

The
MINISTRY

APRIL

1967

The
Reality
of
the

Resurrection

Kenneth Blanton

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MANY aspects of the resurrection of Jesus Christ are emphasized in the New Testament, but two are outstanding. First, the resurrection is the basic fact of the Christian faith, and second, it is the basic dynamic for the Christian life. This the apostle John had be-

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fore him, for in the first chapters of Revelation he emphasizes the reality of the resurrection.

Christ the First-born

The book of Revelation first mentions the resurrection of Christ in chapter one, verse five. It speaks there of Christ the "first-born of the dead" (R.S.V.).

The Greek *πρωτοτοκος* used here is very correctly translated "first-born." However, we know that Christ was not the first in point of time to be resurrected. From the Biblical records, Moses was the first resurrected in point of time.

Therefore, if the "first-born," or "first" is not in point of time it must have another significance. That significance is in its importance or its quality. The resurrection of Jesus Christ holds this "first position" in status because all those raised from the dead before and after the resurrection of Christ gain their freedom from the bonds of death on the virtue of Christ's resurrection. In this sense Christ's resurrection is called "the first" because all hope of any resurrection of the dead is dependent on the hope of Christ's resurrection. Without the cross there could be no resurrection, and without the resurrection the cross would be a bleak monument of death and despair.

Further, Christ's resurrection is set apart as first because of His ability to lay down His life and to take it up again (John 10: 18). This sets Him apart from any other man who has been raised or who will be raised. No other man has the power of life in himself. All are dependent upon Christ for life. He is the source of all life. When this title "first-born" is connected with the following title in Revelation 1:5, it seems to reflect the thought of Psalm 89:27, "Also I will make him my first-born, higher than the kings of the earth."

Jesus Christ is the "first-born" of the dead because He is the resurrection, He is life (John 11:25). Jesus did not say: "I show you the resurrection and the life." He did not even say: "I give you the resurrec-

tion and the life." He said clearly: "I am the resurrection, and the life."

Jesus Christ being the "first-born of the dead" is not just someone who proved to us that there is a resurrection and that there is something called eternal life; He is the living presence in whose company and in whose presence and in union with whom earthly life becomes eternal life, and existence becomes superlative living. When Jesus said, "I am the resurrection, and the life," He laid claim to the first position of the resurrected ones, a claim which covers life and death, time and eternity, this world and the world to come. It is the claim that with Him the future years for us will hold surge after surge of power and not the creeping death that is characteristic of life today. It is a guarantee that death is not the end, for through Jesus Christ men enter into the life of God which nothing or no one can destroy.

Christ's resurrection was "first" because He arose from the dead as the "firstfruits of them that slept" (1 Cor. 15:20, 23). It was to the glory of God that Christ should be the first fruits, the antitype of the wave sheaf. The first fruits represent the great spiritual harvest to be gathered into the kingdom of God. Christ's resurrection is the type and pledge of the resurrection of all the righteous dead. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (1 Thess. 4:14).

Reality of Christ's Resurrection

The reality of Christ's resurrection makes it "first" in importance because of the power Christ now has over death. "I died, and behold I am alive for evermore, and I have the keys of Death and Hades" (Rev. 1:18, R.S.V.). To Him have been given the keys of death and of hell. Principalities and powers were made subject to Him, even while in His humiliation here on earth. The resurrection of Jesus Christ has given to the believer freedom, freedom from the fear of eternal death and separation from God. Because Christ has the keys

THE MINISTRY: PRINTED AND PUBLISHED MONTHLY FOR THE MINISTERIAL ASSOCIATION OF SEVENTH-DAY ADVENTISTS BY THE REVIEW AND HERALD PUBLISHING ASSOCIATION, WASHINGTON, D.C. 20012, U.S.A. \$4.00 A YEAR; 40¢ A COPY. PRICES SLIGHTLY HIGHER IN CANADA. ADD 25¢ FOR YEARLY SUBSCRIPTIONS TO COUNTRIES REQUIRING EXTRA POSTAGE. SECOND-CLASS POSTAGE PAID AT WASHINGTON, D.C. EDITORIAL OFFICE: 6640 EASTERN AVENUE NW., WASHINGTON, D.C. 20012

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of death and power over the prince of death. He has given us security by the promise, "I give them eternal life, and they shall never perish, and no one shall snatch them out of my hand" (John 10:28, R.S.V.). Christ has the power to do this because He is Life. However, this eternal life does not mean release from all the troubles and sorrows of this life, but it does mean victorious living and security in the real sense of the word in any situation which death or life can bring.

We, in living, have security in Christ, for we know that neither life nor death can separate us from Him, and when the swift jaws of death take from us those we love our sorrow is buffered by that message of infinite hope that Christ has the power over death and Satan cannot hold the dead in his grasp when the Lord bids them live.

Christ Died and Came to Life

For the third time in the first two chapters, John records the reality of Christ's resurrection. Jesus tells him to write "The words of the first and the last, who died and came to life" (Rev. 2:8, R.S.V.). This perhaps would have a special significance to the early church. In the face of persecution the positive element of Christ having life after death would be a great sustaining factor. The resurrection of Christ was something that the members of the early church believed in with all their hearts; they knew that their salvation depended on connection with the life that Christ now has.

We must also remember that our salvation depends upon the fact that Christ's tomb is empty. The resurrection of Christ is not an old legend—John, along with the other apostles, testifies of this. The resurrection of Christ is the rock on which the Christian church is built. Even if all the rest of the great miracles of Christ were true, even if the whole life of Christ was exactly as the Gospels tell us; nevertheless, if Christ's life had ended in the grave, there would have been no church, no Christianity, no doctrine of the resurrection.

All believers everywhere must stake their hope in this one thing, and do as Paul did when he faced with honesty the grim alternative: "If Christ has not been raised, then our preaching is in vain and your faith is in vain. We are even found to be misrepresenting God, because we testified of God that he raised Christ, whom he did not

NEWSPAPER ACCOUNTS OF "FALLING STARS"

It has come to our attention through George R. Yarlott, State Records Administrator of the Commonwealth of Virginia, and a Seventh-day Adventist, that the Richmond (Virginia) *Enquirer* of several dates in November, 1833, contains a number of detailed accounts of the falling of the stars. Because of our desire to be of service to our ministers, we secured copies of these issues for evaluation, and would recommend the following:

November 15, 1833 1 page "Brilliant Phenomenon"
November 19, 1833 2 pages (contain 12 references to this phenomenon)
November 26, 1833 1 page (ask for page which contains the headings: "The Meteors" and "To the Editors of the *Enquirer*, New Glasgow")

These accounts, appearing under such titles as "Magnificent Phenomenon," "A Shower of Fire," "A Wonder of the Heavens," are written from Philadelphia, Boston, Charleston, Baltimore, New York, Raleigh, and different parts of Virginia.

Photostats may be obtained from the Virginia State Library, Division of Archives, Richmond, Virginia, for fifty cents per newspaper page. There are no page numbers, so the "Falling Stars" reference should be given when ordering.

J. Ernest Edwards

raise if it is true that the dead are not raised. . . . If Christ has not been raised, your faith is futile and you are still in your sins. Then those also who have fallen asleep in Christ have perished" (1 Cor. 15: 14-18, R.S.V.).

But Christ Himself witnesses that He was one "who died and came to life" (Rev. 2:8, R.S.V.). It is because He did come to life that His authority is first, His resurrection is first, to them that believe.

The importance of the resurrection of Christ to the believer—the very kernel of the gospel—can be summarized in one sentence. Because Christ "died and came to life," by His death and resurrection He can make us partakers of His power and His glory.

The only trouble with opportunity is that it generally comes disguised as hard work.



A FEW years ago some of us felt we should endeavor to make our division committee meetings more Spirit filled. Twice a year we met for a week or ten days at a time, discussing endless problems of the Lord's work in Trans-Africa. We always had our routine devotions to begin each

new day's work. A good spirit prevailed. By working early and late we always succeeded in completing our work on time.

short to squeeze in everything that needed to be done. How could we take out another hour and a half from our already full program and still get the work done? But we agreed to try.

The results? The Lord more than made up to us the additional time we spent with Him. Our work was done with greater dispatch. The sweet spirit of His presence was felt among us. It was not unusual for us to finish our committee work even earlier than planned! We learned a valuable lesson: It pays, in the midst of a very busy program, to give the Lord more, not less, time!

A possible imbalance between busy-ness and holiness should lead the worker to cry out—

“Lord, Slow Me Down!”

ROBERT H. PIERSON

President, General Conference of Seventh-day Adventists

But our hearts reached out for something more—something that would draw us closer to the Lord, something that would fill our lives with a new power and our minds with a new vision. So we decided to spend more time with the Lord during our committee meetings.

Our devotional periods were lengthened. After these inspirational studies the committee members broke up into small prayer bands around the division office. During these seasons with the Lord we spoke with Him about special needs, special problems. There was ample time for everyone to join in the prayer sessions. Then, just before lunch, we set another hour for Bible study—for discussion of the Word when any of the committee members felt impressed to take part.

Some members were a bit skeptical when these plans were suggested. Our agenda was always long. Our time seemed too

Peril of Busy Workers

Seventh-day Adventist workers—whether they are in Africa, Europe, America, Asia, or Australia—are busy people. We have an endless round of committees, boards, institutes, workshops, and other appointments to meet. We have efforts to conduct, Ingathering goals to reach, church schools to operate, buildings to erect, and churches both large and small to administer. There is an apparently endless round of duties clamoring for attention. We are indeed a busy people!

To such a preoccupied band of workers God says, “*Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord*” (Ps. 27: 14).

In our crowded program, doing things that are good, things that are desirable, things that are necessary, we need to re-

serve time when we can wait on the Lord. There must be time to pause for spiritual refueling, spiritual refreshment.

Holiness and Busy-ness

In the ancient tabernacle service Aaron was instructed to "make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD" (Ex. 28:36). "And it shall be upon Aaron's forehead" (verse 38). This headpiece doubtless had several lessons of significance for the people and for the priests, but it seems to me that one of the most important lessons God wanted His workers of that day to learn was that in the midst of the busy round of tabernacle activity there must be *holiness*.

The worker for God must not be so busy even in doing God's work that his own soul is left unfed, his own character development stunted. There must be holiness in the midst of busy-ness. In the midst of a program of surging activity there must be ample time for quiet reflection. Amid all the *striving* there must be coveted intervals for *receiving*.

A popular soft-drink company lures customers with the assurance that their product provides "the pause that refreshes." Workers in the cause of God need refreshing breaks frequently—breaks occasioned by earnest seeking after the Lord. In a program so filled with planning and pushing there must be time for thinking and praying. There must be holiness in the midst of busy-ness!

The servant of the Lord has a thought-provoking message for us as workers. It is especially directed to busy leaders—those of us who perhaps may be "more ready to engage in outward religious service than in the inner work of the heart." It is well worth our careful reading and prayerful pondering:

"As our numbers are increasing, broader plans must be laid to meet the increasing demands of the times; but we see no special increase of fervent piety, of Christian simplicity, and earnest devotion. The church seems content to take only the first steps in conversion. They are more ready for active labor than for humble devotion, more ready to engage in outward religious service than in the inner work of the heart. Meditation and prayer are neglected for bustle and show. Religion must begin with emptying and purifying the heart, and

must be nurtured by daily prayer."—*Testimonies*, vol. 4, p. 535.

It Affects Our Success in the Work

We neglect our times of waiting on the Lord at the peril of defrauding our own souls and at the expense of success in our work. "You need to watch, lest the busy activities of life lead you to neglect prayer when you most need the strength prayer would give. Godliness is in danger of being crowded out of the soul through overdevotion to business. It is a great evil to defraud the soul of the strength and heavenly wisdom which are waiting your demand. You need that illumination which God alone can give. No one is fitted to transact his business unless he has this wisdom."—*Ibid.*, vol. 5, p. 560.

In the writings of the gospel prophet are words we usually apply to conditions that will obtain in the new earth. There is also a message for us as workers in God's cause here and now: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40:31).

"*They that wait upon the Lord shall renew their strength.*" This may be a promise as well as a prophecy. It is for you and for me here and now! Not in the gloryland only will our strength be renewed as we wait on the Lord, but right now in our busy round of apparently endless activity. It is spiritual, physical, and mental strength that will be renewed. These are sinews that build *success* in the Lord's work. We cannot be truly successful in our labor for God if we are too busy to renew our spiritual, physical, and mental strength.

"A worker cannot gain success while he hurries through his prayers and rushes away to look after something that he fears may be neglected or forgotten. He gives only a few hurried thoughts to God; he does not take time to think, to pray, to wait upon the Lord for a renewal of physical and spiritual strength. He soon becomes weary. He does not feel the uplifting, inspiring influence of God's Spirit. He is not quickened by fresh life. His jaded frame and tired brain are not soothed by personal contact with Christ."—*Ibid.*, vol. 7, p. 243.

Hurried prayers, things forgotten, weary bodies, jaded frame, tired brain—these are

the certain forerunners of failure. By limiting our time with God, the Source of strength, we limit our success in His service!

"If the rush of work is allowed to drive us from our purpose of seeking the Lord daily, we shall make the greatest mistakes; we shall incur losses, for the Lord is not with us; we have closed the door so that He cannot find access to our souls. But if we pray even when our hands are employed, the Saviour's ear is open to hear our petitions. If we are determined not to be separated from the Source of our strength, Jesus will be just as determined to be at our right hand to help us, that we may not be put to shame before our enemies. The grace of Christ can accomplish for us that which all our efforts will fail to do. Those who love and fear God may be surrounded with a multitude of cares, and yet not falter or make crooked paths for their feet. God takes care of you in the place where it is your duty to be. But be sure, as often as possible, to go where prayer is wont to be made."—*Counsels on Health*, p. 424.

We shall make mistakes. We shall incur losses. We have closed the door to spiritual success. God cannot find access to our souls! How tragic that any of us as workers might find ourselves in such condition simply because we did not take time to wait upon the Lord!

Our Reception of the Holy Spirit

God's people—and especially His workers—are praying earnestly for the outpouring of the Holy Spirit in latter-rain power to finish the work of God in all the earth. Jesus made clear the close relationship that exists between waiting on the Lord and the reception of the Holy Spirit. While the early disciples were assembled in Jerusalem He commanded them not to leave the city. They were to "wait for the promise of the Father" (Acts 1:4).

The disciples waited before Pentecost. There was waiting before infilling then. There must be waiting before infilling now! The promise of the Father is for those who wait upon the Father. Those who are too busy—even about His work—will miss the copious showers of grace and power He has promised. There will be more courage, more power, more success, if we first wait—wait on the Lord.

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OUR Fundamental

T A S K



EVANGELISM is the fundamental task of the Seventh-day Adventist Church. Everywhere and always we are to proclaim the everlasting gospel, giving special emphasis to the sovereignty of God, the judgment, and the call to worship the Creator.

The task calls for total mobilization. Each congregation, conference, department, institution, and individual member is involved. Undergirded by the sobering conviction that men who die in their sins without Christ are lost, the mobilized church must hasten to proclaim God's redeeming grace before they perish from the earth.

Use Any Effective Method

Any method, old or new, that effectively communicates the gospel must be used. When one method does not work, another must be tried. In particular, the special ministries of literature, radio, television, medicine, health education, welfare, Sab-

bath school, Christian education, lay and youth activities, are to unite with one another in effectively assisting the gospel minister in the evangelistic task. All in the church—educated and uneducated, rich and poor, young and old, male and female, ministry and laity—are called upon to support the divine mandate of Revelation 14:6-12.

The commission encompasses the whole world. No nation, kindred, tongue, or people can be bypassed. The cost and dangers involved are beyond comprehension, but the divine commission remains. Relentlessly, time is running on and out. The fields are white, ready to harvest. Multitudes, multitudes in the valley of decision, living and dying without a saving knowledge of Christ. With apocalyptic doom hanging over us and probationary time closing, this is no time for Seventh-day Adventist ministers to consider the sky, explore differences, argue theories, or nurse personal preferences. If we are called upon to do anything, we are called upon to close

THEODORE CARCICH

Vice-President of the General Conference

ranks in a mighty and continuing evangelistic thrust until our blessed Lord returns in glory. Of a certainty, the task is ours and so is the victory.

No Time for Criticism

Lest the words of frail man be misunderstood, let us consider God's servant on the subject. We read:

The Lord lives and reigns. Soon He will arise in majesty to shake terribly the earth. A special message is now to be borne, a message that will pierce the spiritual darkness and convict and convert souls. "Haste thee, flee for thy life," is the call to be given to those dwelling in sin. We must now be terribly in earnest. We have not a moment to spend in criticism and accusation. Let those who have done this in the past fall on their knees in prayer, and let them beware how they put their words and their plans in the place of God's words and God's plans.

We have no time for dwelling on matters that are of no importance. Our time should be given to proclaiming the last message of mercy to a

guilty world. Men are needed who move under the inspiration of the Spirit of God. The sermons preached by some of our ministers will have to be much more powerful than they are now, or many backsliders will carry a tame, pointless message, which lulls people to sleep. Every discourse should be given under a sense of the awful judgments soon to fall on the world. The message of truth is to be proclaimed by lips touched with a live coal from the divine altar. . . .

The ministers are asleep; the lay members are asleep; and a world is perishing in sin. May God help His people to arouse and walk and work as men and women on the borders of the eternal world. Soon an awful surprise is coming upon the inhabitants of the world. Suddenly, with power and great glory, Christ will come. Then there will be no time to prepare to meet Him. Now is the time for us to give the warning message.—*Testimonies*, vol. 8, pp. 36, 37.

