



The

MINISTRY

FEBRUARY

1969

"And a man
shall be as an hiding
place from the wind,
and a covert
from the tempest."

Isaiah 32:2.



LUTHER'S PRAYER

O Almighty and Everlasting God, how terrible this world! Behold, it opens its mouth to swallow me up, and I have so little trust in Thee. . . . How weak the flesh, and Satan, how strong! If only in the strength of this world I must put my trust, all is over. . . . My last hour is come; my condemnation has been pronounced. . . .

"O God, O God! . . . O God, help me against all the wisdom of the world. Do this! You should do this. . . . You alone. . . . For this is not my work, but Yours. I have nothing to do here, nothing to contend for with these great ones of this world.

"I wish that my days would flow along peaceful and happy, but the cause is Yours, . . . and it is a righteous and eternal cause. O Lord, help me! Faithful and unchangeable God, I place my trust in no man. It would be in vain. All that is of man is uncertain. All that comes of man falls. . . .

"O God, my God, don't You hear me? . . . My God, are You dead? . . . No, You cannot die. You're only hiding Yourself. You have chosen me for this work. I know it well. . . . Act then, O God; . . . stand at my side, for the sake of Your well-beloved Jesus Christ, who is my Defense, my Shield, and my Strong Tower."

After a moment of silent struggle he continues:

"Lord, where do You keep Yourself? . . . O my God, where are You? . . . Come, come, I am ready. . . . I am ready to lay down my life for Your Truth . . . patient as a lamb, for it is the cause of justice, it is Yours. . . . I will never separate myself from You, not now nor through eternity. . . .

"And though the world should be filled with devils—though my body, which is still the work of Your hands, should be slain, be stretched upon the pavement, be cut to pieces, reduced to ashes, . . . my soul is Yours. . . . Your Word is my assurance. My soul belongs to You, and shall abide with You forever. . . . Amen. . . . O God, help me! . . . Amen."

EDITORIAL NOTE: The above prayer was offered by Martin Luther as he approached the city of Worms to appear before the Diet. This kind of praying could go far toward ushering in Revival and Reformation today.



Official Organ of the General Conference
Ministerial Association. Serving the Ministry
of the Seventh-day Adventist Church

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

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OUR TASK

B U I L D I N G

MEN

FRANK L. BLAND

Vice-President, General Conference

WE HAVE urged through the years that those in the ranks of our laymen, working in the cause of God, should show enthusiasm and resourcefulness in their tasks. We have told them that they should be cooperative with the leadership, that they should seek to develop the art of witnessing for Heaven. But we think it should also be stated that our ministers and conference officials have a certain obligation to those whom they lead. They have a task to build men, to encourage them, to help them see the need for study, for improvement, and to urge them to take advantage of opportunities for advancement toward the goal of being more effective laborers together with God.

There was a time when Jesus was in need of helpers, and it is interesting to note how He obtained them. The Bible indicates that He went in *search* of them, He *found them*, He *showed them the fields* white for harvest. Then He *trained* these chosen helpers by a process which enabled them to discover their own powers in leadership. Jesus assigned to each a definite task, and patiently bore with his mistakes, pointing out the better way. He saw the weakness of Peter, and He also saw his strength. He knew the doubting nature of Thomas, yet He recognized his loyalty.

We are to follow the Master's example in the important task of building men for responsible service in His cause. There are many individuals in our churches weaker than Peter and more doubting than Thomas who may be trained for successful leadership if we are willing to bear patiently with them. But they will be lost to God's service if unseeing eyes and unfriendly hearts deal with them roughly and unsympathetically.

Using Trouble

In the process of supplying the church with leaders we must not forget the training that comes to the worker through disappointment and sometimes through apparent failure.

The head of one of America's largest department stores recently stated: "Valuable experience nearly always comes camouflaged as trouble. So when I see trouble ahead, instead of trying to run from it, I say to myself, 'Here comes experience. I can use this!'"

And this statement from the messenger to this church confirms this idea:

"Some God trains by bringing to them disappointment and apparent failure. It is His purpose that they shall learn to master difficulties. He inspires them with a determination to prove every apparent failure a success. Often men pray and weep because of the perplexities and obstacles that confront them. But if they will hold the beginning of their confidence steadfast unto the end, God will make their way clear. Success will come as they struggle against apparently insurmountable difficulties and with success will come the greatest joy."—*Gospel Workers*, p. 269.

"WE MUST HELP

OTHERS TO THINK!"

We must train the officers in our churches, the ministers and workers in our conferences, to meet their duties and responsibilities. When once we place a heavy load upon a man let us not reassume the responsibility. Let us have confidence in our people and help them to realize that we have confidence in them. We must never go over their heads to adjust matters that have been placed in their charge. We should also urge them, as far as reasonably possible, to pray through and to find solutions for their own problems. They should learn to work in harnesses of their own; they should not become mimics or shadows of other men.

We must also help others to know how to think. Many have not learned to assemble information in a manner that is orderly thinking, leading to sound conclusions. As a matter of fact, it is amazing how comfortably so many get along without serious thinking. Jobs everywhere are being performed by individuals who seldom, if ever, really think. Our job as administrators is to encourage our people in leadership positions to plan their work and work their plan.

Look to Source of Wisdom

A successful administrator will not encourage his brethren to look to him to define their problems or point out their duties, but he will direct them to the only Source that is untainted with the errors of

humanity. He will positively refuse to be mind and conscience for others. I rather like the following statement in *Gospel Workers*, page 418:

"The presidents of the State [or local] conferences have the same God that the president of the General Conference has, and they may go to the Source of wisdom for themselves, instead of depending upon one man, who has to obtain his light from the same source.

"It may be argued that the Lord gives special wisdom to those entrusted with important responsibilities. True, if they walk humbly with Him, He will give them help for their work; and He will give you help for yours, if you seek it in the same spirit. If the Lord in His providence has placed important responsibilities upon you, He will fit you to bear these burdens, if you go to Him in faith for strength to do this. When you put your trust in Him, and depend upon His counsel, He will not leave you to your own finite judgment, to make imperfect plans and decided failures.

"Every one needs a practical experience in trusting God for himself."

It would be a good idea also to remind ourselves constantly that the work is the Lord's and not our own. The people who serve in the churches do not belong to us; they belong to God. Our language ought to reflect this kind of thinking. For example, an administrator would do well to accustom himself to saying "our field" instead of "my field," "our treasurer" rather than "my treasurer," "our workers" instead of "my men." If the work succeeds, let it be "our" success instead of "my" success. If it fails, let it be "our" failure, rather than "your" failure.

Self-Starters

We would like to build self-starters among our workers. Some men live a good part of a lifetime without taking the initiative, and then, becoming aware of the power of initiative, make unusually long strides.

During the Civil War, Lincoln had observed many generals full of plans but little action; they were good at the creation of excuses for lack of action. But with Grant it was different. Here is what Lincoln wrote to a friend about Grant:

"Grant is the first general I've had. You know how it has been with the rest. As soon as I put a man in command, he'd

come to me with big plans, and about as much as to say: 'I don't believe I can do it, but if you say so I'll try it out,' and so put the responsibility up to me. It isn't so with Grant. He hasn't told me what his plans are. I don't know and I don't want to know. *I'm glad to find a man who can go ahead without me.*"

The man of action made history in the U.S. Civil War. Lincoln's experience was little different from that of any leader of men in any walk of life. He encounters numerous people who talk about ideas but has a hard time finding men who are willing to put ideas into action backed by their own strength and responsibility.

The leader worthy of the name takes the initiative and does these things:

1. Plans and devises policies.
2. Clarifies modes of procedure.
3. Organizes the activity of others.
4. Delegates authority and responsibilities.
5. Trains key individuals as subordinates capable of carrying on the executive load.
6. Supervises the general progress and results.
7. Coordinates various efforts and elements necessary to the success of his plans.
8. Wins the cooperation of all involved in work on the project.

Tact and Gentleness

Tact is another important trait we ought to emphasize. Tact implies that one has a delicate and sympathetic knowledge of the best course of action and the most graceful and considerate thing to do under the circumstances. It means also that the person must be graceful enough to pursue this tactful course without betraying his pur-

pose to those whose feelings he aims to spare. It has been said that tact, like the onion in the salad, is offensive if capable of being detected.

Perhaps we should add here that gentleness is no doubt the most endearing of all human traits. And most of us wish to be gentle. In our casual contacts with acquaintances we choose our words with care, lest we hurt another's feelings. But this is easy with people we do not see very often. However, in our contacts with workers, do we not sometimes mistake roughness for sincerity and offensiveness for frankness? In moments of disappointment and anxiety, have we sufficient restraint to return a soft answer or perhaps no answer at all? Here is a statement to the point from the Lord's servant:

"In seeking to correct or reform others, we should be careful of our words. They will be a savor of life unto life, or of death unto death. In giving reproof or counsel, many indulge in sharp, severe speech, words not adapted to heal the wounded soul. By these ill-advised expressions the spirit is chafed, and often the erring ones are stirred to rebellion.

"All who would advocate the principles of truth need to receive the heavenly oil of love. Under all circumstances reproof should be spoken in love. Then our words will reform, but not exasperate."—*Ibid.*, p. 120.

Every conference should become a training school of Christian leaders. And it should ever be remembered that these leaders will bless the world or damage souls according to the training they receive. The building and training of efficient leaders is therefore one of the most solemn and most profitable of our tasks.

"The Best Way to Deal With Error

Is to Present the Truth."

—"Testimonies to Ministers," p. 165.



EDITORIAL

ONE of the most avid Adventist readers of religious and theological journals is Chris P. Sorensen, former president of the Far Eastern Division of Seventh-day Adventists. Some of the "crumbs," as he labels them, are shared with us. Fortunate are those who are on the receiving end of his carbon-copy digest of journals ranging from the *Southeast Asia Journal of Theology* to the *Christian Herald*.

One interesting tidbit recently received was a résumé of an article appearing in the September 11, 1968, *Christian Century* titled "The Meaning of Membership." The idea is that church members would be able to hold what we might call a "credit card," good in almost any member church of the National Council of Churches.

For years we have known that individuals could transfer from one denomination to another by a mere letter, certifying

CREDIT

CARD

MEMBERSHIP

that they were in good and regular standing. Pastor Sorensen referred to a case that he knew of years ago where an Adventist joined another church, and the pastor merely suggested that she ask for her letter. When the Adventist pastor replied that we didn't do this, some misunderstanding naturally developed. In those days we considered such an individual as an apostate, and for that matter we still do.

This interesting outgrowth of ecumenism, where membership credit cards would be recognized by almost any other church, presents definite complications for the Advent Movement. You can imagine how popular we will be when we refuse membership to those who seek it through this method. Satan's noose of religious federation is being drawn tighter. Before stranglehold measures are taken by the enemy, shouldn't we be preaching the everlasting gospel in an unprecedented way?

J. R. S.

Will a Man Rob?

THERE was a time in the history of the Christian church when men worked to earn their livelihood while ministering to the needs of the people. These original disciples were self-supporting missionaries. There is some evidence that in the end of the church operation this situation will again be true. In the interim God has mercifully provided for the support of the successors of the Levitical priesthood through the tithing system. This is indeed a fortunate provision, for in this highly industrial society, where the mere exercise

of daily living requires huge sums of cash outlay, it is difficult to imagine a functional ministry without some visible means of support. And an active ministry need feel no embarrassment for this, for the laborer is indeed worthy of his hire.

The writer of this note directs your attention to (1) the fact that there are those whose productivity in the field of church administration and evangelism is not commensurate with the finances allocated to their upkeep, and (2) talentwise there are men who are literally "robbing God" by not living up to their potential as soul winners. Now as to number 1, the work of God is so well organized and closely supervised as to keep persons described under this category to a minimum. When such men are discovered, they are encouraged to im-

(Continued on page 19)

The Ministry of *Reconciliation*

C. B. ROCK

Ministerial Association Secretary, Southern Union Conference

THE burden of preaching may be expressed in various ways. It is the task of feeding the flock, of building up and edifying the saints, of clarifying and defending the faith, of expanding and extending the kingdom of God on earth, or one of many other very vital and meaningful functions. Eclipsing and yet encompassing all these reasons for preaching, however, is the philosophy enounced in the statement of Paul in 2 Corinthians 5:19, where he succinctly types his labors as the ministry of reconciliation. To reconcile is to restore to harmony; to adjust; to cause to be friendly again. Thus, Paul sees the ministry as one grand attempt by men, especially chosen for the task, to bring man back into harmony, fellowship, and acceptance with God's will and favor. In fact, Wuest, in his translation of verse 19, says, "He has committed to us the message of restoration to favor." And Phillips says, "He has made us agents of the reconciliation." * Thus, both support the King James picture of an ambassador seeking to bring about understanding and peace between the government he represents and the people to whom he has been sent. Utilizing this view or philosophy of the preaching event we note the three necessary appeals to reason that must be constantly proclaimed by the agent or preacher if his labors are to be both relevant and effective.

The Need

The first appeal is that of man's *need* of reconciliation. Sin, like a tidal wave, has not only separated man from his God, breaking him loose from the moorings of

God's love, but it has swept him far from the shore line of life; and the farther man goes from God, the more debased and debauched he becomes, the more intense the darkness. Compounding the dilemma is man's inability to find his way back to God. He cannot right himself. He sees his plight. He beholds his paradise lost. He senses his helplessness as he seeks to hide from the erupting forces of an angry nature, as he tries feverishly to fortify the dam of his crumbling society, as he battles frantically to stay alive and yet feels himself being ever pulled into the void of the insatiate grave. Every plan of human devising has failed to reverse the trend. Mankind, stuck in the mud, cannot lift himself up by the bootstraps. The demands of rescue obviously require a power infinitely superior to those of mortal man himself, a victim of sin.

The Instrument

Such is man's plight. Such is man's deep and abiding need. And it is in the context of this need that we must introduce the second step of our preaching appeal—acquainting man with God's *instrument* of reconciliation. Paul says in verse 18 of 2 Corinthians 5 that God has "reconciled us to himself by Jesus Christ." John discusses this instrument of restoration thus:

"In the beginning was the Word and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men." "And the Word was

made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:1-4, 14).

Note that these verses give us several illuminating views of Christ. First of all, John calls Him the Word, or the "logos," of God. The term "logos" bespeaks of complete intermeshed identity, as one's words are a part or representation of oneself. And to further construct the image, John declares Christ's eternity—"in the beginning"; His fellowship—"was with God"; and His divine nature—He was God. And it is here on the matter of Christ's nature that we wrestle with the real crux of the mystery of godliness. For the divine, pre-existent, eternal God became "flesh, and dwelt among us." Jesus had to be both all *logos* and all flesh in order to accomplish His mission. He had to be as human as Adam or He could not have been an example for the human race in the matters of obedience and suffering. He had to be *logos*, for only one who was intimately acquainted with the Father could vindicate His character and reveal His love and satisfy the claims of the law. The Lawmaker must die for the lawbreaker. Only then would unfallen worlds and angels understand. Only then would Satan and his forces be fully exposed. Only then would God be justified in forgiving man and granting him a second chance.

The Results

Having thus viewed the need of reconciliation and the instrument thereof, we have left one more important element of our discharging of this responsibility. This is the consistent revelation of the *results* of reconciliation. The Amplified Version of the Scriptures reads: "He came into the world, and though the world was made through Him, the world did not recognize Him—did not know Him. He came to that which belonged to Him, to His own [domain, creation, things, world], and they who were His own did not receive Him *and* did not welcome Him. But to as many as did receive *and* welcome Him, He gave the authority [power, privilege, right] to become the children of God, that is, to those who believe in—adhere to, trust in and rely on—His name" (John 1:10-12).†

The glorious work of reconciliation is that all believing, obedient followers of the Christ become adopted members of the

heavenly family and thereby heirs and recipients of the benefits that naturally accrue to all God's children. These benefits are bestowed on two levels—peace of mind and security in this present life and the joys of eternal life upon His return. Reconciliation transforms confusion into order, darkness into light, frustration into peace, and most of all it makes death but a sleep from which the righteous shall awaken to the beauties of Paradise restored. And this is what man needs to know.

Every culture and every era has manufactured its philosophical skiff in which man hopes to survive the rapids of death. Nations and generations have come and gone, leaving behind a labyrinth of myth and folklore which seeks to postulate about the future. Elaborate systems have been built by brilliant thinkers. Crusades and revolutions have been sparked and populates inspired by men who have uttered glittering promises of life beyond. But Christianity and only Christianity can point to an open grave and resolutely declare a consistent, logical, and substantiated view of the hereafter; consistent because it has survived the ravages of the centuries; logical because it harmonizes with the entire Bible story of creation, fall, and redemption; and substantiated by the life-to-death-to-life cycles of nature in her seasons, her tides, her vegetation, and above all by the death and resurrection of Christ to the fulfilled prophecies of the Word.

A Story of Reconciliation

Every preacher should have at his disposal an arsenal of experiences whereby he can illustrate the reconciliation process. One of my favorites is that of two young people, married during the depression in the late 1920's but who were separated shortly thereafter because of some legal carelessness on the part of the young husband. A native of one of the British Isles in the Caribbean, he had been permitted to stay in America upon the terms (the very strict terms) of a student visa, which he violated. When it became necessary to work to take care of his wife and a son that was born during the first year of marriage, this couple was separated by law, having had less than two years of family life together. He was forced to return to his small island home and begin anew the processes of re-entry to America.

What was thought to be a temporary absence, however, turned into a real nightmare of frustration and heartache as one legal maneuver after another fell through in a queer sequence of political and diplomatic circumstances. Months stretched into years, and after nearly a decade the flood of letters which they first exchanged trickled finally to a stop. Both parties sought happiness in subsequent marriages which, while they failed, seemed to indicate complete, final absolution of their union. However, the hope of reconciliation never completely died in the heart of the wife and mother, and with the aid of relatives in America, she re-established correspondence with the man whom she now had not seen for more than thirty years. Having established contact, she then sacrificed, and took a trip of many thousands of miles to visit her ex-husband's island home. There on the sandy shores of that isle these two individuals refueled the sparks of love they had once known, and when her ship sailed back to the United States, it was with the promise of reunion and reconciliation.

After several months of arranging legal and personal business, the husband did in fact return to the United States, and restoration of this union was effected. In a real storybook ending to what was a long and frustrating experience, these two peo-

"Ludicrous inconsistencies

**of smug legalism form
the greatest challenge."**

ple have now been able to start again and rebuild their happiness, their paradise lost. I know the story well, for these two people are my parents, and I have seen in their unusual case a clear picture of the reconciliation of lost humanity with its Creator.

