p. 259.

To help fulfill this statement we present these theses on Christ and righteousness by faith. Our author, Morris Venden, pastor at Southwestern Adventist College in Keene, Texas, presents these not as the last word but as a discussion stimulator. In particular we would appreciate your editing any or all of these theses. When you respond, please change or add supporting scriptural references if needed. If a significant number of changes are offered and accepted we will reprint the list in the future. So please write, act, react, submitting your views whether in letter or article form. We want to hear from you.

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| <p>No. 1: A Christian does what is right because he is a Christian, never in order to be one (John 15:5).</p> <p>No. 2: Righteousness equals Jesus. We have no righteousness apart from Jesus (Rom. 1:16, 17).</p> <p>No. 3: The only way to seek righteousness is to seek Jesus. (Rom. 4:4, 5).</p> <p>No. 4: Christianity and salvation are based not on what you do but on whom you know (Rom. 3:28).</p> <p>No. 5: Doing right by not doing wrong is not doing right. Being good by not being bad is not being good (Matt. 23:27, 28).</p> <p>No. 6: Righteousness will make you moral, but morality will not make you righteous (Matt. 5:20).</p> <p>No. 7: Our good works are not what cause us to be saved. Our bad works are not what cause us to be lost (Rom. 3:20).</p> <p>No. 8: Everyone is born sinful (or self-centered) because everyone is born separated from God (Ps. 58:3).</p> <p>No. 9: God does not hold us accountable for being born sinful (Eze. 18:20; John 1:9).</p> <p>No. 10: We sin because we are sinful; we are not sinful because we sin (Rom. 7:14-20).</p> <p>No. 11: Sin (living apart from God) results in sins (doing wrong things) (1 John 3:6).</p> <p>No. 12: Whoever lives life apart from God is living in sin (John 16:8, 9).</p> <p>No. 13: The best definition for faith is trust. Faith is depending upon Another (Matt. 15:21-28).</p> | <p>No. 14: Knowing God results in trusting God. If you don't know Him, you won't trust Him; if you don't trust Him, you don't know Him (2 Tim. 1:12).</p> <p>No. 15: Faith is a fruit of the Spirit, not a fruit of the person. It is not something we work on or work up (Gal. 5:22).</p> <p>No. 16: Positive thinking does not produce genuine faith, but faith will produce positive thinking (Rom. 10:17).</p> <p>No. 17: Surrender is giving up on ourselves, not giving up our sins. Giving up our sins is the result of giving up on ourselves and seeking God (Rom. 10:3, 4).</p> <p>No. 18: Working to give up our sins can keep us from giving up on ourselves (Rom. 9:31, 32).</p> <p>No. 19: No one can crucify or bring himself to surrender. Someone else has to do that for us (Gal. 2:20).</p> <p>No. 20: We are controlled by God or Satan. The only control we have is to choose who is going to control us (Rom. 6:16).</p> <p>No. 21: The surrender of the will is the surrender of the power of choice, but we use our power of choice to surrender it. We give up our power of choice toward behavior; we keep our power of choice toward relationship (Phil. 2:13; Rom. 6:11).</p> <p>No. 22: The only deliberate effort in living the Christian life is in seeking God—spontaneous effort toward other things will result (John 15:5; Phil. 4:13).</p> <p>No. 23: Growing Christians experience on-again, off-again surrender—sometimes they depend on God and sometimes they depend on themselves (Luke 9:54; Matt. 16:16, 17, 22, 23).</p> |
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- No. 24:** Conversion is the work of the Holy Spirit that produces a change of attitude toward God and creates a new capacity for knowing God (John 3:3-8).
- No. 25:** Conversion leads to a changed life (Eze. 36:26, 27).
- No. 26:** Conversion (as well as repentance) is a continuing experience, not once only (Luke 9:23).
- No. 27:** Repentance is sorrow for sin and turning away from sins. Repentance is a gift; therefore, sorrow for sin and turning away from sins is a gift (Acts 5:31).
- No. 28:** We do not change our lives in order to come to Christ; we come to Him just as we are, and He changes our lives (John 6:37).
- No. 29:** God gives us repentance before He gives forgiveness (Acts 3:19).
- No. 30:** Worldly sorrow is being sorry we broke a law and got caught. Godly sorrow is being sorry we broke a heart and hurt our best Friend (2 Cor. 7:10).
- No. 31:** The only known sin that can't be forgiven is the one for which we don't repent and ask forgiveness (1 John 1:9).
- No. 32:** Forgiveness is no good for the sinner unless it is accepted by the sinner (Ps. 86:5).
- No. 33:** God's forgiveness is not limited, but our acceptance of His forgiveness can be (Matt. 18:21, 22).
- No. 34:** Those who are forgiven much will love much; those who love much will obey much (Luke 7:41-43; John 14:15).
- No. 35:** Forgiveness is free, but it is not cheap; it cost the life of God's dear Son (John 3:16).
- No. 36:** God forgives sinners, not sins, but the Bible calls this the forgiveness of sins. Jesus died because sins could not be forgiven (Isa. 53:5-6, 8).
- No. 37:** Christ died for our sins according to the Scriptures (1 Cor. 15:3).
- No. 38:** The cross made it possible for God to be just and to forgive anyone (Rom. 3:23-26).
- No. 39:** The death of Christ was necessary in order for us to be forgiven (John 3:14, 15).
- No. 40:** We can add nothing to what Jesus did at the cross, but God can add plenty (Heb. 7:25; 9:11, 12).
- No. 41:** Staying with Jesus is just as important as coming to Him (John 15:4).
- No. 42:** Assurance of salvation continues through the personal daily relationship with Jesus (1 John 5:11, 12).
- No. 43:** Christians should know that they have the assurance of salvation today (John 6:47).
- No. 44:** The Bible teaches "once saved, always saved," as long as you keep saved (Matt. 24:12, 13).
- No. 45:** Peace does not come from victory; victory comes from peace (John 8:11).
- No. 46:** One reason we keep sinning is because we don't believe we are forgiven. Assurance leads to victory, uncertainty leads to defeat (1 John 3:2, 3).
- No. 47:** Righteousness by faith is an experience, not simply a theory (Phil. 3:9, 10).
- No. 48:** The devotional life of the Christian is not optional. The relationship with God is the entire basis of the ongoing Christian life (John 17:3).
- No. 49:** If we don't take time for the Bible and prayer, we will die spiritually (John 6:53).
- No. 50:** Just because you read the Bible and pray doesn't mean you'll have a relationship with God, but you won't if you don't (John 5:39, 40).
- No. 51:** The primary purpose of prayer is not to get answers but for communication—to know Jesus (Rev. 3:20).
- No. 52:** The primary purpose of Bible study is not to get information but for communication—to know Jesus (Rev. 3:20).
- No. 53:** Until we learn to seek Jesus for His sake, not ours, things often get worse when we pray (Job).
- No. 54:** Anyone who gets discouraged with his relationship because of his behavior is a legalist (Rom. 7:14-24).
- No. 55:** True obedience is a gift from God—the robe is free! (Matt. 22:11-14).
- No. 56:** Real obedience comes from the inside out not the outside in (Matt. 23:25, 26).
- No. 57:** Genuine obedience is natural and spontaneous; it comes only through the faith relationship with Christ (John 14:15).
- No. 58:** One who is depending on God for power doesn't have to try hard to obey; he would have to try hard not to obey (1 John 3:6).
- No. 59:** Obedience that is only external is false obedience (Matt. 5:20).
- No. 60:** When we know God as it is our privilege to know Him, our life will be a life of continual obedience (1 John 2:3).
- No. 61:** Anyone who tries to live the Christian life apart from Christ is not a Christian; he is a legalist (whether conservative or liberal) (Gal. 3:1-3).
- No. 62:** There is no power for genuine obedience in the law. Mount Sinai is ineffective without Mount Calvary (Rom. 8:3).
- No. 63:** Christ is the end of the law for righteousness, but not the end of the law (Rom. 10:4).
- No. 64:** Good works done apart from Christ are bad works (Matt. 7:22, 23).
- No. 65:** The purpose of good works is not to save us but to bring glory to God (Matt. 5:16).
- No. 66:** When it comes to genuine faith and works, you can't have one without the other (James 2:17, 18, 26).
- No. 67:** Faith grows in quantity not in quality; growth is in the constancy of dependence upon God (Luke 17:5, 6).
- No. 68:** You don't grow by trying to grow (Matt. 6:27).
- No. 69:** Christians grow stronger by realizing their weakness. When we are weak, then we are strong (2 Cor. 12:9, 10).
- No. 70:** We can do all things through Christ who strengthens us, but without Him we can do nothing (Phil 4:13; John 15:5).
- No. 71:** Satan has no power to cause those who depend on God to sin, but those who depend on themselves are easily defeated (2 Cor. 10:4, 5).
- No. 72:** The abiding daily relationship with God leads to abiding surrender or moment-by-moment dependence on Him (John 15:2).

- No. 73:** Looking to self is always the point of separation from God and breaks the moment-by-moment dependence on Him (Matt. 14:28-30).
- No. 74:** God will never separate from us, but we can choose to separate from God (Rom. 8:35, 38, 39).
- No. 75:** The reason God wants us to witness is primarily for our good (Matt. 11:29).
- No. 76:** The desire to share comes naturally for the genuine Christian (although methods may vary) (2 Cor. 4:13).
- No. 77:** The happiest person in the world is the one whose life is most involved in serving others. The most miserable person is the one whose life is most involved in serving self (Mark 8:35).
- No. 78:** Christian service in the spiritual life corresponds to exercise in the physical life (Acts 3:6-9).
- No. 79:** The "gospel of the kingdom" is the good news of righteousness by faith (Matt. 6:33).
- No. 80:** The real issue in temptation is whether to live a life apart from Christ (John 16:8, 9).
- No. 81:** Temptations become sins when we consent to them in our minds (Matt. 5:21, 22, 28).
- No. 82:** Jesus was tempted to do right, but in His own power, and so are we (Matt. 4:2, 3).
- No. 83:** The Lord knows how to deliver the godly, not the ungodly, out of temptations (2 Peter 2:9).
- No. 84:** Temptations are overcome not at the time of the temptations, but always before (Heb. 4:16).

- No. 85:** Victory is not something we achieve; it is something we receive (1 Cor. 15:57).
- No. 86:** In the Christian warfare we are active toward the fight of faith and passive toward the fight of sins (Eph. 6:10-18).
- No. 87:** Real victory is getting the victory over trying to get the victory (2 Chron. 20:15, 17).
- No. 88:** Perfection of character is not our work; it is God's work in us (Heb. 13:20, 21).
- No. 89:** Perfection can be a dangerous topic if it focuses our attention on ourselves and our own works (Gal. 3:3).
- No. 90:** Jesus was like Adam before the Fall in that He had a sinless nature—He was not born separated from God. Jesus was like Adam after the Fall in physical strength, mental power, and moral worth (Luke 1:35; Heb. 2:17, 18).
- No. 91:** Jesus had no advantage over us in overcoming temptations (Heb. 4:15).
- No. 92:** Jesus overcame temptations in the same way that we can overcome—by the power above Him rather than the power from within Him (John 14:10).
- No. 93:** Jesus found sin repulsive. So long as we are depending on God, we also find sin repulsive (Heb. 1:8, 9).
- No. 94:** We can never be as Jesus was, but we can do as Jesus did (John 14:12).
- No. 95:** The problem of sin is a broken relationship between man and God—the goal of salvation is to restore the relationship between God and man (Rev. 19:7-9).

These theses, along with a twenty-lesson Bible study set, will be available from Pacific Press Publishing Association, Nampa, Idaho, later this year.

Righteousness in Christ

From page 7

out from him, and bring him at last to Himself—for this was the gospel instituted. All this God does—in Christ.

Condition of receiving salvation

Jesus bids us, "Believe . . . in me," "Learn of me," "Come unto me," "Follow me," "Abide in me." Personal acceptance of Him as a personal Saviour is the condition of salvation, and the only condition. Surrender to Him, repentance toward Him, confession to Him, acceptance of Him, believing Him, faith in Him, following Him, learning of Him, trusting Him, knowing Him, abiding in Him, resting in Him—these are the indications and blessed privileges of Christian experience.

