

The
MINISTRY

APRIL

1969



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

N. R. Dower—Secretary

The MINISTRY

Editor

J. R. Spangler

Associate Editors

E. Earl Cleveland

Andrew C. Fearing

George E. Vandeman

Managing Editor

Orley M. Berg

Copy Editor

J. Ina White

Art Editor

Harry J. Baerg

Contributing and Consulting Editors: Robert H. Pierson, President, General Conference; W. R. Beach, Secretary, General Conference; Theodore Carcich, General Vice-President, General Conference; Neal C. Wilson, President, North American Division; Wilber Alexander, Andrews University; R. A. Anderson, Loma Linda, California; B. L. Archbold, Ministerial Secretary, Inter-American Division; C. D. Brooks, Ministerial Secretary, Columbia Union; George Burnside, Ministerial Secretary, Australasian Division; W. J. Cannon, Columbia Union College; Harold Coffin, Andrews University; A. E. Cook, Ministerial Secretary, Trans-Africa Division; F. W. Detamore, Evangelist, Florida Conference; W. Duncan Eva, Ministerial Secretary, Northern European Division; R. H. Ferris, Pastor, Chicago; Desmond Ford, Avondale College; W. W. Fordham, Associate Secretary, Regional Department, General Conference; O. Gmehling, Ministerial Secretary, Central European Division; M. G. Harding, Loma Linda University; Dunbar Henri, Pastor, Atlanta; J. R. Hoffman, Ministerial Secretary, North Pacific Union; Siegfried H. Horn, Andrews University; Pierre Llanes, Ministerial Secretary, Southern European Division; Rosalee Haffner Lee, Bible Instructor; H. W. Lowe, Biblical Research, General Conference; W. H. Mattison, Ministerial Secretary, Southern Asia Division; H. E. Metcalf, Ministerial Secretary, Southern Union; K. J. Mittleider, Ministerial Secretary, North Pacific Union; W. G. C. Murdoch, Andrews University; R. L. Odom, Research, General Conference; Enoch Oliveira, Ministerial Secretary, South American Division; G. H. Rainey, Associate Ministerial Secretary, Atlantic Union; U. D. Register, Loma Linda University; R. M. Ritland, Andrews University; A. E. Schmidt, Assistant Ministerial Secretary, South American Division; L. A. Senseman, Fuller Memorial Hospital; Harold Shryock, Loma Linda University; Ralph F. Waddell, Medical Secretary, General Conference; Eric Ward, Evangelist, Southeastern California Conference; R. C. Williams, Ministerial Secretary, Far Eastern Division.

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.

CHANGE OF ADDRESS: WHEN WRITING US ABOUT YOUR SUBSCRIPTION OR CHANGING YOUR ADDRESS, PLEASE ENCLOSE THE ADDRESS LABEL FROM YOUR COPY OR FROM THE WRAPPER IN WHICH YOU RECEIVED THE JOURNAL.

IN THIS ISSUE

GENERAL ARTICLES

- Preaching the Resurrection D. R. Peterson 3
A Plea for Scholarly Simplicity M. Hook 6
Callous Hearts W. W. Fordham 10
Adventists and Birth Control — J. R. Spangler 17
Ellen G. White and Marriage Relations
..... A. L. White 19
“Miracle” of Arrogance L. Harding 32

EDITORIAL

- Adultery or Sabbathkeeping? — J. R. Spangler 5

EVANGELISM

- Amazing Facts—A New Radio Concept
..... J. R. Spangler 8
Altar Call Follow-up D. Jacobsen 12

PASTORAL MINISTRY

- Announcing a Uniform File Plan — O. M. Berg 14
Church Business Is Serious Business
..... S. L. Dombrosky 22
Testimony Countdown O. M. Berg 24

MEDICAL

- A Deteriorating Body—A Deteriorating Ministry
..... C. Shultz 30

THEOLOGY AND RESEARCH

- The Name of God (Part 3) W. E. Read 35

PREACHER'S PROGRESS

- Preacher or Policeman? R. Runyan 28

BY HIS SIDE

- How Can Religion Be Made More Appealing to
the Minister's Child? S. Hegstad 38

- SHOP TALK 34

- BOOKS 42

- FEEDBACK 44

- NEWS BRIEFS 45

- POINTERS 48

- OVERSEAS ORDINATIONS—1968 40

THE MINISTRY



DUANE R. PETERSON

Bible Teacher, Wisconsin Academy

Preaching the Resurrection

THANK God we can preach like the Master Preacher, "as one having authority." "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness" (1 Thess. 5:5).

These are days when the fog of doubt and dubious attitudes settles in and clouds the basic issues of the gospel. What a privilege is ours to confidently and assuredly proclaim the truth of the reality of such basic doctrines as the resurrection of our Lord. The skeptics and the suspicious with their explanatory theories are to be pitied.

L. P. Jacks, Unitarian preacher and edi-

tor of the *Hubbert Journal*, said that all of his theological training and study did not help him until he was over fifty, when he discovered the meaning of the resurrection to the New Testament. Here are his words:

When I resolved to read, without spectacles of one tint or another and not in fragments, the whole New Testament seemed to me covered, explained and held together by the saying, "If Christ be not risen from the dead, then is our preaching in vain." Christ, the vanquisher of death, the donor of immortality in virtue of His resurrection. . . . Eliminate the resurrection from the dead and you deprive the gospels, one and all, of their mo-

tive and unifying purpose. They would then cease to be gospels and become collections of more or less edifying matter for which it would be hard to find a specific name. Lofty ethics? Deeds of beneficence? Noble words and gestures? Yes, of course. But the ethics, deeds, words and gestures of an Immortal. What else would you expect from one who rose from the dead? All is in keeping.¹

How unfortunate that this realization didn't come to Preacher Jacks when he could proclaim this truth with complete youthful vigor. Unwillingness to believe in the supernatural produces lame-duck preachers. To doubt this cardinal truth of the resurrection is to pull the teeth of the gospel.

The skeptic argues that it is a very suspicious thing that all the early written evidence is by people who believed in the resurrection. Actually it would have been much more remarkable had it been any other way. Who in those early years took time to unite a detailed account except the believers? Why would a non-Christian take notice of such a small band of followers of one called Jesus?²

It is important to note that the resurrection was not expected. All the evidence that is available points to the fact that neither the Scriptures nor the words of Jesus had led the disciples to the belief that Jesus would rise again. Now Jesus *did* allude to the fact at different times, but never did it strike home to the disciples. The disciples were not anticipating the resurrection of Christ. A tremendous change took place in the mind and the outlook of these men over the crucifixion weekend.