"Lord, Slow Me Down!"

(Continued from page 6)

"Let nothing, however dear, however loved, absorb your mind and affections, diverting you from the study of God's word or from earnest prayer."—*Testimonies*, vol. 8, p. 53.

There must be set times daily for us to meet our unhurried appointments with God. Some find the early morning hours the best time to spend with the Lord—to find spiritual refreshment for the day. Others prefer the quietness of the late evening just before they retire, after they have laid down the burdens of a busy day. Whichever we prefer matters little. What matters is that we spend ample time with Him; that our busy-ness is bolstered by holiness.

When we are too busy to spend time with God each day, we are busier than the good Lord ever intended us to be! May He help us to learn well the relationship between holiness and busy-ness—the sweet experience of waiting upon the Lord in the midst of a busy, busy program.

Our churches grow, our cares increase,
From plans and push we never cease.
Like Martha we are on the go—
We seem to rush and worry so!

Lord, slow us down and stand us still;
Make clear to us Thy holy will.
And help us see we've lost the day
When we're too rushed to watch and pray!



EDITORIAL

Do You Want to WRITE?

WRITING is one of the most exacting of professions. When we ask an individual to put his good ideas into a manuscript he often says, "Oh, I can't write. I can preach and I can commune with you but I am no writer." Why not? Have you seriously tried? It may be true that writing springs from genius, from an inborn talent, but even talent and genius are of no value unless one is willing to put himself on the line and work laboriously at transferring thought and ideas to paper and do it in an attractive way, correct grammatically, properly paragraphed, capitalized, punctuated, presented in the form to which editors today are accustomed.

Very few find it easy to write. It may be observed that our most prolific authors became that way through long hours of demanding effort. We know some of them rewrite their material ten, twelve, sixteen times, finding here and there a more descriptive word, a smoother phrase, a more graphic presentation. Some of the best teachers of journalism say that good writing is not written but rewritten. It is tedious and difficult work, yet what joy there is in sharing our thoughts with others.

Perhaps we are among those who feel that God intended us to find self-expression in some form of authorship. Then we must have unfaltering courage and unflinching persistence. We must be consumed with an unrest that will not be stilled, which will drive us on and on until we fulfill our desired goal.

If our impulse to write is sufficiently deep and strong, if it is a burning passion, then we must keep everlastingly at it. The only way to learn to write is to write. By and by facility comes. But it needs a fund of patience. We should not be discouraged if our first venture fails. In fact, we will be singularly fortunate if the first manuscript is not returned.

Let me repeat, real work, laborious practice, is the only way to fulfill your highest ambitions to a satisfying degree. If your first venture fails, tear it up and use the pieces for a foundation to begin all over again.

There are many avenues for literary skills in our numerous church papers. They use a variety of material, some slanted toward the tiny tots, then graduating through the whole spectrum of human needs, even to the deepest of theological concepts. We may save ourselves considerable disappointment in the way of rejection slips if we will study carefully the nature of the publications to which we send our material. To whom are the articles written? What are the editors of these magazines accepting? If we were the editor, what would we want our readers to have and what style of composition would present our thoughts attractively?

After all, the final decision rests with the editor. No one can tell us whether or not our work will be accepted. It must stand or fall on its own merits. Friendship will not help. "Pull" does not count. Position is no guarantee. Our manuscript lies upon the editor's desk on its own merits. What it does to the editor's mind, how it appeals to him, what inspiration he feels, and in his judgment what it will mean to the vast majority of his readers are what count.

Yes, writing is one of the most exacting of professions, yet it is one of the most enjoyable of all creative instincts. Let us share with others all those noble and grand ideas that are burning in our hearts. It will do us good and will be a blessing to many.

A. C. F.

The THEORY of RELEVANCY

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TERMS and suggestions such as "learn to communicate," "dialog with the modern mind," "make your preaching relevant," "update our message," et cetera, are blowing about like dandelion seeds on the wings of spring. The problem with these linguistic calisthenics is

that some unwary soul may get the idea that some additional ingredient, unknown by our Old and New Testament forefathers, needs to be mixed with our message. Is there a secret formula that will suddenly get the message across and popularize the gospel? Is there some hidden pushbutton we haven't found yet, which if found and pushed will jam the baptismal pools of our church with eager believers?

Peter and Paul—Pentecost and Mars

I constantly ask myself the question—How relevant was Peter on the day of Pentecost when he cried out that his audience was responsible for crucifying Christ? Or take Paul on Mars' Hill who "related" by claiming his hearers ignorantly worshiped the true God. How relevant was Christ when He told bigoted, Rome-hating masses that they ought to "love their enemies."

To sinful-natured man, God's truth never has been relevant and never will be—"the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). There is no communication between truth and error, right and wrong. The two are incompatible. To talk about a God of love was

just as foreign to the minds of men in Abraham's day as it is in our day. To preach Christ crucified and the crucifixion of self was just as repugnant to the mind of a sin-soggy Roman two thousand years ago as it is to the 1967 mind of a lost New Yorker.

Answering Questions People Don't Ask

Another verbal smoke screen is the charge that the church today is answering questions people don't ask. I've pondered this point for some time and have wondered what questions did Christ answer that people *were* asking? He was incessantly talking about the heart and a heavenly kingdom in which few were interested. His stories and parables focused on eternal realities, not the popular discussions of the times. He consistently refused to become involved in theological football. He left these irrelevant discussions to scribes and Pharisees.

What an Answer!

Once a man came to Jesus and asked Him to settle a legacy dispute between his brother and himself. Family wills loom large in the minds of most people. Christ's response to this seemingly most urgent matter was not only irrelevant but almost insulting from a human standpoint. His climactic appeal was "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." What an answer! So foreign, so inconceivable to the greedy and grasping. What heartbreak would be saved if this counsel were strictly followed. Again, how many of us would tell the rich to go sell what they have and give to the poor? Such extremity is so unrelated to the facts of life!

The Masterpiece of Irrelevancy

Taken seriously, the Sermon on the Mount is a masterpiece of irrelevancy. What person in his right but sinful mind would ever rejoice when reviled and persecuted even for a good cause? Who would ever dare equate murder with anger? In a sex-crazed world, where is the so-called normal man who would agree that lustful admiration of a woman spelled adultery? Furthermore, what "new-moralist" would accept the principle of plucking out an eye if necessary in order to avoid total destruction. Even Job's counsel would be "undialogable"—"I made a covenant with mine eyes; why then should I think upon a maid?" (Job 31:1). Or take the "turn your left cheek" concept or the "give away your cloak also" idea. This is a seeming lack of communication from any human standard.

When Christ Communicated

About the only time the people thought that Christ really communicated was when He fed the thousands with miracle bread and fish. This act hit the headlines, and the disciples themselves began to feel that Christ's movement was now getting underway. In wisdom the Master declared to the dismay of all, "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled" (John 6:26). Then He concluded with a most irrelevant thought, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life" (verse 27).

The "Irrelevancy" of Noah

One of the most irrelevant preachers on record was Noah. He asked a lot of questions people weren't asking and gave as many answers people weren't wanting. He persisted in talking about a coming flood, which both the scientists and theologians of his day claimed was impossible, unthinkable, and certainly not relevant to the world and its needs. I have often wondered just how Noah would "relate" if he were among us today, facing a far greater event to take place than a mere world deluge!

Massive Unresponsiveness

Part of our problem lies in a mass-conversion concept. Are we being influenced in our thinking by massive unresponsiveness to the gospel and thus feeling we are not communicating? Are we overlooking the infinitive value of an individual, responsive

soul here and there? Is this situation leading us to use our preaching time merely communicating knowledge but not a saving knowledge of the Lord Jesus? Truly irrelevant preaching is that preaching which does not hold the saving power of our Lord. The thrilling themes of redemption and prophecy related to the return of Christ are what the world needs in this rocket age. For certain, the majority don't want to hear these things any more than the majority wanted to hear Noah's message. Our call, our commission, is not to scratch itching ears, but to warn, to plead, to make ready a people for the final crisis, which is already upon us!

Relevancy of the Cross

The concept that makes the gospel relevant yesterday, today, and tomorrow is the cross of Christ. The wisdom seekers and sign seekers still live on. The cross continues to ever be a foolish stumbling block to these. To change our message for the sake of these will result in losing those who would glory in nothing except the cross of the Lord Jesus. Any attempt to make our truth more acceptable by mitigating or eliminating the crucifixion of self will only end in horrible disaster.

Improvement Needed

Where we, as ministers, need to improve our "dialog" with modern man is in our own personal lives. Spiritual giants never fail to communicate Christ. The prayerful, studious, and ever-dependent-on-the-Lord type of minister is the relevant man today. It is not the uniqueness of message presentation or persuasive gimmicks that profoundly move men to God. The man possessed by the power of the Holy Spirit who lifts up the crucified One in a simple, clear, direct manner is the man of the hour. The man who visits, prays, and pleads for the souls of men because he loves them is building a church "where the action is." The space-age church may be filled with members whose talents and abilities are being utilized in a far different manner from that of the man a millennium ago, but when it comes to true religion—nothing has changed. It is the same gospel, the same truth, the same principles lived out in a twentieth-century life. Making Christ real to the people demands that Christ reign supreme in us. It is only in this way that relevancy ceases to be a theory and becomes a reality.

A Formula for Health and Happiness

ADLAI ALBERT ESTEB

Associate Secretary, Lay Activities, General Conference

IN CONCLUSION, my brothers, delight yourselves in the Lord! It doesn't bore me to repeat a piece of advice like this, and if you follow it you will find it a great safeguard to your souls" (Phil. 3:1, Phillips).*

Notice that our text reads, "Delight yourselves in the Lord." It is the plan of God for man to be happy. Indeed, it is the command of God for believers to be happy. It is essential for Christians to be happy. In fact, it is so urgent, so important, that God used one of His noblest workers to send this message to the church from a prison where he was bound in chains.

We have been given this same counsel from God's modern messenger, who also suffered from physical infirmities yet wrote: "Unless you cultivate a cheerful, happy, grateful frame of mind, Satan will eventually lead you captive at his will."—*Testimonies*, vol. 1, p. 704.

Keep cheerful—it is easy to say, but how can it be done? Read the text again—"Delight yourselves in the Lord." If there is nothing else to be happy about, then be happy in the Lord. Paul and Silas sang praises at midnight while in an inner prison of the Philippian dungeon with their feet fast in the stocks. Certainly they were not comfortable physically, but they *were* happy in the Lord. They practiced what they preached! And what an experience they had. Happy in the Lord! What a source of comfort, love, and power! What a great reservoir from which all Christians may drink deep from the wells of salvation. To the child of God, "Iron bars cannot a prison make." Yes, Christians can sing praises at midnight in a dirty dungeon.

Furthermore, think of God's provisions

for the future. God is planning for our eternal happiness. God purposes that His redeemed children will enjoy everlasting happiness!

Can Money Buy Happiness?

Notice the divine methods of pursuing happiness. It is not attained by acquiring riches. Jesus said, "What is a man profited, if he shall gain the whole world, and lose his own soul?" (Matt. 16:26). Why have so many millionaires committed suicide if wealth alone brought happiness? Money can buy a golden bed and a beautiful coil-spring mattress but it cannot buy sleep. Money can buy the most expensive food but it cannot buy appetite. Money can buy a beautiful house but it cannot of itself build a happy home! Money can purchase human slaves but it cannot buy love!

However, money can be a means of helping others, and when a human heart goes out in sympathy and empathy to others, it is on the highway to happiness! Happiness is feeding the hungry multitude. Happiness is clothing the orphans. Happiness is visiting the sick. Happiness is ministering to the needy. Happiness is helping others!

In the Beatitudes—which are really beautiful attitudes—Christ revealed eight secrets of happiness, such as, "Blessed [happy] are the merciful: for they shall obtain mercy." How many people have found their greatest happiness by seeking the welfare and happiness of others! When we carry hope and health and happiness to others we find our own hearts strangely warmed and refreshed. When we put the cup of cool water to the parched lips of others we find we drink deeper from hid-

den springs. Then we can say with Christ that we have meat and drink that others "know not of." "Every effort made for Christ will react in blessing upon ourselves."—*Christ's Object Lessons*, p. 354. That is why "doing good is an excellent remedy for disease" (*Christian Service*, p. 270). Notice, not a remedy but an "excellent remedy." Why? Because it makes us happy, and "a merry heart doeth good like a medicine" says the wise man. Therefore, when we walk the highway to happiness we discover that our own health improves. Indeed, when we deal out our bread to the hungry and satisfy the afflicted soul, then our own "health shall spring forth speedily" (Isa. 58:8).

Why is this so? Well, here is an answer to that important question. "The pleasure of doing good to others imparts a glow to the feelings which flashes through the nerves, quickens the circulation of the blood, and induces mental and physical health."—*Ibid.*, p. 271. Are we willing to follow this formula? It is God's prescription. If we will follow this advice, Paul assures us, it will be "a great safeguard to our souls."

Our Mental Attitude Vitally Important

We find further confirmation of Paul's philosophy on mental attitudes in this astounding statement: "Nothing tends more to promote health of body and of soul than does a spirit of gratitude and praise. It is a positive duty to resist melancholy, discontented thoughts and feelings—as much a duty as it is to pray."—*The Ministry of Healing*, p. 251. It surely helped Paul and Silas physically, mentally, and spiritually to sing praises at midnight while their feet were fast in the stocks in that inner prison. And that night the jailer and his whole family were won to Christ, and Paul and Silas were set free. They were happy in the Lord and surely God helped them.

"The Pursuit of Happiness"

The Declaration of Independence refers to "the pursuit of happiness" as part and parcel of man's "inalienable rights." In the reading of this great document we are led to believe, consciously or unconsciously, that health is a vital part of this happiness which man perennially seeks. Certainly the physical well-being of man, as well as the spiritual, is involved and included in the

guarantees provided and vouchsafed to us in the American Constitution.

However, history—secular as well as religious—provides us with many shining examples of great men and women who, despite poor health or physical handicaps, have pressed on to wonderful achievements. These illustrious souls, often at great personal suffering and sacrifice, have served their age and generation. To mention only a few of these we think of Milton, who wrote his greatest poetry after being stricken with blindness! We marvel at the music of Beethoven, who could not hear many of his own musical masterpieces except with his "inner ear." We feel a lump in our throats as we read of the agonizing experience and the extreme physical suffering of Handel as he wrote the *Messiah* in only twenty-three days. Men everywhere had a fresh admiration for Franklin D. Roosevelt when they considered his achievements after he was stricken with polio! We all feel humbled every time we read those immortal words of Helen Keller: "I thank God for my handicaps, for through them I have found myself, my work, and my God."

From these shining examples, and a great cloud of other witnesses whom we might mention, it is evident that perfect health and physical fitness are not absolute requirements for great accomplishments. On the contrary, it appears that we may gain amazing victories and find contentment and satisfaction in life, in spite of physical limitations, if we will spend our lives serving others! Thus many of earth's noblest characters in their service to others have forgotten themselves into immortality!

Actually, the Declaration of Independence does not, nor does the Constitution, point out in detail the method of achieving happiness. It merely reminds us of our inalienable right to pursue it. Let us turn to the Holy Scriptures to find the mind of God on this important subject. In the Bible we find the secret of happiness and the method of pursuing it.

What Is the "Ultimate Aim" of Christianity?

When we have the mind of Jesus we will see the value of people as He did. When we have the heart of Jesus we will love people as Jesus did. When we have the spirit of Jesus we will work for people as He did. After all, this is the ultimate goal of Christianity—to reproduce the life of

Christ in man, in us, so we can *love people as Jesus did!*

Paul emphasizes this thought in these significant words: "The ultimate aim of the Christian minister, after all, is to produce the love which springs from a pure heart, a good conscience and a genuine faith" (1 Tim. 1:5, Phillips).^{*} To produce love we must reproduce Christ! God is love, and unless we have the new birth, and the life of God becomes a reality in us, then how can we manufacture love? Human love at its best is a cheap imitation—we love those who love us. Often what humans call love is nothing but passing sentiment, animal passion, or base selfishness. Anyone wrapped up only in himself makes a very small package. To reveal the love of God we must consider others. This is the love of God that while we were sinners Christ died for us (see Rom. 5:8; 1 John 3:16).

Disaster and Famine Relief

On May 13, 1967, every Seventh-day Adventist will have an opportunity to show this love of God—this love of Christ *for others*. This is the day set by the denomination for the Disaster and Famine Relief Offering which is taken up once every two years. Will we give cheerfully with a "good conscience"? Will we give with "genuine faith"? After all, "the ultimate aim" of the Christian minister is to produce the love that works these wonders! If we are like Christ, we will live to seek and save the lost. Do we want happiness? If we do, we must learn the secret from One who knows the secret, "who for the joy that was set before him, endured the cross" and is now set down upon His throne in heaven.

Are We Bored With Life?

Listen again to Paul: "Delight yourselves in the Lord! It doesn't bore me to repeat a piece of advice like this." So many people are bored by so many things. Work bores some people. Giving money bores some people—"too many calls." We won't hear any more calls after we are in the grave. It is because we are still alive and can still minister to Christ in the person of His needy children that we hear His call—

Go, give, work, whate'er the cost;

Go, pray, seek, and save the lost!