To be a Christian, then, is to enter into relationship with a Person—a Person who loves you, cherishes your

friendship, deals tenderly and gently with you; who guides you in the way of righteousness and obedience, teaches you the truth; who has strength for all your needs and supplies it to you; who walks with you as a friend and communes with you; who shares His own eternal life with you; who comforts you in trouble, solves all your problems and perplexities, meets every crisis of life with you; who stands by your side always, smooths your pillow in sickness, goes down into the dark valley of death with you, and with whom you are safe. Knowing Him as a friend and a Saviour, you feel assured in leaving all the future in His hands, just as you commit all the present to Him.

Imparting His own life to you, He will fulfill all His commandments in you. Yours will be a commandment-keeping life because it is His life. There will be no

failure in obedience, because He is our obedience. Trusting Him, relying on Him, abandoning ourselves to Him, giving ourselves clear away to Him, we will be brought into full harmony with every requirement of God because of His life in us.

Preaching Christ

This is the glorious message to be taken to all the world in this generation. Christ only, Christ crucified, Christ risen, Christ ascended, Christ interceding, Christ coming again, Christ the only Saviour from sin, Christ our righteousness, Christ our obedience, Christ our coming king. Let us not cease "to teach and preach *Jesus Christ*"—"the chiefest among ten thousand," and the One "altogether lovely" (Acts 5:42; S. of Sol. 5:10, 16).

The Mosaic sanctuary

Through the sanctuary God sought to communicate His love and grace to mankind. The devotional lessons this author has discovered in God's instructions to Moses can help you understand the gospel according to the sanctuary.



E. Randall Binns, a retired college professor living in England, is author of the book Archaeology of the Mind, from which this article is excerpted. See Shop Talk for special price on book.

No subject in the Bible is of greater religious and psychological significance for us than that of the sanctuary; yet none is less known or understood by the average Christian, nor less commented on and explained at the present time by the clergy. Those who think that only the New Testament is vital for Christian doctrine have relegated both the wilderness tabernacle and Jerusalem's Temple (with all things "Jewish") to the limbo of Old Testament ideas that have little relevance. Nevertheless, it is no exaggeration to say that no biblical theme throws more light on the subjects of the God-image, on the unconscious in general, on man's whole mental and spiritual structure, and on his present functioning and final destiny than that of the sanctuary.

Some indication of the importance of the sanctuary is the space devoted to it in the Scriptures. The description of the portable tabernacle sanctuary and its services occupies an enormous portion of the Pentateuch. Later, many chapters are devoted to the erection of Solomon's Temple and the inauguration of its services, and Ezra describes the rebuilding of the Temple after the Babylonian captivity. Some years before the return of the Jews from Babylon the prophet Ezekiel was given a vision of the great temple that was never set up as a literal building; a vision concerning whose interpretation there is still much disagreement. The Epistle to the Hebrews draws the attention of Christian readers very forcibly to the subject of the basic features of the sanctuary. And finally, the Book of Revelation refers frequently

to a temple in heaven that is of vital importance to all who are alive to the unfolding of the drama of redemption in its closing stages.

God's dwelling place

For the building of the tabernacle, Moses was instructed to command the people not only to bring an offering, but to bring it *willingly*. This would involve a total, ready, and joyful acceptance of the will of God. They were to bring goodly portions of all the best treasures heaped upon them by the Egyptians at their departure, including gold, silver, costly materials dyed in the richest colors, animals' skins, oil, sweet spices, and precious stones; and *they themselves* were to make the sanctuary, "that I may dwell among them" (see Ex. 25:1-8). It was the dearest wish of all the true worshipers of Yahweh to have Him dwell among them; yet they knew only too well from the experience of Sinai that their mortal flesh and sinful, finite minds could not endure His immediate presence. This is referred to forty years later by Moses (Deut. 18:15-19) in the words "the Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; according to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not

hearken unto my words which he shall speak in my name, I will require it of him."

Moses and the Israelites rightly understood these words to refer to a particularly outstanding Prophet; in fact, we may be sure that Moses believed that this was to be the Messiah Himself, the promised Redeemer, the very Son of God, who would veil Himself in human flesh in order to dwell among His people without endangering their lives by the presence of His unveiled divinity. It is evident therefore from this text, when it is considered in conjunction with Exodus 25:8, that the tabernacle was meant to be a symbolic representation of the nature of the Messiah, pointing forward to His actual manifestation on earth as the longed-for God-man—the Saviour. With this most commentators agree. The apostle John sums up the whole matter in the simple but most illuminating words: "the Word was made flesh, and dwelt [Gr. tabernacled] among us" (John 1:14).

Among the many writers on the sanctuary question, I especially appreciate Alfred Edersheim¹ and Frederick Whitfield.² They agree on most of the essential points and supplement one another to a remarkable degree. It is almost superfluous to add that their works also contain much that I cannot accept in the light of further thought and research.

The structure

The wilderness tabernacle was a simple structure thirty cubits long by ten cubits wide (approximately fifty-two feet by seventeen feet, if the Egyptian cubit of 20.6 inches was used), and ten cubits high. It was made of shittim wood, generally recognized to be the acacia—a gnarled and knotted wood of a very enduring nature. The upright boards placed side by side rested in heavy silver sockets, and were overlaid with gold. They formed the north, south, and west walls of the sanctuary. The eastern end served as the entrance, and was covered only by a veil. The ceiling was formed of a veil of "fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work [or "the work of an embroiderer," margin]" (Ex. 26:1). This veil consisted of ten curtains, twenty-eight cubits in length and four in width, coupled together in two sets of five; it was spread over the entire structure except the front, covering the western end and

the two sides, but not quite to the ground. Evidently this was to keep it from being soiled by bad weather. Over the tabernacle were laid three other coverings, or "tents," thirty cubits in length, which therefore hung down lower than the linen veil. The first of these was of goat hair, the second of ram skins dyed red, and the third of badger or sealskin, which gave durable protection from the elements. At the doorway of the tent were hangings of the same materials as the inner veil, but without the cherubim (verses 36, 37). They were supported on five pillars of shittim wood overlaid with gold, and hooked together with gold; but these pillars rested in sockets of brass.

It is in connection with the description of the coupling together of the curtains of fine twined linen that covered the whole sanctuary and held it together that we come upon the arresting statement: "And it shall be one tabernacle" (verse 6). Moses and his people were thus given to understand that this tent of meeting was a single unit, not a mere agglomeration of disconnected items. This was all the more important as the first specifications detailed by the Lord to Moses referred to the articles of furniture that were to be placed within the tabernacle, beginning with the ark of the testimony. Not until the outer structure was erected could these things be bound together as a living whole.

Within the sanctuary there were two apartments: the first, called the holy place, was twenty cubits long, thus running two thirds of the total length; the second, named the Most Holy Place, or the Holiest of All, was ten cubits long, and therefore formed a perfect square. The two apartments were separated by a most exquisite veil resembling that which covered the whole sanctuary, "of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made . . . and the vail shall divide unto you between the holy place and the most holy" (verses 31, 33).

In the holy place, close to the curtain on the right, which was the north side, stood the table of shewbread; this table also was made of shittim wood overlaid with gold. Opposite it on the south side stood the golden candlestick, or more properly, the seven-branched lampstand, made of pure gold. In the center, just in front of the dividing veil, was the golden altar of incense, which, like the

"The tabernacle was meant to be a symbolic representation of the nature of the Messiah, pointing forward."

table to the right, was made of wood covered over with gold. This altar was also a perfect square, measuring a cubit each way, and two cubits in height (chap. 30:1, 2). The inner sanctuary was occupied by the greatest treasure of all, the ark of the testimony, an oblong chest of shittim wood overlaid within and without with gold, measuring two and a half cubits in length by one and a half in breadth and height. The lid of this chest formed what was called the mercy seat, made of pure gold and fitting the top of the chest exactly. From the two ends of this mercy seat extended two cherubim, beaten out of the same gold: "even of [margin, "of the matter of"] the mercy seat shall ye make the cherubims. . . . And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be. . . . And in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel" (chap. 25:19-22).

The psalmist tells us: "In his temple doth every one speak of his glory" (Ps.

29:9); the marginal translation reads: "Every whit of it uttereth his glory." In Psalm 77:13 it is written: "Thy way, O God, is in the sanctuary." What, then, is the glory of God, and what is His way? His chief glory is the perfection of His character, of His very nature, for He is light and love and beauty and everything that the soul of man can ever long for; the unapproachable light in which He dwells is but the visible effulgence of His being. It was therefore by the shining light of the Shekinah that He made His presence known above the mercy seat; this was referred to as the "glory of the Lord" that filled the tabernacle as soon as it was set up (Ex. 40:34). Everything in the sanctuary, however, according to David, also uttered His glory, so that we are justified in agreeing with all those commentators who see in the tabernacle a spatial structure representing the nature of Christ.

So far we have dealt only with the static aspects—the outer structure and the furnishings, and we will now pause by the way to examine briefly what these represented.

Christ in the sanctuary

As God-man, Christ's nature was dual, uniting the human and the divine. The gnarled wood of the desert fitly represents that human nature that our Saviour came to share with us and without which He could not have been the perfect "captain of [our] salvation" nor a High Priest "touched with the feeling of our infirmities" (Heb. 2:10; 4:15). Gold, on the other hand, is the chief biblical symbol of the divine nature. In Revelation 21:18 we are told that the Holy City, New Jerusalem, is "pure gold, like unto clear glass," for there every inhabitant will have become a partaker of the divine nature (2 Peter 1:4). Job also knew this truth, for he said: "When he hath tried me, I shall come forth as gold" (Job 23:10). And Malachi adds his testimony that the "messenger of the covenant. . . shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness" (Mal. 3:1-3). By carefully noting the material of which each article was made, we can learn many a lesson of great significance. We find the wood with the gold covering used for the upright structure of the walls, as well as for the table of shewbread, the altar of incense, and the ark of the testimony. But the mercy seat

with its cherubim, as well as the seven-branched lampstand, were of pure gold. Might this indicate that both in Christ's physical nature (the outer structure) and in mental and spiritual potentialities, the divine element was not only linked with the human, but had the ascendancy over it? This would not be to say that Christ had an unfair advantage over us.

"I can of mine own self do nothing," He said (John 5:30). The divine power by which He lived and spoke and worked was the same as that which He has made available to all of His followers, the power of the indwelling Father: "The Father that dwelleth in me, he doeth the works" (chap. 14:10).

The "testimony" that was placed within the ark was the two tables of stone on which were inscribed the Ten Commandments, "written with the finger of God" (Ex. 31:18; 32:16; 34:1). This law is the epitome of God's will, the standard of His justice and righteousness; it is thus enshrined within the inmost sanctuary of Christ's nature, being one aspect of the indwelling Father. Above it is the mercy seat of pure gold, representing that other glorious aspect of the Father's character—His forgiving love and grace that led Him to give His beloved Son to save the repentant sinner. Truly we see here that "mercy and truth are met together; righteousness and peace have kissed each other" (Ps. 85:10). It was by Christ's perfect obedience to His Father's commandments, His complete submission even unto death, that He not only obtained mercy for His flock but also had the fullness of the indwelling light of the Father so that He Himself was revealed as "the light of the world" (John 8:12).

The table of shewbread on which were placed each Sabbath day twelve fresh loaves of bread—one for each tribe of Israel—displayed the coming Redeemer as the spiritual bread of His people; a teaching that Christ clearly affirmed in His own words: "For the bread of God is he which cometh down from heaven, and giveth life unto the world. . . . I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (chap. 6:33, 35).

The lampstand clearly represents Christ as the light of the world, burning brightly by means of the olive oil, which is the constant biblical symbol of the Holy Spirit. In John 8:12 we find the record of Christ's claim: "I am the light of the world: he that followeth me shall

The divine power by which He lived and spoke and worked was the same as that which He has made available to all of His followers.

not walk in darkness, but shall have the light of life." In the sanctuary, the high priest and his attendant priests were anointed with oil. Luke records that Christ applied to Himself the prophecy of Isaiah 61:1: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor" (Luke 4:18); and Peter makes the symbolism even clearer in his words to Cornelius: "How God anointed Jesus of Nazareth with the Holy Ghost and with power" (Acts 10:38). The reason for the lampstand being of pure gold will emerge later.

