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HARRY ANDERSON, ARTIST

The
MINISTRY
MAY 1967

COVER PICTURE

WORLDLY wealth, position, and power were rejected by Paul when he accepted Jesus Christ. But in following Him, Paul received power and spiritual wealth that will go with him into eternity. Ellen G. White says:

“Paul’s life was an exemplification of the truths he taught; and herein lay his power. His heart was filled with a deep, abiding sense of his responsibility; and he labored in close communion with Him who is the fountain of justice, mercy, and truth. He clung to the cross of Christ as his only guarantee of success. The love of the Saviour was the undying motive that upheld him in his conflicts with self, and in his struggles against evil, as in the service of Christ he pressed forward against the unfriendliness of the world and the opposition of his enemies.

“What the church needs in these days of peril, is an army of workers who, like Paul, have educated themselves for usefulness, who have a deep experience in the things of God, and who are filled with earnestness and zeal. Sanctified, self-sacrificing men are needed; men who will not shun trial and responsibility; men who are brave and true; men in whose hearts Christ is formed ‘the hope of glory,’ and who with lips touched with holy fire will ‘preach the word.’”

—*The Acts of the Apostles*, p. 507.



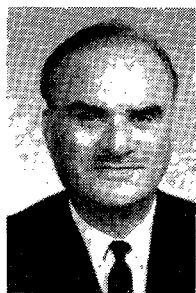
GC President

Sets the

Pace!

THEODORE CARCICH

Vice-President, General Conference



ROBERT H. PIERSON, General Conference president, is setting the pace for the denomination's worldwide evangelistic thrust. Combining with Pastor C. J. Griffin of Wilmington, Delaware, Brother Pierson will conduct an evangelistic effort in that city during September. Preparation for this endeavor "includes the distribution of 30,000 pieces of literature, the use of 200 gift Bibles, and the incorporation of every department of the church in this seed-sowing preparation."

Following the president's example, other members of the General Conference staff rearranged their 1967 schedules to include revival and evangelistic series. As of the moment definite plans have been initiated by the following: R. S. Watts, N. R. Dower, J. J. Aitken, E. L. Minchin, C. E. Moseley, G. E. Vandeman, J. E. Edwards, V. W. Schoen, D. H. Baasch, E. W. Pedersen, L. B. Reynolds, T. E. Lucas, L. R. Nelson, J. H. Hancock, H. D. Singleton, W. W. Fordham, E. E. Cleveland, A. C. Fearing, J. R. Spangler, E. J. Folkenberg, J. O. Gibson, R. E. Adams, C. D. Martin, Lowell Litten, A. O. Dart, E. H. Atchley, D. W. Hunter, D. W. Holbrook, R. F. Waddell, P. S. Nelson, W. R. Beach, and the writer. Others, surely, will be included later.

Inspired by this example, division, union, and local conference presidents throughout

the world are organizing their conference staffs in similar evangelistic projects, thus setting an example for each pastor to follow. In like manner, conference administrators are encouraging their academies, colleges, universities, hospitals, publishing houses, and other institutions to plan and support organized evangelistic endeavors.

The church pastor, in particular, is called upon to organize his membership, striving to make each home an evangelistic center and each member an associate evangelist. This is imperative if the local church is to reach all the people in its community. Finally, for the church to witness and grow effectively, all church departments must come to the pastor's support in proclaiming God's redeeming grace and in consolidating the church's baptismal gain.

As all are aware, the 1966 Autumn Council sounded a clarion call for a worldwide evangelistic thrust and breakthrough. The leaders of the church are now moving ahead. Division, union, and local conferences are falling into line. Churches are stirring to action. God's remnant is on the move.

Reflecting the urgent call to an unprecedented evangelistic advance is the determination of all denominational radio broadcasts, telecasts, Bible correspondence courses, church papers, and missionary magazines to more fully portray the distinctive truths of the everlasting gospel. All irrelevant questions and issues are being pushed to one side as pastors, evangelists, and church officers marshal their forces for

(Continued on page 10)

Needed— Fire Inside!

ROBERT H. PIERSON

President, General Conference



WHAT a sight! In a little clearing in the jungle a troop of baboons were sitting in a partial circle, for all the world like a council of elders!

The old Luo tribesman and his wife sat watching them. "See that little pile of sticks in the center?" the old man whispered. "They

have placed them as we place our wood for a fire."

And that is exactly what they had done. They were copying what they had seen the tribesmen do many times when making a fire—but one thing they lacked—there was no fire in the wood. They had taken every step in preparation, but there was no fire!

Fuel—but No Fire!

Could it be possible this is a parable of the experience of the remnant church today? In this story the baboons had everything but the fire. Could it be that we also have everything but the fire of the Holy Spirit in the church? Seventh-day Adventists have enough spiritual fuel in the glor-

ious Advent message to kindle a fire that would set every continent on earth ablaze for God, from Singapore to Sierra Leone, from Washington to Prakasapuram, from Murmansk to the Straits of Magellan.

With more than two million Sabbath school members, 20,000 evangelistic workers, 18,000 doctors, nurses, and other medical personnel, 6,000 literature evangelists, 2,200 publishing house employees, 16,000 teachers and other workers, we could light the greatest fire this world has ever seen. But these men and women must be set on fire for God.

We have the wheels too. Ezekiel saw them, "one wheel . . . within another" (Eze. 1:16, Goodspeed).^{*} The messenger of the Lord also referred to this vision under the heading "God's Organization." "The hand of Infinite Wisdom is seen among the wheels, and perfect order is the result of its work. Every wheel works in perfect harmony with every other."—*Testimonies to Ministers*, p. 213.

We have the wheels, the organization, to carry the fire and spread it with great speed to earth's remotest atoll. It is a wonderful organization that has been perfected. "The Lord gave testimony after testimony upon this point."—*Testimonies to Ministers*, p. 26.

Fire in the Wheels

Yes, we have the wheels, but if they are to do the work God desires in these closing, challenging days of earth's history, there must be fire in the wheels. There was fire in Ezekiel's wheels. "As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning" (Eze. 1:13, 14).

We must have the Spirit of God in the wheels of our organization today. There must be fire in the wood. Organization is not enough. Machinery is not enough. Budgets are not enough. Even men and

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women are not enough. We need fire in the wheels—living fire, Pentecostal fire, that comes down from heaven and sets men and women ablaze for God. The Lord's messenger makes it clear: "We cannot depend upon form or external machinery. What we need is the quickening influence of the Holy Spirit of God."—*Ibid.*, p. 512.

We may have church buildings that are an architect's dream, evangelistic centers that are all a preacher's heart could desire, burgeoning budgets to supply the most modern equipment and an abundance of evangelistic supplies. Our planning may be perfect, our organization flawless. We may have all of the visible resources required for a mighty evangelistic advance. But our struggle is a spiritual warfare, not material. The results are dependent upon internals and not externals. There must be fire in the wheels—the power of the Holy Spirit in our service for the Master.

When the Holy Spirit is not present, the fire goes out. There may be activity. Prospects may appear bright. But we can never do God's work in God's way in God's last hour without the fire from on high. The Bible makes it abundantly clear that the fire, the power of the Holy Spirit, is an absolute must.

Fear or Courage?

Before His ascension Jesus said, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). The disciples had been in hiding for fear of the Jews. They feared that the same fate that had befallen Jesus would befall them. They shut themselves behind closed doors. They were a frightened, discouraged, thwarted group of men. They had passed through the greatest disappointment ever experienced by humankind.

Then came Pentecost. The fire fell; the power came. A transformation was wrought. Their fear and discouragement left them. A holy boldness, a sanctified zeal, possessed them. They emerged from their hiding place. The infant church began its work of evangelizing the world. "They were all filled with the Holy Ghost, and began . . ." (Acts 2:4). When they were filled with the Holy Spirit they began to live, they began to witness, to bear fruit, to evangelize. They began to accomplish

their God-given task. The cringers became conquerors; the fearful became forceful. Where before there had been hesitancy, inadequacy, defeat, there now were certainty, courage, power, victory. Fire inside made the difference. When the fire fell, the record says there were 3,000 converted at Pentecost. The book of Acts further reveals that there were added daily to the church thereafter "such as should be saved." Jerusalem was filled with the doctrine of Jesus. Some of the bitterest foes of the early church—"a great company of the priests"—believed.

Heathen Altars Overturned

In thirty short years the glad evangel swept through Asia Minor, across Europe, until it threatened to overturn the heathen altars and the pagan temples in mighty Rome, the mistress of the world. In the face of deadly, malignant opposition the heralds of the cross planted the ensign of the Crucified One upon the very doorstep of the imperial household. Luke speaks of the mighty advance of the gospel through the efforts of fire-filled men. He tells of "a great number" in wicked Antioch who "turned to the Lord." At Iconium, Thessalonica, Corinth, and elsewhere it was the same story. "Great multitudes of Jews and Greeks" allied themselves on the side of Christ. Everywhere these Spirit-filled men went, a large harvest of souls resulted.

YOU'LL BE GLAD YOU REMEMBERED

Spirit of Prophecy Day

Sabbath, May 20, 1967

Read Arthur L. White's

"FROM INCREDULITY TO FAITH"*

—special sermon help illustrated by actual historical instances of twelve Seventh-day Adventists—past and present—who found their way from skepticism to faith as God opened to them a new world of convincing evidences.

Even if you don't preach this sermon, you'll be glad you read it!

* This material has been sent to pastors and elders.

Why? Because there was fire within their hearts. Because the Holy Spirit possessed them. Finally, according to Acts 28:31, an infant church could report "Mission accomplished" in Rome as the result of these fire-filled men.

What a saga of success! What a paean of power! What a proclamation of progress! Two thousand years later it still thrills our hearts to read it. What was the secret of the power of those early men of God, of the rapid expansion of the church in those difficult days? The answer is found in these inspired words: "They were all filled with the Holy Ghost, and began . . ." There was fire inside.

Success or Failure?

Here is a vital lesson for us as workers and leaders in the cause of God. An urgently pressing lesson we must not fail to grasp. Whether we learn it will determine success or failure in our ministry. There is a lesson for those of us who face the millions of New York, London, Berlin, Bombay, Manila, Tokyo, Johannesburg, Buenos Aires, and a thousand more great concrete chasms filled with judgment-bound men and women, chasms we have scarcely touched with the present truth.

It is a lesson for those of us who have had the specter of Southern Asia's millions haunting us in the night seasons, who have to face the cold complacency of millions of Buddhists, or the fierce fanatical resistance of the world of Islam, or the mesmerized millions in the lands of nominal Christianity. We need to learn this lesson and learn it well, lest we seek to do God's work in God's hour in other than God's way.

The disciples began, and they began in Jerusalem. Why? Why did Jesus command the disciples to tarry in Jerusalem? Why didn't He tell them to go to Bethlehem, to Jericho, to Nazareth? Was it merely because Jerusalem was the capital city, the center of Judaism? No! A thousand times no! He wanted the disciples to learn one great lesson—the same vital lesson He desires us to learn today.

It is simply this: The reception of the Holy Spirit is an absolute necessity if success is to come to God's laborers as we seek to finish His work in the earth. "Before one book of the New Testament was written, before one gospel sermon had been preached after Christ's ascension, the Holy

Spirit came upon the praying apostles."—*The Desire of Ages*, p. 672.

"Tarry . . . Until"

Christ did not want the disciples to go anywhere, to begin any work, or even to preach a single sermon until the fire fell, until power from on high possessed the workers of the infant church. "Tarry ye in the city of Jerusalem, until ye be endued with power from on high," He instructed (Luke 24:49). Christ wished to burn this one vital truth into the thinking of the early workers. Pentecost was not spiritual luxury but an utter necessity. Pentecost was not something the disciples could take or leave as they chose. It was a *must*. They were confronted with a choice of either Pentecost or failure.

A Second Pentecost

The naked, challenging truth that confronts the leadership and the ministry of the Seventh-day Adventist Church today is that for us, too, it is either Pentecost or failure. The task is too great for us. But it is not too great for God. Dublin, Khar-toum, Mogadishu, Tashkent, and even Lhasa cannot resist the mighty power of cloven tongues of fire burning through Spirit-filled men, Spirit-filled pens, or Spirit-filled airwaves. God wants our day to be the day of His latter-rain power, His second Pentecost, His final push to a finished work. It must be so. "Satan can no more hinder a shower of blessing from descending upon God's people than he can close the windows of heaven that rain cannot come upon the earth."—*Messages to Young People*, p. 133.

It is coming. This is certain. The question is, Will you, will I, be prepared to receive its blessings, its power, and do our part in finishing the work? "Before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times."—*The Great Controversy*, p. 464.

Thank God it is coming, brethren. The fires *will* burn. The Spirit *will* fall in latter-rain power. The strongholds of Satan *will* crumble. The unentered areas *will* be evangelized. The work *will* be finished. Jesus will come in this generation. Ours is the blessed hope, not the blasted hope. These eyes of ours will see the King in

A Solemn Appeal to Ministers

Dear Brethren:

I cannot express to you my burden and distress of mind as the true condition of the cause has been presented before me. There are men working in the capacity of teachers of the truth who need to learn their first lessons in the school of Christ. The converting power of God must come upon the hearts of the ministers, or they should seek some other calling. If Christ's ambassadors realize the solemnity of presenting the truth to the people, they will be sober, thoughtful men, workers together with God. If they have a true sense of the commission which Christ gave to His disciples, they will with reverence open the word of God and listen for instruction from the Lord, asking for wisdom from heaven that, as they stand between the living and the dead, they may realize that they must render an account to God for the work coming forth from their hands. . . .

Oh, that men would fear the Lord! Oh, that they would love the Lord! Oh, that the messengers of God would feel the burden of perishing souls! Then they would not merely speechify; but they would have the power of God vitalizing their souls, and their hearts would glow with the fire of God's love. Out of weakness they would become strong; for they would be doers of the word. They would hear the voice of Jesus: "Lo, I am with you alway." Jesus would be their teacher; and the word they minister would be quick and powerful, sharper than any two-edged sword, and a discernor of the thoughts and intents of the heart.—*Testimonies to Ministers*, pp. 142-144.

bands of evil habits, to enable us to live up to the high standards of the Advent message, for power to stand for right though the heavens fall.

Yes, there is need for the Holy Spirit in each of our lives. The church needs the power of the Holy Spirit, power to stand firm for faith in the face of apostasy and spiritual treachery, power to master complex circumstances, power to press the battle to victorious conclusion in all parts of the world.

"A reformation is needed among the people, but it should first begin its purifying work with the ministers."—*Testimonies*, vol. 1, p. 469. This awesome declaration, brethren, means that it must begin with us! What an awe-inspiring, challenging thought! This reformation and revival must begin with the ministerial leaders of the church. Should it not then spread like ripples of the sea throughout North America, South America, Europe, Asia, Africa, Australia, and the islands of the sea? Let us kindle the fires of God through full surrender that will set the world ablaze for the Advent message! Will you not make such a surrender, such a pledge, at this time?

* Smith and Goodspeed, *The Complete Bible: An American Translation*. Copyright 1939 by the University of Chicago.

His glory in *our* day, if only somehow we can catch a new vision of Him now.

Fire in Our Hearts

But sin must go. Revival must come. A new dedication must possess us. There must be fire in our hearts and in the wheels of our church organization. Our need is the same as that of the early Christian movement—a need of a Spirit-filled church. In the days of the apostles the Holy Spirit broke down all the barriers, breached all opposition, evangelized wicked cities, uprooted heresies, baffled offshoots, scorned the oppressor, won through to victory. It will be the same in our day. But we need the Holy Spirit in our individual lives, to conquer self and sin, to break the steel

Perfect Trusting

I cannot understand
The why and wherefore of a
thousand things;
The burdens and annoyances, the
daily stings—
I cannot understand;
But I can trust,
For the perfect trusting
perfect comfort brings.

I cannot see the end,
The hidden meaning of each trial sent,
The pattern into which each tangled
thread is bent—
I cannot see the end;
But I can trust,
And in God's changeless love I
am content.

—Author Unknown

Emphasis

on the

Ministry

M. K. ECKENROTH

Chairman, Department of Religion, Columbia Union College

SOME unknown author penned these words that have been challenging and arresting since I first read them:

The world is waiting for you, young man,
If your purpose is strong and true,
If out of the treasures of heart and mind
You can bring things old and new.

If you know the truth that can set men free,
And with strength can bring it to view,
The world is waiting for you, young man,
The world is waiting for you.

The ministerial training program of the Seventh-day Adventist Church has undergone tremendous strides of expansion and adjustment in recent years. Even though at times these strides may have seemed slow and tortuous they were far reaching and have been of great consequence to the remnant church.

The extension of the training program for our theological students from a four-year Bachelor of Arts degree to a seven-year program, or to state it in another way, the equivalent of six semesters beyond the Bachelor of Arts degree, has indeed extended the educational process for the ministry. The Bachelor of Divinity degree now is a basic requirement and an integral part of the denominational internship plan. In order to carry out this program to its best advantage the collegiate pretheological training program has likewise undergone extensive changes and adjustments. These adjustments are still in process. In many of our colleges the departments of religion

are constantly endeavoring to enrich their curriculums and strengthen the base upon which the student can build adequately his graduate program.

General Conference Working Policy

The *General Conference Working Policy* provides a plan for a screening committee to bring forth certain recommendations regarding pretheological students upon the completion of their sophomore year at college level. The *Working Policy* establishes norms and the basis upon which the young



A solemn moment at the consecration service.

men shall be judged acceptable as continuing candidates for the ministry. Among these requirements and considerations are conduct, spirituality, and evidence of the call to the ministry. All of these are very personal and deeply involve the character qualities basic to the later years of a successful ministry.

