

# *The* **MINISTRY**

MARCH

1968



Special Issue Featuring  
**AIRPLANE EVANGELISM**

See page 3

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# The MINISTRY

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THE MINISTRY



## EDITORIAL

# "I Saw Another Angel Fly . . ."

**P**ERHAPS our title, borrowed from Revelation 14:6, is somewhat literalistic for the theme of this editorial. In this issue we are honoring those of our ministerial-medical forces who use planes in their work. The first denominationally owned aircraft was put into use in Alaska during World War II, and the first pilot of this plane was Elder H. L. Wood. He was the idol of many a young Seventh-day Adventist boy's heart. His fame succeeded in attracting a good attendance at a camp meeting. Since his time, the use of airplanes in our work has grown rather slowly—in fact, far too slowly. Arguments ranging from risky to recreational have been generated against them. Yet, every argument used could be applied against bicycles, autos, trains, buses, and boats!

### *548,000 Pilots*

The world and other church organizations are jets ahead of us. In the United States alone live 548,000 licensed pilots. Fifteen per cent of these are women. More than 105,000 U.S. private citizens own their own planes. Air travel is so established that a single jetliner now carries more passengers between Europe and America than the largest ocean liner in a summer season. We have been quite hesitant in believing that God "has caused that the means of rapid traveling shall have been invented, for the great day of His preparation" (*Fundamentals of Christian Education*, p. 409).

### *Mission Impossible*

The purpose of private plane travel in our work is to provide the missing link of swift transportation in areas where near impenetrable distances hinder the spread of the gospel or halt any medical aid to those who desperately need it.

A few years ago Dick Hall with his Cessna

*It is time for the church  
to get up in the air!*

opened our first church in Laos. He flew in materials to build the church. The political situation was such that he was eventually forced to leave, but he left a tiny toehold for Adventism. This mission would have been virtually impossible without a plane.

Planes are saving months of precious time every year in some areas. Bob Seamount and Clyde Peters in South America can reach scores of outposts in a short time using air power compared to a handful reached by other means. Last year Dave Hensel, South American Division engineer, flew several of us in his Cessna to a special meeting. Regular airlines were on strike! A real blessing in an hour of need!

### *Priceless Public Relations*

From a public relations standpoint planes are priceless. Just let one of our pilots fly over a jungle in New Guinea, or some other primitive area, and the whole countryside knows who he is and what he stands for. Dick Gates in Bolivia used his aircraft as a dispenser of handbills over a town, advertising his evangelistic meetings. The meetings were a success! From a medical viewpoint, numerous stories and pictures are on file showing people who would not be alive today had it not been for these winged chariots of mercy.

### *Some Dangers*

Some of our planes are self-supporting. This simply means the missionary owner must fly a certain amount for pay. The local missions in these cases are unable to

*(Continued on page 19)*

COLIN M. WINCH

*Missionary Pilot, New Guinea*

# *Ten-Day Walkabout* *Among the* **Kukukuku Savages**

**B**ROTHER HUGH DICKINS and I have had a wonderful patrol among the former treacherous Kukukukus. Now that the gospel has reached them they are very friendly and surprisingly trustworthy. Brother Dickins and I were the first Adventist European missionaries to enter the Wantikia and Simbari valleys in New Guinea.

We took off from Goroka, just after lunch, in VH-SDB on Sunday, October 8, and in twenty-five minutes were deep into Kukukuku country, mountains rising to 11,000 feet, sheer-sided valleys, and raging mountain streams thundering into deep chasms. Clinging precariously to the side of a ridge is the Wonenara airstrip, an isolated government patrol post. The airstrip is at an altitude of 5,000 feet above sea level and nestles at the foot of a 10,000-foot-high mountain. It is short and steep, running sharply up the ridge and literally buries its head in the mountainside, for in order to get enough length the strip had to be dug into the ridge. Thus at the top end you have huge earthen walls on three sides, an effective means of stopping the aircraft should a pilot overshoot when landing. Being a one-way airstrip, it must be approached by overflying it and entering a tiny horseshoe-shaped valley. Inside this valley the aircraft must execute a tight turn of 180 degrees, fly out through the

opening of the horseshoe, and land on the strip, which is right at the neck of the valley.

We removed our patrol packs from the aircraft and chocked and tied down VH-SDB, for we would have to leave it for ten days while we slogged over the steep mountain footpaths. Our packs contained Bibles, a Picture Roll, rice, salt, matches, packet soups, bedding, and changes of clothes. Salt, matches, and knives would be used to buy food for the carriers and ourselves, but because of the terrain the packs must be kept as light as possible. That night we slept in a native-material house our national pastor had prepared for us on his mission station just a few minutes' walk from the airstrip.

## *The Trek to Kukukukus*

Early the next morning, after a good solid breakfast, we followed the trail that led past the airstrip and waved a fond farewell to our mission aircraft securely fastened down on the side of the ridge. How we wished we could use its wings rather than our legs, but where we were going there were no airstrips and no sites for any, according to the local patrol officer. However, I had it in my mind to have a good look for some, and after several days of hauling myself up mountainsides on tree roots, my resolve was strength-



ened. The native carriers were happy, singing a mixture of their old tribal marching chants and some gospel choruses they had learned from our native pastor, as we began climbing the grass-covered foothills.

In less than an hour we reached the timbered country, taking three hours to reach the highest point on the track. Here we refueled with some cold food, had a rest, and then plunged on into the thick rain forest. After six hours of slipping, sliding, and tripping on the slushy wet track, we suddenly came to the lip of a narrow steep-sided valley. Thousands of feet below we could see the smoke of many fires rising in the late afternoon sun. Those fires were being kindled by Kukukukus, who had never seen a white Adventist missionary before.

We descended into the valley rapidly, and in a little over an hour were setting up camp in a native patrol hut. We purchased food with salt and matches and invited the bark-cape-clad Kukukukus to have worship with us. As the sun fell below the mountains and the evening mists rolled in, little Kukukuku warriors and maidens could be seen wending their way toward us. We started to sing choruses and the cargo carriers joined in with great gusto while the little savages watched our

mouths keenly and tried to mimic us. Out came the Picture Roll, and these darkened hearts heard, perhaps for the first time, the story of Jesus' soon return. After prayer it was suggested that the people might like a missionary to live in their village who, morning and evening, could tell them about Jesus. The villagers enthusiastically agreed that that was just what they wanted. With tired bodies but with thankful hearts we retired for the night and slept the sleep of the just.

Early the next morning we were away again, for we had been told that this next stretch, to use the words of the patrol officer, "was quite a puff." Eight hours later, and still puffing, we reached the edge of the Simbari Valley. As we had four national workers in the area, we were eager to see how the work was progressing. Neat churches, filled with happy expectant natives, was what we found. Kukukukus preparing for baptism. What a joy it was to meet with these people, the "wild" men from "back of beyond." On Sabbath all the people in the valley were invited to come to one of the central villages for the Sabbath meetings, and a great crowd came in. Two precious souls were baptized into the church—we trust, by God's grace, the first fruits of a great harvest.

*The arrival of the plane brings happy smiles to the faces of all.*



### *Locating Site for an Airstrip*

As we were in the valley for almost a week, I used the time to good advantage and searched for an airstrip site. The Kukukus were most enthusiastic and dragged me up hill and down dale showing me precarious ridges they considered ideal for an airplane to sit down on. I trudged along curly ridges, undulating ridges, timbered and grassed ridges that seemed, to these primitives, just what was needed but which made me shudder at the thought of attempting to land on them. The natives threw themselves bodily at the

grass and brush to lay a path so I could measure and sight the areas. On Thursday morning we found one. It was a wide timbered slope with not too much of a gradient and not requiring too much earth moving. This is a very important factor, for the people will have to use primitive digging sticks and spades to prepare the ground. The area was a little short and it would definitely be a one-way strip, as there was a big mountain at one end, but we were overjoyed that we could find such a site in this rugged valley.

All the village elders were brought together for a council meeting, and we put the proposal to them. We would give them advice on how to build an airstrip and a few shovels to assist their digging sticks. However, they would have to do all the work, assisted by our national missionaries, and for this they would receive no remuneration. When the strip was completed we would purchase the ground through the government and would set up a school on this site. The little Kukukus were delighted and promised full support for the program. I promised that if they would start immediately on cutting down the timber on the site, when I returned to Wonenara in a few days' time. I would bring the airplane into the Simbari Valley for them to see. As we clambered out of the valley the next day and looked back down the rugged Simbari chasm, we wondered just how long their enthusiasm would last. They were to surprise us!

The track was dry on our walk back to the Wantikia Valley and we were able to cut the walking time down by almost an hour. We brought with us one of the missionaries from Simbari to temporarily fill the call in this valley. He would build the teacher's home, start a garden for him, and instruct the people until his replacement arrived. Then he would return to Simbari. The people gave us a wonderful welcome, wrapping grubby arms around us and patting our backs. They were delighted we had brought them their missionary so soon. The worship period with these eager people was a blessed experience.

As there was still an hour or so of light we decided to push on up the valley, climbing one thousand feet to a village set on a crag. We would spend the night in a patrol hut. This village belonged to another denomination, and their national missionary was in residence. As we were about to

---

## *The Shadow*

*When a solitary shadow  
Flung itself upon the clay  
'Cross the bosom of a meadow,  
Lingering there but for a day,  
Knew it little of its duty,  
Thought it least of all to serve,  
Seeking but the spreading beauty  
Of the meadow's vast reserve.*

*Came a travel-weary stranger,  
Tanned beneath a blazing sun,  
Sought a refuge from the danger  
Of a duty overdone.  
Spied he then the single shadow.  
'Twas but yet a little way,  
Shimmering there like heaven's halo  
'Gainst the burning of the day.*

*As the thirsty seek the waters  
Of a cool refreshing stream;  
As the wily merchant barter  
Labor for a pleasant dream,  
Did a weary trav'ler hasten  
To the shadow's soothing shade,  
Seeking refuge at the basin  
Of a comfort heaven made?*

*Oft a solitary shadow,  
Thought a source of gloom or strife,  
Flings itself across the meadow  
Of a weary pastor's life.  
Think it not a thing of lightness  
That a hoary sage would say,  
"Every shadow has its brightness,  
And the darkest night its day."*

E. E. Cleveland

have worship with the cargo carriers, we invited the missionary and his flock to join us in singing the good old gospel choruses and to worship with us. The missionary declined, but his flock accepted. In a large native hut we sat clustered around a fire and sang at the top of our voices—"My Lord Knows the Way Through the Wilderness," "Jesus Loves Me," "Bye and Bye We'll See the King," and many others reverberated in that hut and filtered through the village and down the slopes into the valley. The carriers clapped their hands in time to the choruses and sang as though their lungs would burst, the firelight playing on their happy, smiling, clean Christian faces. They sensed the importance of this evening—this was public relations at its best. As our joyous noise reached the villagers they left their house fires and joined us in the hut. A few at first, but as their confidence grew they just crowded that hut until there was hardly room to breathe. Brother Timothy Pakavai had been selected to take worship that evening, and he had prepared a little inspiring talk for the carriers. However, when he saw this evangelistic opportunity sitting at his feet, he did a quick switch, condensing our essential doctrines into a powerful evangelistic sermon. He had his audience where he wanted them. If anyone had attempted to move out, the whole house would have collapsed. The Spirit of God came very close and hearts were touched that evening.

As we slowly extricated ourselves from the building the resident missionary of the other denomination was outside awaiting his prodigal flock to return. He wanted to say something to them, but as he did not know the local language, and as his interpreter had been taken off to prison, we offered him our interpreter. He told the people that if they wished him to leave the village he would do so, and since these two European missionaries were in their midst this would be a good time to call for an Adventist missionary. We assured him that we were not here to take his flock from him and that we had no intention of placing a missionary in his village. We just wanted to be friendly. However, the Spirit of God was working through this man, and he insisted that this was the time for the people to make a call. We trust that this dear brother of another faith may also take his stand for the truth.

## INTRODUCING

### A New Ministerial Association Secretary



As a boy **EVERETT E. DUNCAN** was converted to the Adventist faith along with his family in Seattle, Washington, in 1925 during a series of evangelistic meetings conducted by Charles T. Everson. He went on to receive a Christian education and prepare for the gospel ministry. He graduated from Walla Walla College in 1941 and began his internship with R. H. Nightingale in Spokane, Washington. He labored as pastor-evangelist in the Upper Columbia, Washington, Northern California, and Southern California conferences.

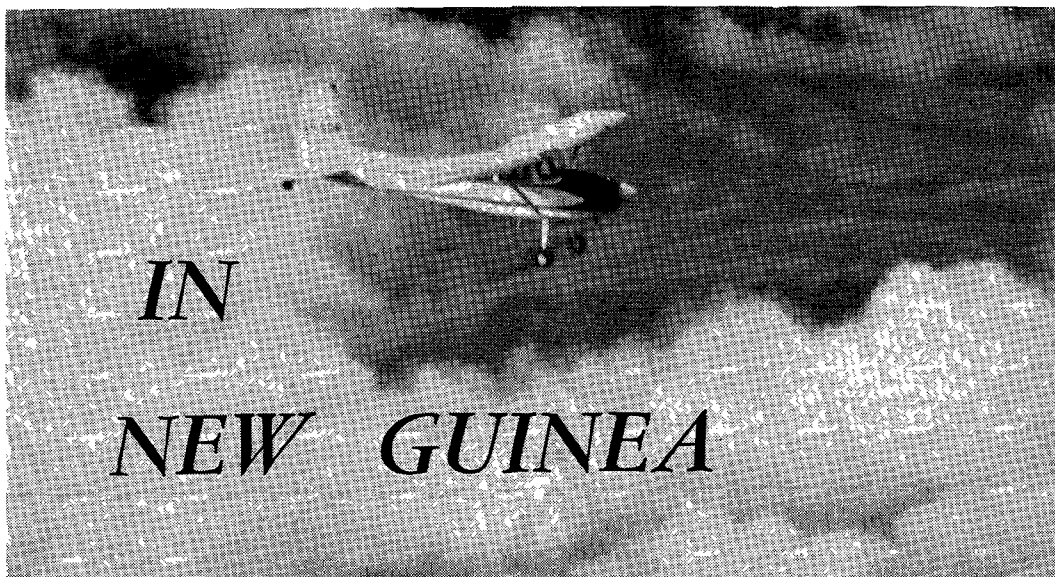
In 1953 Elder Duncan responded to a call as pastor-evangelist to Vancouver, British Columbia, then to Edmonton, Alberta, in 1959, and to the College Park church, Oshawa, Ontario, in 1962.

In 1965 Brother Duncan assumed pastorate of the First church of Memphis, Tennessee, in the Kentucky-Tennessee Conference and in September of 1967 was called to be the Ministerial Association secretary for the Kentucky-Tennessee Conference.

The next day we returned to Wonenara and loaded our packs into the plane. We checked the plane and after prayer taxied up the steep slope of the strip, up into the hillside between the earthen walls. I swung the plane around and pointed its nose down the steep slope. Before us was the tiny valley into which we must fly, do a steep 180 degree turn and fly back out through the neck and over the airstrip. After a complete pre-take-off check the aircraft was held on its brakes as the throttle was advanced and the engine came up to full power. With brakes released the plane accelerated quickly, hurtled down the rough slope and into the air. The grassed slopes flicked past under our wing as it dipped steeply in the turn. As we flew back over the airstrip we could see our faithful carriers waving good-by. In five minutes we were descending into the Wantikia Valley, and as we passed low over the villages the people greeted us with enthusiastic waving. After several runs over the village in which we had just placed a

*(Continued on page 19)*

# AIRPLANE EVANGELISM



L. H. BARNARD

*Evangelist, New Guinea, Australasian Division*

**T**HE PLACE—a grass hut on a knoll beside an airstrip hacked out of the New Guinea jungle; the occasion—a workers' meeting at Lake Kopiago; the problem—whether or not to open up new work in the notoriously rugged area of Oksapmin.

Brother Esau, the district leader, spoke up and said, "Let us go forward, for the fierce men of this wild area pleaded with us to help them when we visited them." No other mission had ever contacted the savages in this particular valley.

But how to get there? On the initial contact with these remote people it took eight days of tortuous trekking through the convulsed country. Lake Kopiago itself is 4,300-feet high and the trail drops down a deep ravine to 1,800 feet. Then over a perilous swing bridge of bush vines, and up again and over two more mountain ranges. Since then the precarious swing bridge has been swept away by the raging Strickland River as it impetuously rushed from the mighty mountains of the hinterland to meet the sea.

Would the people welcome our missionaries back again? A rumor had reached us that the people had been incited by a rab-

ble rouser and that the tribe intended to kill our workers if they ventured there again and burn the little church that had been erected. Two government patrol officers and several native police having been killed not so many years before, this threat could not be treated lightly.

*The Andrew Stewart*

But on the airstrip stood the faithful mission steed, the *Andrew Stewart*. With it we could leap the treacherous Strickland gulch and in ten to fifteen minutes, depending on the weather, land our workers within a day's walk of the village. This was our answer, at least to the transportation problem.

Again Esau spoke, "We must send two strong men who can fearlessly tell the people of God's love, because they need so much the mellowing leaven of the gospel." Then he pointed to Moses and Kepa as such men. But Kepa was to be married that very afternoon.

