



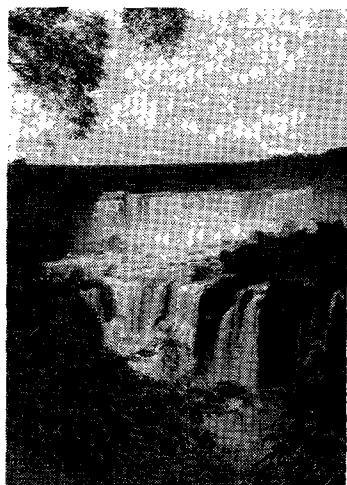
**INSIDE
SOUTH
AMERICA**

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The
MINISTRY

JULY

1967



LIVING LIQUID

From a distance it looks as if there is a large forest fire, which in reality is a huge cloud of turbulent mist, clawing through the air. Beautiful trails brand the thick tropical jungle growth along the banks. The Guarani tribe of Indians, who inhabited this area, gave it the name Iguassu, which simply means big water.

Dave Hensel, South American Division engineer, in his Cessna 180 airplane, took Dr. E. E. Bottsford, division medical secretary, and myself to this world-famous falls, which splits Brazil and Argentina. The grandeur and magnificence of this, one of earth's most spectacular waterfalls, are hopelessly beyond word description. It has only one competitor — Africa's Victoria Falls. It is claimed that when Eleanor Roosevelt viewed this gigantic scene she simply said, "Poor Niagara."

One is kept spellbound as he views this two-and-one-half-mile-long avalanche of aqua plunging down a hundred feet plus to the river below. If all this power were harnessed, it would probably generate enough electricity to run every light bulb in South America.

What an illustration of the power that God has harnessed for faltering humanity through the agency of the Holy Spirit. This God-generated power is beginning to explode within the ranks of His remnant people today. The only limitation of this surge of strength is our refusal to surrender all to Christ. God deluge the church with this much-needed divine energy—the living water!

J. R. S.

THE MINISTRY: PRINTED AND PUBLISHED MONTHLY FOR THE MINISTERIAL ASSOCIATION OF SEVENTH-DAY ADVENTISTS BY THE REVIEW AND HERALD PUBLISHING ASSOCIATION, WASHINGTON, D.C. 20012, U.S.A. \$4.50 A YEAR; 40¢ A COPY. PRICES SLIGHTLY HIGHER IN CANADA. ADD 25¢ FOR YEARLY SUBSCRIPTIONS TO COUNTRIES REQUIRING EXTRA POSTAGE. SECOND-CLASS POSTAGE PAID AT WASHINGTON, D.C. EDITORIAL OFFICE: 6840 EASTERN AVENUE NW., WASHINGTON, D.C. 20012.

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Going Fishing?

T. CARCICH

Vice-President, General Conference



"FOLLOW me, and I will make you fishers of men" (Matt. 4:19).

Ever try fishing? If you did, you will admit that proper equipment is important, but that knowing how and where to fish is even more so. Equipped with the best, a fisherman recently cast his line repeatedly without obtaining a nibble; whereas a native nearby, possessing meager equipment, pulled in a big catch. The difference was that one knew how and the other did not.

As all fishermen know, learning to fish means spending time with fish. One has to become acquainted with their habits, reactions, responses, and attractions. Besides knowing about fish, the fisherman in order to obtain a good haul ostensibly must go where the fish are. Excellent equipment and technical knowledge are useless if the particular lake, river, or pond is not stocked. Equipment and knowledge must be involved with fish if a person is to catch fish.

Success Means Involvement

Fishing for men calls for a comparable experience. All the learning, poise, and

polish that a college or university imparts are next to useless to a potential soul winner unless he becomes involved with men. Therefore, I would suggest to all aspiring gospel fishermen that they obtain the best equipment available and then go where the fish are.

Keep in mind that fish do not jump into brightly colored barrels set on the edge of a river, pond, or lake. The fish may be nearby in large schools, yet they will remain there unless someone goes out after them.

We, too, have our attractive barrels—tabernacles, airdomes, tents, luxurious halls, modern churches, and the like—but the fact is that people, like fish, do not jump into these barrels. If they get into them at all it is because they have been persuaded and invited by someone. In the over-all, some neighbor, relative, friend, or professional acquaintance is the chief reason why people attend our evangelistic meetings. Those attending are first attracted and hooked by the Christian charm of our faithful members who are constantly fishing in homes, neighborhoods, offices, shops, stores, and in all experiences of life. May their tribe increase!

Get the Fisherman's Outlook

As ministers we need to sense anew the importance of getting out among people if we expect to develop soul-winning ability. In addition to Greek, Hebrew, and theology, a fisherman's outlook is a needed asset to any ministerial graduate. Often this is best demonstrated by laymen who have never had formal training. The reason why some laymen are effective soul winners is because they are constantly among people. We recently heard of a Seventh-day Adventist layman who in his lifetime won more than one thousand people and organized twenty-one churches. Quite a record for a layman, don't you think?

A minister who confines his fishing area to his study and pulpit should not be surprised if his gains are meager. In saying this, we would not in any way depreciate the minister's daily study, devotion, and prayer period, but merely point out that following Christ, the Master Fisher of men, also leads the minister out of the study and away from the pulpit into the homes and gatherings where people are found.

Consider that in addition to being found in the secluded place of prayer, Christ was

also found at the wedding, sickroom, funeral, feast, market place, temple, seashore, mountainside, water well, village, town, and city. He was at these specific places for the obvious reason that people were there too. And this is where He got His followers and disciples.

Follow Christ's Methods

Do we want similar results? Let us then follow Christ's methods. Let us get out and away from our secluded ivory palaces, comfortable denominational centers, and mingle with people, wherever they are found. The separation from the world that we are to experience is a separation from its habits and wickedness but certainly not from the men and women who make up the world. In His priestly prayer Christ said, "As thou hast sent me into the world, even so have I also sent them into the world" (John 17:18). We are sent into the world, not away from it.

Commenting on our need to mingle with people not acquainted with our faith, Ellen G. White says: "He who does faithful work outside of the pulpit will accomplish tenfold more than he who confines his labors to the desk."—*Testimonies*, vol. 9, p. 124. And, "Let ministers teach the truth in families, drawing close to those for whom they labor; and as they thus cooperate with God, He will clothe them with spiritual power. . . . If it is omitted, the preaching will be, to a great extent, a failure."—*Gospel Workers*, pp. 187, 188.

Wise, indeed, is the minister who follows his Lord and thereby becomes a profitable fisher of men. Years ago a young minister came to me confessing his frustration in soul winning. He had everything and tried everything, but with no results.

I advised him to order a club of thirty missionary magazines, to tuck them under his arm and go from house to house calling on people. The periodical visits led to Bible studies and the studies led to baptisms. The following year this young minister's baptisms soared. Today he is a mission director and recently participated in a single baptism of more than one hundred people. Special talents? Not necessarily. He just goes where the people are, gets in among them, and fishes for all he is worth.

Fishing Church Members

Wise also is the minister who shares his fishing technique with his church members.

There is no special virtue for a minister to constantly demonstrate his fishing skill before a satisfied audience of two or three hundred nonfishing church members. This soon becomes wearing and boring to both fisherman and audience.

Unless the church members are fishing themselves, they soon begin to pick flaws with the minister's technique, garb, equipment, and catch. Worse still, they soon forget the fishing demonstration and begin arguing among themselves, splitting up into smaller and still smaller self-satisfied groups, finally dissolving to the place where the demonstrator is fishing alone.

On the other hand, when the church members get involved with the preacher in fishing for men, the atmosphere of the church changes. The dull routine in Sabbath school, prayer meeting, and Sabbath service is replaced by a vibrancy and expectancy as experiences and victories are recounted in pulling men and women from the waters of perdition.

Believe it! A church fishing for men is soon revolutionized. Saving faith becomes a warm reality to all involved. In an amazing manner Christian love replaces sterile formality when church members see persons transformed by the power of the Holy Spirit and declaring themselves for the "commandments of God and the faith of Jesus." Forgotten are the doubts, criticism, and problems of the gospel's relevancy and other enervating academic questions that assail those who do nothing but look at one another and the preacher from Sabbath to Sabbath.

Cast Your Line in Faith

A successful fisherman is never discouraged, disillusioned, disheartened, or dismayed. Secure in his technique and equipment, knowing from experience what procedure works best, he casts his line in faith, believing that his efforts will be rewarded.

In like manner, by following the Lord Jesus Christ and His methods, we can become fishers of men. Let us therefore enthusiastically organize fishing bees, such as Vacation Bible Schools, Branch Sabbath Schools, cottage meetings, group Bible studies, youth efforts, public evangelistic endeavors, and literature visitation programs.

Incidentally, if you want an excellent fishing companion, get a literature evangel-

(Continued on page 35)

PUBLIC RELATIONS AND ADVENTISM

E. WILMORE TARR

Secretary, Bureau of Public Relations
General Conference

Selected portion of the opening address at the Public Relations Advisory Committee meetings, April 10-12, 1967, in Decatur, Georgia.



TIME is no longer on our side. When Walter L. Burgan came to head the General Conference "Press Bureau" fifty-five years ago and J. R. Feren came to Washington twenty-five years ago, knowledge in the world had only doubled for the second time since about 250 B.C. Now in the late

sixties all knowledge has doubled for the fifth time.

It is trite to say that new and dramatic changes affecting every phase of life are taking place in the world today. This is no less true of religion than it is of such things as technology and society. As Ellen G. White has so succinctly stated, "The final movements will be rapid ones."—*Testimonies*, vol. 9, p. 11.

Organized public relations in the Sev-

enth-day Adventist Church demands our unremitting effort and attention. Public relations is an inseparable part of church life. It is our constant endeavor to relate and interpret the church's distinctive teachings to our neighbors, the community, and the world. It is our abiding concern to communicate the gospel of Jesus Christ to the world in such a way that men will find it reasonable and compelling and persuading.

But in order to win friends for Christ and His church, we need to reach people, and in order to reach them we must be sensitive to their reactions to the church and its teachings. We must know how to reach and understand people and in turn be understood and accepted by them. In this relationship with people we experience the electrifying thrill of good church public relations.

New Fact Book

The bureau's new *Seventh-day Adventist Fact Book* is a step in this direction. In its new format, with its more modest price, the *Fact Book* should be within the reach of not only every pastor but every church press relations secretary, and through him every newspaper editor, every station news editor, and every well-known news commentator and columnist.

The bureau has sent the *Fact Book* with its "Quick Look" insert and a covering letter to top news services and news magazines. We have selected names of national syndicated columnists and provided them with copies. We have placed a copy, with covering letter explaining its use, in the hands of every member of the General Conference Committee in Washington. We believe the book will help them better to meet news media, to have something with which to bolster their statements concerning the church when they are interviewed.

Workshops a Success

The educational program of the bureau has been one of its strong features. Workshops for pastors and press relations secretaries of local churches have been a part of the PR scene for at least twenty years. Over the years these have taken different forms, varying in length from two or three hours to a day or a weekend or longer. They have played and are continuing to play an important part in producing bet-

ter-trained PR secretaries in our churches.

The two-week public relations seminar designed primarily for ministers and public relations workers, but open to others, has been offered as an academic course with graduate credit available. The seminar has been closely linked with the Theological Seminary for the past ten years. Similar to the seminar is the regular public relations summer course offered on the campus of Andrews University under the direction of the Bureau of Public Relations.

To the enlightened administrator, PR is the bridge between his organization and the public. It is in a sense the administrative function which evaluates public attitudes, wherever possible identifies its policies and procedures with the public interest, and executes a program of action to earn public understanding and support. It is unlikely that PR can be effective if it never reaches the top levels of administration. It is unlikely that it can be effective if it is called upon only after decisions have been made and policies formulated. If public relations is to operate effectively, organizational leadership must be prepared to reveal plans, talk about problems, expound its policies, and familiarize the PR director with its objectives.

Nine Danger Signals

Finally, here is a list of nine signals, the presence of any of which may, if unchecked, herald a loss of power and effectiveness in our public relations efforts for the church:

When we forget we are dealing with sacred things and act as if we are working for men.

When we measure success by the impression our efforts make upon our leaders or peers instead of progress in leading lost souls to the kingdom of Christ.

When we begin to feel that "they" (whoever "they" may be) are unreasonable or aloof and are responsible for poor morale or an inadequate program.

When we begin to know all the answers and if our point of view is rejected, to feel our contributions are overlooked or belittled.

When we become allergic to change and endow the familiar but outmoded habits of the past with a certain veneration or sanctity simply by reason of age or familiarity.

When we see and try to use the tools and techniques of communication as if they were an end in themselves rather than a means to an end.

When we fail to recognize that every individual, no matter how high or how low he may seem to be in our estimation, is an individual in his own right and is entitled to respect for his dignity.

When our minds go island-hopping or we are busy framing a reply when a fellow human being is attempting to communicate his problem to us.

When the page of a book or a report becomes more fascinating than the faces of the people with and for whom we work.

Hinsdale Sanitarium and Hospital Follow-up Study of Five-Day Plan Program

Findings of a follow-up study of more than one thousand participants in twenty Stop Smoking clinics show that 62.9 per cent of the men and 58.2 per cent of the women reported success in giving up tobacco at the close of their clinics. The percentages dropped by the end of the year to 37.9 per cent for men and 29.4 per cent for women. The studies showed that there was a significant spreading of the difference between the sexes.

THE MINISTRY INDEX

Ministers are indicating their discovery of a wealth of sermon material through *The Ministry Index*. We can still supply the complete *Index—1928-1965*—from this office for \$3.00. Cash with order.

* * * * *

The *Index* has created a demand for back numbers of *The Ministry*. We have run low on certain issues and would appreciate hearing from readers with back numbers to spare from 1928-1958.

Thank you for your response. We will be pleased to pay for certain issues.

THE LIBERTY BELL'S CRACK

THAT SPLIT

A PROPHECY IN TWO



AS WE continue our study in the book of Revelation we are shown the strange prophetic cartoon unfolding quickly before the astonished eyes of the beloved John. Like a sprouting plant breaking through the soil, a beast peacefully rises from the earth and two lamblike horns

shoot out from his head. Then suddenly the animal turns and begins to exhibit a contrary nature—"And he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed" (Rev. 13:11, 12).

The freedom that had been purchased at such a price and which the founding fathers had so carefully sought to safeguard, gradually is stolen away and the tyranny of the past is restored.

The pattern of history is repeated. First by subtlety and stratagem, and then by coercion and force, the medieval power which had been mortally wounded is healed, and, incredibly, the persecutions of the past are re-enacted upon the stage of this enlightened, modern age. The law goes forth—"As many as would not worship . . . should be killed" (Rev. 13:15).

Supernatural Manifestations

One of the agencies of deception that hastens such a state of affairs is great supernatural manifestations that deceive the multitudes into believing that they are witnessing the mighty power of God. "And he doeth great wonders, so that he maketh fire

ORRIS J. MILLS

Pastor, Southern New England Conference

come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast" (Rev. 13:13, 14). Jesus warned of this development in His prophetic outline of events to transpire before His return to the earth the second time. "There shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24:24).

Undeniable Miracles

Satan, the highest of created beings, "full of wisdom" (Eze. 28:12), has been studying the properties of the human mind and the laboratory of science and nature during the millenniums since his fall, and he has come to know them well. In the last hours of earth's history he will so manipulate the laws of the mind and of nature that marvelous sights and sounds will appear before the gaze of the astonished multitudes. Unable to account for it on any natural grounds, millions of infidels, along with multitudes who have already been worshipping at a false shrine, will attribute it to the mighty power of the true God. Undeniable miracles, clever counterfeits of the wonderful works of Christ, will lead astray all but those who have fortified their minds with the truths of the Bible, and, having placed implicit confidence in its instructions, have obeyed its precepts.

Of this development Paul said: "Even him, whose coming is after the working of Satan with all power and signs and lying

wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thess. 2:9-12).

Lulled by Fables

The multitudes are readily deceived, not because there has not been adequate warning and enlightenment exposing these designs of Satan, but because they did not love the truth. Unwilling to give up the natural inclinations of the sinful heart "they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:4). Having turned away from the Bible and closed their eyes to truth, pleasing fables lull them into a false security. They apostatize completely from God while professing to follow Him.

Through spiritistic phenomena, secular rulers follow Satan into the great final holocaust. Said John, "I saw three unclean spirits. . . . The spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty" (Rev. 16:13, 14).

"Satan himself is transformed into an angel of light" (2 Cor. 11:14). Impersonating Christ, this fallen angel will manifest himself among men as a majestic being of dazzling brightness. As television screens pick up this being of glory, surpassing anything mortal eyes have yet beheld, the triumphant shout "Christ has come! Christ has come!" encircles the globe.