The golden altar of incense was the place of prayer, of communion with Him who dwelt above the mercy seat. Revelation 5:8 tells us that the "golden vials full of odours" (margin, "incense") are "the prayers of saints," and David prays: "Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice" (Ps. 141:2). Moses was instructed to place this altar before the veil, that is, in the first apartment, in the very center of the space directly in front of the veil; but Hebrews tells us that it was the "Holiest of all" that "had the golden censer" (Heb. 9:3, 4) by which Paul means the altar of incense. There is a beautiful lesson in this apparent contradiction, for the purpose of this altar was the burning of incense with

The sacrificial death of Christ, though the climax of His life, was the foundation stone, the very first step in the way of redemption, the full and complete price of the atonement for sins.

holy fire taken from the altar of sacrifice in the court, in order that the fragrant smoke of the incense might rise and penetrate both through and over the separating veil into the very presence of God. Thus the altar was the instrument, the means to an end, and stood before the veil; the purpose was the thing produced, the expression of the soul in communion with God, and this reached within the veil. The earthly high priest spent a large portion of his time, if he lived up to his name, in interceding for himself and his people at this altar, but he was particularly enjoined to burn incense on it at the time of the morning and evening sacrifices, directly after dressing and lighting the lamps of the golden lampstand. It was to be "a perpetual incense before the Lord throughout your generations" (Ex. 30:7, 8). From the word *perpetual* we may conclude that it burnt continually, from one relighting to the next. Thus the congregation without would join in the

morning and evening worship at stated times, but those with spiritual insight doubtless joined in spirit with the high priest in praying as they went about their daily business—just as Paul bids us to "pray without ceasing" (1 Thess. 5:17). Soon the duty of trimming the lamps and burning the incense came to be shared with the ordinary priests. These later became very numerous, and were divided into twenty-four orders, or courses (1 Chronicles 24); thus we read in the first chapter of Luke concerning Zacharias, the father of John the Baptist, that "while he executed the priest's office before God in the order of his course, . . . his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense" (Luke 1:8-10).

The high priest

The mention of the high priest brings us to the dynamic element within the tabernacle and to the discussion of God's way. The whole tabernacle sprang into life only with the inauguration of the sacrificial services, all of which were carried out by the priesthood under the supervision of the high priest. Every sacrifice was a prefiguration of the Saviour's gift of His own life in the sinner's stead, and a memorial of the primeval promise of a Redeemer. Thus a merciful Creator, foreseeing that His people would fall into sin through the weakness of their fallen nature, provided for them, immediately after He proclaimed His law from Sinai, a detailed and complete object lesson by which they might learn all the essential aspects of the gospel. This was God's way, embodied in the very life and death and resurrection of His incarnate Son to such a degree that Christ could rightly say: "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

The sacrificial death of Christ, though the climax of His life, was the foundation stone, the very first step in the way of redemption, the full and complete price of the atonement for sin. The altar of sacrifice where the priests carried out all the animal sacrifices typifying Christ's offering of His life, was significantly placed *outside* the tabernacle, in the court that surrounded it. The principle brought to view here is that the worshiper is neither fit nor able to enter into the presence of the Lord unless he is first

cleansed by accepting the vicarious sacrifice of the Saviour, through repentance, confession and faith. Before the promulgation of the law from Mount Sinai, the Lord had called the whole nation of Israel into a close relationship with Himself, a covenant or agreement by which they were to be His "peculiar treasure . . . above all people" and "a kingdom of priests, and an holy nation" (Ex. 19:5, 6). This is exactly the same relationship as that of the Christian church, to whom Peter wrote: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (1 Peter 2:9). It is therefore clear that both Israelites and Christians were to see themselves, in their spiritual lives and activities, mirrored in the persons and service of the priests as they cooperated with their great High Priest.

The burning of the sacrificial animal shadowed forth the removal of the guilt and penalty of sin, a cleansing of the penitent soul that was later represented in the Christian church by baptism, a complete washing away of and death to sin (Rom. 6:4). The altar stood in a direct line between the door of the court and the entrance to the tabernacle. A little nearer to the tabernacle, in the same line, stood the brazen laver, a large round receptacle filled with water, at which the priests were directed to wash their hands and feet after dealing with the sacrifices and before entering the sacred tent. This was a clear symbol of the washing away of the defilement of sins committed after the first great cleansing, and it is to this rite that our Lord evidently alluded when washing His disciples' feet: "He that is washed needeth not save to wash his feet, but is clean every whit" (John 13:10). But while the priests washed their own feet at the brazen laver, our Saviour made it clear that it was He and He alone who could in reality wash His followers clean of sin committed since baptism, for as the physical cleansing lay in the water, so the spiritual cleansing could only be derived from Him who is Himself the Water of Life.

¹ Alfred Edersheim, *The Temple: Its Ministry and Services* (Grand Rapids: William B. Eerdmans Pub. Co., 1954).

² Frederick Whitfield, *The Tabernacle, Priesthood and Offerings of Israel* (Welwyn Garden City: James Nisbet and Co., 1884).

The call to motherhood

In our increasingly egalitarian society are mothers losing their unique role? There are still important distinctions between the sexes. Mothering is a profession.

It is often said that "behind every great man there is a great woman." This saying applies both to the vital role wives play in the success of their husbands and to the inestimable molding influence mothers exert on their children's future lives. W. R. Wallace expressed truth eloquently in the words "The hand that rocks the cradle is the hand that rules the world."

It is noteworthy that in the history of the kings of Israel and Judah, the name of each king's mother is mentioned, presumably to the shame of those mothers whose children became evil kings and to the praise of those whose sons became good kings.

It is equally significant that Scripture gives us the mothers' names of great spiritual leaders such as Moses, Samuel, Jesus, John the Baptist, and Timothy, undoubtedly because their mothers made significant contributions to the success of their ministry.

While Michelangelo worked with hammer and chisel to sculpt an imaginary Moses out of marble, Jochebed worked with devotion, love, and faith to mold the character of her son. We can be quite certain that it was Jochebed's early influence that enabled Moses later in life to choose "rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin" (Heb. 11:25).*

There are three significant aspects of the call to motherhood: (1) a sacred calling, (2) an endangered calling, and (3) an indispensable calling.

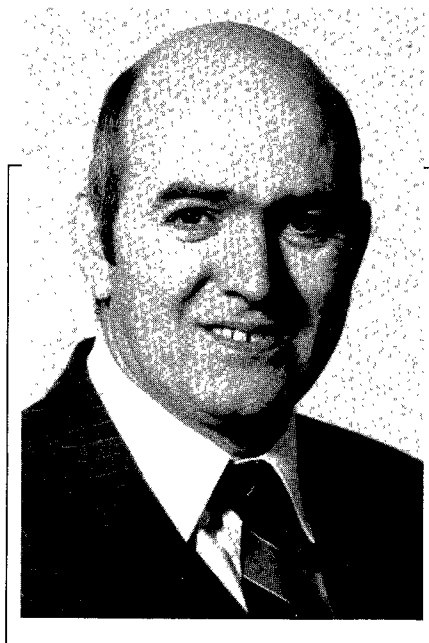
To be a mother is not merely a biological and social function; it is

primarily a sacred calling because it stems not from a human appointment or a church ordination. There has been considerable discussion on whether or not women should be ordained to the priesthood. No one, however, has ever raised the issue of whether women should be called or ordained to motherhood. A woman's sacred calling to motherhood arises from two unique powers that God has granted to every mother: the first is biological; the second is spiritual or moral.

Biologically, God has endowed every woman with the marvelous and in a sense miraculous capacity to conceive and nourish human life in her womb. No matter how hard a man may try, none can ever duplicate childbirth.

In the ancient world men were mystified by what they thought was a magical power invested in women, which resulted in worshiping female goddesses such as Isis, Cybel, Diana, Venus. To a Christian, the woman's biological capacity to conceive and bear children is not a mysterious magical power, but a special divine endowment. It is a sacred endowment that enables every woman to imitate the great Creator of the universe in bringing new creatures into existence. Since life is a sacred gift from God, a mother who brings a new life into this world is fulfilling a most sacred calling.

Spiritually, God has endowed every woman who becomes a mother with the unique power to mold her children's character for time and eternity. Practically all of us have first learned about love, honesty, integrity, and faith in God through our mothers. The powerful molding influence that God has granted mothers staggers our imagination. "Next



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to God," Ellen White rightly writes, "the mother's power for good is the strongest known on earth."—*The Adventist Home*, p. 240. The same author notes that a mother "has in her power the molding of her children's characters, that they may be fitted for the higher, immortal life. An angel could not ask for a higher mission; for in doing this work she is doing service for God."—*Ibid.*, p. 231.

An endangered calling

The call to motherhood is being endangered today by many subversive forces. More and more mothers, whether out of choice or out of necessity, are abdicating some of their motherly responsibilities by placing their preschool children in the care of others. This trend should concern all of us who believe that no one else can substitute for a natural mother in molding the character of her children. Several significant factors are encouraging this trend. Three of them deserve special mention.

Ungrateful husbands. One major factor endangering the call to motherhood is perhaps the lack of appreciation on the part of many husbands for the vital ministry their wives are performing. One of the most difficult things for a mother to accept is not the misbehavior of her children or the "low pay" for her home work; rather, it is the ungratefulness of her husband. For her to hear, at the end of a taxing day spent heeding the many needs of home and children, her disgruntled husband complaining as though she had done nothing during the day is most disheartening.

"Could the veil be withdrawn and father and mother see as God sees the work of the day, and see how His infinite eye compares the work of one with that of the other, they would be astonished at the heavenly revelation. The father would view his labor in a more modest light, while the mother would have new courage and energy to pursue her labor with wisdom, perseverance, and patience."—*Ibid.*, p. 233.

Mother's Day affords a welcomed opportunity to those of us who are fathers to resolve to become more appreciative and supportive for the vital ministry our wives are performing daily in the home, rearing our children in the nurture and admonition of the Lord. A mother who feels highly appreciated by her husband will be less inclined to seek self-fulfillment in professional employment out-

side her home.

Economic necessity. A second major factor is the economic necessity of their families. A fine Christian mother recently told me, "I wish I could stay home to look after my three children, but there is no way we can stretch my husband's salary to pay for the church school fees of the two older ones, the mortgage, car repairs, medical bills, and all the other bills."

This mother, like countless others, has to leave her children for several hours every day in the care of somebody else, not out of choice but out of necessity. The problem is even greater for those mothers who are single parents and thus are sometimes obliged to leave their children for even longer hours during the day in order to meet necessary financial obligations.

Under these circumstances no mother can be expected to be the perfect mother who is able to meet the spiritual, emotional, and physical needs of her children. Such mothers, however, deserve not our condemnation but our commendation for their heroic efforts to be both the providers and the trainers of their children. God understands their burdens and anguish, and we must likewise show our compassion and support.

Professional Satisfaction. A third and more serious factor endangering the call to motherhood is the search for a sense of professional accomplishment that some mothers fail to experience while performing the many household chores and attending to their children.

It is obviously more glamorous and prestigious for a woman to display her professional skills in a hospital, school, office, or business place, rather than in a home where nobody seems to notice her accomplishments. The home, after all, does not offer such professional satisfactions as promotions, pay raises, and the respect and admiration of peers.

But there remains the question Is it right for preschool children to have to pay the price of parental neglect so that mothers can experience the sense of professional satisfaction? The answer to this question is dependent largely upon one's priorities.

The mother who sees the satisfaction of her personal ambitions as the first and ultimate goal of her life will not hesitate to sacrifice the well-being of her children to achieve such a goal. On the other hand, the Christian mother who views

God has endowed every woman who becomes a mother with the unique power to mold her children's character for time and eternity.

the molding of her children's characters as a sacred calling will make the right decision.

Could it be that the three factors mentioned above are reflected in the ever-increasing rates of juvenile delinquency, drug abuse, high school drop-outs, teenage pregnancies, et cetera? These painful and prevailing problems tell us that one of the greatest needs of our society today is the need of full-time mothers.

An indispensable calling

To appreciate how indispensable the calling to motherhood is, let us briefly reflect on the unique capacity of a Christian mother to communicate to her children three vital qualities: faith and love, self-worth, and moral values.

Since no one else can love a child like a mother, God has especially endowed them to communicate faith and love to their children. These two qualities go hand in hand because we can have faith only in the one we love and we can truly love only the one in whom we have faith.

In Scripture God reveals the depth of His love for us by comparing it to that of a mother for a sucking child: "Can a woman forget her sucking child, that she should have no compassion on the son of her womb? Even these may forget, yet I will not forget you" (Isa. 49:15).