The day of the cross left them in despair. He in whom they had set their hopes, He who was to be their King and break their Roman bondage—the Messiah—was dead. The glorious adventure in which they had engaged with Him had come to a bitter and shameful end, and so they sulked behind barred doors “in fear of the Jews,” petrified by the thought that they might have to share the same fate as their Leader.³

They feared the enmity of the priests and the wrath of the people. . . . Often they repeated the words, “We trusted that it had been He which should have redeemed Israel.” . . . And the hearts of the disciples were so full of grief that they did not believe the angels’ message or the words of Christ Himself.⁴

Because of their dejected spirit and unbelief, it is possible to dismiss right at the start any view that the idea for their future

belief in the resurrection resulted from their own experience.

If there was no resurrection, what happened to change the disciples from remnants of a cause that was broken and crushed into power-filled men who could bid a nation to repent and be baptized in the name of Christ and could proclaim even the crucifixion itself to be a gospel?

It is a new thing in ghost stories which turns abject terror into flaming courage and cowards into heroes and martyrs. It drove ordinary, shrinking men, like ourselves, to go shouting a message to audiences as derisive as some men are today, a message punished with stripes and crosses and red-jowled beasts, yet persisting, indomitable, on and on, down the echoing centuries, until a pagan world was conquered by a handful of Jewish fishermen and a great Church raised its pinnacles to heaven to enshrine that message flung to the wind on Easter Sunday.⁵

Without the resurrection the historian has the problem of Jesus, no less than the problem of the church, to explain.

There is the evidence that the disciples became subject to the impact of Jesus shaping their intellects and hearts. This is proof from religious experience, and it is surrounded by difficulties and limitations that belong to such proof. But evidence it is. We think of the catastrophic revolution of Paul's life. An entire change of his relationship to God, to Christ, and to the world is seen (Gal. 1:12; Phil. 3:12). After Christ revealed Himself, there never was any doubt in the experiences of Christ's disciples, even the skeptic among them, Thomas himself, embraced the living Lord.

By gaining such a powerful Christian experience, the typical historic Christians conclude that their lives are the witness that their Lord is alive now. A similar experience is a good reason for a similar belief. It is because of this that we are not surprised to find that from Pentecost on, Christ's great disciples never believed in anything other than a Christ alive today. They were convinced of this by the power of their Christian experience.⁶

Oh, that every discouraged soul might be lifted up so that his eyes might behold the risen Lord, that they might hear His voice, “Go quickly, and tell His disciples that He is risen.” Bid them not to look with speculation at the tomb of Joseph. Christ is not there. Look not to the empty sepulcher. Sorrow not as those who have no hope. Jesus lives, and because He lives, we too shall live.

The resurrection aims to show man his need and to teach his will. It desires not to satisfy mental curiosity or even to answer speculative problems but to answer an urgent life situation. It will solve man's most difficult questions, but it will do so by bringing him to God's offer and demand and by arousing in him a faith in which he alone can understand the meaning of his existence.⁷

May our own experience be as Dr. R. W. Dale's, of Birmingham, England, a glowing speaker, who was in deep concentration upon a resurrection message when the Holy Spirit impressed the truth anew upon him:

"Christ is alive" I said to myself, "alive!" and then I paused again. "Alive!" Can that be really true? Living as really as I myself am? I got up

and walked about repeating: "Christ is living! Christ is living!" At first it seemed strange and hardly true, but at last it came upon me as a burst of sudden glory; yes, Christ is living. It was to me a new discovery. I thought that all along I had believed it; but not until that moment did I feel sure of it. I then said; "My people shall know it; I shall preach about it again and again until they believe it as I do now."⁸

REFERENCES

- ¹ S. M. Zwemer, *The Glory of the Empty Tomb* (Fleming H. Revell Co., London and Edinburgh, 1947), pp. 52, 53.
- ² James Martin, *Did Jesus Rise From the Dead?* (Association Press, New York, 1956), p. 30.
- ³ *Ibid.*, p. 67.
- ⁴ Ellen G. White, *The Desire of Ages* (1898), p. 794.
- ⁵ Ian Macpherson, *The Burden of the Lord* (New York, Abingdon Press, 1955), p. 26.
- ⁶ George A. Gordon, *The Great Assurance* (The Pilgrim Press, 1910), pp. 12, 13.
- ⁷ White, *op. cit.*, p. 794.
- ⁸ A. W. W. Dale, *Life of R. W. Dale* (New York, 1889), pp. 642, 643.



EDITORIAL

Adultery

or

Sabbathkeeping?

Pastor and Mrs. Merlin Kretschmar, of Salvador, Brazil, related to me an interesting story. At a certain non-Adventist Protestant church business session a list of names was presented for church disfellowshipping. The first case involved a young woman who had broken the seventh commandment. All agreed that she should be dropped. The next case involved, not the

breaking, but the keeping of the fourth commandment. Just before the vote was taken the church leader asked if there were any observations. A very influential woman stood and quietly walked to the front. Several staunch members of the church nudged each other as if to say, here is a person who would let those Sabbath-keeping offenders know just how wrong they are.

She turned to the group and made the following statement: "It seems unusual to me that we disfellowship one young person from the church for *breaking* the seventh commandment, and now are about to disfellowship another person for *keeping* the fourth commandment." This puzzling comparison created a condition of hushed attention. After a moment of silence, she further astounded the group by an announcement. She said she had been studying the message of Adventism and praying earnestly for God to lead her. She concluded by stating, "I want my name added to those being disfellowshipped since my heart is already with the Seventh-day Adventist Church!"

This story presents a unique angle relative to the judgment of those who condemn Sabbathkeepers. Most Sundaykeeping Christian denominations would certainly deal with a member who flagrantly violated the seventh commandment, or most any other commandment for that matter. Yet, the same judgment would be executed toward those who persisted in keeping the fourth commandment.

J. R. S.

A Plea for Scholarly

SIMPLICITY

MILTON HOOK

District Director, New Guinea

MODERN evangelists must realize that every soul sits in a chair draped in black, condemned to die. For the sake of eternal salvation he cannot afford to cloud the issues with verbosity, philosophizing, or exhibitionism.

We live in an age when it would seem the theological questions and answers are set up and controlled by clever experts who, to a large extent, leave unanswered the simple questions people really ask. What must I do to be saved? is answered by the jargon of Buber's personalism saying, All real life is a meeting. It all hinges on the "I-Thou" encounter. Tillich's terms, "ground of being" and "ultimate concern," are used in answer to the common man's serious questions, What is the meaning of life? Does God care for me? The basic difference between the temporal and the spiritual realm, the mortal and the immortal, is hedged about with such verbal sophistry as Cartesian dualism's "extension" and "thought."