Significant Milestone

The religion department of Columbia Union College believes that the successful passing of this investigation is a significant milestone in the ministerial development program. Accordingly, special recognition is afforded the young men who successfully complete this first and important investigation regarding their adaptability and promise for the ministry. The administrative leadership and faculty of Columbia Union College have given their support to a program that was inaugurated and introduced to the college family for the first time during the second trimester of the 1966 school year.

A Theological Consecration Service

A public theological consecration service was conducted during the regular chapel period in the Sligo church. Preceding this public dedication the young men were notified that they had successfully passed the screening committee's investigation. They were invited to a special meeting on Friday evening in the religion department chapel for a special season of prayer and preparation. This was meaningful in itself and proved to be a tremendous blessing to both faculty and students. After this personal preparation the young men were accorded a place of honor before the platform for this special consecration day.

One of the impressive features of the consecration commitment was the reading of the ministerial challenge to these young men. The challenge reads as follows:

Inasmuch as you have indicated your belief that the Lord has called you to prepare for the sacred work of the gospel ministry, and seeing that Columbia Union College has recognized evidences of your receiving such a call of God, I entreat you to pursue vigorously the work of preparation for the ministry that you have begun.

"Study to shew thyself approved unto God" (K.J.V.)—"a labourer who need not be ashamed, driving a straight furrow, in your proclamation of the truth" (2 Tim. 2:15, N.E.B.).*

The Scriptures charge the minister of God, irrespective of his station: "Be thou an example of the believers, in word, in conversation, in charity, in



The new Theology Pin.

spirit, in faith, in purity. . . . Give attendance to reading, to exhortation, to doctrine. . . . Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:12-16).

Truly in this age of challenge, the youth, dedicated and called by the Master, are charged with the fearful responsibility to give "no offence in any thing, that the ministry be not blamed" (2 Cor. 6:3).

Today by prayer and through this public recognition you are entering into a life of service wholly dedicated to God. You are today taking another step forward in the solemn vow to serve your Master as a minister of the gospel. Years of study are still before you. Yet while you are engaged in the disciplines of training, your opportunities for witnessing increase daily.

We now entrust into your care this pin, which places on record your acceptance of God's call. In your remaining days at CUC this will be a token of authorization to visit in neighboring churches and preach upon invitation. As a possessor of this pin you are assured of the support of the department of religion of CUC in seeking for you a sponsorship and internship in the denominational theological training program according to the *General Conference Working Policy*.

If in the passing of time your life program should change so that you would not complete the pre-theological training program at CUC, then you will return this pin to the department of religion. At the time of your successful completion of the requirements of the major in theology and upon your graduation from CUC this pin becomes yours.

This journey to the Holy Land will fulfill your dream of peace.

To go to the Holy Land is to leave the 20th century and return to Christianity's birth. And our Bible Lands Tour takes you there for as little as \$997*—with guaranteed escorted departures every Monday, through 1967. Stand where a stable stood in Bethlehem, retrace His steps along the Way of the Cross, feel His presence in the Upper Chamber of the Last Supper. Far more than a journey, your visit to the Holy Land will be a soul-stirring experience. Mail this coupon for complete details and information on our Pay Later Plan.

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Lufthansa

In behalf of the department of religion and Columbia Union College, I extend to you our warmest congratulations and the assurance of our prayers, and we pledge to assist you in achieving your life dedication so that at last in our respective ministries "when the chief Shepherd shall appear" we may all receive a "crown of glory that fadeth not away" (1 Peter 5:4).

Special Theological Pin

A special pin was designed by the religion staff of the college for this occasion and for this use. It may be worn either as a tie-tack or it may be used as a lapel pin. The theological students of Columbia Union College who have achieved this distinction wear this pin with pride and go out to the surrounding churches in the Greater Washington area to preach each weekend as they are invited by the pastors.

Inasmuch as this was the first of its kind, all of the juniors and seniors in the theology department received this special pin, which will become traditional at each successive consecration service. Forty young men participated in this service, which proved to be very solemn. It left a deep impression on the entire student body as well

as upon the pretheological candidates themselves.

Our experience with this experiment has shown that a deep impressiveness attends such a service and a new dignity is given to the call of the ministry. We are persuaded that this consecration service has contributed much to the deep spiritual conviction that God must have all there is of us in the accomplishment of His work. "We need greater earnestness in the cause of Christ. The solemn message of truth should be given with an intensity that would impress unbelievers that God is working with our efforts, that the Most High is our living source of strength."—ELLEN G. WHITE, in *Signs of the Times*, Dec. 9, 1886, p. 737. It is precisely to accomplish this dual purpose of magnifying the call of God in the experience of our own young men and to demonstrate that call to others that this special consecration service was inaugurated on the campus of Columbia Union College. The results have been most encouraging. We are grateful for our young men who prepare for a life of service and devotion to the ministry of the Lord Jesus Christ.

* *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961. Reprinted by permission.

General Conference President

(Continued from page 3)

a global evangelistic thrust—a thrust that could well usher in the return of our Lord. Without question, the days we live in are tremendously exciting and they disturbingly challenge all those entrusted with church leadership.

Therefore, let each leader, whatever his position, relay the clarion call down the line, and by precept and example rally those around him to the greatest soul-winning program in Adventism's glorious history.

"Like a mighty army Moves the church of God;

Brothers, we are treading Where the saints have trod;

We are not divided, All one body we,
One in hope and doctrine, One in charity.

Onward, Christian soldiers! Marching as to war,

With the cross of Jesus Going on before."



EDITORIAL

Loving the Unlovely

THE Scriptures reveal the divine characteristic of God's persevering love even for the vilest of mankind. The life and words of our Saviour illustrate His longing to put His arms around the most rabid and hateful of His enemies. He wants to grant to even the worst of them remission of sin and reconciliation with God, and to love them into His kingdom. God never ceases His search for His lost children though sometimes they resist the wooing and will not yield to Him. "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing" (John 6:39).

A widow, rich and in possession of a large house with many rooms, wanted to contribute something of value to the Master she loved. She decided to use her wealth and home to house orphans and unwanted children. Eventually she gathered thirty-six children and loved them all, that is, all but one. He was a thin, pimply, sickly, whining, irritable, spoiled, waspish, complaining child who never smiled. Try as she might, she could not make herself love him as she did the other children. One day the peevish boy was more irritating than usual. In desperation she grabbed his hand and pulled him to the front porch, sat him beside her on the swing, placed his head in her lap, and told him in no uncertain tones to go to sleep.

The afternoon was warm. The birds' singing, the bees' buzz, and the smell of blossoms all tended toward drowsiness, so she too slumbered. And she dreamed she was in the place of the boy on her lap. She

became conscious of her uncomely, repulsive self, contaminated with sin. Even her best righteousness seemed very unattractive. Then she felt the presence of the lovely One. He smiled and said, "But I love you just the same and through this love you will be made beautiful in My righteousness." She awakened. In the warmth of that dream, she put her arms around the ill-natured child and planted a kiss on his cheek as sweetly as she had ever kissed anyone. A slight glow came into the boy's eyes. She held him closer and kissed him again. He smiled a little. Another kiss and he seemed to smile all over. Love begat love and this was the beginning of a transformed life for the child and for the woman also.

Are we not all as this boy—blemished, odious, in the presence of perfect holiness? Yet His gracious love, beyond human understanding, adopts us into His family.

There are many unlovely people in this world and some unpleasant ones may even be found within the realm of the church. Surely we who are the recipients of such compassion and grace from our heavenly Father can and ought to love even the unlovely!

A miner was ill and dying in his crude hut, without relatives or friends to care for him. He had driven everyone away by his meanness. Men who brought him food left as quickly as possible. One Christian man tried by repeated visits and many kindnesses to win the "ugly one's" friendship, but in vain. All he received for his efforts were more curses. One morning the little daughter noticed that father had not included the man's name in his prayer.

"Have you given him up?" she asked.

"I'm afraid so, dear."

But the little girl persisted, "Has Jesus given him up?"

"No, I am sure He has not." The question sent him back to the hard task, and in time this father, in cooperation with the Holy Spirit, succeeded in breaking down the barriers and in winning the hardened one to the merciful Christ and salvation before he was taken by death.

We have no right to give up on anyone until we are certain that God has given him up, and we can never be sure of that. While He perseveres we must also. And we may always hope that the next loving word or helpful service will melt the unlovely one's heart.

A. C. F.

The Young Ministers'

Retreat

EVERETT E. CUMBO

Ministerial Secretary, Georgia-Cumberland Conference

A NEW, unique concept in the training of young ministers has been crystallized over a three-year period in the Georgia-Cumberland Conference. It is a program geared to accelerate the development of young men in their pastoral and evangelistic responsibilities.

The need for such a program grew apparent as the conference committee was confronted with vacancies in small districts. To these pastorates were called young men, fresh from college and the Seminary, who had not had the experience of working with a senior man. To ensure their ministry, Pastor Desmond Cummings, president, and Pastor Everett Cumbo, ministerial secretary, formulated and put into action the following plan, now proved as a thrilling blessing to these young men of Georgia-Cumberland.

The Concept Became a Retreat

Each year during the month of December a three-day retreat is called for all unordained ministers in the Georgia-Cumberland Conference.

This retreat is held in the lodge of the beautiful and secluded conference youth camp in the Smoky Mountains of north Georgia. Here, amid nature, the young men come to be challenged to a more efficient and spiritual ministry.

The Procedure

They arrive Sunday evening, and are assigned rooms and settled in time for the evening meal. After supper there is fellowship and recreation around the blazing fire in the lodge. At seven o'clock Pastor

Cummings brings the challenge and reason for the retreat. In this keynote a deeply moving spiritual appeal is made and a response is requested in the form of testimonies and prayer. This is one of the most inspiring services of the entire retreat, for every heart burns within as the young men give their testimonies and take part in fervent prayer. This is followed by a brief time of fellowship—talking sermons around a crackling fire; then to bed, for a busy and tight schedule awaits the morning.

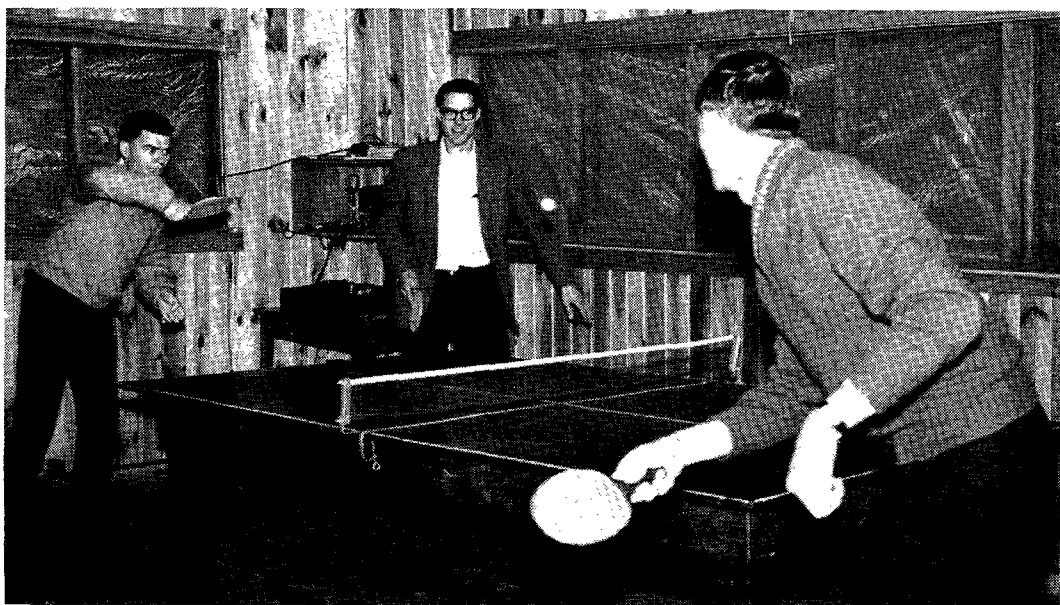
Every aspect of the ministerial program is covered from the board meeting to planning an evangelistic campaign. The instruction periods are 30 minutes long with 20 minutes for discussion, and a ten-minute break. There is time for recreation every day, thus a total and rounded program is not only presented but demonstrated.

Entire Program in Spiritual Setting

The entire program is placed in the most spiritual setting possible. Each presentation challenges not only to a more effective but also a more spiritual ministry.

Perhaps the most moving service is on the second evening when the president calls on the men to tell of their call to the ministry. Here the fascinating story of God calling men is told. Tears flow. Joy is manifest, and a deep spirit of kinship prevails.

The final meeting is one of deep blessing and challenge as the young men are asked to tell of their plans and objectives for the new year. As they stand to present their programs it is immediately evident



Jim Boyle, John Fowler, Lavoy Garner and his invisible partner, John Newbern, play table tennis.

fresh from college three years ago. He has now been called to full-time evangelism in the Georgia-Cumberland Conference.

Only a few months ago I visited with a young minister who had graduated from college just before I did. He had been placed in a district of three small churches several miles apart. The task of getting these weak flocks organized, and winning souls,

with little help or inspiration from the conference had driven him almost to despair.

My experience could have been much like his except for the tremendous help the Georgia-Cumberland Conference gives to its young workers. This help is evidenced in many ways, but specifically it is seen in the annual young ministers' retreat.

This retreat gives us interns opportunity to become acquainted with one another's failures and



One of the enjoyable times of the day was mealtime, when tempting food was served by Mrs. Don Aalberg.

successes, sorrows and joys. Our spirits are buoyed up and our courage renewed just from the fellowship. We are privileged to come close to our conference leaders in play and study. As we see their dedication and spirituality we are inspired to greater loyalty, both to them and to God.

The emphasis at these retreats is on the spiritual; yet the practical needs of an intern are met. We are given much-needed down-to-earth instruction, along with the materials necessary to run a first-class pastoral-evangelistic program. This really takes the guesswork out of running a strong soul-winning campaign.

I am grateful for these retreats. Save for them I would probably have grown discouraged and settled down to mediocrity and halfhearted service. At each of these retreats my dedication is renewed and my sights lifted to a greater ministry for God. —JOHN W. FOWLER.

May the Lord continue to bless this means of encouraging and inspiring our young ministers as they dedicate themselves to His service.

“Redeeming the Time”

DOYLE M. BARNETT

Secretary, Lay Activities Department
Southeast Asia Union

Kuang yin sze chien, jih yueh ju so. This Chinese proverb is translated, “Time flits away as swiftly as a darting arrow, and the days and months take their flight as suddenly as the weaver’s shuttle.” Time is the stuff life is made of, but we have so little of it. It comes and goes so rapidly that we often find ourselves wondering just what happened to it. Your time, my time, never stops. It rushes on and often leaves us bewildered at its passage. When the reality bursts upon our minds the shock treatment often startles us to our senses.

Time—even a lifetime of it—is so short. And yet so frequently it is squandered away, wasted. Once gone it cannot be re-

called. It is forever in the past. Let us think of time in this way: Our lives belong to God, and so does our time. Then both our lives and time—lifetime—should be wholly devoted to Him, to be used and spent to His honor and glory. Only thus can it be productive of worth-while and lasting results.

We are told to “walk in wisdom toward them that are without, redeeming the time” (Col. 4:5). What is wisdom toward those who are without? Is it not explained in the text, “He that winneth souls is wise” (Prov. 11:30)? Is it possible to use one’s time in a more satisfying and effective way than in turning lost and perishing souls from the way of death to the road of life eternal in Christ Jesus? All things earthly will perish, but a soul, saved in the kingdom of glory, will live on forever and ever with Jesus and the saved of all ages. That soul will be a lasting, permanent and never-dying resident of the earth made new. To be instrumental in saving such a soul— isn’t that a wise thing to do? Is there anything else in this world that can bring greater and more sublime joy to our hearts than to see precious souls accepting Christ as a result of our efforts? No, nothing; absolutely nothing. Then time spent in winning souls is truly “redeeming the time,” using it in producing the only lasting results possible in this life.

Therefore, is it not a most fitting and advisable question for each of us to ask ourselves, “Am I redeeming my time? Am I a truly wise person, and actually winning souls? Am I procrastinating and wasting my time in petty, inconsequential matters? Or am I *talking and praying and setting forth Christ crucified* in order to win souls for Him?”

By God’s grace, shall we not resolve now to make Christ and His work first and foremost in our lives, “redeeming the time” by gathering souls for Him? Then very soon, as terrestrial time ushers in the years of eternity, the “wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever” (Dan. 12:3).

One of the troubles in the world today is that we have allowed the golden rule to tarnish.

From Altar Call to Baptism

GEORGE E. KNOWLES

Evangelist, Oregon Conference



THE old saying "There's many a slip 'twixt the cup and the lip" might be paraphrased in evangelism, "There's many a loss 'twixt the altar and the baptistery." To reduce the differential between the number who come forward in the altar call and the number who are actually baptized is surely the goal of every soul winner. Some factors that we have found helpful in striving toward this goal are discussed in the following paragraphs.

The results of an altar call are generally more stable if the basic doctrines as well as the principles of conversion are covered during the meetings before the altar call is made. In the typical three-week effort the altar call is usually made successfully after about two weeks of nightly meetings.