Mother love is so deep that it chooses to ignore any physical imperfection the child may have. I vividly remember when I first saw my wife in the hospital holding our first child, Loretta. She proudly showed me the baby, and asked

me, "Isn't she beautiful?" "Well," I replied, "what about her flat nose?" Frankly, to me she looked as though somebody had flattened out her nose in a boxing match. "Don't worry about it," she told me. "Her nose is going to be fine." She was right. In her love for her child my wife chose to look beyond an esthetic imperfection. The fact that a mother can love the fruit of her womb like no one else enables her to communicate love and faith to her children like no one else can.

In 2 Timothy 1:5 Paul writes to young Timothy: "I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you." This text contains the complete biography of two great women of the New Testament. Their fame is derived not from having established a Dorcas Society or some kind of Christian women's organization, but from having transmitted to their son and grandson a sense of faith and commitment to God.

We can rightly assume that it must have been quite difficult for mother Eunice and grandmother Lois to train Timothy in the fear of the Lord since his father was a Greek (Acts 16:1), that is, an unbelieving Gentile. A mother with an unbelieving husband can tell best how difficult it is to impart religious values to the children. It is possible that Timothy's father died during Timothy's infancy, since no more mention is made of him. In that case, Eunice, like young widows today, had to work outside her home to earn a living. This may explain why his grandmother played a conspicuous part in his religious training.

Eunice and Lois seem to step right out of the pages of Scripture to emphasize the vital truth stated in Proverbs 22:6: "Train up a child in the way he should go, and when he is old he will not depart from it."

The heart of mother and grandmother must have been heavy when they bade Goodbye to their beloved Timothy as he joined Paul and Silas in their mission outreach. But what comfort must have been theirs when they realized they had passed on to Timothy a living experience, making him a most valuable worker for Paul and for God.

A second vital virtue that mother is uniquely equipped to communicate to her children is faith in themselves, or a sense of self-worth. In my teaching career I have often had pupils without

motivation and almost resigned to failure. In many cases I have found that this problem is traceable to a low self-esteem, resulting from a sense of rejection by parents and friends.

A Christian mother is uniquely equipped to instill in her children not only faith in God but also faith in themselves, because she sees in her children not only what they are but also what they can become by God's grace.

It is my personal conviction that, generally speaking, mothers are better equipped than fathers to instill self-confidence and self-worth in their children. This has been true in my personal life. I vividly recall how my father reacted when I failed to pass the fifth-grade government exam, which at that time in Italy qualified a student to enter the academic school. He said that my failure to pass indicated to him that I should forget about pursuing academic studies and enter a vocational school instead.

Fortunately, Mother did not share the same view. Her motherly instinct told her that if I were given another chance, I would succeed. At the cost of tremendous personal sacrifice, Mother enrolled me in a private school that prepared me during the next three years to take the eighth-grade government exam, which I passed. Truly I would have never become a minister and a teacher were it not for my mother's vision that saw in me what others failed to see and instilled in me a sense of self-worth and of mission.

Many who have been blessed by a Christian mother can testify that had it not been for a mother's love and faith in us, we would have never attained to our present goals. It behooves all of us on Mother's Day to thank such mothers for the many blessings that through them have flowed into our lives.

A third vital virtue that mother is uniquely equipped to communicate to her children is moral values. The perception of what is right or wrong, which we call conscience, is first communicated to the impressionable minds of children by mother. During the course of each day many situations arise when mother has the opportunity to teach the difference between obedience and disobedience, right and wrong. The moral values that mother communicates to her child will often spell the difference between a future moral or immoral life.

Samuel's mother, Hannah, offers a fitting example of the lasting impact for good that a believing mother can make

on the future life of her child. She believed that God was the creator of children. When God granted her the child she had fervently prayed for, she determined to make his training a supreme priority. She gave to Samuel all the love, faith, and moral values that only a believing mother can give.

While Samuel was little it is doubtful that Hannah ever left him with others. When her husband invited her to go up with him to Shiloh for the annual trip to the tabernacle, the record says: "Hannah did not go up, for she said to her husband, 'As soon as the child is weaned, I will bring him, that he may appear in the presence of the Lord, and abide there forever'" (1 Sam. 1:22). In that decision alone Hannah revealed the tremendous importance she attached to her sacred calling to mother her child. Because of her devotion, Hannah has set a stirring example of the powerful influence a good mother has on her children.

When Hannah took Samuel to the tabernacle, she was painfully aware of the corrupt environment. Though Eli, the priest, was a good man himself, his sons "lay with the women who served at the entrance to the tent of meeting" (chap. 2:22). Yet Hannah left Samuel at the tabernacle without great fear. She knew that the God who had given her the child and who had given her the wisdom and strength to communicate to him love, faith, and moral values was the God who would protect her child in the midst of a corrupt environment.

Hannah expresses her confidence in God's protection in the triumphant prayer she offered before leaving the tabernacle. This prayer has been called the forerunner of Mary's Magnificat. She says, for example: "He [God] will guard the feet of his faithful ones" (chap. 2:9).

What a reassuring promise to all of us parents who are called to send our children to schools or to work in places where the environment is less than ideal! It is comforting to know that after we as parents have done our best, God will do the rest in protecting the feet of our children, helping them to live in accordance with the moral values we have imparted to them.

The Keeper of the Springs

The late Peter Marshall, former chaplain in the United States Senate, tells a poignant story.

Once upon a time, a certain town

Living on one wage

grew up at the foot of a mountain range. To ensure that all the springs that supplied water were kept clean, the city council hired a ranger who lived high up in the hills. With painstaking dedication he patrolled the hills, cleaning up every spring and pool he found, removing silt, leaves, and mud, so that the water ran down clean, cold, and pure.

A dramatic change occurred, however, when a group of hardheaded businessmen took over the administration of the city council. They scanned the budget for any possible waste and then came to the conclusion that the salary of the keeper of the springs was a waste, especially since nobody ever saw what he did up in the hills. To save money, the council fired him, and a large reservoir was built just above the town.

When the reservoir was finally built and filled with water, to the surprise of many, the town began experiencing no end of problems. The water tasted bad, as a green scum soon befouled its stagnant surface. The delicate machinery of the mill was constantly clogged with slime. The swans moved away from the town. To make things even worse, an epidemic broke out, bringing sickness and sorrow to practically every home in the town.

In desperation the city council met again. In great sorrow they acknowledged the blunder they had made in firing the keeper of the springs. They sought him out and begged him to return to his former job, which he gladly did. He began to make his rounds, cleaning up all the silt, mud, and rotten leaves that had accumulated at the various springs and pools. It was not long before sparkling, clean water began flowing again to all the homes in the town. The wheels of the mill turned again, the stench disappeared, sickness waned, the swans came back, and everybody was happy and healthy again.

Peter Marshall explains that our mothers are the keepers of the springs of the family, the church, the community, and of our society as a whole. Their work, like that of the ranger, is often unnoticed, and yet it is indispensable to our well-being. Upon them rests the sacred calling of keeping the springs of our lives pure and clean, so that faith, love, integrity, and honesty may freely flow in our own lives and to others around us. Ultimately their influences will help guide us to the eternal kingdom.

Is it really possible for a minister's family to live on one salary? Our author not only does it but accomplishes this in one of the highest cost-of-living areas in the United States.



Leonie Coffin, a homemaker in Burtonsville, Maryland, says she is trying to achieve the kind of fulfillment by not earning money that many people try to achieve by earning it.

For ten years my husband, Jim, and I have done what a lot of people have told us is totally impossible—we have lived on one wage. More-

over, we are buying our own home, have managed to feed and clothe two children, now ages 4 and 8, and have traveled extensively outside of North America. Looking back, we feel that we have lived quite comfortably overall.

I am not trying to say in this article that everyone should try to live on one wage. Nor am I saying that everyone could do so if he or she only wanted to badly enough. I am merely describing what we have done, in the hope that it might help encourage those who would like to live on one wage but have been unable to do so.

We didn't have any great financial advantages when we started out. Jim, an American, had just graduated from Newbold College in England with a degree in theology. He chose to go to Newbold, partly because he had the wanderlust and partly because there he could earn his degree for less than half what it would cost in the United States—even after paying airfare. (Adventist theology students can still earn quality degrees for a fraction of the price charged in the United States if they are willing to go to Newbold, Helderberg College in South Africa, Antillian Union College in Puerto Rico, or any number of other Adventist schools overseas. In addition to lower costs, the opportunity to live and travel in another

culture is a tremendous education in itself.)

Three months after we were married we headed for Australia, where I had grown up and where Jim had arranged to be employed as a minister on the basis of an independent transfer—which essentially meant that we paid our own transportation, worked for the wage paid to Australian pastors, and didn't get the furlough privileges granted to interdivision workers. We arrived in Australia broke.

We were nearly overwhelmed when we discovered the price of furniture. But when we saw a rustic design of living room and dining room furniture that we liked, we decided to invest in a few tools and build it ourselves. It cost us about \$800 to buy the tools and materials to build the same design we had seen in the store for \$3,300. What it lacked in craftsmanship it made up for in the degree of pleasure it brought us. And after nearly five years' use, we sold it for \$1,200.

Since early in our marriage, Jim and I have subscribed to the belief that it costs money to make money. Thus, while the price tag on the rustic furniture might have said \$3,300, we in fact would have had to earn considerably more than that to be able to pay that much. For starters, the government would have come in for its cut, and there would have been tithe and offerings. So to actually have had \$3,300 in hand, we might have had to earn \$5,000.

Of course, minimizing income has its tax advantages, too. Since ministers in the United States can deduct parsonage interest payments twice—once as parsonage allowance, and then again as interest—our living on one income has meant that we have been in the zero tax bracket. We also have opted out of Social Security. But having done so, we have to be more careful about being sure that we are making adequate provision for retirement. (Jim carries sufficient term life insurance and accident insurance to care for the boys and me should something happen to him.)

Shortly after we arrived in Australia, we seriously looked into the possibility of my going to work outside the home. What we found was not encouraging. The added income would have put us into a considerably higher tax bracket, we would have had to buy a second car, and I would have had to invest in a more elaborate wardrobe. By the time tithe

and offerings were taken out, we would have had in hand only about 40 cents for every dollar earned. (Had we had to pay for child care, the picture would have looked even more grim.) Even though the additional money would have been nice, it would have cost us dearly in lost privileges and opportunities. I would not have been able to drop everything and go on a trip with Jim. Nor could I have spent a month at summer camp with him each year. And I wouldn't have been able to pursue the things that really interested me.

More in or less out

Essentially, there are two ways to care for a problem of inadequate income—earn more money or diminish the need for money. During our marriage, we have opted for the latter. As a result, we have never owned a new car, never dressed extravagantly or shopped at the most expensive stores, and have not gone out to eat very often, and never at expensive restaurants. But we have always had reliable transportation, been adequately clothed, and had lots of fun!

One thing we have learned to do is provide as many of our own services as possible. For example, Jim is not particularly mechanical, but whenever possible, he cares for maintenance and repairs himself. When a car we owned needed a valve job, he asked a few questions of a mechanic friend, tore the head off, had the valves ground, and then put the engine back together. Two or three times along the way he had to ask questions to make sure he was doing it correctly. But by the time he was done he had learned a lot.

One service we don't need is credit card payments. We do use a credit card occasionally, but always pay off the balance before any interest accrues. On the one occasion when we did make credit card payments, the annual interest was under \$50.

When we came back to the United States from Australia five years ago, we found the cost of buying a house in the Washington, D.C., area to be prohibitive. We had spent almost all our savings on transportation, and houses simply did not exist in the price range we could afford. We talked to real estate agents, explaining that the only way we could purchase a home was if it were owner-financed and so in need of repair that the price was greatly reduced. We ended up buying a large detached garage in a good

Since early in our marriage, Jim and I have subscribed to the belief that it costs money to make money.

neighborhood—and three years and many hours of hard work later, we had converted it into a roomy and comfortable two-bedroom house on half an acre of land. The final product is worth considerably more than what we invested in it.

While building the house and making the furniture took time—and certainly created some inconvenience for us—it also provided a nice time of family togetherness, and it let us work on a common project. When we worked on the house, the boys were small and the jobs they did were menial. But they had a great sense of accomplishment for having carried their share of the load. They like living in the house that “we” built.

For heat we burn wood, which we usually get for free by going to where new houses are being built and trees are being bulldozed out. It takes time to cut and split our fuel, but that too provides an opportunity for family togetherness and exercise.