*Honeymoon for Kepa*

Now, would Kepa be willing to go, as it was no venture for a honeymoon? So I

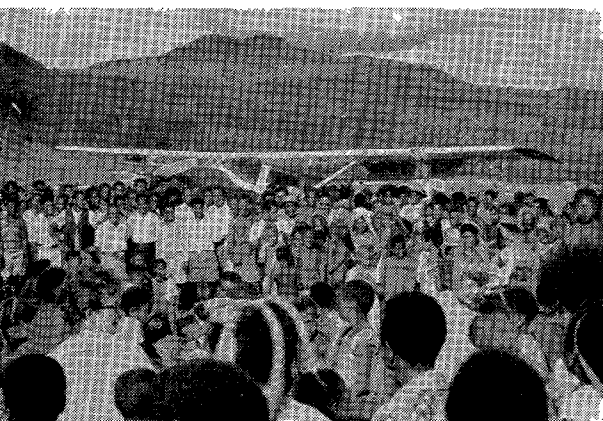
asked him. He pondered but a moment, then his face lighted up in a broad smile as he stated in simple pidgin English, "Me can go."

That night I tossed on my stretcher as I tried to sleep in the grass hut. Were we not extending our lines too far? The risks were high in that rugged country of savage head-hunters. But had we not laid our problems before the Lord and asked Him for a sign in the morning? If our Commander wanted us to go forward we asked that the weather, which always harassed pilots in this area, be favorable. So, finally placing my confidence in Him, I drifted off to sleep to await providential indications of His leading.

As the damp dawn stealthily crept over the jungle-covered mountains, I peered outside. The sky was surely overcast following a night of continuous rain. But there it was—no mistake whatsoever—a blue pathway through the sky, westward toward Oksapmin, with not a square inch of blue sky in any other direction!

Soon we were splashing down the muddy strip while Kepa's bride of one day forlornly waved farewell. A few minutes later we were blithely sailing five thousand feet above the turbid Strickland River, making a mockery of this hazardous obstacle. Like a crater on the moon, Oksapmin is surrounded by vertical rock escarpments. The airstrip is short, rough, and steep, but we cautiously spiraled down, then landed. Commending the three Christian warriors

*National workers and members greet the mission aircraft. It will save many weary weeks of walking.*



MARCH, 1968



*The writer gives final words of encouragement to Kepa (left), Esau, and Moses after landing them at Oksapmin. Note vertical cliff.*

to the Lord in prayer, we shook their hands and parted, with the promise to return in ten days.

### *A Good Report*

Upon returning, I hopefully took in Kepa's bride, and was relieved to see the three waiting for me, smiling with obvious joy. Esau, who had accompanied the other two could hardly tell me quickly enough all that had happened. When they entered the village in the remote valley where they had previously visited, they were greeted with joy. A hut and church had been built in their absence and an old man and his son had lived in the little mission hut making a garden for the hoped-for missionary. The people had been waiting for the return of the missionaries and thirstily drank of the water of life while the old man said he was eager to be baptized before he died so he would be ready to meet Jesus. Further, four groups of people in the valley around the airstrip wanted us to help them, and this was wonderful news, as we needed a headquarters' station near the airstrip.

### *Eleven Days or Thirty-five Minutes*

It was only three short years ago that we had flown into Lake Kapiago in the mis-



sion aircraft and now we have a church there of nearly a hundred members, with double the number preparing for baptism. This area is eleven days' arduous walk from my headquarters at Laiagam but I can fly there in only thirty-five minutes.

How else can the gospel be preached in this rugged land? Groups of five to ten thousand natives live in scattered valleys all over the hinterland of this large island. Many of these villages are hemmed in by ten-thousand-foot-high rocky bulwarks. Are these people to be denied the hope of the gospel? We never will have the staff or resources to do this work by foot. The foregoing story is being repeated throughout the length of this island of endless mountains as our two mission aircraft carry the third angel's message and messengers into these pockets of habitation. Thus the message of truth is literally flying through the heavens in this needy land.

Vast areas of this inhospitable island still challenge us, and we are determined to storm as many strongholds of heathenism as we can. The government in most instances builds airstrips for its own use, which helps us considerably. Just as General Douglas McArthur jumped from island to island and fortress to fortress to win the Pacific war, likewise we are storming the enemy's bastions.

"Our General, who never makes a mistake, says to us, 'Advance; enter new territory; lift the standard in every land.' . . . Our watchword is to be, Onward, ever onward! Angels of heaven will go before us to prepare the way. Our burden for the regions beyond can never be laid down till the whole earth is lightened with the glory of the Lord."—*Gospel Workers*, p. 470.

#### *Aircraft Evangelism—A Chosen Method*

Undoubtedly, aircraft evangelism is the chosen method for this hour in this and other lands. Not one person who has seen it in action here doubts this. While the greatest want of the world is still the want of men, not machines; preachers, not pilots; nevertheless, to ignore the potential of these modern marvels of transportation would be to despise God-given gifts to complete the task.

Wherever our mission aircraft have been used here in the Coral Sea Union Mission field, baptisms have risen sharply. As long as the emphasis in flying is on evangelism and soul winning, this must al-

ways be so. Presidents and district directors can visit frequently to inspire and encourage the workers and preach the Word, and key personnel can be moved around more freely. Urgent medical cases can be quickly flown out to our well-equipped mission hospital, which reaps lots of good will. All this adds impetus to an evangelistic program.

At present we are laying plans for an evangelistic thrust into Kiunga, which is six hundred miles up the Fly River. Our overextended coastal missionaries have never yet been able to penetrate this far inland. It would take weeks of tramping through inhospitable country to reach there from my base in the highlands. But to fly there from Lake Kapiago only takes forty minutes.

Many a time I have arrived in a village splattered with mud after crossing 10,000-foot-high mountains, with every muscle aching and every cell of my weary body shouting for rest. But I had to cheerfully shake hands with a long line of a hundred or so people who had waited excitedly for weeks for the missionary's visit. Then I would have to stand before them in church and enthusiastically speak to them of the wondrous message of love and hope that binds us all together. But my legs would almost fail to support me, and my voice threaten to trail off into a whisper. Today I can fly in fifteen minutes into several such areas that once took two or three days of toil to reach by foot. Now I arrive by plane, fresh and clean and physically able to inspire the waiting multitudes.

It cannot be suggested that Isaiah ever thought or dreamed of planes carrying the gospel over the tangled jungles of the waiting isles. Nevertheless his words, found in Isaiah 40:31, can most aptly be applied to aircraft evangelists: "They shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

For four years, as a soldier during the Pacific war, I watched helplessly as wings of vengeance rained bombs of destruction upon New Guinea. Now wings of mercy ceaselessly fly back and forth bringing hope and joy to its waiting multitudes. Wherever our prudent denominational policy indicates we need an aircraft, let us grasp this gift resolutely and use "plane preaching" to add impetus to our evangelistic advances.



**Robert H. Pierson and Richard Hall, pilot of the Messenger.**

## "Messenger" of Mercy

**PAUL H. ELDRIDGE**

*President, Far Eastern Division*

**T**HE enemy forces are only ten miles away. We'll not be able to hold out until morning." Pastor Richard Hall listened to the friendly officer of the retreating government troops and thanked him for the information. Then he looked around at the little house where he and his family lived while they pioneered a mission program to northern Laos. It looked as though everything they had accomplished might be lost. But, in the providence of God, the enemy forces halted only eight miles away. That gave Pastor Hall the opportunity he needed.

Loading every person he could pack into his small plane, a Cessna 180, he flew from Namtha to Ban Houei Sai, unloaded them, and hurried back again to Namtha. He expected every trip to be his last. The people who were begging him to take them out arranged a signal—if it was still safe to land they would spread a white sheet on the ground between the house and the church. Each time he approached Namtha, Pastor Hall looked for this sign, and in one week he evacuated three hundred people.

This experience, which took place in December of 1961, was just another proof to Pastor Hall of the value of his plane in mis-

sion work. When it became evident that further effort in Laos was out of the question, the Halls were transferred to the Sarawak Mission on the island of Borneo, where Pastor Hall became president of the mission.

There was only one short road in the whole country of Sarawak. Transportation was by riverboat, and subject to the vagaries of weather. Days were needed to reach church companies that were actually only a few miles away—but those miles were dense jungle.

Pastor Hall visited these companies and told the people he could reach them in only a few minutes if there was a place for his plane to land. He showed them how to cut an airstrip from the jungle and how to clear it so his plane could get down. It was hard work, but the sturdy tribal people stayed with it. Then Pastor Hall flew his plane in, not only bringing the message of the church but also flying out again with people who were seriously ill and needed medical help.

Now seven of these jungle airstrips have been cleared and are in use. In almost every

*(Continued on page 15)*

M. H. SCHAFFNER, M.D.  
*Medical Secretary, Trans-Africa Division*

# Resume' of Our Airplane Work in TRANS-AFRICA

**T**HE first airplane brought into the Trans-Africa Division arrived late in 1960. It was a Cessna 180 secured by the efforts of R. L. Osmunson, who at that time was Missionary Volunteer and home missionary secretary of the Trans-Africa Division.

This aircraft was registered as VP-YTA, later 7Q-YTA, and was assigned to the Congo Union because of the difficult political situation there. During a good share of 1961 it was instrumental in keeping Songa Hospital open. It was used for the transportation of personnel and supplies during the time when the roads were blocked by rebel activity.

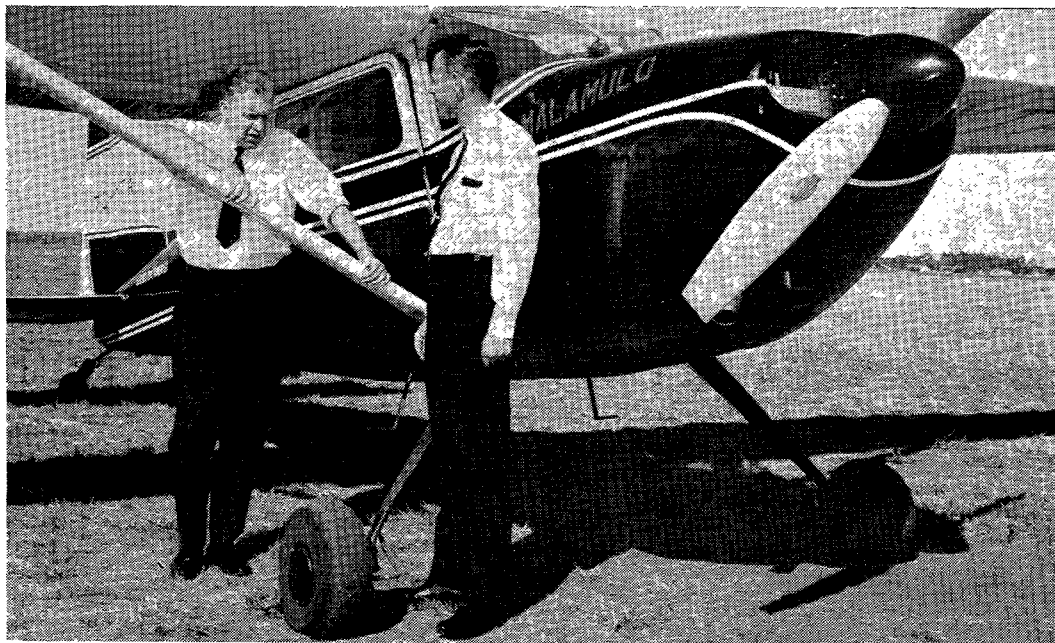
At the end of 1961 VP-YTA was in Elisabethville when the United Nations-Katanga war took place. It was damaged slightly, but was flown out to Ndola in what was then known as Northern Rhodesia.

As the work at Songa was closed temporarily, this aircraft was reassigned to the South-East Africa Union and was based at Malamulo. It has been used since that time as a means of transport in Malawi, and especially as a means of getting the doctor, and later the dentist as well, to the various dispensaries we run in Malawi. It has also served very well as a flying ambulance and has been called on frequently by many different people, including those who are high in government service.

The second plane in the Trans-Africa Division was brought into use in the Congo Union when the work was reopened there. This aircraft, also a Cessna 180, registered 9Q-CTA, was purchased in July, 1964, and has been used in the Congo ever since. With the continued political unrest there, it has been very valuable in

*Ready for the take-off. Don Thomas piloting the Congo's Cessna, taking supplies to isolated members.*





*Two pilots confer. Left, Dr. R. J. Harvey, medical director of Malamulo hospital, and right, Dr. M. H. Schaffner, medical department secretary of the Trans-Africa Division.*

providing a means of emergency transport, especially between Lubumbashi and Songa, and also to the other missions farther north in the Congo. At the present time we are not allowed to use this aircraft, but we are negotiating with the present government for permission to put it into service again.

The third aircraft brought to Trans-Africa is a Cessna 182 and is registered 9R-JFF. This aircraft was brought to Africa last year by Dr. Ray Foster, who is stationed at Mwami Hospital. Dr. Foster is starting a leper rehabilitation program at Mwami with an extension of this service

initially to Malamulo and Yuka hospitals. Thus the aircraft is very valuable in this field, allowing Dr. Foster to get back and forth to these institutions. We hope to extend our service later to other leprosy centers in the division.

The most recent addition to our fleet of aircraft is a new Cessna 185, which has been registered as 7Q-YDP and will replace the 7Q-YTA in service in Malawi. The plan is that the original Cessna 180, which has served for seven years, will be reassigned to some other part of the division. Botswana and East Africa have been considered as locations for this aircraft.

## CONSECRATE ALL TO GOD

"All who consecrate soul, body, and spirit to God will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through cooperation with Christ they are complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence."—*The Desire of Ages*, p. 827.

# THE "LEO HALLIWELL"



(Above) President Richard Hamill, of Andrews University, speaking at the dedication of the Leo Halliwell. (Left) "I christen thee Leo Halliwell," says Janis Joseph, secretary of the Andrews University Student Association, as she breaks the flask of Amazon River water on the nose of the plane.

## DEDICATED to SERVICE

**S**NOW flurries provided the backdrop for the christening of a mission airplane last November 5 in Berrien Springs, Michigan.

Purchased by the North Brazil Union, it will be operated on the Amazon River as well as other portions of Brazil by Dan Walter, a former Andrews University student, and now a pilot-mechanic in South America.

Because Andrews University is the home of the Seventh-day Adventist Theological Seminary, and because it is developing an aviation and mechanics training program, it was selected by the South American Division as the site for the christening ceremony.

Janis Joseph, secretary of the university Student Association, smashed a flask of muddy water from the Amazon River over the nose of the craft, after declaring its name to be the *Leo Halliwell*.

Leo Halliwell and his wife, Jessie, sailed into the harbor of Rio de Janeiro on October 30, 1921, to begin mission service in the remote areas of Brazil. Because disease

### GORDON O. ENGEN

Public Relations, Radio-TV and Religious Liberty Secretary, Lake Union Conference

was rampant, the Halliwells determined to minister to the physical needs of the people as well as to care for their spiritual needs. They decided that a launch could best fit their purpose. Thus, on furlough in 1930, they learned as much as possible about the treatment of tropical diseases and launched a campaign to raise money for a medical launch, which they called the *Luzeiro* ("Light bearer"). The Halliwells sparked the interest in mission launches, and before long a whole fleet was operating on the Amazon.

Today's needs in the central Amazon territory surpass those the launch can supply. Dan Walter will operate the first airplane to be put into service in Brazil by the Seventh-day Adventist Church. It will help cut travel time tremendously. A recent worker spent twenty-eight days hacking his



way through the jungle. The *Leo Halliwell*, with Dan Walter at the controls, can now make this trip in thirty minutes. A twelve-hour launch trip will take him five minutes. A six-day and six-night canoe trip to mission outposts via mosquito-infested tributaries will now take only an hour and twenty minutes. The plane will serve as principal transportation for pastors and medical personnel who visit various parts of the union. It will also keep medical mission launches supplied and will bring necessary items to isolated outposts. It is hoped that the plane will now permit visits to various churches and clinics once a quarter, whereas formerly, some churches were rarely visited by conference personnel.

With the thousands of miles of rivers in Brazil, and with the heritage in medical launch work left by the Halliwells, the airplane-boat is only a logical continuation of the work begun by them.

The craft, a Lake LA 4, powered by a 180 h.p. Lycoming engine, will cruise at just over one hundred miles an hour. It can utilize the numerous airstrips in the more populated areas of the country by extending its landing gear and using the runways in the same way that regular aircraft do. Then it can hop off to the remote areas and utilize the long stretches of river as landing fields by landing on its boatlike hull, with its wheels retracted.

Dan Walter, a certified flight instructor, commercial pilot, mechanic, and missionary, began his flying during his academy days at Thunderbird Academy in Arizona in 1956. He worked part of his way through school at Andrews University by giving flight instruction. Dan is the son of Mr. and Mrs. Marvin Walter now working with the Indians in South Dakota. In the early '40's they founded the Monument Valley Mission in Utah.

Adding to the authenticity of the occasion, several college and Seminary students attended the christening ceremony in South American and Central American costumes. The history of the mission launch program in South America was outlined by Jairo T. Araujo, from São Paulo, Brazil. The president of Andrews University, Dr. Richard Hammill, told of Andrews University's current interest in aviation. The university has been offering flight and ground school for credit for the past two years, under the direction of C. William Barney, instructor in aviation. Last fall, a second aviation

teacher, Wendell Cole, was hired to direct the mechanics' training program. Both men are graduates of Andrews University, have Master's degrees, and are flight instructors.