The comments that are made leading up to and during the call are important. It should be made clear that it is a call to full surrender. Mention should be made during the call that an opportunity will be given for further study until everything is clear. This will accomplish two things. It will include in the invitation those who still have questions but who do want to surrender on the points that are already clear. It will indicate that this is not just a revival-type call where people come to the altar and perhaps never again return to the meetings. They are tactfully made to understand that there is a follow-up program for those who come forward.

Decision Card Should Be Used

The remarks made by the evangelist at the close of the call to those who have

come forward are vitally important. His attitude should be positive. He should take for granted that each one who has come forward will follow on in preparation for baptism. Some type of decision card should be used which will give the one who comes forward an opportunity to further seal his decision by checking a request to unite with God's commandment-keeping people. Besides getting the name and address, this card should also secure the following information: Is there a smoking problem or a Sabbath work problem? What time is the person usually home (morning, afternoon, or evening)? Also be sure to get the age of the school-age young people who come forward.

Preparation Rapid but Thorough

This brief aftermeeting should take place after the main congregation has been dismissed. It should not take long if things are well organized. Before dismissing those who have come forward, announce that this group will meet each evening for five consecutive nights. The more rapidly these people are prepared for baptism following their decision, the less opportunity the devil will have to hold them back. The preparation can be rapid and yet thorough. The group can be challenged to make this a wonderful week of victory. We like to use Philippians 4:13 as a key text each evening. We say it together at the close of each class. Those who have smoking problems should be encouraged to claim the victory through Christ right now. In most instances, these five nights will do more for those with smoking problems than the regular stop smoking clinic, because these people have the incentive of church membership and they are putting something positive in place of their smoking habit.

Salvation Not by Works

It is well to mention that if we were depending upon salvation by works, it would take a lifetime and still we would not be ready; but since we are depending upon Jesus we can get ready as soon as we are willing to surrender. The faster we get ready the more the glory goes to Christ and not to man.

In a three-week effort the first baptismal class will be conducted at the close of the regular meeting during the third week of the effort. Some features of the meeting may be left out or shortened so that the class will not run too late. The second baptismal class made up of those who respond to the altar calls on the final weekend of the meetings will meet on the five consecutive evenings immediately following the close of the effort. This class will have the advantage of a longer class period since there will be no meeting preceding it, but the first class has the advantage of the inspiration of the public meetings still in progress. Some men open the class the second week to the church members and to the public.

Visit Absent Members Immediately

It should be made clear that those who miss a class will receive a visit the next day for the purpose of making up the lesson that they have missed. This encourages good attendance and keeps the entire class moving forward together. The importance of this feature cannot be overemphasized. A class record is made from the decision cards filled out by those who have responded to the altar call. Each night in the class a record is taken of those in attendance. We do this by passing around a clip board with a plain sheet of paper for the signatures of those present. Each class member who is absent receives a visit before the class meets again the next night. The printed materials used in the class are delivered and the substance of the class material is presented in a brief study by one of the workers.

The visiting of these absent members takes priority over all other visiting once the class is organized. It is absolutely essential that a lesson missed by one of the class members be made up by a visit from one of the workers before the next class period. This impresses them with the importance of the class and does more to encourage regular attendance than anything

else. Usually it is only in case of illness or evening work that we have to make up any lessons. If this plan is followed faithfully, it is impossible that anybody will be baptized without having had the study on every distinctive doctrine, such as the Spirit of Prophecy.

Positive Approach Best

We spend one whole class period on the Spirit of Prophecy. We present it in a positive way as one of the great gifts that God has provided for His people. Another evening is spent on Christian standards of dress, entertainment, and eating. This also demands a positive approach. Dwell upon the benefits derived rather than upon the restrictions imposed. In addition to a general doctrinal review, other subjects that need to be covered in the baptismal class are: how to keep the Sabbath, the significance of baptism and the Lord's Supper, and the ordinance of foot washing. We also provide some supplementary material on the privileges and duties of church membership, explaining denominational organization, terminology, publications, et cetera.

Various booklets are available from some of our evangelists who have prepared material for use in teaching the baptismal class. We have our material in mimeographed form so that it can be included in the loose-leaf notebook containing our evangelistic sermons.

Identification Label

On the third night of our baptismal class—which, by the way, we designate as a special Bible class rather than a baptismal class—we hand out an identification label to be attached to the bag containing the underclothing and other items for the candidate's baptism. One side of the label gives a list of what to bring for the baptism. The other side is for the name, address, and approximate height of the candidate (for use in selecting baptismal robes). The card is of good quality stock, punched at both ends for tying around the bundle. The class members are encouraged to bring their baptismal clothing to class the following night. Some will forget. By supplying the cards on the third night they will still have another chance to bring their things to the last class. Having the clothing in early is a further means of sealing the decision. It also avoids last-minute

The Minister's Joy

The joy of being for God alone,
His man in the deepest word,
Transcends all joys other men may know,
Exceeds what angels have heard.

The joy of preaching what God wants told,
Though shackled in human grace;
His call is sure, His wisdom commands,
And appoints the time and place.

The joy of seeing what God will do
When His word of truth is preached;
Faces glow, hearts respond, lives change,
His Spirit the soul has reached.

The joy of standing with God and man
To immerse in watery grave;
To share with fellow men their new birth,
It is joy to see Jesus save.

The joy of joining two hands for God
In love, "till death do us part";
To know they will sing and pray together,
Drawn near to the Saviour's heart.

The joy of holding a life God has given,
And dedicating parents and child;
The tenderness of the infant one
Reminds, "Be gentle and mild."

The joy of comfort from God's own Word
To give for sadness or pain;
The lonely to cheer, oppressed set free
To abundant life again.

The joy of knowing God's present truth,
Always this joy may I see;
Be firm and true, give the gospel call,
As Christ has called even me.

—J. C. REYNOLDS, *Pastor*
Halifax, Nova Scotia

our radio and TV broadcasters know when we have baptized someone as a result of these agencies. It helps us to give credit to laymen and colporteurs who have had a part in leading a soul to Christ. It provides a basis for various statistical studies. It enables us to give a brief story of the candidate's conversion at the time of his baptism. It leaves a valuable permanent record for the pastor's files.

Our experience has been that regardless of the length of the effort or the number who have come forward, we get the best results by beginning the baptismal class immediately and conducting it on a nightly basis. In some cases where either distance or a small number of candidates seemed to indicate that they could better be prepared by studies in their homes rather than by a group meeting, we have deviated from the above plan. In each case the result has been disappointing. We believe in preparing the candidates as a group and without delay.

Baptism Deferred Privately

Most problems standing in the way of baptism can be worked out in a week's time if there is a determined will and a full surrender. Those who are not ready by the final class period when the baptismal vow is reviewed with the candidates will be invited to repeat the class again the following week in preparation for the next baptism. Arrangements for deferring baptism should be made individually and not in front of the class, lest others who are ready for baptism should tend to delay.

The use of the foregoing methods, for which we are indebted to many of our fellow laborers, has enabled us to realize this goal in most cases. We share these methods with the prayer that they will be the blessing to others that they have been to us.

confusion and enables everything to be well organized on Sabbath morning for the baptism. We are indebted to Fordyce Detamore for this excellent label idea.

At the same time that we hand out the labels, we also hand out a membership information blank that we have prepared. This, too, is to be filled out and returned with the bag of clothing. Such information serves many purposes: it enables us to evaluate our various methods of advertising. It enables us to let the publishers of our missionary journals, our Bible schools, and

Prayer

Thou art coming to a King,
Large petitions with thee bring
For His grace and power are such
None can ever ask too much.

—JOHN NEWTON, in
The Treasury of Religious Verse

“Lord, Is It I?”

DAVID C. GENAWAY

Instructor, Central Washington State College, Ellensburg



Just what is it that is holding back the finishing of the work of God? Why is it that there are not thousands won in a day, where now there is only one? Why is it that my evangelistic meetings dwindle in attendance as they progress, instead of growing? Is it because the world is not ready

for an outpouring of the Spirit? Is it because the church members are not ready for it? I have done my best to prepare them. Or is it because *I* am not ready for it?

I preach that my church members should be introspective and evaluate their relationship to Christ. I ask them to determine if they are demonstrating the love of Christ in all their actions. I try to tell them how they can do so. I feel that more people are driven from the church because of a lack of love than are won to it by a demonstration of it. Is it possible that in asking, I have forgotten to answer? Is it possible that in telling, I have forgotten to show?

Can I Be Trusted?

What are some of the barometers of myself as an image reflector of Christ? In counseling with parishioners, do I betray their trust in private conversation to the “brethren”? Or is that trust sacred? How many of my members—actually I should say Christ’s brethren—come to me for counseling about a personal problem? Oh, yes, a lot of them come and ask me where to find a certain text or how to meet a specific argument. But how many come to me as a Christian friend and ask me how to live?

How many come with a personal difficulty and we pray it through together? Or is it possible that they are afraid to? How do I react when one comes to me and confides that he has been having a real struggle with the bottle or that his marital life is strained? Do I say, “That is too bad, brother. I was considering having you help in my church work, but we’ll just have to forget it and leave you to struggle with your problem”? Will he ever find his confidences betrayed to a church board? In private friendships? Or eventually coming back to censure him? Or will he go to a minister of some other denomination for counsel, because he knows that there he will find a friend, who in a Christlike manner will treat his confidence as a sacred trust?

Am I Warning Instead of Winning?

In private conversation, when I am not around, how am I referred to? “Meddler,” “dictator,” “purger,” “judge,” “used-car dealer,” “shrewd,” “businessman,” or “the image of Christ”? Do I seek to interfere in the private lives of others, when *not* invited? Oh, I know, “his blood will be upon me if I do not warn them.” Am I neglecting the New Testament commandment and, indeed, the summation of all the commandments, when I am concerned with warning instead of winning?

Do I Fight Back?

When I receive a rebuke from a church member, how do I react? Do I immediately put myself in readiness for fight and try to verbally knock him down by pointing out some fault I know he has? After all, who is he to tell me my faults; *I am* the preacher and he is the parishioner. Or do I really



"Lord, is it I?"

introspectively examine every criticism to see if there is any truth in it? When I get a scathing letter from someone, how do I react? Do I treat any letter as at least an attempt to communicate with me? Do I just not answer the letter—a reaction that is considered unethical, even in the business world? Or do I really try to evaluate the letter and cull from it the truths, even though they may cause painful growth? Am I willing to examine myself critically and really determine my true attitude, or am I afraid of self-confrontation; afraid that my image of righteousness, which I am supposed to manifest before the people, will be lacking? Or is it too painful for me to face the truth about myself?

Do I Take All the Credit?

When Ingathering is done, and I have raised more funds than anyone in the congregation, do I make sure they know how much I have raised, or do I quietly channel the funds into some member's goal that is not being raised and let him have the credit? I really wonder how much better those people would feel when they discover that their goal had been made by an anonymous donor? At baptisms, do I take all the credit or allow those who actually had the most to do in effecting the baptism to receive the praise?

Are My Sins Greater?

How do I really feel about myself in relationship to Christ? I have lived a fairly good life, really never went off the deep end into sin; all my sins have been minor ones (not really of sufficient size to make

necessary the death of Christ on the cross of Calvary). They are not nearly as bad as some of the sins the laity has committed. Or do I realize that this kind of attitude is like that of the Pharisees, and of the same root attitude—namely pride, self-righteousness—that caused Lucifer to fall and that, hence, my sin is the worst of all? Do I realize that *all* my goodness is as filthy rags, and that I need Christ as much as, if not more than, any other sinner? Do I realize that

all, myself included, have sinned and come short of the glory of God and that by manifesting a superior attitude, I am at that very moment committing a sin? Do I sincerely feel that I need the saving power of Jesus as much as anyone else? In my self-complacent state, do I realize that many of those who have committed more obvious sins also fully recognize the saving power of Christ and that possibly they are more richly blessed and closer to God than I am? Which does Christ love most and who loves Christ the most? He who has been forgiven the most, and knows it.

Am I Delaying Christ's Coming?

I know that the second coming of Christ is not far off, but I also know that there seems to be a strange delay. Who can I blame for this strange delay? I feel that it might be my church members who are too slow to realize the love of Christ. I know that the world is too calloused to accept Him. But I also realize that one man heard that "the world has yet to see what God can do with a man who wholly consecrates himself to Him." That man was Dwight L. Moody. I know that there are many convicts in prison because of a distorted self-image. Is it possible that I am a prisoner of limited spiritual horizons because of my own distorted self-image? Is it possible that I have a faulty image? Is it possible that I am not really reflecting the love of Jesus as I think I am? I know that there will be thousands converted in a day where now there is only one. I know that the most powerful argument in favor of Christianity is *not* a study on Daniel 2, a lecture on the 2300 days, an eloquent evangelistic sermon,

an intelligent presentation of doctrine, but a loving and lovable Christian.

I know how readily the populace mimics those they see before them, like my little boy who quickly adopts any mannerism I encourage. I know that I see in others a reflection of myself. If I smile, they smile; if I am terse, they become terse; if I am cool, they are cool.

Do I Drive Them Away or Love Them In?

Do the people come to church because of me or *in spite* of me? Do I drive them away from the church or love them into it? Do I feel that it is the congregation's responsibility to stay awake or *my* responsibility to present material so vital and in such a dynamic way they cannot sleep? Do I feel that they are undisciplined, over-

grown children when they get restless after the hour hand passes twelve, or do I feel it is my responsibility to consider their physical needs, and close on time? Do I think so highly of myself that I feel the laity cannot be trusted to make the announcements, announce the songs, or give the prayers because they couldn't do it as well as I can? Do I feel that my sermons are so good that the congregation ought not to have them interrupted by any guest speakers?

I really wonder what is holding back the spread of the gospel, the outpouring of the Holy Spirit. What could be keeping my congregation from demonstrating the love of Christ? The real betrayer of Christ was the one who did not ask the question. Is it possible, could it really be? "Is it I?"

"THE ONLY THING I WANT TO BE"

"Daddy," said five-year-old Dicky to his minister father, "the only thing I want to be is a preacher; that's the only thing I want to be."

Lest daddy not fully understand his career objective, Dicky explained: "A preacher and a minister are the same thing, you know." His little voice continued in that preschool patter that goes on, only half-caring whether anyone listens or not: "Kenny wants to be a doctor; he says they make lots of money. I don't want lots of money, I just want a little bit."

His earnest speech caused his preacher father to pause, sit down, and think as the little fellow ran back to play in the shade of his favorite tree. The five-year-old's declaration was turning over in his mind, subjected to the habitual homiletical exegesis of a pastor. The child's sermon logically fell into three divisions, the preacher mused:

"The only thing I want to be . . ."—*Singularity of Service.*

"A preacher and a minister are the same thing."—*Supremacy of Service.*

"I don't want lots of money, I just want a little bit."—*Selflessness of Service.*

Text and quotations fell easily into place as the minister studied his little boy's sermon. "This one thing I do." "The Son of man came not to be ministered unto, but to minister." "I have learned, in whatsoever state I am, therewith to be content."

With Bible open to Luke 18:17—"Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein"—the pastor in

his study closed his eyes in silent meditation.

As he imagined the scene it seemed to him that the child in the Lord's arms was his boy. Jesus then spoke to the watching father: "Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me."

The minister opened his eyes. His son was there before him. "Dicky, why did you say that you wanted just a little bit of money?"

"I want to give some to the poor, Daddy."

The child drew close and kissed his father before running back to play under his tree. Pen in hand, the preacher traced a prayer in simple rhyme:

Quite a little teacher, he;

Playing there beneath his tree;

Told his daddy joyfully—

"You're the only thing I'll be!"

Make me, Lord, from self set free,

Like my child, one goal to see;

Grant me, God, like Christ to be,

Preacher—minister, both for Thee.

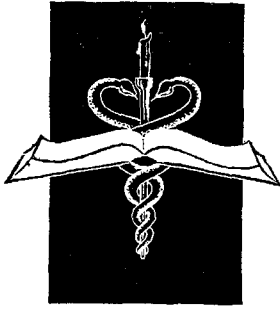
May I, Lord, from all else flee;

Looking ever unto Thee.

That my boy in me might see

The only thing he'd ever be!

—WILBUR K. NELSON
Department of Religion
Pacific Union College



**THE
MEDICAL
MINISTRY**

Concepts of Mental Health

(Concluded)

OUR criteria of mental health are based upon the premise that mental health is soundness of all mental faculties resulting from thinking and acting in harmony with God's will. When the soul is completely surrendered to Christ conflict ceases. In the words of Ellen G. White:

When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the countenance reflects the light of heaven.¹

There is loving, trusting regard for God and for our fellow men and an estimation of self which is in proper perspective. Received in the heart, the Word of God works like a leaven. In the words of Ellen G. White it will "regulate the desires, purify the thoughts, and sweeten the disposition. It quickens the faculties of the mind and the energies of the soul. It enlarges the capacity for feeling, for loving."² She states further:

The word of God is to have a sanctifying effect on our association with every member of the human family. The leaven of truth will not produce the spirit of rivalry, the love of ambition, the desire to be first. True, heaven-born love is not selfish and changeable. It is not dependent on human praise. The heart of him who receives the grace of God overflows with love for God and for those for whom Christ died. Self is not struggling for recognition. He does not love others because they love and please him, because they appreciate his merits, but because they are Christ's purchased possession. If his motives, words, or actions are misunderstood or misrepresented, he takes no offense, but pursues the even tenor of his way. He is kind and thoughtful, humble in his opinion of himself, yet full of hope, always trusting in the mercy and love of God.³

The apostle John gave an important criterion of mental health when he stated, "And hereby we do know that we know him, if we keep his commandments."⁴ He

Criteria of Mental Health

HAROLD N. MOZAR

Director of Public Health
El Dorado County, California

SALEEM A. FARAG

Medical Secretary, Coral Sea Union Mission

said, in essence, that observance of the commandments is evidence of knowing God. In the words of our definition we would say that observance of God's commandments is evidence of thinking and acting in harmony with God's will.