Many of us today are being robbed of the sense of satisfaction that can be derived from doing things for ourselves. Instead of going out with the family and planting wheat, cultivating it, harvesting it, grinding it into flour, baking it into bread, then sitting down to relish it, we say Goodbye to the family, go off and work at jobs that may or may not bring us satisfaction, then rush home with a mass-produced loaf bought with the money we have earned. True, bread is bread. But there is a certain spiritual element that no longer is there. This is not a call to return to subsistence living,

It is becoming increasingly difficult to live the simple life, and we must steel ourselves against the temptation to give in to the pressure.

but I do feel that it would be better if more people could spend a greater amount of time with the basic elements of living—instead of feeling pressured to pursue a career and earn a living.

Saying No to yourself

Lest I make living on one wage seem too idyllic, let me say that it requires careful use of money. We have to be frugal. We often have to say No to ourselves. There are some things that we would like to do but cannot do. There are times when the children would like things that we cannot afford. But we have noted that no matter how much money a family takes in, there is never enough to fulfill all their desires. Thus,

our financial tensions are probably not much greater than we would experience if both of us were working—they are simply at a different level.

For me, one of the biggest frustrations about not working outside the home is the lack of value that others place on my time. I have chosen not to seek remunerated employment because there are other aspects of life, other uses of time, that I feel are more important—and I pay for that decision in our standard of living. So why must it be assumed that merely because I stay at home every day, I am fair game to be called upon for any and every good cause that is promoted by the church, school, or community? Why do people feel free to ask me to take on projects that they would never think of asking of a woman who works?

The pressure to “keep up with the Joneses” is also a problem. The Adventist Church is becoming more affluent. There is subtle but very real pressure—particularly on a pastor’s wife—to dress well. Congregations expect their pastor to live in a “representative” home, furnished in a way that meets their standards. Unfortunately, the expectations rise every year. With the almost universal assumption that both husband and wife will be employed for remuneration, it is becoming increasingly difficult to live the simple life, and we must steel ourselves against the temptation to give in to the pressure.

The pressure comes even in the amount of money that people seem to be expected to give to the church. For

example, if you peruse the tithe envelopes at most churches, you discover that the plan is for members to give between 18 percent and 25 percent of their income to the church, depending on whether they opt for the high or the low suggested figures. Our policy has been to reassess our giving patterns each year and see what percentage we feel we can give, based on our current financial situation. Currently we are giving 5 percent in addition to tithe (although Jim also gives all the honorariums he gets for his extracurricular writing, which comes to another \$1,000 or so each year).

How long we will be able to continue living on one wage remains to be seen. Admittedly, we are still young, and our children are not facing the high educational costs that they may face in a few years. But the educational subsidies that denominational employees receive are not insignificant, particularly as the student moves up to college level. We may find ourselves unable to live on one wage at some point. But the fact that we have been able to survive thus far—when so many people have said that even that is impossible—gives us hope that we will be able to continue.

Already Jim is searching for some type of business for the boys. One possibility is making wooden toys, such as rocking horses and little wagons. At first we will be doing much of the work. But as time passes, the boys can take over more and more. And while it is true that it will take quite a lot of our spare time, we will still be together, working as a family.

Coffin Family Monthly Budget



Tithe	\$220
Offering	110
Various types of insurance	60
Telephone	40
Garbage removal	12
Electricity	65
Groceries	250
Clothes	125
House payment*	700
Car payment and operation	215
Church school	100
Savings	150
Miscellaneous	83
Total	\$2,130

*Principal, interest, taxes, insurance.

Adventist clergy salaries

The Seventh-day Adventist Church has accepted the commission given by Jesus Christ to His disciples to proclaim the gospel to all the world. The church employs many agencies to accomplish its spiritual task, but all of its several organizations (conferences, schools, medical institutions, food factories, publishing houses, radio and television ministries, Adventist Book Centers, et cetera) have one central objective—the salvation of man. Because of this, every denominational employee has a responsibility to participate in the mission of the church.

“To provide a basis for the remuneration of various classes of workers, a denominational remuneration scale has been adopted. The philosophy of this remuneration scale is predicated upon the fact that a spirit of sacrifice and dedication should mark God’s workers irrespective of the position they hold or the department they represent. The work of the church, including every denominational organization, is a mission to which lives are dedicated rather than a business or commercial venture. The church remuneration scale does not always compensate its dedicated workers in monetary units commensurate with their talents, accomplishments, and contributions, but does provide workers with a modest living income, which gives recognition of responsibilities borne, preparation undertaken, professional attainment, previous experience, and years of service.”—“Philosophy,” *Remuneration Scale* (North American Division of the General Conference of Seventh-day Adventists, effective Jan. 1, 1985), p. 1.

So reads part of the philosophy for remuneration of Adventist workers. Basically an Adventist pastor receives the same salary whether he pastors a five-thousand-member church or a small three-church district. His salary is based on three factors: (a) preparation, education, and dedication; (b) previous experience and achievement; (c) years of service. In North America there are five remuneration categories based on the cost of living in the area where the employee works. The categories range from \$1,290 to \$1,450 per month. Each minister’s salary is formulated as a percentage of one of these categories. An ordained minister will receive a minimum of 130 percent to a maximum of 150 percent of one of these categories.

For example, let us select Washington, D.C., which is in category C, with a basic factor of \$1,370 per month.

After approximately six years of service with seminary training a pastor’s salary will normally have increased incrementally to 150 percent, which is \$2,055. Congregation size is not considered in computing salary. A pastor with a church of two thousand members receives the same salary as the pastor of two churches with a hundred members each.

In addition to the basic salary the minister receives four additional benefits: (1) health-care assistance; (2) tuition assistance for dependent children; (3) auto insurance help; (4) automobile mileage allowance. Health-care assistance is 90 percent of hospitalization up to ten times the remuneration category he is in and 100 percent above that. In addition, he receives 75 percent of all physician, dental, optical, and drug costs. Tuition assistance is 30 percent for nondormitory students and 60 percent for dormitory students. Automobile mileage varies greatly but is based on 16 cents a mile. Thus if his conference allows a maximum of two thousand miles per month, he can receive \$320 extra for automobile expense.

In 1983 the average salary for clergy in eleven of the largest U.S. denominations was \$20,790.¹ In the same year the Adventist pastor’s salary in category C ranged from \$19,968 to \$23,040. And in addition, he receives substantial help with medical, education, and automobile expenses.

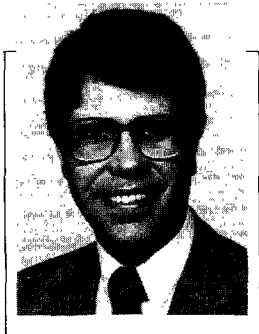
The average paycheck for all types of workers in the United States in 1983 was \$17,544. So clergy are paid above the national norm. In Adventist circles where pay varies little from region to region it obviously pays to live in some states more than others. There is great variation from state to state. The average wage for all types of workers in South Dakota was \$13,188 and in North Carolina \$14,676, while in the District of Columbia it was \$23,842. Thirty-seven states averaged below the national average of \$17,544.²

Leonie’s husband, Jim Coffin, is assistant editor of the *Adventist Review* and receives \$2,082 at 152 percent plus \$48 flat travel allowance, which makes a total of \$2,130. He also receives the medical and educational allowance.

J. David Newman

¹ *The Christian Century*, February 8, 1984, p. 105.

² *U.S. News and World Report*, Feb. 18, 1985, p. 12.



Does the church need a loyal opposition?

In Britain the minority party is known as her majesty's loyal opposition. To oppose does not necessarily mean to be disloyal. Democratic government needs more than one party as a check on the party in power. Is there a place in the church today for a positive, loyal opposition? In religious circles, those who oppose are usually viewed with suspicion and often with hostility. If their opposition becomes too vigorous, they may be demoted or excommunicated. Now it is true that the wrong motivation lies behind the opposition of many—they are out to destroy rather than help—but are all this way? Does the church too need checks and balances?

No one likes to be criticized. There is something in human nature that likes to be right, that wants to be seen as being right. This seems especially true of those in positions of power, and church leaders have given us no reason to believe they are exempt from this desire.

But God commanded some of His servants: "Son of man, I have made you a watchman for the house of Israel; so hear the word I speak and give them warning from me" (Eze. 3:17, N.I.V.). "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins" (Isa. 58:1).

Because power tends to corrupt, and absolute power tends to corrupt absolutely, even in spiritual realms, God has often called individuals to serve as a loyal opposition. This has not been a popular position. Probably most who have served were as reluctant as Jonah (Jonah 1:3) and Jeremiah were (Jer. 1:6). Many of the loyal opposition were ignored, and their warnings went unheeded. Others endured worse treatment. Tradition says

that Isaiah was put in a hollow tree and sawed in two. Jeremiah was cast into a quagmire (chap. 38:6). Zechariah was stoned to death by order of the king (2 Chron. 24:20, 21). Micaiah was imprisoned and given only bread and water because he dared to disagree with his ruler (1 Kings 22:26, 27). Elijah was threatened with death by the queen (chap. 19:2). John the Baptist was beheaded (Matt. 14:8-11). Others "were stoned; they were sawed in two; they were put to death by the sword. They went about in sheepskins and goat skins, destitute, persecuted and mistreated" (Heb. 11:37, N.I.V.).

Some, like the prophets, seemed to make a career out of loyal opposition; others are recorded as opposing only once or twice. Paul found it necessary to rebuke Peter publicly (Gal. 2:11). Accompanied by eighty fellow priests, Azariah the high priest confronted Uzziah the king as he was about to offer incense on the altar in the Temple (2 Chron. 26:17, 18). When Saul decreed the death of his son Jonathan, his courageous soldiers refused to obey him (1 Sam. 14:45). Perhaps the most vivid example of loyal opposition occurred when Peter replied to the high priest who had just forbidden him to preach, "We must obey God rather than men!" (Acts 5:29, N.I.V.).

These individuals opposed not because they were traitors but because they were patriots. When laws, rules, policies, and actions went against the principles of the kingdom of heaven, they spoke up and spoke out. They often served as the nation's conscience, warning the people of the consequences of their actions. Along with messages of reproof came messages of encouragement.

When people listened to these individuals and followed their counsel,

remarkable things happened. Nathan led David to repent of his great sin against Uriah (2 Sam. 12:13). The northern kingdom returned 200,000 women and children to their homes in Judah on the advice of the prophet Oded (2 Chron. 28:8-14). Huldah encouraged Josiah in his reforms (2 Kings 22:14-20). Samuel, who was both priest and prophet, led out in the reformation in Israel that climaxed in the great victory at Mizpah (1 Sam. 7:5-13). Daniel was used by God to bring about the conversion of the greatest monarch of his time, Nebuchadnezzar (Dan. 4:27, 37). She-maiah reproved King Rehoboam, who humbled himself and was saved from destruction (2 Chron. 12:5-8). Peter and his fellow disciples helped convert thousands to Christ.

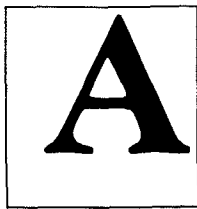
The Bible makes it clear that there is a place for reproof and correction: "Those who sin are to be rebuked publicly, so that the others may take warning" (1 Tim. 5:20, N.I.V.); "These, then, are the things you should teach. Encourage and rebuke with all authority. Do not let anyone despise you" (Titus 2:15, N.I.V.); "Like an earring of gold or an ornament of fine gold is a wise man's rebuke to a listening ear" (Prov. 25:12, N.I.V.).

Rather than fearing opposition, we should welcome it! When there is no reproof it could be that apostasy is rampant. Because of Israel's great wickedness "the word of the Lord was rare" (1 Sam. 3:1, N.I.V.). Could it be that loyal opposition is sent by God to warn and prepare us for His coming, but like the leaders and people of old we are blind and do not consider them as messengers from the Lord? Is it possible that we are in danger of suffering the same fate as Jehoiakim, who wantonly cut up and burned the messages of Jeremiah (Jer. 36:23)?

The Bible uses strong language for those who resist correction: "Whoever loves discipline loves knowledge, but he who hates correction is stupid" (Prov. 12:1, N.I.V.). But how do we know when to listen? How do we tell the difference between a loyal opponent and a malcontent? Is everyone who has an ax to grind from the Lord? The answers to these questions will be the subject of a future editorial.

In the meantime may we have the courage and the wisdom to know when and how to cry aloud, sparing not, and lifting up our voices like a trumpet.—J.D.N.