May 13, 1967, will give us all an opportunity to think of thousands of orphans, thousands of hungry victims of flood or famine, thousands of refugees from war,

thousands of families homeless from the ravages of fires and earthquakes. Let us break off our sins of selfishness and neglect and discover the happiness found in the outgoing heart of love to others in their great need. Remember, "freely" we have received. Let us recognize God's gifts to us! If we remember them, surely it will not bore us to give to help His suffering children. Are not these poor and needy permitted here on earth to test our religion? Does it "bore" us to think of the poverty and suffering in the world? It didn't bore Paul, it *stirred him to action!* He said he would gladly "spend and be spent" to advance God's work on the earth.

Let us all in our pursuit of happiness, step out onto the highway of happiness on this special day and remember that that highway leads through the hearts and homes of our fellow men.

Will it mean a personal sacrifice to *you* to give to this Disaster and Famine Relief Offering? Then think for a moment of what others have sacrificed that *you* might be a Christian and be *alive today*. Think of the sacrifices of the pioneers. Think also of the widow's mite but remember that it was her very living. She did not merely give what she could get along without!

As you give yourself and your gift to God and His needy children on May 13, think of Christ dying on the cross for you. That is what love will do. Love *lives* and *gives* and *dies* for *others!* And, "the ultimate aim of the Christian minister, after all, is to produce . . . love"—*that kind of love!*

Love

Love is not sentiment, passion, or greed,
Love is eternally serving a need.

Love is a sharing, a caring, a life,
Born for adversity, born for the strife.

Love is the fragrance from every crushed rose;
Love is the sweetest thing man or God knows.

Love is so patient, so thoughtful, so kind;
Love is the greatest thing you'll ever find.

Search it around the world, you'll search in vain;
You'll never find it by seeking *your* gain.

Love "seeketh not her own"; strongest in loss;
Love shines the brightest when seen on a cross!

—*Firewood*, p. 34

^{*} From *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

An Interview With

Jerry Pettis,

Congressman

A friend and neighbor of mine has just been elected a member of the House of Representatives, from the Thirty-third Congressional District of California, in the Ninetieth Congress of the United States. This is no ordinary event, for it is the first time this experience and challenge have come to a Seventh-day Adventist, so far as we know.

How does a Congressman-elect look at his responsibilities after the excitement of the election is past? This is an attempt to share with our readers some of his views. The questions and answers have been distilled from conversation, but constructed as dialog for the sake of clarity.

Mr. Pettis, how do you feel about being the first Seventh-day Adventist to be elected to the United States Congress?

I feel like any Adventist entering a new field of service, like any pioneer ought to feel—a deep sense of responsibility for conducting myself as a Christian in public service, whose ethics, behavior, and record must testify to my convictions. I have had laid on my shoulders the privilege, if you want to call it that, of being a precedent maker, and naturally I want to be a good one.

Do you feel that the disciplined life that goes with being a Seventh-day Adventist will sometimes be to your social or political disadvantage?

It will probably appear so at times. Certainly I cannot drink with the boys or make deals with shady characters—the popular conception, or misconception, of the office holder or lobbyist. (Actually, in all my contact with people in the campaign I have never had liquor offered to me. I have on other occasions, and no doubt will again, as we all do who go to conventions of almost every kind, but I ask for orange juice or ginger ale, and time and again people around me have said, “You’re smart. I wish I didn’t drink.” Nobody has ever been unpleasant about it.) If I thought that sort of thing was necessary I would never have consented to run. No, I have confidence in the fairness and good sense of my constituents and fellow Americans, and of my colleagues in Washington, so I have been able to project for myself a behavior pattern consistent with my beliefs and habits.

I would remind you of Walter Judd, former Congressman from Minnesota for several terms, United States representative to the United Nations, a med-

ical missionary and an official in his church, and of Governor George W. Romney, of Michigan, both of whom live according to codes of behavior dictated by their religious convictions. And when the facts are known we find there are many others who have demonstrated that a man can hold public office and at the same time live by a strict personal moral and ethical code. We may even be more respected for it.

When I refer to the *Index of the Writings of Ellen G. White* I find quite a long list of references to statements advising Adventists against engaging in politics. What do you have to say about this?

I am familiar with these statements, and believe me, I have read them carefully, especially the references in *Fundamentals of Christian Education*, *Gospel Workers*, *Education*, and *Testimonies to Ministers*. As the context shows, most of these statements are addressed to ministers and educators employed by the church. Who can argue with Ellen G. White’s assertion that for the minister to engage in political action is a misuse of his role, a wrong use of his time, and a misappropriation of the funds the church pays him as salary? But let me point out here that I am a businessman, a member of the church in good and regular standing, but not an employee of the denomination, although I look back with pleasure and gratitude to the years when I was employed by the church. My present connection with Loma Linda University, as a faculty member and chairman of the university councilors, is voluntary; that is, I serve without salary.

Mrs. White counsels educators in the schools of the church against using their position to involve, or to appear to involve, their school in political action. This is also the position taken by the State colleges and the university system in our State of California, where these institutions are forbidden to take sides in political argument or in support of candidates for office. I am in complete agreement with these concepts.

There remain the statements by Ellen White which undoubtedly were addressed to church members generally, and there are a number of them. A careful reading shows, in my opinion, that the chief concern of Mrs. White was that political strife should not invade and divide the church, and that church members should not lower themselves to engage in what we, for want of a better name, call “dirty politics.” I would deny most vehemently, by the way, that office holding necessarily involves dirty politics.

Some Adventists interpret this counsel differently. How do you defend your position?

Take a look with me at this statement from *Education*, page 262:

“Many a lad of today, growing up as did Daniel in his Judean home, studying God’s Word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice or in royal courts, as a witness for the King of kings.”

I had read this more than once before it dawned on me that the situation pictured here was not at all like Paul's defense before King Agrippa, in which the apostle stood in chains to testify to his faith. In the history of the church many stalwarts have done this, and have conducted themselves with wisdom and courage, as did Paul on this and other occasions. But that was not at all the experience of Daniel. True, he had been brought to Babylon as a captive. But once there, under Nebuchadnezzar he became a provincial governor, then the prime minister, faithful friend, and senior consultant to the king. And under Darius he was the highest ranking of the three presidents over Babylon. Daniel was a high official, a member of the government in his own right, who had won the confidence of the rulers because of his integrity and ethics as a true son of God, and in a pagan culture at that. It is this kind of witness in government and public service that Ellen White, by her reference to Daniel, appears to hold up as a desirable role for young Adventists to aspire to.

The statement you have just read is not always so interpreted. Can't you do better than this?

To me, the statement seems crystal clear, but if you want something that can have only one interpretation, hear this from *Fundamentals of Christian Education*, pages 82 and 83:

"He requires every one of us to cultivate our powers, and attain the highest possible capacity for usefulness, that we may do noble work for God, and bless humanity. . . .

"Dear youth, what is the aim and purpose of your life? Are you ambitious for education that you may have a name and position in the world? Have you thoughts that you dare not express, that you may one day stand upon the summit of intellectual greatness; that you may sit in deliberative and legislative councils, and help to enact laws for the nation? There is nothing wrong in these aspirations. . . .

"Integrity, unswerving integrity, is the principle that you need to carry with you into all the relations of life. . . .

"Balanced by religious principle, you may climb to any height you please. . . .

"But never commit so great a crime as to pervert your God-given powers to do evil and destroy others. . . . It is a fearful thing to use God-given abilities in such a way as to scatter blight and woe instead of blessing in society. It is also a fearful thing to fold the talent intrusted to us in a napkin, and hide it away in the world; for this is casting away the crown of life. God claims our service."

To me, this reads like an imperative to be a person of action, a person dedicated to the service of God and man. If the young Christian has the ability, the inclination, and in his mature years the opportunity for public service, to this the servant of the Lord clearly gives her approval, always with the reservation that his motives must be such as to have God's approval. If Christians are the salt of the earth, they must have enough faith and confidence to be dropped out of the salt shaker

PASTORS PLEASE NOTE

When announcements regarding funerals are being made let us be careful that they are in good taste. These are times when family and friends are sensitive. Use such wording as "Friends may call at the _____ funeral home from 1:00 to 9:00 P.M. on Thursday." Never: "The viewing will be held at _____ funeral home from 1:00 to 9:00 P.M. on Thursday." This sounds like an inspection or display and can be very upsetting to all who hear.

D. W. Hunter

and spread over all segments of human society, including government. I am sure I shall find devout Christians in Congress. I have read, as you have, about the Christian fellowship breakfasts the members have from time to time. I am honored to be the first Adventist to join them.

Do current world problems suggest areas of special concern?

Yes, I think that a Seventh-day Adventist must take the larger view on many subjects. Without diminishing in any way his patriotism and loyalty for his own people, he must look compassionately on people everywhere. The enslaved, the hungry, and those, almost without hope, who are seeking something better should be on the mind of any legislator. A congressman should be bipartisan in attitude where stark human need is involved. A Seventh-day Adventist should live and think above the racial strife that threatens the peace and prosperity of our nation and of the world. Genuine feelings of brotherhood should save him from either prejudice or reaction. I believe that his sense of values should be anchored in sound, God-given concepts of divine love and Christian brotherhood.

Thanks, Jerry. This about wraps it up. Now one more question:

Do you feel that being an Adventist will in any way influence your choice of causes to espouse, bills to support or write, casting your vote for this or that—a sort of frame of reference by which you order your life as a member of the House of Representatives? In other words, what will it be worth to you to be a Seventh-day Adventist in Congress?

This gets right to the heart of the matter, doesn't it? I don't have all the answers, at this point I am quite sure I don't even have all the questions, but certain convictions have been forming in my mind.

On more than one occasion during the campaign I have asked my volunteer field men, some of whom were Catholics, some Mormons, some Protestants, and some with no religious affiliation, whether my being an Adventist was any disadvantage so far as they were concerned. Mind you, these were the

men who were working for me with the voting public, so their viewpoint was important to me. The consensus they gave impressed me greatly. It went something like this: "We want men of integrity in public office. We may not share your theology, although we have more in common than we have differences. But the important thing is that we know you cannot be a member of the Seventh-day Adventist Church except as you live by a rather strict code. This is enough for us."

Senator Everett Dirksen, minority leader in the Senate, and a long-time member of that body, whom everybody knows as a Bible-reading and Bible-quoting public figure, put it to me more forcefully when I asked him what my chances were. "Young man," he said, "I cannot see that being an Adventist need be any handicap to you in Congress or in running for re-election—unless you compromise with your principles. If you do, then may the Lord have mercy on you, but don't expect any mercy from the electorate"—or words to that effect.

You know, Keld [his face grew very serious, almost drawn], I have been wondering what I would do if some of the events foretold for our country in prophecy were to begin to happen while I was in Congress. None of us knows just what he will do in the future in a given situation. But my present thinking is to hope that the Lord will give me the wisdom and courage to express the insights that the church has been given, using the advantages of my position in Congress, including the attention and interest of the news media, to get a hearing for the truth.

As I see my general responsibility, it is to serve our country and my district to the best of my ability, according to my convictions, and to walk among my colleagues so they will know me as a Christian. I have a duty to my district to discover its needs and work for them. This is the essence of representative government. Beyond this, I am a free American. I have no commitments to any group or organization, not even to my church, as an organization. Believing as I do, I would be disappointed if the church officially asked me to support this or that bill, or sponsor this or that legislation, or oppose this or that. I have confidence that it will not, for we believe alike in the separation of church and state. I must weigh whatever I do as a Congressman by my own moral and ethical convictions and on my own responsibility as a Christian and as a member of God's remnant people.

These are the views, as he shared them freely, of the Honorable Jerry L. Pettis, member of the House of Representatives of the Ninetieth Congress of the United States, from the Thirty-third Congressional District of California, who took office in January, 1967, when Congress convened in Washington, D.C. He solicits and he needs the prayers of the church, that his services to the nation may be also a Christian witness to the honor and glory of God.

KELD J. REYNOLDS
Emeritus Vice-President for Academic Affairs
Loma Linda University



VIEWPOINT

[Note: Your comments and constructive criticisms are invited. Whether it be praise or disapproval, our only requirement is that it be done in the framework of a Christian spirit. All items under this heading reflect the personal views of the respective writers and not necessarily those of this journal or the denomination at large.—EDITORS.]

"I was much impressed with the article, 'The Grave of Wasted Genius,' by Rex Edwards in the October issue of *THE MINISTRY*. The author certainly portrayed graphically the wasted genius of Samson. However, I find myself unable to concur with his appraisal of Samson's last act, which destroyed himself and the Philistines. . . .

"It seems to me that to say that his killing of the great horde of Philistines was contemptible, then we are forced to the conclusion that when God called him to 'humble the power of these mighty foes' (*Patriarchs and Prophets*, p. 560) it would be contemptible to slaughter any of them. This, to me, is an untenable position. This philosophy would lead one to say that it was contemptible to slaughter all the Amalekites (men, women, and even babes) when Jericho was taken. . . . Just a word about Samson's suicide. It is difficult for me to believe that a suicide, in the general sense of the term, could be acceptable to God, unless, of course, the person did not have possession of his mental powers and was unable to reason at all. I believe there might have been some personal revenge connected with Samson's act, but I don't believe that God condemned his killing all the Philistines, which was one of the things God purposed to use him for in the first place. . . . I can't believe that we can place Samson's act in the category of a general suicide, because the Bible states that he 'obtained a good report through faith.'

"Perhaps I have misunderstood the statements in question and if I have, these opinions of mine would certainly not apply. I wish to say in closing that I greatly appreciated the article in general."

HAROLD FLORY

It is better to get bent from hard work than crooked from trying to avoid it.

A theory is just a hunch with a college education.

Who Wrote Hebrews?

FELIX A. LORENZ

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AS THE clergy of the church becomes more liberally educated, there is a growing tendency to raise a sophisticated eyebrow when mention is made of what Paul said in the book of Hebrews. This attitude may seem quite harmless until it places the certain findings of historical re-

search in juxtaposition with the plain statements of Ellen G. White and postulates that we must reject the one or the other.

In an effort to obviate the dilemma some have suggested that Ellen G. White, while considering Paul as the author, never actually says that he *wrote* the book. However, in at least one publication she said, "The apostle Paul writes," and then quoted a passage from Hebrews.¹

In all candor it must be admitted that the minister is faced with a problem, and he should hold an intelligent and tenable position on the subject.

Very early in the history of the church it was conceded that the authorship of Hebrews was uncertain, which was doubtless one cause of the persistent reluctance to admit the Epistle into the canon. However, it does have a prominent place in the attention of the early churchmen.

Before the end of the second century, Irenaeus, first witness of a grouping of thirteen Pauline Epistles, had doubts about Hebrews, whereas his contemporary, Tertullian, ascribes it to Barnabas. Also contemporary, Clement of Alexandria accords it a place among the *fourteen* Pauline Epistles,² and he was hesitantly supported in this opinion a century later by Eusebius, and another century later by Athanasius, and finally by the Council of

Laodicea in A.D. 363.³ One might risk the generalization that the Eastern Church generally considered Paul its author, though not necessarily its writer, while the Western Church did not connect Paul with the book until the fourth century.⁴

The matter lay at rest for a thousand years, during which Paul was generally accepted as the author; then, in the wake of the Protestant Reformation, renewed study, both within and outside of the Catholic Church, brought it back into the arena of controversy. Today critical scholarship, though by no means unanimously, holds that Paul could not have written the book of Hebrews.

Frederic W. Farrar ascribes it to Apollos.⁵ R. C. H. Lenski is very explicit: "Paul did not write Hebrews,"⁶ thus following Martin Luther, founder of his church, who also believed Apollos was the author.⁷ Conybeare and Howson admit their uncertainty but seem to lean toward Barnabas.⁸ Albert Barnes seems certain that Hebrews was written by Paul,⁹ and Adam Clarke, Nathaniel Lardner, Bishop Lightfoot, and many others listed by both Clarke and Lardner agree.¹⁰ Plumer says, "The evidence of the Pauline origin is very strong."¹¹

It is not the purpose of this writing to list or discuss the arguments for or against the Pauline authorship of Hebrews. But the writer cannot resist the impulse to introduce two thoughts. If the radical difference in the Greek style between Hebrews and the Epistles of Paul is conclusive testimony against Paul's authorship, then it would seem that the many witnesses in his favor, men to whom the Greek language was a living language, in many cases their mother tongue, would have been convinced that the style in Hebrews must bar Paul as its author.

There are early witnesses to the theory

that Paul wrote Hebrews originally in the Hebrew language. The two strongest arguments against this seem to be that all the Old Testament quotations in the Epistle are taken from the Septuagint and not from the Hebrew, and that alliteration in the Greek forbids the theory that it is a translation. But it seems quite natural that the translator, when he came to Bible quotations, would copy the Greek from the Septuagint rather than to make a translation of his own. As to alliteration—will the objectors, following this logic, also conclude that alliteration in Romans 12:2, be not conformed but be transformed, proves that Paul wrote the book of Romans in English? Eusebius, about three hundreds years after Christ, says, "Paul having written to the Hebrews in their own language? and then suggests that Luke or Clement of Rome may have translated it into Greek; and nearly a century later Jerome, who like Eusebius was not always certain about the matter, concludes, 'He wrote as a Hebrew to the Hebrews, pure Hebrew, it being his own language.'" ¹²

The current position of the Roman Catholic Church is that Hebrews is "a letter addressed by St. Paul to Christian Jews," and adds that "the Pontifical Biblical Commission allows the opinion that, though the matter is due to St. Paul, it has been cast into its present form by another." ¹³

In conclusion, it is admitted that no new discovery of facts has been presented. Rather, the purpose of this writing has been to rescue those who quote Paul as author of the book of Hebrews from the opprobrium of error or of ignorance; and perhaps also to remind us of the need and nobility of tolerance toward those who may not agree with us.