The observance of the laws of health is likewise evidence of thinking and acting in harmony with God's will. The scriptural basis for this was enunciated by the apostle Paul.

Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.⁵

If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.⁶

Christ gave to Israel definite instruction in regard to their habits of life, and He assured them, "The Lord will take away from thee all sickness."⁷ "There was not one feeble person among their tribes."⁸

Ellen G. White reminds us:

These lessons are for us. There are conditions to be observed by all who would preserve health. All should learn what these conditions are. The Lord is not pleased with ignorance in regard to His laws, either natural or spiritual. We are to be workers together with God for the restoration of health to the body as well as to the soul.⁹

A criterion of mental health, therefore, is the absence of unfavorable health practices that hinder the influence of the Holy Spirit upon the mind.

Both physical health and mental acuity are indexes of mental health. Physical well-being and a clear mind are the natural result of good health practices and may be regarded as both cause-related and effect-related to mental health. The reciprocally dependent relationship between body and mind is well known. The consciousness of rightdoing, freedom from guilt, and peace of mind—all gifts of the Spirit—are powerful health-promoting principles.

Also worthy of special consideration is the question of mental occupation and pre-occupation—how time is spent in relation to character development. A proper use of time is both cause-related and effect-related to mental health.

The healthy person has a native curiosity regarding the world around him. Ellen G. White wrote, "The Christian should possess more intelligence and keener discernment than the worldling."¹⁰

Another criterion is flexibility in the face of internal or external stress. The mentally healthy person reacts with control and does not become unduly emotionally disturbed by suffering, deprivation, or pressure from authority.

Finally, there is the criterion of freedom from gross symptoms of mental illness and of disabling inner tensions—the absence of clinical manifestations of mental illness.

The criteria of mental health are summarized as follows:

1. Attitudes and behavior are in harmony with moral law, and show loving, trusting regard for fellow men and an estimation of self which is in proper perspective.

Loving and Giving

*Half the happiness in living
Comes with happy-hearted giving,
Comes with sharing all your pleasure,
And dividing all your treasure;
And the other half is loving
First the Lord, then all things living;
For all happiness in living
Comes with loving and with giving.*

Author Unknown

2. Health practices are in harmony with the laws of health.
3. Physical health is optimal within existing potential.
4. Time is spent as profitably as possible from the standpoint of balanced character development.
5. Intelligence and good judgment are evident.
6. There is a high degree of flexibility under various kinds of stress.
7. Gross symptoms of mental illness and disabling inner tensions are absent.

REFERENCES

- ¹ *The Desire of Ages*, p. 173.
- ² *Christ's Object Lessons*, p. 101.
- ³ *Ibid.*, pp. 101, 102.
- ⁴ 1 John 2:3.
- ⁵ 1 Cor. 6:19, 20.
- ⁶ Chapter 3:17.
- ⁷ Deut. 7:15.
- ⁸ Ps. 105:37.
- ⁹ *The Desire of Ages*, p. 824.
- ¹⁰ *Counsels on Health*, p. 257.

OVERPAID

"I'll never marry a preacher!" I declared about forty years ago. Elder Archibald Dart, my teacher, was just finishing up our Bible class in the basement of the Cherokee Avenue church in Atlanta. The day's lesson was on the use and sacredness of tithe.

If my husband were a minister and was paid with that holy money, I'd never dare to buy myself an ice-cream cone, I thought.

But in His mysterious way God called me to be a minister's wife as surely as He called my husband to be a minister, and my life has been stimulating and satisfying.

Early I decided I wouldn't engage in any extracurricular activities not related to our task. Yes, I've been, oh, so tempted to work outside to get things to enhance my simple little home when I was expecting company. A few times my love for pretty things overpowered me and I weakened. But I was never happy. After all, my Saviour is building a mansion for me.

For several years I held a Bible instructor's license, without salary. But I was overpaid on baptismal days when new brothers and sisters were born to me as a result of God's blessing on my labors. I wouldn't exchange my position as a minister's wife for that of a princess or a queen.

Mrs. M. C. Shain

ONE evening a few years ago I returned home from summer vacation ahead of my wife and children. Unlocking the door, I flipped on a light switch—and nothing happened. Strange, I thought. I must have forgotten to pay the bill.

I found matches, lighted a candle, and went to the telephone to call the light company. As I reached out to pick up the receiver I noticed that the upholstery of the chair in which I sat had been slashed. Startled, I looked toward the window and saw the draperies hanging in shreds.

Candle in hand, I moved from room to room. The farther I went, the worse it got. Great gashes in all the living room furniture. Curtains cut in half. Bedspreads, sheets, and mattresses slashed. My wife's costume jewelry was cut, broken, and dumped into the middle of the floor. An entire rack of ties were cut in half. Suits, dresses, coats, and shirts were still neatly on hangers and seemed all right—until I lifted them out of the closets.

After notifying the police, I called my wife. She choked for a moment, then said: "Nothing else makes any difference, if you're all right. I'm so glad you didn't walk in on them."

Detectives and photographers spent an hour going over evidence, and concluded that we had been visited by juvenile vandals. "I hope you have the right kind of insurance," the detective lieutenant said as he left.

"You're well protected for fire and wind-storm damage," my insurance agent assured me. Then he cleared his throat a couple of times and said he guessed he had failed to give me one of the new all-risk policies. "Afraid you aren't covered for burglary or vandalism," he said. "I'm sorry."

Alone in that ripped-up, slashed-up house, I went upstairs to go to bed. With my nerves screaming, I turned back the bedspread and sheet in which a huge X had been cut. As soon as I lay down, I felt the rough edges where the mattress had been slit.

I closed my eyes and speaking each word aloud slowly, began repeating Scripture I had memorized: Psalms 1, 8, 23; 1 Corin-

The Joy of Scripture

WEBB GARRISON

thians 13; John 14; Psalms 46, 90, 91; Revelation 1; Psalm 121. I had to go through my repertoire twice, maybe three times. But then I fell asleep and slept soundly till dawn.

This bizarre experience points to one of several delights that stem from memorizing and repeating Scripture passages. So exalted are these delights that they are "unspeakable"—incommunicable. But let me try to point out a few.

1. Memorizing Scripture makes sleeping pills superfluous. Medical magazines are crammed with advertisements for products that offer chemical solutions to life's stresses.

According to drug manufacturers, there are three forms of insomnia. Some people find it difficult or impossible to fall asleep. Others go to sleep easily but are awakened by the slightest noise and then lie tossing for hours. Still others sleep well for a few hours and then become fully alert, beginning to relax a bit only about the time they have to get up.

Whatever the variety, insomnia can be overcome by learning several sublime passages of Scripture and repeating them before tension and restlessness take over. Many persons who have tried this report that the period devoted to calling God's great promises to mind grows shorter and shorter, so that with practice sleep comes soon under almost any conditions.

2. Shorter selections—as brief as a single verse or even a phrase—can be used as powerful weapons in the ceaseless battle against temptations from the outside and urgings from within. There is a splendid

* Webb Garrison is pastor of the Central Methodist church, Evansville, Indiana. He is a graduate of Emory University (B.Ph. and B.D.) and has an honorary Litt.D. (McKendree College). The subject of this article is treated in greater detail in his forthcoming book *Ten Paths to Peace and Power*, to be published by Abingdon.

Memorizing

pture

BRISON *

precedent for this: Jesus himself quoted Scripture in order to vanquish Satan.

Powerful psychological as well as spiritual forces are involved here. To focus my mind upon a verse so that I can retrieve it from the marvelously complex storage system of the brain, I must at least momentarily push everything else aside. I cannot succumb to impatience at a stalled car ahead of me in traffic and at the same time dwell intently upon the injunction, "Let us run with patience the race that is set before us" (Heb. 12:1).

Take time to make a careful and honest appraisal of your military position in the spiritual struggle. Note those points at which your defenses are weak. You may be sure that the Evil One has already discovered these vulnerable points and is trying to make good use of them. You can strengthen your position by searching for Scripture passages that deal directly with these matters. Even a few memorized verses that direct your mind away from temptation and toward God can give you a strong defense.

3. One cannot spend time memorizing Scripture without gaining a whole set of fresh ideas. Any word or phrase is likely suddenly to "come to life" and give a new and thrilling insight. Although this is more vivid while one is in the process of learning a passage, it also takes place as long-familiar verses are repeated. Sometimes there is a totally unsought "revelation" from a single line. At other times an insight comes from an unexpected cohesion of elements from two or more memorized passages.

4. A "mind set" is slowly molded by Scripture that is memorized and often repeated. Anyone who devotes as much as fifteen minutes a day to this process for several years undergoes subtle changes. Most of them occur so gradually that he is hardly aware of them. Occasionally there is an exception, a forceful impact upon values, goals, and philosophy of life.

Romans 8 provides a good example of this effect. By the very act of committing Paul's analysis of life and the universe to memory, and then repeating it often enough to keep it vividly in mind, one is forced to grapple with the issues of time and eternity, the world and judgment, life's stresses, and the incredibly dramatic redemptive work of God through Christ. One may read Romans 8 over and over, preach many sermons on it, and yet fail to make its sublime ideas bone of his bones and flesh of his flesh. I think that in a strange and thrilling way, memorized material becomes part of a person in somewhat the same way that digested food does. And as one's eating habits have a great effect upon his body, so mental-spiritual ingestion of Scripture cannot fail to be a major directive force in the unfolding of the total self.

5. An overpowering sense of radiant joy — delight unspeakable — sometimes floods one's soul after he has devoted perhaps half an hour to repeating memorized Scripture, with full attention focused upon it. This effect is not automatic, and I doubt whether it can be cultivated. It comes unbidden. But in the rare times that it comes, one feels lifted into the suburbs of heaven.

Dare I say it? . . . I wonder whether perhaps more Kingdom work would be done if all churchmen (paid and volunteer) would divert half an hour a day away from activities that produce results on the statistical tables and zealously spend it memorizing and repeating Scripture.

Whether such a redirecting of time and energy (countless *millions* of hours a year, if practiced only by active churchmen in the United States) would have tangible effects upon the visible church, I do not know. But of this I am very sure: it would profoundly alter the life of every person who participated. If you would like to know whether this is true, there is only one way to find out. Try it!

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Health Evangelism—

Bridge to Islam



ONE of the greatest evangelistic challenges confronting the Seventh-day Adventist Church is unquestionably the 125 million people living in the countries of the Middle East, the vast majority of whom are Moslems. In the division membership of about 2,300 Adventists probably less

than ten are converted Moslems.

This shocking disparity between the number of former-Moslem Adventists and the total number of Moslems in the division field can be partially explained by the fact that evangelism during the nearly seventy years of Adventist mission work in the Middle East has been largely directed at the Christian minority.

Bridge of Understanding Needed

The situation can be understood when one realizes the formidable communication barriers confronting the preacher who attempts to reach the Moslem mind through the usual evangelistic approach which builds on the premise that his hearers accept the Bible as the foundation of spiritual truth. In the Middle East there are great obstacles to this type of approach—obstacles rooted in profound religious and historical prejudices. Lacking a bridge of understanding, the church has not been able to effectively convey its message to the Moslem people.

In searching the *Index to the Writings of E. G. White* for a way of escape from

this seeming evangelistic impasse, I found that the key words “Moslem” and “Islam” are nowhere listed as subjects for comment in her writings. This does not mean, however, that we have been left without specific and significant counsel that can be applied to meet this great challenge. In *Counsels on Health*, in the section entitled “Physicians and Evangelists,” pages 543-548, there is a suggested solution. The key quotation is found on page 545:

It is well, in presenting the truth to unbelievers, first to present some subjects upon which they will agree with us. The principles of health and temperance will appeal to their judgment, and we can from these subjects lead them on to understand the binding claims of the fourth commandment. This work our physicians can help in doing. When the people see the value of instruction given regarding healthful living, it gives them confidence to believe that the teachers of these principles have the truth in other lines.

Usual Method Not Suitable

Teaching the health message in connection with public evangelism is not new. For years it has been a valuable adjunct to the preaching of Bible doctrine. Most often the health presentation takes the form of a ten- to twenty-minute talk given as a special feature, an added attraction, that hopefully will encourage listeners to come and stay for the evangelistic sermons. In other campaigns a qualified medical or paramedical worker, such as a doctor or nurse, is periodically given the full lecture period on several occasions for the presentation of a health topic or series of health topics in order to add variety and additional interest to the series of meetings. Such techniques, however, are not ideally suited to reach Moslems, who would not attend a meeting that was patently Christian and evangelistic in character even if an interesting health lecture were part of the package offered in the promotional advertisement.

The approach outlined by the messenger of the Lord is quite different. Notice: from

HERSCHEL C. LAMP

Medical Secretary, Middle East Division

the very first, subjects should be presented upon which the people will agree—specifically subjects on health and temperance. These topics will appeal to the unbelievers, win their confidence, and enable the gospel worker to lead them on to understand and accept the special doctrinal beliefs to Seventh-day Adventists. Furthermore, the plan can and should be carried out by Christian physicians. This is clear from a reading of the counsel:

The presenting of Bible principles by an intelligent physician will have great weight with many people. There is efficiency and power with one who can combine in his influence the work of a physician and of a gospel minister. His work commends itself to the good judgment of the people.

I am concerned because so many things engage the minds of our physicians which keep them from the work that God would have them do as evangelists. . . .

I hope you will exercise all your capabilities in this work. Present the importance of present truth *from the physician's standpoint*. The educated physician will find entrance in our cities where other men cannot. Teach the message of health reform. This will have an influence with the people.—*Ibid.*, pp. 546, 547. (Italics supplied.)

A Pilot Project

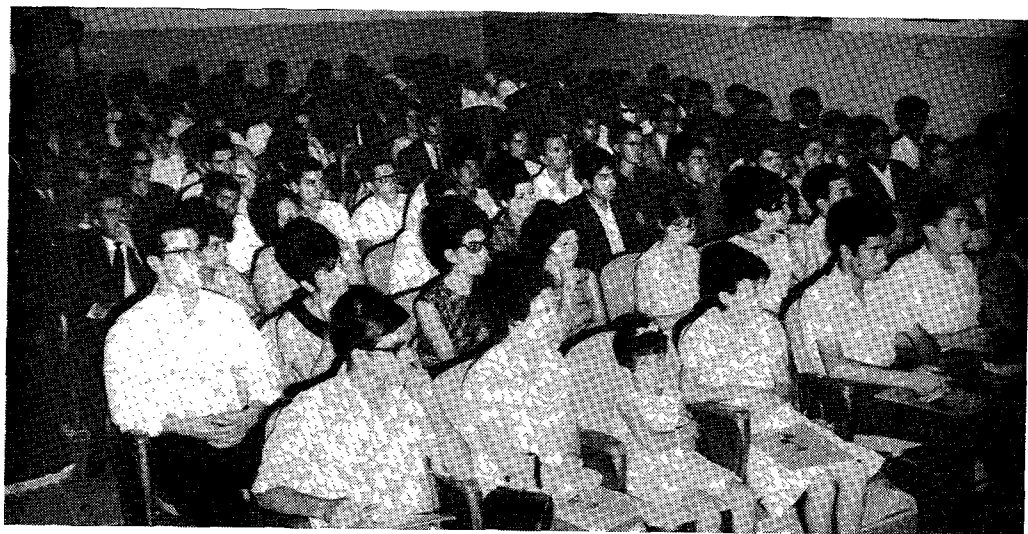
Encouraged by these pointed testimonies, the writer conducted an eight-week series of evangelistic lectures in Teheran, the capital city of Iran, during the summer of 1966, as a pilot project to test the evangelistic approach outlined above. An initial source of optimism was the excellent success

of seven sessions of the Five-Day Plan to Stop Smoking held during an eighteen-month period in the major cities of the Middle East. The Five-Day Plan helped people to stop smoking. It also won friends who opened up their hearts and expressed other health needs, both physical and emotional. It was the Five-Day Plan, too, that led in the choice of location for the experiment. In Teheran we had received such a friendly and openhearted reception that it encouraged further spiritual exploration.

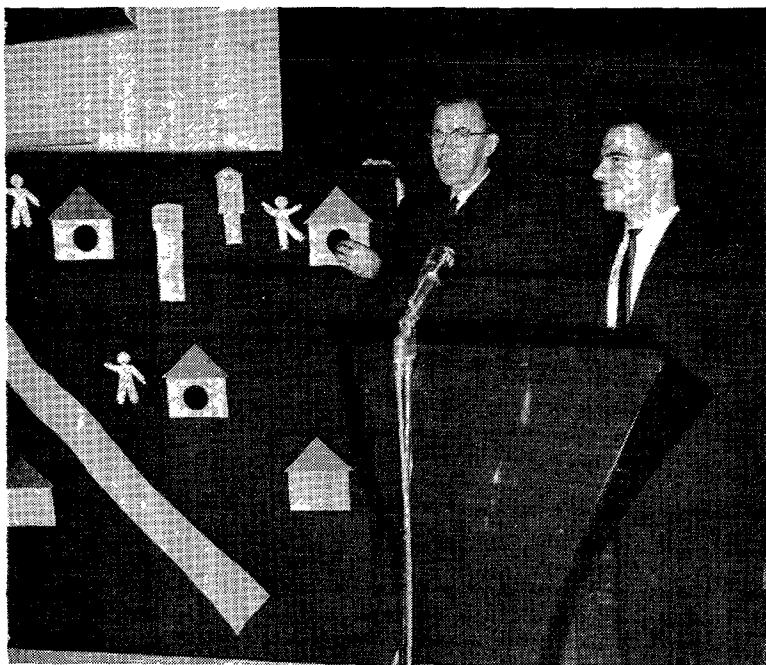
The meetings were held in the Adventist Center auditorium, a relatively small hall seating only 150 persons. Consequently advertising was modest, consisting of only one newspaper advertisement and the distribution of 10,000 handbills, some of which were mailed to the names we had gathered from Five-Day Plan participants the year before. Personal invitations were also given to the students attending the regular English classes held twice weekly at the Center. The series was entitled "Science Speaks" and was advertised as health lectures for the general public.