Seventh-day Adventists believe that the narrative of Daniel and the Revelation is not continuous, but repeats itself, using different symbols. There is no need to preach that this is Tichonius' sixth rule

of prophetic interpretation which he called *De recapitulatione*. This interesting fact may be stored in the preacher's mind but never reach his lips when preaching to nonseminarians.

Education Which Excludes

The generation to which we preach is largely an educated generation. It is, however, an education that excludes the science of salvation. We tend to forget that giants in education are often mere babes in spiritual growth. The profound thoughts of Christ need to be preached with simple speech as He Himself taught them.

The average man stands amazed in the presence of the verbiage concealing Jesus the Nazarene. He has only a vague idea of the meaning of such words as existentialism, immanence, noetic, antinomianism, empiricism, and the like. If the answers we give to men can only be understood by those with an IQ of 150, then we are caught in a religion available only to people who are smart enough to understand it.

Modern man's soul thirsts for simple Christianity. Some Greeks came to Philip and said, "Sir, we would see Jesus" (John 12:21). The same question is current in the aching souls of men today. The simple news of a Spirit-filled evangelist will constantly be, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

Unborn, Stillborn, Reborn

The preacher's primary task is not to preach a social gospel, politics, or science.

The author is a district director of New Guinea. Recent word from him indicates that work is just beginning with the only remaining genuine cannibals in Papau, New Guinea. These depraved people are in desperate need of the gospel. Knowing the power of the gospel when presented in its simplicity, the author is well qualified to share his convictions with our readers.—EDITORS

His task is to preach redemption, righteousness by faith, and regeneration in Christ. Too much preaching today is about *living* for people who haven't been *born* yet. Spiritually speaking, pagans are unborn. Christians, having only a knowledge of Christ, are stillborn. A true Christian is reborn. The evangelist's task is to preach Christ until the unborn and the stillborn are reborn. This means more than peddling good advice about living. Primarily, it means revival in the heart of the preacher.

The preparation of the heart is of all the most important. . . . The bright beams of the Sun of Righteousness must shine into the heart of the worker and purify his life, before light from the throne of God can shine through him to those in darkness.¹

His life must be reborn and consecrated. In the sanctuary of the Israelites not even a candle snuffer was thought fit to be used unless it was first consecrated.

Being a preacher means saying with Paul, "I am not ashamed of the gospel of Christ" (Rom. 1:16). Those who know the power of a conquering Saviour will not permit themselves to be driven into foxholes of fear. It means lighting an evangelical fire rather than cursing the darkness and condemning the sinner. It means bringing sinners out of the fog and smog of paganism into the brilliant blaze of the resurrection truth.

Confounding Vocabulary

This is not accomplished by filling sermons with a mass of philosophical verbiage. The task of an evangelist is not to impress sinners with his accumulated knowledge. I have heard some preachers philosophize on the Christian life with a vocabulary to confound 95 per cent of the audience. On the other hand, I have heard men who hold double doctorates preach with such simplicity and power that primary school students are pricked in their hearts.

When a man fills his sermon with big words to get a simple idea across, he may not necessarily understand his subject fully, but when a man uses simple words to explain a profound truth he surely understands that truth thoroughly.

God's good news of salvation is not to be darkened by extravagant language. "The entrance of thy words giveth light; it giveth understanding unto the simple" (Ps. 119:130). Paul's positive denuncia-

tion of Athenian philosophy is pointed and simple (see Acts 17:22-31). Luke, Paul's fellow evangelist, and likewise a man of sound scholarship, has written a Gospel that can be understood and loved by children.

On the other hand, very often a lack of scholarship will tempt a preacher into using words not fully understood by himself. Not only philosophical and theological but also scientific vocabulary is misused. Unfortunately, some have felt that by reading one or two books or magazine articles on evolution or archeology, they can then preach authoritatively on these subjects. They use the technical vocabulary of science, committing many a faux pas.

Good News or Common Rumor?

I once heard a preacher mention in his discourse (among other errors in elementaries) the "fossilized skeletons of the pre-Cambrian strata." Any textbook on the subject would have told him that according to the commonly accepted classification there are no fossils below the Cambrian stratum, although remains of simple forms of life have in recent years been discovered. Even high school students shudder. After evangelistic meetings I have heard them laughing at the preacher for this very reason. When linked with the gospel message, gross misuse of vocabulary and ignorant misstatements make the good news seem no more than common rumor.

Luke the evangelist says, "It seeming good and desirable to me, [I have determined] also after having searched out diligently and followed all things closely and traced accurately the course from the highest to the minutest detail from the very first, to write an orderly account for you" (Luke 1:3, *Amplified Bible*).* Preaching the gospel is just as sacred a calling as Luke's task of writing the Gospel. Therefore, sermon material should likewise be orderly and accurate in both factual content and choice of words in order to be acceptable to all.

Christ, when speaking to the intelligentsia of His day, spoke pure truth that was not redundant, verbose, or filled with philosophical uncertainty. Christ aimed primarily at their conscience, not their intellect. His sermon material was intelligent and accurate but His vocabulary was striking for its simplicity.

"Those who will study the manner of Christ's
(Continued on page 43)



Joe Crews recording a new master tape in the Amazing Facts studio.

AMAZING FACTS

A New Radio Concept

A KEY factor in the Chesapeake Conference's outstanding soul-winning record is the unique daily radio broadcast. This saturation-type evangelism has become the focal point of the conference's Crisis Hour program. In conjunction with the beautiful Information Folder series of Bible lessons, the Amazing Facts radio venture has led more than four hundred persons into the church since the program was launched less than three years ago.

Statistics reveal that for every two who finish the ten-folder course, one is baptized. The latest figures reveal that 406 out of the 769 graduates have been baptized.

There are several reasons for these excellent baptismal results. First, the entire field is being covered daily by the Amazing Facts broadcast. Second, the modern style direct-approach Bible course goes hand in hand with the hard-sell doctrinal broadcast. The result is that those who take the lessons and listen to the daily broadcast for just one quarter get a full-message presentation. Third, the pastors are united in faithfully following up each radio interest.

The Amazing Facts program is based on a very definite philosophy. It grew out of the conviction that in this late hour of history the public is ready to hear the message in a more direct presentation. Untold thousands of honest, earnest seekers of truth are becoming disgusted with the ecumenical movement and the departure from

Biblical preaching. This group is hungry for the truth, and their minds are open to anyone who will speak with conviction and authority from the Word of God. This large segment of people need a particular type of program that will reach them in a direct, forceful manner.

The Amazing Facts radio program format includes the following points:

1. It is a daily talk program of fifteen minutes, since the average busy American will seldom sit still longer.
2. It has a secular approach in order to reach the millions who would instantly turn off a religious broadcast.
3. It incorporates an element of unique appeal to capture interest and/or curiosity at the beginning of each broadcast.
4. It is a direct, evangelistic, doctrinal, and authoritative presentation.
5. The entire message is covered tactfully yet thoroughly each quarter.