The summation of Conybeare and Howson is succinct and convincing and should make us charitable toward those who quote Hebrews as the words of Paul:

Finally, we may observe that, notwithstanding the doubts which we have recorded, we need not scruple to speak of this portion of Scripture by its canonical designation, as "the Epistle of Paul the Apostle to the Hebrews." We have seen that Jerome expresses the greatest doubts* concerning its authorship; and that Origen says, "the writer is known to God alone:" the same doubts are expressed by Eusebius and by Augustine; yet all these great writers refer to the words of the Epistle as the words of Paul.¹⁴

* NOTE: A careful reading of Jerome's complete statement as recorded in *The Nicene and Post-Nicene Fathers*, vol. 2, p. 363, Schaff and Wace ed., 1892, indicates that Conybeare and Howson misconstrue Jerome when they allege that he "expresses the greatest doubts" concerning Paul's authorship of Hebrews. The statement concludes: "He being a Hebrew wrote Hebrew, that is his own tongue and most fluently while the things which were eloquently written in Hebrew were more eloquently turned into Greek and this is the reason why it seems to differ from other epistles of Paul."

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- ² Feine, Behm and Kummel, *Introduction to the New Testament*, pp. 344, 345.
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- ⁴ Feine, Behm and Kummel, *op. cit.*, p. 275.
- ⁵ F. W. Farrar, *Life and Work of St. Paul*, p. 6.
- ⁶ R. C. H. Lenski, *Interpretation of Hebrews and James*, p. 8.
- ⁷ Plumer, *op. cit.*, p. 10.
- ⁸ Conybeare and Howson, *Life and Epistles of the Apostle Paul*, pp. 718, 719.
- ⁹ Albert Barnes, *Barnes on the New Testament, Hebrews*, pp. 7-12.
- ¹⁰ *Clarke's Commentary, New Testament*, vol. 2, pp. 669-671.
- ¹¹ Plumer, *op. cit.*, p. 11.
- ¹² *Clarke's Commentary, New Testament*, vol. 2, p. 675.
- ¹³ Donald Attwater, ed., *A Catholic Dictionary*, p. 225.
- ¹⁴ Conybeare and Howson, *op. cit.*, p. 719.

Are Too Many Ministers Serving Tables?

C. MANORAM

Pastor, Port of Spain, Trinidad



WE ARE often told that the work would have been finished long ago if we had worked along right lines. Today I will deal with one particular aspect of our work that I believe needs serious reviewing.

In many places our people have become religious weaklings. In our larger churches they expect several ministers to be at their regular service most of the time. I have often wondered if we are

not falling into the ways of popular religion in this respect. What should be the attitude of ministers and people to this question? I am very happy that the Divine Blueprint lays down in clear, distinct, and concise lines just what plans are to be followed. If we had heeded the Lord's counsel in this line, the work may have already been finished.

When new converts are brought into the truth, they should be set to work for others not of the faith. This work should be started before they are even baptized.

Those who take their stand for the truth are to be organized into churches, and then the minister is to pass on to other equally important fields.

Just as soon as a church is organized, let the minister set the members at work. They will need to be taught how to labor successfully. . . . The power of the gospel is to come upon the companies raised up, fitting them for service. Some of the new converts will be so filled with the power of God that they will at once enter the work. *They will labor so diligently that they will have neither time nor disposition to weaken the hands of their brethren by unkind criticism.* Their one desire will be to carry the truth to the regions beyond.—*Testimonies*, vol. 7, p. 20. (Italics supplied.)

It is because this work is not done that the experience of young converts never reaches beyond the ABC in divine things. They are always babes, always needing to be fed upon milk, and never able to partake of true gospel meat.—*Evangelism*, p. 355.

When souls are converted, set them to work at once. And as they labor according to their ability, they will grow stronger. It is by meeting opposing influences that we become confirmed in the faith.—*Ibid.*

Ministers in Our Older Churches

We have become a well-established organized body with an ecclesiastical machinery second to none. This machinery can be used in two ways—we can use it to evangelize the world and win as many as possible to Christ or we can use it to multiply forms, ceremonies, and religious rules that bind us up in Pharisaism and narrowness of vision while a suffering world is dying all around us.

The greatest help that can be given our people is

to teach them to work for God, and to depend on Him, not on the ministers.—*Testimonies*, vol. 7, p. 19.

Many of our people have come from churches where the ministers become intermediaries between God and man. Our work is to point them to the "Lamb of God, which taketh away the sin of the world." The work of the human agent is to point sinners to the Saviour.

God has not given His ministers the work of setting the churches right. No sooner is this work done, apparently, than it has to be done over again. Church members that are thus looked after and labored for become religious weaklings. If nine tenths of the effort that has been put forth for those who know the truth had been put forth for those who have never heard the truth, how much greater would have been the advancement made! *God has withheld His blessings* because His people have not worked in harmony with His directions.—*Ibid.*, p. 18. (Italics supplied.)

Our ministers, while having general supervision of the churches, should so arrange the work that the laymen largely carry the burden of the churches, leaving the ministers free to enter new territory with the message. Where we have well-established churches the minister should lay upon the members the burden of laboring for the lost. His time should not be largely spent in church administration but in evangelism from house to house. This will inspire the members to do likewise.

In the Inter-American Division, especially in the English-speaking fields, our laymen carry heavy responsibilities in the local field. An elder is really an elder in the broadest sense of the word.

The day this denomination ceases to use its laymen in an aggressive way the denomination will petrify and become just another segment of a world church.

The times demand a change in our outlook or the Lord may have to find others to finish His work. "Where there is no vision the people perish." When ministers organize a program of evangelism as did the apostles, and refuse to serve tables, the work of God will be finished.

FULL POSSESSION

When Paul was in the ship en route to Rome, he took possession of it. When Jesus lay asleep in the boat in Galilee, He awoke to take possession of it. As I learn all the possibilities of life, I shall take possession of the ships on which I ride. I shall not again ride in a ship and let circumstances rule me, I shall make circumstances do His full will.

—*Frank Laubach's Prayer Diary*
(Fleming H. Revell Company)

Seventh-day Adventists and Ahmadiyah

(Concluded)

E. R. REYNOLDS, JR.

Academic Dean, Pakistan Union School, W. Pakistan

FROM a theological viewpoint, the Ahmadis have some parallels of interest to Seventh-day Adventists. The only one I can touch on here is their belief in a continuing revelation from God. This provides a source of contact that immediately catches their interest and attention.

Orthoprax Moslems—that is, those who hold conservatively to the practices of the Moslem faith, as orthodoxy signifies conservative theology—believe that Mohammed was the last of the prophets, and that all that previous prophets had given is succinctly wrapped up in the Koran. For them, therefore, there is no further need for any of the earlier revelations today. The apostate interpretations of the Bible, together with the purported physical corruptions of the Biblical text, make those earlier messages from God invalid today.

While Ahmadis believe likewise about the Bible, and use many of the skeptical arguments of the nineteenth century in support of their position, as well as finding anything in current literature, they do not believe that Mohammed was the last of the prophets in the same way that others do. (It would be well to add here that there occurred a schism in the movement not long after the death of the founder, and there is another Ahmadi group which does have a slightly variant view to that given here, but for all practical purposes, the theology of the two groups is close enough alike that most Moslems class them pretty much together.) Because of this, most Moslems put the Ahmadis outside the pale of Islam, even though the group claims it is the only true advocate of a genuine Islam.

Gift of Prophecy

For the Ahmadis Mohammed is the criterion of truth, and all future prophets must acknowledge his message as truth in the way that he taught it, and not in the way it has come to be corrupted by the Moslems. In order to restore it to its rightful place, God has been pleased, they say, to speak in modern times to and through Mirza Ghulam Ahmad. Reason is inadequate to arrive at truth. Therefore it has been necessary for a renewal of revelation to be given in this century.

Shocked Into Silence

Because of Adventist understanding of the continuing gift of prophecy, a Seventh-day Adventist worker is in the unique position of being able to understand these people. It almost takes them off their feet when one tells them that Seventh-day Adventist Christians also believe in special revelation in these days. They are so unprepared for this that they are almost shocked into silence.

They need not be. In Mirza Ghulam Ahmad's own library at Qadian, I have seen a copy of *The Great Controversy Between Christ and Satan*. Had they read its introduction carefully, they would have been aware of this gift among Christians. They took issue in Mirza Ghulam Ahmad's lifetime with other claimants of the gift from the Christian world. But this one they have overlooked. This gives the Adventist evangelist an advantage in winning their respect.

It is his advantage, first, because they find someone who can talk their language

theologically and sympathetically. It also is his advantage because they do not know its message and are not prepared to argue with it. The nature of a contemporary special revelation has its own certitudes, and one must disprove the character of the gift before he can argue with the message given. This they know from decades of experience.

If the Ahmadis are approached in a gentle manner, in the modern spirit of dialog rather than in the harsher forms of debate, they will listen, at least for a time. I do not mean they will be converted. I do not know of any Ahmadi in India or Pakistan that has become a Seventh-day Adventist. But I am sure that God has a message for these earnest people, as well as for others. They have some very high and noble ideals. And their dedication to their beliefs being as intense as it is, if they ever understood the message we preach, and accepted it, they would make wonderful Seventh-day Adventists.

In closing my interview with Mirza Nasir Ahmad, I asked the khalifa of the community a question which is closely linked with special revelation, and more particularly with that of Mirza Ghulam Ahmad. It had to do with spiritistic phenomena.

The Ahmadis are strong believers in the doctrine of natural immortality—a doctrine that should concern every Seventh-day Adventist. I knew that Mirza Ghulam Ahmad claimed to have talked with various departed dead, including Guru Nanak Sahib (the fifteenth-century founder of the Sikh religion of Northern India) and Jesus Christ!

Jesus Buried in Kashmir!

According to all Ahmadis, Jesus Christ is dead—buried in Kashmir. They will show you "his" tomb there to prove it. I have seen it. Unlike all other Moslems, they hold that Jesus was put on the cross, but did not die then. Taken down alive, he made his escape from Palestine, and lived to die a natural death at a ripe old age of 120 years in Kashmir. This is one of the great heresies for which other Moslems would excommunicate them. For other Moslems believe that Jesus is alive in heaven. But not the Ahmadis.

Accordingly, the promises in both the Bible and the Koran regarding the return of the Messiah would be impossible of lit-

eral fulfillment. Mirza Ghulam Ahmad claimed, on the ground of his special revelations, to be the Messiah of Islam, and the fulfillment of those prophecies. He never claimed, as some of his enemies have tried to make out, that he was the reincarnation of Jesus. But he did claim to be the Messiah in unequivocal language. It was here that he first parted serious company with his Moslem peers. To me, the tragedy of Ahmadiyat is that their faith rests upon the death of *two* Messiahs, the second one having been the fulfillment of previous prophecies, leaving no more Messiahs to come!

But my question was not about the coming of another Messiah. I was interested rather in the matter of communication with the dead, and its possible bearing upon special revelation.

I asked Mirza Nasir Ahmad whether he had ever held communion with the dead as his grandfather had. He replied in the negative. I asked then about what knowledge he had as to whether his father during his long khalifat had talked with the dead or listened to them. He replied that there was none to his knowledge. As for his grandfather, he suggested that the experiences to which his grandfather had alluded were only about one per cent of the total revelations he had received.

Asked if he himself had had any other revelations, he replied affirmatively. Questioned briefly about the nature of these experiences, he stated that they contained their own certitudes, based upon the fulfillment of the messages given and interpreted along the lines laid down by men long experienced in the interpretation of such mysteries.

Extrasensory and Parapsychical

Out of my study of the work of Mirza Ghulam Ahmad, and of the revelations which he claimed to have received, I am inclined to view them as extrasensory and parapsychical in character rather than merely the hallucinations of a diseased mind. Recognizing the nature of spiritistic phenomena, I can readily appreciate that, whether he actually held communion with the dead or heard what he believed to be the voice of God or an angel, what he heard was in every sense very real, and not imaginary.

As such, there are many genuine ele-

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Wanted: Some Yes and KNOW Answers!

WILBUR K. NELSON

Department of Religion, Pacific Union College



WHAT an inspiration when the evangelist, pastor, Bible teacher, or soul-winning layman hears from youth a Yes response to Jesus. Watch them—thousands of boys and girls, men and women, of all ages—say Yes to the Lord. They respond to Week of Prayer challenges, to

Missionary Volunteer appeals, to Youth Congress calls for decisions. Most of our young people some time in their experience have said Yes to Christ. Yet it is widely acknowledged that the greatest challenge of the church today is the saving of our youth. Millions are expended to train, to attract, and to save our young people. In some areas every approach from water skiing and skin diving to pizza parties and feature films has been scheduled to hold our youth in the church.

With all the fine efforts on their behalf, it is yet paradoxically apparent that many, possibly even a majority, of our youth have said Yes in response to our appeals but No in some vital areas of Christian living where a Yes answer is essential.

A careless college student was asked: "You do plan to surrender your heart to Christ someday, don't you?" "Oh, yes, I plan to be an Adventist all my life!" Jazz records were stacked on his table. A strong desire for pleasures of the world still filled his heart. He had no knowledge of the power of the Word in personal experience. Yes, I want the advantages of the church, and Yes, I KNOW Jesus as "the way, the truth, and the life," are obviously far different declarations.

Is it not time to direct all our efforts toward not only Yes answers but also toward Yes-and-KNOW replies?

We need youth who can, with hearts aflame in a passion for the saving of a lost world, declare:

"I know whom I have believed" (2 Tim. 1:12). We seek young people who pray:

"That I may know him, and the power of his resurrection, and the fellowship of his suffering" (Phil. 3:10).

Just what is the way to more meaningful Yes-and-KNOW answers? Neither programs, parties, nor millions more spent in recreational programs of *themselves* hold the answer to this vital question.

God speaks: "Let him that glorieth glory in this, that *he understandeth and knoweth me*, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord" (Jer. 9:24).

How are men led to *know* Christ as the way, the truth, and the life—as a personal Saviour, constant Companion, and coming King? How shall those who have said Yes to our appeals be brought to declare also: "I know that his commandment is life everlasting" (John 12:50)?

Those whom Christ has washed of their sins hear as they look into the face of the Lord: "Know ye what I have done to you?" (John 13:12).

There is a serious lack of understanding of the meaning of the ministry of Jesus Christ *for me* individually! So few, so very, very few seem aware of the present reality of eternal life. We ask, "Have you eternal life?" and we find often these scriptures as unknown as buried treasure: "And *this is life eternal*, that they might know thee" (John 17:3). "These things have I writ-

ten unto you that believe [have said Yes!] on the name of the Son of God; that ye may *know that ye have eternal life*, and that ye may believe [with a transforming Yes-and-KNOW faith!] on the name of the Son of God" (1 John 5:13).

It is a fact of prophecy fulfilled that in these last days multitudes are characterized as "ever learning, and never able to come to the *knowledge* of the truth" (2 Tim. 3:7).

Truth is clearly defined as the Word of God incarnate in Christ and recorded in inspired Scripture. "I am . . . the truth" (John 14:6). "Thy word is truth" (John 17:17). It is also evident that the Yes-and-KNOW experience comes from a Spirit-filled heart guided by the Word of God. "When ye have lifted up the Son of man, then shall ye *know that I am he*" (John 8:28). "If ye *continue in my word*, then are ye my disciples indeed; and ye shall *know the truth* and the truth shall make you free" (verses 31, 32).

It is in saying Yes to Jesus and KNOW regarding His Word that the Christian life develops. Many, like the Athenians, worship an "unknown god," because of a neglect of the revelation of the true God in Scripture. As far as personal salvation is concerned, God does not exist for us in any redemptive way until we know Him. We may say Yes to doctrines from God the Most High but not KNOW Him as God the Most High, One in whom "we live, and move, and have our being" (Acts 17:28).

To know God, and not merely Yes answers to examination questions, is the goal we seek for ourselves and those to whom we minister.

Have we the courage to look at evidence suggestive of deficiency among us regarding a knowledge of the Word as the way to know God?

Two hundred and seventy college students recently completed the questionnaire reproduced here. Nearly all were enrolled in college Bible classes as freshmen with a background of SDA education. Four different Bible teachers in five classes gave the test. Each entry on the questionnaire was counted one point, with a total of 50 points. To the scoring a plus was added if any response could be made to number 11, the writing of any New Testament verse outside the book of John (so stated to test beyond John 3:16 responses).

Although thirty minutes were allowed, most were ready to turn in their papers early and there was no evidence of time shortage in writing the answers. The results were as follows:

Average grade, about 25 points, or 50 per cent.

It was decided to give a "plus" on any reasonable attempt at the writing of one New Testament verse with or without reference. Only 135 of 270 students, 50 per cent, were able to write one New Testament verse.

Typical of the "problem papers," score 16, chosen at random, shows the following response: 7 years a church member; 12 years in SDA schools. Areas of very slight understanding: Bible chronology, 3 out of 18 in numbers 2 and 6; SDA history, 1 out of 3 of number 4; Bible books, 2 out of 9 on numbers 5 and 9; Bible biography, 1 out of 6 on number 8 (Adam the father of Seth the only correct reply; Joseph said to be Isaac's father and Naomi given as the sister of Moses!).

Major areas of deficiency revealed were sequence of Bible books and events, Bible geography, and scriptural memorization. Only 27 students out of 270, that is 10 per cent, had scores of 70 per cent or above. Viewed thus, if 70 per cent were taken as a passing grade, there were 90 per cent who failed to show a passing knowledge of basic Bible information. (The reader may wish to fill in the questionnaire himself, reproduce it and give it to his MV Society of church members, which may guide his emphasis in Bible study and teaching. See sample on page 29.)