The university currently operates a fleet of two Cessna 150's, a Cessna 172, and a Cessna 120, which is used primarily for experience in handling an aircraft with a tail wheel rather than a tricycle landing gear. A Link trainer is also in operation on the campus, and provides instrument training. Ground and flight courses will carry students on to their private, commercial, instrument, and instructor's ratings.

Many former students of Andrews University are currently utilizing their flight training in Africa, South America, and the Far East, as well as in North America, including Canada and Alaska.

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### "Messenger" of Mercy

(Continued from page 11)

place that a strip has been opened, a church has been built. Many lives have been saved by a timely flight to a hospital, which would have otherwise been unreachable.

Some time ago Brother Hall's plane was slightly damaged by landing on a soft field. When an attempt was made by helicopter to remove the plane for repairs, it was accidentally dropped from the helicopter and completely wrecked. However, in March, 1967, that plane was replaced by a new Cessna 180, which was named the *Messenger*.

Convinced of the value of an aircraft for mission service, the Southeast Asia Union Mission took the responsibility of ownership, thereby making this the first plane to be officially designated as part of the church's program within the territory of the Far Eastern Division. The success of this *Messenger* of mercy has inevitably led to thoughts of other areas where planes could make a major contribution to the mission program. One of these is West Irian, the western end of the island of New Guinea. Another is central Mindanao, in the Philippines, where there is already an airstrip on the campus of Mountain View College.

Certainly the church with a final message for a doomed world must equip itself with every possible modern facility. We believe the airplane is one of these. As rapidly as funds are available we hope to expand our use of these "wings of the morning."

**Q. What area do you represent and what is your problem there?**

A. I represent the Central Amazon Mission. This mission is six times as large as California, fifteen times as large as the State of Michigan, yet there are only nine cities of five thousand or more and a few villages. The remainder of the population is very scattered. Our problem has been how to reach the people.

**Q. What has been your approach to the problem?**

A. Leo Halliwell began working with a launch back in the early thirties. There are now three launches active in the Central Amazon Mission, plus a few others in the Upper and Lower Amazon Missions.

**Q. What has been the result of the work with these launches?**

A. They have helped gain the confidence of the people. They have been good public relations instruments for the denomination. Many new groups and churches have been started where they have been used. However, they have been unable to cover the whole area. Most of the tributaries of the Amazon, including the tremendous Rio Negro, have never been entered by an Adventist launch or worker. Only recently has a launch gone up the Amazon (Solimoes) above Manaus and the launches are too slow and the distance too great for them to maintain the work they have started.

**Q. What is the present working force?**

A. There are four ordained ministers, three interns, and a few lay workers, or "get by with" workers with minimum education and experience. We have two medical-evangelistic launches, one active, the other preparing for drydock, and three colporteur launches, two active and a new one not in service yet.

**Q. What is your solution to this problem?**

A. As a partial long-range solution we have a school for the training of young lay workers, but it will be three to five years before the first graduates of this school will be ready. Even then the graduates will have only a minimum education and will need encouragement and support.

**Q. What other plans do you have?**

A. The success of the airbase operation in Pucallpa, Peru, prompted the idea of establishing a seaplane base in Manaus, Brazil, the headquarters for the Central Amazon Mission. It was envisioned to use a Cessna 185 float plane to support the launches. However, the float plane would

# A New Day for the CENTRAL AMAZON MISSION

*Here is a questionnaire regarding the value of the airplane in the work of the Central Amazon Mission. Questions by O. M. Berg. Answers by the pilot of the "Leo Halliwell," Daniel Walter.*

be limited to landing on water, and in many areas landing strips have already been provided and would often be less risky than landing on the sometimes treacherous waters. A float plane would also mean that only about one half of our believers would be accessible. Obviously the equipment needed was an amphibian.

**Q. What was the reaction of the people to the news that the purchase of such a plane was anticipated?**

A. One group of Indians in the north began at once to build a landing strip as soon as they found out the mission was planning to get an airplane, and sent a letter asking when it would be up to visit them. Another group to the east began at once clearing a site for a landing strip. Other Indians in groups began doing the same. Areas in clogged rivers, lakes, or swamps were cleaned out and made safe for the amphibian plane's landing. Others have been collecting money to help with the operational cost of the plane so it could visit them.

**Q. Now that the new plane, the Lake LA-4 amphibian, has been provided, could you tell us a little bit about it?**

A. The Lake LA-4 can take off in about one thousand feet when fully loaded. It carries four passengers and two hundred pounds of baggage. It is the only light amphibian which can make a high speed turn from downwind to upwind, a great safety factor and advantage for getting out of small places. One can sit in either of the front seats and paddle it like a canoe. The wheels can be lowered while in the water and the plane be taxied onto a beach. Two can sleep in the cabin. It can be landed in small and even crooked areas.

**Q. What about its flight performance?**

A. It has a long wingspan, which gives it excellent gliding ability. It cruises at more than two miles per minute and has good maneuverability and pilot visibility.

**Q. Is it very expensive to operate?**

A. On the contrary, it is very economical, considering all possible expenses—fuel, oil, maintenance, spare parts, depreciation, insurance, reserve for engine and propeller overhaul at one thousand hours of operation, all comes to about 12 cents a mile, or \$15.00 an hour. Maintenance is light and easily accomplished.

**Q. The plane has just recently been put into service. What are your plans for its use?**

A. It is planned to make at least quarterly visits with a pastor to every family, group, church, and school in the mission's territory. The plane's crew will deliver the church papers and quarterlies to the believers, hold meetings and Bible studies, conduct baptisms, the Lord's Supper, weddings, cooking classes, and the like. They will no doubt supervise the construction of new churches and schools and conduct clinics as well. The plane will make it possible to keep in touch with the training school graduates and to interview new applicants. It will fly fresh supplies of food, medicines, and papers to the launches. It will make ambulance flights when necessary.

**Q. Could you give us some idea as to just how much time will be saved by the use of this airplane?**

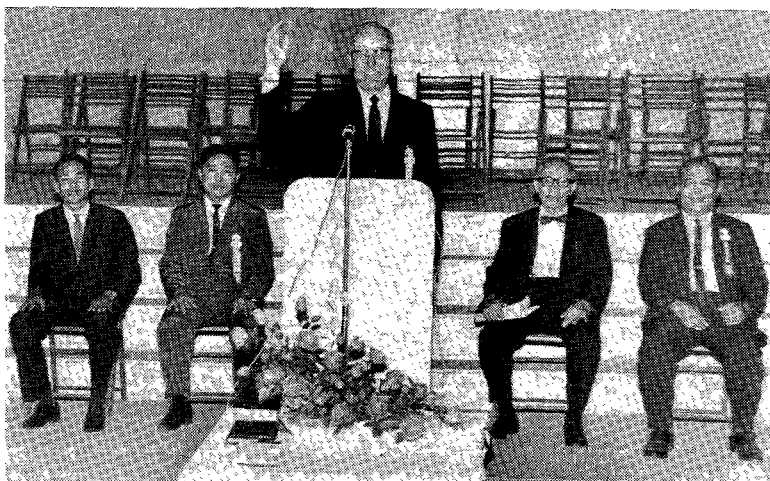
A. One of the medical launches spends 250 hours just getting to its territory. This same distance can easily be covered in three to four hours with the plane when the launch needs supplies or has a critical patient. The other medical launch takes from one to three days in getting to the edge of its territory, then spends that much time just getting between homes and groups once it gets there, because of having to follow the river and channels the long way around. Most of these homes and groups are less than five minutes apart by plane.

*(Continued on page 22)*

*Dan Walter, pilot of the new amphibian aircraft for South America.*



*N. R. Dower, Ministerial Association secretary, General Conference, speaking to the delegates to the Central Philippine Union Mission ministerial retreat, held in Bacolod City, November 5-9, 1967.*



## **OUR MESSAGE *and the Mass Media***

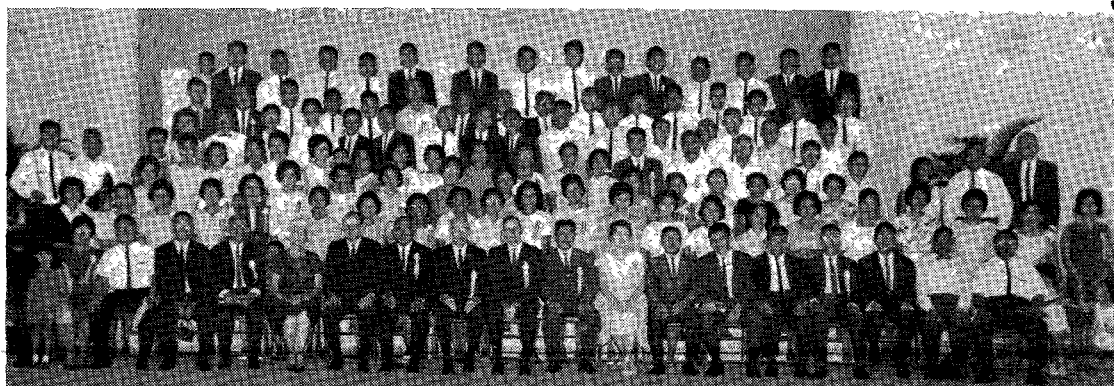
**F. M. ARROGANTE**

*President, Negros Mission, Philippines*

**O**UR work in the Philippines is gradually strengthening in the public eye through the medium of television, radio, and the local and national papers.

The Far East itinerary of N. R. Dower, secretary of the General Conference Ministerial Association, accompanied by R. C. Williams, of the Far Eastern Division, to hold ministerial retreats and institutes and to attend division councils, committees, and other important meetings, initialed our television evangelism in Negros Mission at a one-hour stage interview through channel 4 of the Chronicle Broadcasting Network, Bacalod City, Philippines, in the afternoon of November 6, 1967. This took place during the time Elder Dower and Elder Williams were attending the Central Philippine Union Mission ministerial retreat in the beautiful Santa Fe Resort in Bacolod City.

*One hundred and thirty workers and visitors attended the ministerial retreat.*



The city of Bacolod welcomed the visitors from overseas and from all over the Central Philippines. The guests were heard and seen by the people in the Visayas area through the radio and television interviews arranged with the local stations.

The telecast included N. R. Dower, R. C. Williams, Gottfried Oosterwal, of Philippine Union College school of theology, F. T. Geslani, of the Miller Sanitarium and Hospital, and F. M. Arrogante, president of Negros Mission.

All cardinal tenets of the Adventist faith were presented. So enthusiastic was the response of the viewers that the television program director offered us more time.

The following day, November 7, a radio interview was also arranged for the same group to appear at the Sampaguita Broadcasting System.

On Monday, November 13, the Bacalod Sanitarium and Hospital staff, headed by Dr. and Mrs. W. G. Dick, was on focus for another one-hour television appearance demonstrating the use of some of the equipment of the modernized Bacalod Sanitarium and Hospital.

Besides our regular weekly radio program with station DYRH, four other stations are offering their public service facilities for our message to be heard loud and clear through these tools of mass media.

The ministry in the Far Eastern Division was greatly strengthened by the series of ministerial institutes and retreats, by counseling and promotions in connection with the visit of N. R. Dower and R. C. Williams, of the General Conference and Far Eastern Division Ministerial Association.

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## Ten-Day Walkabout Among the Kukukuku Savages

*(Continued from page 7)*

worker, we climbed away steeply out of the narrow valley.

### *Airstrip at Simbari*

We set our course for Simbari, and in another five minutes were looking for a hole in the clouds to let down through. Eight hours' walking, five minutes' flying! How wonderful it would be when the Simbari airstrip was completed. We found the hole we wanted and made a circling descent right above our first village at the

head of the valley. The people literally jumped for joy as we flew over, but we noticed that there were few people about. The same was the case at the next village, but as we flew down the valley we realized the reason—a great scar had appeared in the valley on the left-hand side and in the scar was a seething mass of brown bodies. In just two days the Kukukuku warriors had cleared three quarters of the airstrip site. It is no wonder they are feared by all the other tribes in New Guinea if they fight like they work. We did several low passes over their heads to cheer their hearts and to check the altitude. I made a dummy approach toward the strip and noted that because of the narrowness of the valley some trees would have to be felled on a ridge on the opposite side of the valley from the strip to make for a reasonably safe approach and take-off path. If the people can keep up this enthusiasm it will not be too long before VH-SDB has landed in the Simbari Valley. Soon our workers' isolation will be no more. No longer will they have to carry their sick wives or children over those heart-breaking trails for days on end. The morning is dawning for Simbari.

We waved good-by to these little people we had learned to love, and as we climbed out of the valley fantastic waterfalls tipped our wings with silver. Home and family were only thirty minutes away, but our hearts were with the Kukukuku savages of Simbari.

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## "I Saw Another Angel Fly . . ."

*(Continued from page 3)*

finance the entire project. This presents a definite danger. A man's time is divided between flying for the cause of God and flying for the cause of money in order to keep going. These situations need to be studied and corrected if at all possible. A missionary pilot's time and energy can quickly go down the drain of commercialism.

### *Kudos*

To sum it up, we pay tribute to those around the world who are active pilots in and for the cause of God. We pray for the quick increase of their tribe. It is past time for the church to get up in the air in more than one way!

J. R. S.



SOMEONE put forth the idea a few years ago that if a worker in our cause does not receive a call every three or four years there must be something wrong with his work. This person did not say that the worker ought to accept these calls, just that he ought to get them. This article is written to defend the view that he ought to reject them more often than not. It is written from the assumption that money is needlessly spent to move workers around, since many of the moves are unnecessary and produce neither an improvement in the worker's professional development nor in the results produced by the efforts of the organization as a whole. Having stated this bias, I will set forth my diagnosis of the situation and some suggested ways to improve it.

blinked a few times, and then whispered: "Brother X has never been in the work—he's just been on the payroll for forty years."

It was an exaggeration, of course, and perhaps an unfair one, but there may have been a core of truth at its base. There aren't very many unproductive denominational employees. The level of incentive and effort is far higher than is considered normal in many organizations, but on the assumption that there are some horses that are traded because they won't pull, it may be worth while to examine some of the sources of this phenomenon.

#### *Discontent With Location*

A horse may be satisfied with its harness, it may pull its share of the load for a

## *Horse Sense*      **Advent "Movement"** *About the*

**SYDNEY E. ALLEN**

*Dean, School of Theology  
Philippine Union College*

A union president, who was a slave to the cause if ever there was one, loved to exhort his workers to "get on the collar!"—an expression that meant more in those days of horse-drawn farm appliances than it does in our motorized day. When a horse is putting forth real effort it has to lean into the collar of its harness. If the tension on the collar is slight, the horse isn't working very hard. As that union president knew, some horses don't put forth their best efforts. Indeed, some of them scarcely ever allow the harness to be applied. They just gallop around the pasture, kicking and bucking.

#### *Just on the Payroll*

This same executive was presiding over a committee that was considering certain sustentation requests.

"How long has Brother X been in the work?" a member asked.

The union president straightened up, looked the questioner square in the eyes,

while, but then during the heat of the day or the cold of the night it begins to think how easy it would be to plow in a different field, and then the tug chains go slack. This is a serious malady that might be labeled *morbis peripateticus*. It is more widespread than many realize. If the number of denominational employees who wish to change their place of work were known, we would be astounded.

Workers in the eastern part of a division get the idea that everything would be better in the western part, where informality, opportunity, and innovation reign. Workers in the western part, tired of their surroundings, begin to long for the more glamorous environment that they mistakenly imagine the east to be. Workers in rural places look toward the cities, where they think they will be appreciated more, while city workers look from one city to another, where they think their work would be more fruitful. Workers in a land other than their place of birth

yearn to be home, while workers who toil in their motherland get the itch to sail the seas and find the pot of gold at the end of a Europeanized rainbow.

It is foolish to try to surmount a sea of troubles by running away from them; there will probably be more troubles in the new place. You may not be noticed in your present obscure station, but you can grow there, and then, when a more demanding opportunity arises, you will be strong enough and skilled enough to meet it, whereas the fellow who has spent the past decade chasing a moving van will find himself fitted for little else.

We believe that there will always be a need to have workers from "outside" in every possible field, simply in the interests of defeating the tendency to tribalism that exists in every inbred society, but those outside workers should go from the developed countries to the less-developed countries and not vice versa in the overwhelming proportion of cases for a good many years to come. Our denomination's marching orders cannot be efficiently carried out if the brains of the army continue to desert for more affluent climates at the present rate. If every worker who is heading in the wrong direction were to be overtaken like Jonah, the great fish would have a feeding frenzy such as he never before enjoyed.

#### *Discontent With Administration*

Other horses express their discontent by neighing for a different teamster. There are delicate acts of adjustment that must be made between a worker and the person directing his work, but those adjustments are not all on one side. There are varieties of work horses just as there are varieties of teamsters. The teamster must not expect a nine-gaited walking horse to do well at a plow in gumbo soil, and the horse must realize that the teamster's first responsibility is to cultivate and harvest the crop, not to foster horse shows.

How many horses that whinny for a new teamster are more unhappy when they get one? If they expended their energy on pulling the load instead of snorting and shying at the driver everyone would be more contented. There is a certain amount of work to be done, the harness is the same for everyone, and the personality of a teamster is never an excuse for refusing to pull.