Notwithstanding Christ's specific warning, "If any man shall say unto you, Lo, here is Christ, or there; believe it not. . . . For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be," this well-nigh overmastering delusion deceives all but "the very elect" (Matt. 24:23-27)—those who have elected to study and believe the Word of God. Those who have conditioned themselves to depend upon their senses will not resist these singular machinations of the devil.

Historic Liberties Voted Away

The safeguards built into our national Government against the tyrannies of the

past will be no defense against such a time. The deceived rulers of this republic say to the deceived people of our great democracy, "Make an image to the beast, which had the wound by a sword, and did live" (Rev. 13:14), and the people, responding in agreement, unwittingly vote away their historic liberties. "And it was allowed to give breath to the image of the beast so that the image of the beast could even speak" "like a dragon," "haughty and blasphemous words" (Rev. 13:15, 11, 5, R.S.V.), as did "the first beast before him" (Rev. 13:12).

With an amended Constitution that permits the marriage of the state with a federated church of monolithic influence, religious tyranny again holds sway. Speaking as a dragon, this replica of a medieval instrument of persecution speaks "to cause those who will not worship the image of the beast to be slain" (Rev. 13:15, R.S.V.).

An inspired student of this prophecy wrote seventy-five years ago:

When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the state to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result.—*The Great Controversy*, p. 445.

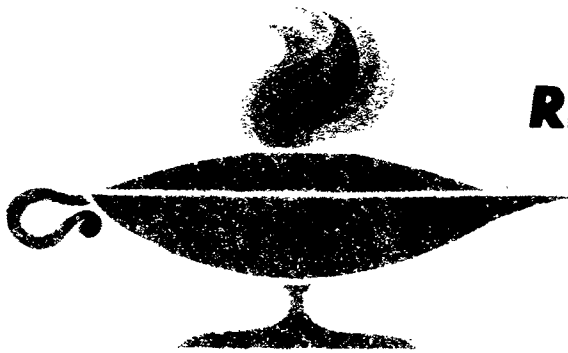
"And he causeth all . . . to receive a mark, . . . that no man might buy or sell, save he that had the mark" (Rev. 13:16, 17). Obviously, there is here set forth a conflict between man's law and God's law. But the apostate Christian churches are so bent upon its enforcement that the most severe penalties are imposed upon those who choose to obey God.

A life and death struggle resolves over this issue. Notice how serious an offense to God is this counterfeit worship of the beast and the receiving of his counterfeit mark: "If any man worship the beast and his image, and receive his mark . . . , the same shall drink of the wine of the wrath of God, which is poured . . . into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb" (Rev. 14:9, 10).

Unmixed Judgment

Revelation 16 points out that this judgment poured out unmixed with mercy is the seven last plagues. The first plague is a

(Continued on page 35)



FERNANDO V. VANGIONI

Buenos Aires, Argentina

RECOVERING THE APOSTOLIC DYNAMIC

(Concluded)

ONE of the gospel's main characteristics is its personal nature. "What shall we do?" ask the multitudes. The apostle's answer is likewise personal: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Emphasis on Lost Condition of Man

"Every one of you," says the text. As we analyze the gospel preached by the Holy Spirit sent from heaven, we discover the emphasis is on man's lost condition. This is shown in Jesus' teachings concerning the man who fell among robbers on the road to Jericho; the woman who was a sinner in the house of Simon; Zacchaeus, who climbed into the sycamore tree. It is seen in the story of the lost sheep, the lost coin, the prodigal son; in that of the publican in the Temple, the man with the withered hand in the synagogue, the paralytic at the Pool of Bethesda, the blind man by the wayside, the dead man whose soul had crossed the boundaries of life, the thief who died on a cross. Each case reveals man's lost condition, his spiritual ruin, and separation from God. Jesus the Christ, this greatest preacher, not only spoke as no man had ever spoken, but He did so with such power and so winningly that multitudes followed Him for days, forgetting even to eat. It is He, this Son of God, who is willing to spend hours with Nicodemus, the woman of Samaria, the blind man of Jerusalem, with Lazarus and Martha and Mary. It is He who after His resurrection personally looks for Peter and Thomas and Mary Magdalene. Not one was overlooked or lost; for

each one Christ died on the cross and shed His blood. He would have gone to the cross for just one soul.

Coming as Judge

Thus, after pointing out man's ruined state, the gospel preached by the Holy Spirit sent from heaven indicates that God's day of judgment will come to pass in which the supreme judge and inflexible arbiter will be none other than He who was once judged unjustly, betrayed, slandered by false witnesses, beaten without compassion. He who appeared before the mob and was condemned to die on a cross will be judge. At the great white throne He will judge the dead for their words, their deeds, their failure to use their privileges and opportunities. Those whose names are not written in the book of life, says God's Word, will be cast into the lake of fire; this is the second death.

Moreover, the gospel preached by the Holy Spirit sent from heaven looks to Christ as Saviour. So complete is this message that it contains not only the solution for all present ills and sins through God's gracious salvation bestowed by faith to everyone who believes but also looks to the future. This same Jesus who died to save us, who lives to keep us, and is interested in every one of His own, is coming again. He will not come to Bethlehem in poverty, nor return to be scorned, wounded, and crucified by the world. His second and glorious coming will be in the clouds to take His church from this world to the Father's house where He is now preparing a place for each of those who believe on Him. The gospel preached by the Holy Spirit sent from heaven looks toward a future day when all human problems will be forever

ended, sin will have been removed from the earth, and death will be no more.

The gospel, in other words, announces the definite triumph of good over evil. Heaven and earth as they now exist will give place to God's world of tomorrow, a new heaven and a new earth in which righteousness will reign. This glorious order of things, this sublime ending to the story of man's miserable and sad history, will not come through the efforts of men or nation but by the will of God who said concerning that day: "Behold, I make all things new."

Desired Effect Depends on Holy Spirit

Let me emphasize that when the gospel is preached, however eloquent and complete its presentation may be from the doctrinal point of view, and however simple its appeal, it will not accomplish the desired effect unless it is accompanied by the Holy Spirit sent from heaven. Genuine preaching always produces effective results when it is accompanied by the power of heaven. Without the heavenly power of the glorious Spirit of God, preaching will be like sounding brass or tinkling cymbal, something merely formal and enclosed in a liturgical mold; a brilliant display of oratory may please the ear but will not reach the heart, nor speak to the conscience, nor meet an individual's spiritual needs.

The apostle Peter speaks of the gospel preached "with the Holy Ghost sent down from heaven." This statement he made toward the end of his fruitful ministry, a statement illustrated by what happened on the day of Pentecost. God's seal to Peter's preaching was the Holy Spirit which came down from heaven and fell on all those who were listening to his sermon. It was not intended to create a psychological or emotional state; the power of the Holy Spirit was first displayed in deep conviction of sin by repentant hearts that suddenly, in the divine light of the gospel, saw the magnitude of their errors, the wickedness of their conduct toward Jesus, the seriousness of their sins, and the punishment they deserved. This same power of the Holy Spirit created the faith which when placed in Jesus for salvation brought pardon and peace as fruits of Calvary. Thus empty and sad hearts were filled with joy. Baptism followed as a sign of obedience and identification with Him who died, was buried, and rose again.

Fruits of Righteousness

Once the new Christians were incorporated into the new church they were not satisfied with mere membership and participation in all the activities, privileges, and blessings of their new spiritual state. Faith had to manifest itself in a changed life full of good works, the fruits of righteousness. The eyes of the world that for thirty-three years had observed the most admirable and perfect life, that of the Lord Jesus, were now fixed on them. They had to live Christ, or rather, Christ lived in them and made Himself manifest to the world through them.

Unbiblical Preaching Dangerous

Among the many dangers which at present threaten the Christian pulpit are two that are particularly common. One danger is that of presenting a gospel without a biblical basis, without the cross of Christ. Such a message pretends to be modern by adapting itself to the spirit of the times, to a mentality that has departed from the divine purpose both in language and in spirit; although pretending to fill a present need, it has lost authority and spiritual power, influence, and impact on lives and hearts. It is an empty, hollow message, the product of a sophisticated age; while professing to be relevant, it cannot be, because the deep problems, the acute crises, the incurable ills and desperate spiritual state of humanity cry out for and require the true Word of the gospel.

"Only Believe" Not Just a Slogan

Another serious danger today is a gospel which, though rich in Bible quotations, presents the way of salvation as something very easy and asks that one only believe. It is true, of course, that the Scriptures say, "Believe on the Lord Jesus Christ, and thou shalt be saved." "Only believe" is not merely a slogan, but a blessed reality. The grace of God has made it possible for a sinner to receive eternal life, the gift of God, by means of personal faith. But we must not forget that the same Scriptures underline the fact so often illustrated in the Gospels and in the Acts of the Apostles that genuine faith is followed by a life of works, by a profound change, an undeniable transformation. The sinner becomes a saint, the miser a generous man, the cruel becomes gentle, the proud humble. This is what happened to those who heard and

heeded the first Pentecost sermon. They believed in Jesus Christ.

"Something More Than a Creed"

The closing part of Acts 2 tells of those blessed days of heaven on earth. While divine power accompanied the apostles, those who believed had something more than a creed. They had brotherly love; they showed a spirit of self-sacrifice and generosity. Their hearts abounded with works of mercy, with faithfulness to doctrine, perseverance in worship, fullness of joy. They were simple and sincere. Their lives were lives of continuous praise to the God they called their heavenly Father. Furthermore, they were very well thought of by the public. Meanwhile, God gave an astounding but normal growth to the mystical body of Christ, His church.

Not an Impossible Utopia

While this pattern is many centuries old, it is not an impossible utopia. What God did then He can do now. God has not changed. His gospel has not lost its efficacy nor its power. The Holy Spirit of God is still in the world convicting of sin, of righteousness, and of judgment. Human need has grown immensely. There have never been so many destroyed homes, so many

broken hearts, so many young people drifting as slaves to vice and sin, so much corruption, crime, and hate, so much international unrest, so many social problems. There is no peace and even less hope. Only the gospel has the solution for so much evil, the answer to so many questions, for only the Lord Jesus Christ, the Desire of all nations, can put an end to this tragic state of affairs. While, generally speaking, the gospel is still being preached, and there is still popular interest in hearing it, in most churches of the world nothing extraordinary is happening and we must admit that the message lacks the spiritual power to reach hearts. There should be deep heart searching in all of us who preach the gospel. Of what worth is the best sermon if the Holy Spirit does not confirm it in the heart? Is it necessary to insist that every preacher aspire to be filled with the Holy Ghost? That every message be received from God and delivered with fresh unction?

Choose Death Rather Than a Ministry Without Power and Fruit

Nothing effective can come of a message that has lost spiritual sensitivity, that lacks the life of rivers of living water. We preachers need continually to come to the Fountain which is Christ, to feel His compassion and agony of soul toward those that perish, to know a love which consumes us to the point where we would give our lives for them; we must reach the point of preferring to die rather than to have a ministry without fruit and without power.

It is time to make a sincere and profound self-analysis before God. Many preachers continue to occupy the pulpit without realizing the tragedy of their own souls, without realizing that God has departed with His blessing, that they are living on past glories. Our ministry is supernatural; to fulfill it we need supernatural power every day, at every opportunity. May God grant that in this critical hour of great decisions we may make our own personal decision, namely, not to be satisfied with ourselves or with our audiences or with our results. May the Holy Spirit of God awaken in us a living spiritual perception, a deep thirst for God Himself that will lead us brokenhearted to His feet where, emptied of ourselves, He may cleanse us, fill us, and use us for His glory.

(Continued on page 33)

The King's Heralds Can Sing for You!

Would you like to have the King's Heralds sing for you in your next evangelistic series of public meetings? or at rallies? conventions? a youth congress? or some other special public service?

You may have the King's Heralds almost as if they were in person—for a 16 mm. sound motion picture film *in color* is now available in which are four numbers, all favorites of thousands who love gospel singing.

This color film may be purchased from the Voice of Prophecy Recording Company, Box 55, Los Angeles, California 90053, at only \$60. Or a film may be rented for a 24-hour period for \$5. If purchaser lives in California, please add 4 per cent sales tax.

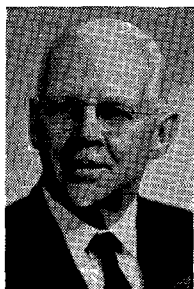
A Spanish-language film is also available, exactly as described above for the English language.

DANIEL 8:14 and the Cleansing of the Sanctuary

IV. A Clean Universe

W. E. READ

Retired Administrator



IN THE previous three articles we have considered the Hebrew word *tsadaq*, and the reasons why it was rendered "cleansed" in the LXX and in several of the English translations. That the Hebrew word has a much wider connotation, we readily admit, and in this article

it will be our purpose to suggest why the sacred penman, writing under inspiration, used the word *tsadaq* rather than *taher* or *zakah*, words that without question mean "cleanse" or "purify."

Anyone who recognizes the Bible as the word of God, and who accepts its counsel as of divine authority, will readily admit that before Satan's defection the universe was clean, not tainted with iniquity. That which came from the creative hand of the Most High was of necessity without contamination by evil. It could not have been otherwise: we recognize the only true God as a God of righteousness and truth.

It would naturally follow, then, that even though sin did enter God's fair domain, it could not possibly be eternal nor leave an indelible, everlasting taint upon the handiwork of the Lord Jehovah. This is where the redemptive work of Christ our Lord enters the picture. Because of this, we are assured that not only can sinners be redeemed but the earth itself will be redeemed, since it also came under the curse of sin. Hence we note in the Scriptures:

"Christ hath redeemed us" (Gal. 3:13), "a purchased people" (1 Peter 2:9, margin). The earth also is redeemed. It too has been purchased. This is emphasized in the following excerpt:

Not only man but the earth had by sin come under the power of the wicked one, and was to be restored by the plan of redemption. . . . Christ, by His sacrifice paying the penalty of sin, would not only redeem man, but recover the dominion which he had forfeited.—*Patriarchs and Prophets*, p. 67.

All this is envisioned in Daniel 8:14 in the Hebrew word *tsadaq*. This we shall see in the following:

1. The Time Factor Involved in the Cleansing of the Sanctuary

Most Bible expositors apply Daniel 8:14 to the Antiochus-Maccabean period (175-164 B.C.). In order to do this, they discount the day-for-a-year principle, as it applies to the 2300 days, and quite generally make out that this refers to 2300 evening and morning sacrifices, which would mean 1150 days. But this calculation doesn't fit, as we all know; no one has ever been able to work out any scheme where this fits exactly.

Now, let us look at the prophecy itself, and see if there is any real basis for such an application. Here is a line of prophecy beginning with the symbol of a "ram." This is followed by a "he goat," and then comes the "little horn." It is evident in chapter 8 that these are symbols, for the angel Gabriel tells what they represent.

The "ram" represents Medo-Persia (verse 20). The "he goat," Grecia (verse 21). The "little horn" is not interpreted in Daniel 8, evidently because it had been previously interpreted.

The visions of Daniel 2 and 7 are parallel. They represent the same powers. This indicates that the third symbol in Daniel 8 represents Rome. After all, it was Rome that stood up against "the Prince of princes" (verse 25), and it is under this power that mention is made of the cleansing of the sanctuary. If we place the events of this prophecy in their chronological setting, it is evident that this expression "cleansing of the sanctuary" cannot be fulfilled until after the work of the Messiah, as detailed in Daniel 9:24-27. The "Prince of princes" is the "prince of the host" of Daniel 8:11. It is *after* this that the work of the sanctuary cleansing is located.

At the close of the vision of Daniel 8 the prophet is assured by the angel Gabriel that "the vision . . . of the mornings and

evenings is true; but keep the vision a secret, for it relates to the distant future" (verse 26, Goodspeed).^{*} This expression means "the time of the end" (verse 17). Consequently, it seems futile to look for any fulfillment of verse 14 during the Macabean period or any other period until we reach the "time of the end." As far as we know, even Daniel did not understand this part of the prophecy. What he and his people understood at that time was the 490-year part of it. We read:

As Daniel's prayer is going forth, the angel Gabriel comes sweeping down from the heavenly courts. . . . This mighty angel had been commissioned . . . to open before him the mysteries of future ages. . . . *Daniel received not only the light and truth which he and his people most needed, but a view of the great events of the future, even to the advent of the world's Redeemer.*—*The Sanctified Life*, p. 48. (Italics supplied.)

If, then, this timing be correct we need not look for a fulfillment of the expression "Then shall the sanctuary be cleansed" until we travel through the ages to what the Lord calls "the time of the end." In accepting this, we must recognize that at that time (A.D. 1798) there was *no* sanctuary on earth; hence the reference must obviously be to the sanctuary *in heaven*.