An illustration of "important doctrines of the SDA Church" by one who had not studied in SDA schools, but had been a church member for seven years, is as follows: No smoking; no drinking; Sabbath-keeping; no unclean foods; no swearing. A very few suggested Christ as Saviour or Righteousness by Faith as a major doctrine of the church. (Most, of course, took the question to infer distinctive doctrines of emphasis, but the absence of "Faith in Christ as Saviour" was noticeable.)

Do we conclude more relevant Bible teaching is needed which makes the study of Scripture one of vital importance and interest? Yes, but even under the divine instruction of Christ and the inspired teaching of Paul some students got failing marks.

(Continued on page 43)



From Grenada, Mississippi,

A Minister Warns Christians:

“Stand

LET'S ADMIT WE ARE IN TROUBLE. We have been in trouble for a long time. We will be in trouble tomorrow and for some time to come unless we who call ourselves Christians face up to our responsibilities.

No religion is worth a flip unless expressed in our life with others. Edmund Burke, an Englishman, said two hundred years ago: “All that is necessary for the triumph of evil in the world is that good men do nothing.” It happened in Grenada last fall, when my two youngest girls went off to our newly desegregated school nearby.

My wife teaches across town, and I followed her there because tension was already building in the streets. When I got back home, I saw the violence that would embarrass Grenada before the world. Negro children were running across the intersection, frightened and crying. *And grown men with clubs were chasing them.*

Four churches—Episcopal, Presbyterian, Baptist, and my own Methodist—stood in sight of the school. Almost in their shadows,

mobs roamed like mad dogs all day, looking for someone to hurt.

I looked out my church study window and I thought, “My God, what has the church been doing that this could happen?”

Where was the church when these seeds of prejudice were sown? Such acts were born of attitudes. How could prejudice and stubborn resistance to change have been allowed to grow until they could burst into violence? The condemnation of the church was not on that Monday morning, but on all the mornings of the years gone by.

I am not easily shocked by inhumanity. As an Army chaplain, I entered Buchenwald within a few hours after our infantry had taken it. I saw skeletons that still lived, corpses tossed like kindling onto the wagons. I had little compassion for the Germans then. Yet I never saw an American soldier mistreat a German child.

Jesus said: “Whoever causes one of these little ones to stumble, it were better that a millstone were hanged around his neck and he were cast into the middle of the sea.” As I looked out my window in Grenada, little children stumbled and fell in terror before grown men with clubs and chains. Their offense was that their skin was black.

I do not think it the business of the church to tell city hall how to run its business. But if the church has nothing to say under these circumstances, what does the church ever have to say? We have been so busy growing and taking in new members and submerging ourselves in activities that we have lost sight of our individual responsibilities to witness every day with our lives to the faith that is in us.

*After Negro schoolchildren were beaten by mobs in Grenada, Mississippi, last fall, a local minister stood up alone to demand penance be paid. The Reverend C. B. Burt, fifty-three, is pastor of the First Methodist church in Grenada. A native Mississippian, he was called to the ministry after four enlisted years in the Army. He returned to see action in World War II as a combat chaplain. During the Korean war, he signed up for a third hitch. A soldier's bluntness has stayed with him. Here, he has words for the good people who look away when hate floods in.

Up or Get Out!"

THE REV. C. B. BURT*

Pastor, First Methodist Church, Grenada, Mississippi

Nowhere do the Gospels measure a man's religion by how much he pays the preacher or goes to church or serves on a committee. I have only contempt for Sunday religion. If a preacher has nothing to say to the problems people have, to their frustrations and cares, then he's got nothing to say. He can quote Scripture from one side to the other, and he might as well be reciting from a mail-order catalogue.

There are good people in Grenada. My own congregation was as upset and ashamed over what happened as I was. I knew they were not involved in the violence, but on the Sunday after it happened, I stood before them. I told them our problems would not be solved by Federal court orders, but by the Christians who were ready to stand and be counted. I invited them to the altar to pray for forgiveness and guidance. More than two hundred of them came forward and knelt.

Some reporters were in the congregation, though I did not know it. The next day, my sermon was quoted in the New York and Los Angeles newspapers. I began receiving hundreds of letters and phone calls from people across the country. Most, instead of condemning us, knew that, but for the grace of God, what happened in Grenada might have happened in their own towns. A seminary friend in Oklahoma told me: "I felt with tears in my eyes that I was kneeling at my altar with you." An Episcopal nun wrote: "God smiled on you today."

I deserve no laurels for Christian courage. I'd hate to be the man who wouldn't say anything under these circumstances.

Someone in New York wrote me: "You preachers should have done this a long time ago." Perhaps so, but I answered him: "It would be easier to stand up if we had a few more laymen to stand up with us."

My congregation is like the congregation in any church. It can be divided into three groups. There are the people who want to grow, who realize Christian faith has to be lived. There are those who think the church has no business involving herself in anything. To them, religion is a tidy compartment of life, to be kept by itself. And there are those who want the church as a place to escape the confusion, to shut the world out for a while.

All these people can be honest. My role as minister is to take them where I find them and try to help them grow in their faith.

Anyone with any intelligence knows that the Civil Rights Act has been the law of the land since 1964. With laws, you can make children sit together in school. You can let a man eat in any restaurant, ride any seat in a train or bus, or buy a home anywhere in town. But this is only *de facto* integration. It doesn't mean people are integrated.

So many people in Grenada say, "We had a good relationship with our Negroes," and from their point of view, it is true. Negroes and whites here have had abiding friendships, but always within a framework of each "knowing his place." If we could have such relationships as person to person rather than as white to Negro, if we could see someone as Christ would, we'd have something going.

The blame for the violence here in Grenada has been pinned on the Communists, on "outside agitators," on the Federal Government. A Christian cannot wriggle out so easily. The Bible clearly states that "to him that knoweth to do good, and doeth it not, to him it is sin." I wish I could stand before God and say, "I've done all I could." I can't. I know I could have done more, could have spoken out more. I know that if we share even an infinitesimal part of the guilt of the mob, we stand convicted of sin against God.

It has become fashionable to point at the South. I cannot help but feel that if the North was really concerned about breaking the shackles of the Negro in the South, it would have begun cleaning up the slums festering in its own backyard. The letters I have received tell me that if we in Grenada are guilty, we are not alone.

I know there are racial troubles in Los Angeles. But God is not going to ask me: "What about the mess in Los Angeles?" He's going to say: "Brother Burt, what did you do in Grenada?" Every man walks into that river Jordan someday, and he walks in single file.

We are confronted all over this land with a great social issue. Hardly a city or hamlet can escape some racial pain. Recognizing the worth of many vast programs, recognizing that the church has not been unconcerned, I think the issue must be resolved ultimately in our hearts. My church and my town will emerge from our experience and will be something new, something different, something better than they have ever been. I don't know how long it will take. My church may end up with fewer members, but I believe we're going to make some decisions about what is really worth while.

On Christmas, everybody loves the baby Jesus. It's no problem to love the baby Jesus. But the Baby grew up, and we don't want to go with Him the rest of the way, to the Upper Room, or Gethsemane, or a crucifixion on Calvary. Yet Jesus Himself said it: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." We answer: "Who, me? You must be kidding." I think the next great revival in the church may come not by numerical growth but by subtraction. The issues will have to be faced. The church must stand for the Christ who died on a cross, not just the baby Jesus. The

people looking for peace and quiet, wanting the church kept unrelated to life, will have to fall away or change.

At her best, the church has been a minority. When the church has most truly represented Christ and His gospel, she has been purified by oppression. The Christian church was built on the blood of the martyrs. When she is great, she is willing to pay the price.

We can no longer be comfortable in the face of the tremendous evil in the world. Christians are going to have to make a choice: *stand up for what you profess or get out*. There is no real choice. If you can't make the teaching of Jesus relevant, you are already out.

It's difficult to tell a professing Christian from anyone else today. Too many people join their churches not on faith but on status. But sooner or later, you must decide if you are going to follow Christ in compassion and concern. If you can't do it, say, "This Christianity business is too hard for me." God will love you more for your honesty.

I am just a country preacher, caught up not in my doings but in God's doings. Speaking as a preacher to believers, this is my theology: I cannot cleanse my own soul from hate or from prejudice. But if I know these things to be wrong, God will help me in my need. When we confront ourselves and say, "Lord, I can't go any farther; you've got to help me," He will. But we must have done all we could.

I'm not a controversial man. At fifty-three, I can't change the world, but, under God, I might change one or two attitudes right here. I hope to stay in Grenada. I love these people. I don't have any illusions about the future. I think there will be some rough days ahead, but I sincerely believe my people will respond to their commitment.

On Christmas, it's easy enough to give a little money and then take it off your income tax. It is something else again to put your hand on what your faith offers. If everyone could get hold of the handle that fits his hand, *peace on earth* would become a reality.

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Always do unto others as though you were the others.

Tyranny's Last Stand

(PART 1)

SPOTLIGHT BACKSTAGE

ORRIS J. MILLS

Minister, Southern New England Conference



THERE is no place in all of the Bible, or in history, where truth and error are brought into closer proximity than in Revelation 13:11. "I beheld," said John, "another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon."

What a paradoxical symbol to depict the agelong conflict! And yet no more fitting combination could so accurately focus man's attention upon the final phase of the warfare between tyranny and freedom.

Under a variety of images, the prophetic writers have sought to portray the seductive influence and wicked character of the enemies of liberty. Through a series of prophetic cartoons, Daniel in the Old Testament and John in the New have challenged us to search out the "mystery of iniquity" (2 Thess. 2:7) which Paul says will figure so largely in the winding up of this earth's history.

Pictured as a Lamb

"He had two horns like a lamb." Throughout the book of Revelation, Jesus is pictured as a lamb. John beholds Him first as "a Lamb as it had been slain," "in the midst of the throne," in the very center of the universe, surrounded by "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea" (Rev. 5:6, 13); and second, as the returning Lamb "that sitteth on the throne" "on the right hand of power, and coming in the clouds of heaven" from whom the wicked multitudes flee in their self-condemning guilt (Rev. 6:16; Matt.

26:64). In one or the other of these two settings we see Him again and again in John's "Revelation of Jesus Christ" (Rev. 1:1).

"He spake as a dragon." John clearly identifies the dragon as "that old serpent, called the Devil, and Satan, which deceiveth the whole world" (Rev. 12:9). We find him lifting his ugly head time after time as the great conflict between truth and error is delineated by John.

Life Only a Puzzle

Apart from an understanding of this fundamental doctrine of the Bible, history does not make sense, and the plan of salvation is foolishness and folly. Unless we acknowledge with the apostle Paul that "we wrestle not against flesh and blood, but against principalities, . . . against the rulers of the darkness of this world, against wicked spirits in heavenly places" (Eph. 6:12, margin), life is only a puzzle and man merely a shadow on the darkening landscape of time; and H. G. Wells is right when he says, "The stars in their courses have turned against man and he has to give place to some other animal better adapted to face the fate that closes in."—Quoted in "Mind at the End of Its Tether," *The Chicago Sun*, Nov. 7, 1945, p. 3.

The wisdom of the Bible stands forth in sunny outline, bold and clear, when we study man's shallow records under the penetrating revelation that two great supernatural agencies are contending for the supremacy of the world. All of history, religious and secular, takes on new significance, and all of life new meaning, when we permit the Bible to draw aside the curtain, allowing us to observe two great spiritual kingdoms influencing the movements

of earth, the growth of nations, the rise and fall of empires, the destinies of individuals. Only through a proper understanding of these things backstage can we make decisions decisive enough to align ourselves positively with the ultimately triumphant kingdom of light.

Satan Poses as Ambassador

The dragon, "that old serpent, called the Devil, and Satan," who disappears from heaven but reappears on the earth, is always pictured as an avowed foe of the Lamb, but not always an open enemy of the truth. He whom Jesus saw "as lightning fall from heaven" (Luke 10:18) usually poses as an ambassador from God rather than as the traitor that was turned out of heaven. He works his way into the highest places of worship, where he may more subtly pervert truth into error and more authoritatively palm off the counterfeit for the genuine.

Paul categorically states, "Satan himself is transformed into an angel of light" (2 Cor. 11:14). Posing as an apostle of Christ, he chooses men to represent him in civil and religious offices who have been deceived into believing that they represent the Lord of heaven. Transforming unconverted men into "ministers of righteousness," he has founded great systems of government and religion in the name of Christ, systems that have deceived multitudes into believing they were promoting freedom only to discover too late they had been used as instruments of tyranny.

Revelation Given to Unmask Satan

The last book of the Bible, "The Revelation of Jesus Christ," focusing our attention upon the final conflict, has been given to unmask Satan by uncovering the underlying principle of an insidious philosophy that has inspired dictatorships and authoritarianism through the ages.

Satan would lead us to believe that all worship is good; that all forms of religion are of God, shaded in various ways, to meet the varying temperaments of men. Even the most "primitive" forms of heathen worship, it is often taught these days, have their benefits for the souls of men; all render a service to the basic needs of the human family.

But there is no such teaching in the Scriptures. Revelation 13:3, 4 reveals that multitudes, thinking they were worshipping

God, actually worshiped Satan at the false shrine of a counterfeit system of religion: "And they worshipped the dragon which gave power unto the beast."

"In Vain They Do Worship"

Jesus acknowledged that there are various ways that men may worship Him, but notice His conclusion: "*In vain they do worship me, teaching for doctrines the commandments of men*" (Matt. 15:9). They think they are worshipping Christ, but He says it is in vain. And the evil of vain worship is often its intolerance and persecution of those who would choose to worship differently.

Early in the history of man we observe the operation of this principle. Two religious men, both worshipers of God, sons of Adam and Eve, present themselves at the altar, each with his offering. Cain worships according to his own views but Abel follows the instruction given by God. Abel's humility and submission to the divine will found acceptance with the Lord, "but for Cain and his offering he had no regard." Though Cain could find no justification for his adaptation of divine revelation, he persisted in his own perversion of true worship and established the pattern of history. "Cain said to Abel his brother, 'Let us go out to the field.' And when they were in the field, Cain rose up against his brother Abel, and killed him" (Gen. 4:3-8, R.S.V.).

This principle of intolerance, rising up out of counterfeit and apostate systems of religion, Jesus spoke of when He said, "They shall put you out of the synagogues: yea, the time cometh, that *whosoever killeth you will think that he doeth God service*" (John 16:2).

Any zealous departure from a "Thus saith the Lord," opens the way for Satan to take possession of the mind. Thus controlled, one may become an agent of the enemy of God and man and oppose what He seeks to build up. None other than the apostle Paul acknowledges of his religious experience before his conversion, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every

(Continued on page 45)

Sample of Questionnaire Mentioned on Page 23

NAME _____ CLASS _____ DATE _____

BASIC RELIGIOUS KNOWLEDGE QUESTIONNAIRE

Note: This is not a test that in any way affects your grade in this class. The results will, however, aid the instructor in his preparation of course material and in assisting you in a successful program of Bible study. The time limit for your replies to the questions is 30 minutes.

1. How many years have you been a member of the SDA Church? _____
How many years have you studied in SDA schools? _____
2. According to the usual SDA Bible dating give the date to the nearest 100 years for the following events or persons.
 - a. Creation _____ B.C.
 - b. Flood _____ B.C.
 - c. Exodus _____ B.C.
 - d. David _____
 - e. Daniel _____
 - f. Malachi _____
 - g. Fall of Babylon _____
 - h. Writing of Revelation _____
 - i. Alexander the Great _____
3. List what you would consider as five important doctrines of the SDA Church:
 - a. _____
 - b. _____
 - c. _____
 - d. _____
 - e. _____
4. Name three SDA pioneers (whose main ministry was prior to 1900) other than James and Ellen White.

5. Whom do we consider to be authors of the following Bible books?
 - a. Acts _____
 - b. Exodus _____
 - c. Titus _____
 - d. Jude _____
6. Arrange these names in chronological order. Give the letter only in the blank, listing the earliest person first.
 - a. Samson
 - b. Enoch
 - c. Joseph
 - d. Daniel
 - e. David
 - f. Moses
 - g. Noah
 - h. Abraham
 - i. Esther.

7. What is the book and chapter of the 2300-day prophecy? _____
8. Fill in the proper name:
 - a. Father of Seth _____
 - b. Father of Isaac _____
 - c. Sons of Isaac _____
 - d. Father of Joseph _____
 - e. Sister of Moses _____
 - f. Mother of John the Baptist _____
9. Give the name of the Bible book which *follows* each of these books:
 - a. Philemon _____
 - b. Colossians _____
 - c. Romans _____
 - d. Amos _____
 - e. Deuteronomy _____
10. Using Jerusalem as your location, what general direction would you travel to arrive at the following places? (Write N., S., E., or W.)
 - a. Bethlehem _____
 - b. Jericho _____
 - c. Sea of Galilee _____
 - d. Dead Sea _____
 - e. Nazareth _____
 - f. Mediterranean Sea _____
 - g. Egypt _____
 - h. Rome _____
11. From a New Testament book *other than John*, write from memory a Bible verse, giving the exact reference.

Daniel 8:14 and the Cleansing of the Sanctuary

II. Further Considerations

W. E. READ

Retired Administrator

NOTE: This article, the second of four, was originally written for a committee studying certain problems of the book of Daniel. It was felt that the material was suitable for a dual purpose, aside from the committee records. First, the manuscript was rewritten under the title "Further Observations on *Tsadaq*" and appeared in *Seminary Studies*, vol. IV, No. 1, 1966. Second, it was deemed worth while to make this valuable material available in this present form and to submit it to THE MINISTRY for the benefit of our ministerial workers. We hope other contributions on different topics may appear in our journals in due course.