What good is it for a horse to be able to outrun the others if it has never learned to tolerate a jockey on its back? Instead of winning the race, that horse will only dump its rider on the turf and end up out of bounds.

#### *Discontent With Assignment*

Still other horses look with envy at a different plow. Pastors think it would be better to be a Bible teacher because they wouldn't have so much administrative work to do, and Bible teachers think the pastors have it easy because they don't have to run at the call of class bells. The examples could be multiplied.

We must develop the abilities that God has given us and accept the fact that He has seen fit to give some talents to one and others to another. All too often sturdy draft horses exhaust themselves trying to run races or prance with a fancy gait when they could carry a pack or pull a load with great success. The lighter horses, on the other hand, wish that they could be hooked up to the tug chains of a gigantic load when they are better fitted to run like the wind.

As much as we may dislike to admit it, we live in a day of specialties. Life is too short to become expert in everything. The generalist still has his place, but the specialist is a good man to have around when his technical knowledge is needed. Today there are calls for specialists in every line—the ministry, administration, medical work, industrial work, and in all the disciplines represented on the faculties of our schools. If a man finds himself unhappy with general work he is foolish to think that he must get out immediately and enter some glamorous specialty. It can be taken as an axiom that success in the specialties is based on a deep experience in a broader context. The best way to ensure that you find your proper niche in God's service is to do the tasks you are given with all the energy that God has given you. Then, when one of the old reliables goes out to pasture you will be ready to step into his particular harness.

#### *Speculations*

What are the causes of these debilitating discontents? The hearts of men, including those of workers, are desperately wicked and complicated, so who can know them? It would be presumptuous to try to

diagnose all cases or to prescribe sovereign remedies—the difficulties are too varied for that, but this disease is in epidemic at certain places, and so a suggestion about possible treatments may be in order.

Tell it not in Gath, but one of the most important causes for itchy feet is an empty head. Workers who stay abreast of their field of preparation are not given to the delusion that utopia will arrive with the next move, the next election, or a change of title. If the malcontents among us would stop spending so much of their money on creature comforts and start spending more of it on good books and journals many problems would be solved. All too often a worker races to his appointments in the latest model car, laden down with tape recorders, projectors, slides, appliances, and gewgaws, and when he arrives finds himself without anything to say! What folly!

Let such people stop spending time on things that are less than vital, let them start spending an hour a day at their desk with their Bible, the aids we have to understand it, and their professional literature, and they would probably forget about migrating.

It is an open secret that some workers hope for a new administrator in their organization because they have lost hope of wheedling a promotion out of the present one. The remedy for this is to stop dreaming that positions in our denomination are tinsel presents within the gift of an individual, and start realizing that election to office in our church is an act by which the constituency recognizes industry, integrity, and ability. Instead of chasing the will-o'-the-wisp of preferment, let the brother with the transfer bug in his mind settle down to the reality of his task.

Workers who imagine that they would be happier if they held the next fellow's title instead of their own are victims of a disillusionment that sets in when a man neglects his work and then tries to assign specious reasons for its failure. He won't

fool anyone but himself. There is no substitute for concentration on the job at hand. When you have succeeded at that you will find that your present place is a pleasant one. The careful workman's change of job is the climax of an apprenticeship rather than the admission of a defeat.

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## A New Day for the Central Amazon Mission

(Continued from page 17)

**Q. But what about expense? Isn't air travel expensive?**

A. Sometimes one is inclined to think of \$15.00 per hour as a very high cost of operation and of \$25,000 as a huge investment, but a launch costs \$10,000 to \$20,000 to build and nearly \$5.00 an hour to operate, at less than ten miles per hour and the long way around. A twenty-four-hour launch trip between homes costs \$120. The same hop with the plane would cost less than \$1.50. Consider, too, the salaries of the workers while in transit on a launch. The plane's crew will be spending about 95 per cent of its time in direct pastoral or medical work while on trips, while those on the launch may spend only a fraction of their time in direct service the rest of the time in transit.

**Q. One final question—does this mean that the launches are through?**

A. No, they are more necessary than ever. They are ideal for providing accommodations and facilities for our workers while conducting evangelistic meetings or holding clinics for extended lengths of time in one location. They will be somewhat freed from pastoral and follow-up work and thus be able to enter new rivers and open new work. Already they are finding the people of the interior a harvest ripe, ready to be reaped. Also they will be able to carry fuel for the airplane into remote areas.

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## TRUE SERVICE FOR CHRIST

"It is not the length of time we labor but our willingness and fidelity in the work that makes it acceptable to God. In all our service a full surrender of self is demanded. The smallest duty done in sincerity and self-forgetfulness is more pleasing to God than the greatest work when marred with self-seeking. He looks to see how much of the spirit of Christ we cherish, and how much of the likeness of Christ our work reveals. He regards more the love and faithfulness with which we work than the amount we do."—*Christ's Object Lessons*, p. 402.

# Preacher's Progress

RON RUNYON

## Involvement

**A**LTHOUGH overworked, the word *involvement* should have special significance for the Adventist minister. Types of involvement are numerous, such as aiding the poor, unconfusing the confused, and being youthful with the youth. But needful and rare is one type of involvement. It is a concern for wayward members who would straighten up if we only took time to go to them and have a sincere, frank confrontation. I'm not talking about backsliders who have departed from the fold and need reclaiming. It is the person whose faithful church attendance classifies him as a loyal member but who is violating God's will and the minister knows it!

### *Reading and Sabbathkeeping*

Among the long-remembered experiences of my life are those centering on reproof received from those who cared. A certain period of defiance during academy days found me reading a secular book during the Sabbath morning worship service. A young man sitting next to me had courage enough to whisper softly and kindly, "Do you feel you are honoring the Lord by reading that type of literature on the Sabbath?" Nothing more was said then or ever.

A mutinous feeling was the immediate carnal reaction. Open revolt was avoided only because my corrector had done his duty in such a gentle manner. A few moments later my book was closed and an attempt was made to listen to the sermon. I don't know who preached that day nor do I remember what he said, but this unerasable experience of reproof did more for me than a dozen sermons. Of course, I cuddled feelings of hurt and embarrassment, and for some time my attitude toward this fellow student was rather negative. In time an outlook of profound respect and gratitude replaced the contrary one. He couldn't have done a greater favor for me. My benefactor is oblivious to the good he has done.

I hope someday to meet and thank him for his kindness. Isn't this the type of involvement that is so needed in our church today?

### *None-Tithers*

Take the member who gets his Ingathering goal—that seems to be priority criteria of a "good" member—yet does not dedicate an honest tithe to the Lord. How many ministers really get involved by going to him and carefully showing him his fault? Does an unfaithful husband member deserve the attention of his pastor before the marriage goes into a tailspin? Aid offered after separation usually is too late. The sensitive soul of a Spirit-filled pastor detects problems quickly and does something about them. A shepherd of this caliber is never to be confused with a policemanlike preacher who snoops but never stoops to get involved in helping his sick member regain spiritual health.

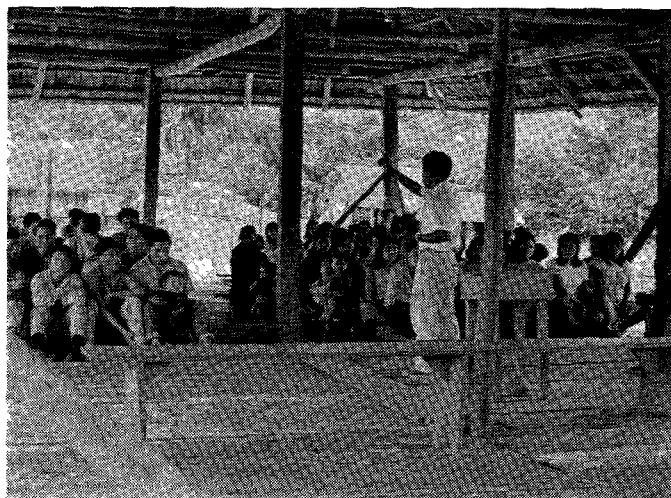
### *Eli's Error*

The story of Eli and his sentimental namby-pambyism in failing to correct his two priest sons, Hophni and Phinehas, needs our attention. "What a lesson have we here . . . for those who minister in the service of God. When existing evils are not met and checked, because men have too little courage to reprove wrong, or because they have too little interest or are too indolent to tax their own powers in putting forth earnest efforts to purify the family or the church of God, they are accountable for the evil which may result in consequence of neglect to do their duty. We are just as accountable for evils that we might have checked in others, by reproof, by warning, by exercise of parental or pastoral authority, as if we were guilty of the acts ourselves."—*Testimonies*, vol. 4, p. 516.

### *Hardhearted Uninvolvement*

It takes loving firmness, kind persistency, tender staunchness, meek boldness, and sympathetic courage to deal with the erring. Eli didn't lack the loving, kind, and tender qualities but he failed to measure up to the standard required by God. He was deficient in moral courage and firmness. The most unkind thing a shepherd can do is to let his sheep stray in forbidden paths that lead to death. The minister who does not try to keep his people from evil is engaged in hardhearted uninvolvement.

*This is a new church not yet completed. The plane is in the background. The man standing is Daniel Tovar, a real soul winner. Through his efforts and the power of God, we hope to baptize about sixty this year. This would not be possible without the assistance of the plane.*



*We bring students to Nevati after the schools. After they finish in Nevati they become teachers. We are just arriving from Y...*

# Air, Evangelis

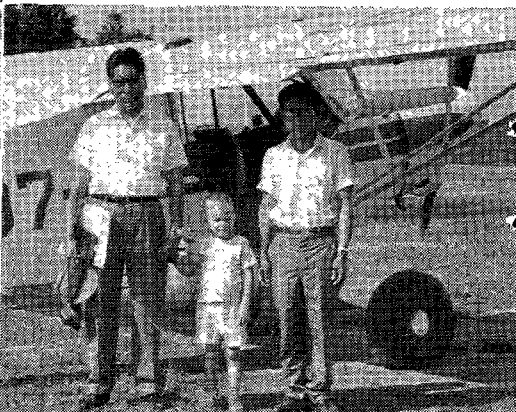
**CLINE B**

Director, Nev

*Almost every Friday afternoon the airplane takes national missionaries, teachers, and older students into new areas to preach and teach. As many as fourteen go adventuring for God. They are usually dropped off in twos.*



*Here we are taking Andres Achata, Inca Union educational secretary, to visit some of the schools. In the middle is my son, and on the right is Remegio Tovar, subdirector of Nevati.*







They have completed courses in their local  
return to work as national missionaries and  
vina, a village about 30 minutes by air.

# plane in Peru

JOHNSON

ti Mission, Peru

*This old Campa Indian wanted some medicine.  
It is amazing how God blesses our feeble efforts.  
Most of our contacts with new tribes are made  
in the medical line.*

*The only ways to reach Nevati are by river in  
canoes and by air. It takes eight days by river or  
forty minutes by air. We haul all our food in by air.  
This is a typical load.*



*The airplane is always a welcome sight in the villages,  
and everyone comes from far and near to give their greet-  
ings. This picture was taken in Loma Linda, Peru, which  
is about fifteen minutes from Nevati by air.*



# The Inadequate Intern

JON GREEN \*

Ministerial Intern, Texas Conference

I WISH we knew more about him. He is mentioned only three times in the Bible. His biography consists of only thirteen words in those texts. It will be necessary to fill in some of the missing links of the life of Demas, the inadequate intern.

No doubt he, as any intern, had high hopes and lofty ideals. He had heard the great apostle Paul speak. He had admired the Christian life of this chosen vessel of God.

I can see Demas as a young man. Maybe it was in Lystra, or Thessalonica, or Ephesus, or Corinth where he first heard Paul. As Paul related his experiences the mind of Demas may have drifted away in imagination and he was experiencing with Paul the things of which he was speaking.

He was beside Paul as the glory of God from heaven struck the persecutor blind. He was there supporting him as he was led into Damascus. He was imagining himself stopping a man on the street and asking for directions to Straight Street.

Plainly he heard the rumblings of the earthquake that broke down the prison walls in Philippi. Briskly he traveled with Paul from town to town. The roads seemed short and smooth. The way seemed pleasant. The crowds seemed eager to hear the gospel. All was gratifying.

Snapping out of his pleasant imaginings he was just in time to hear Paul making a call for a helper.

This is wonderful. How I would like to

intern under so great a person. I must volunteer. I could not think of anything else so wonderful, he must have thought. Rising to his feet he accepted the call.

As the days and weeks passed it all turned out as he had imagined. Briskly he walked those roads that seemed so short, and smooth, and pleasant. He thrilled to see the crowds that seemed so eager to hear the gospel. And I think he must have been a fine companion, for Paul, in Philemon 24, calls him a fellow laborer.

Demas had the opportunity to become a great worker of the gospel, and I think Paul's plans and hopes for him were matched only by his own aspirations. Day after day as they walked those roads in travel, Paul must have carefully explained the doctrines of Christianity to his young companion. Time and again Paul must have recounted his experience with Christ on the road to Damascus. Is it any wonder that Demas walked briskly?

## Disillusionment

But then disillusionment began to set in. His steps began to falter. The roads grew longer. They became rougher. The way became dreary. Those crowds were changing. They did not seem so eager to hear the gospel as before. And then, on top of it all, Paul was imprisoned.

Paul was incarcerated in a gloomy dungeon in Rome, there to remain until his course was finished. "Accused of instigating one of the basest and most terrible crimes against the city and the nation, he was the object of universal execration.

"The few friends who had shared the burdens of the apostle, now began to leave him, some by desertion, and others on missions to the various churches."—*The Acts of the Apostles*, p. 490. It was almost too much for Demas. Struggling, he remained steadfast; but he could not keep out of his mind what his possibilities would be out in the world. He had failed to gain missionary fame as Paul had done. Things were difficult in this work. Day after day his vision of the future grew dimmer and dimmer. "Then Demas, dismayed by the thickening clouds of difficulty and danger, forsook the persecuted apostle."—*Ibid.* Cannot you hear the sorrow of Paul as he dictates the other words of Demas biography in 2 Timothy 4:10? "For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica."

\* Jon Green at this writing is under appointment to the Middle East.

What a sorrowful finale to such a great opportunity. Think of the great work he might have done for God! He could have been a founding pillar of the Christian church, but he sacrificed it all because he loved this present world. How shortsighted he was—what an inadequate intern.

### *Inadequate Commitment*

His commitment was inadequate. He had failed to commit himself at all cost. Demas discovered that Christ's work did not have a lot to offer in comfort. The roads were rugged, the crowds difficult. No doubt he had been swept off his feet by the opportunity and learned later what the cost of working for Christ was. His commitment was not sufficient to keep him from looking back. As Jesus said in Luke 9:62, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." Only with complete commitment could Demas have succeeded.

### *Inadequate Devotion*

His devotion was inadequate. His devotion was diverted from Christ. Demas tried to do two things at once. The love of the world was struggling for survival in his heart, and because of inadequate devotion to Christ the love of the world triumphed. He attempted, no doubt unconsciously, to prove Christ's words wrong that "no man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matt. 6: 24). How important it would have been had he remembered Christ's words: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his *own life also*, *he cannot be my disciple. And whosoever doth not bear his cross*, and come after me, cannot be my disciple" (Luke 14:26, 27).

### *Inadequate Courage*

His courage was inadequate. One of the greatest assets needed by a worker for God is courage—courage that will stand the test of ridicule and hardship—courage that will enable him to stand for the right. My mind goes back to this principle as it is embodied in those words that you can probably say from memory: "The greatest want of the world is the want of men—men who will not be bought or sold, men who in their inmost souls are true and honest, men who

do not fear to call sin by its right name, men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall."—*Education*, p. 57.

Wouldn't it be wonderful if we interns could find a simple way to overcome the inadequacies that beset Demas? If only there was something we could eat or drink or, in keeping with the idiosyncrasies of this present age, a pill we could swallow that would ensure our adequacies in the Lord's work. However, there is a simple formula I would like to submit to you that can ensure overcoming our inadequacies. I do not know, but possibly if Paul were here in this scientific-oriented age he could give his unqualified approval to this formula. In fact, he wrote down for us the elements of it.

### *Overcoming Those Inadequacies*

The first element of this formula is found in 1 Corinthians 15:31, where Paul states, "I die daily." Therefore, the first important element is "I" or "I die daily."

For the second important element let us turn to Galatians 2:20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." So Paul says that Christ lives in him. Now we have our completed formula—I plus Christ, or I, dying daily, with Christ living in me, gives me the adequacies that I need.

Notice how this formula worked for Paul. Look at the adequacies it gave him. As he was taken back to Rome for the second time in chains, his commitment, devotion, and courage were still strong. As he waited there in his gloomy dungeon, the glory of God was with him. Then it was that Demas—his friend and traveling companion—deserted him. Yet none of this destroyed Paul, for he knew that Christ lived in him. It was during those terribly dark days that Paul wrote: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:7, 8).

With this formula at work in our lives as it was in Paul's, you and I can escape the sorrowful experience of Demas, the inadequate intern.