Allies or adversaries?



At age 16 I was so tenderhearted (and perhaps tender-headed) that I could hardly bring myself to swat a mosquito.

Instead of smashing the beasts to a bloody pulp, I would flick them off my arm with my index finger.

But my tenderheartedness was really only a product of having been raised in a virtually mosquito-free environment. As I became more involved in hiking and camping, I learned to swat first and ask questions later when I heard a high-pitched whine approaching. A move to an area of the country where it was impossible to work in the garden after 6 P.M. without donating a pint of blood confirmed me as the archnemesis of anything that even looked like a mosquito.

In carrying out my vendetta against the mosquito clan, I came to appreciate any ally who slew one of my enemies. Thus snakes, frogs, toads, swallows, purple martins, dragonflies, and even farmers who poured oil on their back ponds were added to the cadre of those whom I considered friends.

It came as a bit of a surprise for me one day to discover that my friends weren't all friendly among themselves. It happened while I was visiting a farmer who had a purple martin house in his yard. It was spring, and both the mosquitoes and

the dragonflies were out in full force. A clan of purple martins had occupied several rooms in the martin house and were busily flying about catching insects to feed their babies.

Being a bird-watcher, I walked over toward the martin house to see what my allies were up to. To my surprise, I discovered that they were bringing back huge mouthfuls of dragonflies to nourish their young.

Wait a minute, I thought. Something is wrong here. Why would the martins be eating dragonflies? They should be out catching mosquitoes instead! After all, the dragonflies are really their allies in the war against mosquitoes. And allies shouldn't eat each other.

Of course, a little reflection led me to realize that the incongruity of the situation lay more in my mind than in the actions of the martins. The birds were simply acting on a very natural instinct. They were making no mistake at all. A dragonfly is many times larger than a mosquito. And if the dragonfly had caught and eaten a dozen mosquitoes that day, then the martin was so much the richer for having caught the eater rather than the eatee.

I came to see that the supposed alliance I had formed around my desire to destroy mosquitoes was only a figment of my imagination. Both the birds and the bugs that feasted on my enemies did so for their own reasons, with no consideration of my desires.

Which all relates to something far more important than my personal hatred of mosquitoes. I also hate the devil and consider myself an ally of God. Yet I find that not all Christians I meet consider themselves my allies. In fact, I've found some to be positively hostile or defensive toward me. Worse yet, I've caught myself behaving in the same way toward other Christians.

No student of history or current events needs to be told that some of the fiercest and most prolonged conflicts on earth have been, and are being, fought between rival groups of Christians.

The problem is much the same as the one I discovered in the farmyard. While we Christians all proclaim ourselves to be enemies of Satan and even take a few swings at him now and then, in reality it is often easier to be pragmatic than spiritual. Like the purple martins, we only have a form of enmity against God's enemy. And if it's easier to strike a knockout blow against another Chris-

tian organization than against the devil, then we are too often willing to take the swing.

Of course we can find many justifications for taking the swing, not the least of which is doctrinal difference. I remember reading about thousands of Russian Christians being slaughtered by other Christians because of a difference of opinion about how many fingers to use in making the sign of the cross. Even today Christian factions in Lebanon and Ireland regularly bomb each other.

But these quintessential examples of Christian intolerance are not what concern me most. Such excesses are universally deplored as a disgrace to our Saviour by most Christians who are not directly involved.

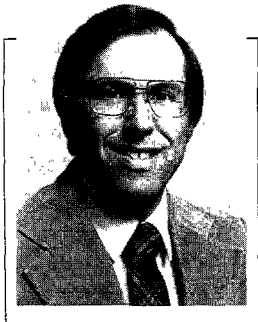
Less dramatic, but equally disgraceful, examples of intolerance and self-alliance can be found in pulpits and pews throughout the world. I use the term *self-alliance* to describe the pragmatic attitude I observed in the martins. Self-allied preachers and people give an appearance, by certain works, of being allied with God in the war against Satan, while in reality they are allied only with themselves. Self-deceived, they relish pitched battle against opponents whom they identify as friends of Satan—after all, the reasoning goes, since I'm on God's side, my opponents must be on Satan's.

I don't mean to imply that all differences of opinion among Christians are insignificant or should be glossed over to produce a unified facade. Certainly dangerous, even demonic, doctrines are taught in the name of Christ. We must have the courage and fortitude to oppose these.

But what is even more important is that we be allied with God—that our forays into the field of conquest be motivated by a common alliance with Him, not by selfish desires for gain or the need to prove self right and opponents wrong.

With this common alliance we will be able to follow Paul's instructions found in Romans 14:1, "As for the man who is weak in faith, welcome him, but not for disputes over opinions" (R.S.V.). A Christian with a different perspective should be an ally, not an opponent.

If we all would concentrate on being genuine friends of God, we would have no time, energy, or desire to fight each other. And we'd have more success at fighting our real enemy.—K.R.W.



The effects of small quantities of alcohol

The paths we walk in life determine our ultimate destiny. Our lifestyle does affect our spiritual growth. As ministers, we also have responsibility for the spiritual welfare of others, whether they be our families or our congregations.

We need to educate our congregations concerning things that hinder Christian growth. One of these hindrances of particular interest to ministers is the effect of beverage alcohol.

Alcohol use seems to be inversely related to church attendance. An article in the January, 1986, issue of the *American Journal of Public Health* reports that lifelong abstainers and past drinkers attend church more frequently than other categories of drinkers. At all levels (even the lowest) of alcohol consumption, church attendance decreased as alcohol intake increased.¹

And among churchgoers who drink, there is always the specter of alcoholism. Approximately 10 percent of any population are prone to alcoholism. Most ministers have had occasion to offer spiritual support to families of alcoholics. Although the social effects are profound, the most immediate impact of alcoholism is on the user. The physical effects of alcohol play most heavily on the heart, liver, and brain, though other systems and organs are also affected. In 1955 C. B. Courville published a monograph on the study of the brains of alcoholics. Examination revealed that brains of deceased alcoholics resemble those of aged men. This is true even of alcoholics in only the third or fourth decade of life.²

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Light and moderate drinking is harmful to the brain and the thought processes. The latest research reveals some startling conclusions.

Since these findings other investigators have conducted a variety of tests, including psychological tests on alcoholic subjects,³ recording their electrical brain waves and sleep patterns.⁴ Researchers have concluded that the brain of an alcoholic is like that of the aged in function as well as in appearance. Psychological test results of alcoholic subjects resemble those of men twenty to thirty years older.

Moral discernment

Of particular interest is the effect that alcohol has on the specific area of the brain concerned with moral discernment. This is located in the frontal lobes of the brain, directly behind the bones of the forehead. Courville (1955) found that the size of this area of the alcoholic brain was significantly decreased in proportion to the size of the rest of the brain. In other words, the frontal lobes,

the center for moral judgment, were found to be atrophied or shrunken.⁵

The apostle Paul recognized the negative effect of alcohol on Spirit-inspired morality. In his letter to the Ephesians he drew a sharp either/or contrast between the movings of alcoholic spirits and the Holy Spirit on Christians: "And be not drunk with wine, wherein is excess; but be filled with the Spirit" (Eph. 5:18).

To understand better the function of the brain's frontal lobes, consider a nineteenth-century medical case history.

On a September afternoon in 1848 in the little town of Cavendish, Vermont, Phineas P. Gage, a 25-year-old railroad-gang foreman, had placed a charge of blasting powder and a fuse into a hole in some rock. He then began to gently tamp the charge and the inserted fuse with a three-foot-long tamping rod. Distracted, Gage turned his head to check his crew when the rod struck the rock, producing a spark and setting off the blasting powder. Instantly the rod shot through Gage's grip, entered his head at the jaw, tore through his brain, exited from the top of his head, just behind his forehead, and flew many yards beyond Gage.

Thrown back by the blast, Gage gave a few convulsive movements, but in a few minutes he was able to speak to the men gathered anxiously around him. Carried to an ox-drawn cart, he sat up and remained conscious throughout the ride to town. He was taken to his hotel three fourths of a mile away, where, according to the physician's report, he was able to walk with little assistance up a long flight of stairs and down a long hallway to his room. Two country doctors cared for him there until his physical recovery, which took two and one-half months.

Prior to his accident, Gage was described as a man of medium stature, athletic build, temperate habits, and

considerable character. After the accident, though his body healed physically, it became apparent that Phineas Gage, the well-respected foreman, was no longer the man his crew had known.⁶

In the words of his physician, Dr. J. M. Harlow, "the equilibrium, or balance, so to speak, between his intellectual faculties and animal propensities seems to have been destroyed. He is fitful, irreverent, indulging at times in the grossest profanity (which was not previously his custom), manifesting little deference for his fellows, impatient of restraint or advice when it conflicts with his desires, at times . . . obstinate, yet capricious and vacillating, devising many plans of future operation, which are no sooner arranged than they are abandoned in turn for others appearing more feasible. A child in his intellectual capacity and manifestations, he has the animal passions of a strong man. Previous to his injury, though untrained in the schools, he possessed a well-balanced mind, and was looked upon by those who knew him as a shrewd, smart businessman, very energetic and persistent in executing all his plans of operation. In this regard his mind was radically changed, so decidedly that his friends and acquaintances said he was 'no longer Gage.'"⁷

This case history shows how impor-

tant the frontal lobes are to one's moral judgment. In some respects, and far more subtly, alcohol affects moral judgment just as surely as the tamping rod affected Phineas Gage's character. Yet, unreasonable though it may be, some people believe that alcohol is beneficial to health. Over the past half decade much publicity has been given to a number of research studies suggesting that the regular ingestion of small amounts of alcohol may actually reduce the risk of coronary heart disease. This assumption was a result of the finding that moderate drinking increases the level of the good cholesterol, called high-density lipoprotein, or HDL. There are two different kinds of HDL. These are referred to as HDL2 and HDL3. Most of the early studies on alcohol and heart disease simply placed both types of HDLs into a single group.⁸ HDL2, or good cholesterol, correlates specifically with a decrease in coronary heart disease.

Stanford researchers have found, however, that social drinking raises HDL3, not HDL2. HDL3 has no protective effects against coronary heart disease.⁹ In a follow-up study, the results were somewhat equivocal in that both HDL2 and HDL3 were increased.¹⁰ So the effect of alcohol on heart disease is still in question. Even if alcohol were shown to reduce heart disease, however,

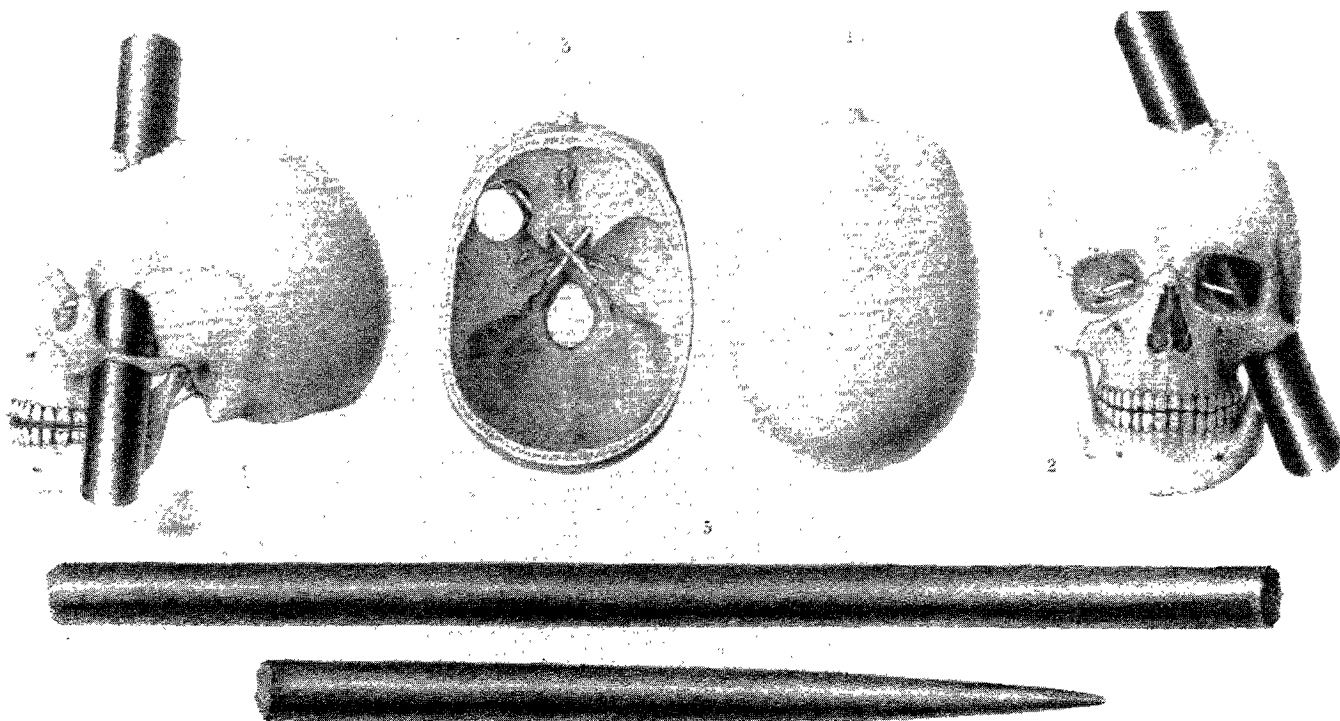
most authorities recognize that the risk from alcohol is greater than any benefit obtained.¹¹ This is especially true considering the recent evidence that small amounts of alcohol have detrimental effects on brain function even when a person is in the so-called sober state.