Broadcast Description

The broadcast is introduced with different sound effects each day. This lends at-

mosphere to a snappy capsule statement about the subject to follow. There is no religious connotation in this statement, and the speaker could well be taken for a news analyst or commentator. For instance, if the subject happens to be on the signs of the end, background freeway-traffic sounds are heard while the speaker says, "Sixty-five years ago there was not a single high way in the world for an automobile, and the average American traveled two hundred miles in a year. Today he travels ten thousand miles a year in his own automobile. What has happened to revolutionize travel? I will be back in a moment with the amazing facts."

After this statement, a few seconds of the secular orchestration theme music comes in and then fades as the speaker introduces himself and the Amazing Facts broadcast. During the first minute of the sermon the speaker usually deals with current events, statistics, or other secular introductory material before getting into the midst of a Bible-centered discourse.

The broadcast closes with a minute spotlight on one of the Bible course folders that might deal with the subject under discussion. In keeping with the secular approach to the nonreligious mind, the term Information Folder has been adopted instead of Bible course. Every effort has been made to create the widest appeal.

The same direct presentation is made in the folders as in the broadcast. The subject of unclean foods has proved to be one of the most popular. Listener response indicates that there is no lack of interest in these distinctive Adventist doctrines. Since the program began, there have been only five or six adverse letters received.

Another feature is that the Information Folders are not sent out in any particular sequence. A student is not required to wade through subject material in which he has no interest.

A returned tape being checked by Pastor Crews and tape secretary Darlene Sterner.

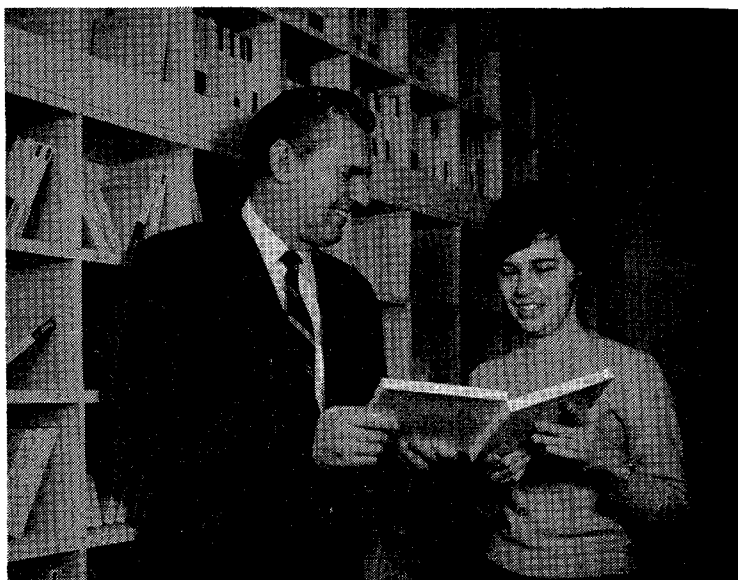
Follow-up Program

A Xerox copy of all correspondence is sent to the pastor to help him make an intelligent initial contact after the course is completed. If a special responsive letter is received, showing unusual interest, it is forwarded immediately to the local pastor, who follows up the interest before the student has graduated from the course. A follow-up card is returned to the office, reporting the visit and degree of interest shown by the student.

A soft-sell appeal is made on many of the broadcasts for gifts to keep the program strong. A book of the month is offered to those who enclose a gift when they write. The monthly gifts average more than five hundred dollars.

At least twelve other conferences are now airing the daily broadcast on twenty-six stations. The program is available on two different plans. The radio tapes can be rented from the conference. In this plan the Information Folders are cared for by the Chesapeake Conference. Now a new series of tapes is for sale. A local announcer will have to give a local address at the close of each broadcast. In this way any conference that wishes to put on the program can have full control of the radio program and the Information Folders. Further information is available through the Ministerial Association.

J. R. S.



CALLOUS HEARTS

W. W. FORDHAM

Associate Secretary, GC Regional Department

(Note: This is a suggested sermon outline for Disaster and Famine Relief Day, May 10.)

Text

Lam. 1:12: "Is it nothing to you, all ye that pass by?"

Introduction

Definition of *callous*: "hardened," "unfeeling," "indifferent," "heartless," "soulless."

The Context

The terrible fate which befell Jerusalem when the city was captured and ravished by the Chaldeans and its inhabitants were carried as slaves to Babylon.

I. Warnings of Impending Judgments

Disaster foretold one hundred years before by Micah. (Micah 1:1-9; 3:10. Additional reading, *Prophets and Kings*, chapter 35.)

II. Disaster of Unparallel Dimensions Befalls Jerusalem

See *Prophets and Kings*, chapter 37.

III. Hope in the Midst of Disaster

Lam. 5:1-3, 7, 8, 17, 19-21.

IV. Lives Drained of Emotion and Compassion

Jerusalem sits alone in her unparalleled grief, and the bitterness of it is intensified by the pitiless disregard of the spectators, the passers-by. "Is it nothing to you, all ye that pass by?"

A parallel may be drawn between the sorrow of Christ and that of Jerusalem. On that tragic memorable day of the crucifixion, the callous, the heartless, passed by the Son of God as the Phoenicians passed by Jerusalem in her desolation and sorrow. It was nothing to them.

We are told that in Gethsemane the Saviour longed for sympathy in His suffering (*The Desire of Ages*, p. 687). "And I looked for some to take pity, but there was none; and for comforters, but I found none" (Ps. 69:20).

"All ye that pass by, to the Saviour draw nigh;

To you is it nothing that Jesus should die?
For sins not His own, He died to atone;
Was pain or was sorrow like His ever known?"

Today the hearts of men generally have become like steel where the welfare of others is concerned. This insensitivity toward the suffering of others was vividly illustrated in the fate of Kitty Genovese, and in the case of a mentally retarded boy.

In Kew Gardens, New York, a respectable American community, Kitty Genovese, a pretty young woman of twenty-eight, drove home from work one night at 3:20 A.M. She parked her car in a lot next to the railroad station and started for her apartment a hundred feet away. She saw a man at the far end of the parking lot, and made her way toward a police call box up the street. She got as far as a street light and the man grabbed her. She screamed. Lights went on, windows were opened, and voices were heard. (Later, police determined more than thirty-seven persons were watching.)

The man stabbed her, and she shouted, "Oh, my God! He stabbed me! Please help me! Please help me!"

A man called out, "Let that girl alone!" and the assailant walked away.

Miss Genovese got up and started toward her apartment. The man caught up with her and stabbed her again. "I'm dying! I'm dying!" she screamed, but no one lifted a finger to help her or even bothered to call the police.