# Preaching the Message to Those of Different Religious Backgrounds

W. G. JENSON

Lay Activities and Radio-TV Secretary, Northwestern India Union

**I**N PRESENTING the "last warning" in a country such as India, one often finds that the methods and the approach used in other areas do not seem to yield the same results. Sometimes when evangelists or other interested persons view the meager results, they are tempted to think that the "day of God's grace" is over in such countries, and they may even have the impulse to "shake the dust" from their feet.

The command of our Lord to His disciples to go "into all the world" (Mark 16:15) would lead us to believe that persons of every race and clime would respond to the teaching of His Word, as would also the fact that the preaching of the first angel's message was to go to "every nation, and kindred, and tongue, and people" (Rev. 14:6). Christ Himself found a woman of faith in the Syrophenician whose daughter was possessed by an unclean spirit (Mark 7:25-30). The story of Cornelius is a dramatic illustration of a Roman centurion who in a very limited yet very devout way was serving God, and was, as Peter said, accepted with God (Acts 10:1-35). Christ said of the centurion in Capernaum, who had come for the healing of his servant, that He had "not found so great faith, no, not in Israel." He further stated: "And I say unto you, That *many* shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Matt. 8:10, 11). We also have a very assuring statement that "in . . . Africa, . . . China, in India. . . , God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law. Even now they are appearing in every nation." —*Prophets and Kings*, p. 189.

## *The Church's Greatest Hour*

It is with the conviction that the "day of God's grace" is not over, but, rather, that the church stands on the threshold of its greatest hour in India, that we labor in the challenging work of public evangelism. Some who were previously engaged in this line of work have forsaken it for other methods of reaching the people. They have given up evangelism at the very time when it should be promoted and developed as never before. We enjoy liberty and freedom of worship in this land, and there are men and women of every walk of life here hungering for the Word of God.

In such circumstances it behooves the worker to examine closely his methods and his approach. A stereotyped approach will prove inadequate in any place. There are a number of suggestions I would like to make that might help to make the presentation of our message more fruitful in India.

## *A Common Denominator Necessary*

The preaching must not be slanted to any one group of persons. Our public work must be of such a nature as to encompass persons of all backgrounds represented in the community where the preaching is to be done. This may prove to be a challenge to the worker, but I believe that in the long run the message will reach more hearts. A common denominator must be sought when the lecture is prepared.

I believe that the initial and continued emphasis must be upon Jesus Christ, His life and teachings, and the reasons for and the purpose of His death, resurrection, ascension, ministry in the heavenly courts, and His return. We must never lose sight of the fact that the first angel of Revelation 14 has the everlasting gospel as well as

the judgment hour message. Such an emphasis will, of necessity, include a presentation of the existence of God, the nature of God, the origin of sin, the fall of man, and God's loving response to the dilemma of man. By dwelling upon these great fundamental themes, many persons who have the impression that Seventh-day Adventists stress the law and the Sabbath only, will gain a new appreciation for the message. Others who have never heard the wonderful story of the plan of salvation through Jesus will be led to accept Christ as their Saviour.

Once this foundation has been laid, it is then possible to advance to the consideration of the Bible as the divinely inspired writings. By this time many have possibly received a Bible as an attendance award. Very careful and considerate attention must be given to building faith in the Holy Bible. Guidance can be given to individuals who desire to read the Bible. Also, it may be possible to arrange Bible studies with individuals or groups. However, care must be taken that the Bible studies not advance in the teaching of the Bible ahead of the lectures given in public.

#### *Avoid Offense*

It is very essential that the worker have a good understanding of the various religions of the people living within the area to be reached by the evangelistic meetings, and great care must be taken not to speak in any way that will be offensive to the individuals adhering to those faiths. No direct comparisons should be made, and any reference either to the religions or their founders must be with great respect, and should be done in a kindly way. It is possible that the presentation of the positive aspect of the teachings of Christ will have a profound effect upon the minds of the hearers, and the Holy Spirit will be able to impress the truths in a forceful manner, without the worker having to draw the conclusion so forcefully that it becomes offensive to even one of his hearers.

A knowledge of the customs and proverbs of the peoples among whom the meetings are conducted will prove helpful in presenting the teachings of Christ and the Holy Bible. A knowledge of the language, with its idioms, will also win the interest of the hearers (not that the lectures need be given in the language always, but the occasional use of an idiomatic construction

will help to make a point clear). Likewise, let the language be such that all will be able to understand. Profound truths, such as would appeal to the highly educated, must be expressed in language so simple that the uneducated persons may comprehend.

When there are persons in the audience who have no previous knowledge of the Bible, it will prove helpful if the evangelist will plan to take the time to help his hearers gain a broad and general "background" understanding of Bible personages and their history. In many instances those who profess to have faith in the Holy Bible are not too well informed concerning the events recorded in the Scriptures, or of the purposes of God in His dealings with His people. Such a plan will also strengthen those who have newly come to have faith in the Holy Bible, or who have an interest in learning of the teachings of the Word of God.

This program may be developed in such a way as to give the hearers the knowledge that will facilitate the presentation of Bible doctrines at a later date. Even as this is being done, the speaker can stress certain vital points that will serve him well in the consideration of the Bible doctrines. It is possible that a premature presentation of the doctrines to persons who have little or no acquaintance with the Holy Bible may not find a reception, whereas those same doctrines might find a speedy reception in the minds where a love for, and a faith in, the Holy Bible has been cultivated.

#### *The Personal Life Important*

A word must be said about the importance of the life of the worker himself. "He who teaches the word must himself live in conscious, hourly communion with God through prayer and a study of His word; for here is the source of strength. Communion with God will impart to the minister's efforts a power greater than the influence of his preaching. Of this power he must not allow himself to be deprived."—*The Acts of the Apostles*, p. 362. "The heaven-born peace expressed on Paul's countenance won many a soul to the gospel. Paul carried with him the atmosphere of heaven. All who associated with him felt the influence of his union with Christ. The fact that his own life exemplified the truth he proclaimed, gave convincing power to his preaching. Here lies the power of truth.

The unstudied, unconscious influence of a holy life is the most convincing sermon that can be given in favor of Christianity. Argument, even when unanswerable, may provoke only opposition; but a godly example has a power that it is impossible wholly to resist."—*Ibid.*, pp. 510, 511. Again, the disciples' "understanding of truth and their power to withstand opposition were proportionate to their conformity to God's will. Jesus Christ, the wisdom and power of God, was the theme of every discourse. . . . As they proclaimed the completeness of Christ, the risen Saviour, their words moved hearts, and men and women were won to the gospel. Multitudes who had reviled the Saviour's name and despised His power, now confessed themselves disciples of the Crucified."—*Ibid.*, p. 594.

To summarize, let us be sure to plan our program of evangelism in such a way as to include the people of all faiths and of all walks of life. Let us be certain that we present the "fundamental truths" of the gospel, and lead men and women to accept Christ as their Saviour. Let us present the

message in simple language, adapting our sermons as much as possible to the experience of the people in the audience. Let us understand that by taking time to give our hearers a broad background knowledge of the Bible, we are laying a foundation that will make the presentation of the doctrines easier. And, recognizing the wonderful privilege that is ours, as well as the exceedingly great responsibility that rests upon us, let us seek a new consecration to our Lord Jesus Christ—a new experience in holy living, that our preaching may be supported by our lives.

"What the church needs in these days of peril, is an army of workers who, like Paul, have educated themselves for usefulness, who have a deep experience in the things of God, and who are filled with earnestness and zeal. Sanctified, self-sacrificing men are needed; men who will not shun trial and responsibility; men who are brave and true; men in whose hearts Christ is formed 'the hope of glory,' and who with lips touched with holy fire will 'preach the word.'"—*Ibid.*, p. 507.

## *Aller Diener Our German Ministry*

**T**HE Central European Division has its own ministerial publication *Aller Diener*—translated into English this means "Serving All." A supplemental brochure, *Stoffsammlung*, is a loose-leaf compilation of quotable material for pastor-evangelists. These two brochures in printed form, each about forty pages, emphasize fruitful soul winning. Their pages are perforated to fit into the minister's own notebook. These brochures have professional appeal, excellent content material on public evangelism, and hints and techniques for various approaches. Health and medical evangelism are not overlooked. The 1967 second quarter's material brings guidance on the "Five-Day Plan." And lay activities come under discussion. Some articles are directly translated from *THE MINISTRY* while other instruction carries local flavor. The Spirit of Prophecy counsel is prominent.

O. Gmehling, Ministerial Association secretary of the division, has a capable office assistant, Edith Borbe. We commend the leadership for their farsighted outreach. They are enthusiastic, evangelistic, and skilled in producing guidance by means of this printed material for their entire field and its missions. There is good balance between doctrinal and theological research while considering the needs of the various types of workers the *Aller Diener* serves.

Miss Borbe is German born, educated for Bible work at our college in England, with practical experience in large evangelism in that country. She is a younger woman with editorial training and public speaking as background. (The cause today needs more versatile sisters.) During the week she works in the division office and on weekends has an active contact with children, youth, and adults in not-too distant churches. More recently we enjoyed Edith Borbe's brief visit to the United States and became better acquainted with her and the plans of Central Europe's Ministerial Association.

As is evident in America, Europe also has become conscious of the constructive work of Seventh-day Adventists, especially in the preaching of our reformatory health message. Again we read in *Aller Diener* of fair appraisal by the World Council of Churches on the problem of trying to fit the Adventists into world evangelism. The Council quotes our stand from our own literature such as *Questions on Doctrine* and defends our doctrinal and theological loyalty with tolerance.

We invite our world field to share with the Ministerial Association at headquarters similar newsletters featuring evangelism and progress for God's kingdom in their divisions. Borrowing and quoting from *THE MINISTRY* is cheerfully allowed. But please document.—*THE MINISTERIAL ASSOCIATION STAFF.*



## The Spirit Guides and Shows

DALLAS YOUNGS

Director, Lone Star  
Bible Correspondence School  
Huntsville, Texas

IN THE world there are multiple thousands of dedicated men and women, teachers at all levels, who devote themselves to guiding their pupils in the arts of reading, writing, and arithmetic; in the sciences of algebra, geometry, physics, grammar, and a host of others.

Just so the Holy Spirit devotes Himself to the uplifting and transformation of every member of the sinful human race who will cooperate in his own regeneration. Jesus told that proud Pharisee, Nicodemus, that he must be "born again" of the Spirit—or there was no future for him as far as eternity was concerned (John 3:3, 5). To convert such men as Nicodemus is a work in which the Spirit delights. Whether it was an Old Testament Moses, a New Testament Saul, a Spurgeon, a Moody, or you, the Spirit will transform, guide in service, and usher into the eternal kingdom.

Knowing the apostles' need of direction, Christ, just before His departure, promised: "When he, the Spirit of truth, is come, he will guide you into all truth: . . . he will shew you things to come" (John 16:13).

The matter of a "guide" is not a new or strange thing in our experience. I was at Montreal, Canada, visiting Expo 67, and in some of the buildings a guide would indoctrinate you into an understanding of that particular country, or manufacturing process, or whatever. More often this was done by still or moving pictures.

### The Straight and Narrow Path

The Holy Spirit is such a guide, but dealing with better, more important, and eternal verities. "Having brought conviction of sin, and presented before the mind the standard of righteousness, the Holy Spirit withdraws the affections from the things of this earth and fills the soul with

a desire for holiness. 'He will guide you into all truth,' . . . the Saviour declared. If men are willing to be molded, there will be brought about a sanctification of the whole being. The Spirit will take the things of God and stamp them on the soul. By His power the way of life will be made so plain that none need err therein."—*The Acts of the Apostles*, pp. 52, 53.

Speaking directly to His followers, Jesus declared: "He will guide you into all truth." However, He meant men today, as well as Peter, James, and John. And if we will be perfectly frank with ourselves, we will acknowledge that we desperately need just that kind of guidance. It is with us as it was with the young king Solomon—we know not how to go out or how to come in. The Spirit keeps our feet on that straight and narrow path that leads to heaven.

The Spirit will guide into "all truth." The wise man admonishes to "buy the truth, and sell it not" (Prov. 23:23). Truth is precious, as those living in this world of lies and deceit have found out. The Word of God is declared to be the truth. Jesus said of Himself, "I am the way, the truth, and the life."

"The law is the truth" (Ps. 119:142). The Spirit will of a certainty lead men into obedience to God's law, the Ten Commandments. The law of God is "holy, just, and good," therefore, it must follow that the man who obeys the divine precepts will be molded into the same image. "Let no man deceive you," says Inspiration: "he that doeth righteousness is righteous" (1 John 3:7).

### Lost Interests

The Spirit will guide the sinner away from the world, his sin, and the service of Satan. The paths of righteousness, in this world, will become familiar to his feet.

Righteousness means simply, "rightdoing." The man led by the Spirit will become an obedient, God-fearing saint, having lost interest in the flesh and its lusts. "For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14).

"This is the love of God, that we keep his commandments: and his commandments are not grievous." The sinner, the profligate, who has formerly done despite to the law of God, is led by the Spirit into the new-birth experience, and has come to love God's will and ways. Old things of disobedience, old lusts of the flesh, old pleasures of sin, are passed away, and by the process of regeneration all things have become new. He is now a "new creature" in Christ Jesus (2 Cor. 5:17). Now his song is, "O how I love thy law! it is my meditation all the day" (Ps. 119:97).

#### *Law and Spirit*

The law of God, the Word of God, and the Spirit of God work together to accomplish the salvation of sinful men. The law of God detects the sinner's sins, and reveals him to himself as God sees him. The Spirit convicts him of the abhorrent evil of his sinful course and character. It leads him to Jesus, the sin bearer. Jesus pardons him and establishes his citizenship in the kingdom of grace. The erstwhile sinner, now filled with the Spirit, is well started on his way to heaven. The Spirit, if he will be submissive, will direct his way and lead him in the path in which he ought to go.

#### *"He Will Shew You Things to Come"*

No man knows the future. It is as dark as the inside of a glove. You cannot tell what will happen while you are yet reading this page. Only to God is the future an unclashed book. And the Spirit knowing the mind of God, knows what will take place.

Virtually every man has curiosity concerning the future, but only God knows. It resides in the hollow of His wonderful hand. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law" (Deut. 29:29).

This is an age of the increase of knowledge. The Spirit forecast that, in Daniel's day, as a sign of the last days of this earth. God quickens the minds of men by the en-

lightening, invigorating, and stimulating power of the Holy Spirit. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But *God hath revealed them unto us by his Spirit*" (1 Cor. 2:9, 10).

The Spirit in His coming and work does not exalt Himself, but does as Jesus said He would do: "He shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come." Unlike Satan, His teachings do not originate with Himself. Evil had its source in the devil: "When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44). The Spirit is the representative of the Father and Son, and what He hears from them, that He speaks.

There is something unworldly about prophecy. Proceeding from the divine throne by the mediumship of the third person of the Godhead, it rolls back the curtain, enlightens the future, inspires faith in the promises of God.

#### *The Height of Folly*

The Holy Spirit having inspired the word of prophecy will, under no circumstances, alter or abolish what He has written. God cannot lie. His very throne is at stake in the fulfilled accuracy of His prophetic word. It is the height of folly for men to turn away from the instructions of the Bible and rely upon the Spirit alone for guidance. There is another spirit, the spirit of Satan, whose purpose it is to counterfeit and deceive. Though Adam and Eve were warned in advance, Satan succeeded in deceiving them and brought the entire human race into the bondage of sin.

One work of the Spirit is to remove man's dullness of perception and give him an insight into God's great sacrificial plan for his salvation. The Spirit will bear witness to the purpose of Jesus' visit to this earth, to His spotless life, His righteous character, His atoning sacrifice, His resurrection, His ascension, His present intercessory ministry, and His coming again in glory for His saints.

Normally the sinner's heart is as devoid of spiritual illumination as Egypt's midnight. However, when the Spirit shows the salvation obtained by Jesus Christ, it is as the sun lighting the morning landscape.

*(Continued on page 46)*



## VIEWPOINT

### "Religious Weaklings"

It seems to me that in this country our ministers are failing to follow the instruction given in *Testimonies*, volume 7, page 20, to raise up new churches in new places. It is pointed out that the minister makes "religious weaklings" of church members by being with them all the time. Our marching orders are, Add new territory; add new territory (see vol. 9, pp. 139, 140). We are told in *The Great Controversy*, page 607, that following these orders will bring on the persecution that will scatter our people and thus the work will be finished. Pastoral work should be left to the church elders and deacons as it was in the early Christian church. However, the pastor may have to stand by a newly organized church until some lay members can be trained to take over the responsibilities of the church.

God's marching orders are for the laymen as well as for the ministers, of course. But would it not be easier for the tithe-paid worker to enter new fields, since he already has a job and an income anywhere he is sent? As a work developed which was too large for him to handle he could invite able, missionary-minded men and women from well-established churches to join him and set up businesses and homes and help with building a new church. Then, again, the minister would be able "to pass on to other equally important fields." If more ministers were sent out to new fields I believe the hearts of many more lay members would be stirred to join them in their work, and there would be far more converted, educated, working churches.

"The work is years behind," we have been told, but we cannot expect the full outpouring of the Holy Spirit until we obey our marching orders. "God has withheld His blessings because His people have not worked in harmony with His directions."—*Testimonies*, vol. 7, p. 18.