A standard drink contains about .48 ounces of pure alcohol. Thus, one shot (or jigger) of whiskey, four ounces of wine, a twelve-ounce can of beer, and three ounces of sherry all contain the same amount of alcohol (see table).

Diminished abstract thinking

Some now believe that the use of alcohol and the effects on the drinker may be a continuum.¹² This theory suggests that small amounts do cause some damage and that large amounts accelerate the rate of damage. In an early study of the effects of social drinking on brain function, a consistent relationship existed between the quantity of alcohol consumed per occasion and poor test scores. Abilities to perform abstract thinking, to adapt, and to form concepts were decreased as the amount of alcohol consumed increased.

In a 1982 *American Journal of Public Health* article, E. S. Parker and associates reported the findings of a study conducted in Detroit on 1,024 male and female social drinkers. Evaluation of the



In 1848 an explosion drove a 3-foot-long iron rod through Phineas P. Gage's head. Though he miraculously survived the accident, the resultant brain damage changed his personality. (Reproduced from *American Journal of Medical Science* 39 [1850]: 13.)

Research has found an impairment of moral discernment with an intake of only one to two ounces of alcohol.

drinking habits revealed that the men drank an average of twelve times per month with an intake of two drinks (about one ounce of alcohol) per occasion. Research analysis of the data from this group after neuropsychological tests found that an average alcohol intake of 1.3 ounces per occasion (about two and one-half drinks) is sufficient to cause diminished brain function on tests to measure memory and abstract thinking.¹³

In addition, in both men and women who drank at least once per week, abstract thinking ability decreased as alcohol intake increased. It is important to note that all testing in this study was conducted on sober individuals who had not drunk for at least twenty-four hours prior to testing.¹⁴

Parker and colleagues in the Detroit study and in a California study were also

able to calculate that the increase of only one drink per drinking occasion caused a decrease in abstract or high-order thinking performance in the sober state equivalent to the addition of 2.4 years and 3.7 years to the individual's age, respectively.¹⁵

And the consumption of alcohol coupled with aging has an additive effect. Drs. M. K. Jones and E. S. Parker and their respective colleagues were able to show that alcohol causes greater neuropsychological deficits with greater use and that this effect becomes still greater with the increasing age of the subject.¹⁶ Showing similar impairments in relation to alcohol use, Dr. R. Hannon commented that it is impressive that both male and female subjects who are young and bright and who have a drinking history of only a few years should show these effects of decreased high-order thinking in the sober state.¹⁷

Although alcoholics, by definition consume more than fifty liters of pure alcohol per year and some as much as 130 liters, findings of decreased performance on mental ability tests are found in light social drinkers consuming as little as four liters per year,¹⁸ a finding also supported by others.¹⁹ This is roughly equivalent to one third of an ounce of alcohol per day (eight ounces of beer, three ounces of wine, or two thirds of a jigger of whiskey). As alcohol consumption increases to the heavy social drinking level, the ability to recall events and information is also impaired.²⁰

Brain shrinkage

In Australia Dr. L. A. Cala and associates have for many years studied

the effects of alcoholism on the brain and its ability to function.²¹ To determine the point at which alcohol consumption begins brain damage, Cala examined heavy drinkers, using CAT scans, and found brain shrinkage already in progress.²² Using the same CAT scan procedure, she then examined a group of individuals considered to be moderate to light drinkers. Of thirty-nine drinkers tested, thirty were found to have some brain shrinkage, with frontal lobes bearing the first signs.²³ Thus far the results of these studies indicate that the amount of alcohol intake to cause brain shrinkage is less than two ounces, or approximately four drinks. Research has also found an impairment of moral discernment with an intake of only one to two ounces of alcohol.²⁴

It must be remembered that brain shrinkage and brain function impairment occur at an alcohol-intake level of a light social drinker who may never have been intoxicated. "It was found," said one researcher, "that the progression in the degree of cerebral atrophy in the social drinkers follows the same trend line as does that in the patients with alcoholism, but that the degree of atrophy was greater in the latter group."²⁵ In addition, after studying liver enzyme tests to determine the occurrence of liver damage, Cala concluded that it becomes apparent that with alcoholic beverage use, brain damage occurs before clinical tests can show liver damage.²⁶ These findings are of profound significance; the abnormalities in these subjects are not gross intellectual impairments, but subtle impairments in high-order thinking. The

Alcoholic Beverage	Volume of a Standard Drink*	Amount of Pure Alcohol Per Standard Drink
BEER	12 oz., or 360 ml.	1/2 oz., or 15 ml.
WINE	4 oz., or 120 ml.	1/2 oz., or 15 ml.
WHISKEY	1.25 oz., or 40 ml.	1/2 oz., or 15 ml.

* A standard drink in Australia and England is somewhat smaller and contains approximately 11 milliliters of pure alcohol per drink.

changes are so insidious that they can be likened to those of aging. This higher order of thinking separates us from the rest of the animal kingdom. Man was created in the image of God, with the ability to think, to discern, and to make individual decisions.

The decision-making and moral values centers of the human character reside in the frontal lobes of the brain. Interestingly, the cells of this part of the brain are among the smallest, and they appear to be the most sensitive to damage from alcohol. Anything that affects this area of the brain will also affect moral judgment as well as the individual's willpower.

There is also some good news for drinkers from this research. In their attempts to understand the effects of alcohol on the brain, researchers studied eleven social drinkers who were willing to abstain from alcohol for six months or longer.²⁷ Though the brain does not replace dead cells, in ten of the eleven subjects in this study, not only did brain atrophy stop, but there was actually a partial reversal of the process. The alcohol-affected frontal lobes of the brain can be likened to a shriveled arm coming out of a cast. Cells that have been near death or reduced in size may be restored to their full capacity with the termination of alcohol use, much as an arm returns to its former strength and size with the return of movement and use.

These researchers found that the density of both the gray matter and white matter of the brain increased toward normal, though there was not full recovery, with the cessation of alcohol use. If with today's technology of CAT scans we are able to detect these subtle adverse effects of small quantities of alcohol, what will the technology of tomorrow reveal?

Because the consumption of alcohol is so widespread, and in light of recent research, many authorities are trying to determine if there is a safe level of consumption. So far research seems to indicate that 1.4 ounces, or 2.8 drinks, per day for men will avoid brain shrinkage. For women the quantity is considered to be approximately half that amount. But note that this is only for brain shrinkage. An average of less than one drink per day is still related to brain dysfunction. Is it then logical or reasonable for one to consider using alcohol as a possible means of slightly reducing his or her risk of coronary heart disease? Could

it be that the old stand taken by the Protestant churches against the use of alcohol kept the church strong? Could it be that with the effects of alcohol lessening moral discernment, the present liberal stand on alcohol is part of the erosion of present-day Christian churches? Can a minister who drinks socially truly direct his flock if his moral discernment and decision-making are as impaired as the evidence indicates? These questions must be answered by the church and its leadership as well as by each minister and church member.

¹ A. M. Eward, E. Wolfe, P. Moll, and E. Hamburg, "Psychological and Behavioral Factors Differentiating Past Drinkers and Lifelong Abstainers," *American Journal of Public Health* 76, No. 1 (1986): 68-70.

² C. B. Courville, *Effects of Alcohol on the Nervous System of Man* (Los Angeles: San Lucas Press, 1955), p.

³ See L. K. Fitzhugh, K. Fitzhugh, and R. Reitan, "Adaptive Abilities and Intellectual Functioning of Hospital Alcoholics: Further Considerations," *Quarterly Journal of Studies on Alcohol* 26 (1965): 402-411; G. B. Kish and T. M. Cheney, "Impaired Abilities in Alcoholism: Measured by General Aptitude Test Battery," *Quarterly Journal of Studies on Alcohol* 30, No. 2 (1969): 384-388.

⁴ J. Smith, L. Johnson, and J. Burdick, "Sleep, Psychological and Clinical Changes During Alcohol Withdrawal in NAD-Treated Alcoholics," *Quarterly Journal of Studies on Alcohol* 32 (1971): 982-984.

⁵ Courville, *op. cit.*, p.

⁶ A. T. Steegmann, "Dr. Harlow's Famous Case: The Impossible Accident of Phineas P. Gage," *Surgery* 52, No. 6 (1962): 952-958.

⁷ J. M. Harlow, "Passage of an Iron Rod Through the Head," *Boston Medical and Surgical Journal* 39, No. 20 (1848): 389-393.

⁸ W. P. Castelli, J. P. Doyle, T. Gordon, and C. G. Hames, "Alcohol and Blood Lipids: The Cooperative Lipoprotein Phenotyping Study," *The Lancet* 2, No. 8030 (1977): 153-155.

⁹ W. L. Hasekell, C. Camargo, Jr., P. T. Williams, K. M. Vranizan, R. M. Krauss, F. T. Lindgren, and P. D. Wood, "The Effect of Cessation and Resumption of Moderate Alcohol Intake on Serum High-Density Lipoprotein Subfractions," *New England Journal of Medicine* 310, No. 13 (1984): 805-810.

¹⁰ C. A. Camargo, Jr., P. T. Williams, K. M. Vranizan, J. J. Albers, and P. D. Wood, "The Effect of Moderate Alcohol Intake on Serum Apolipoproteins A-1 and A-11: A Controlled Study," *Journal of the American Medical Association* 253, No. 19 (1985): 2854-2857.

¹¹ J. J. Barboriak, H. W. Gruchow, and A. J. Anderson, "Alcohol Consumption and the Diet-Heart Controversy," *Alcoholism: Clinical and Experimental Research* 7, No. 1 (1983): 31-34. Also see A. Comfort, "Alcohol as a Social Drug and Health Hazard," *The Lancet* 1, No. 8374 (1984): 443, 444.

¹² R. S. Ryback, "The Continuum and Specificity of the Effects of Alcohol on Memory: A Review," *Quarterly Journal of Studies on Alcohol* 32, No. 4 (1971): 995-1016.

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Can a minister who drinks socially truly direct his flock if his moral discernment and decision-making are as impaired as the evidence indicates?

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¹⁷ R. Hannon, C. L. Day, A. M. Butler, A. J. Larson, and M. Casey, "Alcohol Consumption and Cognitive Functioning in College Students," *Journal of Studies on Alcohol* 44, No. 2 (1983): 283-298.

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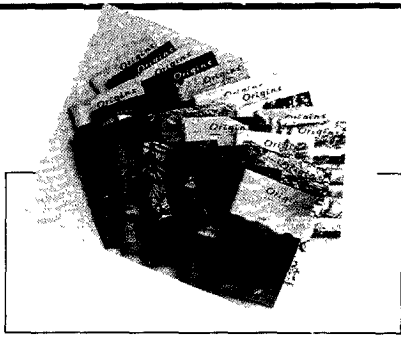
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²⁷ L. A. Cala, P. Burns, R. Davis, and B. Jones, "Alcohol-related Brain Damage—Serial Studies After Abstinence and Resumption of Drinking," *Australian Alcohol/Drug Review* 3, No. 2 (1984): 127-140.