A Health Questionnaire

On the opening night each guest was asked to give his name and address on a numbered registration card that matched the number on an attractive blue folder bearing on its cover the series title "Science Speaks" in the Farsi language and the coat of arms of the Adventist Center. In the folder was a personal health profile ques-



An interested audience in the Adventist Center auditorium, in Teheran, listening to a health lecture.



Dr. H. C. Lamp illustrating his lecture with flannelgraph. His translator, Arsen Keshishzade, is at his left.

tionnaire, which was used by each person to evaluate his own individual health status and habits by answering a series of twenty health questions during the course of the meetings. Each night a summary of the lecture in the Farsi language was distributed to be placed in this folder, which was kept on file by number at the Center until the final night of the meetings.

The series of lectures was divided into three groups given in the outline below with some explanatory comments.

Physical Health Subjects

These were the confidence-building lectures on subjects of health and temperance that were designed to meet the people where they were with practical health information and counsel. The subjects presented were:

1. *Cancer*. This was chosen as an opener because of the subject's high interest value and wide public appeal.

2. *The Twin Keys to Health*. A presentation of the need for factual knowledge on health coupled with intelligent practical application. An important lecture because the people were told that finding health was in fact a search for truth, which demands an open mind and at

times considerable personal courage. The appeal to objectivity and intellectual honesty was planned to be a valuable reference point for later lectures.

3. *Our Unseen Enemies*. A study of germs and infectious diseases with emphasis on the preventive role of immunization.

4. *You Are What You Eat*. A general presentation of the basic nutrients in food.

5. *The Basic Seven*. A discussion of food groups in relation to a balanced diet and meal planning, illustrated by an actual food demonstration.

6. *The Burden of Overweight*. The haz-

ards of overweight and a solution to the problem of weight reduction with emphasis on temperance and self-control.

7. *A Tale of Six Houses*. A story of disease transmission by contaminated water, food, fingers, and flies—illustrated by flannelgraph.

8. *The Leaf That Kills*. The dangers of tobacco reinforced by a Farsi-language version of the film *One in Twenty Thousand*.

9. *How to Help Your Doctor Help You*. Doctor-patient relationship for good health care.

10. *A Bottle of Sorrow*. The dangers of alcohol, illustrated by the film *Verdict at 1:32*, also in the Farsi language.

11. *Protect Your Heart*. A general survey of types and causes of heart disease with special emphasis on preventive factors.

12. A double feature—*Be Good to Your Teeth*. Diet and hygiene in dental care. *What Shall We Drink?* A discussion of caffeine beverages.

These meetings were made personal and practical in several ways. First, by conducting a fifteen-minute question-and-answer period at the beginning of each meeting. Second, by giving free diagnostic tests to anyone desiring them. On night number four there was a free urine test for diabetes.

On the sixth night each person was measured and weighed and was told what his ideal weight should be. A weight reduction clinic was organized which met weekly for the next six weeks with gratifying results. On night number eight all smokers who wanted to stop smoking were organized into a group that met on three consecutive nights for assistance in breaking the tobacco habit. At the eleventh lecture every person had his blood pressure taken. The services provided were simple ones but were greatly appreciated.

Mental and Emotional Health Subjects

These were the transition lectures designed to bridge the gap between physical health and spiritual health by showing the intimate relationship between mind and body. These three lectures were the best attended of any in the series.

13. *What Your Emotions Can Do to Your Health.* A presentation on psychosomatic medicine.

14. *Secrets of a Happy Home.* Counsel on the prevention and treatment of unhappy marriages.

15. *The Sick Mind.* A lecture on mental illness in which case histories were related to illustrate that emotional problems which can create both physical disease and mental disorders are frequently basic philosophical and spiritual problems. By this time the audience was aware of the close relationship between the physical, mental, and spiritual aspects of man's health, and conscious of the enormous influence of emotional and mental causes in present-day diseases. At this point I candidly confessed (but without apology) that as a Christian physician I could talk about these complex problems only as a Christian, from my own personal philosophy of life and from my own experience in dealing with such problems among my patients. Our search for health, I reminded them, is a search for truth which demands open-minded inquiry even into those areas which at times may seem unfamiliar to us.

Spiritual Health Subjects

Despite the frank admission at the end of lecture 15 that the remaining eight lectures would unavoidably be of a spiritual and religious nature, the audience attendance remained essentially unchanged in number and composition. This in spite of the fact that 169 of the 222 persons who registered

during the series were Moslems—71 per cent of the total attendance!

It was in these last eight lectures that an effort was made to present spiritual truth "from the physician's standpoint." If the purpose implied in the series' title and confidence in the speaker were to be maintained, it seemed necessary that the spiritual lectures should have some scientific relevance, and definite practical application to the everyday problems of life.

Since most of the listeners were Moslems, little attention was paid to specific scriptural references by chapter and verse. The doctrinal messages were presented largely in narrative or conversational form as a philosophical discussion and personal testimony of belief. The final subjects were:

16. *Textbook for Healthful Living.* The Bible as a guide to achieving perspective, meaning, wholeness, and health in our modern world.

17. *A Suffering World—Why?* A presentation of the basic cause of disease, suffering, and death—the origin of evil.

18. *The Worst Disease. The Greatest Cure.* The need for divine aid in solving the problem of sin. The plan of redemption as revealed in the Old Testament.

19. *The Great Physician.* Christ, the divine Son and Saviour of the world.

20. *Beginning Again.* How to solve the problem of dealing with the guilt of past sins through an understanding of the new birth and justification by faith.

21. *Power for Daily Living.* Power through prayer and the study of God's Word, emphasizing the fact that wrong habits of eating, drinking, and thinking can only be truly corrected by divine aid.

22. *A Doctor Looks at Death.* The Bible teaching on the state of the dead.

23. *What Does the Future Hold?* A closing message of hope for the future based on the second coming of Christ and the promise of a world of righteousness without pain, sickness, and death.

At no time during the series was an appeal made for personal public surrender to Christ. Specific calls were made to the listeners, however, inviting them to open their hearts to the messages of God, and appeals were made encouraging each one to seek God for himself in the quietness of his own thoughts in his own home, asking for divine guidance in his life.

(Continued on page 40)



SUPPOSE you were walking alone, deep in the forest, miles and miles from anywhere, when suddenly you came upon a clearing and in the middle of the clearing you discovered the prettiest little cottage you had ever seen!

"That's strange!" you would say to yourself.

"Fancy building a house away out here! I wonder whose it is and why they built it in such an out-of-the-way place?"

Suppose you walked over to the gate, up the path, past neat flower beds and trim lawns, and around the back, where you saw a well-kept vegetable garden plus fruit trees, fowls, a cow grazing, a couple of

and admiringly from room to room. There were bedrooms with comfortable-looking beds, and closets full of serviceable clothing. There was a dining room with the table spread with a tempting meal, and a spacious lounge with carpeted floor, cozy chairs, and shelves crowded with interesting-looking books. A piano stood in one corner of the room; a radio in another. The walls of bedroom, dining room, and lounge were adorned with choice pictures. There were fireplaces with kindling and wood all ready to light; ventilation and fans to ensure a comfortable circulation of fresh air; ample windows to let in the light; electric lights all ready to switch on. Flowers in exquisite arrangement and delightfully harmonious interior decorations combined to give the cottage a warm and inviting atmosphere of home.

The Common-Sense Case for CREATIONISM

(Part 1)

goats, a clothesline, an incinerator, a wood pile, a well, a windmill, and an electric light plant. However, there was no sign of any occupant around, except footprints, clear and distinct, on the front path, on the lawn, and in the soft loam of the back yard.

Suppose you went up to the back door and knocked. Not a sound. You called out. Still no sound. Just then you noticed near the door a small, neat placard. *"Welcome, friend, whoever you may be. Please step inside and look around. Signed: The Owner and Builder."*

Your curiosity thoroughly aroused, suppose you went inside. You found a kitchen, fully furnished; a pantry crammed with a large variety of delicious foods; a refrigerator; a bathroom where you turned on the tap and the water ran freely; a medicine chest; a linen closet liberally stocked with towels, soap, sheets, blankets, pillowslips, and tablecloths. You passed wonderingly

You have discovered an intriguing little dream house, all imaginatively prepared and tastefully furnished for someone to occupy. Every wish seems to have been anticipated, every need supplied, every comfort and convenience thoughtfully provided for. You walk through the house again; you pass outside; you walk around the house; you call, but still there is no reply. Then, with increasing wonder, you sit down and ponder the mystery of it all.

Now, I could be mistaken, but I am sure that all the time you were making your tour of inspection something would be going on in your own mind. Clearly and distinctly as the ringing of a bell—arrestingly, compellingly—a question would be taking shape:

"Who built this house? Who planned and furnished it with such imagination and good taste? Why was it built away out here in the forest? And for whose benefit were all these thoughtful preparations made?"

Houses do not build themselves! Every house that was ever built argues convincingly for the existence of an architect, a dreamer, a planner, a builder; it argues for a rational motive for building, and for an intelligent intention or purpose in the mind of the architect, the dreamer, the planner, or the builder!

To suggest that a house built itself by chance or by accident or by magic would be an insult to intelligence.

By the same simple down-to-earth process of logic we arrive at the most elementary belief in God. True, we cannot see God with our natural eyes; or hear God with our natural ears; or touch God with our natural hands, but if we are willing to look around this wonderful world with reasoning minds and sensitive hearts, we can see evidences that it has been planned and prepared as a home for man by an all-wise, all-powerful, all-loving Architect and Master Builder.

With profound insight and overwhelming logic the apostle Paul condenses this evidence into sixteen terse and masterful words:

"For every house is builded by some man; but he that built all things is God" (Heb. 3:4).

The common-sense case for Creationism falls into three natural divisions:

1. Creationism is unshakably rooted in facts.

2. Creationism is unshakably rooted in Scripture.

3. Creationism is unshakably rooted in the heart of man.

Creationism Is Deeply and Unshakably Rooted in Facts

Consider the following facts, which almost anyone can observe and verify for himself without leaving his own back yard:

1. *The Earth.* The earth itself, with its amazing combination of soil, water, air, animals, plants, foodstuffs, flavors, perfumes, light, heat, sound, and color, is marvelously furnished and adapted as a home for man and other living things. Who planned and executed this complex and

ingenious combination of desirable factors?

2. *The Earth's Rotation.* The earth, a spherical-shaped planet, hangs unsupported in space, spinning smoothly and silently upon its axis, like a giant top or merry-go-round, at an unvarying speed of 1,040 miles an hour. The length of day and night is right for work and rest, study and relaxation, social pursuits and solitude. Who started it spinning? Who keeps it spinning? Who regulates its speed?

3. *The Earth's Orbit.* As it rotates, the earth also travels through space in its orbit around the sun at the right speed—approximately 19 miles a second, 1,140 miles a minute, 68,400 miles an hour—along a regular pathway from which it never swerves. The tilt of the earth on its axis and the shape and length of its elliptical path are also right to produce essential seasonal changes. Who determined the size, weight, composition, shape, temperature, motion, direction, and speed of the earth? Who calculated the distance of its yearly journey and the angle of its tilt? Who maintains these factors century after century, in perfect balance, and in correct relationship to one another?

4. *The Sun.* The sun is the right size, distance, composition, and temperature to give indispensable light, warmth, and energy for the maintenance of life upon this earth. It has the right mass to hold the earth in space by the mysterious pull of gravitation. Imagine how disastrous it would be if there had been only a slight mistake in the sun's size, heat, composition, or distance from the earth! Who calculated and organized this intricate combination of factors? And who maintains it?

5. *The Moon.* The moon is the right size and distance to operate earth's ocean tides, and to cleanse her harbors. It is also in the right position, and is the right nature to act as a giant reflector of the sun's light.

6. *The Air or Atmospheric Shield.* Earth's atmosphere, while providing the breath of life for man, bird, and beast, protects them from the ceaseless bombardment of meteoric particles from outer space. The atmosphere cushions their impact, and causes most of them to burn out long before they reach the earth—an estimated 20 million a day, traveling at about 30 miles a second.

7. *Umbrella of Ozone Gas.* The indispensable "umbrella," "filter," or "curtain" of ozone gas which is suspended in our atmos-

FRANK BREADEN

Pastor-Evangelist, North New Zealand

phere shields all living things from deadly cosmic and solar rays. This marvelous protective layer of gas extends from 60,000 to 100,000 feet up, with its maximum concentration at about 80,000 feet! Could any rational man attribute this ingenious protective device to an accidental process—a freak of chance? It is a screen of the right depth and the right composition to prevent the swift death of every living thing on the face of the earth.

8. *Water.* Water has unique properties which make it completely necessary for the existence of all living things upon the earth.

9. *The Sea.* The sea, which is held constantly in its place by invisible bonds, has power to safeguard life on earth by purifying itself of all the foul, decaying, defiling matter that enters its bosom. It helps also in the equalizing of the earth's temperature and rainfall.

10. *Animal and Plant Life.* Animal life in its myriad forms ministers to vegetable life by giving off carbon dioxide, which plants use in food manufacture. Plants reciprocate, and minister to animal life by building animal wastes into useful food, and by giving off pure, precious oxygen, which means life to man and beast.

11. *Light.* With its mysterious and infinitely beneficial properties, light is always and everywhere present.

12. *Fire.* The most genial and useful of all man's servants, fire is never beyond easy reach.

13. *Sound and Music.* Music pours from the throats of countless birds; hides among the forest leaves; whispers in the wind; sighs in the restless sea; murmurs in the lingering harmony of ocean shells; and everywhere gladdens the heart of man.

14. *Color and Beauty.* Color, the magic artist, shines in the rainbow; splashes the clouds with crimson and gold at sunset or dawn; and glows in a thousand hues from gardens, fields, lakes, trees, and skies. Beauty and harmony, combined with intricate order and design in an infinite vari-

ety of forms and color combinations, are found in flowers, ferns, leaves, seeds, birds, butterflies, fishes, shells, snowflakes, et cetera.

15. *Adaptation.* Countless examples of ingenious adaptation exist. For instance, eyes and light; ears and sound; wastes and scavengers, such as bacteria; bees and flowers; beauty and our capacity to appreciate it; instinctive hungers, and the means of satisfying them.

16. *Rhythm.* Regularity and rhythm are everywhere apparent. For example, the orderly march of day and night, the pageant of the changing seasons, the carbon, oxygen, and nitrogen cycles, the ebb and flow of the tides, the beating of the heart, the breeding and migrating habits of animals, birds, insects, and fishes.

17. *Healing Agencies.* Healing agencies, in the form of a wide variety of medicines on the one hand, and amazing recuperative powers on the other, are available or operative throughout the whole creation.

18. *Laws.* Indispensable laws of light, heat, sound, energy, motion, gravitation, electricity, growth, heredity, et cetera, operate with majestic, unvarying consistency, outside of man's power to originate or to control.

In this amazing combination of facts is found the essence of the most common-sense and conclusive case for Creationism. If God did not design and produce these things, who did? Who could? What rational alternative is there?

Creationism Makes Infinitely Better Sense Out of the Universe Than Atheism Does!

"Someone has figured out how many chances to one it would take for the world to have happened by chance, and the figures go round the world thirty-five times!"—E. STANLEY JONES, *Abundant Living*, p. 5.

In the face of these inescapable and easily verifiable facts, how can a man do otherwise than believe in an all-wise, all-powerful, all-loving, personal Creator?

(To be continued)

OFFER OURSELVES

My child, when you pray to Me of your own little troubles and doubts, your prayer is pretty thin and small. When you reach out to help other people by offering yourself as a channel for Me, your prayer becomes at once large and noble.

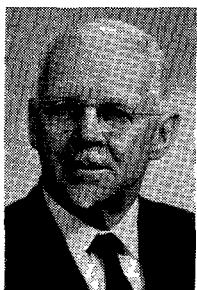
—*Frank Laubach's Prayer Diary*
(Fleming H. Revell Company)

Daniel 8:14 and the Cleansing of the Sanctuary

III. Our Historic Position Strengthened

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ON MORE than one occasion in this series of articles, we have emphasized that the LXX translations give *katharizō* as the translation of *tsadaq* in Daniel 8:14. This undoubtedly has been one of the strongest points.