N. H. GOODE

### Camp Meeting Sermons

Recently I attended my seventeenth camp meeting. Each year, since becoming an Adventist, I've looked forward to camp meeting and would dislike being in a conference where one wasn't held. In the past ten years I've been in departmental work, which

means I am required to speak on Sabbaths quite often throughout the year, so I really look forward to camp meeting time when I can hear good spiritual sermons—and I've never been disappointed. However, this year several of our speakers spent a great deal of time either reading or talking about the problems in the world, in the homes, and between countries. You name it and they have covered it. I am sure that about 99 per cent of the people knew about these problems. One speaker related the progress that has been made in space as a sign of the times. I, for one, sat longing to be fed spiritually, but I came away empty.

Of course, most of the sermons were wonderful, but I thought that if a visiting minister realized that others had perhaps covered the world problems he could forgo covering that subject, as it would be worked to death if a number of them ended up at the same camp meeting with this subject. However, if several preached the same Bible-filled sermons it wouldn't matter, for the Word of God never gets tiring; but world problems surely do. We have invited visitors and they have been disappointed with this type of sermon.

Departmental Secretary

## Your Wedding

*In the splendor of Eden's luxury, God gave  
An helpmeet to Adam—the girl named Eve.  
With every faculty so keen—complete,  
In ecstasy their vows they did repeat.*

*Isaac went out to meet Rebekah at eventide.  
This maid, when asked if she would be his bride,  
Shyly, yet trustingly, replied, "Yes, I will go."  
And so they wed—those two so long ago.*

*When our Lord launched His ministry in Galilee,  
How symbolic, a wedding it should be  
At which He chose to perform His first miracle,  
Blessing marriage as if by oracle.*

*Apostle Paul through Inspiration declares  
The husband's role and proof of how he cares  
Should compare to the way in which Christ loved  
His bride,  
The church, as on the cross for her He died.*

*In all annals of time is there love more profound?  
Wives should respect their husbands and for  
them, abound  
In virtue, thrift, industriousness, and kind esteem.  
With these guidelines your love will prove  
supreme.*

*Your home will thus a tiny bit of heaven be,  
A partnership made for eternity.  
Richard and Marilyn, when Jesus claims His bride  
May you be there—because He was your guide.*

[NOTE: The above was written by R. L. Osmunson for the wedding ceremony of his daughter. With an adaptation of names it could perhaps be used by others in the wedding ceremony.]

# GENESIS and SCIENCE

## Radiocarbon Dating

(Part 2)

ROBERT H. BROWN

Vice-President, Student Affairs  
Walla Walla College, Washington

NOTE: This is the second of three articles by R. H. Brown, reproduced from the book *Genesis and Science*, by Harold H. Coffin.

### *Carbon-14 and Postflood History*

**A**SIDE from the information supplied in the book of Genesis and the Ellen G. White comments thereon, there is at present no firm basis for inferring historical age for any sample with a radiocarbon age greater than 3,500 to 4,000. Commenting on radiocarbon data for eastern middle European paleolithic material, Dr. László Vértes, of the Hungarian National Museum, says, "From the present until about 25-28,000 radiocarbon years ago, the data are congruent; earlier data than these are inconsistent, and chaotic—a fact that is all the more striking as the contradictions appear just in that period from which the bulk of analyses are available: the time between 30,000 and 45,000 C<sup>14</sup> years" (Vértes, 1966). Studies conducted in the C-14 laboratory at the University of Uppsala indicate that "infinite" age material may give a radiocarbon age between 32,000 and "infinite" (greater than 40,000), depending on the method of sample preparation (Olsson, 1966). While Dr. Olsson's studies

were conducted with Tertiary Age oyster shells (geological age at least one million years), her findings together with the observations of Dr. Vértes indicate that any radiocarbon age greater than 28,000 should be regarded with liberal skepticism. Added to the difficulties of counting low-level radioactivity (one gram of 28,500-year-old carbon would average only one carbon-14 disintegration every two and one-half minutes), very old samples present problems due to critical but uncertain contamination with modern carbon which is easily acquired during collection, handling, and laboratory preparation.

Those who accept the Genesis account as inspired and historically valid interpret the radiocarbon age for ancient material such as the Tertiary oyster shells referred to above, anthracite coal, mineral oil, natural gas, et cetera, to indicate that earth's atmosphere before the Genesis Flood had a relative carbon-14 activity no greater than 1/100, and possibly less than 1/1000 of the level that became established by 1500 B.C. (A relative carbon-14 activity of 1/128 the contemporary level corresponds to decay over seven half-lives, or a radiocarbon age of 39,976.  $2^7=128$ ;  $7 \times 5,688=39,976$ .)

Although up to the present no basis has been found for precise and reliable conversion between historical age and radiocarbon ages greater than 3,500, radiocarbon age determinations in the 4,000 to 30,000 range do, nevertheless, give important support to the book of Genesis. With a particularly appropriate figure of speech, a leading archeologist states, "W. H. Libby, in developing radiocarbon dating . . . , dropped the equivalent of an atomic bomb on archaeology" (Johnson, 1966). Radiocarbon dating of spruce trees buried by glacial advance in Wisconsin has forced geologists to reduce the presumed time which has elapsed since major glacial advance from 25,000 solar years to 11,400 radiocarbon years. Assuming a one-to-one correspondence between radiocarbon years and solar years results in a drastic compression of the time which previously had been considered available for the development of Western civilization (Putnam, 1964).

The remarkable scarcity of objects that are clearly associated with human activity and that have radiocarbon ages in excess of 12,000 suggests that the human population has grown from a small beginning in a short period of time. It is highly significant

that the greatest radiocarbon ages firmly related to human activity are provided by material from the Middle East and the Mediterranean basin (Haynes, 1966; Smith, 1966). *Radiocarbon ages for the oldest evidences of man indicate that earth was populated as the result of migration which spread out in all directions from the Middle East area, reaching the Western Hemisphere by way of Alaska.* Radiocarbon dating has established that the recent glacial periods in Northern Europe and Northern North America were coincident, that the earliest appearance of man in North America coincided closely with the latest advance of glacial ice across Wisconsin, and that both North America and Northern Europe were settled rapidly after the first appearance of man in these regions (Libby, 1956).

By the time corresponding to a radiocarbon age of 7,200, farming had been established throughout a strip approximately ten degrees latitude in width extending from Greece across southern Asia Minor to Iran. During the succeeding period of time, represented by a span of 1,200 "years" on the radiocarbon time scale, farming extended over the Nile Delta, Northern Egypt, Babylonia, and Central Europe. By the time corresponding to a radiocarbon age of 5,000, farming had become established in Northwestern Europe, Northwestern Africa, and the Ukraine (Clark, 1966). Data are lacking concerning the spread of agriculture eastward from Babylonia, but there are in India remains from the highly developed Harappa culture which have radiocarbon ages as great as approximately 4,300 (Agrawal, 1966). This culture developed elaborate irrigation facilities and had a written language which appears to be unrelated to the writing of subsequent Asian cultures and which modern man has been unable to decipher.

The limited time suggested by radiocarbon dating for the spread of human population and for the development of ancient civilization has led many individuals whose world view is not based on that information given in the Bible to seek support for the postulate that in the ancient past earth's atmosphere contained a greater relative amount of carbon-14 than it has over the 3,000-year period up to A.D. 1850. (Every doubling of the initial relative amount of carbon-14 in a specimen over the relative amount which characterizes material living

in A.D. 1850 would add 5,730 solar years to the difference between the historical age and the radiocarbon age of the specimen, if the historical age is greater than a radiocarbon age based on assumed initial conditions equivalent to those which existed in A.D. 1850.) Search for firm evidence to support a higher carbon-14 level in the ancient atmosphere has not been fruitful.

Since primary cosmic ray particles are deflected away from earth by its magnetic field the role of this field in the carbon-14 production rate has been investigated (Elsasser, *et. al.*, 1956; Kigoshi, 1966). Detailed calculation indicates that a complete disappearance of earth's magnetic field would no more than double the present carbon-14 production rate, with consequent extension of the time indicated by the oldest radio-carbon dates by no more than 6,000 years.

A higher level of carbon-14 activity would be brought about by an increase in the primary cosmic ray activity. Since studies of the cosmic ray effects in meteorites indicate that the cosmic ray flux in the solar system has remained close to its present level over a period of time many orders of magnitude greater than that with which radiocarbon dating is concerned (Libby, 1966-11), the only possibility for a large increase in the relative amount of carbon-14 appears to be through a reduction in the amount of nonradioactive carbon in the atmosphere. An addition of 17,190 solar years to the historical age of ancient material in this manner would require a reduction of the atmospheric carbon dioxide to one eighth its present concentration ( $17,190 = 3 \times 5,730$ ;  $\frac{1}{2} \times \frac{1}{2} \times \frac{1}{2} = \frac{1}{8}$ ). Since only 0.053 per cent by weight of earth's atmosphere is carbon dioxide at present and the fossil record indicates much more extensive and more luxurious vegetation than now covers earth, a significant reduction of atmospheric carbon dioxide below the present level does not appear to be a reasonable postulate.

It seems much more suitable to think of earth's ancient atmosphere as characterized by a higher, rather than a below-modern, carbon dioxide composition. Coal, oil, and gas reserves, limestone beds, shales, and vast amounts of organic materials scattered in gravel beds throughout the planet indicate that before the Flood the biosphere was many times

(Continued on page 46)



## SHOP TALK

*Shop Talk is for the sharing of ideas for a more effective ministry. Please make contributions or queries brief—but do make them.*

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### Our Church Objectives for 1968

Officers of the Reading Hampden church stood to a unanimous vote on Sabbath, December 30, to adopt their objective for 1968. To this they pledged their support. "It is resolved: Through revival and reformation to combine all of the forces of our church to the single objective of reclaiming backsliders and winning new converts to Christ."

This action was taken in harmony with the appeal sent out from Robert H. Pierson, our General Conference president. It is a call to revival and reformation within our ranks, and a reaching out to reclaim backsliders and win new converts for Jesus Christ. It is an action that will involve every member in the church. This same objective has been presented to the officers of the Fleetwood church for their vote of acceptance.

God is leading a people. He is working on schedule to finish His work. The time is *now* and *we* are the people. Let us move with holy zeal to finish the work in this our generation. You will shortly be called upon by your officers who will suggest ways in which you might become involved. Let us unitedly pray, plan, and work together to meet our 1968 objective.

[From the Reading Hampden and Fleetwood Church Newsletter, Reading, Pennsylvania, William W. Pohle, pastor.]

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### "Save a Second" Tape-of-the-Month Club

The "Save a Second" Tape-of-the-Month Club is meeting with a very good response from the field. Here is good cause for further encouragement. You will be pleased to know that arrangements are being made with the Reigner Recording Library, of Union Theological Seminary of Richmond, Virginia, to include selections from their large collection. These include tapes of sermons by outstanding preachers of the present and immediate past, lec-

tures on the work of the ministry, on sermon preparation and delivery, on pastoral care. Some also for the ministers' wives, along with many others. These along with the best that we are able to pick up from our own ministers and educators recommend club membership as a must for each of our workers conversant with the English language and seeking self-improvement.

The February tape includes a message by Dr. John Sutherland Bonnell, on "The Pastor's Devotional Life."

Other February offerings are: Andrew Fearing on "Evangelism"; D. W. Holbrook, president of The Home Study Institute, on "Working With Committees"; Robert Gentry, professor of science, Columbia Union College, on "Science and Creation"; and Dr. Ralph F. Waddell, medical secretary of the General Conference, on some key health topics.

The tapes are on 5-inch reels at 17 $\frac{1}{8}$  ips. This provides three hours' playing time. The price is only \$22.50 per year. The tapes are also available on 7-inch reels at 3 $\frac{3}{4}$  ips at \$30.00 per year. When purchased separately the tapes are \$2.50 for the 5-inch and \$3.00 for the 7-inch reel.

Check or money order *must* accompany orders. The office is not set up to send out invoices, et cetera.

All enrollments received during the first quarter will automatically begin with the January tape; thereafter with the beginning of the current quarter. Please make check or money order payable to Tape-of-the-Month Club and send to the Ministerial Association, General Conference of SDA, 6840 Eastern Ave., NW., Washington, D.C. 20012.

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### Bound Sermons

Thirty evangelistic sermons as preached by Herman Bauman have been bound together in paperback and are available to those desiring them. Although each preacher should prepare his own sermons, yet much can be learned from the reading of others that have proved effective. For further information write to: Elder Herman Bauman, Adventist College of West Africa, Ilishan-Remo, via Shagamu, West Nigeria, West Africa.

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### Church Worship Service Blanks Available

In small churches that may not use a weekly bulletin the elders should be provided with a schedule listing the order of service and the part each is to play.

Pads, with a suggestive schedule along with an appropriate scripture or passage from the Spirit of Prophecy to use in calling for the offering, are available at the office of the General Conference Ministerial Association. These are being made available without charge as long as the supply lasts.



# *The Distinction Between* **Clean and Unclean Animals**

(Concluded)

**R. L. ODOM**

*Research Consultant, General Conference*

**I**T FREQUENTLY happens that some people hear Seventh-day Adventist sermons or Bible studies in which the statements are made that the laws the Lord gave to Israel by Moses were a code separate and distinct from that of the Decalogue, and that they were abolished as a result of Christ's death and the dissolution of the theocracy of Israel. Afterward those same people are pointed to Leviticus 11 and Deuteronomy 14 and told that the Mosaic law found there concerning the use of the flesh of clean and unclean animals as food is still binding upon men, and that Christians are under obligation to obey it.

"How can that be," we are sometimes asked, "if the laws that Moses gave to Israel were abolished at the death of Christ and the cessation of the theocracy of Israel?"

Another question asked is this: "Why should a sheep or cow grazing in a pasture be regarded as clean and suitable for food, and a horse or a donkey feeding with them in the same place be considered unclean and unfit for food? Does that make sense?"

The body of laws that God gave to Israel by Moses includes the one concerning the use of clean and unclean animals as food. The Lord said: "Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat. Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. And the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. And the swine, though he

divide the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean to you. Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you" (Lev. 11:3-8; see also Deut. 14:6-8). Thus some animals are specifically mentioned as being "unclean."

Some animals are specifically mentioned as being "clean," as follows: "These are the beasts which ye shall eat: the ox, the sheep, and the goat, the hart, and the roebuck, and the fallow deer, and the wild goat, and the pygarg [marg., bison], and the wild ox, and the chamois" (Deut. 14:4, 5).

Concerning the creatures that live in water, the instruction was: "These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat. And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you: they shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination" (Lev. 11:9-11; see also Deut. 14:9, 10).

Some fowls are specifically designated as being "unclean," as follows: the eagle, osifrage, osprey, vulture, kite, raven, owl, nighthawk, cuckoo, hawk, cormorant, swan, pelican, gier eagle, stork, heron, lapwing, and bat (Lev. 11:13-19). (In a few instances there is some uncertainty concerning the correctness of the English rendering of the Hebrew name of the creatures mentioned in the Bible.) "All fowls that creep, going upon all four, shall be an abomination unto you" (verse 20; see also Deut. 14:11-18). Though certain locusts, beetles, and grasshoppers are said to

be suitable for food, "all other flying creeping things, which have four feet, shall be an abomination unto you" (Lev. 11:23). Such creeping creatures as the weasel, mouse, tortoise [great lizard, R.S.V.], ferret, chameleon, lizard, snail, and mole are declared unclean (verses 29, 30).

We do not presume to think that Leviticus 11 and Deuteronomy 14 list by name *all* animals belonging to the "unclean" and "clean" categories. Those specifically named serve as common examples of how the rule was to be applied.

### *Chiefly Vegetarian*

As we consider the "clean" animals mentioned in the Mosaic law and elsewhere in the Holy Scriptures as suitable for food and for sacrificial purposes, we note that they are chiefly *vegetarians*. No beasts of prey or scavenger animals figure among them.

But when we consider the creatures specifically designated as "unclean," we note that they fall mainly into three groups: (1) beasts of prey, (2) scavenger animals, and (3) vegetarians, such as the camel, hare, coney, et cetera. Swine usually are omnivorous—devouring almost everything edible. The terms "swine," "hog," and "pig" have been widely used as figures of speech throughout the centuries in nearly all lands and languages to mean that which is filthy, selfish, greedy, or loathesome, because the animal's habits characterize it as such.

Few human beings would relish eating vultures, hyenas, and the other creatures that subsist chiefly upon carrion.

A report published some years ago stated that a German submarine was sunk off the coast of England during World War II. The Allied nations were feeling keenly the terrible effects of Hitler's submarine warfare along the shipping lanes of the Atlantic between Europe and America. Allied leaders believed that they could get from the sunken vessel the information they needed to decipher the code used by the German admiralty in communicating with its ships. The vessel lay too far down in the sea for men using conventional diving equipment to reach it. After much study and preparation for the task, an expert diver reached the ship. He told afterward that when he entered the hull, he saw swarms of lobsters feeding on the rotting bodies of the drowned

crew. As I read the story I was reminded that lobsters are a special delicacy served in many eating places of the world.