The happiness of man and God was broken in the Garden of Eden by disobedience to the law, and humanity was isolated, estranged, restricted from the fellowship of God. What followed the Fall was century after century of frustration and sorrow and separation from which there was no legal recourse. However, God in His heart of love yearned for our reclamation, and after four thousand years of sin sent His Son—His agent of reconcili-

THE MINISTER'S WEEK

Flurry, hurry, worry, scurry,
Pep up church and Sabbath school,
Pray with Wednesday's droning few,
Shake the dead societies,
Race to Dorcas, run to dinners,
Dash to interests, chat with members,
Watch TV, endure committees,
File reports, reword old sermons,
Stumble home, mumble prayers,
Tumble weary into bed.

OR

Might it be to walk with Jesus
To the mountain, through the valley,
In Gethsemane or hovel,
Deep in prayer, then wide in service,
Close to God, then heart to man,
Drinking from the living waters,
Feeding on the holy bread, then
Bidding all to share this bounteous
Rest at Jesus' breast, this
Power will draw all men to Him.

MRS. ALTON D. JOHNSON

ation—to effect our restoration. "God was in Christ personally reconciling the world unto himself," says Phillips in 2 Corinthians 5:19.

"Absolute deity," says Wuest, "was working in the Son. When He came to our shores He discovered but a faint reflection of the image of the creatures He had made 4,000 years prior, but He infused us with love, and to as many as received Him, to them gave He power to be restored or to become the sons of God. He has now returned to His home to complete the legal processes, but soon there is to be the marriage of the Lamb, the final restoration."

What Will Happen?

And what will happen when preaching is geared to the rehearsing of these primary facets of the ministry of reconciliation?

1. We shall ever be safe from the pitfall of preaching views instead of news. The gospel is good news, but we can preach it as such only when we are overshadowed with the restoration-reconciliation concept of hope and purpose. Theological views, religious views, even denominational views, do not stir and shock men to the reality of their sins, but the gospel will.

2. We shall see new life in our preaching, not just animation born of telling something vital. This will also accrue, but more than that we shall see renewed quickening power—the connecting, moving power of God. Again, relying upon the Amplified Version, we read in John 1:4 and 5, “In Him was Life and the Life was the Light of men. And the Light shines on in the darkness.”

The wonders of Christ’s life were called the *kerugma* by the early Greeks and Hellenistic Jews, and when they preached the *kerugma* they claimed to preach the mighty acts of God in Christ. Thus they perpetuated those events in their effects, and thus through God’s agents of reconciliation today these works still continue. Yes, through us the light shines on.

This thought, that preaching claims to do again and again the very same works as did Jesus, Gene Bartlet rightfully calls “the audacity of preaching.” But the emphasis here is not just a power or a quickening that will give us more members in the church, but one that will give us *better* members. We have enough legalistic, self-righteous, self-sufficient, self-opinionated, letter-serving, but Spirit-lacking members, people who pluck and nibble away at the leaves of righteousness, very sure of their seat in the kingdom but who have never really seen or accepted Christ’s likeness and the elements of disposition and state of heart as the supreme essence of religion; people who won’t wear feathers because the plucking thereof hurts the fowl, but who will eat the fowl; people whose dresses are long but whose patience is short; people who censor rings as evil but who foster social and political cliques or rings in our churches.

The ludicrous inconsistencies of smug legalism form perhaps the greatest challenge today to the gospel minister, and our only hope of reviving the flock to true logical, loving, self-sacrificing godliness is in the preaching of what we have often failed to preach, and yet what must be the supreme thrust of all our endeavors—the gospel ministry of reconciliation.

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To Introduce Ministerial Association Secretaries



R. A. Thompson was born in Indiana and was graduated from Emmanuel Missionary College with a B.A. degree in 1960. He attended Andrews University, receiving his M.A. degree in applied theology in 1961. From 1961 to 1965 he was a pastor-evangelist in the Ohio Conference. In the autumn of 1965 he was called to the Georgia-Cumberland Conference as pastor of the Augusta, Georgia, church. Pastor Thompson was called to serve as the Wisconsin Conference evangelist in January, 1968, and was appointed ministerial secretary in July.



Hugh V. Leggett is a graduate of the 1952 class of Southern Missionary College. He was ordained to the gospel ministry in 1955 in Meridian, Mississippi. His ministerial labors began in the Alabama-Mississippi Conference, where he served in pastoral-evangelistic work until 1960, at which time he responded to a call from the Carolina Conference. In 1967, after pastoring the Fletcher and Asheville churches, he was elected conference lay activities and Sabbath school secretary. He has recently been invited to serve as the Carolina Conference Ministerial Association secretary.



Paul M. Matacio graduated from Pacific Union College in 1946. He labored in pastoral work in the Wisconsin Conference until 1953. Then he accepted a call to the pastorate of the West Central church in Chicago, in the Illinois Conference, a position which he held for four years. From 1960-1964 he served in the Kansas Conference as pastor of the Wichita church, then returned to the Illinois Conference as conference revivalist. Since January of 1968 he has been serving as the conference Ministerial Association secretary.

Research on a Petrified Forest

(Part 1)

HAROLD G. COFFIN

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WHEN geological science began to take the interest of many during the Renaissance, the Genesis flood was generally invoked to explain the formation of coal. Some of these early studies were well executed, and the interpretations based on Flood geology were sound and reasonable. If this trend had continued, it is most likely that the questions concerning the source and formation of coal would be well answered today, but such is not the case. Much uncertainty and speculation still characterize coal geology. Little progress has been made in the past century.

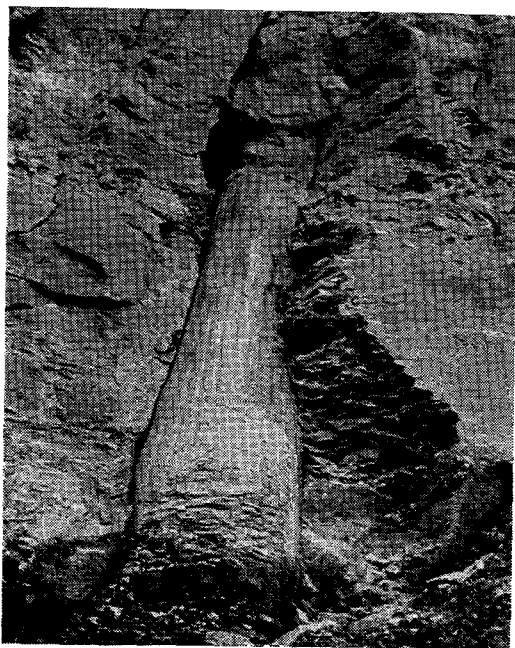
The reason for this rests with the rise of the concept of uniformity proposed by James Hutton toward the close of the eighteenth century. Gradually a deluge by water was discarded from the thinking of

scientists, and long ages and slow natural processes were increasingly advocated.

When men turn away from the Word of God to speculate on earth's past history they are without chart and compass. Satan directed in the development of an impressive edifice of false science that today entices nearly the whole scientific world into its portals.

What evidences were used to advance this concept so opposed to the Biblical record? As men studied the earth, especially coal-bearing sediments, they noticed certain features that impressed them as being strong arguments for much time. Trees were found petrified but in upright position, rootlike structures appeared to penetrate through ancient soils, rootlets spread-

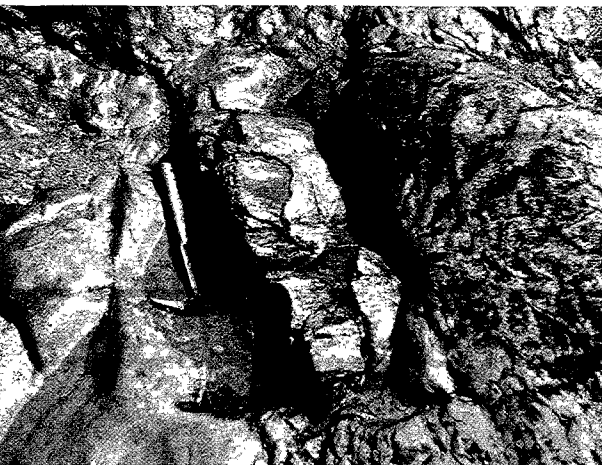
Upright petrified tree in shale near Joggins, Nova Scotia. Note that the tree was hollow and was filled with sediments that do not include the band of sandstone that passes diagonally across the top of the picture.



Beautiful petrified *Sigillaria* tree at Joggins, Nova Scotia.



THE MINISTRY



Solid-wood coniferous-type trees in horizontal position. These were never found in an upright position.

ing outward from them in all directions. Giant horsetails or scouring rushes stood in the cliffs and quarry faces like smaller living representatives do in sandy habitats today. Without the "chart and compass" men were readily deceived into thinking that here, indeed, were incontrovertible evidences of geological time. The Biblical flood, which had a short duration of little over a year, could not be involved, so they thought, in the deposition of these sediments of fossils. Thus, more than any other strata, the coal-bearing formations were responsible for cementing geological thought concerning time.

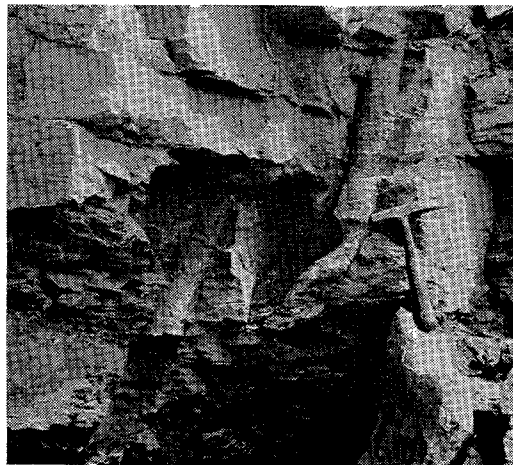
But these arguments cannot be passed by lightly with merely a denial of their correctness. By faith we accept the truthfulness of the book of Genesis, but faith is based on evidence, and God has not left us without evidence in the coal-bearing rocks. We will consider in more detail one classic area that has been studied periodically for more than a hundred years.

The cliffs along the Bay of Fundy and on the east coast of Cape Breton Island, Nova Scotia, are typical of carboniferous coal deposits in other parts of the world. Charles Lyell, perhaps more responsible than anyone else in establishing geology as a definite science, visited the cliffs near Joggins in 1842 (Lyell, 1843, pp. 176-178). A young Canadian scientist accompanied him during a later visit to this area and went on to make the most comprehensive study of the coal-bearing rocks of Nova Scotia ever undertaken. William Dawson

set a pattern of thinking regarding the origin of the petrified trees, the coal seams, and the other phenomena associated with the coal measures that has been rather closely followed to the present time.

He considered each level of trees to represent a ground surface or soil level. Certain zones show rootlets, called *Stigmaria* rootlets, which he also took to be soil levels. Each coal seam was said to be the result of the gradual accumulation of plant debris in bogs or salt marshes. He recorded eighty-five such horizons and felt this to be the minimum number of soil levels revealed among several miles of sea cliffs in this region (Dawson, 1854, pp. 2-10).

A series of petrified forests one above the other has far-reaching implications. The



Upright stems of large horsetail plants in the sandstone cliffs.

time necessary for a forest to grow, for it to be covered by sediments, and for another forest to grow on top of the newly laid soil is considerable. Furthermore, this happened not just once, but at least eighty-five times, because there are that many levels of upright trees or plant remains such as coal, prostrate trunks, leaves, et cetera.

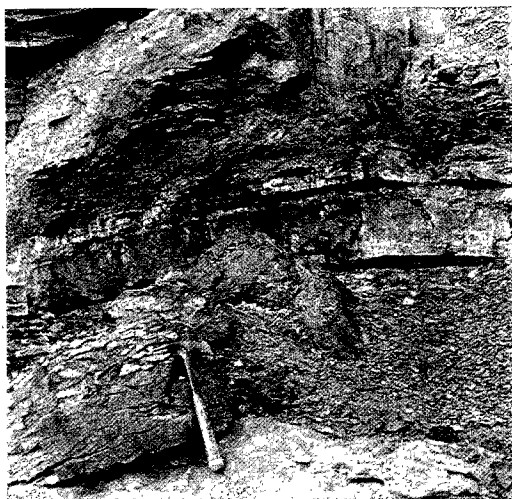
If these are bona fide ground surfaces and forests in position of growth, the creationist is hard put to interpret them, because more time is involved than can be encompassed within the year of the Genesis flood; indeed, more time is involved than is understood for the existence of the earth since Creation.

Ellen G. White writes the following in *Education*, page 129:

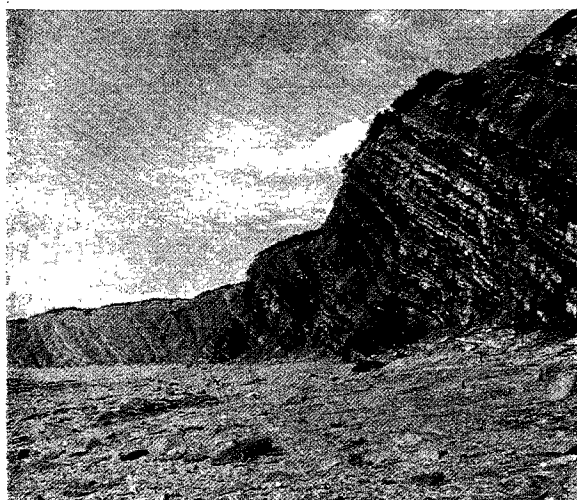
"Before the Flood the development of vegetable and animal life was immeasurably superior to that which has since been known. At the Flood the surface of the earth was broken up, marked changes took place, and in the re-formation of the earth's crust were preserved many evidences of the life previously existing. The vast forests buried in the earth at the time of the Flood, and since changed to coal, form the extensive coal fields."

Because of the problem involved for those who accept literally the story of Creation and the Flood, research was begun in this area of Canada.

Although other evidences for growing surfaces are given by geologists, the upright position of trees and other plants is the most obvious and one of the strongest points. Three types of petrified plants are most commonly involved. The upright stumps are almost exclusively those of giant club mosses, a group that is extinct but is represented today by small creeping



A coal seam exposed along the sea cliff near Sydney Mines, Nova Scotia (running from left to right between dark lines near center of picture). A vertical tree that arose from just above the coal is represented now by only a cylindrical cavity.



Sea cliffs exposed along the Bay of Fundy near Joggins, Nova Scotia. Petrified trees and coal seams are found distributed along this cliff.

vines mistaken by most people for overgrown "mosses." These ancient plants reached a diameter of three feet or more and truly looked like trees. A unique but not surprising feature of these giant club mosses is the hollow or soft pulp interiors. All these vertical trees are filled with sediments, and only the outer wood or bark remains as a thin film of coal. It seems obvious that the trees must have been hollow

at the time they were buried by sediments.

Another petrified tree common in the Joggins area is a coniferous tree that is perhaps most closely represented today by the Paraná pine of the Southern Hemisphere. None of these petrified trees was hollow, and none of them was found in a vertical orientation. Only the hollow trees were observed in the cliffs in the growing position.

The third type of plant in upright position is not a tree, but belongs to a group of somewhat fragile herbs called by various names such as horsetails, scouring rushes, or joint grass. Those fossilized specimens located in the cliffs of Nova Scotia were up to six inches in diameter, but most were not over two inches.

Rootlike structures called *Stigmaria*, up to six inches in diameter, are covered with regularly spaced pits, or scars, which are the points of attachment for the rootlets that spread out in all directions into the surrounding rock. Although the soft underclays below the coal seams are especially filled with *Stigmaria* and rootlets, both may be found in shales and sandstones unassociated directly with coal seams. In the environment of uniformitarian thought it was not difficult for Lyell, Dawson, and others to think of the underclays as ancient soil levels where trees with their roots and accompanying rootlets grew.

Paleobotanists have puzzled over the *Stigmaria* roots and rootlets. That they were growing rootlets seemed to fit best into the prevailing theories of time and evolution. They also had the distinct appearance of rootlets in position of growth on ancient soil zones. Yet there were aspects dissimilar to anything seen today that made it impossible for researchers to be unanimous in their conclusions on the *Stigmaria* rootlets. However, few questioned the *in situ* position of the structures even though the true nature of their function was not known. Rootlet-bearing *Stigmaria* have been traced several feet toward petrified trees where they become one of the flaring roots of the trees. I have personally seen this situation clearly in one tree located in the cliffs northwest of Sydney Mines. Thus the relationship of the *Stigmaria* and their rootlets to the petrified trees is certain.

The fossils and the coal seams are situated in alternating sequences of shale and sandstone referred to as rhythmic sedimentation. Occasional seams of coal and layers of limestone are interspersed in the shales and sandstones that extend for miles along the Bay of Fundy near Joggins, Nova Scotia, and in other Acadian sites.

If these coal- and fossil-bearing rocks are the result of the Genesis flood there should be evidences in support of this view and against the popular opinion of long geological ages. There should be some explanation for these upright plants other than that of growth in position. What have been the results of research there?

Below are listed ten points that favor a view that the upright trees and horsetail plants drifted into position in the sediments. These evidences are difficult to explain for trees in position of growth.

1. Hollow giant club-moss trees were upright, but the coniferous solid-wood trees were not. As mentioned earlier, the upright trees were all hollow and became filled with sand and mud. If these trees are part of a forest still standing where it grew, is it not strange that fragile, hollow trees would survive the burial process without being knocked over, whereas the solid, more durable trees would all be toppled to a prone position?

2. Sediments inside and outside the hollow stumps do not match. It was a surprise to discover that 70 per cent of those examined did not contain the same kind of

material as that which surrounded them, or the bedding inside did not match that outside. The conclusions from such facts are twofold: (1) The sediments built up so quickly and in such a fashion around the stumps that nothing entered them until mud and sand had reached the broken tops and spilled inside. (2) Disturbances following the filling of the stumps either moved the stumps into new positions or removed the surrounding sediments and brought in new material. Either of these possibilities does not agree with concepts of great ages and uniform condition.

3. A distinctive soil level is usually missing. It is expected that growing trees would have their roots anchored in a soil. This growth surface would support not only the trees but less important plants such as grasses, ferns, shrubs, et cetera. Furthermore, the leaves, limbs, and fruits of the trees themselves would drop to the ground and add to the organic debris. Thus a soil or humus layer would be built. Are such soil layers visible in these sediments of Nova Scotia? Occasionally trees sit upon coal seams. Geologists interpret these as compressed humus or marsh plants. Most often,

An upright petrified tree filled with shale. Note that the shale surrounding the tree has settled, causing the sediments to slope downward away from the tree.