This use by the LXX of the translation of *katharizō* for *tsadaq*, however, is about as isolated as the word "cleansed" in the K.J.V. It is the *only* place where they so rendered the verbal form of the Hebrew word *tsadaq*. Furthermore, it has been felt by many Biblical and other scholars that the LXX was not too reliable anyway. It was felt that there were many interpretations and also excisions, as well as quite a number of inexact and, as some contended, careless translations. Their judgment in this matter was mainly because the LXX text differed from the Masoretic text, from which the Old Testament in our English Bibles was translated. One passage among others quoted in the New Testament that led Bible translators and others to entertain such questions was Hebrews 1:6. There we read: "When he [God] bringeth the firstbegotten into the world, he saith, And let all the angels of God worship him." This text, as well as others in this chapter, is quoted by the author of Hebrews to highlight the deity of our Lord. It will be noted that it is something God had said, and the conclusion would be that this was from the Old Testament, as were the other Scripture references the writer had quoted. Some of the margins of

the K.J.V. refer the reader to Deuteronomy 32:43, but the expression is not to be found there, nor is it in the Masoretic text. It was in the LXX, however, and so on this account many Bible students felt that the charge concerning interpolations was justified. Of course, this seeming certainty was postulated on the basis that the Masoretic text was *the* text, and perhaps the *only* ancient Hebrew text of the Holy Scriptures.

Now this has changed, and we can thank God for the findings in the caves at Qumran. These discoveries have revealed many interesting findings. One of them pertains to this very passage quoted in the book of Hebrews. The story is told by F. F. Bruce. Referring to Hebrews 1:6, he writes:

But the LXX text [has it]—It was based on a Hebrew original, as is now made clear by the discovery of a copy of this chapter of Deuteronomy in the fourth cave at Qumran, exhibiting a Hebrew text corresponding closely to the LXX.¹

He remarks further:

As the Biblical manuscripts from Qumran have been studied, it has become possible to distinguish three main types of text among them. One is the ancestor of the consonantal text which formed the basis of the Masorete's editorial work. Another is the type of text which must have lain before the men who produced the Greek translation commonly called the Septuagint. . . . And the third type, confined to the first five books of the Old Testament, is closely related to the Samaritan Pentateuch.²

Then he raises this question:

What is the value of the Septuagint for us? . . .

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¹ F. F. Bruce, *The Books and Parchments* (Fleming Revell Co., 1964), p. 154.

² *Ibid.*, p. 123.

It represents an underlying Hebrew text over a thousand years older than our Masoretic manuscripts.²

This testimony is confirmed by William F. Albright, as follows:

We now know that in the fragments so far described from the Pentateuch and the former prophets . . . the Greek translations were almost slavish in their literalism. . . . When we find sections preserved in the LXX . . . that are missing in the M.T. [Masoretic text], . . . we may thus be reasonably certain that they are not inner Greek additions or corruptions, but go back to an older Hebrew revision which differed from the M.T.³

It is really remarkable how quietly and unostentatiously God is verifying His own word of truth. In the light of this discovery, then, we may rest better satisfied with what the LXX translators did in Daniel 8:14 where they translated the Hebrew *tsadaq* as "cleansed"—*katharizō*.

We will now give study to some other important aspects of this question, for there may be a very basic and fundamental reason why the translators of the LXX did what they did.

1. The Aramaic Background of the LXX Translators

A very important principle in Biblical interpretation has been expressed by one Hebrew scholar:

In Hebrew, as in all languages, a word may take on different meanings in different contexts, but this has not always been recognized. . . .

The translators of the Old Testament . . . had . . . an intricate and difficult task [with] the numerous items of vocabulary and syntax in both English and Hebrew . . . to keep in mind to be certain that he is carefully interpreting the original.⁴

This is vital, and its significance will be apparent as we study the linguistic background of those Jewish scholars who translated the LXX.

We know that they must have been well versed in both Hebrew and Greek, but one thing not often remembered is that they had a strong Aramaic background, as well. Aramaic was actually learned at their mother's knee.

When Israel went into captivity in 605 B.C., they naturally mingled with the people of Babylon. In the area where they were located Aramaic was evidently the language

spoken. This they adopted, and as a matter of fact, when they returned from captivity there was almost a new generation and they had practically forgotten their Hebrew. Shortly after the return, when they stood before Nehemiah, they could not understand the Hebrew scrolls that were read; everything had to be translated into Aramaic. This can be seen in Nehemiah 8:8: "They read in the Book of the Law of God, with an interpreter who translated the meaning" (Fenton).

This is mentioned many times in the Jewish writings.⁵ The translation made at that time was called a Targum, which actually is an interpretative translation. We read in the *Jewish Encyclopedia*:

Targum: The Aramaic translation of the Bible. It forms a part of the Jewish traditional literature, and in its inception is as early as the time of the Second Temple. . . . The use of the term "Targum" by itself was restricted to the Aramaic version of the Bible. . . . The reading of the Bible text combined with the Targum in the presence of the congregation assembled for public worship was an ancient institution.⁶

Seeing that Aramaic became the common language of Israel during the Captivity, and seeing it was about three centuries later that the LXX was translated after their return from exile, it can quite readily be seen that the Jewish leaders to whom was committed the important task of translating the Holy Scriptures into Greek knew Aramaic and knew it even before they knew Hebrew or Greek—in fact, it was their mother tongue. This fact undoubtedly had quite a bearing on why they did what they did in Daniel 8:14 when they translated *tsadaq* as "cleansed." This we will now study.

2. The Synonym for *Tsadaq* in Aramaic

In the Aramaic Targums *tsadaq* is quite often translated as *zakah*. These words are evidently used as synonyms in many instances. *Tsadaq*,⁷ as we have seen, has as its primary meaning, "to justify," "to make righteous." As secondary meanings, it is "lawful" (Isa. 49:24); "even" (Job. 31:6); "cleansed" (Dan. 8:14). *Zakah*⁸ has a primary meaning of "to cleanse," to pu-

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² See Talmud: *Moed Katan* 28b; *Sanhedrin* 94b; *Nedarim* 37b; *Rosh Hoshana* 27a; *Berakoth* 8a,b., etc.

³ *Jewish Encyclopedia*, article "Targum." (See also Koehler and Baumgartner, *Lexicon in Veteris Testamenti Libros*.)

⁴ Wm. Gesenius, *Hebrew and Chaldean Lexicon*; also Selig Newman, *Hebrew and English Lexicon*.

⁵ See Selig Newman, *op. cit.*; M. Jastrow, *Dictionary of Targumim, Talmud, etc.*; F. Zimmerman, *Journal of Biblical Literature*, Vol. LVII, September, 1938, p. 262.

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¹ *Ibid.*, p. 156.

² Quoted by Dewey M. Beegle, *God's Word Into English* (Eerdmann's Publishing Co., 1960).

³ Th. J. Meek, "Translating the Hebrew," *Journal of Biblical Literature*, Vol. LXXIX, Part IV, December, 1960, pp. 330-335.

rify," and secondary meanings of "to justify," "to make righteous."

The following few instances will illustrate this:

Job 4:17: "Shall mortal man be more just than God?" Hebrew text—*tsadaq*; Aramaic text—*zakah*.

Psalm 36:10: "O continue . . . thy righteousness to the upright in heart." Hebrew text—*tsedaqah*; Aramaic text—*zakah*.

Psalm 51:4: "That thou mightest be justified when thou speakest." Hebrew text—*tsadaq*; Aramaic text—*zakah*.

Isaiah 61:10: "He [God] hath covered me with the robe of righteousness." Hebrew text—*tsedaqah*; Aramaic text—*zakah*.

Psalm 119:137: "Righteous art thou, O Lord." Hebrew text—*tsaddiq*; Aramaic text—*zakah*.

This gives an illustration of the use and translation of each.

3. The Use of Zakah for Tsadaq in the Targums

The Hebrew word *tsadaq* in its various forms is used about 517 times in the Hebrew Bible, but we were able to examine only 504 of these, because about 13 were in the books of Daniel, Ezra, and Nehemiah, on which there are no Targums. Of the 504 instances, it was found that the Targum translators used *zakah* for *tsadaq*, et cetera, 209 times, and these are distributed as follows:

In the Pentateuch	25 times
In Joshua to Chronicles	21 "
In Job to Proverbs	25 "
In Psalms	25 "
In Isaiah	47 "
In Jeremiah and Ezekiel	45 "
In Ecclesiastes, Lamentations, and the Minor Prophets	21 "

Total 209¹⁰

This is practically 40 per cent, and it can be seen that *zakah* applied to the righteousness of God, and also to that righteousness which He imputes and imparts to His believing children—and this highest of all concepts, in addition to other phases such as purifying and cleansing. *Zakah* appears in both the Hebrew and the Aramaic texts of Psalm 73:13, and is rendered "cleansed" in the K.J.V. It is also used in

both for purity of doctrine in Job 11:4.

Inasmuch as these translators used Aramaic for such a wide range of concepts, would it be thought strange and unusual, had there been a Targum on Daniel 8:14, that they could have used *zakah*? It seems as though the Septuagint translators thought they did when they gave *katharizō* an almost perfect synonym for *zakah*. This might be called an assumption. Granted, because actually we do not know what they would have done. However, in the light of the above data, it is quite probable, to say the least. This assumption, however, might be carried further, as we shall see in the following paragraphs.

4. The Word Cleanse as Used in the Bible in Relation to the Sanctuary

There are about 39 references to the concept of *cleanse* in relation to the sanctuary and Temple in ancient days. While different Hebrew words were used in the Masoretic text and in the LXX, in the 33 instances we could examine, the word in the Targums was *zakah*. And this includes the use of the word in such phases of meaning as the cleansing of the priests, also of the people, and in addition, the cleansing of the altar, the tabernacle, and the vessels of the ministry. The word "cleanse" is seen twice in Leviticus 16, in verses 19 and 30, and the word "clean" once in verse 30. In each case, the Hebrew word *taher* is used; in the Targums the word used is *zakah*. Might this again indicate what the translators would have done had there been a Targum¹¹ on Daniel, seeing verse 14 also deals with the sanctuary?

5. The Use of the Verbal Form of Tsadaq

It is recognized that the verbal form *tsadaq* is more restricted in meaning than the adjectival or substantive forms, and this fact is worthy of examination, especially seeing it is the verbal form used in Daniel 8:14.

Tsadaq as a verb occurs about 40 times. In one case (Ps. 82:3) it is *tsadaq* in the Targums; in two others (Job 9:2; 2 Sam. 15:4) it is *qoshet* in the Aramaic, but in 35 of the 40 instances, it is *zakah*. Is this a further indication of what might have been done, had the Targum on Daniel been made?

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¹¹ There was no Targum on Daniel, because of what the Jews called a voice from heaven, a Bath Kol, forbidding Jonathan ben Uzziel to do so. When he asked "Why?" he was told, "Because the date of the Messiah is foretold in it."—Talmud *Megillah* 3a.

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¹⁰ For a complete list of texts—of *tsadaq*, rendered as *zakah*, see article entitled "Further Observations on *Sadaq*" in *Andrews University Seminary Studies*, Vol. IV., Jan., 1966, pp. 29-36.

But one further query:

6. *Is There a Targum on Daniel?*

It is true that there is no Targum on Daniel by Onkelos or by Jonathan ben Uziel, and it is generally conceded that we must restrict the meaning of the word to the Targums translated to the days long, long ago. It has been used more freely, however, in later years, and in general is applied by some to any interpretative translation into either Arabic, Persian, or Turkish. In the early centuries a wealth of Jewish literature, in addition to the Holy Scriptures, was translated into these languages. Several of these manuscripts are extant and can be seen in some of the large libraries. Generally such manuscripts can be seen in the British Museum library, and two of them contain the complete book of Daniel, translated into Arabic, but written in He-

רמאל

והזרחיה ווערעט אלגנס בחסב אשי אדאם פ גרמאטא טווח
 אהק לא לארץ פעמלת עמלאת ואנבנת מיה עמלדא וועמע
 אהר קדוש מדבר ויאמר אהר קדוש רפלומוע הדבר ער
 מלך החזק התמיד ורפוע שמום תת וקדש ויעבא מרמס
 תם סמעת ואחדא מן זמלאיבה יתברס מן מלך אהר רפלא
 אמתכלסא מות אדוא ללאים טריב ואחשה חגעל וקדס
 וגישא דוסא ויאמר אהר ער ערבבך אלפים ושלש מאות
 ובעדס קדש ופא לא לארץ ונלאת מאיה ליל ונמאר וזבן
 אהרס ויפלא ויהי בראתא אהר דמלא את חזקו ונמא שיה פיה
 ויהי עמר רגרי במראה גבר מלפא ראית אפוד דשדי אדוא
 טרבתא את פהס פאדי בשכך קאים חרואי במנער רגרי
 ואשמע קולאדם בן אהר ויאמר גבר יאיר הכן ויהי
 את המראה ופסמעת פאדי בעתא נכסא פמהא אלהר
 פעמא פאן קא גברלאפאדס דלך תפסיד אדוא פאנה א וקת
 לאגר ויבא אהר עמר ונכא נבעתי ופאנה ערפא ויאמר
 אהר הכן בראס בן דלעת קס החזק פאמא ער מוקפי ומנ
 מגיה חזק מוקעת עלי וקת פאן לא אהס אאבן אדם

Figure 2. British Museum MS Or. 1476, p. 70 r. An Arabic version of Daniel in Hebrew characters. Yemenite hand of the 15th to 16th century A.D. The passage discussed in this study is in lines 8 and 9 underlined above. (Courtesy of the British Museum.)

oretic text *tsadaq qodesh*; but the other text is *zakah qodesh*. These renderings were made by a Yemenite hand about the twelfth to the fourteenth century A.D. This translator evidently reflected the thinking not only of his day but of the days of earlier centuries.¹²

Again we remark that in the light of this data and particularly these two manuscripts, which might be called Targums, it is highly probable that had a Targum on this wonderful prophetic book been written in ancient days, it would undoubtedly have had *zakah* instead of *tsadaq* in the sacred text.

It is interesting to note that in the year 1938, Frank Zimmerman, in his article on Daniel 8:14, stated:

The translation therefore should have been here, "and the temple shall be cleansed," and so the LXX,

(Continued on page 46)

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¹² See *Journal of Biblical Literature*, Vol. LVII, September, 1938, p. 262, for a further study of *tsadaq*. The reader is also referred to: N. H. Snaith, *Distinctive Ideas of the O.T.* (London: Epworth Press, 1944), chaps. 3, 4, and 8; N. M. Watson, "Use of Dikaos in the LXX," *Journal of Biblical Literature*, Vol. LXXIX, 1960, p. 256; J. H. Ropes, "Righteousness of God in St. Paul," *Journal of Biblical Literature*, Vol. XXII, 1903, p. 211.

גהה מהב אלגנס ואשרק ואשאם אעני אשהא ויהי ער גבא
 השמים והפל אדריה מהרבה וימן המכבים והמסמס: הם
 עלת לא נכוס לכמא אהר אהרעט עלי אהרץ מן סגנס ואכאכב
 ואהססהא ויער שר הצבא הגדול וימלא הרים התמיד והער
 מכין מקדש ויהי רייס אלגנס עולת אהר דקע מנה לשי אריאם
 וטרח מהיין מקדסה ויצא תנה על הפמיר בעשע ותשרף
 אמה ארינה ויעשה ויהי ווערעט אלגנס בסבב לעי אדואס
 פי גס אנהא קר מרחת אהרץ לארץ פעמלת עמלאת ואנבנת
 פיה עמלדא ויאמר אהר קדוש מלך החזק התמיד ורפוע שמום תת וקדש
 רפלומוע הדבר ער מלך החזק התמיד ורפוע שמום תת וקדש
 ויעבא מרמס: תם סמעת מות ואחדא מן זמלאיבה יתברס מן
 מלך אהר רפלא אמתכלסא מות אדוא ללאים טריב ואחשה
 חגעל וקדס וגישא דוסא ויאמר אהר ער ערבבך אלפים ושלש
 מאות ובעדס קדש ופא לא לארץ ונלאת מאיה ליל ונמאר וזבן
 אהרס ויפלא ויהי בראתא אהר דמלא את חזקו ונמא שיה פיה
 ויהי עמר רגרי במראה גבר מלפא ראית אפוד דשדי אדוא
 טרבתא את פהס פאדי בשכך קאים חרואי במנער רגרי ואשמע
 קולאדם בן אהר ויאמר גבר יאיר הכן ויהי את המראה ופסמעת
 פאדי בעתא נכסא פמהא אלהר פעמא פאן קא גברלאפאדס
 דלך תפסיד אדוא פאנה א וקת לאגר ויבא אהר עמר ונכא
 נבעתי ופאנה ערפא ויאמר אהר הכן בראס בן דלעת קס
 החזק פאמא ער מוקפי ומנ מגיה חזק מוקעת עלי וקת פאן
 לא אהס אאבן אדם

Figure 1. British Museum MS Or. 2377, p. 78 r. An Arabic version of Daniel in Hebrew characters. Yemenite hand of the 14th century A.D. The passage discussed in this study is in lines 14 and 15 underlined above. (Courtesy of the British Museum Library.)

brew square characters. These are Nos. 1476 and 2377. What was done by the author or authors was to quote the Hebrew text, and then follow this with a paraphrase, or Targum. On looking at the accompanying plates the words in question, "sanctuary shall be cleansed," are underlined. The Hebrew text is just as our Mas-

Medieval Mysteries Unveiled

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THIS world needs light. A need summed up by Dr. Otto Dibelius, former chairman of the Evangelical Church in Germany, in these words: "The powers of darkness have never been so consistent nor violent as they appear to be in this century.

Never before has the entire sphere of human relations been so much obscured."

But the apostle Peter assures us we need not remain in darkness. "We have also a true word of prophecy; you do well when you look to it for guidance, as you look to the lamp that shines in a dark place" (2 Peter 1:19), according to Lamsa from Aramaic).