### *Third-, Fourth-, and Fifth-Hand Food*

Vegetation is the primary food source of nearly all animal life on our planet (Gen. 1:29, 30). When I lived in a certain tropical country some years ago, some of my neighbors did not hesitate to steal the cats of other neighbors and cook them for food. Behind our house was a shallow pool of water fringed with lush vegetation. This attracted numerous insects, which attracted many frogs and lizards, which attracted several snakes. Hearing a noise on our back porch early one morning, I opened the door and found our cat scuffling with a small snake she had caught and dragged there to kill and eat. As I watched I tried to imagine a certain neighbor of mine eating that *cat* which ate the *snake* which ate the *frog* which ate the *insect* which ate the *plants* which grew by the pool.

Cows, goats, sheep, deer, and other "clean" animals specified as cloven-footed and chewing the cud are vegetarians. Whoever eats them eats secondhand food, for he eats beasts that eat plants or portions of them. But whoever eats tigers, snakes, lions, dogs, et cetera, gets such food third hand, fourth hand, or even fifth hand.

### *Lobster a Scavenger*

*Science Digest*, a popular magazine sold on American newsstands, carried in its issue of October, 1955, an article entitled "The Delectable Lobster," by A. Hyatt Verrill. It described the lobsters of Maine and Florida, their habits, and their differences. The writer pointed out that whereas the northern lobster has claws, the southern (which is a crayfish) does not. He remarks:

"Since northern lobsters rely so much upon their claws for fighting and for capturing and cutting up their food, you may wonder how the clawless crayfish survive.

"Unlike northern lobsters, who devour dead fish, live fish, shells, other crustaceans and almost anything else, the crayfish devour only small creatures that do not have to be torn to bits in order to be swallowed, as well as carrion that is so thoroughly decomposed that it almost falls to pieces."—Page 8.

The writer says also: "It is odd that

lobsters should be considered edible at all when we consider their habits. Few people will eat crows, and no one would dream of dining on a vulture; yet neither of these birds can compare with the lobster when it comes to the matter of feeding on carrion. Lobsters may at times prey upon other living creatures, but they are primarily scavengers and prefer carrion to fresh meat."—*Ibid.*, p. 6.

In his article "The Lobster: Oddball of the Ocean," David MacDonald (*Reader's Digest*, December, 1966, page 204) speaks of the lobster as "this scavenger."

When the Lord gave to Israel the law concerning the use of "clean" and "unclean" animals as food, He expected the people to obey it. We doubt that He gave it arbitrarily to show Israel that He was their boss and that He required of them blind or unreasonable obedience.

The adversary, in the guise of a serpent, argued that such was the motive that prompted the Creator to forbid man to eat of the fruit of the forbidden tree in Eden (Gen. 3). We dare not cooperate with the enemy in maligning and impugning the character of our Maker, the God of Israel. He has said expressly that "no good thing will he withhold from them that walk uprightly" (Ps. 84:11).

A wise and good father does not deny his child that which is good merely to display parental authority or to deal arbitrarily with his offspring. He refuses to give to his child that which is harmful, because he loves him and has his welfare at heart. Our all-wise and loving heavenly Father, who is the Creator of both man and animals, knows better than we what is best and what is not good for His earthly children.

### *Ritualistic Purification*

It is true that connected with the ban against the use of the flesh of "unclean" animals as food, Israel was given also a law concerning ritualistic purification (Lev. 11:24-45), which served as a means of teaching the people the wisdom and the need of abstaining from that which is sinful, harmful, and defiling. The purification ceremony itself possessed no magical power to sanctify and perfect a man, but it did teach that faith in God and cooperation with Him by man were essential in order for the Lord to effect His redemption from sin and its effects.

### *Sanctification Includes Whole Man*

Let us beware of any doctrine of sanctification which denies that the God of the Bible seeks the physical well-being of His people. True sanctification, in God's plan for our redemption from sin, embraces the *whole man*. "The very God of peace *sanctify you wholly*; and I pray God your *whole* spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23). Also: "I beseech you therefore, brethren, by the mercies of God, that ye present *your bodies* a living sacrifice, *holy*, acceptable unto God, which is your reasonable service" (Rom. 12:1).

The Lord's purpose in giving the law concerning the use of "clean" and "unclean" animals for food was that when man should find it necessary to supplement his vegetarian diet with flesh food, he should use that which is least objectionable.

Why those animals that are beasts of prey and those that are scavengers, are not the most desirable for food is obvious. But why were the horse, ass, camel, elephant, which are vegetarians, banned as a source of food? The Bible gives us no direct, specific answer to this question. But it does assure us this concerning God, that "no good thing will he withhold from them that walk uprightly." Because He withholds from us the eating of the flesh of certain animals as food, we know that it would not be for our good to eat it. The flesh of horses, donkeys, camels, elephants, et cetera, though these animals are vegetarian, contains something that makes it unsuitable for human consumption. Could it be that some glandular secretions, some chemical substances, or other things in their bodies make their flesh unfit as nourishment for the human organism? Why is it that the flesh of such animals generally is not relished so much or eaten so freely by civilized peoples as that of cows, goats, sheep, et cetera, when both are available? Perhaps scientific investigation will throw light on this subject someday.

### *Called to Holiness Not Uncleaness*

Though we may not know all the whys and wherefores of what the Lord asks of us, we can trust His love and infinite wisdom, knowing that His way of life is best for us.

(Continued on page 41)



## BOOKS

**Vatican II—Bridging the Abyss**, Bert Beverly Beach, Review and Herald Publishing Association, Washington, D.C., 1968, 352 pages, \$6.95.

I have spent a long holiday weekend studying Bert B. Beach's *Vatican II*, and before I pen a word in review I would like to affirm that in my opinion every Seventh-day Adventist clergyman should study this book thoughtfully. Furthermore, I believe he will then want to recommend its reading to all his congregation. This is a tremendous work. The world is faced with a remodeled Catholic Church with some changes in Catholic attitudes and procedures.

Only by becoming fully acquainted with the decisions and the possible far-reaching results of Vatican II can one arrive at a correct assessment of present-day Catholicism. Separating barriers are being broken, bridges are being built for communication in a new effort to heal a breach and catholicize the world. Are we prepared, are we in a position of knowledgeable strength to deal with the new Rome in such areas as ecumenism (how they believe unity must be achieved), ecclesiology, Bible scholarship, inspiration, truthfulness, historical reliability of the Bible, universal judgment, second coming of Christ, patristics, church history, revelation, papal supremacy, calendar reform, religious liberty (this chapter is a must for Adventist reading), the Hebrews, Mary as mediatrix, office and work of the bishop, collegiality, salvation, new and more favorable stance toward the lay apostolate, social problems, birth control, poverty, culture, hunger, war, evangelism, proselytizing, divine origin of the week, World Council of Churches, the Lord's Supper, and worship? Dr. Beach has prepared a clear, penetrating analysis of all these Vatican II Council considerations.

The past wounds of the Papacy are healing, and it is acquiring a commanding position on the stage of world events. The gulf between the Vatican and Protestantism is steadily diminishing as friendly hands are crossing both ways with a view of hastening reunion through various bridge-building endeavors.

The majority of journalists, writers, and theologians have observed the council with their eyes bathed in an aura of ecumenical unity. However, Dr. Beach rightly justifies this present volume

in the fact that Seventh-day Adventists should give scholarly thought toward evaluating and understanding the actions of this council and its subsequent developments in the light of one's own faithfulness to the gospel commission and from a Biblical and prophetic standpoint.

This work contains a glossary of terms, extensive bibliography, and an excellent index.

ANDREW FEARING

**Archaeology and Our Old Testament Contemporaries**, James Kelso, Zondervan Publishing House, Grand Rapids, Michigan, 191 pages, \$4.85.

In this volume the Bible story is viewed through the "contemporary" lives of some of its great personalities, beginning with Abraham, the "international business genius and Christian saint." Instructive parallels are drawn with modern man. So David becomes Winston Churchill with his "personality plus," his inclination for the dramatic, and his artistic fondness.

Solomon is "the king with many a Ph.D." but who flunked out on "Israelite homelife." During the "Civil War" period "bullheaded" Rehoboam and Jeroboam, the "labor leader," refused to adjust to the crisis facing the federal state. Later Elijah, the prophet, emerges as the "Abraham Lincoln" of his day.

The story of Israel and the Assyrian invasions is noted through the experience of Jonah who "didn't believe in Foreign Missions either." Then there's the new look at Amos, "a Salvation Army preacher," and Isaiah and Calvin with their emphasis on the sovereign God.

The foreword to the book is by Dr. William F. Albright. He observes, "It is neither fundamentalist nor liberal, but is written from a staunch theological conservative point of view. No popular book of this type has ever been so well grounded in natural science and the history of technology. With a long record of excavation behind him, the author is a reliable guide on archaeological matters."

The book is not only conservative but highly inspirational in the meaningful references to practical Christianity. Note particularly the chapter on "Apostasies and Reformations." The minister will find useful material for relevant Bible preaching in this volume.

ORLEY M. BERG

**Life, Man, and Time**, Frank Lewis Marsh, Outdoor Pictures, Escondido, California, 238 pages, \$4.95.

The increasing need for literature that deals clearly and soundly with the integrity of the first eleven chapters of the book of Genesis makes particularly welcome a revised and up-dated edition of this highly esteemed book by an able Adventist scholar and writer. This review is prepared from the viewpoint of the book's usefulness in surmounting intellectual barriers to the acceptance of the straightforward interpretation of Genesis as an accurate account of earth history prior to Abraham.

THE MINISTRY

For many readers the history of ideas held by special creationists and of the development of evolutionary concepts which is given in chapters 2 and 12 may be worth the price of the entire volume.

Chapter 4 contains an excellent discussion of radiocarbon dating, which will be welcomed by individuals who have been troubled by questions concerning radiocarbon dates. The statement on page 58 that the amount of radiocarbon associated with a radiocarbon age of 17,300 is too small to be measured accurately needs revision. The suggestion made on page 60 that the antediluvian atmosphere lacked radioactive carbon dioxide owing to an absence of lightning for producing ozone is not beyond question.

Individuals who are well informed on spallation products in meteors and on the raw data from inorganic radioisotope dating (uranium lead, thorium lead, potassium argon, rubidium strontium) will likely find the overly simplified treatment of these topics given in chapter 4 to be unsatisfactory, regardless of whether they agree with Dr. Marsh's philosophical viewpoints. The discussion on page 45 overlooks the fact that nearly all the material contained in sediments was physically transported in granular form by water rather than precipitated out of solution.

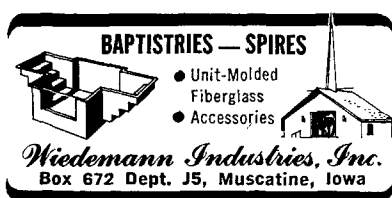
The discussion of natural law in chapter 6 and of the Flood in chapter 7 contains insights and viewpoints that are likely to be appreciated by every reader of this book. In view of the need for climate moderation over the globe and the evidence for seasons in the antediluvian world (Gen. 1:14; *Patriarchs and Prophets*, pp. 96, 97) many readers will wish there had been omission of the suggestion made on page 118 that tilting of the planet's axis may have been used to initiate the Flood.

Chapters 7 and 8 present highly significant suggestions concerning the formation of fossils and of present geological features of earth both before and after as well as during the Flood.

In chapters 9 to 12 the author firmly establishes from both genetics and paleontology that basic forms of plant and animal life do not evolve from other basic forms, as required by popular evolutionary dogma. The information given on variations that do take place will be helpful in meeting arguments against the simple requirements of Genesis.

Chapter 13 presents a helpful summary of ancient human remains, together with a limited amount of discussion from the viewpoint of the specifications given by Moses. The reader interested in anthropology will appreciate the observations made by Dr. Marsh as supplementary or preliminary to study of more thorough discussions of ancient man from the conservative Biblical viewpoint.

Two dominant themes run throughout *Life, Man, and Time*: (1) References to "ground," "earth," and "dust" in the Genesis account of organic creation specify primarily the *source* of the material of which living forms were made rather than



simply the *nature* of this material, with all elementary matter presently in this planet brought into existence at the first moment of Creation week (including all elementary matter contained in products of God's creative activity—Christ's feeding of the five thousand as well as His creation of Adam and Eve); (2) the Genesis account *firmly requires reproduction of organisms to be strictly confined within the basic characteristics of the parents as suggested by the King James Version* rather than simply stating God created all or various kinds of plant forms, sea creatures, flying and land animals, as given by most modern translations. Difficulties associated with these two themes have been pointed out by others.

On page 18, and also on page 223, there is a statement which may appear too strong for a non-believer who is being encouraged to make an open-minded evaluation of the Biblical specifications concerning origins and earth history.

*Life, Man, and Time* (revised) can be highly recommended to those who will evaluate it as an expression of one particular school of thought in the literal reading of Genesis (see p. 33).

R. H. BROWN

***The Women of the Bible*, Herbert Lockyer, Zondervan Publishing House, Grand Rapids, Michigan, 1967, 306 pages.**

This is an excellent reference book for the studying minister. It includes all the names of the women of the Bible, the meaning of their names, and the history of each one. This book would be very helpful in sermon preparation.

IRMA RITCHIE

## The Distinction Between Clean and Unclean Animals

(Continued from page 39)

The Mosaic law as found in Leviticus 11 and Deuteronomy 14 has not been binding upon God's people since the dissolution of the theocracy of Israel. However, the sanitary principles upon which that law was based, and the primeval law that was its precedent and is embodied in it, are still binding upon all mankind. "God hath not called us unto uncleanness, but unto holiness" (1 Thess. 4:7).



## NEWS BRIEFS

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

### World Population: 3.3 Billion, Rises 1.9% Each Year

The world's population reached a total of 3.366 billion in mid-1966 and should double by the year 2,005 if the present 1.9 per cent rate of growth continues as anticipated. The *United Nations Demographic Yearbook, 1966*, also discloses:

—That the mid-1966 world total is 61 million higher than the comparable figure for mid-1965. In other words, the population increased by an average net figure of 167,000 every day of the year covered.

—That nearly three-quarters, or 72 per cent, of the world's people live in the "developing" regions. One half of the total is on the Asian continent.

—That in "developing" countries, 41 per cent of the population is under 15 years of age, compared with 28 per cent in the more developed countries.

The highest annual rate of population growth—3.5 per cent—is at present found in the "Middle Americas." In 1966 the estimated population there was 59 million. Communist China, with 710 million people last year, is the most populous country in the world and if its present growth continues, its population should double in 46 years. In the same period, the population of India (498 million) should treble; that of Brazil should quadruple; and those of the United States and the Soviet Union should double.

### Ecumenism in Dallas (Dented Fender Department)

Newsmen in Dallas described it as a sort of "ecumenical accident." But let the Reverend Darold Morgan, pastor of Cliff Temple Baptist church, tell it in his own words: "In order to set the record straight about my recent and *unfortunate car accident* . . . it did occur on the parking lot at a local Catholic hospital, and it was a Methodist preacher who ran into me. Both of us retained our Christian composure, believe it or not."

### Canterbury Discusses Radical Theologies

Radical new theologies that are the focus of controversies in the church today will in the long run probably be no more of a threat to Christianity than

was the Darwinian theory of evolution, the Archbishop of Canterbury prophesied in Cambridge, Massachusetts. Speaking before students and faculty of the Episcopal Theological Seminary, Dr. Michael Ramsey compared the situation in theological thought today with that of nearly a century ago. He drew parallels between the controversies over radical theologies today and similar disturbances in earlier generations over Darwin's theory of evolution and the development of textual criticism of the Bible. Both of these new ideas, he recalled, "seemed at the time to undermine the truth of the Bible," but as scholars explored these new theories and methods they came to a fuller understanding of them. "Far from undermining and contradicting the Scriptures, these new studies gave a more wonderful meaning to the truths of the Bible."

### British-Canadian Archeologists Discover Ancient Wall in Israel

A wall and probably a tower which may date back to the eighth century before Christ were uncovered by a British-Canadian archeological expedition on the Ophel slopes, southeast of old Jerusalem, it was announced in London. The expedition, headed by Miss Kathleen Kenyon, principal of St. Hugh's College, Oxford, has concluded its seventh and probably last season of excavations in the formerly Jordanian location. She conjectured that Solomon's wall, joining the original Jerusalem (south of the present city) with the site of the Temple farther north, must be very close to the excavation site, though she said it was uncertain whether it can be located.

### "Speaking in Tongues" Proponents Held Highly "Stable" Individuals

A three-year University of Minnesota study has concluded that the fast-growing Pentecostal movement, characterized by "speaking in tongues," is not limited to "the discontented, the deprived or the deviant." "We've found a wide range of types, so it's presumptuous to call them all oddballs," said Luther P. Gerlach, associate professor of anthropology, who headed the study. "Our own judgment is that most of them are outstandingly stable individuals." "Very early in our study we dropped our concern with what 'speaking in tongues' is and how it came about. We've concentrated instead on how the movement grows and spreads. This is more important." Prof. Gerlach cited several explanations for the movement's popularity: "It has an effective system of recruitment, usually through friends or relatives." It has "a simple master plan for the world, found in the Bible, which gives its members a high degree of confidence." It has a flexible organization "with no master bishop or national headquarters" issuing directives. It has opposition—an essential ingredient of a rising social movement—"but not enough to squash it." It embodies an experience—speaking in tongues—that produces "a fervent commitment to the cause." "We don't see speaking in tongues as the important characteristic



of the movement," Prof. Gerlach said. "It's just one of many. The significant feature of it is its function as a status symbol, a mark of identification."