H. W. LOWE
Chairman, Research Committee



LAST month we reviewed our historic position relative to our emphasis of the word "cleansed" in Daniel 8:14. This month we shall give consideration to three closely related aspects of this question, such as, the extensive range of meaning of the Hebrew word *tsadaq*; the wide area of concept of the Greek word *katharizō*, rendered "cleansed" in the LXX,¹ as the translation of *tsadaq*, and

also various parallels where the two words are equated in Holy Writ.

I. THE EXTENSIVE RANGE OF MEANING OF THE WORD "TSADAQ"

A few years ago, when I began a more intensive study of this Hebrew word as used in the Bible, I remember an observation made by the professor of Semitics of one of the large universities in the city of Washington, D.C. No sooner had we begun our interview than he remarked that *tsadaq* was one of those large Hebrew words, a word which ranged in meaning all the way from the highest of all concepts, as seen in Jeremiah 23:6: "The Lord our righteousness [*tsedeq*]," to the rather mundane concept of the giving of alms, or almsgiving, as seen in

Notes

¹ See translations of Goodspeed, Douay, J.P.S. (Jewish Pub. Soc. Bible).

² This would be verse 24 in some translations, as Jerome, Jerusalem Bible (Jewish), etc.

Daniel 4:27² (K.J.V.). The Aramaic word in this text is *tsidqah*, but is of the same root as the Hebrew *tsadaq*.

There is something that needs to be kept in mind when studying this, as well as any other important word. We should note especially the context and the particular slant of meaning in the various passages where such a word is used. Let us notice:

1. *Tsadaq—and Its Various Forms in the Scriptures*

One might think of the root as *sdq* or *tsdq*, but as mentioned in the last article, we are following the spelling given in *Young's Analytical Concordance*.

Tsadaq: As a verb (Dan. 8:14); as an adjective (Ps. 19:9); as a substantive (Dan. 12:3).

Tsedeq: As an adjective (Ps. 35:27); as a substantive (Ps. 15:2); as an adverb (Jer. 11:20).

Tsaddiq: As a substantive (Gen. 18:23); as an adjective (2 Chron. 12:6).

Tsedaqah: As an adjective (Judges 5:11); as a substantive (Isa. 51:6); as an adverb (Isa. 23:15).

Tsidqah: As a substantive (Dan. 4:27)—its only use.

2. *Tsadaq—Its Various Renderings in the Bible*

We have already called attention to the fact that there are exceptions in the rendering of this Hebrew word as it is translated into English. While generally it is rendered by such words as "just," "justify," "righteous," "righteousness," et cetera, there are a few other and rather different renderings. We list eight Biblical passages illustrating this:

Gen. 44:16: "How shall we *clear* [*tsadaq*] ourselves?" Fenton gives "vindicate," Goodspeed gives "prove."

Judges 5:11: "The *righteous* [*tsedaqah*] acts of the Lord." R.S.V. gives "triumph," Fenton gives "kindness," LXX³ (Th) has "gracious," and Leeser has "benefits."

Notes

³ We refer to three English translations of the LXX—the Thomson (Th), the Brenton (Br), and the Bagster (Bagst).

I Sam. 12:7: "Righteous [*tsedaqah*] acts of the Lord." R.S.V. gives "saving deeds," Knox has "mercies," Leeser gives "benefits," and Fenton has "beneficences," while J.P.S. gives "saving deeds of the poor."

Job 31:6: "Let me be weighed in an *even* [*tsedeq*] balance." Knox gives "true," and nearly all others have "just" or "righteous."

Isa. 49:24: "Shall . . . the lawful [*tsaddiq*] captive [be] delivered?" Leeser has "victor," Rotherham gives "the one in the right," Friedlander's Jewish Bible has "victorious."

Joel 2:23: "Given you the former rain *moderately* [*tsedaqah*]." Leeser give "beneficence," Moffatt, "amply," Fenton, "plentiful," Knox, "restoration to favour."

Dan. 9:16: "According to all thy *righteousness* [*tsedaqah*]." Moffatt gives "saving deeds," LXX (Br) gives "mercy," Fenton, "righteous," and Goodspeed, "righteous deeds."

Dan. 4:27: "Break off thy sins by *righteousness* [*tsedaqah*]." J.P.S., New Jerusalem Bible, "showing mercy to the poor." Knox, Goodspeed, Lamsa, give "almsgiving."

Hence, in our English Bibles this Hebrew word is given a much wider range of meaning than is generally understood. But let us go further.

3. Tsadaq and How Translated in the LXX

We will list but four instances; others will appear in Appendix A.

Job 4:17: The K.J.V. reads, "just" for Hebrew *tsadaq*. The LXX has *katharos*; Eng. tr. reads, "clean, pure."

Isa. 26:7:⁴ The K.J.V. reads, "just" for Hebrew *tsaddiq*. The LXX has *eusebēs*; Eng. tr. reads, "devout."

Isa. 41:26:⁵ The K.J.V. reads, "righteous" for Hebrew *tsaddiq*. The LXX has *alēthē*; Eng. tr. reads, "truth."

Isa. 61:10:⁶ The K.J.V. reads, "righteousness" for Hebrew *tsedaqah*. The LXX gives *euphrosunē*; Eng. tr. reads, "gladness."

4. Tsadaq in the Phoenician Language

One might also add that there is another slant of meaning to this Hebrew word. It appears, it seems, in Phoenician. This was observed in an article by James Swetman in the *Catholic Biblical Quarterly*⁷ some time ago. Dr. Leona Running, of Andrews University, gave me the grammatical background of this concept. In a grammar of that language we read: "Justice, legality (H.sdq) or legal (H.sdyq)—*legitimate* heir—(cf. *smh sdyq*, Jer. 23:5)—*legitimate* offspring."—Page 140.⁸

Reference might also be made to the Habakkuk commentary in the Dead Sea scrolls. We read: "One may note the parallel in the title 'righteous or legitimate Messiah.'"⁹

Notes

⁴ Pious, religious, devout.

⁵ Act truly, legitimate, true in faith.

⁶ Gladness, joy.

⁷ *Catholic Biblical Quarterly*, October, 1964, p. 472.

⁸ Zellig S. Harris, *Grammar of the Phoenician Language* (New Haven, Connecticut: Amer. Orient. Soc., 1936).

⁹ F. M. Cross, *The Ancient Library of Qumran* (Anchor Books, 1961), p. 113.

Hence, it can be seen that when dealing with *tsadaq* in its various phases, we are dealing with a word of unusual breadth of meaning, and consequently it behooves us to study carefully in order to ascertain what the word means in any particular place or context where it may be used.

II. THE WIDE AREA OF USE AND MEANING OF THE GREEK WORD "KATHARIZO"

Seeing that the Greek translators used *katharizō* for *tsadaq* in Daniel 8:14, it might be well to look at the nature and meaning of this Greek word.

First of all, let us note that *katharizō* is not a word used exclusively in the Biblical text. It has been thought by some to be so, but Gustaf Deissman¹⁰ has shown that the word appears in the *Inscription of Andania in the Peloponnesus*, dated in the year 93-91 B.C., and that it stems from Hellenistic Greek.

1. In the Apocrypha

The word *katharizō* is found in a number of places in the Apocryphal writings and is rendered by various words in the English versions.

In the *Wisdom of Solomon* (second to first century B.C.)¹¹ as "pure" (7:23); as "purity" (7:24).

In *Sirach* (*Ecclesiasticus*) (132 B.C.)¹² as "cleansed" (23:10), "clear" (43:1), "clean" (36:4), "purification" (51:20).

In *1 Maccabees* (105 to 63 B.C.)¹³ as "cleanse" (4:36, 43).

In *2 Maccabees* (124 B.C.)¹⁴ as "purification" (1:18), "cleansed" (2:19), "purify" (10:3), "undefiled" (7:40).

In *4 Maccabees* (after 2 Macc.)¹⁵ as "purified" (7:6; 17:21).

2. In Josephus

The word can be seen a few times, for instance in *Antiquities* xi. 5. 4 "purity" and xii. 7. 6 "purified."

3. In the Septuagint

It is when we examine the LXX more closely that we find an unusual range of meaning to this Greek word. Besides the Hebrew word *taher*, the usual word for cleanse, et cetera, there are quite a number of other Hebrew words which the translators rendered by *katharizō*, in fact, there are more than 25 words. We list but four here; others can be seen in Appendix B.

Hebrew	Text	K.J.V.
<i>daka</i>	Isa. 53:10	"bruise"
<i>kippurim</i>	Ex. 29:36	"atonement"
<i>maslal</i>	Isa. 35:8	"highway"
<i>yaqar</i>	Prov. 12:27	"precious"

There is another interesting relationship between *tsadaq* and *taher* rendered "cleansed." In Leviticus 16:30, *taher* is translated "cleanse" and "clean"; in Daniel 8:14 it is *tsadaq* which is translated

Notes

¹⁰ Gustav Adolph Deissmann, *Bible Studies* (London: T & T Clark, 1901), p. 216. Also in *Light From the Ancient East* (London: Hodder & Stoughton, 1910), pp. 69, 70.

¹¹ *SDA Bible Commentary*, vol. 5, p. 84.

¹² *Ibid.*, p. 85.

¹³ *Westminster Bible Dict.*, Art. "Apocrypha," p. 35.

¹⁴ *Ibid.*

¹⁵ *Ibid.*

"cleansed." Now, even though the primary significance of *tsadaq* is to justify or make righteous, the primary meaning of *taher* is to cleanse or purify. Yet in the LXX those words come together in the Greek *katharizō* in both Leviticus and Daniel. *Taher* of the Day of Atonement in Leviticus 16:19 is *katharizō* in the LXX, and so in Daniel 8:14, there undoubtedly is some point to Rashi's remark (already referred to) in his comment on Daniel 8:14 when he mentions that it signifies "when the sins of Israel shall be atoned for." *Katharos*, the adjectival form, is the translation of *tsadaq* in Job 4:17 in the LXX.

It seems evident, then, that these two words, *tsadaq* and *katharizō*, have a great variety of shades of meaning. The fact that in Daniel 8:14 *tsadaq* is translated "cleanse" in the LXX and in the K.J.V. is no greater wonder than the fact it is translated "moderately" in Joel 2:23 (K.J.V.) and "lawful" in Isaiah 49:24 (K.J.V.).

III. SOME PARALLELS WHERE "TSADAQ" AND "KATHARIZO" ARE BROUGHT TOGETHER

In Hebrew poetry there are a number of instances of what are recognized as parallelisms. The following three examples will illustrate this:

Job 17:9 (K.J.V.): "The righteous [*tsaddiq*] . . . shall hold on his way." "He that hath clean [*katharos*] hands shall be," et cetera.

Job 25:4 (K.J.V.): "How can a man be just [*tsadaq*] with God?" "How can a man be clean [*apokatharizō*]?"

Ps. 18:20 (K.J.V.):¹⁸ "According to my righteousness [*tsedeq*]," "According to the righteousness [*kathariotēs*]."

Again, we remark, these two words are certainly equated, or were, in the minds of the LXX translators in certain contexts, and with the Jewish thinking as expressed by Rashi, it is not so surprising that they rendered *tsadaq* by *katharizō* in Daniel 8:14. In our next article, we will endeavor to ascertain further why the LXX translators did this.

APPENDIX A

Further Greek and English words used in translating *tsadaq* in the LXX.

Job 9:20: The K.J.V. reads "justify" for Hebrew *tsadaq*. The LXX has *ōdikaios*; Eng. tr., "I should seem righteous."

Job 17:9: The K.J.V. has "righteous" for Hebrew *tsaddiq*. The LXX has *pistos*; Eng. tr., "faithful," also "trustworthy," "assured."

Job 22:3: The K.J.V. gives "righteous" for Hebrew *tsaddiq*. The LXX has *amemptos*; Eng. tr., "blameless," also "faultless."

Isa. 28:17: The K.J.V. has "righteousness" for Hebrew *tsedaqah*. The LXX gives *eleēmosunē*; Eng. tr., "alms," "mercy," "compassion," "charity."

Isa. 57:7: The K.J.V. reads, "righteousness" for He-

¹⁸ Further parallels can be seen in: Job 4:17; 8:3; 12:4; 22:3; 19; 29:14; Ps. 17:15; 31:1; 37:6; 51:4; 94:21; 103:17; Isa. 26:7; 41:26; 48:18; 57:7; 56:1; 61:10; 62:1; Jer. 51:10.

NOTE: For references to the Apocrypha see R. H. Charles *Apocrypha and Pseudepigrapha* and R.S.V. Apocrypha.

brew *tsedeq*. The LXX has *krisis*; Eng. tr., "judgment," "justice," "right," "equity."

Isa. 56:1: The K.J.V. reads, "righteous" for Hebrew *tsedaqah*. The LXX gives *eleos*; Eng. tr., "mercy," "compassion."

Dan. 8:14: K.J.V. has "cleansed" for Hebrew *tsadaq*. The LXX gives *katharizō*; Eng. tr., "cleansed."

APPENDIX B

Further Hebrew words translated by *katharizō* in the Septuagint:

Hebrew	Text	K.J.V.
<i>bar</i>	Prov. 14:4	"clean"
<i>barar</i>	Job 33:3	"clearly"
<i>chala</i>	Lev. 8:15	"purified"
<i>kun</i>	Job 11:13	"prepare"
<i>mikloth</i>	2 Chron. 4:21	"perfect"
<i>naqi</i>	Deut. 19:13	"innocent"
<i>naqah</i>	Gen. 24:8	"clear"
<i>neqi</i>	Dan. 7:9	"pure"
<i>niqqayon</i>	Hosea 8:5	"innocence"
<i>panah</i>	Isa. 57:14	"prepare"
<i>qadosh</i>	Isa. 63:5	"holier"
<i>sagar</i>	2 Chron. 4:20	"pure"
<i>tsaraph</i>	Isa. 1:25	"purge"
<i>tom</i>	Gen. 20:5	"integrity"
<i>yosher</i>	Job 33:3	"uprightness"
<i>zak</i>	Lev. 24:2	"pure"
<i>zakah</i>	Job 15:15	"clean"
<i>zakah</i>	Job 9:30	"clean"
<i>zaqaq</i>	Ps. 12:6	"pure"
<i>taher</i>	Lev. 16:19	"cleanse"
<i>tehorah</i>	Lev. 13:7	"cleansing"
<i>issar</i>	Num. 30:12	"forgive"
<i>kaphar</i>	Deut. 32:43	"merciful"

Seventh-day Adventists and Ahmadiyat

(Continued from page 21)

ments of truth to be found in Ahmadiyat. These will appeal to the human heart in search after God. It is odd, in a sense, that the expositors of a "true" Islam are at this point at odds with both Biblical and Koranic injunctions. But as with all spiritistic phenomena from Eden to the present, the good is not unmingled with error.

Because of these factors, it seems to me that the Seventh-day Adventist who attempts to debate with the Ahmadis is in danger of repeating for himself the experience of Moses Hull in the early days of the Advent Movement. Adventists must, therefore, approach them with caution, and in humble dependence upon God for power personally to persuade them of the verities of the message God has vouchsafed to the church for the world at this time.

One thing's worse than sliding back to the bottom: thinking you're at the top and having no place to go.

Do-It-Yourself

Bible

Notebook

A. D. CHILSON

Pastor, Wisconsin

THE small-town newspaper is a productive evangelistic area often overlooked. Local subscribers look forward to the weekly roundup of town and county affairs and read every inch of farm chatter and advertising. Some time ago the thought occurred to me, Why not place our message right before the eyes of these avid readers?

Under the caption "Your Bible Says," I listed each week two or three questions together with their Bible-based answers, then invited queries from readers. Occasionally in the column I would include a free book offer on one of the subjects involved. The response was immediate and good, with requests for literature and questions ranging from Dan to Beersheba. One letter led me to a former Adventist seeking fellowship after years of disunion with the church. Another brought the first fruits of a tithing that continued thereafter.

While there is a class of people who through prejudice reject literature brought to their door, no one would observe a ban upon reading the weekly newspaper. Then, too, on the basis of circulation, the cost of evangelizing by the column-inch is but a trifle.

Exploring a bit deeper into reader interest, I decided to run a ten-lesson introductory Bible course with subjects that would not arouse controversy. Preceding the series by two weeks were articles announcing a Do-It-Yourself Bible Notebook. The lessons were to be clipped from the newspaper, filled in, and pasted into a notebook of

their own choice. Bible references were followed by a page number from the Harper Bible which was lent to them and became theirs upon the completion of the course. Enrollees were also sent additional lesson helps and an answer key for correcting their own lessons.

I selected the Harper Bible for the project because its continuous paging from Genesis to Revelation made text-finding easy and eliminated the confusion sometimes encountered by duplicate paging in the Old and New Testaments. I feel that the less reference we make to the division between Old and New, the more the Bible can be thought of as *one* book. Dispensationalists make quite a point over this uninspired division of inspired writings. So any element of strength we can add to fortify man's faith in the Bible as a *unit* is well worth the effort.

All those who enrolled in the Do-It-Yourself Bible Notebook plan (just under one per cent of the newspaper circulation) finished all ten lessons promptly. I personally visited them, examined their notebooks, and complimented them upon their work wherever possible. Then I invited them to continue with an advanced course covering our more distinctive doctrines.