The last book of the Bible, the Revelation, is all that the name implies. Here God has made known the hidden things of darkness while focusing the powerful beacon of prophecy beyond the limited horizon of human understanding. In the very heart of this book is the illuminating guidance that makes intelligible these otherwise puzzling times.

"I beheld another beast," said John, "coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon" (Rev. 13:11). This beast is not the first of his line. He is "another beast." But the prophet pictures him as becoming an admirer and champion of his predecessor, actually aiding him in his recovery to life after having suffered a "deadly wound" (verse 12).

The Chameleon

As we turn to John's portrayal of the forerunner, "the first beast before him," we behold a veritable chameleon. "A leopard," with "feet of a bear," "mouth of a lion," having received "his power, and his seat, and great authority" from the dragon (Rev. 13:2), he becomes all things to all men. No marvel that "the whole earth followed the beast with wonder" (Rev. 13:3, R.S.V.).

It is verse eight that highlights the identifying marks of this first beast of Revelation 13. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

First, we discover he is a religious power, for he is *worshiped*. Second, he carries universal influence for "*all that dwell upon the earth shall worship him.*" And finally, he represents a counterfeit system of religion, for the names of those who worship him "are not written in the book of life of the Lamb."

Creature Exalted Above Creator

Satan's scheme is to so work as to lead men to exalt the creature above the Creator, to secure *all men in a system* that will separate them from the one true God and eternal life. He cares not what they worship, so long as they do not worship the Maker of heaven and earth. And strangely, he has had great success in his efforts. When we look out over the world or back through the pages of history we find people worshipping just about everything.

Not only do we today find certain primitive tribes worshiping sticks and stones, serpents and crocodiles, but history also testifies that no less an ancient civilization than highly educated Egypt substituted frogs and beetles and bulls and the heavenly illuminaries in place of God. We also behold modern civilized man worshiping technology, human achievement, position, intellect, knowledge, material possessions. In a crisis that awakens him to an awareness of the inadequacies of his preoccupation with self, causing him to turn to a power outside of himself, this materialistic obsession obtrudes itself and man carves out a god for formal worship in order to practice a philosophy of religion that will retain self while pretending to supply his spiritual needs. Satan twists the hunger of the unconverted heart in its outreach after God so as to focus its attention upon what can be seen and thus forget the One who cannot be seen, "the invisible God" (Col. 1:15).

As soon as Satan can ally such a system of creature worship with the authority of the state, he sets forth a program to bring all into conformity by persecuting those who through faith see "him who is invisible" (Heb. 11:27).

The operation of this principle of coercion is likewise revealed in Revelation 13. "It was given unto him to make war with the saints [those who keep the commandments of God," Rev. 14:12, R.S.V.], and to overcome them: and power was given him over all kindreds, and tongues, and nations" (Rev. 13:7).

Grievous Wolves!

Note how Satan, "the dragon," uses "the beast" to direct man's attention away from the living God. Verse one says that the beast had "upon his heads the name of blasphemy." Further, we read, "There was given unto him a mouth speaking great things and blasphemies. . . . And he opened his mouth in blasphemy against God, to blaspheme his name, and his tab-

ernacle, and them that dwell in heaven" (Rev. 13:5, 6).

What can this mean? Paul explains that it was a development that was to come within the church. In a farewell sermon in Miletus he warned, "After my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:29, 30).

Counseling the believers in Thessalonica to beware of heresy, Paul pointed out that before the coming of Christ there would "come a falling away" from the pure faith. As a result of this apostasy "that man of sin" would "be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that *he as God sitteth in the temple of God*, shewing himself that he is God" (2 Thess. 2:3, 4).

What Is Blasphemy?

Studying further these presumptuous claims and daring blasphemies that were to occur in the very church of Christ, it is helpful to note how the Bible defines blasphemy. On the occasion of Jesus' healing of a victim of palsy, He assured the restored man with a promise, "Thy sins are forgiven thee." But "the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?" (Luke 5:20, 21). Now, of course, we know that Jesus had the power to forgive sins because He was not a mere man. But this reaction of the Jews, who looked upon Jesus as a mere man, serves to illustrate how Bible writers understood the term.

A similar example is found in John 10:33: "The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God."

Thus, it is clear that there was to develop in the Christian church a principle that would exalt man above God as church

COLABORERS WITH ANGELS

Those who labor for the good of others are working in union with the heavenly angels. They have their constant companionship, their unceasing ministry. Angels of light and power are ever near to protect, to comfort, to heal, to instruct, to inspire. The highest education, the truest culture, the most exalted service possible to human beings in this world, are theirs.—*Gospel Workers*, p. 515.

leaders would assume prerogatives that belong alone unto Him.

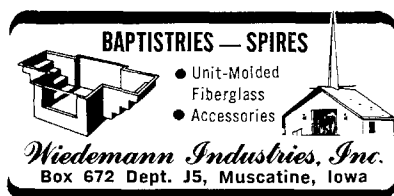
Paul said this principle, "the mystery of iniquity," was already working in his day (2 Thess. 2:7). This mystery is the outworking of the unconverted heart, moved upon by Satan. It is the desire for position and fame. It is the passion to be first, the ambition to receive power and glory. It is based on conceit, built up with self-exaltation and perpetuated through self-deception. It is the reincarnation of the principle that operated in the heart of Lucifer and led him to seek to exalt himself above the throne of God (see Isa. 14:12-14).

It manifests itself in jealousy, intolerance, and self-deception. It reared its ugly head even among the twelve disciples of Jesus. They quarreled among themselves as to who was to be the greatest (Mark 9:34) and were ready to call fire down from heaven upon those who would not subscribe to their convictions (Luke 9:53-56). Their key need was conversion (chap. 22:32). This experience of conversion finally did come to all of them, except Judas, who went on in his delusion until he actually betrayed his Lord and then took his own life.

Conversion Brought Pentecost

It was the conversion of the eleven that brought Pentecost to the early church. And when it "was fully come, they were all with one accord in one place" (Acts 2:1). "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need" (verses 44, 45). The spirit of Satan had been cast out and the Spirit of God had come in to subdue and conquer the ambition of the carnal heart to reign and rule. But the covetous spirit was not cast out once and for all. Satan stood by watching every avenue and seeking entrance at every opening, and he found a way in through hearts momentarily melted by Heaven's love.

In the midst of the unbounded spirit of benevolence, covetousness again extended its grasping hands. Some subdued but not totally surrendered, who under the influence of the Holy Spirit's ministry had committed their means to the newly founded church, were worked upon by Satan to change their pledge. New converts to the faith, Ananias and Sapphira became so deluded that they covenanted



together to lie about their possessions. As a result of this sin both of them were summarily destroyed by the immediate judgments of God. (See Acts 5:1-11.)

Even after God's singular manifestation of His displeasure of the evident workings of the "mystery of iniquity," Satan succeeded in even these very early days of this newborn Christian church to enter again by introducing suspicion and evil surmising. As "the number of the disciples was" multiplying, he inspired "a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration" (Acts 6:1).

Church Popularity Dangerous

As the membership increased, the opportunity for the "dragon" to insert himself increased. The farther we get from Pentecost the more rapidly do we see a deterioration of the pure faith of apostolic times. It was only a score of years later that Paul wrote, "The mystery of iniquity doth already work." It was hindered from coming to full bloom as long as the majority leading the church were under the control of the Holy Spirit. But as Christianity became more popular, more and more unconverted believers crowded into the church. Though they put their names on the church rolls they did not take their lives out of the ways of the world. As the church lost the power of a pure faith, she sought the power of the civil government.

Thus came about the divorcement of the bride of Christ and the remarriage of the church through her illicit relations with the state, followed by centuries of persecution by the apostate union of church and state against those who sought to maintain the true faith. Speaking of this terrible spiritual idolatry, John said he saw "the great whore . . . with whom the kings of the earth have committed fornication" (Rev. 17:1, 2). "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus" (verse 6).

All of this is a matter of history. Constantine "granted toleration to the Christian church and then professing Christianity himself lifted it to a privileged position. The effects were obvious. The church gained tremendous prestige. Its growth and prosperity were assured. But inevitably the church became a worldly institution mixed inextricably with the politics of Rome and Christianity was soon the religion of the state."—T. VALENTINE PARKER, *American Protestantism: An Appraisal*, p. 4.

Persecution Inevitable

So far did the church depart from the doctrines of Christ as found in the Bible that truth began to be looked upon as error, obedience as heresy, and commandment-keeping saints as enemies of God. The prophet said, "It was given unto him to make war with the saints, and to overcome them" (Rev. 13:7). "And power was given unto him to continue forty and two months" (verse 5). This prophetic period is spoken of on several occasions in relation to this development depicted by various symbols.

Daniel, speaking of this religious development coming out of pagan Rome which "made war with the saints," said, "And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time" (Dan. 7:25).

John, viewing this period of persecution, said he saw a pure woman, the true church, fleeing from persecution. "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days" (Rev. 12:6). Later in the same chapter he refers to the same period as "a time, and times, and half a time" (verse 14).

Thus, it is clear that "forty and two months," "a time, and times, and half a time," and "one thousand two hundred and sixty days" are equal terms prophetically, symbolically representing that period of well-nigh universal apostasy when the church, illicitly linked with the state, used the civil arm to enforce her dogmas, sustain her institutions, and punish heretics.

It is obvious that the period of 1,260 days is more than a mere three and one-half years. The principle of prophetic interpre-

tation on which most scholars of prophecy agree—"I have appointed thee each day for a year" (Eze. 4:6)—is to apply here as it is to be consistently applied to all time prophecies given in days.

This nearly thirteen-century span of supremacy of the medieval church need not be pinned down to specific dates, but it is significant that when we turn to the eighteenth century we have a date of great terminal significance, and that is the year 1798 when the Roman pontiff was taken prisoner.

Observed George Trevor:

The object of the French directory was the destruction of the pontifical government, as the irreconcilable enemy of the republic. . . . The aged pope [Pius VI] was summoned to surrender the temporal government; on his refusal, he was dragged from the altar. . . . His rings were torn from his fingers, and finally, after declaring the temporal power abolished, the victors carried the pope prisoner into Tuscany whence he never returned (1798).—*Rome: From the Fall of the Western Empire*, pp. 439, 440.

Thus was brought to a dramatic conclusion that development in the church which resulted in the assumption of power that belongs alone to God. Observers at the time thought this was the end of this power in world affairs, but the prophecy does not end there. John said, "And his deadly wound was healed: and all the world wondered after the beast" (Rev. 13:3).

(To be continued)

Health Evangelism—Bridge to Islam

(Continued from page 29)

There is not enough space to relate here the personal consultations, the friendly discussions, and rich prayer experiences we had with many of these precious souls. It is too early, too, to see what the fruits of these meetings will be. Only time can reveal the results that will come from the personal contacts made and now being followed up by ministers and lay workers. Several facts, however, stand out in clear relief. The people of the Moslem world are receptive to the vital truth we bear and can be persuaded to listen with respect and appreciation if we make use of the bridge of understanding so long available to us in the message of healthful living.



BIBLE INSTRUCTORS

AH, MY sister," exclaimed F. H. Yost, now gone to his rest, but then General Conference Associate Religious Liberty secretary, "I have often envied you Bible instructors. We, from the pulpit, have the long sword, but you have the short one. You can get close to the people."

This was many years ago, but I have thought much about this remark and I am sure there is a time to wield only the long sword and a time to wield the short one. I have watched and listened to many ministers and a few times I have seen that short sword wielded powerfully from the pulpit. It has made me long to see this more often.

During a series of meetings I have heard different subjects presented powerfully, brilliantly, and logically—the long sword wielded skillfully—and I have sat and prayed: "O Lord, help him to come close to the people." But too often he wipes off the point of the sword (for he did scratch the surface) and slips it back into the scabbard. The meeting is dismissed, and Mrs. Brown exclaims to me as she leaves, "Wasn't he wonderful tonight? How clear he made this subject." But if I place my hand on her arm and gently say, "You are right, Mrs. Brown, but what are you going to do about it?" her eyes widen in surprise, and she exclaims, "Who? Me?"

If only our ministers and evangelists would realize that the people who listen to them night after night and from week to week see them in a special light. They believe, dear brother, that you have great wisdom. Your dedication awes them. They admire you tremendously and they treasure a personal word from you. I have learned this while visiting with them. You could accomplish immeasurable results from the pulpit and get lasting decisions if, after you have simply and beautifully presented some very vital point of truth, one which requires real decision, you would lean over the pulpit and let seconds of silence pass, until everyone in that room is sure you are looking only at him. Then lift up Jesus before them, and take that short sword, dipped in your love, and with your hand guided by the nail-scarred One, plunge it

The Long and the Short of It

MARY GREEN

Bible Instructor, New York Conference

A Bible Instructor Talks Confidentially to the Minister

deep into each heart. As you talk, *twist it a little!* Please take time for this quiet talk until each heart cries out, "What shall I do?" Dismiss them on this quiet very earnest note with the offer to stay by for those who want to talk with you. And this time, Mrs. Brown, with tears glistening on her cheeks, will whisper to me, "Oh, Mrs. Green, he was talking just to me tonight. I am going to tell him now that I want to go all the way!"

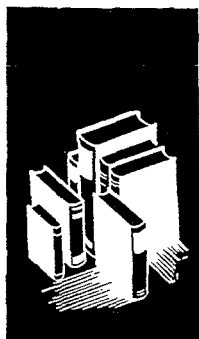
May we never forget that logic may convince minds, but it is only the exaltation of Christ that will win hearts.

"We cannot be too much in earnest. . . . If there was ever a crisis, it is now."—*Testimonies*, vol. 6, p. 16.

The Love of God

*There is an eye that never sleeps
Beneath the wing of night;
There is an ear that never shuts
When sink the beams of light.
There is an arm that never tires
When human strength gives way;
There is a love that never fails
When earthly loves decay.
That eye, unseen, o'erwatches all;
That arm upholds the sky;
That ear doth hear the sparrow's call;
That love is ever nigh.*

—Selected



BOOKS

***A Short History of the Ancient Near East*, Siegfried J. Schwantes, Baker Book House, Grand Rapids, Michigan, 191 pages, \$4.95.**

This recent book, written by my friend and colleague, Dr. Schwantes, is one of the best of its kind. It has the additional advantage of incorporating all the recent findings of history, archeology, and other related fields, thus making the work right up to date.

Whereas one might expect a short book of some 191 pages to lack the details of larger histories, Dr. Schwantes has been able to pack into his short history a tremendous wealth of detail. The great abundance of facts that this work contains is of itself sufficient to recommend it for the library of every Adventist minister. When, in addition to this scholarly approach, the underlying philosophy of the interpretation of the facts is centered in God's Word, the value of the book is greatly enhanced. The very shortness of the book enables the average student to find quickly what he is looking for.

The material covered is organized in a systematic manner and presented lucidly. The language is clear, concise, and readily understood by both experts and nonexperts in the field. In addition there are several illustrations, maps, and tables, which add to the interest and value.

It is a pleasure to read such a work and to have the privilege of reviewing it. I can heartily recommend it and would suggest that every Book and Bible House have Dr. Schwantes' history available.

There are a few typographical errors that will doubtless be cared for in future printings. But these should not be taken as contradicting in the remotest degree the highly favorable evaluation of the worth of this book.

Everyone interested in those lands where the Bible was written will find this book both informative and inspiring.

ALGER F. JOHNS

***Varieties of English Preaching*, Horton Davies, 1900-1960, SCM Press, Ltd., Bloomsburg Street, London; Prentice-Hall, Inc., Englewood Cliffs, N.J., 1963.**

Dr. Davis of Princeton University has, in this volume, made a worth-while contribution to the literature on the history of preaching. He has selected

fourteen outstanding British preachers who lived and preached during the first six decades of the present century, and he has evaluated their contributions in the context of their time.

The author suggests four tasks for the gospel minister: First, "to remove objections to his message and to establish its relevance"; second, "to deepen the congregation's understanding of God"; third, "to teach the holy love of God so as to elicit the response of adoration"; and fourth, "to help men to rediscover that their near or remote neighbors of every race and class are brothers in Christ."

The subjects of the book are presented under eight categories as follows: Devotional Preaching, J. H. Jowett; Reasonable Preaching, Bishop Henson and Dean Inge; Preaching Truth Through Personality, Dick Sheppard and Studdert Kennedy; Liturgical Preaching, Monsignor Ronald Knox; Psychological Preaching, Leslie D. Weatherhead; Distinguished Lay Preaching, B. L. Manning and C. S. Lewis; Expository Preaching, Campbell Morgan, W. E. Sangster, J. S. Steward; Apologetical and Theological Preaching, Archbishop Temple and Professor Farmer.

Dr. Davies has the ability to present solid material in an interesting manner. His biographical sketches, though very brief, are succinct and readable. His analyses of the preachers and their preaching endeavor to be fair, although the author does not always conceal his own theological biases.

American ministers, in particular, need to be more aware of the recent British backgrounds of preaching. Doubtless many of us have read more about Knox, Wesley, Latimer, Robertson, and Spurgeon than we have about the twentieth-century preachers. Dr. Davies' book will help us to fill some of these gaps, and will introduce us to very fruitful areas of study.