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Status check

For me it's time for a status check. Which isn't to say that it's time to find out what program or mode I'm running in. I happen to know that since

I'm doing word processing on an IBM-PC compatible, I'm using my PC-Write word processing program. Which, by the way, is probably the best dollar-wise value in word processing in the world today. You can get it for free if you know a friend who has it (it's public domain, and far from being copy-protected, it's copy-encouraged). Or you can do as I did, and send \$10 to Quicksoft, 219 First N., No. 224, Seattle, Washington 98109, and get the latest version of this powerful always-being-updated-and-improved processor.

The status check I need to make now is with those of you who read Computer Corner. How's it going, you computer users, and nonusers, and maybe-someday users? I'm specifically interested to know what you're thinking about computers in the church by now.

I've heard from lots of users who are very satisfied and from a few who are dissatisfied. So now I'm most interested in hearing from nonusers and maybe-someday users to know what questions you need answered before you make your final decision on whether or not to take the plunge.

The reason for my interest in these questions is that I've been talking with a pastor who has training in the computer field and who has his own computer. He has suggested that what many pastors may need is a basic course in the use of computers in order to be prepared to make right decisions and get the full benefit from a computer if they choose to buy one.

I tend to agree with him to a certain

extent, but on the other hand, almost every personal computer user I know got started simply by buying a machine, getting some software, and wading through the manuals all alone. But there's a big fallacy in the sort of logic that takes a random sampling of computer users and draws conclusions from that without taking into account the thoughts of would-be users and nonusers.

What I mean is that it's likely that the success of my friends at learning computer use on their own is rooted in their own interest and native patience and ability. What I want to know is Are there a lot of pastors who haven't begun using a computer simply because they feel overwhelmed at the prospect of learning how?

If you're in that category, I'd like to hear from you. And I'd like to know what lengths you'd be willing to go to to get training in specifically pastoral uses of computers.

I know of at least one college that has expressed interest in providing a seminar on computer use for pastors. Would a week-long seminar on pastors and computers at a nearby college be attractive? Or would a correspondence course be more attractive? Would you feel better about sitting down with someone who can help you solve your problems, or would you feel comfortable just working them out on your own?

No doubt many others have been kept out of the computer market by price. If that's the case for you, how expensive is too expensive? If a good pastor-oriented package were available for between \$1,000 and \$1,500, would that eliminate the price objection?

I'm interested in hearing from you on these issues and also on how Computer Corner can be most helpful to you. Write to me at MINISTRY, 6840 Eastern Avenue NW., Washington, D.C. 20012.

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LETTERS

From page 2

ably more worth than protoplasm or egg white. One such example would be Exodus 21:22, 23. The clear teaching, except to the obtuse, is that if a fetus is prematurely born because of two men's negligence, and subsequently dies, then the men are to be executed.

I have a question for Mr. Paulson. It is similar to the one with which he concludes his letter. Could it be that the so-called Christian argument for abortion denotes moral hyposensitivity, coupled with self-induced ignorance of what the Scriptures actually do say, because we turn our attention from the most basic issue—the right to life—to inordinate worry about such issues as nuclear war?—Robert E. Hays, Lawton, Oklahoma.

Paulson's letter in the January issue of MINISTRY disturbs me not a little. He writes, "Many ancient moral codes condemned abortion, but the Bible doesn't." In the Bible the sixth commandment declares, "Thou shalt not kill." At what age of the fetus does this commandment apply? Does it apply to human life only after the child is born? When does the "personhood" begin? Does the Bible condemn smoking tobacco? Will Brother Paulson please explain?—Pastor Jeremia Florea, Bee Branch, Arkansas.

This is to commend you for publishing the excellent letter about abortion by Kevin Paulson in your January issue. In the course of his very perceptive remarks, he makes a very good point—one that is overlooked by most commentators—as he notes that the Bible does not expressly prohibit abortion. To me this means that Christians of the pro-choice persuasion have every right to assume that full personhood does not come into being until birth. The right-to-lifers, of course, will continue to believe it begins at conception—and indeed it does for them. I should think this conception (no pun intended) would satisfy everyone. So why do we keep on arguing about it—ad infinitum? Let us rather use our wisdom and compassion to try to devise ways and means of preventing unplanned pregnancies, which is, after all, the best way to confront and battle the horror of

abortion.—C. W. Kirkpatrick, Retired Minister, United Church of Christ, Springfield, Massachusetts.

Cosmic abortion

John and Millie Youngberg say ("The Reborn and the Unborn," November, 1985) that God could have aborted the human race shortly after the Fall in a kind of cosmic abortion, but that God chose not "*cosmic abortion*, but *cosmic sacrifice*." I would humbly suggest that if you read Genesis again, you will find that God actually did practice a kind of cosmic abortion. Down through the centuries the church has always called it the Flood. "And the Lord was sorry that he had made man on the earth, and it grieved him to his heart. So the Lord said, 'I will blot out man whom I have created from the face of the ground, man and beast and creeping things and birds of the air, for I am sorry that I have made them'" (Gen. 6:6, 7, R.S.V.). —Rev. David Hampton, Phoenix, Oregon.

Cover perceptions

Attached is an unedited series of spontaneous responses of college students to the cover of the November issue of MINISTRY. I gave [the] students in an upper-division general studies course a piece of paper and asked them to write down their first impressions on the picture and caption, 'Keeping Your Wife Happy!' They were amazed at the range and the intensity of perceptions among themselves. Their responses illustrate the difficulties an editorial staff faces today.—Ernest J. Bursey, College Place, Washington.

She's got a nice smile.

Her smile is crooked. If your wife isn't happy, you have a big problem.

It is probably a good idea.

I see a couple in love. They appear to be very happy.

A warm feeling; I like to see people smiling, especially women.

Sex sells—women, an object that can be pacified.

There, there, darling, Daddy will take care of you.

Due to the appearance of the woman's face, I would say it gives the impression that women need to be cared for—helpless.

Looks like total domination, willingly given.

That's nice. Good idea.

A loving touch is a part of keeping your wife happy.

She looks like a little puppy dog who is being congratulated for doing something good.

The picture looks like the husband is condescending to the wife.

Her hair is much too coiffured, and the smile appears phony and strained.

Reverend

Please leave Reverend on my address label of your fine magazine. Its use is commonplace in my tradition and goes back to the fifteenth century, when, as now, it was "an epithet of respect applied to the clergy."

I do not shun respect, and if in accepting it I am being audacious (which my dictionary defines as "bold, spirited, adventurous"), then I accept that epithet too.

My dictionary also gives "impudent and presumptuous" as meanings for *audacious*. The use of first names rather than Miss, Mr., or Reverend often carries these secondary meanings in common social exchange. I believe that proper titles can have a meaningful place in human relationships, Mr. Walker's amazement notwithstanding (Letters, November, 1985).—Rev. J. Thompson Brown, Birmingham, Alabama.

The word *reverend* has (long ago) come to mean nothing more than "licensed or ordained." It is just a title—a very helpful title. It lends no sense of awe or worship to anyone. But this title does make the work of the minister much easier; it lends quick entrance to many places and adds much to the influence of the minister when dealing with the secular world.—Rev. Mrs. Bonetta C. Rabe, Norwalk, California.

Loving wife

Although I sent in my address change before my move, it has been five months since I received MINISTRY. This could be classified as an unforgivable act of sin.

Please make all necessary arrangements to change my address. Not receiving MINISTRY is almost like not receiving letters from your loving wife when you are away from home. By the way! Add my name and address to your monthly subscribers' list and bill me accordingly. There is a lot of "beef" in MINISTRY.—Fr. Terenig Kondralian, Cleveland, Ohio.

20 lessons on 95 theses

Morris Venden's "Ninety-five Theses on Righteousness by Faith," which appears in this issue, will be published in a set of twenty Bible studies, by Pacific Press Publishing Association of Nampa, Idaho, later this year. Contact the press or your local Adventist Book Center for further information.

Continuing education via satellite

Pastor William Brigden of Healy, Kansas, recently "attended" two pastoral continuing education courses that came to his church via satellite. He has prepared a three-page brochure describing use of a dish antenna to receive satellite programming. He even suggests how you can persuade your church to buy a receiver.

For a free copy of the brochure, send a self-addressed envelope with two stamps to Pastor Brigden at Healy United Methodist Church, Healy, Kansas 67850.

Keeping sermons in order

If you store your sermons in one folder or one specific area of your filing cabinet, here's a tip for keeping things in order. Use a 10" by 12" cardboard divider to keep the already-used materials separate from the unused.

Insert the cardboard in the front to begin with; then as you use a sermon, refile that sermon in front of the divider. Keep the

unused sermons in order behind the divider, and the next one in your sequence will always be the one just behind the divider.—From Fannie L. Houck, Port Townsend, Washington.

Mental archeology

Archaeology of the Mind, by E. Randall Binns, from which we have excerpted this month's article "The Mosaic Sanctuary," is available from Bookservice, 89 45th St., Berrien Springs, Michigan 49103, for US\$12 postpaid.

Picture postcards

Pastor Earl C. Carver, 163 West Frederick St., Millersville, Pennsylvania 17551, thanks all those who have sent him picture postcards of their churches and asks us to note his new address. He's still collecting, so send him a card if you have one.

Corrections

In "Ordination of Women: A Question of Status or Function?" (October, 1985) the statement was made that no woman has held the office of conference treasurer since 1950. This is incorrect. Helen L. Turner served as treasurer of the Southwest Region Conference from 1982 until 1985.

In "Women for Christ" (December, 1985), Petra Sukau's name was omitted from among the women who spoke at the meetings. Her message appeared in the March issue of MINISTRY.

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The Abaddon Conspiracy

Raymond S. Moore, *Bethany House Publishers*, 1985, 156 pages, \$4.95, paper. Reviewed by Ella M. Rydzewski, editorial secretary, *MINISTRY*.

In provocative story form, educator Raymond Moore exposes Satan's conspiracy against the Creator and His creation. With the assistance of a familiar heavenly guide the storyteller is shown the war between good and evil—Christ and Satan. He learns of Lucifer's plan for our planet. If you ever suspected board meetings were of the devil, you will find encouragement from this narrative as Lucifer conducts his own version of management by objective.

At the first meeting Lucifer assures his followers of victory and tells them, "Our long-range plan takes many forms. It begins with bringing death to the earth." In keeping with an efficient organizational format, Lucifer gives his assistants time to express their opinions, relate successes, and give him praise—all this is designed to heighten employee morale and encourage them to carry out his purposes. Among his administrative executives are such interesting characters as Raa ("evil"), Arium, and his deputy Nabal. But Lucifer is clearly in control of his corporation. He tells the assembled host, "Oh, you may offer counsel, but you must unfailingly follow the established channels through your commanders. On all matters of policy my word is final. I expect loyalty, total obedience. You have no other choice." Lucifer delights in bureaucracy. And where will it end?

Not only is Moore's book entertaining, but through fantasy he helps us grasp the reality of the face of evil and feel its hopeless but unacknowledged bondage. We sense the vast gulf between the strategies of God and those of Satan, and are keenly aware that we have a vital role to play in this cosmic conflict.

The Price of Success

J. B. Phillips, *Hodder and Stoughton*, London, 222 pages, £12.95. Reviewed by Patrick Boyle, *Stewardship and Sabbath School Director*, *South England Conference of Seventh-day Adventists*.

This posthumously published autobiography cannot help engaging the

mind of any pastor. It is a revelation of one man's life, it is full of illustrations, and it can especially encourage those facing problems.

J. B. Phillips' story is one of struggles and successes, joys and disappointments, light and darkness. In telling his story, he records with clear and deep understanding the events of his early life, his work as curate, his success as a translator, but supremely his work as a minister of Christ. Many a pastor will be encouraged, rebuked, and moved to a deeper commitment.

Here also is page after page of fresh and pertinent illustrations for the preacher. A few examples: "We get the impression from some recent books that God only exists by kind permission of human beings." Of a couple who came to hear him speak: " 'You know, Dr. Phillips, we've driven two hundred miles to hear you speak'—I couldn't help replying, 'Well, thank you, but where I come from there are thousands who would not even cross the road to do that.' " Quoting one of his colleagues: " 'When I was an undergraduate the underlying message was 'Come to Jesus'; today it is 'Give to Oxfam.' " "

Success brought its pressures, and Phillips suffered what we call a nervous breakdown. His record of that harrowing experience should encourage all who "walk through the valley of the shadow of death." It should make all who enjoy good health and strength more sympathetic and understanding toward those who lack these blessings. It should create an understanding of how precious to all are the compassions of Christ.

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