2. There Is a Real Sanctuary in the Heaven of Heavens

The Word of God points clearly to a "sanctuary," or a "temple," in heaven. Notice:

a. *The Testimony of the New Testament.* In Hebrews 8:2 we read that Jesus is "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."

In Hebrews 9:23, 24: "The patterns of things in the heavens should be purified . . . with better sacrifices. . . . For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself."

In confirmation of this, the prophet John describes what he saw in his view of the heavenly land. He beheld:

The temple¹ (Rev. 11:19); the altar¹ (chap. 8:3); the ark of the testament (chap. 11:19); the candlestick (chap. 4:5); the censer (chap. 8:3); and the horns of the altar (chap. 9:13).

b. *The Testimony of the Old Testament.* The tabernacle in the wilderness, and later

the Temple, were made "after the pattern" (Ex. 25:8; 1 Chron. 28:11, 12). This has been thought by some to be just like a blueprint, something like a building plan. It was evidently more than this, however, for some translations call it "a copy" (Heb. 8:5, N.E.B.); "the model" (Ex. 25:40, Goodspeed). We read also that David understood that God's real sanctuary was in heaven, even though Israel had a glorious Temple at Jerusalem.

For he [God] hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth (Ps. 102:19).

From the pen of Ellen G. White we quote the following:

Moses . . . [was given] a view of the heavenly sanctuary.—*Patriarchs and Prophets*, p. 343.

A most splendid sanctuary had been made, according to the pattern showed to Moses in the mount. . . . The earthly sanctuary was made like the heavenly.—*Spiritual Gifts*, vol. 4a, p. 113.

The sanctuary in heaven . . . is the great original, of which the sanctuary built by Moses was a copy.—*The Story of Redemption*, p. 377.

c. *The Heavenly Sanctuary Is a Real Sanctuary.* In Hebrews 8:1, 2 we read that Jesus ministers on our behalf in the heavenly temple. Why should one question whether the sanctuary is real? Is not our blessed Lord, who is High Priest there, the same Jesus who lived here on earth? Even in His resurrected body He was real; He could be touched (Luke 24:39). Would not the sanctuary then be real also? Many modern translations emphasize this. The *Interpreter's Bible* on Hebrews 8:2 gives, "the real"; the Wycliff, Tyndale, and Geneva Bibles refer to "the *very* tabernacle" (Heb. 8:2).

The Hebrew word used most often referring to the earthly sanctuary is *miqdash*, but the word used of the heavenly sanctuary in the Old Testament is *qodesh* (Ps. 102:19). This is also used to describe the earthly. But *qodesh* is rendered "holy" more than 200 times, and "sanctuary" about 70 times, and *qodesh* is the word used for "sanctuary" in Daniel 8:14.

3. What Did the Earthly Sanctuary Foreshadow of the Ministry of Jesus?

The entire ritual of the sanctuary on earth foreshadowed the work of Christ the Lord, as both priest and victim. Jesus shed His precious blood on Calvary; He ministers the efficacy of that blood in the temple on high. In the typical service we behold Him as the antitype of the morning and

^{*} Smith and Goodspeed, *The Complete Bible: An American Translation*. Used by permission of University of Chicago Press.

evening sacrifices. We see Him also in the sacrificial offering brought by the sinner, who humbly confessed his sins and sought forgiveness from the Lord. All this round of services went on day after day, but the whole ritual reached its climax on the Day of Atonement. This service is outlined in detail in Leviticus 16, and it is in connection with the work of this day of days that the cleansing of the sanctuary takes place. Be it remembered that this particular service is vital to a proper understanding of the range and significance of God's redeeming act. It indicates much more than the actual sacrificial act of Christ on Calvary's cross; it looks forward to the time when all forgiven sins will be blotted out, when the author of evil and all who have chosen to cast in their lot with him in rebellion will go down in perdition, and when sin and sorrow will be no more.

Let us look at this day's service and observe the order of events. We read in Leviticus 16 that after the high priest had accomplished what was necessary for his own purification and also that of his house—

- a. He was to take two kids of the goats for a sin offering (verse 5).
- b. He was to cast lots, one for the Lord; the other for Azazel (verse 8, R.S.V.).
- c. He was to "bring the goat upon which the Lord's lot fell, and offer him for a sin offering" (verse 9).
- d. He was to take the goat on which the lot for Azazel fell, confess over him the sins of the people of Israel and send him to the wilderness (verses 21, 22).

Now, these specific acts convey vital and important truths in connection with the final events before the divine fiat calling the new heaven and new earth into being.

Let us notice:

a. That the word "scapegoat" in the K.J.V. is hardly an accurate translation of the Hebrew word *Azazel*. The rendering should be in English "Azazel" (see R.S.V., E.R.V.).²

Leeser's footnote gives: "A.V.—scapegoat; Eng. Ver; but there is no reason for so doing." Some of the early Church Fathers taught the same thing.³ Many Christian writers, and others, as well as most Bible dictionaries and cyclopedias, refer to Azazel as Satan.

b. That Azazel should be regarded as a personal being, in opposition to Jehovah. One Jewish commentator writes:

"One shall be for the Lord, and one shall be for Azazel." We have here a clear antithesis; and as the Lord is a personal Being, so is Azazel.—M. KALISCH, *Commentary on Leviticus*, p. 328.⁴

c. That Azazel was *not* a sin offering, as implied in Leviticus 16:5, must be understood in the light of verse 10. It is the "Lord's goat" which is offered as a "sin offering." The goat for Azazel was not a *sin offering*; his part in the act was *after* the work of purification of both people and sanctuary was all accomplished. Then, the high priest deals with him. We quote again from M. Kalisch:

This does not exactly signify "for a sin offering" as one was not sacrificed . . . he [Azazel] did not work atonement for the people.—*Ibid.*, p. 326.

d. That the goat for the "sin offering" represented Christ, who "died for our sins" (1 Cor. 15:3); the other represented Satan, who will perish for his own sins, and also for his part in all the sins he caused the children of God to commit (Rev. 20:10, 12).

e. That the atonement made with Azazel (verse 10) is to be understood as made "upon" or "over" him as in verse 21. He is beyond the benefits of any atonement made in the sacrificial ritual of the sanctuary, and this act with Azazel is totally unrelated to the actual work of redemption.

It is used in the sense of "cover." Noah in making the ark was to "pitch [*kaphar*] it within and without with pitch" (Gen. 6:14). This is the first use of *kaphar*, which elsewhere is rendered "atonement." It is used in the sense also of expulsion or *banishment* of the offender. See Numbers 25:12, 13 where Phineas "was zealous for his God, and made an *atonement* for the children of Israel." He slew the parties responsible for the apostasy, and thereby removed or eliminated the evildoers. This is just what was done at the close of the Day of Atonement services, when the "atonement" was effected with, over, or upon Azazel. In this, Azazel represents Satan, the author of iniquity and his final banishment first to the wilderness (the earth in its chaotic state during the 1,000 years, Rev. 20:2), and after that, into the lake of fire, where he is consumed (verses 10 and 14).

f. That in dealing thus with Satan, as typified in Leviticus 16, it should be borne in mind that:

No atonement was made *for* Azazel. His

blood was not shed as a sin offering. His part in the events came *after* the work of redemption for the people and sanctuary was over. The prophets in Israel foresaw all this. Note how they expressed it.

"His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate" (Ps. 7:16). "Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit" (Prov. 28:10). This means, then, that when Satan perishes in the lake of fire he pays the penalty not only for his own rebellion against the Most High but also for his part in all the sins committed, but now forgiven, of the children of God. Ellen G. White has written:

As the priest, in removing the sins from the sanctuary, confessed them upon the head of the scapegoat, so Christ will place all these sins upon Satan, the originator and instigator of sin. . . . Satan, bearing the guilt of all the sins which he has caused God's people to commit, . . . will at last suffer the full penalty of sin in the fires that shall destroy all the wicked.—*The Great Controversy*, pp. 485, 486.

And let it be known that we are not alone in this concept. We quote from one author:

Sin, though pardoned, is yet hateful to God, and it cannot dwell in His sight; it is removed away to a "land not inhabited" . . . sent away to man's first seducer. The sins of a believing world are taken off them, and rolled back on Satan, their prime author and instigator.—JOHN EADIE, in *Biblical Cyclopaedia*, p. 577.⁵

Satan was not only sent to the wilderness (Rev. 20) but, like the goat for Azazel, he will perish. The Jewish writers agree that this is what happened to the goat for Azazel.⁶

"The goat which is to be hurled from the precipice."—Talmud *Yoma* 64^a, p. 299; see also footnote on 67^a, p. 312.

He shall "die in a place rough and hard in the rocky desert."—Targum of Onkelos on Lev. 16:21, 22.

4. A Clean Universe

a. *Biblical Data.* We list but a few of the passages of Scripture which envisage this concept.

"Iniquity shall have an end" (Eze. 21:25).

"There shall be . . . no more pain" (Rev. 21:4).

"There shall be no more curse" (Rev. 22:3).

There shall be a "restitution of all things" (Acts 3:21).

There will be a "new heavens and a new earth" (Isa. 65:17; 2 Peter 3:13; Rev. 21:1).

b. *The Universe Will Be Cleansed.*

Christ's work for the redemption of men and the purification of the universe from sin will be closed by the removal of sin from the heavenly sanctuary.—*Patriarchs and Prophets*, p. 358.

Their minds [the children of Israel] were carried forward to the closing events in the great controversy between Christ and Satan, the final purification of the universe from sin and sinners.—*Prophecies and Kings*, pp. 684, 685.

God's entire universe was clean, and the great controversy was forever ended.—*Early Writings*, p. 295.

c. *The Character of God Stands Vindicated.*

In the judgment of the universe, God will stand clear of blame for the existence or continuance of evil. . . . [All] will unite in declaring, "just and true are Thy ways."—*The Desire of Ages*, p. 58. (See also *The Great Controversy*, p. 503; *Patriarchs and Prophets*, p. 339.)

d. *We Are Not Alone in This Expectation.* Some Christian scholars⁷ join with us in looking forward to a time when the universe will be free from iniquity, and when there will be a restoration of Edenic conditions. We read from one author:

Is the old earth to be cursed forever? No. Christ's work as Redeemer would not be complete. After He has saved man, He will . . . effect the restitution of things as well.—*The Biblical Illustrator*, on 2 Peter 3:13, p. 179.

Then follows a beautiful description of the new earth.

The old universe was spoiled by the Fall. Sin permeated it with its effects. That includes all of nature, animals, and inanimate, the heavenly bodies, and the heavens also. All shall become new. On that day fire shall make them new so that in them "dwelleth righteousness." Even every trace of unrighteousness being removed.⁸

Hence, in Daniel 8:14, while *tsadaq* in its context of the cleansing of the sanctuary has the emphasis of purification, there is no doubt this word was chosen on account of its much wider meaning, that of the "cleansing of the universe," where everything will be put right, God will stand justified, and in the earth made new it will be a place "wherein dwelleth righteousness."

¹ The temple is mentioned 4 times, the altar 9.

² See also Goodspeed, Moffatt, Lamsa, Moulton, Rotherham, Amplified, Jerusalem Bible, etc.

(Continued on page 46)



THE MEDICAL MINISTRY

HINDRANCES TO MENTAL HEALTH

HAROLD N. MOZAR, M.D.

Director of Public Health
El Dorado County, California

WE HAVE stated that mental health results from thinking and acting in harmony with God's will and have quoted statements from the pen of inspiration that have led us to conclude that this harmony is dependent upon the human mind's reception of the Holy Spirit's controlling influence. Factors that decrease the mind's receptivity of the Holy Spirit are therefore hindrances to mental health.

According to the writings of the Spirit of Prophecy, anything that weakens the vital powers of the human organism decreases the sensibility of the mind to the Holy Spirit. Ellen G. White wrote:

The brain nerves which communicate with the entire system are the only medium through which Heaven can communicate to man and affect his inmost life. Whatever disturbs the circulation of the electric currents in the nervous system lessens the strength of the vital powers, and the result is a deadening of the sensibilities of the mind.¹

In this connection it is interesting to note that the idea set forth by this writer regarding the reduction of vitality through severe or repeated stressful experiences has since been confirmed by medical science. Hans Selye, a research physiologist, has profoundly influenced medical scientific thought by his work on vitality, which he calls "adaptation energy," and stress.

In his book *The Stress of Life*, Dr. Selye writes:

I have described . . . animal experiments which showed that every living being has a certain innate amount of *adaptation energy* or vitality. This can be used slowly for a long and uneventful life, or rapidly during a shorter and more stressful . . . existence.

Life is essentially a process which gradually spends the given amount of adaptation energy that we inherited from our parents. Vitality is like a special kind of bank account which you can use up by withdrawals but cannot increase by deposits. Your only control over this most precious fortune is the rate at which you make your withdrawals. . . .

Many people believe that, after they have exposed themselves to very stressful activities, a rest can restore them to where they were before. This is false. Experiments on animals have clearly shown that each exposure leaves an indelible scar, in that it uses up reserves of adaptability which cannot be replaced.²

Years before Dr. Selye conducted his experiments on stress Ellen G. White wrote:

God has endowed us with a certain amount of vital force. He has also formed us with organs suited to maintain the various functions of life, and He designs that these organs shall work together in harmony. If we carefully preserve the life force, and keep the delicate mechanism of the body in order, the result is health; but if the vital force is too rapidly exhausted, the nervous system borrows power for present use from its resources of strength, and when one organ is injured, all are affected.³

She also stated:

Those who make great exertions to accomplish just so much work in a given time, and continue to labor when their judgment tells them they should rest, are never gainers. They are living on borrowed capital. They are expending the vital force which they will need at a future time. . . . God has provided us with constitutional force, which will be needed at different periods of our lives. If we recklessly exhaust this force by continual over-taxation, we shall sometime be losers.⁴



Dr. Selye found similar responses when the stress factors were mechanical, psychological, chemical, bacterial, or other. Ellen White under inspiration was more explicit in relating the problem to specific practices that violate laws of health and to conditions which tend to destroy the "vital force." Witness the following statements:

On overeating

The brain nerve energy is benumbed and almost paralyzed by overeating.⁵

On irregular eating

Children are permitted to indulge their tastes freely, to eat at all hours. . . . The digestive organs, like a mill which is continually kept running, become enfeebled, vital force is called from the brain to aid the stomach in its overwork, and thus the mental powers are weakened.⁶

On tobacco

Those who acquire and indulge the unnatural appetite for tobacco, do this at the expense of health. They are destroying nervous energy, lessening vital force, and sacrificing mental strength.⁷

On tea

Tea draws upon the strength of the nerves and leaves them greatly weakened. . . . When the system is already overtaxed and needs rest, the use of tea spurs up nature by stimulation to perform unwonted, unnatural action, and thereby lessens her power to perform and her ability to endure; and her powers give out long before Heaven designed they should.⁸

On coffee

It temporarily excites the mind . . . , but the after-effect is exhaustion, prostration, paralysis of the mental, moral, and physical powers. The mind becomes enervated, and unless through determined effort the habit is overcome, the activity of the brain is permanently lessened.⁹

On liquor

The use of liquor or tobacco destroys the sensitive nerves of the brain, and benumbs the sensibilities.¹⁰

On drugs

Drugs always have a tendency to break down and destroy vital forces.¹¹

On sexual excess

Sexual excess will effectually destroy a love for devotional exercises, will take from the brain the substance needed to nourish the system, and will most effectively exhaust the vitality.¹²

On overwork

Do not try to crowd into one day the work of two. At the end, those who work carefully and wisely will be found to have accomplished as much as those who so expend their physical and mental

strength that they have no deposit from which to draw in time of need.¹³

On ill-chosen reading

The memory is greatly injured by ill-chosen reading, which has a tendency to unbalance the reasoning powers and to create nervousness, weariness of the brain, and prostration of the entire system.¹⁴

On intemperance

Intemperate indulgences are reducing the vital energies of both body and mind. They place the one that is overcome upon the enemy's ground, where Satan can tempt, annoy, and finally control the will at pleasure.¹⁵

Nine-tenths of the wickedness among the children of today is caused by intemperance in eating and drinking.¹⁶

On guilt

The feeling of guiltiness must be laid at the foot of the cross, or it will poison the springs of life.¹⁷

Guilt and sorrow . . . crush the life forces.¹⁸

There are today thousands suffering from physical disease, who, like the paralytic, are longing for the message, "Thy sins are forgiven." The burden of sin, with its unrest and unsatisfied desires, is the foundation of their maladies.¹⁹

On doubt and grief

The assurance of God's approval will promote physical health. It fortifies the soul against doubt, perplexity, and excessive grief, that so often sap the vital forces and induce nervous diseases of a most debilitating and distressing character.²⁰

On worry

The continual worry is wearing out the life forces.²¹

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- ³ *The Ministry of Healing*, pp. 234, 235.
- ⁴ *Fundamentals of Christian Education*, pp. 153, 154.
- ⁵ *Testimonies*, vol. 2, p. 414.
- ⁶ *Healthful Living*, p. 49.
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- ¹⁰ *Temperance*, p. 59.
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- ¹⁶ Ellen G. White, in *Review and Herald*, Oct. 21, 1884, p. 670.
- ¹⁷ *Testimonies to Ministers*, p. 518.
- ¹⁸ *The Ministry of Healing*, p. 115.
- ¹⁹ *The Desire of Ages*, p. 270.
- ²⁰ Ellen G. White, in *Review and Herald*, Oct. 16, 1883, p. 641.
- ²¹ *The Ministry of Healing*, p. 481.