Through the medium of the small-town weekly we discovered interested families who had not been reached with our message by any other means of evangelism. The pastor who has recently followed me is continuing with Bible studies and reports an excellent interest.

Sample Lesson

HOW THE WORLD BEGAN

1. "In the beginning _____ the heaven and the earth." Genesis 1:1. (P. 7). See Lesson Helps.
2. "By the _____ were the heavens made; and all the host of them by the _____. For he _____, and it was done; he _____, and it stood fast." Psalm 33:6-9. (P. 554).
3. The order of Creation. Tell what was made each day.
First day. Genesis 1:3-5 (P. 7) _____
Second day. Verses 6-8 (P. 7) _____
Third day. Verses 9-13 (P. 7) _____
Fourth day. Verses 14-19 (P. 7) _____
Fifth day. Verses 20-23 (P. 7) _____
Sixth day. Verses 24-31 (P. 7) _____
Seventh day. Chap. 2:1-3 (P. 8) _____
4. God's reason for creating the world. "He formed it to be _____." Isaiah 45:18. (P. 679).
5. Only the true God has power to _____. Jeremiah 10:11, 12. (P. 705).

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6. "For we are his" Ephesians 2:10. (P. 1074).
7. "I am and made." Psalm 139:14. (P. 605).
8. A vast universe and a powerful God.
"When I consider thy heavens, . . . what is"? Psalm 8:3, 4. (P. 543).
"The nations are as a" Isaiah 40:15. (P. 673).
9. "The heavens declare" Psalm 19:1. (P. 548).
10. "Create in me a, O God." Psalm 51:10. (P. 563).

(The same Omnipotent God who created the universe can give us the help we need to live aright.) Free question-and-answer service. Any Bible question answered. Write—Bible Notebook, Box 111, Iron River, Wisconsin.

Sample Questions and Answers

YOUR BIBLE SAYS by Pastor A. D. Chilson
Seventh-day Adventist Church

QUESTION: Does it make any difference to what church I belong?

ANSWER: "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Proverbs 16:25). Many people are sincerely mistaken. The apostle Paul persecuted the Christians thinking he was doing God a favor. Let the Bible guide you. Study it carefully, then join the church that follows its teaching the closest. We cannot permit friends, feelings, or customs to influence our religious convictions. See also 2 Timothy 3:15, 16.

QUESTION: Can you give me some texts on the subject of the Lord's day?

ANSWER: Please read Revelation 1:10; Isaiah 58:13; Exodus 20:8-11; Mark 2:27, 28.

Send your questions to "Your Bible Says," P.O. Box 474, Richland Center, Wis.

GOSPEL TENTS

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Delegates Hear Clergyman Cite Modern Superstitions

A Presbyterian pastor told Minnesota Episcopal Church delegates in Minneapolis that the Christian church must help this generation to free itself of three contemporary superstitions. It must also speak out against "three insidious assumptions," he said.

Dr. Arnold H. Lowe, pastor-emeritus of Westminster Presbyterian church, Minneapolis, said one superstition is that science "can make a moral world." Science, he said, "can change and influence the pattern of our daily lives; it cannot change or influence the destinies of our souls."

Another superstition, Dr. Lowe said, is that psychiatry can give us spiritual health, something which only faith and prayer can do. Psychiatry is "the harbinger of mercy for countless people," he continued. "But it cannot abolish the fact of sin by calling it sickness. It cannot substitute a visit to the psychiatrist's office for an act of repentance."

"Education," said Dr. Lowe, "can give new and wider horizons of knowledge, but to assume that it can give us a deeper sense of conscience and morality is superstition."

One assumption that the church must speak out against, Dr. Lowe continued, is the notion that this generation is "a new breed" and that "what men of great wisdom said yesterday has no longer any meaning for us." The point is, asserted Dr. Lowe, that "it is just as easy to live dishonorably for sophisticated people as for others who lived then; that it is just as easy to sow unhappiness at 1,000 miles an hour as at 10; that we can handle nuclear weapons with the same cold-blooded proficiency as they handled their bows and arrows."

A second assumption, the former Westminster pastor said, is that devices have near infallibility. "Let the computer do its needed and marvelous work; let it add, subtract, multiply, compound; let it compute, but let it not become our master."

Even more dangerous, Dr. Lowe said, is the assumption, expressed by "situation moralists," that "freedom is freedom only when it is unrestricted."

He explained: "When a young generation, which has the right to protest and to voice its grievance against us elders, overreaches itself and rebels, not against standards and traditions and threadbare customs, but against the basic values that are the warp and woof of our existence, I am afraid that those who say they will save us will indeed destroy us. Then it is time to listen again to Jesus: 'Watch and pray, that ye enter not into temptation.'"

Dr. Lowe said if the church wishes to survive as a vital force, it must "confront this changing, skeptical generation with a religion that is intellectually exciting, socially disturbing, and spiritually sustaining."

R. N. S.



**THE
MEDICAL
MINISTRY**

Concepts of Mental Health

(Part 2)

MENTAL health relates to the nature of man. It has religious implications for the fundamental Christian whose theology explains the nature and condition of man—past, present, and future.

In the context of Holy Scripture mental health may be defined as soundness of all mental faculties resulting from thinking and acting in harmony with God's will. The mentally healthy individual fulfills his responsibility to God, to his fellow men, and to himself. Conversely, mental illness is the result of man's failure to think and act in harmony with God's will, and is characterized by his failure to discharge his responsibility to God, to his fellow men, and to himself.

Regarding man's condition before his fall Ellen G. White wrote:

His nature was in harmony with the will of God. His mind was capable of comprehending divine things. His affections were pure; his appetites and passions were under the control of reason. He was holy and happy in bearing the image of God and in perfect obedience to His will.¹

It should be understood that man cannot of himself bring his mind into harmony with the mind of his Creator. "For without me," says Christ, "ye can do nothing" (John 15:5). The provision made for the attainment and sustenance of man's mental health is the Holy Spirit, called by the apostle John "the Comforter" (verse 26). This provision is a gift of God, made available to those who are willing to walk humbly before Him. Under the controlling influence of the Holy Spirit the individual is drawn to Christ. Attracted by Christ's love and impressed with his inability to attain peace of mind in his own power, he accepts the invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

The Holy Spirit supplies to the human

A Fundamental Christian Concept

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agent the motivation and the ability to think and act in harmony with God's will. The individual so endowed sees the laws of God, including the laws of health, as expressions of God's love. He considers it his greatest privilege to cooperate with the divine agencies by exercising the ability given to him by the Holy Spirit in response to his readiness to receive. Ellen G. White states:

We are to take upon us His yoke, that we may be co-workers with Him. The yoke that binds to service is the law of God. The great law revealed in Eden, proclaimed upon Sinai, and in the new covenant written in the heart, is that which binds the human worker to the will of God. If we were left to follow our own inclinations, to go just where our will would lead us, we should fall into Satan's ranks and become possessors of his attributes. Therefore God confines us to His will, which is high, and noble, and elevating.²

The psalmist declared, "I delight to do thy will, O my God: yea, thy law is within my heart" (Ps. 40:8).

Commenting on the effect of the Spirit upon the mind, Ellen G. White wrote:

Under the guidance of the Holy Spirit, the mind that is devoted unreservedly to God, develops harmoniously, and is strengthened to comprehend and fulfil the requirements of God. The weak, vacillating character becomes changed to one of strength and steadfastness. . . .

The Christian becomes like his Master in charac-

ter. He has clearer, broader views. His discernment is more penetrative, his judgment better balanced.³

According to the apostle Paul, "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23).

When the Holy Spirit is allowed to become the controlling influence in the life, every crisis reveals strength and beauty of character. Ellen G. White comments further:

The Spirit furnishes the strength that sustains striving, wrestling souls in every emergency, amidst the unfriendliness of relatives, the hatred of the world, and the realization of their own imperfections and mistakes.⁴

To be possessed by the Holy Spirit is in Paul's words "to be spiritually minded." He states, "For to be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 8:6). Paul lists the works of the flesh as "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like" (Gal. 5:19-21).

There are these two forces—Christ and Satan—which plead for reception in the human mind. Ellen G. White declares:

Satan takes the control of every mind that is not decidedly under the control of the Spirit of God.⁵

Consciously or unconsciously every person accepts either Christ or Satan. Sooner or later one power has the controlling influence that determines one's attitudes, behavior, and destiny. This conflict is part of the great controversy between Christ and Satan which began before man's creation and which will end in complete vindication of the high principles for which God stands and with the destruction of everything that is evil. Human beings are the actors in this drama of the ages, demonstrating to the universe the results of responding to the Spirit of Christ and the results of following Satan and his host of evil angels.

It was through disobedience that man severed his original, natural, peaceful relationship with his Maker. Ever since his fall he has had a proclivity to sin, and as a subject of Satan he finds hostility between himself and God while there is harmony between himself and Satan. Into this harmonious relationship with Satan, Christ interposes His saving grace and introduces

His principles, which create conflict where there would otherwise be harmonious coexistence with evil. Mrs. White stated it this way:

It is the grace that Christ implants in the soul which creates in man enmity against Satan. Without this converting grace and renewing power, man would continue the captive of Satan, a servant ever ready to do his bidding. But the new principle in the soul creates conflict where hitherto had been peace.⁶

"The only power that can create or perpetuate true peace," we are told by the same writer, "is the grace of Christ."⁷ The quieted conscience resulting from long and persistent disregard of the Holy Spirit's promptings may bring to its possessor a sense of relief from guilt feelings, but without this power from above there is no possibility of casting out evil passions which create discord and strife. The person who thinks and acts in harmony with God's will cannot be made miserable. He rises above the trials and disappointments of life, and is at peace even in the midst of the shadow of death.

In times of trial and hardship Christians tend to let go of the arm of the Lord too soon. Elijah, physically exhausted, fled in desperation and fear from the wicked Jezebel on the very day that God in a fiery spectacle revealed His mighty power. But God did not therefore reject Elijah. He knows all about human weaknesses and in His love will ever work to strengthen all who place their trust in Him.

From a position of discouragement and despondency Job rose to the heights of implicit trust in God.

When tempted to give way to anxiety and discouragement we may pray and exercise faith in God, who has promised to provide just the help needed for every trial. The apostle Paul has testified: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).

REFERENCES

- ¹ *Patriarchs and Prophets*, p. 45.
- ² *The Desire of Ages*, p. 329.
- ³ *Gospel Workers*, pp. 283, 286.
- ⁴ *Testimonies*, vol. 8, p. 22.
- ⁵ *Testimonies to Ministers*, p. 79.
- ⁶ *The Great Controversy*, p. 506.
- ⁷ *The Desire of Ages*, p. 305.

(To be continued)



BIBLE INSTRUCTORS

How Would You Have Answered These Questions?

LOUISE C. KLEUSER

RECENTLY the following questions pertaining to the Bible instructor were brought to my attention. You may like to know my reply. Our college students and their teachers may need this information also.

Is the Bible Work Still Recognized as a Profession for Young Women?

Students of the Spirit of Prophecy will find an authoritative answer by Ellen G. White in the book *Evangelism* (section 14). It is here obvious that women will be taking part in the Bible work until the close of time. The servant of the Lord was deeply burdened that our schools include this training in their curriculum. She wished to create a fund for educating more women for this "Heaven-born" evangelistic work. She called it "the Lord's method" for thoroughly indoctrinating those who inquire about Bible truth. To her, at the turn of the century, the Bible work was an urgent need. She envisioned many women engaged in this ministry. She said: "This question is not for men to settle. The Lord has settled it. . . . The cause would suffer great loss without this kind of labor by women. Again and again the Lord has shown me that women teachers are just as greatly needed to do the work to which He has appointed them as are men."—*Evangelism*, p. 493.

Are Some Evangelists Not Interested in Using Women Bible Instructors?

I would not want to make this an issue. From long experience I know that women personal workers are needed in every successful evangelistic campaign. But the shortage of trained Bible instructors is acute. In our denominational evangelism women have demonstrated their success in this section of the Lord's work. The good Bible instructor is sought by aggressive evangelists. Some have even put in a call for such a worker to be transferred to his field several years in advance of the granting of the request.

Is It Because Some Responsibilities in Evangelism Are Better Managed by Men That

Women Bible Instructors Are Now Replaced by Them?

Is it factual to state that young men are replacing our women Bible instructors? We might also ask, Can men substitute satisfactorily in homes where there are wives who are in need of sympathetic womanly counsel when home problems and heartaches need sharing before they can be asked to make important decisions for present truth? Also when the children of the home need a friendly, womanly type of guidance, the lady visitor often succeeds where the ministerial intern is out of place (*ibid.*, pp. 458-461).

Would You Classify the Bible Work as a Teaching Art, or as Ministerial Work?

It is both—much depending upon the personality and education of the worker. The first responsibility of the woman Bible instructor is that of teaching Bible truth. Again, she is a ministerial associate, sharing with the evangelist or pastor many duties he himself lacks time to perform. She does not compete with him in his work; she supplements him in it. She is not the preacher; she is the teacher. Teaching and preaching require different techniques. This would not suggest that the preacher never uses teaching methods but rather that the Bible instructor would need to guard herself against preaching lectures in place of giving Bible studies. Each has its place.

Here we might suggest another caution. The Bible instructor is not a church deaconess. For deaconess duties we call on our church-appointed lay sisters. Neither is she the Welfare leader. Were she to concentrate on welfare problems she would soon lose her Bible teaching strength. However, Bible instructors have always worked very closely with the deaconesses, and Dorcas-Welfare workers. We heartily endorse such cooperation. Establishing people in the faith and being mindful of their home problems bring to her also pastoral experiences.

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Yes, she should be helpful to every department of the church, yet preserve her Bible teaching identity and dedication to the task to which she has been called.

Is There a Conflict With College Bible Teachers When We Call the Bible Worker a Bible Instructor? Some Prefer Calling the Bible Instructor a Ministerial Associate.

In 1942 the General Conference Committee gave careful study to the new name Bible instructor. (See *Evangelism*, page 456, footnote.) We mention this transition to guard a denominational policy. Changes in terminology of this type are not handled locally. A ministerial associate usually becomes a minister. A Bible instructor per se is not a candidate for ordination as is the ministerial intern. Such young men are rightfully titled ministerial associates.

In our expanding world work we do have men of ministerial caliber who have not been ordained to the ministry. While some lack public speaking ability they may have exceptional skill in Bible teaching and are most suitable for home visitation. They enter denominational work as Bible instructors and have an honored place in evangelism, where they assist with the music and other important duties. Some also lead out in establishing new churches. For them ordination is not a necessity.

Young Women Matriculating at Our Colleges for Bible Instructor Education Are Often Dissuaded and Register for Other Courses. Is This Dealing Fairly With the Student?

Colleges are at times handicapped to supply teachers for all the courses cataloged. There may not be enough students to fill the class requirements or the department's faculty may be bogged down with more than a teaching load. This may become a serious problem to the student. However, in educational ranks at large, plans are on foot to limit the courses to be taught in certain colleges. Then some colleges will become staffed and equipped so that students may shop for the school that offers the subjects they require.

Students for Bible work preparation may fit in with classes important for ministerial training. During the last years of their college work, specializing on Bible work is most important. We suggest that the candidate for Bible work experiment and know for herself where God may best use her. Next she should exercise determination to become a Bible instructor. In fairness to her convictions, those who assist in counseling her when she enters college should not sidetrack her to "fill in" with other subjects.

Today God has great need for well-trained women Bible instructors and He is placing burdens on young hearts to respond. It may be that pastors of churches sending these young women to college should counsel with the faculty on the dire need to train future Bible instructors. Times have not changed the need, and evangelists depend on our colleges so that personal evangelism and Bible work will not be eclipsed because of other worthy pressures. College courses should be symmetrically developed.

Bible Work Requires Making Evening Apointments. Would You Advise Young Women to Enter the Profession When There Is in Our Cities so Much Delinquency?

There are hazards in all types of gospel service. Jesus Himself instructed us that risks will have to be taken until the work closes. The problem of city delinquency, while greatly increased in our generation, is not unique. Neither is youth as embarrassed by these dangers as we may think. When in my youth I was called to the Bible work, I, too, was conscious of the evils in our large cities at night. This, however did not deter me from trusting the Great Protector to take care of me. I had a great fear of dogs. The first day I sold books by myself it seemed that all the dogs of the town knew I had arrived. But I knew that this was Satan's way of trying to defeat me. The victory came after stopping

(Continued on page 46)

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BOOKS

A Survey of Old Testament Introduction, Gleason L. Archer, Jr., Moody Press, Chicago, Illinois, 1964, 507 pages, \$6.95.

The reviewer concurs with Wilbur M. Smith's appraisal of this book as "the most important work on Old Testament Introduction from a conservative viewpoint that has been produced in this century." Dr. Archer shows evident competence in the treatment of the subject matter, and conservative scholars will use this book with grateful acknowledgment.

After dealing with the problem of inspiration, which he equates with inerrancy both in theological and nontheological matters, the author proceeds with a study of Hebrew manuscripts and early versions, problems of lower criticism, such as the transmission of the text, and closes part one with a detailed criticism of the documentary theory of the Pentateuch. The author holds to the Mosaic authorship of the Pentateuch, except for the last chapter of Deuteronomy, which might have been written by Joshua.

In part two, special introductions are written to each book of the Old Testament in which he deals ably with the main problems raised by critics. In spite of his quite conservative positions, the author accepts the age-day theory to account for the six days of Creation, and even allows for the creation of inferior human types, such as the Pithecanthropus and the Neanderthal man, prior to the creation of Adam, who "was uniquely fashioned in the image of God" (page 188). There would be no genetic relationship between previous races, which became extinct, and Adam, who alone was endowed with a soul.