#### **Luther's Excommunication May End Soon**

The Catholic Church should lift its excommunication of Martin Luther, a distinguished German Catholic theologian said, in Toronto. Father Bernard Haering, who will begin teaching this fall at Union Theological Seminary, New York, said he would like to see the Pope and the upcoming synod of bishops express forgiveness for the sixteenth-century Reformer. Luther, he said, strove hard to remain in the church, and had no intention of breaking away, but was forced out by the ruling Roman Curia. "Even today we can see that it was a great failure," he said. "We should recognize that Martin Luther should not have been excommunicated, then we can come together once again. I hope that before the end of the third Vatican Council there will be a spirit of penance in the Church of Rome. The first step should be that we recognize responsibility—that Martin Luther should not have been excommunicated."

#### **Newman Delegates Back Lutheran Students' Call for "Reunion"**

Delegates to the fifty-second annual Newman Apostolate Congress endorsed a proposal made by the Lutheran Students' Association of America calling for an "organic reunion" of the Roman Catholic and Lutheran churches, and accepted recommendations for a major restructuring of the National Newman Apostolate. The delegates were responding to a resolution by the Lutheran body, which stated in part that "it was the intention of the Lutheran Reformers to reform the Roman Catholic Church and not to be found a separate de-

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nomination" and that there was little reason to continue the separation. The National Newman Student Federation (NNSF) called on the Catholic bishops of America and the bishops' committee on ecumenism "to seriously consider the recommendations of the Lutheran Student's Association of America, and to explore all avenues which may lead to an organic reunion of the Lutheran and Roman Catholic Churches."

#### **Papal Letter Cites Modern Preaching Need**

Preaching today may seek "a mode of expression that concentrates on the essence of doctrine," a papal letter told the Italian hierarchy's seventeenth National Week for Pastoral Reform in Venice. Sent through the Vatican Secretary of State, to Giovanni Cardinal Urbani, Patriarch of Venice, the letter said that modern spirituality "seeks more solid effects in preaching." Modern taste, it said, "places little value on artificial and at times antiquated oratory and forms, lingering over outmoded subjects, lack of adequate preparation and other defects in the announcing of the Word of God." Before becoming a master of the Word, the papal message said, the preacher must "be the disciple of the word, listening to it in the silence of his conscience, with meditation and prayer preceding his proclamation of the word."

## **FEEDBACK**

Dear Editor:

It is possible Elder Finney is correct [see "Feedback," February] technically if one insists that science and theology are on completely separate grounds. However, I have never been able to recognize such a separation. I feel that the Bible is an important source of scientific information and that the subject of Creation is a scientific subject, even though it concerns the acts of a Divine Being. When I referred to "evolutionary geology or biology," I really meant to include both the positive and the negative aspects of this; hence, a book supporting divine Creation would be a book against evolution. You will find that many of Price's works are devoted primarily to undermining and tearing down the arguments of evolutionary geologists. On the other hand, the book, *If You Were the Creator*, gives

the positive side of the picture and endeavors to give a logical defense of God's activity and work as Creator. By so doing, he felt that he was giving an adequate answer to evolution. You will notice numerous references to evolution in the book. On page 10, for instance, "natural selection," Darwin, and Spencer are referred to. On page 38, the "necessity for giving energy for the beings of His creation" is commented on. On page 57, objections to organic evolution are dealt with.

It is true that the book is primarily devoted to the positive aspects; it is primarily theological, but in this particular book, Price considered this the most effective way to build a strong basis against the evolutionary theory. One may counter, "But doesn't science deal only with those aspects of nature which can be experimented with in the laboratory and observed?" This is hardly true, for who can experiment with fossils, and just how many atomic scientists, in the early years of atomic studies, observed individual atoms? In the science of astronomy and many other sciences, one is very limited in seeing and feeling and experimenting, and yet science progresses in these areas.—R. M. RITLAND.

# 1967 Ordinations in North America

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ANDERSON, P. O., pastor, P.O. Box 964, Panama City, Florida.  
MCDANNELL, R. B., pastor, P.O. Box 915, Athens, Alabama.

## *Alaska Mission*

REED, A. C., secretary-treasurer, 702 Barrow Street, Anchorage, Alaska 99531.

## *Alberta Conference*

SUDDS, Del, publishing secretary, 1016 McKid Road, Calgary, Alberta.

## *Arizona Conference*

DUPERTUIS, Atilio R., pastor, 1460 South Normount Place, Tucson, Arizona 85713.  
WHITAKER, ROBERT L., pastor, 918 West Calle Ramona, Tucson, Arizona 85706.

## *British Columbia Conference*

TETZ, PALMER GAIL, pastor, Box 1793, Williams Lake, British Columbia.  
WHITE, HENRY C., pastor, Box 58, Sidney, British Columbia.

## *Carolina Conference*

BLANTON, ROBERT K., pastor, Charleston, South Carolina.  
CULPEPPER, G. S., publishing secretary, P.O. Box 9325, Charlotte, North Carolina 28205.  
SHEPARD, JAMES A., principal, Mount Pisgah Academy, Candler, North Carolina.

## *Central California Conference*

FORD, HERBERT, Radio-TV and PR secretary (union), 3858 Anderson Avenue, La Crescenta, California 91014.  
MOTSENBOCKER, DOUGLAS, pastor, 471 Roosevelt Street, Coalinga, California 93210.  
SEWAKE, LLOYD, pastor, 2409 Washington Street, San Francisco, California 94115.  
WALTON, W. D., union secretary, 3155 Montrose Avenue, La Crescenta, California 91014.

## *Central States Conference*

BARRON, RICHARD E., MV and educational secretary, 2528 Benton Boulevard, Kansas City, Missouri 64127.

## *Florida Conference*

CARNER, VERN, pastor, Box 1206, Eustis, Florida 32726.  
HAFFNER, HAROLD LEROY, pastor, 2818 SW. 5th Street, Boynton Beach, Florida 33435.  
SEELEY, RONALD M., pastor, 9540 Martinique Drive, Miami, Florida 33157.  
WATERHOUSE, WAYNE G., pastor, R.D. #2, Box 239-F4, Zephyrhills, Florida 33599.

## *Georgia-Cumberland Conference*

FOWLER, JOHN W., evangelist, Route 1, Box 58-A, Duluth, Georgia 30136.  
MARSHALL, WALTER, pastor, now with Alabama-Mississippi Conference.  
RIPLEY, JIM, pastor, P.O. Box 787, Jasper, Tennessee 37347.

## *Greater New York Conference*

DEFRANCO, ANTHONY T., principal, 104 Cornwall Avenue, Williston Park, New York 11596.  
LATHAM, D. E., secretary-treasurer, 915 Terrace Boulevard, New Hyde Park, New York 11040.  
LAWSON, WILLIAM R., manager, Faith for Today, 256 New Hyde Park Road, Garden City, New York 11530.

## *Hawaiian Mission*

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HALL, HAROLD E., pastor, Box 335, John Day, Oregon 97845.  
SCHWARTZ, HAROLD D., educational and MV secretary, Box 7667, Boise, Idaho 83707.

## *Illinois Conference*

GREER, HAROLD L., pastor, Quincy, Illinois.  
JAMISON, R. ALLEN, pastor, Elgin, Illinois.

## *Kansas Conference*

FARNSWORTH, GLEN D., pastor, Box 341, Phillipsburg, Kansas 67661.  
WEATHERALL, DON L., principal, Enterprise Academy, Enterprise, Kansas 67441.

## *Kentucky-Tennessee Conference*

WALKER, HAROLD, pastor, 163 N. Mendenhall, Memphis, Tennessee 38117.

## *Manitoba-Saskatchewan Conference*

JANZEN, L. E., 4 Fernwood Crescent, Brandon, Manitoba.  
KOZACHENKO, W., Box 58, Ethelbert, Manitoba.  
LENNOX, A., publishing secretary, 2014 Preston, Saskatoon, Saskatchewan.  
MYERS, R. E., 1325 Connaught, Moose Jaw, Saskatchewan.  
NEPJUK, W. J., 1004 Victoria Avenue, Saskatoon, Saskatchewan.  
YACEYKO, S., 1 Nolana Street, Winnipeg 17, Manitoba.

## *Maritime Conference*

CORKUM, GLENDON E., now pastor-evangelist, Ceylon Union.

## *Michigan Conference*

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LEA, DAVID R., pastor, 4747 Poinsettia, Grand Rapids, Michigan 49508.

## *Missouri Conference*

SELLERS, LLOYD H., pastor, Neosho, Missouri.

## *Nevada-Utah Conference*

MILLER, H. EUGENE, pastor, 1455 S. 640 E., Orem, Utah 84057.  
OSBORN, LESTER, pastor, Box 777, Moab, Utah 84532.

## *Newfoundland Mission*

CROOK, D. S., Box 306, Bay Roberts, Newfoundland.

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HOLLEY, LEIGHTON, evangelist, New Jersey Conference.

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GILLIAM, OLEN F., publishing secretary, Box 528, Oklahoma City, Oklahoma 73101.  
LUND, DONALD E., pastor, 3820 North Tacoma, Oklahoma City, Oklahoma 73112.  
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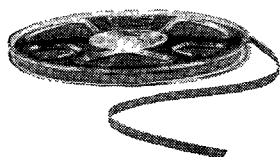
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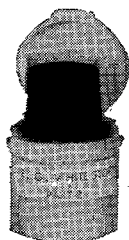
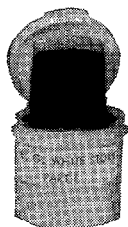
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CHACE, E. STANLEY, superintendent of education, 783 Foxkirk Road, Glendale, California 91206.  
MOORE, MARVIN L., Montana Conference now.  
MULLIGAN, KEITH R., pastor, 812 North Sanchez, Montebello, California 90640.  
TOMLIN, ROBERT F., pastor, 2128 Ronsard Road, East View, California 90732.

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WILLIAMS, D. S., received a call to the Congo to serve as MV and lay activities secretary.

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HOEHN, JIM R., pastor, 506 Southmoor, Arlington, Texas 76010.  
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FUGLHEIM, MAGNE, pastor, 17101 Fremont Avenue N., Seattle, Washington 98133.  
WHITE, ROBERT, pastor, 8322 54th Drive NE., Marysville, Washington 98270.

#### *Wisconsin Conference*

BISSELL, LAVERNE, East Indonesia Union Mission, Djalan Komo 72, Menado Sulawesi Utara, Indonesia.  
HULSE, E. L., 4 South Eighth Street, Tomahawk, Wisconsin.  
YOST, STEPHEN, Wisconsin Academy, Columbus, Wisconsin.

## Genesis and Science

(Continued from page 35)

richer in carbon than it is today. A plant or an animal that might have lived at a time when the biosphere contained the same amount of carbon-14 but eight times the amount of nonradioactive carbon as are characteristic of contemporary conditions would at its death have a radiocarbon age of 17,190 "years" in comparison with contemporary materials. Earlier in this chapter evidence was presented which suggests that prior to the Flood the relative amount of radioactive carbon in earth's biosphere was at most 1/100 and possibly less than 1/1000 of its present value. The reader must be cautioned that harmony between the historical requirements of the book of Genesis and radiocarbon ages cannot be obtained by postulating a hundred-fold greater concentration of carbon dioxide in the pre-Flood atmosphere, since carbon dioxide becomes highly toxic when it reaches unit per cent levels. It is the amount of carbon in the entire carbon dioxide exchange system, not relatively the small amount contained in the atmosphere, that determines the carbon-14/carbon-12 ratio with which we are concerned.

(To be continued)

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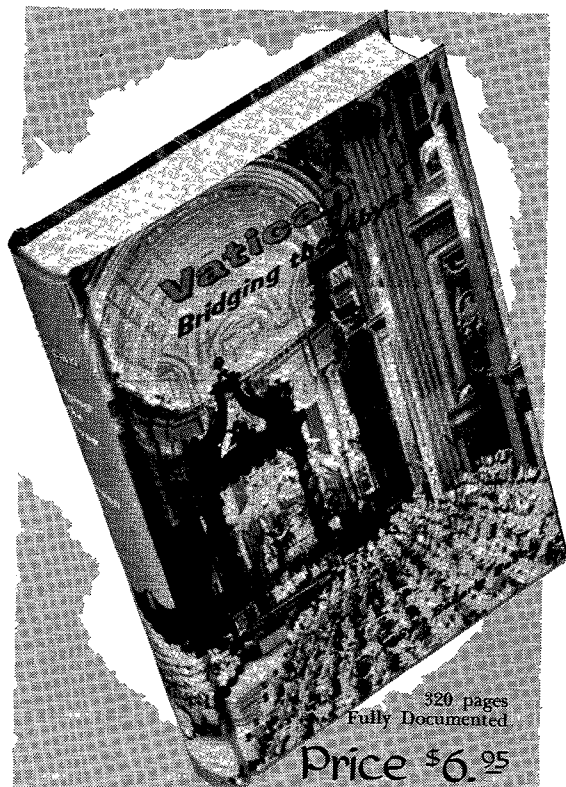
(Continued from page 32)

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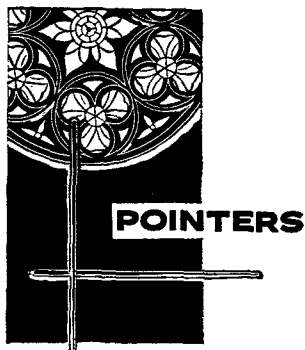
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**ITCHING EARS** THE story is told about a rabbi who before preaching his trial sermon from the pulpit to which he wanted to be elected had dinner with the congregation's president. In the course of the after-dinner conversation the president asked: "Rabbi, about what are you going to preach?"

Answered the rabbi: "I was thinking of preaching about Sabbath observance."

Retorted the president, "You can't do that here; most of our members do not observe the Sabbath and you cannot afford to offend them."

Said the rabbi, "Well, I might begin to preach about dietary laws instead."

"But Rabbi, don't you understand that these dietary laws have become obsolete with government food inspection? As a prospective leader of our congregation you have no business interfering with what your members do in their kitchens."

"All right, I shall preach about sexual morality."

"You can't do that either, Rabbi; some of our most prominent members are known to have their little affairs. You don't want to antagonize them, do you, Rabbi?"

"I see your point; perhaps I had better speak about social justice."

"Impossible! We have labor trouble enough in this town and the temple cannot get involved in politics."

Finally asked the rabbi, "Perhaps, Mr. Bernstein, you yourself would be kind enough to suggest a topic for my sermon."

"That's simple, Rabbi. Why don't you just preach about Judaism?"

This story, taken from a widely published article, highlights the dilemma of our times. If we preachers wait for public approval of the messages that we preach we will be preaching less to "influence people" than to "win friends." It requires courage to deliver God's message without regard to public reaction. Sadly, this courage was often lacking in messengers of God. It took the chambers of the whale's belly to drive Jonah to his knees and at last to a district that he would not choose and with a message that was sure to occasion his own death. How many ministers have shaking knees before vested interests based on wealth, education, or positions of power and influence! It must be understood

that when men know that we fear them we certainly cannot help them. And "there is no place on earth for a preaching coward."

Then, let the thunder of Jehovah be heard in the congregation of the righteous. And let sinners in Zion, whether they be high or low, rich or poor, be brought trembling to their knees crying, "What must I do to be saved?" Then will a smile anoint the countenance of Jehovah and angels will pitch their instruments to the tune of heaven's highest anthem.

E. E. C.

## **BAREFOOT OR SPIKED SHOES**

SUCCESS in persuading men in favor of truth is largely dependent upon the manner of presentation. There is compelling advice in the words, "Let every minister learn to wear the gospel shoes."—*Evangelism*, p. 174. Satan's aim is to keep the preacher barefoot, without conviction, or to see him shod with spiked shoes that leave their scars upon human hearts.

The barefoot preacher from whose word and presence does not emanate the rare combination of tenderness and conviction, has never been "shod with the preparation of the gospel of peace" (Eph. 6:15). These unshod ones may manipulate with novelty or entertain with theory, but rarely do they lead a soul out of Babylon to the feet of Christ. Neither has the man who drives truth home with the blunt force of biting words been shod with gospel shoes. His spiked shoes are evidenced in shouting, crudeness of speech, or invective phrases that injure delicate, sensitive souls.

We are not football players. Nor are we dispensers of cotton candy. We are shepherds, whether pastor or evangelist. As shepherds our dual role of protector and provider of spiritual food demands the wearing of gospel shoes. This means not only taking a firm stand against the wolves of sin that destroy the flock but furnishing the sheep with a continuous diet of nourishing food. In both areas the eloquence of simplicity, clarity, courtesy, and earnestness constitute the appropriate footwear for ministers.

J. R. S.

## **THE VISITOR'S GAP**

HAVE you ever stepped into a strange church, looked around hesitatingly, wondering where you might secure a bulletin or when to enter the sanctuary or where you ought to sit—sort of expecting that perhaps a receptionist or usher or deacon might offer you a little direction, perhaps even extend a welcome—only to be left unnoticed? Of course you have. It happens in many churches.

What provoked these remarks was what a woman told me the other day. "I wish our ushers were better trained" she said. "Last Sabbath a stranger came into the church. He stood around in the narthex with his hat in his hand obviously looking for a place to put it. Deacons stood nearby but didn't make a move."

Fortunately she did what she could to remedy the situation.

Let's close that "visitor's gap."

O. M. B.