*A sacred burden is this life ye bear.
Look on it, lift it, bear it solemnly,
Stand up and walk beneath it steadfastly;
Fail not for sorrow, falter not for sin,
But onward, upward, till the goal ye win.*

—FRANCES ANNE KEMBLE

Pastor and Counselor

M. K. ECKENROTH

Chairman, Department of Religion
Columbia Union College



AS TIME goes on, the role of a pastor as a counselor increases in importance. There are many contributing factors to this truism but none is of greater significance than the recognition of the increasing tempo of the times in which we live and the pressures of our modern day. As students

of divine prophecy, Seventh-day Adventists are convinced that everyday pressures will not diminish with the passage of time. This is in sharp contrast to the hopes and rosy promises held out to mankind by various political and social panaceas.

Pastoral "Noninvolvement"

As the membership of the church increases to that same corresponding degree interrelationships both within the church and the community grow more complex and more involved. More and more of the pastor's time and energy must be devoted to a sympathetic, understanding consideration of these needs of his congregation. There is no such thing as pastoral noninvolvement of the intimate life and

fellowship of his people. In either case the age of conformity or the counter reactions inherent within nonconformist numerality involves the pastor most deeply in the most intimate details of the life of his congregation.

The pastor today needs a sharpened and vital connection with God in order that he himself might possess those intimate qualities essential to communicate helpfulness, cheerfulness, and above all, love toward a troubled soul. Even so, regardless of the depth of spiritual experience, a new knowledge of technical skills and applied methodologies is indispensable in the modern pastoral life and ministry. The most casual reading of the remarkable statements contained in the writings of the messenger of the Lord and in the pastoral Epistles of the Bible makes it abundantly clear that the ministry of consolation, of edification, of reconciliation, is the richest and most rewarding ever entrusted to the human agent.

Immeasurable Arsenal of Strength

Fortunately for the Seventh-day Adventist minister, there are many avenues of assistance available to him whereby his ministry might be enriched, his experience deepened, and his vision broadened in respect to this important phase of his ministry. *First* of all, the confidence and faith that the Seventh-day Adventist ministry has in the Bible is a source of towering strength both to him and to those for whom he ministers in time of crises. The deep student of the Word of God has an immeasurable arsenal of strength upon which he can draw in an effective ministry of consolation. *Second*, the deep and abiding counsels of the Spirit of Prophecy offer to the Seventh-day Adventist minister a treasure house of counsel, techniques, and instruction far exceeding anything available to any other ministry of the world. *Third*, there is a constant stream of excellent literature, books, and articles pouring from the presses of both denominational and nondenominational publishing houses that can keep the minister informed and prepared to meet this great human need.

Harding Hospital Institute

To us, however, there is an additional base of strength that can give a most significant contribution to our development in this pastoral ministry. Each year a special institute is held in the Harding Hospital in

Worthington, Ohio. Through the years those who have been fortunate enough to attend these institutes have gained invaluable assistance for a successful ministry in the field of practical religion and ministerial service. Such areas as dealing with grief, disappointments, broken homes, shattered personal lives, along with the attendant disillusionments of everyday practical living that blight so many homes and lives, have all received special attention under the guidance of Seventh-day Adventist physicians, psychiatrists, and psychologists.

It is because of the expressed desire of these leaders to study and learn, with Christian psychiatrists, the newest and best-known techniques and methods for handling problems that the institute on mental health was first launched in the year 1955 and has been presented each year since. It is our belief that there is a distinct advantage in studying in this area with people who share a common faith and religious point of view. It must be pointed out, however, that these institutes are not designed to make psychologists or counselors out of the minister but rather to add another dimension to his ministry and to help him understand the complex science of human behavior.

Students Taking Realistic View

Many of our young theological students in training are taking a realistic view of the world in which we live and the many problems that the modern minister faces in these tense, bewildering times. As a result, many are taking a minor in sociology along with their theological course.

We feel that those men who have served in the field for a number of years and who have already completed their theological training will find it beneficial to take a refresher course such as this annual institute on mental health at the Harding Hospital. It is precisely for this reason that Seventh-day Adventist ministers, evangelists, chaplains, teachers, academy administrators, physicians, deans of students, hospital administrators, conference officials, and departmental leaders have all participated from time to time in these institutes.

It may be that some who read this article feel the need for this kind of assistance in their ministry or work, and if so, we heartily recommend that they correspond with Dr. George T. Harding at the Harding Hospital, 445 East Granville Road,

Worthington, Ohio. Since the enrollment is limited and applications are considered as they are received, it is important that attention be given to this without delay.

Truly, the time has come when no area of our work should be considered to be unimportant or taken with casual interest. Our work is important to this judgment-bound world. Eternity looms ahead. Our Lord will soon return. May it be that when He comes He will find that we as workmen in His vineyard have used, to the best of our ability, all the tools and equipment He has provided His church in order that the work be speedily and faithfully completed.



Counsels From the Lord's Messenger

Love and Confidence Among Brethren

When men will show confidence in their fellow men they will come much nearer to possessing the mind of Christ. The Lord has revealed the estimate that He places upon man, "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." But some minds are ever seeking to reshape the character of others according to their own ideas and measure. God has not given them this work to do.

Self will ever cherish a high estimate of self. As men lose their first love, they do not keep the commandments of God, and then they begin to criticize one another. This spirit will constantly be striving for the mastery to the close of time. Satan is seeking to foster it in order that brethren in their ignorance may seek to devour one another. God is not glorified but greatly dishonored; the Spirit of God is grieved. Satan exults, because he knows that if he can set brother to watch brother in the church and in the ministry some will be so disheartened and discouraged as to leave their posts of duty. This is not the work of the Holy Spirit; a power from beneath is working in the chambers of the mind and in the soul-temple to place his attributes where the attributes of Christ should be.

He who has paid the infinite price to redeem men reads with unerring accuracy all the hidden workings of the human mind, and knows just how to deal with every soul. And in dealing with men, He manifests the same principles that are manifest in the natural world. . . . God works through the calm regular operation of His appointed laws. So it is in spiritual things. Satan is constantly seeking to produce effects by rude and violent thrusts; but Jesus found access to minds by the pathway of their most familiar associations. He disturbed as little as possible their accustomed train of thought by abrupt actions or prescribed rules. He honored man with His confidence, and thus placed him on his honor. He introduced old truths in a new and precious light.—*Testimonies to Ministers*, pp. 189, 190.

From Sovereign to Saint

ALGER F. JOHNS

Professor of Old Testament History, Andrews University

Babylonian Chronicle Supplements Biblical Records

IN THE days of the prophet Jeremiah the professed people of God had wandered so far away from Him that the prophet finally brought them the message recorded in Jeremiah 25, verses 8 and 9:

Therefore thus saith the Lord of hosts; Because ye have not heard my words, Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

How is it that this monarch of the great Babylonian Empire is called here the servant of God? Actually, Nebuchadnezzar, or Nebuchadnezzar, as he is elsewhere less correctly known, was a very important Old Testament character. He is mentioned by name in the Bible more frequently than any other so-called heathen king. Who is this Nebuchadnezzar that the Bible speaks so much about? None other than the mighty monarch of the dominant empire of that time, the Babylonian Empire. We can answer this question about Nebuchadnezzar much better now than we could years ago. Since 1956 and the publication of the important documents known as the Babylonian Chronicle we have much information that supplements the Biblical records. When we study this important Old Testament character, in reality we are studying about the love of God and how God seeks to bring a human soul to salvation.

Nebuchadnezzar's father was Nabopolassar, a Chaldean prince or noble who was appointed by Sin-shar-ishkun, the king of Assyria, as governor over the sea lands down near the Persian Gulf, the southern part of Babylonia.

With the death of Kandalanu, who was the governor over the city of Babylon, Nab-

opolassar led out in a rebellion against Assyria and eventually took over southern Mesopotamia, and in the year 626 B.C. founded the Neo-Babylonian or the so-called Chaldean Empire. We do not know for sure, but it was probably shortly after this that Nebuchadnezzar was born, born into a Chaldean family, born into idolatry, into heathen worship. His father, Nabopolassar, gave him the name Nebuchadnezzar, after the patron god Nabû, the chief god of Borsippa in the temple of Ezidu. Borsippa was a city some 12 miles away from Babylon.

Turning to political history, we find that Babylon still needed to subdue Assyria, and apparently, from the records, there was a working agreement with the Medes. When Nebuchadnezzar was about 11 years old his father concluded a formal treaty with Cyaxares, king of the Medes. The world was divided into spheres of influence much as the great powers sometimes seek to do today. Babylon received that portion of the Mediterranean world that was south of the northern bend of the Euphrates. Media received that which was east of the river and north of the northern bend, including Armenia. Apparently this alliance worked successfully for some time.

The Hills of Home

The Babylonian Chronicle does not say, but this would have been a logical time for them to have concluded the agreement for a marriage alliance between the Babylonians and the Medes, because we know from history that Nebuchadnezzar later on had a Median princess for his wife. We are familiar with the fact that those marvelous Hanging Gardens of Babylon, one of the Seven Wonders of the World, were built by Nebuchadnezzar to please his wife, the Median princess who got tired of the flat country of Babylonia and longed for

something of the hills of home. We do not know whether the alliance was concluded with a marriage agreement at this time or not, but at least there was a political alliance.

Two years later, in the year 612 B.C., the combined armies of the Babylonians and the Medes captured Nineveh. Another five years went by and we find the young crown prince Nebuchadrezzar appearing for the first time in the military field of battle, leading some of the armies of his father. We can conclude that he was probably about 18 years old. In 605 B.C. when he was about 20 years old he was given sole command over all the Babylonian armies in the field, while his father, who was ill, remained home in Babylon. This was the year that Nebuchadrezzar led out in a brilliant victory over the Egyptian hosts who had been helping the remnants of Assyria. This victory is known as the Battle of Carchemish.

To what was this victory due? Was it due to the young prince and his military genius alone? Was it due to the fact that he may have had bigger armies than his father had? Or was it due to the fact that his father wore down the enemy, and he just came in and received the final victory? It could have been that God had a purpose through it all, and so gave him the victory over the Egyptian armies. Who knows? The Bible does not tell us.

But the Babylonian records state that he quickly took over the Hatti country (the Babylonian name for Palestine, Syria, and Phoenicia—all of the land between ancient Assyria and the country of Egypt). All the kings there had to acknowledge Nebuchadrezzar as their sovereign—all, including Jehoiachim, king of Judah. These kings furnished hostages for their good behavior. Nebuchadrezzar took prisoners, not only from Judah but also from Edom and Moab and the Phoenician and Philistine cities. And among these hostages were some of the worshipers of the true God.

18-Year-Old Taken Captive

It was at this time that Daniel and his three companions, Hananiah, Mishael, and Azariah, were taken captive. These were princes of the Jewish royal line, the line of David. Daniel was about 18 years old at the time that he was taken captive. We do not know Nebuchadrezzar's plans at this moment, but before going on to Egypt he

heard that his father had died in Babylon. Leaving the prisoners and the plunder and the tribute in the hands of his generals, he hurried home to secure the throne, because he had at least one brother that is mentioned in the Babylonian records by name, and he didn't know what intrigue might have taken place in his absence.

Nebuchadrezzar's father, Nabopolassar, died on August 15, 605 B.C. Nebuchadrezzar arrived home shortly after and he found that all was quiet. The succession to the throne had been preserved for him by his friends in Babylon, and he took over the throne in approximately 605 B.C.

I think we are all familiar with the events recorded in Daniel 1. When the generals brought the hostages and captives later to Babylon we find young Daniel and his three companions introduced into the court of this heathen king. The king honored them by giving them the same food that was provided for the royal palace. We read in *Testimonies*, volume 4, page 570:

Daniel was but eighteen years old when brought into a heathen court in service to the king of Babylon, and because of his youth his noble resistance of wrong and his steadfast adherence to the right are the more admirable. His noble example should bring strength to the tried and tempted, even at the present day.

Now we see God's purpose. God had His witnesses in the court of this king. The great God of heaven desired that the heathen round about Judah accept Him, as well as the people of Judah. He loved them all, but apparently this didn't impress Nebuchadrezzar too much at this time. We don't know how much personal contact Nebuchadrezzar had with these hostages at first, even though he honored them. The youthful monarch was busy; the Babylonian account says he was here and there in the Hatti country getting the tribute, and when one city resisted—Ashkelon of the Philistine country—that city was destroyed.

Two years later Nebuchadrezzar personally examined these youthful hostages, not only the Jewish ones but also the ones from all the other countries that he had overrun in conquest. Daniel would now be twenty years old.

Graduated Summa Cum Laude

All of these hostages had been trained in the wisdom and skill of the Babylonians, wisdom that had been handed down for centuries. When we study some of the rec-

ords we realize that the courts of Babylon and the schools of Babylon were unexcelled in learning at this time of the earth's history. The record states that Daniel was a good student. In fact, at that graduation I suppose he would have graduated *summa cum laude*, because we read in Daniel 1, verse 20, "And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." What a testimony! I wish we had more Daniels today.

But apparently the spiritual knowledge and the spiritual message did not make too deep an impression upon King Nebuchadnezzar at this time, for we find that God had to work a miracle in order to reach his heart. Later, in this same year, he had the dream recorded in Daniel 2. Nebuchadnezzar had been planning a major assault, an invasion of Egypt, and he was wondering what would happen to this young Neo-Babylonian Empire, an empire founded by his father. How long would it last? He was wondering about these things, and God showed him the future of the world as recorded in Daniel 2.

We know what happened next. None of the wise men could tell him his dream, and he became so angry at their deceit and duplicity he was going to kill this whole class of pretenders. Unfortunately, Daniel and his three companions, having graduated so recently from the Babylonian schools, would be included in this class. Then Daniel prayed for time. He prayed for divine wisdom from the God of heaven, and he was able to tell this monarch what the dream was and what it meant. Here they were, confronting each other, two young men—one the representative of heathenism, in the highest position that this world could offer at that time; the other, Daniel, the young prophet, the servant of God.

Nebuchadnezzar's heart was touched. He saw that there really was a God of heaven who could read the secrets of men's minds and could foretell what would happen in future times, and he was constrained at that time to acknowledge Jehovah, the God of heaven, as the sovereign of the universe. We read in Daniel 2:46 and 47:

Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him. The king answered unto Daniel, and

said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.

Oh, I can imagine what astonishment there must have been in the court that day when this sovereign to whom all other human knees would bow, bowed himself down to Daniel in worship, not really to Daniel, but to the God of Daniel, because we find no record of Nebuchadnezzar's bowing to Daniel again. Daniel probably set him right quickly. Daniel was put in a high position as a result of this experience and now he could really witness for his God. And his companions, Shadrach, Meshach, and Abednego, were placed in lesser positions.

But what of another witness of God, King Jehoiakim, king of the Jews, king of Judah, king of the Hebrew people, the two tribes of the south? He too was a professed worshiper of Jehovah. He had promised to be a faithful vassal to Nebuchadnezzar. God had a work for him to do. I read in *Prophets and Kings*, pages 437, 438:

It was God's purpose that Jehoiakim should heed the counsels of Jeremiah, and thus win favor in the eyes of Nebuchadnezzar, and save himself much sorrow. The youthful king had sworn allegiance to the Babylonian ruler; and had he remained true to his promise, he would have commanded the respect of the heathen, and this would have led to precious opportunities for the conversion of souls.

But sad to say, according to the Bible record he did not do it.

We do know that in 601 B.C. Jehoiakim paid tribute. Babylonian records state that Nebuchadnezzar was in the Hatti country again, and the Bible says that Jehoiakim served Nebuchadnezzar faithfully for three years (which would be until 599 B.C.), but rebelled in the next year (2 Kings 24:1, 2). What impact must this have had on the mind of King Nebuchadnezzar, the broken word of one of the worshipers of God in heaven. But perhaps he was a wise king—some other records of his dealings seem to indicate that. Perhaps he said to himself, "Oh, well, it's not so bad; we find one bad fellow in every group. This Jehoiakim may have been among the worshipers of Jehovah, but they are not all like him. There is Daniel, and the others that I have met. They are true men; they are staunch; I have every confidence in them." And so it may well have been that he excused this defection; but God did not excuse Jehoiakim.