The writer takes the story of the temptation and Fall in Genesis 3 in the literal sense. In dealing with the story of the Flood, he is quite fair in presenting the many difficulties and objections raised by different scholars, while adhering to the belief that the Flood was universal in extent. The author postulates a 430-year residence of the Israelites in Egypt, which forces him to place the story of Joseph in the time of the Twelfth Dynasty, a position which is not required by the reading of Exodus 12:40, 41, in the Septuagint. For the author, Thutmose III was the Pharaoh of the oppression and Amenhotep II that of the Exodus.

Dr. Archer defends the traditional dates for the

books of Joshua, Judges, and Ruth. He follows Keil and Delitzsch in denying that Jephthah's daughter was actually offered as a "burnt offering." The problem of chronology of the Hebrew kings is dealt summarily on pages 277 to 281, but the author is not quite clear in distinguishing the "accession year" from the "nonaccession year" systems of reckoning as the confusion on pages 280, 281 shows.

As a rule the dates proposed for the different prophetic books are those accepted by conservative scholars. In the introduction to each book the author presents a good survey of the outstanding controversial questions. On page 306 he states that Amos was never "officially anointed for the prophetic ministry." But the fact is that prophets were never anointed, and so we should not expect Amos to be. (See R. de Vaux, *Ancient Israel*, page 105.) The writer accepts the marriage of Hosea as historical and with good reasons. On the other hand, there is only the slimmest evidence to support the author's assumption that Micah 6:1-5 was addressed to the northern kingdom.

The writer refutes the alleged reasons for ascribing to the book of Ezekiel a postexilic date. He is quite aware of the difficulties met in interpreting chapters 40-48, and his own suggestions are worthy of notice. He also supports a sixth-century date for the book of Daniel and examines with objectivity the arguments usually proposed for a later date, and finds them unconvincing. He leans on J. C. Whitcomb's recent book (1959) for the identification of Darius the Mede with the Gubaru of several inscriptions, who by no means should be confused with Ugbaru. The two chapters devoted to the book of Daniel deserve the careful study of every Adventist minister. The author is correct in taking 457 B.C. as the starting point for the prophecy of Daniel 9:25, but some slip occurs in arriving at A.D. 25 as the date for the revelation of the Messiah.

The writer also favors the traditional sequence Ezra-Nehemiah, which has been the object of so much controversy among scholars. He rejects the emendation proposed by Albright for reading the thirty-seventh year of Artaxerxes instead of the seventh year as the date of Ezra's return, which he correctly places at 457 B.C. The Davidic authorship of the Psalms ascribed to him in the superscriptions is accepted at face value. The same conservative opinion is held in relation to the Solomonic authorship of the book of Proverbs.

This is a remarkably well-written book, the reading of which will be highly rewarding to the careful student.

S. J. SCHWANTES

Gleanings in Joshua, Arthur W. Pink, Moody Press, Chicago, 430 pages, \$4.95.

This is a scholarly, detailed study of the book of Joshua. The outlines are clearly given, quite comprehensive in their pointed applications. This work would be a valuable source for expository study through the book of Joshua. It is far from being stuffy or formal. It has warmth, understanding,

and appeal. In applying truth to one's heart the author ranges all over the Sacred Scriptures gathering many relevant texts to embellish the thoughts contained in the book of Joshua. It is a book that holds one's interest to the end. This is an able exposition of Scripture.

ANDREW FEARING

A Handbook of Contemporary Theology, Bernard Ramm, William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1966, 138 pages, \$1.95.

Bernard Ramm, the author of this handbook, needs no introduction to theologians and Bible teachers. He is professor of Christian Theology at California Baptist Theological Seminary, with a Ph.D. degree from the University of Southern California. His graduate studies were under Karl Barth at the University of Basel, Switzerland. Having previously taught at several seminaries, and being a contributing editor of *Christianity Today*, *Watchman-Examiner*, and *Eternity*, he is also the author of more than a dozen books. We recognize him as a man of theological teaching and writing experience.

Bernard Ramm is aware that since the turn of our century many new theological terms and concepts have flooded the vocabulary of "amateur and professional theologians." To provide the busy teacher as well as the gospel worker of limited background with a handy reference work of these terms (about 139), and to furnish a guide to the leading concepts of the major contemporary thinkers, the author has shared the information in this handbook with his fellow workers. Attention is focused on Barth, Brunner, Reinhold, Niebuhr, Tillich, and Bultmann. Søren Kierkegaard is also given major consideration, inasmuch as his idea is still contemporary.

This reviewer has carefully examined each of the 138 pages and found the material practical. This being a research handbook, with the author's factual and unbiased information, it serves a purpose for the classroom instructor and student and also for the minister seeking to keep informed and accurate when quoting on the trends of modern theological thinking.

LOUISE C. KLEUSER

Tyranny's Last Stand

(Continued from page 28)

synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities" (Acts 26:9-11).

It is Satan's avowed purpose to get men to violate the eternal principles of righteousness. What he cannot accomplish through the promotion of pride or by alluring enticements, degrading rites, or demoralizing habits, he seeks to achieve through

force and tyranny. It is his strategy to gain entrance into the hearts of leaders of church and state and weld them into an unholy alliance so as to enforce his will upon the masses by threat, intimidation, and abuse.

Those who firmly stand true to principle stir the depths of the dragon's wrath, and he sets out to exterminate them. So has it been through the centuries. So shall it be in the last remnant of time. "The dragon was wroth with the woman [the church], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" (Rev. 12:17).

(To be continued)

Wanted: Some Yes and KNOW Answers!

(Continued from page 23)

Are more attractive instructional tools the answer to the problem? Perhaps; but it is not thought that Joseph, Daniel, or Timothy developed their fidelity to God's Word as a result of colorful teaching materials.

Is it not evangelistic, Spirit-filled, Christ-centered, Bible-based education upon which we place our hope for the youth of the church? Ultimately it must be seen that individual commitment to the study of the Bible is required. The Scriptures contain the power for personal growth and strength for Christian living; and if studied daily and enshrined in the memory, and exercised in the continued witness for Christ—the Word of God will provide the strength of character through which the Holy Spirit can finish the task of world evangelism.

Many years ago in China, a Dr. Bell examined with a fluoroscope a Chinese man who had received a chest wound. It was suspected there might be a piece of metal in the wound. The patient loudly asserted his poverty and inability to pay. The examination, therefore, was free.

The fluoroscope did not reveal any foreign matter in the chest or lungs. But as the physician checked down toward the man's waist he saw through the canvas belt a large amount of gold and silver coins.

We humans may be deceived but the divine X-ray never fails in its diagnosis. God sees the sins a person says he does not possess, and so they are exposed and judged.

D. W. McKay



NEWS BRIEFS

[Unless otherwise credited, the following news items are taken from Religious News Service.]

Religion Refuses to Die in U.S.S.R.

Pravda, official newspaper of the Soviet Communist Party Central Committee, has warned that religious faith is still firmly implanted in the Russian people and has called for a stepped-up drive to promote atheistic propaganda. The *Pravda* article was broadcast by Vatican Radio. The station quoted from the Soviet paper as stating: "The question of atheism education and the struggle against surviving religion is not a campaign, not something that is isolated, but an integral part of the entire ideological activity of the party which is a unifying force in Communist education."

Vatican-Anglican Communique Top News Story in Britain

All leading British newspapers gave prominence to the joint communique issued by Anglican and Roman Catholic theologians at Gazzada, north Italy, which said they had taken first steps toward restoring full unity between the churches after 400 years of separation.

Visitors to Red China Confirm Church Closings

Reports that all Christian churches in the Communist China capital of Peking have been closed were confirmed by persons arriving in Hong Kong from the Chinese mainland. (There are reportedly 200,000 Christians left among China's population of 700 million.) Churches were closed in August, 1966, by the Red Guard followers of Communist chairman Mao Tse-tung at the start of the Cultural Revolution. In the capital city, churches are now covered with red-painted extracts of Chairman Mao's writings.

"Don't Undermine Faith in the Search for Unity," Says Pope

Pope Paul VI appealed to Catholics around the world to launch a chorus of prayer for Christian unity, but at the same time cautioned them against undermining their faith or church doctrine for the sake of unity. The Pope spoke at his regular mid-

week general audience in the Hall of Benedictions. "In their efforts for unity," he said, Catholics must approach the "disunited brethren" with "great respect and understanding of the truly Christian values possessed by them with the desire of learning from them what truth and good they can give us." But, he stressed, steps toward unity "must not be undertaken at the expense of the Catholic faith's integrity and of our Church discipline, nor must they be guided by the facile criticism of our own affairs so as to be led to mimic the things of others, good and respectable though they may be." Concluding, the Pope deplored that "Christian brothers are yet divided from perfect communion with the one fold of Christ, of which we believe ourselves to be the heir, the guardian and promoter."

Cardinal Spellman, Billy Graham, Lunch With President Johnson

President Johnson, a member of the Disciples of Christ who often attends Episcopal and Catholic services, was host recently to an "ecumenical" luncheon at the White House, which included a Catholic cardinal, a Southern Baptist preacher, and a Jewish diplomat. The churchmen were Francis Cardinal Spellman, Archbishop of New York, and Evangelist Billy Graham. The diplomat was Arthur Goldberg, U.S. Ambassador to the United Nations. Cardinal Spellman and Mr. Graham, who support American military policy in Vietnam, had recently returned from a visit to servicemen in the war zone.

Evangelism to Nonchurched Is Advocated in Texas

Intensified evangelistic efforts among people having no church affiliation, by Southern Baptist ministers and laymen, were urged by a denominational official at the Texas Baptist Evangelism Conference in Dallas. The plea was made by the Reverend C. Wade Freeman, head of the Evangelism Division of the Baptist General Convention of Texas, who suggested large evangelistic meetings that nonchurched people could attend without "feeling trapped." He said that people like to go to large meetings "where no one knows them and listen without feeling watched."

"Death of Man" Theologian's Theme Before Lutherans

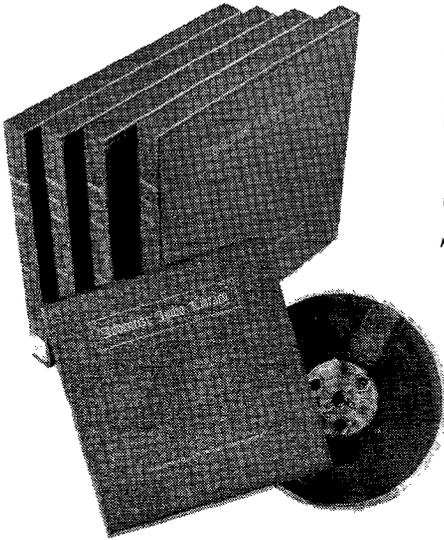
A Protestant theologian of St. Paul, Minnesota, said Christians should forget the debate about the "death of God" and concern themselves about the "death of man." Talk about "death of God" wastes time on the wrong question, said George Forell, director and professor at the University of Iowa School of Religion. Speaking to 700 pastors and seminarians at Luther Theological Seminary, he continued: "The problem is man and his lost sense of mission. We will soon have the technical skill to remake man, just as we have technical skill now to kill every man on this earth. It is my conviction,"

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he declared, "that cutting man off from God makes the solution to this problem even more difficult. . . . Whenever the relationship to God is destroyed the relationship to the neighbor seems to suffer, as well. It is for this reason," he said, "I would hope Christian theologians, as well as all other people interested in the earthly welfare of man, would forget the debate about the 'death of God.' . . . Let us rather concentrate on the question of how we can prevent the death of man."

How Would You Have Answered These Questions?

(Continued from page 38)

under a roadside tree and agonizing with the Lord for courage. Then I went forward in faith and had good success.

Of course there are dangers! But God is greater than any of these foes we must meet. The average Bible instructor is a person of dedication to her special task and is not afraid of the difficulties the work involves. These have all been well weighed in the balances by the Lord of the heavenly sanctuary.

For the encouragement of younger women doing Bible work in our cities unescorted and at night, let me assure them that much of our present-day Bible work is done at our evangelistic centers. Nightly meetings keep the Bible instructor occupied many months of the campaign. There are prelecture classes and after-meetings awaiting her help. Many of the working-class people have to be met at these centers. Here we befriend them, guide them into Bible study and prayer, comfort them in their trials, and prepare them for baptism. Women at home more often need our daytime visits. By the time their husbands become interested in the study of our message, the young men in the team will study in the evening with the whole family. The married Bible instructor often arranges for her husband to join her in these evening visits.

Today we dare not work timorously. The conviction that we are doing God's will as we engage in Bible instructing is always a courage builder. The times call for adventuresome youth who solicit the harder tasks in the most important work of the church—evangelism.

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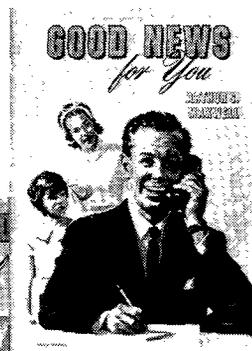
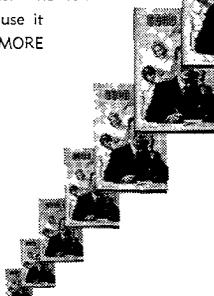
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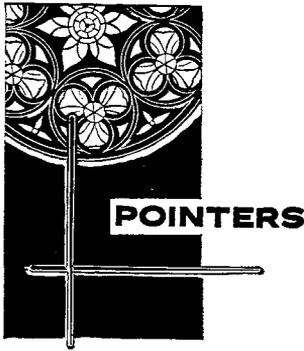
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DANGER OF IDEALS TO MEN who believe and hold high ideals, frustration is a constant companion, for, like the sky, ideals are limitless. We no sooner reach a plateau of satisfaction than high above us looms yet another. The ease-loving man will find ideals dangerous to his peace of mind. To be attained they must be constantly pursued. Knowledge is the twin of accountability, and that is why those who know much are difficult to satisfy. The problem, then, is, how to live with a frustrating experience of ever attaining and never obtaining and yet to retain the sweetness and satisfaction of effort sincerely made. It is a sign of spiritual maturity to be able to live with the gap between the ideal and the presently attainable. The wise man knows that in this life no human effort is absolutely perfect, but he works at perfection as if it were a present possibility. Thus we labor on, spurred by the inspiration of the highest ideals and encouraged by the valley below heretofore traversed.

E. E. C.

INSPECTOR OF THE FISHPONDS SOME years ago a thirty-five State survey revealed that 40 per cent of all workers (two out of five) must learn how to get things done if they are to succeed. The big handicap to success, according to the survey, indicated that it was not a lack of brains, character, or willingness, but just plain weakness in getting things done. There is an amazing difference in results obtained by people of similar capacities and qualifications doing the same type of work, using the same equipment and materials. Two teams of preachers of equal age, pitching tents at camp meeting, prove this point. One team pitches 15 tents a day while another team pitches ten tents. One minister can take a church and baptize one hundred people a year, write more letters, visit more people, while another minister with equal years of service, equal training and equal salary, takes the same district and baptizes ten people in a year and never seems to get anything done. There are some lazy ministers, but in general the big reason for these differences is not laziness. Often those who produce little, swirl and swish around stirring up clouds of activity but get nowhere. It is like scooping up water with

sieves and eating soup with forks. Circumstances drive and mold them rather than their driving circumstances. The problem is not necessarily working harder but using time to better advantage.

The word "simplify" is the starting point for getting more things done. The gospel of Jesus Christ simplifies a man's life—the minister included! Many a frustrated pastor blames the organization for his perplexing situation. All too often the problem is with self. Paul made this clear to Timothy when he declared in 2 Timothy 2:4, "No man that warreth entangleth himself with the affairs of this life." When the minister stands up by the grace of God and bluntly avoids all diversionary tactics of the devil, the real work to which he has been called will be done more efficiently and with less pressure. Before Luther broke with Rome he made a list of his convent activities, among which appeared the following: "Inspector of the fish ponds at Litzkau." How many of us permit our time and attention to be diverted to endless trivialities while a world awaits our message of salvation?

Our goal is to learn to segregate the essential from the nonessential. The industrialist Henry L. Doherty said, "I can hire men to do everything but two things: think and do things in the order of their importance." Deciding what to eliminate from our busy life and schedule sometimes is far more important than what we decide to do. Don't enervate your initiative; rather concentrate on things that count. Henry Ford put it mildly when he observed, "The number of needless tasks that are performed daily by thousands of people is amazing." To repudiate any and all inspector-of-the-fishpond-like activities is not only desirable but a necessity.

J. R. S

IMPERSONALITY ORGANIZATION is a blessing. It is a sign of orderly thinking and makes possible the execution of a plan with dispatch and efficiency. God is a God of order. He is, therefore, organized, and His work should be organized.

The program of God is not a group of isolated disciples, working at cross purposes with one another, each doing what is right in his own eyes. Such anarchy accompanying the work of God is inconceivable. Conversely, inherent within an organization is the danger of impersonality. The sensitivities of interpersonal contact are often lost. It is thus that an organization, religious or otherwise, becomes cold and formal. Machinelike, its movements are sluggish and predictable. For this there is but one unfailing cure—evangelism born of love. It is while working for others that our own hearts are warmed. In working to save others we are most likely to strengthen our own spiritual experiences.

The unhappy among us are the idle or the displaced. Yes, we are either not doing what we are supposed to do or we are doing what we were never ordained to do.

E. E. C.