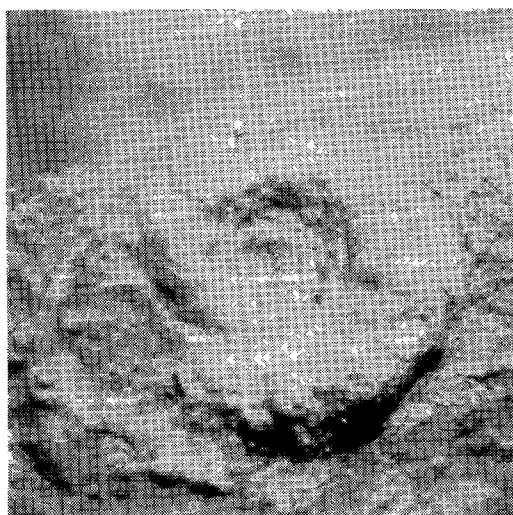
however, the base of a tree is within a shale bed with no trace of a soil. Occasionally vertical trees are found wholly within sandstone, and again an organic layer is absent.

It is significant that when a coal seam or organic layer does lie below the base of a tree, almost never do the roots of the tree penetrate into that seam. The roots spread out above the seam or rest directly on top of the coal. If the coal represents a soil resulting from accumulation of organic matter upon a growing surface, the roots of the trees growing on that surface should be penetrating the coal, but this is not the case.

4. Overlapping vertical trees are seen. In one case noticed near Glace Bay two trees approximately two feet in diameter and within ten feet of each other overlapped a major portion of their heights. One tree arose twenty-five inches and ended nine inches below the base and the top respectively of the second tree. This means that if these trees are in position of growth, the major portion of the lower tree protruded above the ground during the entire life of the second tree. Further more, it remained hollow and did not fill with sediments until the second tree was buried. The difference in the level of origin of the two trees was not due to unevenness of the growing surface. The bedding could be easily traced and was clearly nearly level.

5. Beautifully preserved leaflets and plant parts are found immediately below the roots of erect petrified stumps. The two trees referred to above had good plant fossils directly below their roots. This observation has been, in part, the cause for some geologists, in the early days of the study of coal and coal-bearing rocks, to decide that the coal does not represent *in situ* growth. Delicate plants located in the soil and humus of a true growth level in which trees are growing certainly will decay and become part of the humus.

6. Unusual fossils are found in the sediments inside the hollow trees. Hollow stumps standing in a growing forest would be expected to collect within their empty interiors debris falling from branches and limbs overhead. However, pieces of roots were found in the sediments inside two stumps near Sydney Mines, Nova Scotia. Brown (1850, p. 127) made a similar discovery. In addition, sections of horsetail stem have been seen in the shale inside stumps.



The marine tubeworm *Spirorbis*, common in the coal measures of Nova Scotia.

These also could not have fallen into the stumps from above. Both roots and horsetail stems must have been washed in by water.

7. Sediments are often banked up against vertical stumps. Mud must have accumulated rapidly to bank and settle within the hollow centers and against the outsides. The slow gradual build-up of sediments over a long period of time would not produce these results.

8. Diagonal petrified trees tipped 45 or more degrees are occasionally seen in the cliffs. A tree tipped to a 45-degree angle whose roots are not parallel to the bedding plane could not have been buried slowly and could not be in position of growth. Unless there were sediments for support, it would have fallen prone. Such trees must have been buried extremely rapidly or carried *in toto* along with the mud and sand.

9. A marine animal fossil argues for the sea as the force that tore out the trees, carried them about, and dropped them in the sediments. A small worm, called *Spirorbis*, which has a coiled calcareous tube, is currently an abundant inhabitant of the salt-water environments. This tubeworm, which appears like a small snail not over one-fourth inch in diameter, is also seen in the coal measures of Nova Scotia. The limy tubes are abundant in some of the seams of coal and are often found fastened both to the outsides and to the insides of the hollow stumps. The evidence of this

(Continued on page 46)

"The Controlling Dynamic: THE LOVE OF CHRIST"

REX D. EDWARDS

Evangelist, North N.S.W. Conference, Australia

ADDRESSING himself to the assembly of the saints, the apostle says: "At any rate there has been no selfish motive. The very spring of our actions is the love of Christ" (2 Cor. 5:14, Phillips).*

How can we gauge its strength? It is impossible to measure the mighty power of God. Like the electrical wave it is hidden in mystery, yet once it flashed before human eyes in the loop of life. And like the current that makes the thin wire of the arch light incandescent with its white heat, while its scope is beyond human register, we can note some of its qualities.

Greater Than the Love of a Parent

Lay it alongside the best measuring line we possess—the love of a parent. While history records thrilling examples of the self-sacrificing devotion of fathers and mothers, yet it bears witness that even such tenderness has its limits. The discovery of urns at Gazer containing the skeletons of little children is a case in point. Why should all these be found together? Archeologists give the one answer—these are the remains of the first-born children which the heathen Canaanites offered to their idols. What scenes do those little fragile bones, that shiver into ashes at the faintest touch, recall! See the father take the babe from the mother's arms. Superstition has conquered love. The childish hands are outstretched in mute appeal to hearts that are strangely cold, its cry rings on ears that are deaf, as it is cruelly laid on the altar of some god. Per-

haps it was scenes like these that gave point to the prophet's pathetic contrast: "Can a woman forget her sucking child . . . ? yea, they may forget, yet will I not forget thee."

God's Love for Israel

Think of God's love. If you want to measure it, count the rebuffs it patiently endured. Consider ancient Israel and God's patience with her. Never had a kingdom such a succession of gifted, inspired, courageous prophets. Never had a city such a mission as its capital. Situated on the spur of the mountain range, its site suggests the simile of a lighthouse, for it was meant by God to radiate His truth through the darkened nations of the world.

It was *not* through ignorance that Israel sinned. In vain it often tried to extinguish the Heaven-sent light. When it buried under a heap of stones the mangled body of some outspoken servant of Jehovah, a new voice would be heard whose fearless accents would prick the guilty conscience, and again the instinct of fear would find vent in a murderous act. Yet God would not be silent. He found His messengers in a long line of pre-Christian martyrs, and even when the last had been slain, His love had not become exhausted; "last of all he sent unto them his son, saying, They will reverence my son" (Matt. 21:37).

Then came a generation of Jews more honored than all before, for God Himself walked their streets in human form. It was their privilege to listen to words laden with love, to witness acts which photo-

graphed before their eyes the face of the Eternal; yet their hatred became more inflamed, and the knife was drawn again, this time to be thrust into the very heart of God. And yet, though their stubbornness, their sin, arouse His anger, His love outreaches His wrath, His passion ends in pleading, and over the rebellious city with its thoughtless, wayward crowds, there floats a piteous cry, punctuated by sobs, passionate with the appeal of infinite love: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

Here was a love which desertion could not alienate, which ingratitude could not chill, which treachery could not transform, which death could not destroy, which the grave could not smother, and which Heaven cannot conceal. Surely the heart would be hard indeed that such love did not constrain!

The Response to Love

A second element in this love is *response*. It is just possible that the words of the text, "The love of Christ constraineth us," may refer to *our* love for Him.

We are constantly seeing many a meaner motive prompting to heroic sacrifice. Human history is bedazzled with deeds of patriotic self-sacrifice, that of a soldier who has fired the magazine though he knew it meant his death, that of a miner who has faced fatal fumes to rescue the entombed, that of a doctor—A monument stands in Greenock commemorating the death of six young physicians who gave their lives to stem the plague of cholera. But I might exhaust every profession—that of the engineer, the sailor, the builder—and find the same role of honor. Surely we, then, as ministers, with obligations so much greater, with need as urgent, should be constrained by our devotion to Jesus into acts as heroic and even more lasting in their results.

Love Begets Compassion

But I think there is even a third content in this love, if I understand that text as meaning that we have the Spirit of Christ within us; *then* we shall be possessed of His compassion. "Then were all dead," says the same context, and though that

might be interpreted in different ways, yet it undoubtedly flashes before our mind as a *vision of the world as God sees it*—dead in sin. This is a spectacle which should move us!

Could we tear aside the pretense from so many of our modern customs, and lay bare the lifeless soul beneath, then we might be startled into acts of devoted service. Yes, if we could borrow Heaven's viewpoint, then we would see the flood of sin surging beneath, engulfing the souls of men and women. Yonder are some homes in the slums of our cities, where there is practically no chance for the souls entrapped. They are beyond their depth, and their only hope lies in some brave rescuer who has given himself to the service of God. But not only there does this flood bring death. The rich and the learned, as well as the poor and the ignorant, are surrounded and swept away by this fatal current.

All can remember what scenes of desolation photographers present *after* an earthquake. Under the debris of fallen houses lay hundreds of human beings crushed and lifeless, and over those stricken streets, that had been washed by the subsequent tidal wave, there brooded the silence of death. So to heavenly eyes may appear many of our busy thoroughfares, where men jostle one another in their pursuit of pleasure or gain, but where souls are dead, and where the angels go about the streets as mourners. It is such a *vision that should move the heart of the minister, as it did the Master, to tears of pity and deeds of heroism*.

May the indictment leveled at Israel never be accusingly placed upon us: "Ingratitude to God, the neglect of opportunities and blessings, the selfish appropriation of God's gifts—these were comprised in the sin that brought wrath upon Israel."—*Christ's Object Lessons*, p. 302. Could it be this "sin" is already being duplicated? "Men are in peril. Multitudes are perishing. But how few of the professed followers of Christ are burdened for these souls. The destiny of a world hangs in the balance; but this hardly moves even those who claim to believe the most far-reaching truth ever given to mortals. . . . There is a stupor, a paralysis, upon the people of God, which prevents them from understanding the duty of the hour."—*Ibid.*, p. 303.

May Heaven help us if *our* emphasis on

"lesser things" is responsible for preventing our congregations from "understanding the duty of the hour"! "Every day the probation of some is closing. Every hour some are passing beyond the reach of mercy. And where are the voices of warning and entreaty to bid the sinner flee from this fearful doom? Where are the hands stretched out to draw him back from death?"—*Patriarchs and Prophets*, p. 140.

Love Leads to Positive Action

The love of Christ constrains us to something *positive*. There are some who seem to think that they have done their duty when they have corrected or criticized those who are working. What the world needs today is men of positive outlook. It is tired of merely negative criticism. Did you ever meet a man who was made to repent by the stings of scorn, who was converted by criticism? What we want is not men who are apologetic about Christ—they do more harm than good—but those who have unshaken faith, and *share* it, and *live* it, and *work* for it. If others look on askance, instead of using hard words, let *them* produce a better ideal, a nobler life, a more satisfactory way of dealing with sin. Criticism of that kind can be useful, but mere words are wasteful. Let men act, not from a consideration of consequences, but from a sense of duty, and leave the results to Christ. Man can only contemplate immediate actions. Most decisions in life produce a succession of effects that are endless; it is like an angle, small at the apex but embracing infinities at the base. It is foolish, therefore, to try to predict the full consequences of an act; but one thing you *can* determine, and that is whether it is in the interests of Christ or not. If it is, do it, and you will have all eternity to count up the blessings which it begets.

God's program in the world needs a vigorous push in the right direction, a uniting of all the wandering energies of men into line with the divine purpose. So let the love of Christ constrain us not to pull back but to press on. Remember Burke's words: "Applaud us when we run; console us when we fall; cheer us when we recover; but let us pass on—for God's sake let us pass on." I say, "Rise up, O men of God!"

* The Bible text in this article credited to Phillips is from *The New Testament in Modern English*, © by J. B. Phillips 1958. Used by permission of The Macmillan Company.

Will a Man Rob?

(Continued from page 7)

prove ineffectiveness and are given every opportunity to do so. Failing this, they are encouraged to take up another occupation, or are shifted to a less sensitive spot where their talents may be utilized in another area.

Number 2 claims our attention, for here I feel the church is really not getting its money's worth. There are highly talented evangelists who are still strong and able to do the work who are saddled with administrative detail that might well be left to another. To be sure, these men are doing a job that must be done, and as well as it can be done. Yet others are employed in teaching positions at an age when they should be out on the firing line, preaching the message on the street corners to the masses.

While the word "ministry" is indeed an exceedingly broad term and does include, in fact, education, medicine, lay activities, literature evangelism, and temperance promotion, it is equally true that in the early years of one's ministry he may literally "rob God" by not indulging in those difficult forays into non-Christian homes and neighborhoods with a person-to-person confrontation with souls with the terms of the gospel. Nothing that we do should isolate us completely from this work if we are Christian ministers.

I know one auditor who makes it his business to visit faithfully the hospitals and pray for the sick on a regular weekly basis. This is his person-to-person ministry. Is it not just possible that a person who is doing none of this while carrying the credentials of an ordained minister is "robbing God"? Is it not our contention that even laymen should long ere this have involved themselves in some form of personal ministry?

If this be true, how then can we escape if we neglect "so great salvation"? "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee?" In personal witnessing.

E. E. C.

Many people do not cast their bread upon the water until it is stale.

It now costs more to amuse a child than it did to educate his father.

IF I WERE A

CHURCH MEMBER

A minister of forty years indulges in a bit of fantasy, sits in a pew, and surveys the church. . . .

JOHN PITTS*

SOME time ago a religious journal ran a series of intriguing articles under the general title, "If I Were a Minister." Every article was written by a layman whose privilege it was to "sit under" a particular preacher Sunday by Sunday. Ministers were told firmly, yet kindly, all sorts of useful things—how to preach, how to pray in public, how to visit the sick, how to counsel the perplexed, how to work happily with all sorts of people, how to look after the young and the middle-aged and the old, how to deal with the strong-willed and with the tenderhearted members of the flock, how to manage the cranks who come along, and so on. They were urged to be tactful without being insincere, to be patient without being slack, to be interesting without being sensational, to be up-to-date without being disloyal to the historic faith. Altogether the articles were a compendium of first-rate advice to which all preachers might well give earnest heed.

I have since been on the lookout for a complementary series—this time by ministers—entitled, "If I Were a Church Member." So far this series has not appeared, but I feel quite well qualified to offer some suggestions for a first article. It is now half a century since, while yet a boy, I was received into church membership, and

forty years since I was ordained to the gospel ministry. Suppose I had not become a preacher! Suppose I had remained all through the years just a church member, or had become an elder or deacon or steward—what then? How should I have shaped up to my responsibilities, met my obligations, performed my duties, and regarded my privileges as a member of Christ's Church?

Well, I think that, first of all, I should be quite happy about my place in the church. Even if I were only an obscure member of a small congregation, I should nevertheless magnify my office and rejoice in my good fortune as one of Christ's "little ones." I should often remind myself of the wonder of church membership. Every Sunday as I joined in the worship and witness of the congregation, I should devoutly thank God for the high and holy privilege of being part of "the household of faith" and of "the ground and pillar of truth." I should rejoice in the fact that I belonged to "the flock of God."

Not that I should detract from membership in any other group to which I might belong. If I were a member of a basketball team, or a literary society, or a professional association, I should strive to be a worthy member. But I should seek to put the church first all the time, knowing that despite its human characteristics—indeed, its faults and failings—it is in its wholeness no mere human association but the very "Body of Christ." I should sometimes say

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to myself, with St. Augustine, "Let others wrangle; I shall wonder."

And with this never-ceasing wonder in my heart, I should strive to be an active member of "the household of faith," and not merely a sleeping partner. I should realize that my pastor is much happier about people who are usefully engaged in church activities than about those who remain on the sidelines, and that for the most part such people are too happy to be complainers. It is those members who do nothing, save look on critically at those who do something, who are the trouble-makers; and that is the last thing I should want to be. In every church, as in other groups, there are people willing to work and people willing to let them. I should want to be among the former, knowing full well that it is those members who work for Christ in the church who most truly know the blessedness of Christian living.

Secondly, if I were a church member, I should do my utmost to engender the spirit of harmony in the congregation, knowing that a "house divided against itself cannot stand." Not that I should always expect unanimity of opinion or uniformity of action; it takes all sorts of people to make a church, and differences of opinion are bound to occur. But I should try to remember that differences of opinion are but the division of labor in the search for truth and in the effort to discover the will of God in a given situation. Hearts touched by the Holy Spirit can agree, even though heads may differ, in seeking the solution to a difficult church problem. And so long as my fellow members agreed on the main points of the church's life and witness, I should not be unduly disturbed by minor disagreements.

Hence I should pray for my pastor, for the congregation, and for myself, knowing that prayer is not only "the sword of the saints" (as Francis Thompson put it) but also the solvent of difficulties. At every worship service I should seek, through intercession and thanksgiving, to help create that atmosphere in which man's work for God can best be done. I should ask for grace to love everybody, even those whom I found it hard to like. I should do my best to be on good working terms with the awkward, the touchy, the disgruntled, the people who think they should get more attention than they do. I should try to keep always in mind the proved spiritual

fact that an atmosphere of prayer is far more effective than a barrage of criticism; and I should let prayer win.

In the third place, if I were a church member, I should seek to encourage my fellow travelers in the Christian way. There are many disappointments in church life; there are things that depress us in our dealings with fellow believers. But knowing how easily we influence one another, I should say to my fellow workers in Christ's cause: "Be of good courage. Be strong in the Lord and in the power of his might." And I should look as if I meant it.

I should speak words of appreciation to my pastor, to the church officials, to the choir members, to church school teachers, to my fellow members, even to the janitor, whenever possible. Although we sometimes sing, "The Master praises; what are men?," the human word of cheer helps mightily and can even save some despairing worker from giving up.

Fourthly, if I were a church member, I should realize that not one of us is infallible, not even the youngest; and so I should graciously submit to the will of the majority, even though I might believe a majority decision to be wrong. I should not be over-fond of having my own way. If I gave offense, even unwittingly, I should be willing to apologize; and I should be equally willing to forgive anyone who might have offended me, even deliberately. When I came across a tangle in church life I should do what I could to straighten it out, recalling that our Lord pronounced his blessing on the peace-makers.

I should set a watch on my tongue, thereby escaping the dangers of irresponsible gossip. I should especially refrain from criticizing the church and its members before children, before young people, before outsiders. I should "talk it up" wisely and enthusiastically, hoping to commend it to people who sit lightly to the things of God.

Fifthly, if I were a church member, I should support my church in every possible way, by my attendance and by my contributions, even to the point of sacrificial giving of time and money and energy. I should seek to interest my non-churchgoing friends and neighbors in the church, and should always speak of Christ's Church as if it were (as indeed it is) the most wonderful association of people upon earth.

I should look up absentees, and inform the minister of any whom I know to be sick or in trouble. I should welcome visitors so that they would not feel strangers in God's house, giving them my seat if necessary, or my hymnbook.