(Continued on page 38)

Adventists and FOOD TECHNOLOGY

JAMES L. HAGLE

President, Worthington Foods, Inc.



RECENT developments in food technology have provided unique opportunities for acquainting many men in corporate board rooms with the beliefs and work of Seventh-day Adventists.

Circumstances of a wholly unprecedented nature have brought this about. Consider for a

few minutes what these circumstances are. World population increases at an ever-accelerating rate. It is hard to say the word "population" without immediately adding "explosion." Arable land increases very slowly, if at all, through reclamation and irrigation.

Uneconomical Flesh Foods

Meanwhile, many millions of acres disappear under asphalt and concrete through urbanization and road construction. Domestic animals compete with man for the nutritious vegetation that the land can produce. Dependence upon animals as "factories" to convert vegetation to human food is increasingly uneconomical. Direct conversion to human food is at least three or four times more efficient.

At the same time, health sciences are demonstrating that some disadvantages are found in using animal produced foods for human consumption—a fact well known to Seventh-day Adventists, through the inspiration of the Spirit of Prophecy, but too often disregarded. Animal-borne infections, as well as degenerative diseases, are often attributed to the use of foods from animal sources.

Providentially, we believe, modern food technology combined with agricultural science has at least a partial solution. It is in

this area that companies such as Worthington Foods and Loma Linda Foods are making a significant contribution. Attractive, convenient, pure, tasty, nutritious, and economical protein foods in a wide assortment to meet almost every taste are being developed.

And corporate planners as well as government experts are impressed! At Worthington we have received visitors from all over the world during the past few years—and they continue to come in increasing numbers. The interest in vegetarian proteins is phenomenal!

We Have an Answer

Officers and research personnel of Worthington Foods have met with the top management men of some of the world's leading corporations. There the question is invariably asked, "How did you get started with this program?" The answer we give runs substantially like this: "We are a Seventh-day Adventist organization, and Adventists from their earliest days have been vitally interested in health. They are indebted to their early leaders, notably Ellen G. White, whom we regard as having been divinely inspired, for a rational health program. This includes abstinence from the use of stimulants such as tea, coffee, tobacco, and alcoholic beverages. It urges the superiority of a diet that uses a wide variety of natural foods, limited amounts of highly refined foods, liberal use of fruits, vegetables, nuts, legumes, and grains, and suggests elimination of flesh meat. Pork is not used at all and is considered unclean.

"With this philosophy, it is only natural that we should give study to making vegetable protein foods that can satisfactorily replace flesh meat in the diet."

It has been our privilege to tell such people about the health and medical work of our denomination and it has thrilled our hearts to hear words of commendation

(Continued on page 38)

THE REAL STORY OF

INSIDE SOUT



TH AMERICA



J. R. SPANGLER

Associate Secretary, Ministerial Association
General Conference



JOHN GUNTHER, well-known author, has written books revealing the inside story of various countries. His most recent work, *Inside South America*, came off the press during my three-month journey through the South American Division. The true story of

inside South America is not told in terms of materialistic statistics or political manipulations. The divine point of view of a nation, God's dealings with people through His church, is of ultimate concern. Events are of importance only as they relate to God's program.

They Mean Business

Arturo Schmidt, division associate ministerial association secretary, worked with me in the conducting of ministerial institutes throughout the entire field. Pastor Schmidt is one of the best organized and hardest working evangelistic-type leaders I have ever met. His tremendous physical and spiritual drive will mean much in aiding this division to effect a revival and an evangelistic thrust unparalleled in the history of our work.

Pastor R. A. Wilcox, division president, has his heart set on one thing only—the reaching of every human being in this territory with the three angels' messages. The moment I met him, he began talking about plans and objectives for this quadrennium. I confess I secretly thought that this could possibly be a sales talk for impression purposes. But his barrage of enthusiasm

Halliwell's thirty-five-year-old *Luzeiro I* awaiting complete renovation, is a monument to the truth that seemingly insignificant beginnings result in glorious expansion and triumph for the Lord's work.

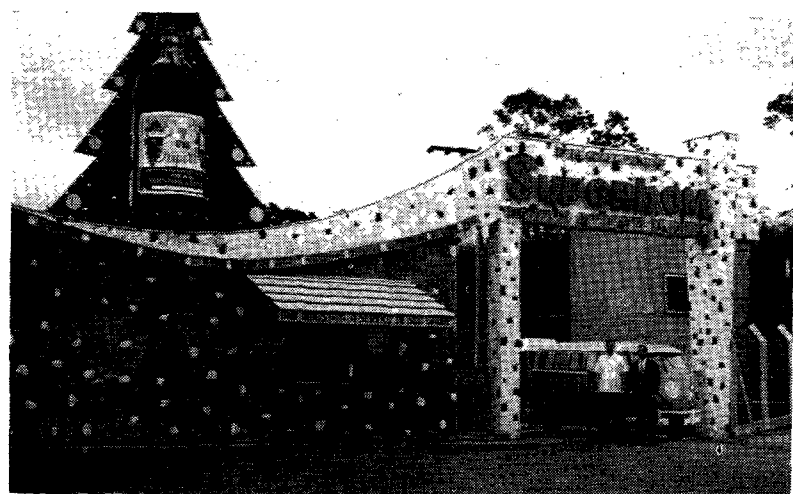


Top—Bahia-Sergipe Mission has only a dozen ministers (shown with the group above), but together they baptize more than a thousand a year!

Center—Epochal Austral Union Bible Conference held at River Plate College, Argentina.

Bottom—Broken Stone Mission pastor, Ruben Flores, who baptized 264 last year, discusses plans with Lake Titicaca Mission president, L. Alana, at left.





Left—Brazil's Superbom food factory spells super-good products!

Bottom—Century ministers (left to right) H. Jorgensen, F. Pinto, R. Tancara, P. Mamani, T. Cutty, E. Pano, M. Condori, M. Quinallata, J. Justiniano, totaled nearly 2,000 baptisms in 1966. (Rear) O. R. Scully, Bolivia Mission president; R. Percyra, Inca Union ministerial secretary; A. Schmidt, division associate ministerial secretary; D. J. Sandstrom, union president; and the writer.

seemed to increase as our days of association passed by. I left South America with the unalterable impression that our leaders mean business in carrying out the 1966 Fall Council action relative to a worldwide evangelistic advance. South America, by the way, led the world field last year with a 13 per cent gross membership increase (see June issue). If plans and talk mean anything, I am confident they will continue to hold this lead.

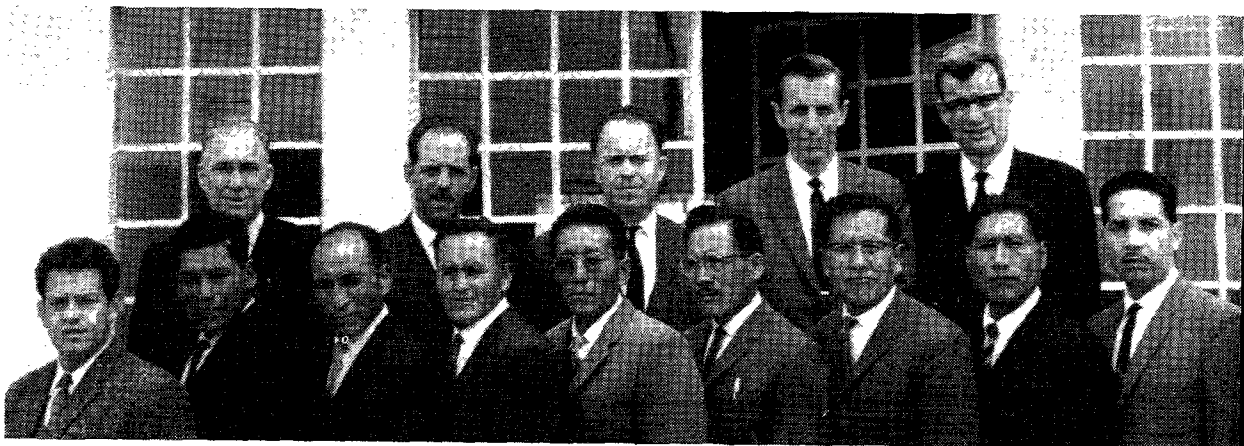
Six-Week Brazil Safari

Six weeks in Brazil is sufficient time to absorb an overwhelming impression of a work that is not only well established, but making tremendous advancement. From Manaus, a thousand miles west on the Amazon River, to the eastern shore city of Recife, to the southwest metropolis of Pôrto Alegre

I saw nothing but victory in the reports, spirit, and goals of our Adventist ministry and laymen.

Symbol of Victory

During my stay in Manaus I had the privilege of taking a trip on one of our evangelistic medical launches. Returning to port, we stopped by to see the thirty-five-year-old *Luzeiro I*, on which the famous Halliwell family lived and worked for nine years. This tiny craft, awaiting complete renovation, is a monument to the truth that although God's work may start in a seemingly insignificant way, time will prove that the end thereof is a glorious expansion and triumph for the Lord's work. Today unnumbered thousands of people living in the jungles of Brazil are finding new hope physically and spiritually



as a result of the work carried on by our missionaries on nearly a dozen launches.

Exemplary Ordination Services

One important service has been highly developed by our South American brethren. The ordination of ministers is not something which is tacked on to another religious exercise. It is a very special meeting commanding top attendance. The order and decorum never fail to have a solemnizing effect on both ministers and laymen. The entire program is carefully gone over before it takes place, thus the execution of it is practically flawless. Following the sermon, altar calls are made for young men and women to dedicate their lives to the gospel ministry. The Holy Spirit works in a marked manner as scores of young people respond.

Health and Prayer

Our Brazil College, located in the outskirts of the fastest-growing city in the world, São Paulo, has a fine dairy and health-food factory called Superbom. This name simply means super good, and I can personally testify to the excellent quality of the items I tasted of their eighteen products. The exotic flavor of the grape-and-passion-fruit drink is one you don't want to forget. The manager of the factory ended our tour of the plant in a small chapel, where he requested us to pray for the suc-

Left—Siegfried Kuempel gives Portuguese slant to writer's English at Rio Grande do Sul Conference camp meeting.

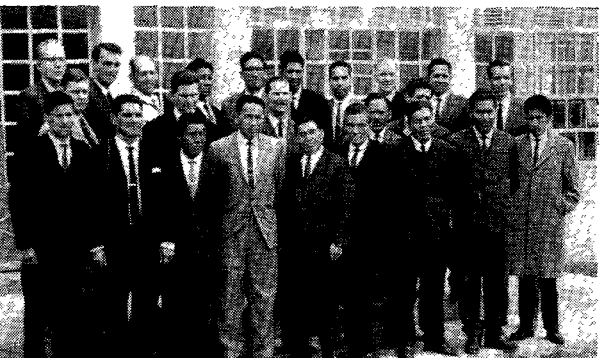
Bottom—O. R. Scully (right), Bolivia Mission president, examines detailed evangelistic plans of P. Cutty, who baptized 326 last year, using bicycle transportation over a 160-mile district at near 14,000-foot altitude.



cess of this work. Perhaps this is the reason that our health-food program is expanding rapidly not only in Brazil but in Argentina and Peru. The importance of keeping spiritual threads woven in the institutional fabric cannot be exaggerated.

Holy Spirit State

Catholic-dominated countries often label streets, cities, and states with interesting spiritual names. We have a mission called the Holy Spirit Mission, as this is the name of the state. The mission's name and the following story seem to be interrelated. One of our ministers from this mission was giving Bible studies to a man and wife who lived in a small village. At the time, our brother did not realize that in an adjoining bedroom this couple had a 25-year-old son who was sick. Later, an urgent message came to our pastor to come to this home for the purpose of baptizing this 25-year-old son whom he had never met. After our brother arrived, the young man pleaded for baptism that very day. Naturally, the pastor attempted to postpone the baptism, but the man was adamant. A care-



Above—Bolivian and Lake Titicaca ministers who sacrificially pledged one month's salary.

Top—"The ordination of ministers is not something that is tacked on to another religious service."

Center—Brazil's camp meetings excel in responsiveness.

Bottom—Fellowship at Austral Union Bible Conference. (Left to right) Arturo Schmidt, division associate ministerial secretary; the writer; J. Tabuenca, River Plate College president; R. Itin, college vice-president.

ful examination on various points of truth revealed that he was well acquainted with Christ and His special message for today. He had been keeping the Sabbath. He believed in the soon coming of Jesus. It was evident that he had carefully studied the Scriptures and had surrendered his heart to the Lord.

Death on the River Bank

Additional evidence in favor of an immediate baptism was the revealing of a new, white baptismal robe specially made for the occasion. Then the young man told the pastor about a recent dream of the second coming of Christ and the resurrection. He said, "My life has no more meaning now, and I know that when I am baptized I will die." The pastor urged him to seek competent medical advice, but he refused by saying, "I know that this will be useless as I am going to die shortly." He disclosed, "I have made arrangements for my place of baptism and also a burial site when I die. God is permitting me to live long enough to be baptized." The startled pastor was convinced that God was leading in an extraordinary way. That very day he took the young man down to the river and bap-



"Preach as if you are preaching to millionaires." Chile Union workers pledged more than \$10,000 for evangelism and church-building projects. Newest union in the world field had highest percentage among South American unions in relation to its baptismal goal—116 per cent.

Lake Titicaca Mission Century Men totaled 847 baptisms. (Left to right) Front row—N. Hanco, G. Mamani, R. Flores, A. Ccalle, F. Cotacallapa. Back row—R. Pereyra, Inca Union ministerial secretary; L. Alana, mission president; A. Schmidt, division associate ministerial secretary; D. J. Sandstrom, union president; and the writer.



tized him. Coming out of the water, the boy knelt on the bank, closed his eyes, and after a moment of prayerful silence, died. He was still in his wet baptismal robe. This entire episode made a deep impression on the family, and as a result the father and two sisters have been baptized and the mother is preparing for this sacred rite. The father is planning on building a church near his home and donating it to us. God truly works in mysterious ways.

Influence of Voice of Prophecy

Brazil's greatest single evangelistic weapon is the Voice of Prophecy program under the fine Christian leadership of Pastor R. M. Rabello. Pastor Firerobbin, leader of the VOP quartet, follows up Voice of Prophecy interests with three-week evangelistic meetings, resulting in hundreds of souls being baptized. The only barrier to greater expansion of our Voice of Prophecy work in Brazil is a lack of finances. They have a Bible school of more than 16,000 active students, and the message is being broadcast in excess of 300 stations. Their well-equipped studio is unsurpassed in Adventist circles. The most important thing, however, is not equipment or organization, but the precious souls who have found the Lord as a result of this ministry.

Planes and "Hams"

My first experience with contacting loved ones and fellow workers via the ether waves took place in South America. I was amazed at the number of overseas and national workers who have these sets. One day a week an Adventist "net" program is run, which not only imparts information but encourages those who participate. I am a confirmed believer in this method of communication, so much so that I hope our General Conference office will soon have a short-wave tower on its roof!

Undoubtedly, the South American Division is the most advanced in terms of private plane air travel. Half a dozen of our men have planes and many more are pilots. The results of their work have shown the value of an air program. We are years behind in using small planes in those areas where foot, animal, or boat travel is the only means of transportation. Our men in the jungles can reach in minutes what formerly took days and weeks. Scores of lives have been saved as those seriously ill have been transported from jungle to hospitals.

End of Football Game

Dick Gates in Bolivia uses his plane for evangelistic advertising. Once he flew over a certain town tossing out handbills advertising an evangelistic meeting. The concentration point happened to be over a football field. The game was effectively brought to a halt as hundreds of spectators dashed out on the field grabbing the handbills. Today in this town there is a new church organization worshipping in a beautiful temple.

Workers' Meeting High Point

At each ministerial institute time was spent in setting baptismal goals for the year. This seemed to be the high point of interest and enthusiasm for the entire meeting. The eagerness on the part of all the ministers to set high goals was astounding. There's no such thing as a pastor here who merely spends his time preaching to Adventists. These men are constantly on the firing line, bringing in new people, setting the church to work, and following up interests that the lay members have developed. The division has set a goal for this year of 26,000 baptisms, but when the total goals of all the unions have been tallied it will undoubtedly exceed 30,000. Last year the South American Division baptized 21,546.