The assailant got into a car and drove off. Miss Genovese crawled around to the back of her apartment. The assailant came back and stabbed her again. This time it was fatal.

One of Miss Genovese' neighbors finally

called the police. They arrived in two minutes, but she was dead. Assistant Chief Inspector Frederick Lussen later told *The Times*, "The assailant had three chances to kill this woman during a 35-minute period. He returned twice to complete the job. If we had been called when he first attacked, the woman might not be dead now."

The neighbor who finally called the police did so after considerable hesitation. "I didn't want to be involved," he was quoted as saying. He telephoned a friend for advice before he made the call, and he crossed a roof to the apartment of a seventy-year-old woman and tried to get her to make the call. Another of Miss Genovese' neighbors said, "I didn't want my husband to get involved," and a man who saw the attacks without coming to Miss Genovese' aid said, "I was tired, I went back to bed."

And the Lord said unto Cain, "Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?"

Two weeks later in Albany, New York, a mentally deranged lad of nineteen crawled out on a twelfth-story hotel ledge and threatened for two hours to jump. A crowd gathered across the street on the State capitol lawn. People shouted, "Jump! Jump! Jump!"

A teen-ager called out, "Aw, come on, you're chicken," and another shouted, "What's the matter, ya yellow?"

The crowd set up a chant: "Jump! Jump! Jump!" A ten-year-old girl crawled up on the base of a monument and mocked the young man by threatening to jump. A young woman said, "I wish he'd do it and get it over with. If he doesn't hurry up, we're going to miss our last bus." A man said, "Five bucks says he don't jump." And another man remarked, "I hope he jumps on this side. We couldn't see him if he jumped over there."

Finally the young man's seven-year-old nephew persuaded him to come down, and he was taken to a medical center. The crowd went home with nothing to show for the evening but its inhumanity. Later the young man's family agreed to have him committed to a school for the mentally retarded.

No onlooker committed a crime in either of these instances. The law does not require anyone to go to the aid of a helpless woman who is being stabbed to death,

or even to make a telephone call to save her life, nor is it a legal offense to shout "Jump! Jump! Jump!" to a mentally retarded young man standing on a ledge.

Every one of those people in Kew Gardens is free for the rest of his life to contemplate his irresponsibility in not lifting a finger to save his neighbor. Every person who stood on the lawn at the State capitol in Albany and shouted at a sick young man to jump can assure himself it wasn't his fault that the young man is alive.

The great difference between the people of the world and the people of God is that the people of God know they are their brother's keeper.

V. The Causes of Lack of Concern for Others

1. Callousness

The very sight of misery often encountered hardens men's sensibilities. I know this is true, for as I visit lands of extreme poverty, I realize it is possible to become so accustomed to what one sees that unless very careful one can build up an immunity to the inner springs of emotions that would normally flow out in compassion.

Someone has said, "Men look with the eye who do not feel with the heart."

2. Selfishness

Generally speaking, people are self-absorbed. Sympathy, compassion, and concern for the welfare of others require effort, attention, self-renunciation. Selfishness is the taproot of all our sins. (See *Gospel Workers*, page 114.)

What will destroy selfishness? What is the antidote? (*Counsels on Stewardship*, p. 23). The parable of the Good Samaritan is a classic example for each of us to emulate. He came upon the scene of a disaster, a tragedy. He asked no questions as to the racial identity of the victim, or of his creed, or of his political philosophy, or whether he was a foe or a friend. He thought not of himself, his own safety, the consequences; he only thought of the need of an unfortunate soul. And with a heart of compassion, he acted. He did not pass him by.

One of the major ingredients in the life of Job that contributed to his success and his prosperity was his heart of compassion for others.

"Because I delivered the poor that cried,
and
The fatherless, and him that had none to
help him.

The blessing of him that was ready to
perish came upon me:
And I caused the widow's heart to sing for
joy. . . .

I was eyes to the blind,
And feet was I to the lame.

I was a father to the poor:

And the cause which I knew not I
searched out."

"The stranger did not lodge in the street:
But I opened my doors to the traveller."

—Job 29:12-16; 31:32.

Thank God for a message of loving concern for others. The third angel's message is a message of love. In the great day of reward, loving compassion for others will be the passport into the kingdom of God. (Matt. 25:31-46; Rom. 13:10; Rev. 22:14.)

Appeal. The crises, the tragedies, the calamities of today—whether caused by earthquake, flood, wars, or famine—offer to each of us a challenge, a test for our hearts. Will the test find our hearts overflowing with loving concern, or callous and hard with selfishness?

We are being asked today to share our hearts, our love, in a tangible way with those of our world who are the victims of suffering and woe. The servant of the Lord has said:

"Divine wisdom has appointed, in the plan of salvation, the law of action and reaction, making the work of beneficence, in all its branches, twice blessed. He who gives to the needy blesses others, and is blessed himself in a still greater degree."—*Counsels on Stewardship*, p. 13.

"Every act to relieve the oppressed, and every gift to the needy, if prompted by a right motive, will result in blessings to the giver."—*Patriarchs and Prophets*, p. 218.

Recently in one country scores of families were made homeless by the demolishing of their little homes in order to clear the sight for a government project. However, no provisions had been made to house these unfortunate victims of this man-made disaster. In this group of homeless souls were at least fifty displaced Seventh-day Adventists. An appeal was made to the General Conference Committee for Disaster and Famine Relief, and as a result of the generosity of the church, where there was once suffering, despair and hopelessness, there are now hearts overflowing with gratitude, happiness, and joy. "*Is it nothing to you?*"

ALTAR

CALL

Follow-

Up

DON JACOBSEN

Ministerial Association Secretary, Southeast Asia Union

FOR several years there has been felt the need of increasing the efficiency of altar calls. It has been thought that dealing with those who come forward just as a group has a tendency to depersonalize their decision. Also, they often leave the hall with a feeling of being alone, for they may have no close friends within the church. I believe that the Lord has led me into a program that is cutting down on the mortality rate of new believers.

Prior to the opening of the crusade, I conduct a Friendship Clinic in the church. This course consists of five one-half hour

training sessions designed to teach our members how to lead a soul to Christ. The sessions are:

1. The task and a challenge.
2. That insurance policy of yours (the assurance of salvation).
3. Playing monopoly (developing a loving church).
4. The morning after (efficient post-evangelistic follow-up).
5. Encounter (actual counseling procedures).

Each class session consists of a lecture, actual demonstration and class participation, a home study assignment, and memory work. The lecture is given to the class members in mimeographed form, with certain blanks to be filled in as the lecture progresses. This serves to hold interest as well as to fasten the important points in the mind.