I should strive to make my church the most sympathetic and understanding group in the community, a place where poor sinners and puzzled saints could find sympathy, fellowship, and inspiration, a place of forgiveness and healing and hope and assurance. In fact, I should do all in my power to bring about the answer to the oft-said prayer: "The kingdom come: Thy will be done in earth, as it is in heaven," recognizing that I could do this only as I depended upon the enabling grace of Christ Jesus my Lord.

Finally, if I were a church member, I should try to keep ever before me my duty to bear witness, in daily character and conduct, to the redeeming grace of the Saviour. Sometimes I should remind myself of the old Roman proverb, "Nothing is more useful than salt and sunshine." And always I should seek to implement in speech and action the saving truth in our Lord's word to all his disciples, "Ye are the salt of the earth," "Ye are the light of the world"—salt to save men from moral decay, light to deliver men from spiritual darkness. Thus I should know the close connection between worship and witness; my place in the worshiping congregation would keep the salt from losing its savor and prevent the light from being hidden under a bushel.

Having read all that I have written you may well exclaim: "What a pity you ever became a minister! What a pity you did not remain a church member!" Alas! I fear that had I remained a church member I should often have failed grievously, for it is a very high ideal I have set forth. But "not failure, but low aim is crime," and "who aims a star shoots higher far than he who aims a tree." What a difference it would make to the Church—and to the world—if only our spiritual aims were higher! How much faster would God's saving purpose for mankind be realized, if only every one of us strove more earnestly in Christ's strength to be a worthy member of his Body, the Church!

From *Christianity Today*, Sept. 10, 1965. Used by permission.

Mission President Accepts Challenge

A. A. VILLARIN

President, Davao Mission, Philippine Union

RECENTLY, after the division council in Davao City, I decided to conduct an evangelistic effort in response to the challenge given by Robert H. Pierson, president of the General Conference.

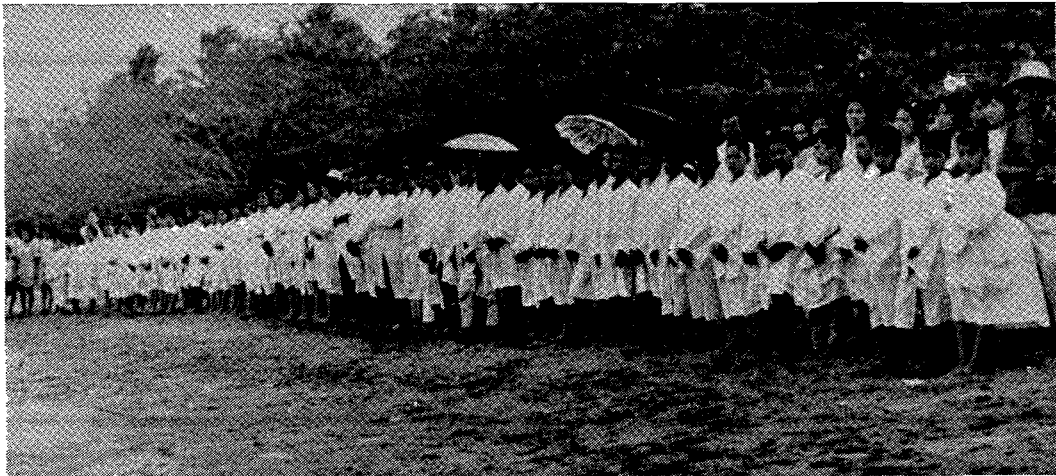
For a few months before the beginning of the series of meetings I was quite fearful at the prospect of mounting an offensive campaign after some years in another aspect of the Lord's work. It took many nights of fervent prayer before I was given the courage to accept the challenge that came to me.

Digos, a progressive town and the probable capital city of the province of Davao del Sur, was the place approved by the mission committee where I was to conduct my effort. One month was spent in ground preparation. Careful planning was done before the start of the meetings. The opening night was graced by the presence of the governor of the province of Davao del Sur, Ramon de los Cientos. His inspiring opening remarks prepared the minds of the entire congregation for the message of hope that evening.

The Spirit of Cooperation

Graduates of the pilot school that I conducted one week before the campaign con-

THE MINISTRY



Four ordained ministers officiated during the first baptism following the Digos center evangelistic campaign. Sixty persons were baptized.

tributed in a large degree to the success of the meetings. I was very much impressed with the excellent spirit and willingness of our laymen, especially in the Digos church, to assume responsibility. Every leader given a job carried out his assignment efficiently. Our talented, dedicated young men and young women in the church gladly gave their help, time, and money during the meetings.

Seventy-three Baptisms

One hundred interested persons took the Bible-marking class. It was the best Bible-marking class I ever had in my ministry, because almost all religious sects in Digos were represented and almost all of them accepted the Advent message and were baptized. At the close of the effort sixty souls decided for baptism. On June 29, 1968, at Dawis, Digos, Davao del Sur, these precious souls were buried in baptism. Not long after this, two more baptisms were conducted. Eight were baptized in the second baptism and five in the third, making a total of seventy-three.

As I came to the close of the meetings I felt that someone should stay and continue the follow-up work. Some good interests were developing after the nightly meetings. So an intern worker is at present following up our interest, and another baptism is expected in the near future.

Surely great joy and satisfaction come to the Lord's servant when he accepts the challenge of the Lord to "preach the word." God will surely give him the reward of his labors if he works with Him in faith and humility.

It is a very solemn experience to look into the faces of hundreds of people night after night and realize that the Lord is interested in their salvation. These people should be visited in their homes. To visit in the homes of the interested ones and see them casting their lot with God's people is, to me, the romance of the ministry. There is no more thrilling experience than that of seeing men and women accept Jesus Christ as their personal Saviour through baptism and make ready for His glorious second coming.

Eight more went forward in a second baptism during this campaign.





PROGRESS

TODAY'S THREE R's—

Ruling Ruining and Rioting

RON RUNYAN

THE world is careening down the highway of anarchy. High-minded youthful hoodlums in all countries are intent on developing their talents in the direction of the three R's of ruling, ruining, and rioting. Society in general acts like that group of people who were attending a parent-teacher association meeting in one of our Western cities. During the meeting a band of youngsters broke into the school and began to dismantle the place in the presence of these parents and teachers. The only action on the part of the adults was to stand by, wring their hands in horror, and do nothing!

Most authorities agree that much of our present problem of rebellion starts in the home. It is of special interest to note that poverty is not to blame for all of it. Many middle-class homes, where little or no parental authority is exercised, are like factories producing cynical troublemakers bent on twisting the world to their own aimless pattern.

Adventist homes are not exempt from poor parental example, which leads to a lack of respect among the children. Recently a well-known youth leader among us was conducting a Week of Prayer in one of our churches. In writing to a friend of his, he stated, "Our Week of Prayer for this area was marked by an intense interest and response by the young people. In many instances the young people were in the church each night, seeking the Lord, while their parents were at home watching television. I would say 50 to 60 per cent of the problems of these young people stemmed from their own homes. How greatly we need a revival of true godliness in our Adventist homes!"

Restraining, Not Permissive, Love

As I look back on my own home school I see a vast difference between the way my

father handled me and the way many fathers handle their children today. To begin with, my life was encircled with a marvelous exhibition of love and unity between mother and dad. No other image was projected than that of complete happiness and love. A child doesn't sense the importance of such an environment. This kind of influence gradually seeps into the soul of a youth and becomes a part of his flesh and blood. Twelve years of this type of exposure was allowed me. Then our home was shattered, not by divorce, but by the death of mother.

But even after this I was subjected to a double portion of my father's love. The power of that love has kept me more than once on the straight and narrow path.

There was something of equal importance to this atmosphere of love that has contributed to my happiness thus far in life. It was a restraining love, certainly not a *permissive* love. Mother and father were always my superiors, not my equals, and I knew it. The walls of authority ever surrounded me. The pestilential philosophy of letting children make all or most of their own decisions was unknown to both my parents and me. This doesn't mean we didn't discuss things. There was plenty of communication between us, but when all was said and done the final authority on those matters worth discussing rested with King Father, not with loyal but sometimes rebellious subject—son.

When it came to school authority there was no doubt as to where mother and dad

stood. They positioned themselves squarely behind the teacher and the institution. Punishment at school inevitably spelled punishment at home. Any complaint against the school was summarily dismissed by my father with the use of a few pertinent questions. They usually ran as follows:

1. Did you suffer physically?
2. Did the situation directly involve you or someone else?
3. Were you at the right place at the right time doing what you knew you should have been doing?
4. Were the demands of the teachers unreasonable?

I can't remember a single instance in my life when these questions failed to produce the desired results.

Miniature Dictators

As I look at rebellions on campuses today, it is most difficult to believe that the majority of these so-called victims of the "establishment" are nothing more than a group of spoiled, miniature dictators who are seeking absolute power for themselves, and woe be to the organization that ends up in their control!

Thus, today's maniacal rebels delight in disruption. In their inmost souls they have never known anything but *disruptive conflict*. They now seek to impose their agitating embranchments on society.

Spirit of Abraham Lincoln

The most vivid memory of father's subduing influence came during my first year at college. In my opinion, the faculty seemed to deal rather severely with my roommate. Their actions aroused the spirit of Abraham Lincoln in my soul. I felt it my duty to liberate this poor slave from the oppression of a vicious faculty.

My first move was to communicate with my father, giving him details of my attitude toward the "establishment."

A few days later a familiar air-mail envelope was delivered to my dormitory room. In it, I thought, would be dad's response of commendation. How proud he would be of a son who championed the cause of an underdog. After all, Abraham Lincolns come about once a century, and we were about due one for the twentieth century!

The first thing that shocked me when I opened the letter was the red typewritten copy! It didn't take long to find out that

any similarity between the color of the type and the flavor of the message written was not coincidental! Never before or since has dad created a stronger masterpiece of combined logic and command.

"Why Go to School?"

Among other points, he eloquently stated, "The main object of your attendance at that college is to get a Christian education, not to involve yourself in disputes with the administration. If you know so much about how a school ought to be run and how to solve life's problems, why go to school? Why should I invest my hard-earned money in educating a son who knows all the answers already?"

Then he continued, "Remember that long before you enrolled in school, many of those teachers were there and dealing with similar problems. Furthermore, long after you depart from that institution many of those same teachers will still be there facing similar problems repeatedly.

"If you were placed in their position it wouldn't be long before someone would take the same attitude toward you that you are presently assuming toward the administration. I ask you—what would you do and how would you feel in that case?"

Then came the clincher, "Now, son, you know that I love you dearly. I have your best interests at heart. I ask you in all sincerity to search your soul to its very depths. In this situation with your roommate, were you crusading for him or simply against the authority of the school? Are you finding a certain distinct pleasure in setting yourself up as a liberator of the oppressed, or do you have a deep heartfelt concern for the future of your roommate?"

"There's a vast difference in making a grandstand play in an attempt to exhibit your own goodness and greatness, and that of truly seeking to find a solution that will aid your fellow man in his dilemma. To condemn, criticize, and tear down the faculty is not the work of God, but of Satan.

"I do not say the faculty is always right, but authority must be maintained or anarchy will reign. I would rather suffer under the rule of faulty authority as long as principle is not violated than under the heel of chaos and discord.

"I urge you to be a peacemaker, not a rabble rouser. God knows that life at best is tortured with problems. Why increase the agony by rebelling? What does the death

(Continued on page 46)

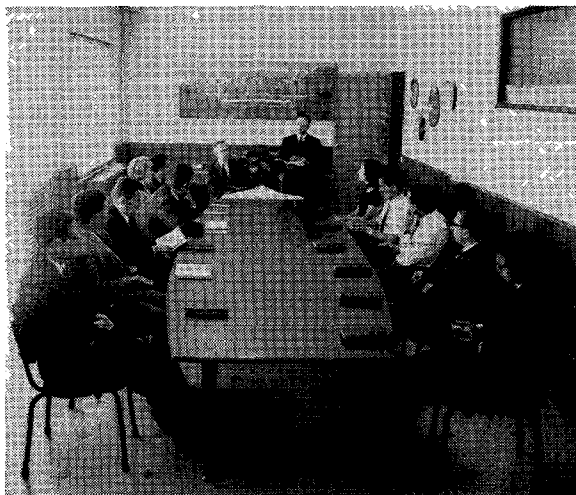
FIFTY-ONE thousand seven hundred and fifty-five. Any way you look at it, it's still a big number, especially to the ministers of the Middle East Division. Our president, F. C. Webster, placed that number on the wall of the division committee room to be a reminder to us that there are 51,755 people in the Middle East for each Seventh-day Adventist in our division, and 51,755:1 is the highest ratio population to members in any of our world divisions, with the exception of China.

It has been eighty-eight years since the three angels' messages entered this area of the world via Egypt. Membership grew by a sure but agonizingly slow pace, and to date has not even reached the three-thousand mark. There have even been setbacks, such as what happened in Turkey. In that country we had twenty-two churches and almost five hundred members prior to 1915, but then came war, persecution, and death. In Turkey today we have only one church and sixty members in a land of 32 million.

Evangelistic Training Institute

Until now, baptisms have always come slow in the 98 per cent Moslem Middle East. A man can work hard in his ministry and be counted successful if he baptized a handful each year for his effort. In fact, the Middle East has never seen in its ranks a centurion evangelist—at least not yet. But there is going to be one, or more, soon. August 13-20, 1968, brought seven of the

Institute delegates in session in the Middle East Division committee room.



Evangelistic Institute in the MIDDLE EAST

youngest ministers from almost every section of the Middle East Division to a special evangelistic training institute sponsored by the division Ministerial Association. Division evangelist Salim Japas, recently arrived from Argentina, conducted an intensive training program based on the New Method Evangelism, which has proved so successful in South America. Pastor Japas stressed again and again that although this method of evangelism leads to Bible investigation classes primarily geared for non-Protestant Christians, yet with adaptation these basic principles of evangelism can be applied to approaches with other religious groups, even to Islam.

In the Bible investigation plan the evangelist functions as a *teacher* and not as a preacher, using the terminology of the people he's working with, and not the clichés common to, and understood only by, Protestants in general and Adventists in particular. By this method the speaker will enter into a presentation of material familiar to his auditors and parallel to their thinking, as he leads them gently but convincingly,

Division president, F. C. Webster, challenges the young evangelists to set baptismal goals, as Pastors Japas and Miller begin to keep a tally of the goals set.



DIVISION

L. C. MILLER

Secretary, Ministerial and Radio, and Sabbath School Departments, Middle East Division

step by step, into what is unfamiliar and possibly divergent to their previous beliefs.

Theory and Practice Combined

Each day's workshop of practical evangelistic techniques and methods was followed each evening by public evangelistic meetings, in which Pastor Japas demonstrated what he had taught earlier in the classroom. He supported his sermons with a simply made black-light visual aid, a set of which each young evangelist attending the institute was given opportunity to make for use in his own series of meetings to follow shortly. Each of these men has already set a date for his initial campaign, using what he learned in the institute. It is planned that Pastor Japas will be present at each of these campaigns to assist the young evangelist in his effort.

Will this method of teaching evangelistic techniques aid and inspire young men in a truly helpful manner? Only time will tell as we await the results of the campaigns, but one young minister was overheard to

remark, "I've attended various rallies, seminars, workshops, and institutes, and they were good, but this time I'm going home with something I truly believe I can put to use, something that will enable me to approach people on their own ground and in their own language of thought. More than that, I'll have someone experienced nearby to help me in my own campaign. It's one thing to observe someone else doing it, but another thing to do it yourself."

There was an attitude of earnest dedication reflected from the faces of all attending. You could feel it in the air during the morning prayer and meditation periods, as one by one men arose to bear testimony to the burden on their hearts to win souls to Christ.

Prayer for Early and Latter Rain

During the opening evening address L. C. Miller declared, "Now is the hour—the hour for all-out evangelism in the Middle East. According to the words of Samuel Chadwick, 'The symbol of Christianity is not a cross, but a tongue of fire.' What is needed in the Middle East is a tongue of fire like that which brought the power of Pentecost to the apostles." In a following sermon F. C. Webster showed that the fire of Pentecost that comes with the latter rain cannot come until we first receive the former rain.

The group then began to pray for the former rain, for as the disciples went



During the communion service, L. C. Miller challenges the young evangelists to "break the box of self-denial."

through an "upper room" experience, so we desired the same. A special Lord's Supper was held toward the end of the institute, during which those present were challenged to follow the example of Mary Magdalene and break the box—the box of self-denial.

In the quietness of that hour each searched his heart, surrendered his life anew, and began to ponder the question, When I leave this place, what part will I play in evangelizing the Middle East for Christ?

It was about this time during the session that the June, 1968, issue of *THE MINISTRY* arrived, with E. E. Cleveland's article "Men of the Century." It was with some heaviness of heart that we acknowledged that the Middle East has never had a centurion evangelist. Looking at the big red 51,755 on the wall had us awed; it made us realize we were a definite minority! Then we remembered that by teaming up with Christ for evangelism, we can be a majority. The Spirit that brought the Pentecostal tongue of fire is still working in these latter days—it was working upon hearts at that moment of the institute.

At the closing session Pastor Webster stated, "It's time to set our baptismal goals so that we have something to aim at as the Spirit works in and through us."

Evidence of a New Day

There was a moment of silence. Some, who were facing the big red 51,755, didn't find the number so large now, for we were convinced that we stand on the verge of a breakthrough for God in the Bible lands. In fact, the wall of resistance has begun to crack. We saw it crack even more when Pastor Webster announced that during the first two quarters of 1968 there have been two hundred and seventy-one baptized in the Middle East. That is almost twice the number that has ever been baptized in any previous whole calendar year!

Slowly, calmly, and one by one, the young evangelists stood to announce their baptismal goals. Pastors Webster, Japas, and Miller sat keeping the tally, and as each man spoke, it was evident that our men were aiming high—not for personal glory at becoming a centurion evangelist, but simply to glorify Christ, and to bring down that challenging ratio of 51,755:1. We have confidence in these young men. They collectively, with God's help, pledged themselves to baptize nearly one thousand souls—nine hundred and fifty-nine, to be exact—by the end of 1969, with the greater aim of helping to triple the division membership within the present quadrennium. Certainly out of this institute must come some centurions for God, for we have seen the wall of resistance to the gospel of Christ in the Middle East begin to crack. The breakthrough must follow.

A prayer of consecration is offered before each evangelist returns to his field to launch his own evangelistic campaign.



THE NAME OF GOD

(Part 1)

Are the conclusions of the
proponents of the "YAHWEH" and
"YESHUA" concepts Biblical?

W. E. READ

Retired Administrator

IN OUR approach to this vital and important theme, it is well for us to pray for a well-balanced mind—a mind that will not go to an extreme on a single text, but will give careful and thoughtful study to other and similar passages in Holy Writ before coming to a conclusion.