Salvador Banquet

On the cover of the May, 1966, issue of THE MINISTRY was shown a group of men from the Bahia-Sergipe Mission who had baptized more than 100 souls. This year seven centurion ministers from this mission were honored with a special banquet. This particular field has only a dozen ministers and together they baptize over a thousand a year. Seven centurions out of twelve ministers is a tremendous ratio. What would happen to the world field if this same ratio were maintained! The doors are wide open in this area, and if we had more men and money there would be no limit to accomplishments. It is interesting to note that we have emergency funds for physical disasters. What a marvelous thing it would be if we had emergency funds for those areas where emergency soul-winning opportunities are ours!

Christian Paganism

Carnival time in Catholic countries makes credible Revelation 16:13, 14. From

(Continued on page 39)

GAMES CHRISTIANS PLAY

JUDI CHAFFEE CULBERTSON *

No doubt, you too have played some of these games as you have met with other haloed saints.

ONCE upon a time there was a woman who wanted to go to church and teach a Sunday school class—only, her husband wouldn't let her. "If it weren't for you," she told him, "I could be a real Christian." "If it weren't for him," she told her Christian friends, "I'd help out with Pioneer Girls."

Then one day, miracle of miracles, her husband became a Christian (in spite of her). And *wanted* her to work in the church. And she realized to her dismay that she didn't really want to spend all her time there, that the thought of getting up before everyone, to teach or sing, terrified her. So she found a new game to play: "I'd Love to, But . . ."

Dr. Eric Berne, the psychologist who introduced the theory of "games" in his best-seller, "Games People Play," describes a game as "a recurring set of transactions, often repetitious, superficially plausible, progressing to a well-defined, predictable outcome." In other words, a game is a kind of cover for the truth.

Everybody plays games; in this age of multiple and complex relationships it is impossible not to, to some measure. The trouble is, Christians playing Church can seriously impair the work of Christ's mission. Many critics now say that the idea of a "church" is obsolete, that it is so tangled up in itself that it doesn't touch the world outside it at all. We'll not argue the point here.

Yet many of us *want* our church to be a real "fellowship of believers" as well as a citadel where people in a broken world can take refuge in the strength and comfort of Christ Himself. But to do so, it must as nearly as possible be game-free.

What, then, are some of the games Christians play?

(1) "Ain't It Awful." AIA is mostly played by women who gather after church or at social events to bemoan the evils nowadays of moral looseness, the worldliness of the young people and other church members and why Mrs. Johnson can't keep her children from misbehaving during church. They secretly believe that the golden days of *real* Christianity are gone forever and huddle together as the last true believers. By attacking everyone else, they are made secure within their own feelings and able to tackle any proposed "changes" in the church.

(2) "I Didn't Get a Thing Out of It." Out of the Sunday sermon, the missionary speaker, the new Bible class. This game can be played several ways. "If I didn't get anything out of it, it's silly to spend the time going again tonight." Also, the person feels automatically absolved of responsibility toward anything in the message; often the player is a self-styled Bible student and knows more anyway than the minister or teacher.

(3) "Insult." Often played by a person who secretly wishes to leave a church or keep receiving reassurance of his worth. By irritable or unreasonable actions, or remarks, he provokes someone else into "insulting" him. Then he can get the rest of the congregation to choose sides, or go running to the minister. The minister can either smooth things out till the next time, or give him the excuse he has been looking for.

(4) "Let's All Pray for Poor Mrs. Swenson." This is usually a prayer meeting game, though it can also be played individually as well. Someone gets up and announces that Mr. Jones is out of work again or that the Brown's son is rebelling and starting to drink or that two unnamed ladies are fighting again—and would we please remember them in prayer. I don't think this game of pious gossip is quite

* Formerly on the editorial staff of *Eternity* Magazine, the author is now a minister's wife residing in Centereach, Long Island.

what Jesus had in mind when He told us to pray for one another. A variation of this, that comes a little closer, is "True Confessions."

(5) "I Don't Know Why They Don't Do Something About It." This is a slightly subtle . . . refusal to take any responsibility. It sets up a ubiquitous "They" who should be doing something about the snow on the church steps, the noisy children in the vestibule before the service, the poor organization of the women's society. Since it's not "up to them" they can feel perfectly free to criticize it. When something constructive is done, they can play "Well, Nobody Asked Me About It."

(6) "Prima Donna." Hopefully there is just one or two in a congregation who can say, in effect, "If you don't appreciate me I'll go somewhere else." And because there is often a shortage of capable personnel, because the prima donna is usually one of the "best" people the church has, he or she most likely gets his way. A variation of this is "Coax Me."

(7) "I Don't Mean to Criticize, But—" "Probably I Shouldn't Say This, But—" "It's None of My Business, But—" No comment necessary.

(8) "Mary Martyr." Not confined to women, but they are a little better at it. This player will take all kinds of thankless jobs upon herself even if she is really too busy, seemingly without a word of complaint—except for her pale, drawn face, the circles under her eyes. Sooner or later the congregation will recognize her game and will either commiserate and continue to heap tasks on her, sometimes until she "collapses"; or, they will relieve her of her overload, which ruins everything.

(9) "As I Was Saying to Billy (Graham) the Other Day . . ." This is a relatively harmless little game of name-dropping, ego-rewarding and somewhat impressive, except when it is used as a weapon of spiritual pride or to club other people with, e.g. When all the "in" people spend a week at Keswick or Winona Lake/ went to Wheaton College/ speak in tongues—and make everyone else in the congregation feel just a little beneath them because *they* haven't been to Mecca.

(10) "I'm Doing the Best I Can." The Sunday school teacher who has been mumbling the lesson in the manual for years and is approached tentatively by someone

who suggests his taking the teacher training course. "What's the matter with the way I teach? It may not be that great—but I'm doing the best I can." Laziness, plus the threatening aspects of something new, keep him bound. A variation of this game is "But This Is the Way We've *Always* Done It."

(11) "I Was Only Trying to *Help*." This is the cover for most meddling, criticizing, and all other things done in a spirit devoid of love.

(12) "I'd Love to, But—" The game mentioned in the opening. "I'd love to; help in the VBS/ go door-to-door canvassing/ attend the Wednesday prayer meeting but; I have little children/ my job keeps me too busy/ my invalid aunt lives with me. Most players though are able to find better stories than that. And half of them really believe them. A variation of this is "I Just Wish I Could Afford to Tithe."

(13) "Be Quiet and Don't Bother Me, I've Got to Get to Church." The church is often used as a refuge—from family responsibilities and demands. It is much nicer to take "important" work and congenial people than squabbling kids and nagging spouses. And who can criticize a man or woman who is doing work for the church every night of the week? Who indeed?

(14) "Being Honest." This *can* be made into a game, but it doesn't have to be. Being honest is recognizing the subterfuges, the little vanities and "games" in ourselves—and discarding them. Being honest is helping the people around us by refusing to play their games with them. And when we are able to rid ourselves of these psychic crutches, attempt to live honestly as "Christians," we will find that we have stopped merely "playing church."

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Recovering the Apostolic Dynamic

(Continued from page 11)

Let us preach the gospel and nothing else, and may our lives, totally surrendered to the Holy Spirit, demonstrate what we preach. Then the Spirit will accompany the Word of God with His power. And only then will the world hear what it needs: The voice of God and not of man.

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RENTING YOUR CHURCH

CLIFFORD F. BLACK

Minister, Ohio Conference



CLOSE relationships with other religious groups require a great deal of diplomacy. We do, however, find ways of "agreeing to disagree," and as a matter of convenience we find it possible and frequently profitable to enter into business arrangements of mutual advantage with other churches. One of the most common of such arrangements is the rental of the church building from another group, or to another group.

Knowing that a little controversy exists concerning the propriety of such rentals—at least, when we are the renter—I want to emphasize that this is not written in an attempt to resolve that controversy. For the purposes of this discussion I wish to assume that all such arrangements are perfectly ethical *so long as they are entered into with a view to benefiting both the lessor and the lessee*. It is true that at times we find it necessary to ask for the privilege of renting other churches, and as a consequence it is perfectly reasonable that we should return the same courtesy to others. It would seem only logical to suggest, however, that such agreements should bring blessing to both parties.

However, a situation presently exists with regard to one particular denomination and requires some heart searching; at least, this is my opinion. It would seem to me that something is ethically wrong with a nationwide pattern of rental arrangements on the part of an entire denomination that relieves that denomination of most of the responsibility and of all necessity to provide permanent houses of worship for its congregations, or for those congregations to provide such facilities for themselves.

Though there may be occasional exceptions, it is generally the intention of Sev-

enth-day Adventists to provide a house of worship for themselves. It may be necessary for a small or new church to enter into some rental arrangement with another denomination for a while, until the funds necessary for the purchase or construction of a suitable church are raised. But it would seem to be generally accepted as a principle among us that we should not think in terms of making such rental arrangements permanent. Sooner or later the honor, the joy, and the security of dedicating a place of worship to God for our own use becomes possible. It would seem only reasonable that this would be a matter of pride for any church group. Therefore, the church that rents from other churches with no intention of eventually providing its own facilities brings into question its right to existence, and its right to the respect of the community. And even more so when this appears to be a widespread policy within this denomination and takes on nationwide proportions!

It may not always be so, but in cases that I have had personal experience with, the congregation of this denomination in the community where they desired to use our facilities was approximately the same in number as our own. This would imply that their resources and ours would be approximately the same. It seems strange to me that our people should sacrifice to provide facilities for themselves at an investment of thousands of dollars so that others could promote a faith that is foreign to our own for a few dollars a week! Thus, with only a paltry investment of money they have the same base from which to promote their activities that we have achieved at great sacrifice. This would be of only local and temporary significance if it were merely a local and temporary situation. But this seems to be the accepted pattern of operation, tending to permanency, and over a wide area, for the denomination of which I speak.

Seventh-day Adventist churches in many

communities are entering into agreements with the local members of this denomination. I am not suggesting that these agreements be terminated, but I am urging that our people take a long look at them.

In one community where this rental arrangement had been carried on for about seven years—with no signs of ending—the Adventist church actually became known as the local church of this other denomination! The residents in the vicinity of the church thought that services were held on Saturday only because the congregation had a large number of weddings!

It is worth some notice, too, that our denominational name has within it one word that is the same as theirs, and otherwise has certain syllabic similarities which make it easy for others to confuse the two. It would only be natural that when we have the same house of worship in addition to a name with these similarities, local citizens would complete the identification of Seventh-day Adventists with the other denomination in their thinking. From this the cause of truth in any community is doomed to suffer greatly.

I am convinced that *temporary* rental of church facilities, when this is convenient, can be a great financial boon to a congregation; and if at the same time we are assisting another struggling group to improve its situation, then we are doubly blessed. But I am equally convinced that there is no blessing in making such arrangements permanent. When this happens, the congregation may relax its own commitment to the upkeep of the Lord's house. With money coming in regularly and over a long period of time, our own congregations tend gradually to adjust to the relief from the pressure of financially sustaining the local work. This is not to our profit! The spiritual loss is incalculable.

Rental arrangements that result in profit and blessing for both parties are possible. But at the same time we must recognize that there can be some arrangements which bring a curse to both parties. I write here in the interest of promoting only those situations that are of profit, both financially and spiritually, to the cause of God. It would seem to me that we would also be doing the greatest favor to our friends of other denominations if we encouraged them to know the satisfaction of having their own house of worship.

The Liberty Bell's Crack That Split a Prophecy in Two

(Continued from page 8)

"noisome and grievous sore upon the men which had the mark of the beast" (verse 2). The angel said of the judgment upon those who have received the mark of the beast: "Thou art righteous, O Lord, . . . because thou hast judged thus. . . . For they are worthy" of this punishment (verses 5, 6).

Thus, the Lord would have us know how fearful the issue is to which the world has been called. Those who refuse the mark not only escape the seven last plagues but they are the ones from this generation that appear in heaven before God. "I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God" (Rev. 15:2).

Solemn words? Earnest words of warning and entreaty from the Omnipotent One. Words that are to be understood by all. Words that every government official, every citizen, as well as every clergyman are to heed. "This calls for wisdom," God says: "let him who has understanding reckon the number of the beast" (Rev. 13:18, R.S.V.).

(To be continued)

Going Fishing?

(Continued from page 4)

ist into your church. This worker's activity is bound to attract fish into your net. Best yet, he will encourage and delight your heart with true fishing stories. As your lines and those of your members lock in thrilling spiritual struggle for the souls of men, your living testimony will do more to encourage others to join us than any number of dry lectures on the theory of the gospel. Most assuredly, you will discover gospel fishing is a contagious experience.

Going fishing? You should! Reports in THE MINISTRY have it that fish are biting all over the world. Nothing else will revitalize your experience and that of your church as following the Lord in fishing for men.



WHOSE purpose are we fulfilling in Seventh-day Adventist education? This question haunts me. I am an educator in the Seventh-day Adventist system of education, the wife of a Seventh-day Adventist minister, and the mother of five adult Seventh-day Adventists. All of my

teaching has been done in the schools of our denomination. From the days in Emmanuel Missionary College when I sat at the feet of consecrated teachers to learn the principles of true education as set forth in the Bible and the teachings of the Spirit of Prophecy, there has never been any doubt in my mind as to the rightness and the wisdom of the directions given us.

When engrossed in graduate work at a State university, how thankful I was for the steadying assurance of guidelines that stood out indeed as a great rock in a weary land. How sorry I felt for those honest teachers who were groping and searching for foundation principles on which to base their philosophy of education.

Educating for Which World?

With what certainty we have repeated through the years, "It [true education] is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come."—*Education*, p. 13. But I find myself wondering if we are really fulfilling all the objectives of such an education and our obligation to the youth in our care. In a world that is feeling the tempest of stormy philosophies, the whirling winds of scientific advance, and the breathtaking changes in technology with the potential changes in ways of living, how shall we best prepare them for service? Are we educating them for this world, or the other world? Where will their citizenship be?

To my mind the greatest advance in educational thinking today is the recognition of the need of planning for the individual needs of the school population, the worth of the individual to his society,

* Lessons from an educational experiment so needful for the church in general.

*Is Competition Necessary for Success?**

MRS. C. M. BEE

**Principal, Fair Oaks Nongraded School
Pennsylvania Conference**

and the obligation to develop the resources of each individual.

I quote from the National Education Association's Report on Instruction. The question is asked:

How should the school and the classroom be organized to make the most effective use of the time and talents of students and teachers? The vertical organization of the school should provide for the continuous, unbroken, upward progression of all learners, with due recognition of the wide variability among learners in every respect of their development. The school organization should, therefore, provide for differential rates and means of progression toward achievement of educational goals. Nongrading and multigrading are promising alternatives to the traditional graded school, and should be given careful consideration in seeking to provide flexible programs, plans geared to human variability.

A Price Tag on Attitudes

This recognition of the worth of the individual and the power of his thinking has changed many of the approaches to training in business and industry, as well as for military tactics. How should these advances influence Adventist approaches to education? What price tag shall Seventh-day Adventists put on attitudes? Where can they be purchased for your child?

What influences bear upon the development of these young people? Could it be that we may have lost sight of some of the most important tasks in education? Are we working at cross purposes when we teach the traffic in competition of this world by our practices, yet try to instill in them the service badge of Christianity? There was a significant statement in the notes of the *Sabbath School Lesson Quarterly* for the senior lesson of December 13, 1966. I quote: "‘As Christ the Pattern is constantly kept before the mind’s eye, new habits will be formed, . . . old habits of thought will be constantly resisted, *love for the supremacy will be seen in its real, despicable character, and will be overcome.*’"—*Our High Calling*, p. 99. (Italics supplied.)

Removing Competitive Practices

When asked by the General Conference Department of Education to conduct this experiment in nongraded approach to education, we searched anew the guidelines for Christian education, and decided to remove all competitive practices and teach in their place the privilege and the responsibility each pupil had to improve his talents to the best of his ability. Also to provide ways in which he could experience the joys of service to others as he learned.

If ever there were any justification for rating one pupil against another this would surely disappear when he was expected to do the work that fitted his individual capacity and needs. This has been the usual conclusion of the public school officials who have gone into the nongraded organization of curriculum. Strangely enough, it is the public school educators who have been most vocal in their acclaim over our operating such a school here in Carlisle, Pennsylvania.