Following each class session, the members divide into groups of two to practice on one another the identical counseling techniques they will be using during the altar calls. This breaks the ice and begins to build their self-confidence.

As the evangelistic meetings begin and an altar call is given, the counselor's role becomes vital. As he sees someone of his own gender and approximate age coming to the front, he slips out of his seat and joins him. After the appeal is over he takes his Bible and leads his counselee in a short study (one or two minutes), seeking to confirm what the Holy Spirit has already

done in his heart, and leads him in prayer.

The counselor then introduces his counselee to the first lesson of the Radiant Living Course, which is a series of studies prepared from *Steps to Christ* (and which the counselor has already completed as a part of his homework assignment). He makes arrangements to pick up the first lesson a day or two later and leave the second one. This he will continue all through the twelve lessons in the course, thus there is automatically structured a visit into the home of each new convert once a week for the following calendar quarter. I believe that this is one of the greatest strengths of the program.

But perhaps equally important is the fact that these new folks are being introduced to an early study of the Spirit of Prophecy, and at a very practical and helpful level. The lay activities director distributes the subsequent lessons to the counselors, and thus he is able to keep an accurate check on the program to make sure that each convert is adequately cared for.

I have used the counseling program in several crusades thus far and have been thrilled (as have the pastors in whose districts I have used it) with the results both short and long range.

I sincerely hope that others will try this program and make suggestions for refining it so that it will have wide use among our workers, for I feel that it has met the need in some important problem areas in my evangelism.

SAMPLE KIT AVAILABLE

The program as outlined herein has already proved its worth. We believe it can be tailored to strengthen the soul-winning program of any church regardless of size.

The Friendship Clinic will stimulate and instruct members in soul winning. The Radiant Living Course, which leads to a thorough study of *Steps to Christ*, can also be effective for members as well as for prospective members in preparation for baptism and/or follow-up after baptism.

The General Conference Ministerial Association has a limited number of sample packets, which will be sent out free upon request as long as the supply lasts. Ask for the Friendship Clinic Kit.

Editors

Announcing

A Uniform File Plan

O. M. BERG

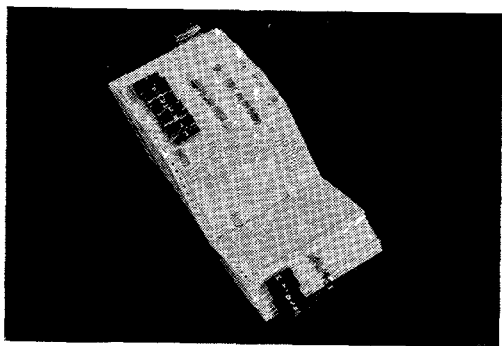
Managing Editor

AN ORGANIZED prospect file is the heart of the successful soul-winning program of any pastor. There must be some systematic way of recording and filing the names of all interests. The plans used by pastors vary, but in some instances there is no plan at all. The wide-awake soul-winning pastor, when moving into a new district, will want to determine at once how many names of interests there are. What a joy to find them carefully filed, with the degrees of interest noted. How much better than finding the names on scraps of paper with hasty unintelligible scribbles and scattered in drawers, notebooks, and boxes. All too often it takes a considerable amount of time to get the necessary information in hand, organized, and ready for follow-up.

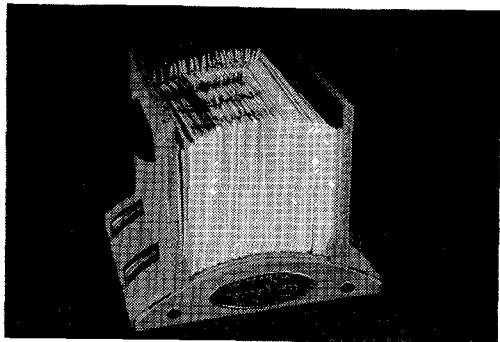
At the time of the now historic North American Evangelistic Council last year this important matter was carefully considered. Then it was voted that the Ministerial Association develop a plan that could be used by the entire field for the recording and filing of interests.

Subsequently a call went out through *THE MINISTRY* for pastors and evangelists to send in samples of cards they had used successfully. These were given careful study, and out of it has come the plan now being introduced. We are particularly indebted to Pastor Robert Dale, ministerial association secretary of the Oklahoma Conference (see *THE MINISTRY*, November, 1968). One of the alterations to his plan is the enlargement of the cards to 4 by 6 to allow more space for notations. The cards are cut to fit not only the Rolodex V file but the multiring visible notebook binder as well. The suggestive organization of the file is as follows:

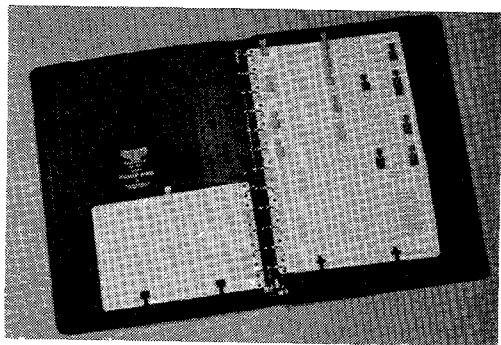
1. Divide the file into two sections.
 - A. The alphabetical file (white cards). This will be the master file. It should hold the name of every interest in alphabetical order.
 - B. The geographical, or location, file (green cards). The white and green cards are identical except for color. In this section the cards are arranged according to geographical location.
2. For the alphabetical file, use the plastic Rolodex alphabet guides. For the geographical file, use the blank insertible plastic Rolodex guides in which can be placed the names of the geographical areas in the city, rural route numbers, small towns within a district.
3. To show the degree of interest, use the metal Graffco Nu Vise Signals, obtainable at most stationery stores. These are placed in the center space at the top of the card. The color represents the degree of interest.
 - Yellow—excellent
 - Orange—average
 - Red—casualUse a blue tab to indicate any that may have died, moved away, or for other reasons are dead interests. These are kept for a reasonable time to check against in case the same name should be turned in again. This will cut down on unnecessary calls.
4. Use the space on the top *left-hand* position of the card to indicate by signals those following the Gift Bible Plan or receiving other Bible studies.
5. Use the space on the *right-hand* position to indicate those attending evangelistic meetings, Sabbath services, the pastor's Bible class, etc.



The Rolodex V546 file accommodating 500 cards, in expanded position.



The Rolodex file snaps into compact position for convenient carrying.



The visible multiring notebook reveals the names on as many as seventeen cards at one time.

6. The additional space can be used to designate those on the mailing list for the church newsletter.

Church Membership Card

In addition to the prospect cards, there is offered a church membership card (canary). Here signals can also be used. The following is suggested:

1. Use the *center* signal to indicate degree of faithfulness in attendance and dedication.

Yellow—excellent
Orange—average or nominal
Red—nonattending, backslidden, needs help!