Not long ago one of our workers felt certain that he had the one and only answer to a particular Old Testament text in its application to Jesus, the Messiah. Quite confidently he read to us from Acts 13:33 where the apostle Paul applies quite clearly to the Lord's resurrection from the dead the Messianic promise of Psalm 2:7: "Thou art my Son; this day have I begotten thee." Fortunately, this worker dropped his rather strong conviction when he discovered that the divine record likewise applies this particular Old Testament text to several other important incidents in the life and ministry of Jesus, notably to:

Christ's incarnation	Heb. 1:6, 5
Christ's baptism	Luke 3:22 (R.S.V.) ¹
Christ's inauguration to	
His priesthood	Heb. 5:5, 6
Christ's second advent	Heb. 1:6 ²

What is true of Psalm 2:7 and its application by Paul in Acts 13:33 is true also, in part at least, of the names of the members of the Godhead as found in certain particular texts of Scripture. Someone reading Jeremiah 50:34 ("the LORD [Yah-

weh] of hosts is his name"), for instance may conclude that there is no other name for God than "the LORD [Yahweh] of hosts."³ But a wise reader will search the Scriptures in order to ascertain whether this name is, or is not, the only name given to God in the Bible.

Today some well-meaning individuals urge that there is only *one* actual name of our heavenly Father; that it is "Yahweh" and that there is but one name for the Son of God: "Yeshúa," or "Yashúah." It is this claim to which we shall give consideration in this series of articles. In this first article we shall deal only with the Biblical evidence.

1. "Yahweh" (LORD) is one of the names of the Most High.

Both in Hebrew and in English there are several terms by which we may address the Majesty in the heavens. The following are listed as found in the Scriptures with the number of times they are used respectively in the Scriptures and with their English equivalents as given in the King James Version:

Hebrew	K.J.V.	Times used	First use
'Elohim *	"God"	2,310	Gen.1:1
Yahweh **	"LORD"	5,500	Gen.2:4
'El	"God"	204	Gen.14:18
'Elyón	"Most High" ⁵	30	Gen.14:18
Yahweh **	"GOD"	see above	Gen.15:2
'Adonai	"Lord"	300	Gen.15:2
Shaddai	"Almighty"	50	Gen.17:1

¹ See the Revised Standard Version and footnote, Moffatt, Schofield, etc. Also Clement of Alexandria (153-193-217), in *The Instructor*, book 1, Chap. VI, ANF 2:215; Justin Martyr (100-200), in "Dialogue with Trypho," Chap. CIII, ANF (The Ante-Nicene Fathers), 1:251.

² This text can be read as per Weymouth, "Speaking of the time when He once more brings His Firstborn into the world, He says." So also Rotherham and others. The Greek word *palin* ("again") in the King James Version (margin), reads "when he bringeth again."

* and ** (see footnote No. 4).

³ In the spelling of these names, it will be noticed that some are all in capital letters and others are in small letters. This is because the King James Version and a few other trans-

lations indicate the Tetragrammaton by such English words as "LORD," "GOD," and "JAH," while all others are "Lord" and "God."

⁴ The numbers in column 3 are based on the following sources:

- R. B. Girdlestone, *Synonyms of the Old Testament*, Erdmanns, 1948, in the case of those preceded by one asterisk (*).
- The Seventh-day Adventist Bible Commentary*, in the case of those preceded by two asterisks (**).
- Young's Analytical Concordance*, in the case of those not preceded by an asterisk.

⁵ Sometimes this appears as "Most High."

'Ehyeh Asher	"I AM THAT	once	Ex. 3:14
'Ehyeh	I AM"		
YAH	"LORD"	see above	Ex. 15:2
'Adōn	"Lord" ⁶	27	Ex. 23:15
'Elōah	"God"	51	Deut. 32:15
'Elah	"God"	73	Ezra 4:24
YAH	"JAH"	see above	Ps. 68:4
Mare'	"Lord"	4	Ps. 136:3
Tsūr	"God"	2	Isa. 44:8

2. *Yeshúa'* (Jesus) is one of the names of the Son of God.

Because it is the Hebrew word from which stems the Greek name "*Iēsous*" ("Jesus") given to our Lord at His birth,⁷ *Yeshúa'* is the Hebrew name of our Saviour Jesus Christ. But this is only one of His names. Like the invisible Sovereign of the universe, God's Son, who in the incarnation became God visible to mortal man, is designated in the New Testament by various appellations, several of which are actually called "names." We might note the following:

Greek	K.J.V.	Times used ⁸	First use
<i>Iēsous</i>	"Jesus"	about 970	Matt. 1:16
<i>Christos</i>	"Christ"	about 560	Matt. 1:18
<i>Emmanuel</i>	"Emmanuel"	once	Matt. 1:23
<i>Basileus</i>	"King"	applied to God and Christ 33 times	Matt. 2:2 Rev. 19:16
<i>Basileus</i>	"KING"	see above	
<i>Theos</i>	"God"	applied to God and Christ many times	Matt. 4:7
<i>Kurios</i>	"Lord"	applied to God and Christ 660 times	Matt. 4:7
<i>Kurios</i>	"LORD"	see above	Rev. 19:16
<i>Logos</i>	"Word"	7	John 1:1
<i>Amen</i>	"Amen"	1	Rev. 3:14

If we were to classify some of the terms in this listing, we would be inclined to call them "titles," or "appellations," terms

expressive of office. But *the Word of God calls them "names,"* as we shall see in the next section.

3. Most of the terms listed in the sections above are called "names" in the Holy Scriptures. These terms will be mentioned in two listings; one pertaining to our heavenly Father, the other to Christ our Saviour.

a. Names applied in the Scriptures to our heavenly Father:

Yahweh ("LORD"):

"I am the LORD [*Yahweh*]: that is my *name*" (Isa. 42:8).

"A man . . . prophesied in the *name* of the LORD [*Yahweh*]" (Jer. 26:20).

Yahweh ("GOD"):

"Thus saith the Lord GOD [*Yahweh*]; . . . Pollute ye my holy *name* no more" (Eze. 20:39).

"Thus saith the Lord GOD [*Yahweh*]; I do not this for your sakes, O house of Israel, but for mine holy *name's* sake" (Eze. 36:22).

YAH ("LORD"):

"Sing unto God, sing praises to his *name*: extol him that rideth upon the heavens by his *name* J A H [*Y A H*]" (Ps. 68:4; emphasis supplied).

'Elohīm

"Save us, O God [*'Elohīm*] of our salvation, . . . that we may give thanks to thy holy *name*" (1 Chron. 16:35).

"In the *name* of our God [*'Elohīm*] will we set up our banners" (Ps. 20:5).

'Elah ("God"):

"In the *name* of the God [*'Elah*] of Israel" (Ezra 5:1).

"Blessed be the *name* of God [*'Elah*] for ever and ever" (Dan. 2:20).

'El ("God"):

"His *name* shall be called Wonderful, Counsellor, the mighty God [*'El*], The everlasting Father, The Prince of Peace" (Isa. 9:6).

"I will praise thee, O Lord my God [*'El*], with all my heart: and I will glorify thy *name* for evermore" (Ps. 86:12).

'Elōah ("God"):

"Beside me there is no God [*'Elōah*]" (Isa. 44:6).

"Thou wilt slay the wicked, O God [*'Elōah*]. . . Thine enemies take thy *name* in vain" (Ps. 139:19, 20).

'Adonai ("Lord"):

"Among the gods there is none like unto thee, O Lord [*'Adonai*]. . . All nations whom thou hast made shall come and worship before thee, O Lord [*'Adonai*]; and shall glorify thy *name*" (Ps. 86:8, 9).

⁶ "'Adōn" is seen over 200 times in the Hebrew text, but only 27 times does it refer to the God of heaven.

⁷ In the Septuagint translation of the Pentateuch, Joshua, and Judges; of Ezra 2:2 and 10:18; and of Zechariah 3:1, the Hebrew name *Yeshúa'* is rendered *Iēsous* in Greek; and in the English translation of these passages in the Septuagint, *Iēsous* is rendered "Jesus," the name given to Christ at His birth (Matt. 1:25; Luke 2:21). We might add that in the English translations of the Old Testament, *Yeshúa'* appears as "Joshua," and that the margin of the King James Version of Hebrews 4:8 equates the "Jesus" of the text with "Joshua." Likewise, the K.J.V. margin of Acts 7:45 makes it clear that the Jesus named in the text is the Joshua of the third chapter of the book of Joshua.

⁸ We are indebted to J. B. Smith's *Greek-English Concordance of the New Testament*, Scottsville, Pa.: Herald Press, 1953.

"O Lord [*Adonai*], hear; O Lord [*Adonai*], forgive; O Lord [*Adonai*], hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name" (Dan. 9:19).

'Ehyeh Asher 'Ehyeh ("I AM THAT I AM"):

"And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his *name*? what shall I say unto them? And God said unto Moses, I AM THAT I AM" (Ex. 3:13, 14).

Shaddai ("Almighty"):

This is always rendered in the King James Version as "Almighty," and is always used of God, often with the name of "*'El*," as "*'El-Shaddai*."⁹

"I appeared unto Abraham, unto Isaac, and unto Jacob, by the *name* of God Almighty [*'El-Shaddai*]" (Ex. 6:3).

b. Names applied in the New Testament to the Son of God.

The expression "NAME" or "ONOMA" is used in the Greek New Testament many times in speaking of the Messiah, and it refers also to the various appellations by which He is called. We list one text on each of these.

Iēsous ("Jesus"):¹⁰

"She shall bring forth a son, and thou shalt call his *name* JESUS [*Iēsous*]" (Matt. 1:21).

Emmanuel ("Emmanuel"):

"Behold a virgin shall be with child, and shall bring forth a son, and they shall call his *name* Emmanuel, which being interpreted is, God with us" (Matt. 1:23).

Kurios ("Lord"):

"The Lord ¹¹ [*Kurios*] said unto him [Ananias], Go thy way: for he is a chosen vessel unto me, to bear my *name* before the Gentiles, and kings, and the children of Israel" (Acts 9:15).

Christos ("Christ"):

"If ye be reproached for the *name* of Christ [*Christos*], happy are ye" (1 Peter 4:14).

Logos ("Word"):

"His *name* is called The Word [*Logos*] of God" (Rev. 19:13).

Basileus ("King"):

"He hath on his vesture and on his thigh a

name written, KING [*Basileus*] OF KINGS, AND LORD OF LORDS" (Rev. 19:16).

These two collections of divine names from the Word of God are clear and definite. Whatever we may think about any of the terms listed above, whether in the Old Testament or in the New Testament, *the Holy Oracles call them "names."* Hence, the names *Yahweh* and *Yeshúa'* are but two of the names ascribed to the Creator and to the Messiah, as the texts listed above clearly show.

But, we can go still farther and see that *Yahweh* calls Himself '*Adonai*' ("Lord"), the very name that has been used also in reference to Baal and other false gods. Let us look at a few of the Scripture references in this connection:

a. *Yahweh* calls Himself '*Adón*' ("Lord"):

"Thus saith thy Lord [*'Adón*] the LORD [*Yahweh*]" (Isa. 51:22).

"Saith the Lord [*'Adón*], the LORD [*Yahweh*] of hosts" (Isa. 19:4).

"That they may be my people, and I may be their God, saith the Lord [*'Adón*] GOD [*Yahweh*]" (Eze. 14:11).

b. *Yahweh* calls Himself *Adonai* ("Lord"):

"Thus saith the Lord [*Adonai*] GOD [*Yahweh*]; In the day when I chose Israel, . . . and made myself known unto them, . . . when I lifted up mine hand unto them, saying, I am the LORD [*Yahweh*] your God [*Elohim*]" (Eze. 20:5).

"Thine iniquity is marked before me, saith the Lord [*Adonai*] GOD [*Yahweh*]" (Jer. 2:22).

"They shall know that I am the Lord [*Adonai*] GOD [*Yahweh*]" (Eze. 29:16).

(See also Isa. 10:16, 23; Eze. 20:39; 36:22, 23; 39:25; etc.).

All this is according to the Hebrew text known as the Masoretic, which includes a scroll of Isaiah dated about the eighth or ninth century A.D.—the oldest scroll of Isaiah known until the discovery of the Dead Sea scrolls. Now, with the finding of Isaiah scrolls dated as of the second or first century B.C.—a thousand years earlier¹² than the Masoretic scroll of Isaiah—we find that '*Adón*' and '*Adonai*' were likewise applied as names to our heavenly Father at that earlier date. So, through the centuries, there has been no manipulation of the sacred text on this point at least.

c. *Yeshúa'* "*Jesus*" calls Himself both "*Lord* and *God*":

⁹ This appears as "*name*" in italics in the King James Version, but the concept of "*name*," is implied, and so it appears in the text of Rabbi Isaac Leeser (Jewish scholar).

¹⁰ See footnote ⁷ on the name *Iēsous* as *Teshúa'*.

¹¹ The "*Lord*" referred to here is *Jesus*, as explained in verse 17: "the Lord, even *Jesus*."

¹² See *The Seventh-day Adventist Bible Commentary*, vol. 4, p. 86.

In His conflict with the archenemy in the garden of temptation, Jesus recognized Himself as both "Lord" and "God." Inasmuch as we are told this concerning Christ that "in him dwelleth all the fulness of the Godhead bodily" (Col. 2:9; cf. 1:1-13; John 1:1-3), the words that He spoke to Satan refer to Himself. In His response to the tempter, He declared: "Thou shalt not tempt the Lord thy God" (Matt. 4:7, 10).

It should be noted that here the words in the Greek text read:

Kurion ton theon sou
 "the Lord the God of thee"

In closing this article, it might be well for us to understand *why various names are employed in the Holy Scriptures to designate the various members of the Godhead*. Our Jewish friends experience no difficulty on this matter. One well-known Jewish writer has written:

The alternate, or combined, use of 'Elohim and

'Adonay for the Name of God presents no difficulty whatsoever. Their employment varies according to the nature of the context. Thus, in connection with the creation of the universe at large (Genesis 1), the Divine Name employed is 'Elohim. In God's merciful relations with human beings, however (Gen. 2:4-25), He is spoken of as 'Adonay, Lord. There is nothing strange or out of the way in such usage. In English, we choose words like Deity, Supreme Being, Almighty, God, Lord, according as the subject and occasion demand. *One and the same writer* may at various times use any one of these English terms for the Divine Being. The nature of the context decides what Divine Name is employed. In the same way, different Divine Names in the Hebrew text do not argue a diversity of writers, but simply that the Divine Name has each time been selected in accordance with the idea to be expressed. David Hoffmann, W. H. Green, and B. Jacob have examined each and every instance of the use of these Names throughout Genesis, and have shown the exact appropriateness of each Name to the subject matter in which it occurs.¹³

¹³ J. H. Hertz, *Pentateuch and Haftorahs*, Soncino Press, 1938, p. 199.

Philosophy of Inspiration

in the Writings of

ELLEN G. WHITE

(Part 2)

ONLY the chain of inspired Biblical truth can give the links forming a comprehensive picture of what God's message actually is. Ellen G. White was aware of the attitude taken by a certain class of textual critics. While the possibility of error always exists in everything human, the Bible is more than human. Man's ignorance of all the facts in circumstance and wording should restrain him from making sweeping derogatory statements concerning the Scriptures. Her insight on this is clear and her recommendation precise. Let

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us consider more fully a statement noted above:

Some look to us gravely and say, "Don't you think there might have been some mistake in the copyist or in the translators?" This is all probable, and the mind that is so narrow that it will hesitate and stumble over this possibility or probability

would be just as ready to stumble over the mysteries of the Inspired Word, because their feeble minds cannot see through the purposes of God. Yes, they would just as easily stumble over plain facts that the common mind will accept, and discern the Divine, and to which God's utterance is plain and beautiful, full of marrow and fatness. All the mistakes will not cause trouble to one soul, or cause any feet to stumble, that would not manufacture difficulties from the plainest revealed truth.¹

Mrs. White occasionally discussed the interesting point that more than one Biblical author covered the same topic from varying points of view. The four Gospels and the stories in the books of Kings and Chronicles are cases in point. She noted that "this diversity broadens and deepens the knowledge that is brought out to meet the necessities of varied minds."² These differences are not discrepancies. And then she declared:

The creator of all ideas may impress different minds with the same thought, but each may express it in a different way, yet without contradiction.³

It should be often repeated that except for the instance in which she calls attention to a supplied word in our English translation, never once did Mrs. White note any specific error in the Scriptures. Her sentiment concerning God's entire Book is revealed in this clear statement: "The Bible, perfect as it is in its simplicity, does not answer to the great ideas of God."⁴ This is because it is written in language which a wise Father has used to convey His meaning to an innocent and ignorant child. Mrs. White frequently expressed her view that were God to reveal it as fully as He knows it, man would be overwhelmed and unable to understand anything. Yet she could say with confidence:

I take the Bible just as it is, the Inspired Word. I believe its utterances in an entire Bible. Men arise who think they find something to criticize in God's Word. They lay it bare before others as evidence of superior wisdom. These men are, many of them, smart men, learned men, they have eloquence and talent, the whole lifework [of whom] is to unsettle minds in regard to the inspiration of the Scriptures. They influence many to see as they do. And the same work is passed on from one to another, just as Satan designed it should be, until we may see the full meaning of the words of Christ, "When the Son of man cometh, shall he find faith on the earth?"⁵

Miracle of Expression

But let us try to look further into this thought. Since the Bible contains God's

messages, which are to be read and understood by fallen man, it is obviously appropriate that they should be recorded in human speech. Mrs. White noted that "the truths revealed are all 'given by inspiration of God'; yet they are expressed in the words of men."⁶ So we understand that the words which the scribes of God employed to convey divine truth were within the vocabulary of the various writers. Ellen White clarifies this thought in a reference to her own experience:

Although I am as dependent upon the Spirit of the Lord in writing my views as I am in receiving them, yet the words I employ in describing what I have seen are my own, unless they be those spoken to me by an angel, which I always enclose in marks of quotation.⁷

The expression, "the words I employ . . . are my own," is sometimes construed to mean that the words she or other inspired authors might use contain overtones of erroneous ideas or are inadequate to give the true meaning intended by God. The impression left by this approach to the Scriptures is that the end results in the writings of the Biblical authors, as in the writings of Ellen G. White, are in some way faulty. What Mrs. White is apparently saying, however, is that she is required by the Holy Spirit to explain divine truth within the framework of her own verbal structure. She could hardly employ the vocabulary of another! On one occasion she spoke of the guidance given to her in finding the correct wording in writing upon a certain matter:

I am trying to catch the very words and expressions that were made in reference to this matter, and as my pen hesitates a moment, the appropriate words come to my mind.⁸

Mrs. White here acknowledges that the Holy Spirit aided her in finding "the appropriate words." Out of all the synonyms that might have been selected to express the truth, the divine Enlightener assisted her in clothing the heavenly ideas in "appropriate words." On another occasion she added to this concept:

I am just as dependent upon the Spirit of the Lord in relating or writing a vision, as in having the vision.⁹

She understood that this was also true of the writers of the Scriptures. She stressed a point which describes the approach of all the writers of the Bible to their task. The inspired "penmen selected the most

expressive language through which to convey the truths of higher education.”¹⁰ And in telling of her personal dependence at all times upon the Spirit, she recorded:

While I am writing out important matter, He is beside me, helping me. He lays out my work before me, and when I am puzzled for a fit word with which to express my thoughts, He brings it clearly and distinctly to my mind.¹¹

Mrs. White uses three terms in the foregoing statements that are worthy of close study. The Holy Spirit aided the inspired penmen to use “the appropriate words,” “the most expressive language,” and the “fit word.” God, through His Spirit, thus exercises the right of a benign author and prompter to help His needy scribes to write what He purposes.