NORVAL F. PEASE

***A Layman's Guide to Presbyterian Beliefs*, Addison H. Leitch, Zondervan Publishing House, Grand Rapids, Michigan, 1967, 158 pages, \$1.95.**

Christians today are confronted with the problems of church unity and ecumenicity. Each church group is taking another look at its own background as well as the background of other Christian groups, especially of those stemming out of similar convictions of doctrine and practice. Presbyterians represent one of the largest segments of the Christian church and yet these strong Calvinists have had upsetting divisions within their ranks both on European and American soil. Again, while Presbyterianism received its name from its type of church government, not all Presbyterians follow the original Calvinistic plan. The present problem of how to practice unity and tolerance in doctrine and polity (perhaps in anticipation of a larger step necessary for ecumenicity) is well discussed by the author of this booklet. He humbly claims that the church's problems today are far from being solved.

While Adventists admit that Calvinism and Arminianism have not yet become harmonious on some basic doctrinal issues, our friends the Calvinists admit that they must also learn to evaluate larger objectives. It is evident that they are not as dogmatic today as were their forebears on God's eternal decrees, election, predestination, soul sleep, the judgment, and eternal hell.

The author, Addison Leitch, who is a teacher, lecturer, author, and regular contributor to *Christianity Today*, here sets forth in Calvinistic tradition its basic principles in the following chapters: "The Holy Scriptures," "The Sovereignty of God," "The Son of Man and Freedom," "Christ the Mediator," "Justification," "Sanctification and Good Works," "Christian Liberty and the Liberty of Conscience," "The Church and the Communion of the Saints," "The Sacraments: Baptism and the Lord's Supper," "Church Government," "Resurrection and the Judgment," "Social Action."

It should be mentioned that Dr. Leitch has an added feature to this book: "The Confession of 1967." A most interesting chapter for theologically-minded workers and ministers on long-established creeds. Let us quote the author: "The Confession of 1967 is of major importance to the life of the United Presbyterian Church in the United States of America. It is of great importance, also, in Protestantism for it may well set the pace for review in other denominations. It is of great importance in the ecumenical movement because it will determine rapprochement possible with other traditions and especially with Rome. From the standpoint of church history it is a tremendously significant document."—Page 158.

LOUISE C. KLEUSER

Understanding and Helping the Narcotic Addict,
Tommie L. Duncan, Prentice-Hall Inc., Englewood Cliffs, New Jersey, 143 pages, \$2.95.

This is the only book of its kind I know specially written with the minister in mind. The problem of narcotic addiction does not often cross our pathway, but when it does we want to be cognizant of its nature, the approach we should take with the addict, what to avoid, what resources of healing are available, and what we as clergymen can do to aid the addict. This is a very practical, informative, realistic, and deeply spiritual book. The author is chaplain-director at the United States Public Health Service Hospital, Fort Worth, Texas. He is the first full-time chaplain to hold that position.

The first five chapters describe the drugs to which one becomes addicted and what effects they have on the body and its functioning, physical and emotional. The various methods of using these narcotic drugs are also described. The last five chapters deal more specifically with helping the addict, and suggest ways in which the minister may do this.

This is a valuable book for ministers dealing with any type of addiction, simple or complicated.

ANDREW FEARING

Straws in the Wind

More Cars Than Telephones

This may be hard to believe, but the United States has more vehicles than telephones. The latest copy of American Telephone and Telegraph's *World Telephones* shows the U.S. with 93.7 million (Japan is second with 14 million), while vehicle registrations, including trucks, surpassed 94 million last year.

Cheating in Examinations

Twenty per cent of freshmen in a representative sampling at America's colleges and universities admit to cribbing on an examination in the past year. The finding is included in a survey of 206,865 current freshmen at 251 colleges and universities released by the American Council of Education, the principal coordinating agency for higher education in the nation. About 20 per cent of all first-year students were asked to fill out questionnaires delving into everything from how they plan to finance their education to whether they had partaken of a dietary formula (16 per cent had) or beer (54 per cent) in the past year. The cheating figure was 24 per cent for men and 16.5 per cent for women.

Population Rise Perils Food Supply

More than half the people on our planet are underfed or hungry because the world's food production is not keeping up with the birth of mouths to feed. This is the grim conclusion of a recent study by the United Nations Food and Agricultural Organization. The net growth in world population was 180,000 babies every 24 hours during the year 1965-1966. Yet despite the fact that the world's population increased by 65 million, total food production was at a standstill. It actually declined by 5 per cent in countries of Asia, Africa, and Latin America where the population explosion presents the gravest problem.

D. W. McKAY

The way out of trouble is never as simple as the way in.

When you get to the point where you "don't know which way to turn," go straight ahead.

No man ever got lost on a straight road.

The pathway of life is wet with the tears of those who never learn until it is too late.



NEWS BRIEFS

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

Study of the Young Unchurched

Teams of workers participating in a national project to reach urban young adults not affiliated with a church visited Negro ghettos, homosexual clubs, bars, and *Playboy* magazine offices as part of a regional training program in Chicago. Known as "metropolitan teams" from nine major cities, members included clergymen, teachers, students, and social workers. Fanning out from the meeting's headquarters to observe young adults in radically different settings, the teams visited: *Playboy* headquarters, to talk about the magazine's concept of sex and young adults; Negro ghettos and coffee-houses, to meet with youth leaders; a club frequented by homosexuals, to hear two of them discuss their problems, including what they considered as virtual ostracism by church and society. Others went to bars, theaters, art exhibitions, and other places where young adults are likely to gather.

Women Advised to Follow a "Meaningful Ministry"

How can women take a more meaningful part in the work of the church? The Reverend Joan Forsberg believes a drastic departure from traditional women's church tasks is needed. "How about saying, 'I won't cook for the bake sale but I will devote my spare time to tutoring children in the Inner City, to taking children to museums, forums, and the like.' This is a real eye-opening ministry," says Mrs. Forsberg. "Volunteer to be a friend and counselor to an unwed teen-age mother; help her find housing; let her pour out her hostilities to you. . . . Be involved where God is involved. . . . Let us increase our humanness," she continued, "not as 'good people' going to that dirty place to do something for these people. Go there non-judgmentally; give help with no blame attached."

Romania Now Accepting 20,000 Bibles a Year

More Bibles are now being sent into Communist Romania in Eastern Europe, despite "occasional fluctuations in the official climate," according to the British and Foreign Bible Society. It said a few years ago the Bible societies were sending only 2,000

Bibles annually into Romania, but now the figure is nearer 20,000—and 20,000 Romanian Bibles are in fact now being printed in London. The society also revealed new data on Eastern Europe, showing that 13,000 New Testaments were recently published in Prague, Czechoslovakia, and 20,000 Czech Bibles are now on the presses there. This printing is on paper supplied by the Bible Society.

"No Smoking" on Friday Suggested by Bishops

The Roman Catholic hierarchy in Vienna suggested that Austrians refrain from smoking on Fridays as an act of penance. Abstinence from meat is now observed only on Ash Wednesday and Good Friday. The bishops also pointed out that to stop smoking would be beneficial to health.

"Ecumenical" Baptism Rite in St. Louis

An "ecumenical" baptism, believed to be the first of its kind in St. Louis, recently took place in a Roman Catholic church. The pastor of St. John the Apostle Catholic church baptized Sandra Elizabeth, daughter of Mr. and Mrs. John Finkes. After the Catholic baptism, Mrs. Finkes's minister, pastor of the Carondelete United Church of Christ, read a blessing over the infant before St. John's altar.

Panel Member Charges Crime Report Omits God

A member of President Johnson's National Crime Commission has filed an official dissent to that agency's report, because in her opinion it does not give sufficient emphasis to religion. Miss G. Blatt, former Pennsylvania State secretary of internal affairs, said the report "failed to point up the fact that godlessness is a major factor in the nation's high crime rate." "The report acknowledges the necessity of activating religious institutions in the war on crime, and it mentions some of the excellent work religious groups have done in youth work and along similar lines," she continued. "But nowhere does the report mention the Ten Commandments which underlie our Judeo-Christian culture. Nor does it mention the God who enforces a law higher than ours and who administers the ultimate justice." "It is true," she said, "that the unwillingness of many religious groups and of many presumably to profess the moral precepts common to all religions has all too frequently blunted the effectiveness of religion in preventing crime. . . . Nevertheless, properly used, religion is a real weapon. . . . We were a God-fearing people at one time, and proud of it. We must be that again if we expect to see the crime rate substantially reduced."

All Religions, East and West, Face Extinction in Red China

The Red Guards are making life harder than ever for 10 million Chinese Moslems and the remaining vestiges of Christianity. This is a diplomatic consensus by the United Nations in New York, which they have pieced together from on-the-spot

"wall poster reading," diplomatic travelers in Communist China, and boastful admissions broadcast by various local radio stations on the China mainland. They all point to the fact that with the growing rampage of the "proletarian cultural revolution" unleashed recently, the façade of religious tolerance in Communist China has crumbled. It is clear now, these diplomatic informants say, that Buddhists, Christians, and Moslems alike suffer intensified prosecution.

Christians Warned Against "Isolation" in Asian Lands

Christians, a tiny minority, will have to give their religion "a new look" if Christianity is to survive in Asia, delegates to a Roman Catholic conference in Hong Kong were told. One of the spokesmen warned against Christian "isolation." He said that in Pakistan, where less than 1 per cent of the population is Christian, there is no religious discrimination and that Christians can, and do, hold high office. "The greatest harm has been done in the past," he said, "because Christianity has been presented purely as a Western religion."

Catholic Bishops Would Exempt Sabbatarians From Sunday Law

The Pennsylvania Catholic Conference, for the first time in the long history of Sunday-closing-law controversy in this State, has urged the General Assembly to pass legislation that would exempt Jews and Sabbatarians from so-called "Sunday laws." Official central agency for the eight Roman Catholic dioceses in the State, the Conference endorsed a bill that provides that no person who "by reason of his religious conviction" does, in fact, observe a day other than Sunday as his day of rest, shall be prohibited from doing business on Sunday.

Methodist Students Plan Social Service Projects

Methodist college students will join again this summer in a wide spectrum of social service projects throughout the nation. Describing the project objectives, the Methodist Student Movement reports, "A band-aid does not help much when the problem is cancer." Hopefully, Student Service projects are not mere "band-aids" plastered over symptoms of grave ills in society. "Organized as small communities of worship, study and action, these students attempt a vital thrust into the structures of concrete situations. Their calling is to learn from involvement, to change what can and needs to be changed, and to live God's love on a people-to-people basis."

Nun Avoids "Sign Language" in Teaching Deaf Children

A Roman Catholic nun who teaches religion to deaf youngsters never uses the sign language. Instead she speaks slowly and enunciates carefully. "The deaf are trapped in their own world if they use sign language," she said, "but if they speak

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they are an integral part of society." "The United States is the only country in the world that allows the deaf to use sign language," says Sister Mary Madonna. It is easier than to learn to speak. Deaf children can learn to read lips by watching the speaker's whole face, not just his lips, she continued, and although the children are not always intelligible to an outsider, they have little difficulty in understanding one another.

University to Honor Scottish Archbishop

Roman Catholic Archbishop J. D. Scanlan of Glasgow will receive an honorary Doctorate in Divinity from Glasgow University on June 21—the first Catholic prelate to be so honored since the Reformation. Catholic observers see the announcement as a sign of the improving relations between the churches in west Scotland.

Jewish Young People's Summer "Work" Camp

Summer camp experiences of a group of youngsters normally would produce little or no public interest. But the press turned out in New York to talk to a group of high school age young people just back from three camps—"work camps" in Ohio, Wisconsin, and Montana—where they spent seven weeks on aid projects for migrant workers, inner city youth, and needy Indians. Most of the young people were from culturally advantaged homes and many of them paid their own way—up to \$300 for the seven weeks. This year the young people cleaned, repaired, and painted houses for migrants on vegetable farms. They tore down and salvaged lumber from a building that was a community eyesore, built a ball field, and helped refurbish a new Federally financed migrant center near Toledo. They also worked with Blackfeet Indians in Babb, Montana, repainting a school and assisting in home building; took part in a program operated by the Hull House of Chicago by building a library and working with high school drop-outs from Chicago. It was pointed out by AJSS president Henry Kohn that "this was ecumenism in action, in harness for the good of a community striving to improve itself."

U.S. Teen-age Problems Cited by British Priest

Parents should be on their guard against problems currently besetting millions of Anglican teen-agers, said Michael Quigley, a Roman Catholic priest just returned from the United States. Father Quigley is a keen champion of youth programs, and assistant

The MINISTRY

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at the 400-member St. Bernadette's Youth Center in Scunthorpe, Lincolnshire. His studies took him to New York, Boston, Washington, Chicago, Omaha, and San Francisco, and in his report he has warned British parents that the main cause of youth problems in America is unsettled home lives. "There are over 17 million teen-agers in America who have no real home life," he said. "This fact is not related only to the high incidence of divorce in America, but because parents are devoting all their time to the pursuit of material things and have not sufficient time left to devote to their children. The same is now taking place in Britain," he continued. "Both parents are working to get money for material possessions. They are not working for necessities—in America at the moment the need is the second car and the color television. There are also dangers," he said, "that parents might try to be brothers and sisters to their children rather than impose the discipline of true parents upon them."

Daniel 8:14 and the Cleansing of the Sanctuary

(Continued from page 36)

feeling the need for some such exegesis, translated: Kai Katheris thesetai to Lagion—"and (shall be) cleansed the sanctuary."

So, seeing that the Jewish scholars with their Aramaic background used *tsadah* for *tsadaq* in so many Old Testament texts, we can better understand why they used *katharizō* for *tsadaq* in Daniel 8:14.

In the fourth and concluding article we shall show that there was undoubtedly a divine providence in the choice of *tsadaq* in Daniel 8:14, rather than *taher*, the usual Hebrew word for "cleansed."

(To be concluded)

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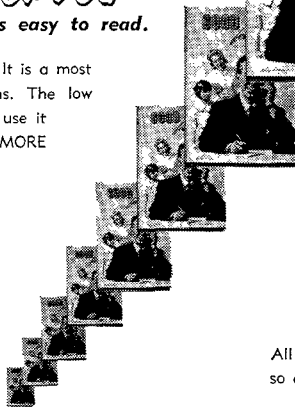
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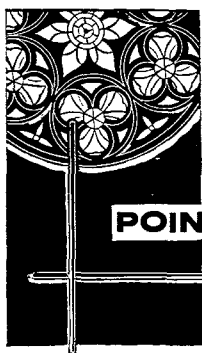
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"STONE WALLS" "STONE walls do not a prison make, nor iron bars a cage." This is true, but few cages are effective without iron bars. And is a prison a prison without stone walls?

Likewise—steeple, pulpits, and stained glass do not constitute a church. Nor, incidentally, does doctrinal accuracy. Important accessories? Yes! But not the vital element.

When is a sermon not a sermon? Or is a sermon always a sermon? "Logic, homiletics, Scripture, and correct pulpit decorum do not a sermon make." Necessities? Yes! But one thing is lacking.

Is there a difference—fundamentally—between a house and home? Is it fatal to confuse shadow and substance? So we must penetrate the outer shell of organizational form and press to our bosoms the living Christ. It is Christ who makes a sermon—a sermon and a church. It is Christ who makes a preacher out of a Bible lecturer and a prophet out of a prognosticator. It is indeed Christ who makes a house a home. Of "stone walls" and "prison bars" may it be said—good, but not enough. May the day never come when to "build walls" and "secure bars" becomes our primary concern. To teach and follow Christ—seek ye first!

E. E. C.

KINGLY KINDNESS Who of our ministers is not sobered by the tragic picture of the shepherds of Ezekiel 34:1-6: "And the word of the Lord came unto me, saying, Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, my flock was

scattered upon all the face of the earth, and none did search or seek after them."

This must never be repeated in the ministry of the Adventist Church. Shepherds today, if they are to meet the needs of their flock, should be living demonstrators of this challenging message from the pen of inspiration: "To be unkind, to denounce others, to give expression to harsh, severe judgments, to entertain evil thoughts, is not the result of that wisdom which is from above. . . . All those who abide in Christ will manifest the kind, forgiving courtesy that characterized His life. Their works will be works of piety, equity, and purity. . . . Be so considerate, so tender, so compassionate, that the atmosphere surrounding you will be fragrant with Heaven's blessing."—*That I May Know Him*, p. 185.

What simple yet comprehensive counsel this is. Let us daily pray for God to give us grace and wisdom to follow it out. "If we would humble our hearts before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—*Testimonies*, vol. 9, p. 189.

One hundred to one—what a challenge to every soul winner! The odds are too great to disregard. This is evidently a sure thing. Let us be willing to humble ourselves to the very dust if that is what it takes so that the love and tenderness of the Lord Jesus might be able to work effectively through us for the salvation of souls. "One hundred . . . where now there is only one." Think of it! Pray about it! Live it! What earnest soul winner wouldn't, if by so doing he might be able to increase his fruitage in such a miraculous way.

N. R. D.

ALONE ALONE in a crowd! I stood in the vestibule of the church awaiting the signal to march in. Thirty ministers were in the line, one of a different denomination. He had come to pay his last respects to a respected neighbor. (The neighbor also not of his faith.) But he was alone in a crowd. What invisible wall separated him from the others, rendering conversation difficult? Would not common concern as ministers for others and one another be a contact factor? Sensing that every passing minute made less likely easy and meaningful communication, I extended my hand with a smile and a word of welcome. His relief was evident, as with a ready smile he gripped my hand. Conversation? Easy! Through our common love for Christ and respect for a fallen comrade. Remember—you too may someday be alone in a crowd.

E. E. C.

Character is easier kept than recovered.

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The Bible must not be deleted or diluted.

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The secret of prayer is prayer in secret.