2. Use the *left-hand* signal to indicate degree of faithfulness in the stewardship of moneys.

Yellow—excellent
Orange—average or nominal
Red—none

3. Use the *right-hand* signal to indicate stewardship of time and talents, the degree of participation.

Yellow—excellent
Orange—average or nominal
Red—none

4. Use the signal in the additional space to identify shut-ins and those living out of the district, etc.

A special word of caution is in order. If the signals are used as suggested above, the key should be known only by the pastor and a select few of the spiritual leaders of the church. A member whose curiosity might lead him to look over the file will not be helped by seeing himself tabbed as a nominal member or weak in his stewardship. This information is for those who carry the burden of responsibility for the flock. These should know the condition of the people. This plan can do much to spur them on to greater efforts in behalf of their members. It will also be helpful to a new pastor when coming into the district.

In the smaller churches simply arranging the membership cards alphabetically will do. However, in those churches where the undershepherd or some such plan is used and where the membership is divided into geographical areas, the membership should also be filed according to these areas. This facilitates the visitation program. The prospect and membership cards may be used in separate files or combined, depending on the number of cards and size of the file.

The Visible Notebook File

It will be noted that the left-hand margin of both the membership and the prospect cards are punched with multiple holes. This is so the cards, when removed from the file for visitation purposes, can be placed in the multiring visible notebook binder in the order in which the visiting will be done or according to geographical divisions. This also explains why the names appear at the extreme upper portion of the card.

BURY NAME A SAVED FURTHER - do not write beyond this line

Name (last first)	Date	Location
Address:	Zip	Phone:
Name supplied by:		Phone:
Address:		
Remarks		
		() Former S.D.A.
		() City Bible
		() Congress Centre
		Name
		() Attend Crusade
		() Attend Church, SS
		() Colporteur
		() S.D.A. Believer
		() S.D.A., Friend
		() Patient
		()
Meetings		
Attended 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22		

[illegible]

Name (last first)						Date	Location	
Address	Family Names	Birth Date	Registration Date	U. S. Reg. No.	Citizenship	Ct. Adm. No.	Zip	Phone
							Office Hold	Grade or Occupation
1.								
2.								
3.								
4.								
5.								
6.								
7.								

[illegible]

In the notebook the card is placed just one hole below the one above it. This provides an excellent way of keeping the best interests in a prominent position. This would be especially helpful during an evangelistic series.

A problem frequently mentioned is that good interests are lost among scores of other names in the master file. Through use of the multiring notebook the best interests, or those currently needing special attention, can be kept in mind.

Purchasing the Files

The Ministerial Association has made special arrangements through ESDA whereby both the Rolodex V files and the multiring notebook binders can be secured at a considerable saving.

	<i>Regular Price</i>	<i>Special Price</i>
Rolodex V546 (500 card capacity) with 40 division Alphabet Guides but without cards.	\$22.95	\$14.50
Rolodex V1046 (1,000 card capacity) with 40 division Alphabet Guides but without cards.	31.95	22.00
Rolodex Blank Insertable Guides—set of 50	7.00	.11 each
4 by 6 printed cards, per 100		1.20
4 by 6 plain cards, per 100		.96
National #84-361 Multi-ring Visible Binder including 10 divider cards	5.75	3.38
Set of 10 insertable divider cards		.15

At these low prices, shipping charges must be added. Ordinarily, conferences will order in quantity for their fields. It is suggested that the cards be stocked by the local conference and handled through the office of the Ministerial Association secretary. All orders should be addressed to the Ministerial Association.

At these low prices, shipping charges must be added. Ordinarily, conferences will order in quantity for their fields. It is suggested that the cards be stocked by the local conference and handled through the office of the Ministerial Association secretary. All orders should be addressed to the Ministerial Association.

The Advantages of a Uniform Plan

Here are a few advantages that will come to the pastor and the church through the use of the uniform plan for recording and filing interests:

1. A pastor coming into a new district will find the file system already set up and in a way with which he is familiar. He can check out both his membership and interest lists and be ready at once to follow through intelligently.
2. When either a member or an inter-

(Continued on page 46)

ADVENTISTS and Birth Control

(Concluded)

THE EDITOR

LAST month we reported the first part of our discussion with Charles R. Ausherman, director of Church World Services Planned Parenthood Program. In explaining our position, we used statements from the Spirit of Prophecy indicating the Christian responsibility and standards of husband and wife in bringing children into the world. Ellen White emphasized the burden not only upon the parents and children themselves but on society in general if a husband and wife increased their family without thought of proper care, food, clothing, and education for them. This concept of burdening society with uncared-for children was not generally understood in the days when this counsel was given to God's people. Even today earth's masses are insensible to these thoughts.

The next question was, How should a family be limited? What about the use of contraceptives as legitimate methods of limiting family size? Are sexual relations reserved exclusively for procreation purposes? The Spirit of Prophecy says nothing directly about the use of contraceptives. Open discussion on this point seventy-five years ago was taboo. But broad, general principles are definitely laid down that render sufficient evidence on which a practical conclusion can be drawn.

"Sexual Excess"

First we established the principle of family planning. This principle is clear and positive. Next we read to Mr. Ausherman statements concerning marital relations. We pointed out that Ellen White repeatedly emphasized that "sexual excess"

is frowned upon by God. Notice some of these statements: "*Sexual excess* will effectually destroy a love for devotional exercises."—*The Adventist Home*, p. 124. (Italics supplied.)

Reference is made to the wife's responsibility in possessing her body "in sanctification and honor." "She cannot debase her body by yielding to *sexual excess*."—*Ibid.*, p. 126. (Italics supplied.)

Again, "Many parents do not obtain the knowledge that they should in the married life. They are not guarded lest Satan take advantage of them and control their minds and their lives. They do not see that God requires them to control their married lives from *any excesses*."—*Testimonies*, vol. 2, p. 472. (Italics supplied.)

"A Blessing Is Made a Curse"

It follows that if there's a possibility of excess in any action, certainly there must be a normal and right standard of sexual involvement. We define true temperance as being a moderate use of that which is good, and a total abstinence from that which is harmful. The possibility of an excess in the marital relationship indicates that a proper sex act falls in the category of that which is good.

A careful reading of all these statements of Ellen White concerning "sexual excess" fails to produce a single word or hint of sexual intercourse being restricted to procreation. She deals with the concept of base passions and sexual excesses versus the right and proper relationship.