Miracle of Cooperation

But while the Spirit guides the mind in the ideas to be expressed and then assists in the selection of the best words with which to clothe them, this process goes on within a human personality which remains free to express itself in its own way. Mrs. White clarifies her understanding of this point thus:

Through the inspiration of His Spirit the Lord gave His apostles truth, to be expressed according to the development of their minds by the Holy Spirit. But the mind is not cramped, as if forced into a certain mold.¹²

Mrs. White further elaborates on her concept of this divine process in these words:

Inspiration acts not on the man's words or his expressions but on the man himself, who, under the influence of the Holy Ghost, is imbued with thoughts. But the words receive the impress of the individual mind. The divine mind is diffused!¹³

She further declares (in sentences already noted above) that—

He Himself, by His Holy Spirit, qualified men and enabled them to do His work. He guided the mind in the selection of what to speak and what to write. The treasure was entrusted to earthen vessels, yet it is, none the less, from Heaven. The testimony is conveyed through the imperfect expression of human language, yet it is the testimony of God.¹⁴

The divine plan behind this procedure resulted in the production of the Bible:

God committed the preparation of His divinely inspired Word to finite man. This Word, arranged into books, the Old and New Testaments, is the guidebook to the inhabitants of a fallen world, bequeathed to them that, by studying and obeying the directions, not one soul would lose its way to heaven.¹⁵

God delegated this task of preparing His Book, not to angels or unfallen beings, but to men. But God Himself never relinquished His role as the Author. Mrs. White asks, “Who is the author of the book?” and replies, “Jesus Christ.”¹⁶ So she did not regard the inspired writers as independent of Heaven. She then calls Him “the Lord, the Author of the living oracles.”¹⁷ The fact that God is the actual author of every inspired book must never be overlooked. The books were not originated by man. Man simply prepared the materials, given to him by the Lord, into the volume which we call the Scriptures. She further noted:

“The Bible points to God as its author; yet it was written by human hands; and in the varied style of its different books it presents the characteristics of the several writers.”¹⁸

The dynamic by which God empowered men to write the Sacred Books of which He is ever the author is termed inspiration:

The writers of the Bible had to express their ideas in human language. It was written by human men. These men were inspired by the Holy Spirit.¹⁹

Yet it is not God's language, for she tells us that—

the Bible is written by inspired men, but it is not God's mode of thought and expression. It is that of humanity. God, as a writer, is not represented. Men will often say such an expression is not like God. But God has not put Himself in words, in logic, in rhetoric, on trial in the Bible. The writers of the Bible were God's penmen, not His pen. Look at the different writers.²⁰

These various writers of the Scriptures were thus God's channels to whom the Lord committed the preparation of His Book by inspiring them to do this task. Continuing her point dealing with the words which these writers employed, Mrs. White says:

It is not the words of the Bible that are inspired, but the men that were inspired. Inspiration acts not on the man's words or his expressions but on the man himself, who, under the influence of the Holy Ghost, is imbued with thoughts. But the words receive the impress of the individual mind. The divine mind is diffused. The divine mind and will is combined with the human mind and will; thus the utterances of man are the word of God.²¹

This is a remarkable statement. Mrs. White evidently understood that in inspiration the Spirit so operated on the human mind and will that these “combine” with the divine mind and will. Inspiration therefore mysteriously produced a blend-

ing of the human mind and will with the divine.

¹ *Selected Messages*, book 1, p. 16.

² *Ibid.*, p. 22.

³ *Ibid.*

⁴ *Ibid.*

⁵ *Ibid.*, p. 17.

⁶ *The Great Controversy*, p. v.

⁷ *Review and Herald*, Oct. 8, 1867.

⁸ Letter 123, 1904.

⁹ *Spiritual Gifts*, vol. 2, p. 293.

¹⁰ *Selected Messages*, book 1, p. 22.

¹¹ Letter 127, 1902.

¹² *Selected Messages*, book 1, p. 22.

¹³ *Ibid.*, p. 21.

¹⁴ *Ibid.*, p. 26.

¹⁵ *Ibid.*, p. 16.

¹⁶ *Fundamentals of Christian Education*, p. 308.

¹⁷ *Selected Messages*, book 1, p. 18.

¹⁸ *Ibid.*, p. 25.

¹⁹ *Ibid.*, p. 19.

²⁰ *Ibid.*, p. 21.

²¹ *Ibid.*

“More Than *One* Voice”

(Concluded)

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THE second book to which we refer is a compilation of forty short articles edited by J. C. Monsma and published under the title *Evidence of God in an Expanding Universe* (G. P. Putnam's Sons, New York, 1958, 250 pages. Price \$3.95). This volume represents the work of forty American scientists from various specialties—physics, chemistry, zoology, botany, medicine, geochemistry, et cetera—who have prepared brief essays on why they believe in God, the evidence from science which supports their views.

The book is largely, if not entirely, the testimony of men of Christian faith, mostly of various evangelical persuasions. Predictably, the subject matter covers much the same ground as Clark's volume although in a less comprehensive manner, owing to the limited length of individual articles. As in any series of testimonials, there is considerable overlap in many of the separate articles while others are unique. The disadvantage of brevity and repetition, however, is more than compensated for by the many views and viewpoints, the multiple exposures from different angles of Christian views of science and Scripture, the insights into just which facets of scientific evidence mean the most and are of greatest help to different minds.

The articles, as might be expected, are

of diverse character and give evidence that some authors have thought far more deeply than others on the implications and issues involved. Certain of the authors (e.g. Walker, pp. 106-113) may attribute to the Master Craftsman detailed purposes, motives, and plans that are open to question. The majority condense a wealth of relevant information into carefully reasoned, accurate, and effectively written accounts on the evidence for a Master Craftsman who designed and created the world. In making use of data from such articles as these or other scientific or historical works, it is always a safe practice to verify the data where possible, or at least qualify one's statements by “according to,” et cetera.

The editor wisely points out that science alone is not enough.

“The basic postulate of this book, its point of departure, is that science can establish, by the observed facts of Nature and intellectual argumentation, that a super-human Power exists. It cannot identify that Power or describe it, except in very general terms. For identification and more detailed description special revelation (the Bible) is needed. But by proceeding from the basic postulate I feel our scientists have struck effectively at the heart of atheism.”

He has been unwise in incorporating

into the title of the book a tenuous theory that the universe is expanding. Although observable physical phenomena suggest that this is the case, and indeed it may be, our scope of observation is so severely limited, even with the two-hundred-inch telescope, that to imply that an expanding universe is more than a theory is speculation beyond the confines of knowledge.

The final work to be considered consists of a series of thirty-one short articles on faith originally published in *The American Weekly* after the second world war. These are brought together in a sixty-four-page booklet entitled *The Faith of Great Scientists*, edited by Walter Howie (*The American Weekly*, 63 Vesey Street, New York, 1950, 35 cents).

One does not ordinarily go to secular publications for articles on faith, nor to a popular magazine for anything resembling reliable science, but this compilation is exceptional on both counts. Without doubt, the impress of the most terrible war in history led to these unusual articles.

In subject matter and approach this series is quite similar to the one above but it differs in important respects. The contributors to Monsma's volume represent a cross section of American science but with a preponderance of men from smaller institutions and industrial research laboratories. The scientists contributing to the Howie volume are by contrast mostly men of international standing, including Nobel laureates, university presidents, and leaders in science and industry, so that the volumes are complementary in representing quite different segments of American science.

While nearly all, if not all, of the contributors to Monsma's book have faith in the Bible as a source of special revelation, in the Howie volume the picture is more diverse. Some authors, such as Victor Hess or Charles Wilson, do, indeed, express a faith in a personal God, the God of the Bible. Others, such as Barley Willis or Alfred Lane, see overwhelming evidence of laws which point to a Lawgiver, of a plan and order which point to a Designer of supreme intelligence who guides and governs the universe, but they do not attempt to identify Him. Certainly this latter type of faith has value for those who do not know God in a more personal way, but it is not at all the same as simple Christian faith. It is our duty when quoting these

men, or any scientists, not to lift the statements out of context so as to make them appear to say something quite different from what they actually believe.

It would be scarcely possible to find a more distinguished and competent panel of experts in science who should be able to judge the evidence, nor could one expect from strictly scientific consideration any more sound or logical yet brief evaluations of the evidence which for them provide the basis for faith in God, a personal God who values truth, beauty, and goodness. As personal testimonies on the nature of, as well as the basis for, their faith, both these and the previous series have emotional as well as intellectual overtones. So frequently one is faced with unbelief and uncertainty on every side that it is a heartening and inspiring experience to read testimonies of faith even when they do not correspond exactly with one's own faith experience.

Mather. "We live in a universe, not of chance or caprice, but of Law and Order. Its Administration is completely rational and worthy of the utmost respect."—Page 13.

Willis. "I cannot conceive of law, a universal law, without intelligence. . . . As my conception of the universal law deepens and extends, so does my faith in the omnipresent, omnipotent and omniscient aspects of the Supreme Intelligence."—Pages 52, 53.

Stromberg. "A plan must first be made, and this can only be made by an intelligent being with his attention focused, not only on his past experience, but also on the purpose for which the machine is constructed. Since an impersonal nature can not have such characteristics, we are led to belief in a personal God."—Page 43.

Einstein. "I answer, the man who regards his own life and that of his fellow creatures as meaningless is not merely unfortunate but almost disqualified for life."—Page 3.

Millikan. "Job saw thousands of years ago the futility of finite man's attempting to define God when he cried: 'Can man with searching find out God?' and, similarly, wise men ever since have always looked in amazement at the wonderful orderliness of nature and then recognized their own ignorance and finiteness and have been content to stand in silence and in reverence before Him repeating with

the psalmist: 'The fool hath said in his heart, there is no God.'"—Page 6.

Sinnott. "We should remember that not only religious men but also poets, artists, philosophers and seers agree that behind the visible material world there lies a realm inaccessible to the intellect and our physical senses alone. To disregard this wealth of testimony because it deals only with what can be felt rather than what can be scientifically demonstrated is to take too limited a view of total reality.

"In this realm, open to the insight of the spirit, we have direct access to the source of beauty and goodness and love, a

sure support for that morality and good will which are so necessary for human society. Here, too, we feel the presence of something not unlike ourselves though vastly greater, a spirit with whom in some mysterious way we can communicate and from whom we can draw immense supplies of strength and courage. This, to me, is God."—Page 59.

Indeed, science does speak with more than one voice to our generation. In this age when humanity is sick unto death, it needs to hear this voice of God in nature—the voice of confidence, of faith, of divine leadership in the universe.



FORMER "MINISTRY" EDITOR AUTHORS THREE-VOLUME SET

R. Allan Anderson, former Ministerial Association secretary and editor of *THE MINISTRY*, has authored a three-volume set titled *God's Eternal Plan*, published by the Southern Publishing Association. Each volume, approximately 200 pages long, retails at \$2.50. At the end of the chapters are questions for discussion purposes.

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J. R. S.



VIEWPOINT

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

SERMONS

I HAVE

HEARD

JAMES J. SHORT, M.D.

The "Old Mother Hubbard" Sermon

THERE are three types of sermons that have been imposed on patient congregations times without number.

The most common one that comes to mind is the "Old Mother Hubbard" discourse. I take no credit for originality in its description since I read it many years ago but unfortunately have mislaid the original. The basis for the sermon is a nursery rhyme that is straightforward and to the point:

"Old Mother Hubbard went to the cupboard

To get her poor dog a bone.

But when she got there the cupboard was bare,

And so the poor dog got none."

This ditty may represent the scriptural text, which is first read. Then the preacher begins to elaborate.

"You see from this text," says he, "that Mrs. Hubbard was a very old woman. She lived in a poor miserable hovel all alone except for her one companion, an ancient dog of uncertain lineage. She was very poor, having scarcely enough money to keep herself alive, to say nothing of her faithful companion. We can gather that she was a widow whose resources had almost reached the vanishing point. Yet she was the soul of kindness and generosity. Despite her own hunger, her first thought was for her devoted canine companion. She went to the cupboard, hoping against hope that there might be some scrap—even a solitary bone—to keep him alive a

short time longer. But as she must have known, even the last bone was gone. In her wretched condition, what was she to do? The record does not say, but leaves her in her sad plight, etc., etc., etc."

The "A. G. T." Sermon

The second type I have designated the "A.G.T." sermon. It is usually scripturally based but shows a paucity of preparation and comes off the top of the head of the preacher. It lacks coherence, but the lack of prior thought and background information is compensated for by the interspersion of innumerable exhortations. It is indeed primarily a hortatory type of sermon—the easiest to preach if adequate preparation has been neglected.

"You must come up onto higher ground" was the frequent interjection of one such preacher, though he didn't explain just how this spiritual ascent was to be accomplished. Apparently he felt that one should lift himself with his own bootstraps by substituting good works for a saving faith. Like Coolidge's pastor, he was against sin and inveighed against specific sins with great emphasis. It is doubtful if his congregation even heard his repetitious exhortations for, like a child with a nagging mother, audiences become adept at tuning out such preachers, especially since they are inclined to be long winded.

Oh, yes—the "A.G.T." classification? Well, that comes from a saintly grandmother of the Baptist persuasion who felt that to criticize the preacher or his sermon

was next to blasphemy and akin to the unpardonable sin. Therefore she would refrain from unkindly remarks and simply refer to the sermon as "all good talk." I have been subjected to many such "A.G.T." sermons since she passed on about sixty years ago.

The "Wotta" Sermon

Another sermon closely allied to the last category and which shows similar lack of preparation is what I call the "wotta" sermon. This is usually presented by an ebullient extrovert who feels that praise and adoration are best expressed by the frequent use of "wottas." "What a wonderful thing it is to be a Christian!" "What a wonderful revelation we have in the Bible!" One can hardly criticize him for an occasional interjection of "What a wonderful Saviour!" although even that, like the too-frequent use of "Amen, brother" and "Hallelujah!" loses its impact if repeated too often.

One could go on categorizing various sermons ad infinitum. The basic weakness in all faulty sermons, in my opinion, is lack of preparation. And preparation, to include both study and prayer, is a painful process. It requires discipline, study, contemplation, systematic planning—and time.

Probably the best advice found in the Bible is that given by Paul to Timothy. Youth need not be a handicap. Said Paul: "Let no man despise thy youth; but be thou an example." "Preach the word." "Hold fast the form of sound words."

And the counsel by the Master Himself when He said:

"Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man . . . which bringeth forth out of his treasure things new and old" (Matt. 13:52).

To bring forth things both new and old requires reflection and study. And in so doing, it is important to remember that along with the exhortations and counsels must be given the simple process of how the God-given ideals for our lives are to be realized. We must ever point the hearers to Jesus, whose grace is sufficient. Then we must help the one who is seeking for victory to see how this grace is to be appropriated. The listeners in the pew want above all else to know the "how" of victorious Christian living.

FEEDBACK

When I receive my copy of *THE MINISTRY* it is customary for me to read it thoroughly. The ministerial staff is doing a good work. The August issue was especially stimulating to me because of its strong emphasis on supporting the Bible instructors in their Heaven-appointed ministry. Also there was a general appreciation for the work of our ministerial wives in meeting some specific problems pertaining to their service. I like the journal's section "By His Side," conducted by Dollis Pierson as a shepherdess feature.

"Adopting Good Attitudes—Moving!" is straight to the point. J. L. Shuler's article, "On the Gaza Road," was indeed a real appeal for a revival of Bible instructing in evangelism. This service in gospel work should enlist both women and men. Neither did I overlook that the August issue strongly emphasized a return to the God-ordained principles and methods for soul winning as provided in the book *Evangelism*. With the appearance of this book our entire evangelistic planning took on new uniformity. We did not merely follow the methods of a successful evangelist, but we studied from this source book, *Evangelism*, what God had led us to study and apply.

The editorial "Time of Change," by Orley M. Berg, well emphasizes what are the up-to-date signs of our times. All around us are ideologies and happenings to make our last-day message appealing to a modern, searching, but confused, audience.

I could comment favorably on all the good material in this August number, but will close with a brief observation made by Rosalie Haffner Lee in her book review of *Great Women of the Christian Faith*, by Edith Dean. This is a book I have treasured in my personal library. It contains an excellent and factual write-up on Ellen G. White. But the book has many profitable chapters on the army of women who helped build the Christian church. It is of lasting value to every Adventist woman, to every ministerial worker. I heartily recommend our ministers to surprise their wives and occasionally buy a book of this type for their enjoyment and inspiration.

I would here appeal to our ministerial women everywhere to cultivate good reading habits and to send to Mrs. Pierson suggestions of valuable books they have read so that she may share them with all our women.

I was shocked a few years ago when I was taken aside by a most alert conference president who spoke frankly his opinion of our Seventh-day Adventist women. His appeal was to "wake up our sisters" to "use their brains" before their children get out of the academy. He stressed their "playing with kindergarten stuff" and that some were just like

"sweet babies." Let's develop a little more of the Susannah Wesley type, capable of teaching, if necessary, the policies and doctrines of our church. Too many stay soft, "clothes conscious," immature, and uncomfortable in Adventism. We need ministerial women who will be *gospel workers* with their husbands rather than entertainers of the "elite."

By the way, this executive who alerted me on what ministerial women need is not yet sleeping with the saints. His wife is still charmingly practical with true soul-winning zeal. His children are leaders in the Adventist Church. I would not have anyone think that this blunt evaluation was unkind criticism. I am passing on the suggestion in the mood of our present-day evangelism and revivalism emphasis for what it is worth.

LOUISE C. KLEUSER

DEAR EDITOR:

Among the many fine articles in the November issue, Reuben Hubbard's "Proclaiming the Message Through Proper Newspaper Advertising" was particularly appealing to me.