Transformation in Attitudes Seen

In answer to our prayerful searching of ways and means to eliminate in every way the measuring of ourselves among ourselves, which is not wise, as mentioned in the book *Education*, page 226, we have found heartening results. Over and over again we have seen the transformation in attitudes toward life in general that have taken place—we have seen the surge to greater advance academically in the pupil who has been discouraged into lethargy because of his inability to compete suc-

cessfully with some "brighter" one. We have seen his kindness and thoughtfulness grow charmingly, we have felt the contented atmosphere of acceptance for each individual, with no place for contempt or ridicule. We have noted with joy the tolerance and patience developed in the bright students as they encouraged the troubled ones. We have seen the eagerness for service with no anticipation of special recognition. We have witnessed the calmness and assurance of success where each pupil can experience success. The ordinary discipline problems have melted away as each one found himself accepted and worthy of another's attention. And the experience has been a happy one. Let me illustrate:

Johnny's mother brought him to us from another church outside the area, which necessitated his boarding with a family here. She felt there was a desperate need—and there was! He was a fine physical specimen, but with a boastful attitude to cover his painful lack of knowledge; a spoiled, only child who had bluffed his way through school till inwardly he was a discouraged failure. When he found warmth and acceptance and successful working conditions he began to feel security because of a solid foundation upon which he could build. The joy with which he announced that he had read a complete book—the first one he had ever finished in his life—and the gleam in his eye when he found he could work out story problems in arithmetic, were rewarding to see. But what really gladdened our hearts was his transformation of attitude and performance. Gone was the arrogance and in its place a charming, friendly willingness to serve, which made him a general favorite. How thankful his parents have been to see the transformation. When he left last spring, his eyes shone with happiness as he declared he was coming to this school just as long as he could. Johnny's experience is not an isolated one.

We feel that we have put to the test the admonition of the servant of the Lord—and have been repaid a hundredfold in happy results.

What About Competition in Church Activities?

But what really puzzles me is how to harmonize the work we are doing with the references to competitive rating we see in the printed promotional materials report-

ing the activities of the church. Do we really mean what we say, or could there be a better way? For instance: "..... leads the union in sales records," and references to the Sabbath school classes that have the highest offerings, et cetera.

As a worker's wife I have been exposed to boastings among our fellow workers—boastings of records of baptisms, et cetera. How many times have records been established at the cost of thorough preparation for this holy rite? I wonder if we have really reached our objectives in Christian education?

It has been very interesting here to observe the change in parental attitude from anxiety that their child should top the list, to one of studying their child's needs and being engrossed in his reaching new goals applicable to his needs.

Our Citizenship Rating

We have also talked with those who feel strongly that the young pupil should get active experience with competition since he will "have to compete when he gets out in the world." I wonder if this is really true. What did Jesus mean when He said, "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it"? And what of the truly great men of this world, like Albert Schweitzer, George Washington Carver, and many others? Just what is success, after all?

We are nearing the end of the way, and soon we shall hope to stand in the heavenly kingdom—but what of our citizenship rating there? Will we be fitted for that life if we cherish competitive rating of our service records here? I wonder!

From Sovereign to Saint

(Continued from page 22)

kim. We read in the Bible record in 2 Kings 24:2 that the Lord punished him. Oh, yes, the Lord used human agencies, human armies, some of the bands of soldiers that were faithful to Nebuchadrezzar.

And the Lord sent against him [against Jehoiakim] bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the Lord, which he spake by his servants the prophets (2 Kings 24:2).

Although the exact circumstances of Je-

hoiakim's death are somewhat obscure, sufficient data are preserved to give us a good general idea of what happened. Jeremiah had prophesied of Jehoiakim as follows: "They shall not lament for him. . . . He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem" (Jer. 22:18, 19). Obviously, this prophecy would never have survived in Biblical tradition had it not been substantially fulfilled in the circumstances of Jehoiakim's death. It very well may have been that if he were captured by either the Moabites or the Ammonites or the Aramaeans, or even by the Chaldean field armies of Nebuchadrezzar's forces, after his capture he was mistreated and killed and received the burial the prophets said he would receive. On the other hand, had he been a royal captive of Nebuchadrezzar in person, he might possibly have been carried captive to Babylon and his life spared, although possibly he might have been subjected to torture. The Bible does state that Nebuchadrezzar (probably through the agency of his armies) bound him to take him to Babylon, but the Bible refrains from saying that he was actually taken there (see 2 Chron. 36:6).

(To be continued)

Adventists and Food Technology

(Continued from page 23)

from such industrial and government leaders.

Head, Not the Tail

Just as the Adventist Church pioneered in many fields in years gone by, it is possible we may once again show the way in another period of world need. Mrs. White once said that there is a great deal of religion in a good loaf of bread, and perhaps there may be some religion in the development of good, nutritious, healthful, and tasty meatless entrees. At any rate, it provides another means to witness for our way of life and our convictions.

We can thank God for His providence that showed the preferred way and shielded His people from soul-defiling habits and health hazards. We as a people are virtually free of lung cancer and emphysema. Perhaps with further acceptance of divinely inspired counsel we may experience less atherosclerosis and other degenerative diseases.

Inside South America

(Continued from page 31)

Saturday night until the Tuesday night before Ash Wednesday, a madness possesses the population. The entire countryside is in a grand uproar. The ending scenes of the *One in 20,000* film show a New Orleans Mardi Gras. These are faint replicas of what takes place on this continent. Immorality is rampant. It is claimed that nine months from this time literally thousands of babies are born out of wedlock. A solid line of cars jammed with young people and older ones crawl through people-bordered streets. It is a screaming, shouting, water- flour- and paint-throwing insurrection. Tooting horns, clanging bells, blowing sirens, and exploding firecrackers emit an indescribable background din that ceases neither day nor night. I am proud of our loyal Seventh-day Adventist members who avoid this affair like leprosy. MV Societies make plans for camping trips during this particular time. This yearly Sodom and Gomorrah experience is one that indelibly scars the sensibilities of the people. The Revelation 13 beast power owes a fearful debt to society. The full extent of the influence of this rebellious force in the world will never be known until the judgment.

Not a Week, but a Month of Sacrifice!

"Elder, you walk onto that platform and preach as if you are preaching to millionaires, and make a strong appeal!" These words were said to me by Pastor Wilcox. Before going onto the platform, he predicted that the workers in the Chile Union would pledge more than \$10,000 for evangelism and church-building projects. I felt that his faith bordered on presumption. After counting the pledge slips, we learned that nearly half of the 86 workers pledged a month's salary! The total amount was more than \$12,000. This is not the final report, but it was enough to make it evident that these dedicated workers meant business. We talk about a week of sacrifice in America, but they talk about a month's sacrifice! The same experience was repeated in other parts of the division. Considering their wage scale, this is sacrificing until it hurts.

Records Smashed

When it comes to records the Inca Union has the most outstanding baptismal rec-

ord, which reveals they exceeded their goal by 627 last year. The South Brazil Union was the union that gained the greatest number—5,763—in this way reaching a church membership of more than 62,000. The Austral Union, even after parting with Chile, which has become the newest union in our world organization, baptized more people in 1966 than in 1965. Then the Chile Union, the newborn one, had the highest percentage among the unions in relation to its baptismal goal—116 per cent. The union that won the most in relation to the number of members, and therefore was the fastest growing, was the East Brazil Union, with 17.65 per cent, followed by the Chile Union with 17.57 per cent.

Treasured Qualities

To do justice to a 90-day tour through South America in these few pages is impossible. I have selected just a few things out of more than sixty pages of single-space, typewritten notes. Perhaps in later issues we can include other pertinent information. Needless to say, every place visited yielded new thrills. I think of the Austral Union Bible Conference held at our River Plate College in Argentina . . . the visit through the Lake Titicaca area, including the floating islands . . . fellowship with our workers in Ecuador . . . the love exhibited between the Bolivian and Lake Titicaca workers . . . Paraguay and Uruguay . . . and an army of other sacred memories.

The dedication, the enthusiasm, and the kindness and love of our workers and believers in South America are now a part of me. I shall treasure these qualities as long as life shall last.

The Quadrennium Goals for the South American Division

1. To win 160,000 souls through baptism and profession of faith.
2. To construct 1,000 new church buildings.
3. To reach a church membership of 300,000 by the end of 1970.

In order to accomplish this the division has set aside the largest budget ever voted for evangelism in its history.



VIEWPOINT

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

"What Happened to Elijah?"

Experience has taught me that a strong case can be disproportionately weakened by the inclusion of one doubtful argument. Having wrestled with the problem of Elijah's ascension to heaven as explained by Mr. Hoeh, I was very interested in the article "What Happened to Elijah?" in the February, 1967, issue of *The Ministry*. The writer advances some strong points in favor of our historic position and against Mr. Hoeh's. However, there is just one point which disappoints me and that is the use of Revelation 5:8-10 as a basis for refuting Mr. Hoeh's claim that "no man from earth has gone to heaven—paradise."

After quoting this passage from the A.V., the writer says: "Here they are: Redeemed men around the throne of God in Paradise. John saw them there and recorded the fact for our learning." However, this evidence seems to be somewhat short of conclusive, for most modern translations closely parallel the R.S.V. rendering of verses 9 and 10: "And they sang a new song, saying, 'Worthy art thou to take the scroll and to open its seals, for thou wast slain and by thy blood didst ransom men for God from every tribe and tongue and people and nation, and hast made them a kingdom and priests to our God and they shall reign on earth.'"

The change in the pronouns "us" and "we" for "them" and "they" in verse 10 is apparently based upon fully attested manuscript evidence (see *The SDA Bible Commentary* on this verse) and it is not unreasonable to understand this passage as applying to the kingdom of grace and its subjects. The identification of the 24 "elders" as literal human beings serving in the sanctuary in John's day is interpretative and thus by no means conclusive evidence.

While I agree that the writer still presents a strong case with his other evidence, I think it would be better to leave this point out.

In closing I would like to express my appreciation of this excellent journal.

G. Rogerson

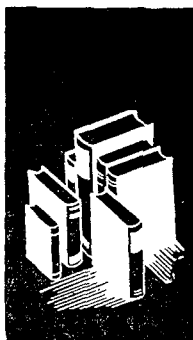
"The Last Ministerial Work"

On page 523 of the book *Evangelism*, by Ellen G. White, is this counsel: "*The Last Ministerial Work*.—I wish to tell you that soon there will be no work done in ministerial lines but medical missionary work. The work of the minister is to minister. Our ministers are to work on the gospel plan of ministering."

In the light of this statement, couldn't we have a section in *The Ministry* every month devoted to medical missionary evangelism?

Janet Skilton

EDITOR'S NOTE: We are working on this now and plan to include in *THE MINISTRY* magazine every month a section devoted to medical missionary evangelism.



BOOKS

The Work of the Pastor, Orley M. Berg, Southern Publishing Association, Nashville, Tennessee, 189 pages, \$4.95.

It is encouraging to find more books being produced by our own pastor-evangelists in the area of the work of a minister. The pastoral program as outlined in this work is one designed to stimulate the total church membership to a greater love for the church and interest in serving it. Its burden is also to see the church more widely known and respected in the community so that it can reach more souls for the kingdom of God.

The emphasis throughout the book is on well-planned organization, good public relations, both within and without the church, and progressive leadership on the part of both pastor and church officers.

The first few chapters are devoted to the minister himself—his filing system, his library, his reading program, use of time, et cetera. Then his work with the church and his lay leaders is given considerable attention. The chapters on "Keeping the Church Informed," and "Publicizing the Program," will be found especially stimulating. The undershepherd plan, a church organization, is given full treatment in chapter nine.

As an administrator the pastor will find that three chapters relating to his work with church officers, the church board, and the church committees are full of helpful tips for securing good cooperation and support for a growing program.

A special burden of the author is that every

church become an evangelistic center and every member of that church an evangelist. Several chapters are devoted to a discussion of practical ways in which this can be accomplished. These include suggestions on how the Sabbath services can become more evangelistic in nature, the use of the pastor's Bible class, Sunday night evangelistic meetings in the church, and how the members can be inspired to greater soul-winning effort. The importance of the prospect file is outlined, along with ways of building it up and following up the interest. The closing chapters discuss the relationship of the pastor to ministers of other denominations, the use of the Five-Day Plan to Stop Smoking as a part of the continuing program of the church, and, as the final point of emphasis, the spirituality of the pastor.

The suggestions in the book will also be found useful to leading lay officers, particularly the elders and lay activity leaders. Twenty-one pages of illustrations, diagrams, charts, and forms are in keeping with the distinctly practical nature of the book.

J. R. SPANGLER

***The Biblical Flood and the Ice Epoch*, Donald Wesley Patten, Pacific Meridian Publishing Co., Seattle, Washington, 1966, 336 pages, \$7.50.**

This book is an attempt to explain catastrophism, especially the Genesis flood, by postulating the close approach to the earth of a cosmic sphere which brought about gigantic tides both in the water and in the fluid below the crust of the earth. Ice which accumulated to cause extensive past glaciation of the earth was cascaded onto the north and south polar regions from space by the same body that was responsible for the extensive tides. Although the volume is highly theoretical in many aspects, this is not objectionable in itself. A good theory often precedes the elucidation of truth. Original thinking has been done by this author but the work is marred by the lack of good and reliable support.

Mr. Patten has obviously studied and read broadly, but some of the support for his theories is taken from areas in which he is not well versed and has not made adequate research. Since the volume deals with geology, anthropology, glaciology, biology, cosmology, and history of science as well as astronomy, it should have been critically read by men trained in these areas. That this has not been done is obvious, otherwise glaring errors would not have remained in the book. For instance, no biologist would ever use the word "specie" (page 13). Let us hope this was a typographical error. The people of St. Pierre were not buried by pumice when Mount Pelee erupted in 1902 (page 64). They were destroyed by an incandescent cloud of ash and gas. The continental shelves were not flooded because of a lowering of the land but rather by the rising of the sea (page 73). All coal could not possibly be derived from tar as any coal miner will know who sees the leaves, logs, et cetera, associated with the coal (page 207). Peking man could not possibly have been drowned in vast quantities of water (page

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252). The bones were found in caves and a hole had been bashed into the back of most of the skulls. The continental drift theory is held by many scientists today (not just a handful) and the number is increasing (page 72). An ice cave north of Tonasket, Washington, could not be in lava since the Columbia basalt flows did not come that far north (page 121).

More objectionable than errors of fact are the cases where major support for his theories is derived from erroneous information or lack of correct understanding. Much stress is laid on the sudden freezing of mammoths "by the millions." Popular science writers like Ivan T. Sanderson and Charles H. Hapgood have done the public a disservice by perpetuating a strange but quite untrue story that has been in circulation for many years. Although tusks and bones of mammoths are common in certain parts of Siberia and Alaska, authenticated discoveries of animals with soft parts frozen intact are not numbered over three dozen. Furthermore, they are not well preserved. The internal organs are frequently putrid and rotten. Some of his sarcasm on page 109 indicates a considerable lack of knowledge of the true conditions in which the animals are found. Arguments against the build-up of glacial conditions by normal snow accumulation indicate that the mechanics of glacial movement are not understood. Moving glaciers will fill in an area that is below sea level and thus expel the water. The presence of glacial ice in an area below sea level does not mean, therefore, that snow had to fall and accumulate below sea level (page 111). The depth and slope of the ice is more important in determining the pattern of flow than the rate of build-up (page 116), and the whole discussion of the ice caves of eastern Washington State is highly questionable.

Some of the discussions of the rise of the concept of uniformity and the Flood legends are interesting and profitable reading. Seventh-day Adventists can appreciate the attempt made by Mr. Patten to show how catastrophism is theoretically plausible. There is need for more men to write in support of catastrophism, but it must be accurate and carefully prepared material. The cause of creationism has already been much hurt by too many pseudoscientific books on the subject. We all welcome good original thinking and vigorous support, but the facts must stand up under careful scrutiny; otherwise, it had better not be written. There is question whether the time necessary to read this book is warranted.

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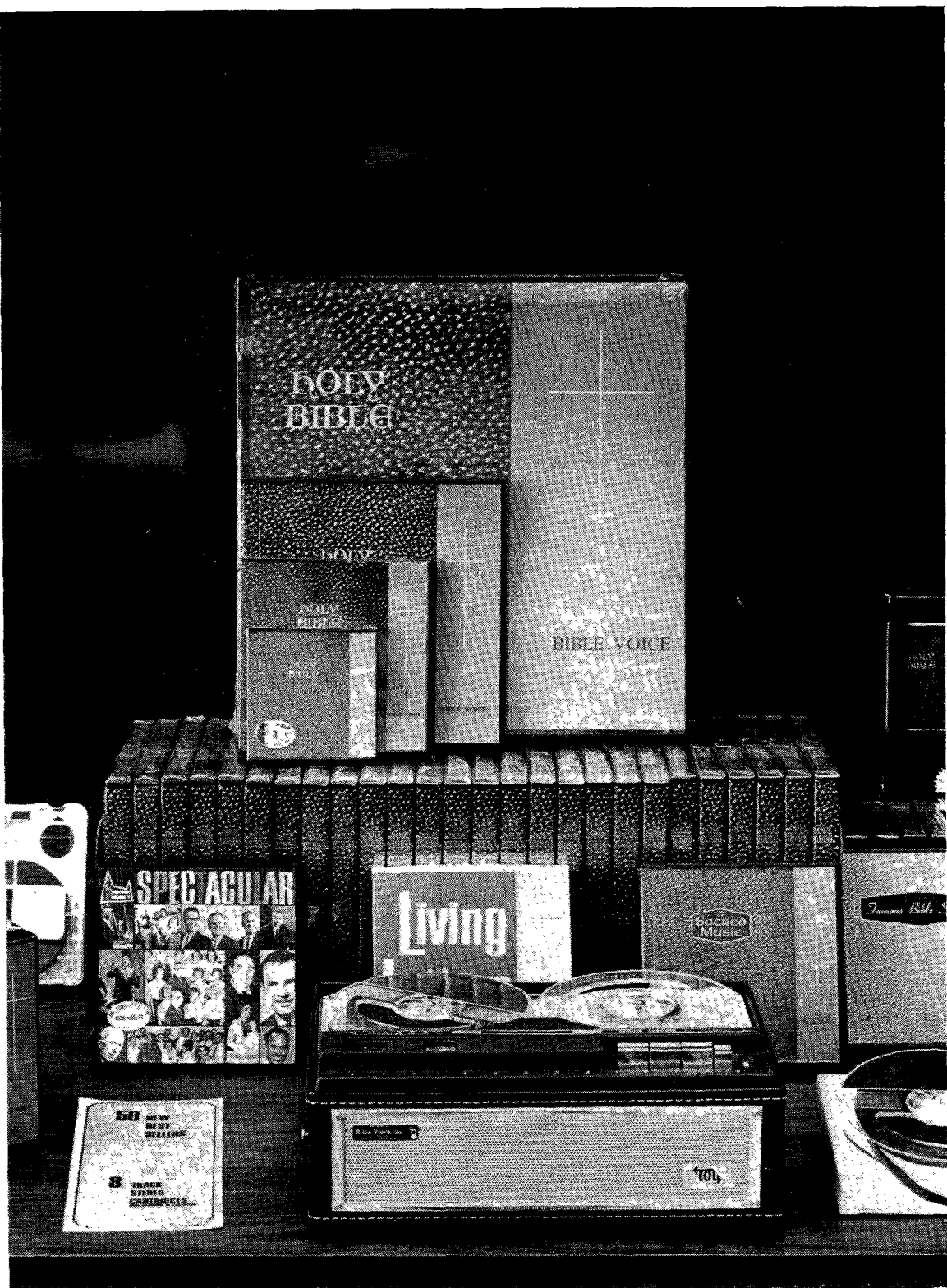
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NEWS BRIEFS

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

Psychiatrists, Clergy, Cautioned to Respect "Defined Roles"

The director of Harvard University Health Services urged clergymen and psychiatrists to respect "well-defined professional roles" in counseling work. "Psychiatrists who become involved in theological issues concerning which they have little competence evoke little enthusiasm from their colleagues," said Dr. Dana L. Farnsworth. "Clergymen who become so enamored of counseling that they neglect their primary function," he added, "may similarly create more problems than they solve." The speaker warned of "potential harm" in an increasing trend of "untrained or partially trained" counselors setting up independent private practice.

Nun Preaches Sermon Before Start of Mass

For the first time in Austrian history a nun has preached a sermon from a Roman Catholic pulpit. To mark World Prayer Sunday, the pastor of St. Theresa's church in Klagenfurt, Austria, invited Sister Adelheid of the local Benedictine convent to deliver a brief sermon before the beginning of High Mass.

Sermons From Science an Expo 67 Feature

The unique Sermons From Science position at Expo 67, Montreal's World's Fair, was previewed by newsmen who said it clearly has both the medium and the message. The medium is the pavilion itself, filled with an array of electronic gadgets; the message is Christianity. Its chief spokesman is Dr. George E. Speake, a director of the Moody Institute of Science, Los Angeles. He filled the same post at the 1964-1965 New York World's Fair, where *Sermons From Science* drew 1.5 million visitors. The exhibit, unlike the Christian Pavilion, is not affiliated with any denomination and was financed by individuals from Canada and the United States.

Expanding Role of Ecumenism Is Detailed at Symposium

Participants in an interreligious symposium in Little Rock, Arkansas, gave a new definition to

ecumenism. Episcopal, Roman Catholic, and Jewish leaders, acknowledging that ecumenism was originally designated as dialog between separated Christians which is gradually realizing that Judaism is a factor in the discussion, now hint that the conversation should be extended to such purely secular forces as Communism. Dr. Casserley, professor of philosophy of religion, broadened the definition of ecumenism to incorporate not only interreligious dialogs but those between Christians and representatives of purely secular forces. He said that interreligious dialogs should include Moslems and, eventually, representatives of other world faiths.

Presbyterians Told to Shun Witnesses

Members of the Church of Scotland (Presbyterian) have been warned to have nothing to do with Jehovah's Witnesses. A church leaflet described Witnesses as, "ordinary and decent enough folk" but added, "their lives and thinking have been warped by adherence to a strange religious faith which makes them narrow-minded and censorious. Be courteous and firm in your refusal to have anything to do with the caricature of the gospel which they present." The leaflet has two pages, of which the second can be torn off. The first tells Presbyterians what Jehovah's Witnesses are likely to say if they call at their homes. The second page is to be handed to such callers. It begins, "Thank you for calling. . . . I will be pleased if you will read this." It then goes on to say the Presbyterian cannot accept either the literature or the teaching of the Jehovah's Witnesses, replies to some of the sect's arguments, and declares: "You Witnesses consider this world hopeless and therefore you leave it to perish. You make no effort to help the needy and the suffering by supporting causes and institutions which care for such. You will not even do what you can to see that we have good and honest government. You show a sad lack of the sense of responsibility." This page of the leaflet concludes, "Good day, and may God bless you and give you more of the light of truth."

Revise Calendar of Saints, Delete Fiction, Writer Urges

A radical revision of the calendar of the Roman rite so as to eliminate "notorious fictions" about many saints is urged by a Roman Catholic writer in *New Christian*, an interdenominational journal. Lancelot Sheppard, editor in chief of *Twentieth Century Catholicism* and editor of a series of "Fact and Faith Books," referred to the service of Martin at which on many days a saint's life "rather like an entry from a third rate biographical dictionary" is read as one of the lessons. "For centuries these lessons have been notorious for the fictions contained in them," he said, "fictions which many of those obliged to read them heartily deplore. All we know of St. Lawrence, for example, is that he was a Roman deacon who was probably beheaded in the persecution of 258; the tale that he was put

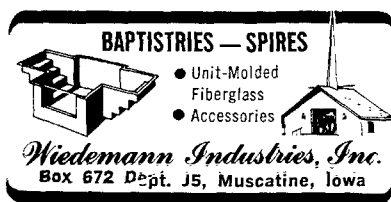
to death by roasting and all the other details recounted are untrue. St. Placid, a youthful follower of St. Benedict in the sixth century left, it is true, but little mark on history; the story of his martyrdom in Sicily together with 30 other monks is a forgery perpetrated by Peter the deacon some 500 years after his death." Mr. Sheppard listed several other "fictitious persons" honored as saints. "This handful of examples is merely representative of a number that could be deleted from the Roman liturgy," he continued. "It is reckoned that the Roman Martyrology, the official services book containing the names of the saints, enumerates something like 4,500 of them. If that were revised in the light of historical criticism it is very likely that it would decrease considerably in bulk."

Chicago Sacred Music Quartet Draws Crowds in London

Britain's singing pop group, The Beatles, may wow their teen-age audiences in the United States, but a sacred music group from Chicago made an equally vivid impression on audiences in London when they performed in a three-day choir festival. The group is the Melody Four, who have been singing together since 1952. Making their first visit to Britain, they sang on three consecutive days in the London Emmanuel Choir at the great Central Hall, Westminster, headquarters of the Methodist Church. Mrs. Muriel Shepherd, whose husband is the British choir's conductor, told Religious News Service: "These Chicago boys were absolutely wonderful. All day I have been getting phone calls from people congratulating them. The hall was so packed that many had to be turned away." The quartet consists of Glen Jorion, Clair Hess, Ray Felton, and Bill Pearce. Each is remarkably gifted in his own right, but in combination they sing as one and produce an over-all sound which has earned considerable acclaim. After their performance in London the group went up to Scotland for concerts in Edinburgh, Glasgow, and Prestwick. They are also making recordings for Britain's major television networks.

"Old Nuns Never Die, They Just Change Their Habits"

Father T. J. Raby, who writes a humor column for the Canadian *Register*, Roman Catholic publication which covers much of Ontario, noted that with modernization of their robes there is greater exposure of nuns' faces and hair—"and no woman is going to wear a shiny face or dull hair in public, even a religious thrice professed." He sees a ready market for "convent" perfume: "Holy Terror" for the mistress of novices, "Chapel Charm" for mother superior, and "Odor of Sanctity" for nuns in final profession. Father Raby intimates that an American firm must have anticipated a market in convent renewal. "Halo Shampoo is in on the ground floor," he wrote. "But I haven't figured out yet whether postulants or only those more than 50 years pro-



fessed should be allowed to use 'Heaven Scent.' They say now around Convent Row: 'Old nuns never die, they just change their habits.'"

Lutheran Pastor Backs Sunday Liquor Sales

A Lutheran pastor who is president of the Minnesota Council on Alcohol Problems spoke in favor of Sunday liquor sales at a hearing before the Minnesota House liquor control committee. The Reverend Philip Hansen said that he favored the bill because it leaves "the final decision to the local community." He added that he was speaking as an individual and not as president of the Council on Alcohol Problems.

Theologians See Mariology as Less a Barrier to Unity

Protestant and Roman Catholic theologians and a Protestant pastor agreed that devotion to the virgin Mary is less a barrier to church unity than it was in past years. They were panelists at open-end discussions at the Fourth National Workshop for Christian Unity held in Oakland, California. Discussions centered on issues which tend to divide Christians today; among them were Authority in the Church, Common Worship, Jewish-Christians affairs, and Mariology. On devotion to Mary, the Reverend George Wilson, pastor of Palo Alto's First Presbyterian church, said: "If it is true that all 'generations shall call me blessed,' why shouldn't we?"

Catholic Exhibit Held to Inspire Vocations

A combined Roman Catholic drive to convert "religionless" Britons and recruit the priests to serve them is under way. A feature of the drive was the latest Vocations Exhibition Hall in Birmingham, England. Entitled "Challenge of '67," the exhibition was opened by John Cardinal Heenan of Westminster who said it was the church's job to convert "the vast majority of citizens who practice no religion at all." Recruits are needed, he said, to become priests, nuns, and monks in the mission fields, in teaching, and in medical care.

"Meat on Friday" Reduces Profits of Fishing Fleet

A six-month-old decree of the Roman Catholic Church in Canada has apparently ended the smooth sailing for halibut fishermen in Vancouver, B.C. Skipper Bill Wachsmuth was the first to discover this when he piloted his 91-foot seiner into this

West Coast port recently with the first halibut catch of the season. He found, on tying up at the fish packer's wharf, that he and his nine-man crew are \$10,000 poorer, largely because of the decree issued by Catholic bishops in Toronto last October. The bishops ended the mandatory ban against eating meat on Friday. Apparently "fish on Friday" has been dropped from the menus of most Catholic families.

Daniel 8:14 and the Cleansing of the Sanctuary

(Continued from page 15)

² See Irenaeus' *Against Heresies*, Chap. XV, par. 6; *Origen against Celsus*, Bk VI, chap. 43; *De principiis*, Chap. II.1. Azazel is a mighty angel, the destroying angel, the perverter—Satan.

⁴ See also Keil and Delitzsch, *Commentary on the Pentateuch*, vol. 2.

⁵ See M. Kalisch, *op. cit.*, pp. 335, 336; J. H. Kurtz, *Sacrificial Worship in the O.T.*, pp. 405, 406; and many others.

⁶ Hasting's *Dictionary of the Bible*: Commentary of Jameson, Faussett and Brown; *Jewish Encyclopedia* 2:367; *Zohar*, vol. 5, p. 53; P. I. Hershon, *Treasures of the Talmud*, p. 93.

⁷ *The Biblical Illustrator*, p. 179, on 2 Peter 3:13. Fleming Revell, London.

⁸ R. H. C. Lenski in *Interpretation of St. Peter*, Wartburg Press, Columbus, Ohio, 1956, p. 350. See also Adam Clarke, on Rev. 22:3; J. Skinner in *Cambridge Bible*, on Isa. 63:17; C. J. Ellicott, *Old Testament Commentary*, on Isa. 63:17; Brook Foss Westcott, *Book of Hebrews*, pp. 271-282; E. H. Plumptre, in the *Cambridge Bible*, on 2 Peter 3:13.

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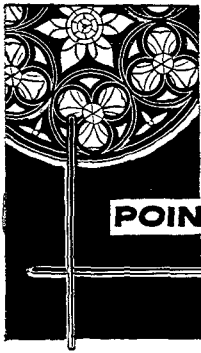
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"A GOOD MAN DOWN" THERE is an expression "You can't keep a good man down." The Bible puts it another way. "A man's gift maketh room for him." The statement does not say that you can't *get* a good man down. In human history many a man who has lived to bless his generation was once down. Elijah was down in a cave; Joseph was down in a prison; Jonah was down in a whale's belly; and Lazarus was down in the grave. Yes, most good men have been down somewhere at sometime because of something, but there is an anonymous little poem that says better than I what always happens to good men:

"A little brown cork fell in the path of a whale
Who lashed down on it with his angry tail,
But in spite of the blows
It quickly rose and floated serenely before his nose.
Said the cork to the whale,
'You may flap and sputter and frown,
But you can never, never keep me down,
For I'm made of the stuff that is buoyant enough
To float instead of to drown.'"

E. E. C.

SPIRITUAL SEISMOGRAPHS IN A one-hundred-foot-long rock-lined tunnel drilled in the back-ground mountainside of Inca Union College is tucked away more than half a million dollars' worth of sophisticated seismographic equipment. It is operated by our college, but internationally owned. It is unique in that one particular unit of equipment is one of only five existent sets in the world. Its sensitivity is so great that our walking caused the machine to record the vibrations. To test the delicateness of this equipment, with my bare hands I pushed against the solid granite wall. Immediately the recording pen began to move wildly across the paper to the farthest position. It was unbelievable to think of man making such a sensitive machine that it could register a feeble push against an immovable object like a mountain foundation.

What a lesson on the power and effect, especially, of a minister's personal influence! Every person we meet is a portable seismographic center impressionable to the slightest sound or action. Every word, facial expression, action, posture, personal habit—they all make a recording on someone.

Solomon's life has no greater lesson "than the

power of influence for good or for ill. However contracted may be our sphere, we still exert an influence for weal or woe."—*Prophets and Kings*, p. 85.

J. R. S.

THE GERM OF SIN THE germ of sin is selfishness, and with this germ the whole world is infected. It is this that breeds dishonesty, cruelty, wars, and fosters inhumanity of man to man. Selfishness reveals itself in robbery of God and in cheating our neighbors. Covetousness lies at the root of all our sin and will ultimately exclude us from heaven unless it is overcome. We are told that "continual giving starves covetousness to death." If this is so, every time we encourage our people to be liberal with God and man we are helping them to be overcomers in the truest sense. This is a lesson we all need to learn well.

There are few organizations, if any, that have built into their very structure greater provision for overcoming this heinous sin than the Seventh-day Adventist Church. With its world vision, its many opportunities to give to the advancement of God's cause, it is opening the way for people to turn their backs on selfishness and manifest the true spirit of liberality. We seek constantly to learn that "it is more blessed to give than to receive."

It is not only more blessed to give, it is more important. It is more necessary for us to give for character development than it is to receive. It is more important for us to love than to be loved. It is more vital for us to serve than to be served. This is the concept that we must help God's people understand and embrace. Through our tithing, missions offerings, church and school building and operating, and such other vital programs as Sabbath school Investment, we are opening avenues for the development of a charitable nature that will literally saturate us with the spirit of the Lord Jesus, who gave all that He had to show us the way to true happiness and personal fulfillment.

May God help us to do everything in our power to stimulate the generous impulses of our people so that God's cause may be advanced, others may be blessed, and we ourselves become partakers of His divine attributes of benevolence and love. What a challenge is ours and what a blessed privilege to set an example in the manifestation of these active Christian virtues.

N. R. D.

"Trials and obstacles are the Lord's chosen methods of discipline and His appointed conditions of success. . . . The fact that we are called upon to endure trial shows that the Lord Jesus sees in us something precious which He desires to develop. . . . He does not cast worthless stones into His furnace."—*The Ministry of Healing*, p. 471.