Pastor Hubbard's revelation that some evangelists have ceased using newspaper advertising brings to mind two deficiencies that have traditionally plagued Adventist advertising in general and Adventist evangelist-advertisers in particular: (1) We are prone to think significant results will come from "one-shot" advertising (placing one or two advertisements in support of a meeting or position). (2) We do not seek and use expert advertising counsel, even when it is readily available and economically feasible.

Any marketing expert would think we were almost literally crazy to expect significant results from one or two advertisements for an evangelistic campaign—whether those ads be placed in the newspaper, on radio, or on television. Similarly, we would see highly raised eyebrows from these men, who are getting results, for our almost universal non-use of advertising people who have made a lifelong study of the advertising business.

Having looked at several hundred advertisements by our evangelists and others, it is plain to see that in most cases counsel from advertising experts is certainly in order. This problem, however, is no greater than our misplaced hope that one advertisement will do the work of several that are needed to make a community aware and acceptable and active about a meeting or a position of our faith.

While these dual problems do exist and do deserve prayerful study by those contemplating advertising, Pastor Hubbard's approach in setting out doctrines of the church in his advertisements is certainly to be commended. In this connection it is interesting to note that in the 1870's pioneer Adventist evangelist John N. Loughborough advocated the printing of a little newspaper by evangelistic teams. Pastor Loughborough's idea was that the paper would contain every word of the discourses given at the meeting, and that it would be distributed to every home in the town the next morning after the evening presentation.

To my thinking this plan has considerable merit as a means of creating interest. Quite probably youth groups and lay members generally would respond by delivering hundreds of such papers to assigned territories early on the morning after.

HERBERT FORD

DEAR EDITOR:

I thoroughly enjoy reading *THE MINISTRY*. It is like a visit with a counselor each month and gives me much guidance and encouragement. I especially enjoy the book reviews. Thank you all for keeping this paper deeply spiritual.

JESS W. DIXON



KNOW THYSELF

True Versus False VALUES

OTTO H. CHRISTENSEN

Retired Bible Teacher

WHEN we were children do you remember how we used to flex our arm muscles and feel so elated when someone agreed that we had a bulge there even though he could reach around it with the fingers of his one hand? How shadowy now seem our childish values! Common expressions of pride such as, "My dad can lick your dad," were often heard. I remember when I thought there was no better bicycle made than the one I had put together from an old frame and a couple of out-of-true wheels and a chain that didn't fit the sprocket teeth!

Children's minds evaluate minor things as though they are of tremendous impor-

tance, such as a certain Sabbath school award, the privilege of wearing a badge, a certificate of honor, or even a pop-bottle cap fastened to his coat lapel. Think of the "treasures" that we carried in our pockets: a string, a top, a colored stone, and perhaps even a frog. What a problem it created when mother emptied those pockets! We look back on these things now and smile, and consider them as mere trivia, but they were not so then. Assessed by a grown-up standard, they are not true values. They are only trifling items of little or no consequence. The apostle Paul says, "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things" (1 Cor. 13:11). Likewise, what today may appear to us of great value, in the next life will be looked back upon as insignificant. Are we still acting as children, putting value and esteem on trivialities that will have no eternal value, and amplifying them in the process of fostering our ego? What are true values?

Still Carrying a Frog?

Too often we are only children grown big, not yet having emptied our pockets of the string, the top, the colored stone, and the frog. Take learning as an example. Learning does not always help us, for some, I have noticed, parade their scholarship as the little boy does his muscle. Sometimes we like to show, in mien or in words, our ability to impress or confound our subordinates with our profoundness. We may be as proud of our degrees as the child wearing his pop-bottle cap. It was the highly educated Paul who said, "'Knowledge' puffs up, but love builds up" (1 Cor. 8:1, R.S.V.). Unless we can use this knowledge gained to the glory of God and by it lead some soul to a firmer belief in God to the salvation of his soul, just where is the value?

Our possessions are fleeting. Our mighty scholarship will soon be forgotten and buried with us in the plot of the dead. This is not to say that scholarship and all that is represented by a degree is not to be labored for and is of no value. But what shall it profit a man if he knows all the facts of history or all the theological intricacies or all the laws of science or of any other field of study, and knows not the law of God and divine love? Paul says of such, "I am nothing." We may use this intellectual

learning to advance the kingdom of God or we may merely see it as a means to advance our own ego. This is what decides whether it is of real value.

What About That Sabbath School Ribbon?

In like manner, as a minister of the gospel we may think more of being first in the conference, and remain as a child who treasures a Sabbath school award for the award's sake, or we may put away childish things and work for souls and the building up of God's kingdom regardless of human praise or reward. When we arrive in the better land it will matter little whether or not we were first in the conference or in the organization. But if over there I can shake the hand of someone who was truly converted and became a conqueror through my influence, this will constitute real value and true joy. I may baptize one hundred souls or more and gain the applause of men but meet few of them in the kingdom as true victors.

Are You Brilliant?

To be considered brilliant may be another of those flashing values. Now, it is wonderful if God has given us a clear-thinking, brilliant mind, and we use it in such a way that it may be of eternal value. But Satan has many snares for such, and the world has many offers, so that one with a brilliant mind may "lose his head" and either serve the world or be so convinced of his brilliancy by these offers that he becomes conceited, and that which could be of real value in the cause of God has become tarnished and has lost its luster.

Are You Funny?

There is another trifle that we may esteem highly, and yet it is only a flashy trinket in our pocket. That is the false value we may put on humor, and thus glory in being considered humorous. This is not to condemn all humor, as there is a rightful kind and a rightful place for it. But I once knew two conference workers who had as their ambition to excel in humor and jokes. They certainly must have read humor and joke books more than their Bible, for this seemed to be their life. One man, while pitching camp, was always put to work by himself by the camp superintendent so that he would not cause

(Continued on page 44)

BY HIS SIDE



A Shepherdess Feature Conducted by Dollis M. Pierson

The Minister's Wife in Her Relationship to God

MARGIT STROM HEPPENSTALL

Minister's Wife, Loma Linda, California

THIS topic is as vast and as deep as Christian experience itself. One attempts the impossible when trying to confine it within the limits of a single article. Only a few issues will be touched on with hope that readers may want to study further independently.

"Help those women which laboured with me in the gospel" (Phil. 4:3). You, as a minister's wife, need a great deal of help simply because you are a woman. This has nothing to do with the fictitious notion of the so-called weaker sex. Rather, in facing facts, we find a woman's impact on her environment is far greater than some of us realize. In researching material for radio scripts dealing with momentous changes in people's lives, Eugenia Price noticed that out of two hundred and fifty cases studied, two hundred and twelve persons named a woman as the one most important influence in their life, whether for good or for evil.¹ The implication is one of awesome responsibility. For this reason alone a woman needs help, supernatural help, the kind only God can give.

When we consider all that is involved in our calling as Christian women, wives, mothers, and church workers, the need intensifies. "The potential problems are greater for a minister's wife than for other wives because of the never-satisfied demands of her husband's vocation, and her high degree of involvement in it. Unless she believes in what her husband is doing, respects him in his vocational performance, and finds fulfilment through support and encouragement of his work, frustration, emptiness and even bitterness will probably result."²

Motivation

Your motivation plays a vital part here. Did you marry your minister husband without thinking about what your own church obligations would be? Or did you always hope to be a minister's wife, out of sincere dedication to God's service? Maybe his call to the ministry came after a few years of married life had already passed. Is it possible that some of you wish the call had never come? Whatever the answers are,

they will inevitably affect your adjustment. One fact remains: There has to be a total commitment on your part as well as your husband's. Without this there will be very little fulfillment, joy, growth, or fruitfulness in your life. This commitment must be more than your marriage vow, your formal church membership, or your intellectual assent to certain Bible teachings. Above and beyond all else, your commitment must be to Jesus Christ as your personal Lord and Saviour. This has to be settled first of all.

Easy to Be Religious but Difficult to Be Spiritual

Why mention it? Why not take it for granted? (After all, you are a *minister's wife*!) Because this indispensable relationship to God can never be taken for granted. Your husband may be a man of God, but this does not in and of itself make you God's woman. Our heavenly Father has no daughters-in-law, only daughters. Associating all day with religious people does not necessarily rub off any holiness on you. Being busy with matters of church, welfare, and good works may give you little time for a private life with God. It is so easy to be religious and so difficult to be spiritual. Still, this is the one quality that will make you a true shepherdess. You are not required to impress the congregation with beauty of face or elegance of dress nor even musical talent or sparkling conversation. However, any or all of these qualities might add to your performance as a minister's wife. Your chief work, like that of any Christian, only more so, is to attract people to the One who is altogether lovely. It ought to be obvious to all you meet that Jesus is your best and dearest Friend. You are to be a channel through which the fragrance of heaven may breathe.

Inexhaustible Resources

"The wives of ministers should live devoted, prayerful lives. . . . If they would only lean confidently, in childlike trust, upon God, and have their affections centered in Jesus, deriving their life from Christ, the living Vine, what an amount of good they might do."³

"Abide in me. . . . For without me ye can do nothing" (John 15:4, 5). "I can do all things through Christ which strengtheneth me" (Phil. 4:13). "I myself no longer live, but Christ lives in me" (Gal. 2:20).^{*} "For God is at work within you, helping you want to obey Him, and then helping you do what He wants" (Phil. 2:13).^{*}

Here are the inexhaustible resources open to you through your relationship with God the loving Father, God the redeeming Son, and God the indwelling Spirit. Claiming these treasures is first of all a matter of your surrender to God in being born again as His child and heir. Next comes the discipline of keeping the daily quiet time of communion in order to nurture the new life within you and to grow in grace. Without it your spiritual life will shrivel and die. It cannot subsist on theological crumbs

from dinner-table discussions, nor family togetherness in worship, nor even your husband's sermons.

You as an individual are important to God. He wants to meet with you alone, pour out His love upon you, and accept you for what you are. His acceptance of you is not based on what you can achieve for Him, but on what you need to receive from Him. Your relationship to Him must be your most sacred intimate inner circle, your holy of holies. Only God and you can penetrate here. This is where you can find yourself, and fulfill yourself in a way never before dreamed of. No matter what image others may have of you as a minister's wife, no matter if their demands and opinions seem to squeeze you into a mold or surround you with a whirlpool of activity, no matter if the high standards of your church and its wealth of instruction on details of daily living tend to make you feel guilty when your normal human failings make you come short of the mark, from this inner citadel of faith you will draw the strength you need. Christ living within you will be your love, joy, peace, and all other blessings.

The highest tribute I ever heard paid a min-

WOMEN IN SACRED HISTORY

Joanna—The Woman Who Gave Her Flowers to the Living

Are you a bit on the slow side when it comes to expressing gratitude toward those whose lives have blessed you? If so, then consider the experience of Joanna, a little-known woman in the Scriptures.

Not much is written about Joanna. We are told enough in Luke's Gospel, however, to know she possessed a trait we all should covet. Joanna was a woman who gave her flowers before her Benefactor's death. She did not wait and bring a floral tribute after He was in the tomb. It was this way—

Joanna was the wife of Chuza, King Herod's business manager. As such she must have been a person of influence. Dr. Luke identifies her as one of the women "which had been healed of evil spirits and infirmities" (Luke 8:2). This poor afflicted soul, along with the other women mentioned, had experienced the healing power of God in her life. She showed her gratitude in a very tangible manner.

We read that Mary Magdalene, Susanna, and Joanna "ministered to and provided for Him out of their property and personal belongings" (verse 3, Amplified).^{*} Of this labor of love the *Seventh-day Adventist Bible Commentary* says, "It may well be said that this group of devout women constituted the first women's missionary society of the Christian church."—On Luke 8:3.

At every opportunity Joanna revealed her love for the Master. And Jesus understood this practical manifestation of gratitude. The spices and ointments with which she would have helped to anoint the Saviour's body in death (Luke 23:55, 56; 24:10) were but a continuing love gift begun during His lifetime.

Many of us wait until those who have loved and helped us are dead, then we come and lay our floral tributes upon their quiet tombs. We fail to speak the loving words, extend the helping hand, until it is too late. We would do well to be Joannas and show our gratitude to those who have done good to us while they still live and can appreciate our thoughtfulness.

^{*} *The Amplified New Testament*. Used by permission of The Lockman Foundation.

ister's wife was written to her by her daughter away at college: "Dear Mother, Thank you for making God real to me." Does anything else really matter? Your church members ought to be able to say the same. If they can, you will be happy to know that Christ has been allowed to have His way with you. This is the only true goal and reward of a minister's wife.

References

- ¹ Eugenia Price, *Woman to Woman*, pp. 6, 7.
- ² William Douglas, in "Pastoral Psychology," December, 1961, p. 36.
- ³ Ellen G. White, *Testimonies*, vol. 1, pp. 452, 453.

* From *Living Letters*, Tyndale House, Wheaton, Ill., 1962.

True Versus False Values

(Continued from page 41)

the work to cease by his stories. Another one had a joke for every occasion and was known as the "joke" worker. How empty these will seem in the final day when the Judge of all the earth will review the past and values will appear in their true light!

Playing With Money

Some make wealth their toy, and display it in calculated ways to impress the brethren and gain influence. A layman who was a bank official once tried to oppose a church vote by threatening that he had influence with the conference committee. He had not been present when the matter was voted and later tried to force me to his side by this threat. Although I was not yet ordained, I informed him plainly that I did not wish that kind of tactics to be used on me again. I said, "You may go to the committee if you wish, but I am not in this work on that kind of basis, and unless circumstances change the mind of the church their vote will stand." Some may not be as bold as he, but through more tactful ways may make their wealthy influence felt. Unfortunately, shortness of funds may place us as leaders in a position of temptation. But soon this wealth will be consumed in the fires of the last days. We can take none of it with us. Only a saved soul leaves this earth.

So You're a Professional Man!

We may have a profession of which we are proud because it sets us (so we think) above the common herd. But in the melting pot of God's love all are equal, and in eternity it is not our present profession

that will count, but our confession of Jesus Christ and Him crucified. It is not the profession, whether doctor, lawyer, salesman, banker, that is important, but what we do with our profession that will win souls and advance God's kingdom.

We like to be well thought of, and this is right. But some seem to be more concerned over their reputation than over their character. To forget self and all its pride over present accomplishments, to serve in humility, and to give glory to God for what we have—these are worthy aspirations. Our one purpose should be to honor God, who has given us these talents, and to introduce Him to our fellow men by both example and precept. This alone will earn for us the approval of Heaven and the words from our Saviour, "Well done, thou good and faithful servant. Enter thou into the joy of thy Lord."

Empty Those Pockets

Let us not be concerned with what is in our pockets. Truly they are trivia. They satisfy the ego but not God or the inner soul. They may have their place if rightly used and kept in proper perspective, but when we come to the end, what is of importance? Will it be how many languages we have, how many "firsts" we have gained in the conference, how brilliant we are, how many jokes and stories we can tell, how much wealth we have obtained, or what exalted profession we have? Just what is important? Think a bit.

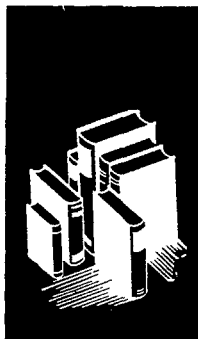
The things of this earth will seem nothing,
When we come to the end of the way.

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BOOKS

Zondervan Expanded Concordance, Zondervan Publishing House, Grand Rapids, Michigan, \$14.95.

In this day of modern Bible translations a new tool has been developed for Bible students. The *Expanded Concordance* includes key words from six modern Bible translations and the King James Version. The modern versions are Amplified Bible, Berkeley Version, *New Testament in Modern English* by J. B. Phillips, Revised Standard Version, New English Bible, and the English Revised.

One special feature is that key word headings are printed in boldface type and centered in columns, thus facilitating quick and easy location. The work is nearly 2,000 pages long, and is a must for the serious Bible student.

J. R. SPANGLER

***Aerobics*, Major Kenneth H. Cooper, M.D., U.S.A.F., Bantam Books, Inc., 271 Madison Ave., New York, N.Y. 10016, 1968, \$1.00.**

How many of us have been told by a doctor to exercise, or have started a running-jogging program on our own only to give it up after a few weeks or months, probably because we really didn't know whether we were exercising too little or too much. The book *Aerobics* answers the age-old question, "How much?" Dr. Cooper and his associates, using the most sophisticated testing apparatus available over a four-year period, have scientifically demonstrated just how much exercise various types of men need to stay in good physical condition. The author maintains that exercise, to be of lasting value, requires a great deal of oxygen. Those exercises that improve the body's capacity to take in more air with less effort, make the heart grow stronger by having it pump more blood with fewer strokes. This improves the blood supply to the muscles and increases the total blood volume. These were the exercises eventually charted.

The amount of oxygen most exercises require was measured. It was then translated into points. For example, to run a mile in less than eight minutes, cycle five miles in twenty minutes, or swim six hundred yards in less than fifteen minutes will each earn you five points. It was scientifically demonstrated that man needs a basic thirty points a week to maintain good physical condition. It is not too important how you get your thirty points,

running, swimming, walking, et cetera, but the book will show you how many points you earn for each mile you walk or run, and the recommended exercises that will most consistently and conveniently produce the desired training effect.

Also outlined in the book is a conditioning program to enable you to safely begin a thirty-point-a-week program of physical fitness. Case histories of how such a method dramatically improved heart problems, depression, high blood pressure, stomach ulcers, et cetera, are an additional stimulus to get up and exercise.

Senator William Proxmire wrote, "This book . . . will do more for the health and longevity of Americans than any other medical discovery or achievement of the year. . . . The book will not only save lives, it will make those lives more vital, alert, efficient, and, yes, happy."

I am writing this aboard a slow freighter bound for Montevideo, Uruguay. My exercise has to be running in place. I can hardly wait to really run and walk with you toward more efficient service in God's cause.

R. L. WALDEN

***God and Evil*, William Fitch, William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1967, 183 pages, \$2.45.**

The book is subtitled "Studies in the Mystery of Suffering and Pain." The prelude also leads one to believe that this is the major theme of the book. While the author treats of this theme somewhat, his major emphasis is on the origin, history, and destiny of evil in the moral sense rather than from the standpoint of suffering and pain. The book can be described as the great controversy in miniature. The last chapter alone treats with any fullness the mystery of suffering and pain.

There is nothing significantly new in the contents of this book. What is presented is, in the main, the traditional conservative position of the problem of evil. Adventists will be pleasantly surprised to find so many agreements with Adventist theology, although the author is working without the Spirit of Prophecy writings.

Though traditional in theology, the material is presented in a well-organized and lucid manner. His conclusion will be shared by all who have suffered: "If there is one lesson more than any other that I have learned, it is this—God is utterly to be trusted."

SAKAE KUBO

***Ministering to Prisoners and Their Families*, George E. Kandle and Henry H. Cassler, Prentiss-Hall, Inc., Inglewood Cliffs, New Jersey, 1968, 140 pages, \$3.95.**

More and more the clergy is being called upon to minister to human beings placed behind high walls into near oblivion. Some distance away is the family—hurt, confused, ashamed, poor, lonely, bitter, and isolated. People in serious trouble turn

GOSPEL TENTS

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to the clergy. Their only hope may be in the loving, tactful, and considerate ministry of a gracious pastor who understands what has happened and how to deal with all the strange facets of the prisoner's world.

Suggestive case histories are given in this book on how to establish a program for the spiritual renewal that will lead to the prisoner's rehabilitation. Sections in this work deal with prison visits, counseling, comforting the family, and helping the released prisoner to find his way out of fear, doubt, resentment, loneliness, and back into the church and community life.

A very worth-while book.

ANDREW FEARING

Amos—A Study Guide, David Garland, Zondervan Publishing House, Grand Rapids, Michigan, 98 pages (paperback), \$1.00.

Devotional Studies in Amos, Fredna W. Bennett, Baker Book House, Grand Rapids, Michigan, 63 pages (paperback), \$1.00.

The book of Amos has always been rich in preaching values that are timely and pertinent. Should one choose to preach an expository series through the book of Amos, he would find a good thematic approach to his theme within the covers of these two little books. Neither of these paperbacks is presented as an exhaustive or critical study of the book of Amos, but each is presented in a setting that would relate some of Amos' great themes to the layman and his spiritual life.

ANDREW FEARING

Research on a Petrified Forest

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worm nearly forces one to the conclusion that these trees floated in salt water long enough for *Spirorbis* to attach to them, or they were covered by deep, clear sea water.

Despite the fact that *Spirorbis* is attached to sea-animal fossils in most fossil-bearing rocks, geologists have called it a fresh-water animal when it is found associated with coal-producing plant debris. This unwillingness to accept the facts at face value stems from the influence evolutionary geology has on the interpretations

of earth scientists. It is difficult for them to accept *Spirorbis* as a sea animal, because this does not fit their belief that coal was formed by the gradual and repeated burial of marshes and peat bogs where sea animals should not be found (Stevenson, 1911-1913, p. 509).

10. The upright stony columns often pass through two or more distinctive strata. Sometimes one of these may be a coal seam. Although this observation does not exclude the possibility of *in situ* trees, it does require the rapid dropping of mud, sand, et cetera until the full height of the stump is covered, and it requires this to be done so quickly that no part of the stump is decayed before burial. Trees thirty-eight feet tall, as have been reported for England (Broadhurst, 1964, p. 865), would necessitate sediments at least that deep, not at that spot only but over a considerable area. This is hardly uniformity in operation!

How can stumps floating upright in water and being left in the mud in that position be explained? Yet, this is a requirement if the growth in place of these stumps is questioned. Would hollow stumps that have their centers of gravity in the base of the trunk adjust to a horizontal position as their tissues become saturated with water?

(To be continued)

Today's Three R's

(Continued from page 25)

of God the Son on a cruel cross mean to you? The worst injustice in history was committed that day. What was the response of Him who gave all for us? Must we extend that injustice by our wrong acts today, or shall we take up our cross and follow Him?"

That letter helped me to form a definite attitude in my life. It has solved more than one problem that otherwise might have been insurmountable. It has caused me to carefully examine my motives. The question that counts is, Am I a defender of my God, my church, and my fellow man, or am I merely a power-grabbing exhibitionist?

Wouldn't it be great if our youth today could get back to reading, 'riting, and 'rith-metic and forget ruling, ruining, and rioting?



NEWS BRIEFS

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

Cardinal Says Marian Devotion May Help Ecumenical Activity

Poland's tradition of Marian devotion, far from being an obstacle to ecumenical activity, may actually advance it, Stefan Cardinal Wyszynski, primate of Poland, said in a sermon in Rome. "In fact," the cardinal said, "in the Protestant world people are waiting for religious ecumenism to bring them, also, a mother." Mary is a "sign of unity," he added, "as she was the first and sole, exclusive possessor of Christ under her heart." While, like her Son, she will be "opposed," he said, she "will finally remain intact, in the history of the Church, in the history of redeemed mankind. We need this powerful, eloquent sign. The Polish bishops and Polish priests and Polish religious families living throughout the world know how important it is in the battle for the Kingdom of Christ. We all know this well because she unites us in an admirable way."

Franciscan Archeologist Claims Discovery of St. Peter's House

The house of St. Peter has been discovered at Capharnaum on the shores of Lake Galilee, a Franciscan archeologist announced in Jerusalem. Father Virgilio Corbo, O.F.M., of the Centre for Biblical and Archaeological Studies, maintained by the Franciscan Custody of the Holy Land, described the unearthing of remains of an ancient fishing village that dated back to Biblical times. One of the 15 fishermen's huts that were discovered was decorated with numerous graffiti in Hebrew, Syriac, and Greek, dating back to the second and third centuries of the Christian Era. These inscriptions indicate that the house was accepted by early Christians as the home of St. Peter, the Franciscan scholar said.

Mormon Membership Booms, May Double by 1985

Membership in the Church of Jesus Christ of Latter-day Saints (Mormon) is moving steadily toward the 3 million mark, according to President David O. McKay, and research indicates that this figure may be doubled by 1985. Cumulative prog-

ress reports of missionary work throughout the Mormon Church show that 66,657 converts were baptized during the first nine months of 1968. Conversions are expected to reach 100,000 by the end of the year, Dr. McKay said. Membership in the Mormon Church totalled 2,615,744 on December 31, 1967, and it is expected that it will reach 3 million by the end of 1969. Reports from missions and stakes, or branches, throughout the world indicate steady growth. Greatest U.S. growth is found along the Pacific Coast, with the California Mission first. Outside the U.S., the Guatemala-El Salvador Mission has a nine-month record of 2,120 converts. Britain's Mission paced European gains.

New Book Consigns "Devil" to a Probable Oblivion

The devil and his compatriots, the witches, are assigned, not to outer darkness, but to probable oblivion as viable forces in Christian theology by a new book published in New York. Henry Ansgar Kelly argues in *The Devil, Demonology and Witchcraft* (Doubleday) that the existence of such evil spirits is unlikely. The author, a professor of medieval literature at the University of California in Los Angeles, writes that until such time as the possibility of evil spirits is more forceful it would seem best to act as though they do not exist. A former scholastic member of the Jesuit order, Mr. Kelly says that Roman Catholics may find it significant that the "existence of the devil need not be regarded as a defined doctrine of the Church (contrary to what is generally taught in seminary textbooks.)"

Third "Commonweal Papers" Devoted to "Holy Spirit"

The phenomenon of the Pentecostal movement developing within the Catholic and historic Protestant churches is discussed in a special issue of *Commonweal* magazine, a weekly edited and published by Catholic laymen. The November 8, 1968, issue featured the third set of "Commonweal Papers," devoted to the Holy Spirit. Earlier "Commonweal Papers" had discussed the topics of God and Jesus Christ. Several noted writers contributed to the latest collection. In his article on the Pentecostals, Father Kilian McDonnell, O.S.B., of St. John's University, Collegeville, Minnesota, noted that "a number of priests and nuns, uncertain in their vocations, have been reconfirmed in them" through involvement in the Pentecostal movement. He also pointed out that the neo-Pentecostals of today are of very recent development. In the traditional

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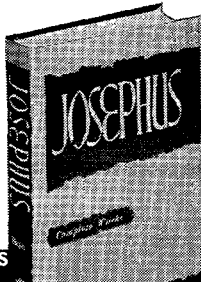
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Protestant churches they first appeared in 1955 and in the Catholic Church in 1967, he said.

Council Drops "Protestant" From Name, Opening Door for Catholic Membership

The word "Protestant" is being deleted from the name of the Protestant Council of the City of New York in a move aimed at eventual Roman Catholic membership. After January 1 the organization will be known as the Council of Churches of the City of New York. The change was voted by the 25-year-old organization's general assembly. Dr. Norman Vincent Peale, council president and pastor of the Marble Collegiate church, said the way was now opened for "a new ecumenical age throughout the entire city."

Narcotics Worth Several Million Found in "Psychedelic Chapel"

City detectives and Federal agents in New York seized a cache of narcotics valued at from \$8 million to \$10 million in street sales in a raid on the Church of the Mystifying Elation. Located in the East Village section of lower Manhattan, the "church" was described as a "psychedelic chapel."

Night Call Breaks New Ground for Church-Sponsored Broadcasts

Is it really possible for the average citizen to talk politics with Hubert Humphrey, Black Power with Panther leader Eldridge Cleaver, non-violence with Joan Baez, and birth control with famed Catholic theologian Father Bernard Haering? Yes, and it has happened. The possibility for a conversation with these and scores of other personalities straight out of headlines has been opened by a unique, church-sponsored national dial-in radio program—Night Call. The program is being hailed among the most creative steps in communications ever taken by religious groups. Federal Communications Commissioner Robert Lee has said the show "appears to have a great potential in serving the public interest. I regret that I didn't think of it first." Night Call was launched last June by

the Television, Radio, and Film Commission (TRAFICO) of the United Methodist Church. It is now cooperatively related to agencies representing other Protestants, Roman Catholics, Orthodox, and Jews. Carrier-stations have risen from 21 to 83. Callers telephone collect on a hookup of geographically designated numbers.

Churchman Hits "Average" Layman's Lack of Interest

The average layman is not interested in learning what the Christian faith means or how to practice it, according to the president of the American Baptist Convention. Dr. C. G. Rutenber said the American middle class goes to church seeking security and reassurance. The professor of the philosophy of religion at Andover Newton Theological School, Newton Centre, Massachusetts, added that increasing numbers of pastors leave the parish ministry when they discover laymen "have little interest in knowing the real content of the Christian faith." Reasons for his contention included: A strong loyalty to the institution "as is" coupled with strong lay resistance to change. High church memberships at the same time that a breakdown in morals is taking place, which indicates that church members' values are the same as those of secularized society. Willingness to pay the preacher and run church machinery, but little feeling of being called to a servant ministry. "So the church lives on, by God's grace," the Baptist leader said, "not doing much of either evangelism or social action."

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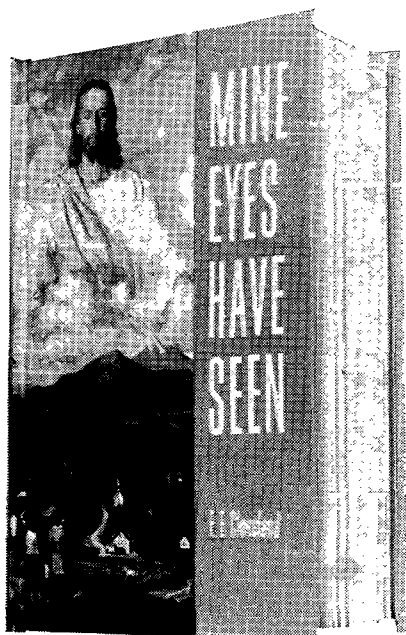
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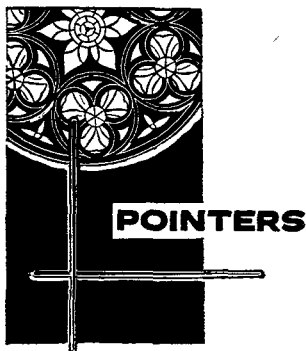
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SPASM OF ABANDON ANTHONY TOWNE depicts with his pen what he calls "evidences" that our nation is on the brink of committing its own destruction. He cites "the riots, the atmosphere of disenchantment among young people, the incidence of crime and senseless violence, the periodical collapse of essential public services, the anarchy clocktations of the stock market, the neurotic involvement of the nation in a war it need not fight and cannot win, the relentless pollution of the nation's resources, the aimless sprawl of industrial ugliness outwards from our ruined cities across the remnants of our countryside, the stupid and voracious consumption of food and alcohol and drugs and cosmetics and frivolities and fads and ever-cheaper entertainments, the morose spectacle of idle and empty elderly, the ascendancy of machines and the mindless subservience of persons to the same, the suffocation of the private man in a miasma of oral and visual and psychological and electrical and mechanical hysteria. The nation is excruciatingly sick in the depths of its being. The nation is engaged in an orgy of self-destruction."

This is one author's description of a nation caught in the throes of a spasm of abandon. What then can we claim for this civilization? The answer is simple: "This generation shall not pass." Indeed, it cannot pass, for there is no direction for it to travel from here. We have reached the dead end. *Ne plus ultra*—"there is no more beyond." The Advent hope is the world's only hope, the coming of our Lord.

E. E. C.

A SOLEMN ASSEMBLY WITHOUT doubt we have come to the time when the call of the prophet Joel should be sounded in our churches: "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should

rule over them: wherefore should they say among the people, Where is their god?" (Joel 2:15-17).

There is both purpose and method in this mighty appeal. The message indicates who should be called to such an assembly. It tells what its purpose is. It points out the urgency of it, and the wonderful promise of what will take place if we do this with wholeness of heart. Let us call our dear people all over the world to such solemn assemblies. Let us take seriously the counsel contained in verses twelve and thirteen, "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil."

The day of the Lord cometh. It is nigh at hand. You want a program to help prepare God's people for that day? Here is one that will receive the favor of Heaven and the blessing of the Spirit of God.

N. R. D.

SOUL-UNCONSCIOUSNESS ONE of our ministers invited a pastor-evangelist to conduct an evangelistic campaign in his church. Near the end of the series the local pastor handed the visiting preacher a filled-out request blank that had been deposited in the offering plate during the Sabbath morning worship service.

The pastor said, "Why don't you go visit this woman? She has been attending here for some time and always fills out one of these blanks." Amazingly enough, the information blank not only registered the name and address of the individual but had a check mark beside the baptismal request section.

If this had been the first or second time this request had been turned in the rest of the story wouldn't be so shocking. The visiting minister contacted this woman the next day. He found her to be a lovely Christian woman about 60 years of age. She had been reared in an Adventist home but had never joined. The fact that she had graduated from one of our academies indicated her acquaintance with God's message for today.

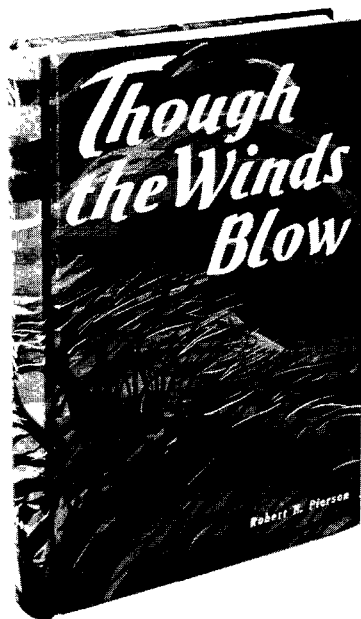
With quivering voice she told our brother minister that for more than two years she had filled in the church bulletin blank requesting baptism. Then she declared, "You are the first minister who has ever visited me!"

The next Sabbath found her in the baptismal pool. The identity of the pastor of this church is unknown to us, and we desire to keep it that way. Our only concern is that as ministers the multitude of routine details should not make us oblivious to the work of soulsaving.

It seems strange to write on a subject like this. In thinking over our work as ministers, is it possible that the call of the ministry is the only work in the world that a man can enter and not perform the task which he has been called to accomplish, and still get paid?

J. R. S

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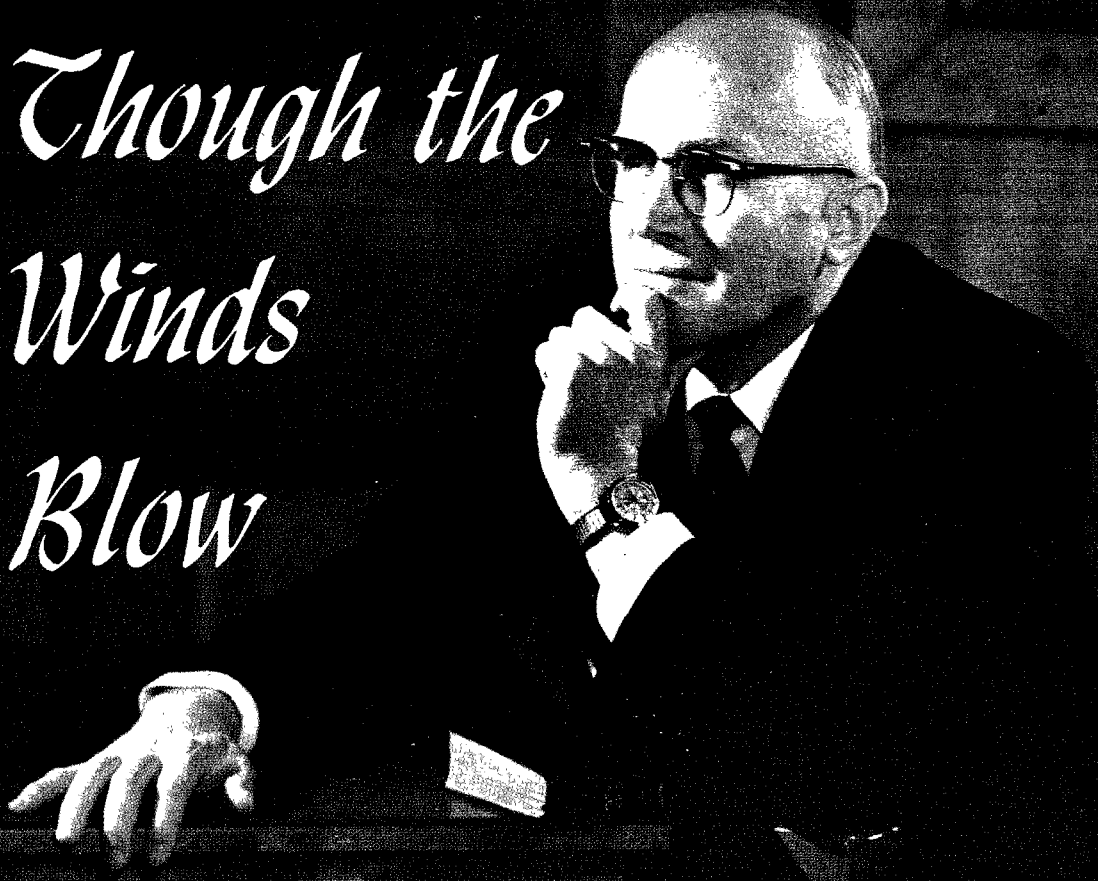
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