Note the balancing statements in these

passages of marital duties and privileges: "The bedchamber, where angels of God should preside, is made unholy by unholy practices. . . . That which God has given as a blessing is made a curse."—*The Adventist Home*, p. 124. Again she states, "When the husband has the nobility of character, purity of heart, elevation of mind that every true Christian must possess, it will be made manifest in the marriage relation."—*Ibid.*, p. 125. Referring to men whose uncontrollable passion makes them worse than brutes, she declares, "They are unacquainted with the elevating, ennobling principles of true, sanctified love."—*Ibid.*

Birth Control Not Outlawed

After reading these statements to Mr. Ausherman, we connected the two concepts together—the first, previously discussed in last month's article with the necessity of family planning; and the second, one of moderate sexual relations within the framework of pure, true, respectful love.

From a scriptural standpoint, Paul's advice in 1 Corinthians 7 indicates that procreation is not necessarily the goal of sexual union. Verse 2 declares, "Each man should have his own wife and each woman her own husband" (R.S.V.). Immorality is based, not on the temptation to have children, but rather to gratify the sexual lust of the flesh. If this is true, the point Paul makes of having your own husband and wife certainly includes, among other things, the satisfaction and delight of normal sexual relations other than that of procreation.

Paul further emphasizes this concept in verses eight and nine: "To the unmarried and the widows I say that it is well for them to remain single as I do. But if they cannot exercise self-control, they should marry. For it is better to marry than to be aflame with passion" (R.S.V.). It doesn't say it is better to marry than to go childless!

In verse thirty-six, Paul further states, "If any one thinks that he is not behaving properly toward his betrothed, if his passions are strong, and it has to be, let him do as he wishes: let them marry—it is no sin" (R.S.V.). There is nothing in this text that dictates that sexual relationships must be for the purpose of bringing children into the world.

Would we be doing an injustice to the Bible or to the Spirit of Prophecy writings by stating that the combination of the two

principles set forth in the Spirit of Prophecy plus Paul's admonition does not outlaw proper methods of birth control that are not injurious to a person's health? We think not!

Marriage Is No Port for Lust!

The unconsecrated may use the above passages to support gratification of sexual lust. Those who do so will do it to their own destruction. Paul emphasizes the tender, pure relationship that ought to exist between husband and wife. "Men ought to give their wives the love they naturally have for their own bodies. The love a man gives his wife is the extending of his love for himself to enfold her. Nobody ever hates or neglects his own body; he feeds it and looks after it" (Eph. 5:25-27, Phillips).*

Peter sets forth the same concept. "In the same way, you husbands must conduct your married life with understanding: pay honour to the woman's body, not only because it is weaker, but also because you share together in the grace of God which gives you life. Then your prayers will not be hindered" (1 Peter 3:7, N.E.B.).† No man who is striving for the kingdom will permit his lustful passions to be master in the marriage relationship. True love is not synonymous with passion.

An understanding of the principles and spirit of rightful sexual relations demands respect and self-control. This understanding comes only through a daily surrender to the will of God. When the love of Christ possesses the mind of both husband and wife, the future promises a more intimate spiritual and physical union bathed in greater joys and happiness. Self-respect and dignity are additional by-products of this sort of union. How few in our sex-crazed world have experienced this truth.

On the other hand, if selfish physical passion controls, the inevitable result will be mutual dissatisfaction, disgust, and revulsion. Many a husband and wife are veterans at being bruised and wounded on the rocks of savage passion. They sense not that "passion of just as base a quality may be found in the marriage relation as outside of it" (*The Adventist Home*, p. 124).

For husband and wife to walk the correct path in marital relations requires sanctified judgment and self-control. As in other areas of life, the danger of extremism is ever present. Innocent relationships can

so easily be channeled into the ditches of inordinate desires and practices. Overemphasis of mere physical union can lead to disaster. True love is a beautiful balance of the mental, physical, and spiritual, keeping constant guard against any excesses or perversions. Make certain that pure love dictates every action of the husband and wife, thus making marriage of lasting benefit. "If love be of the mind and heart as well as of the body, it will be ever sensitive to any element that threatens it; and whenever it appears to the husband and the wife that their physical union produces, not a deeper spiritual love, but rather a

sense of satiety, of dissatisfaction with each other, or, more alarming, repugnance, they need to act upon the danger signal. The farther away they keep from this experience, the safer is their love. And the more they cultivate their spiritual and intellectual natures, the more will the mutual pleasures of their society be their satisfaction, and the less frequently—down to the proper limit—will they feel the physical call of sex."—*The Home Physician*, p. 676.

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

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

Ellen G. White and Marriage Relations

(Concluded)

ARTHUR L. WHITE

Secretary, Ellen G. White Estate

FOUR points are made very clear in the record. Ellen White states: (1) Jesus Christ did not "enforce celibacy," but exalted marriage; (2) husbands and wives were to cherish their "marriage privileges;" (3) in this relationship "temperance" is to be the watchword and excesses are to be avoided. And she asserts (4) that extreme teachings on this question are to be avoided, for although the aim may be a high state of moral purity, such teachings have often led to disaster.

It seems that not infrequently those who make a specialty of condemning that which is not condemned in the Word of God or the *Testimonies*, reveal a weakness

in their own character where they doubtless supposed themselves to be strong. Some have even been led to practice outside the marriage relation that which they have maintained to be sinful within it. Instances of this kind are not uncommon. We cite one:

Some years ago the writer was personally acquainted with one of our ministers of experience who while pastoring a large church counseled that husbands and wives should live as brothers and sisters, and he gave reason for those who knew him to believe that this was what was practiced in his own home. While everything seemed to be on a high moral and spiritual plane, with purity pervading, this pastor was led to seek outside of his seemingly happy marriage that which would have been proper but denied by him within it. As in his pastoral duties he counseled a young lady in her late teens who was somewhat backward in her development, he was led to engage in repeated sexual relationships with her, ostensibly on the basis of assisting her in her development. This man was relieved of his credentials and ministerial responsibilities.

Such experiences verify the Ellen G. White declaration that extreme views on the marriage relation would lead to the darkest of sins and the grossest of immorality.

Views that called for total continence were, about the time of the Anna Phillips experience, espoused or held by a number of families in and around Battle Creek. The tragedy is that when such extreme positions are adopted by one partner or both of the marriage relationship, the re-

sult is often heartache, misery, and broken homes.

One who began his ministry in Michigan and later served as a General Conference vice-president informed the writer that he and his wife at one time counted more than sixty families in the Battle Creek area that had been broken up because of extreme teaching concerning the marriage relation, such as was advocated by Anna Phillips. The Saviour says, "By their fruits ye shall know them" (Matt. 7:20).

Rather late in Mrs. White's ministry there was an unfortunate situation in a denominational center community on which she had occasion to comment. In this case the wife of a Seventh-day Adventist physician took the position that she should no longer have sexual relations with her husband. This resulted in the breaking up of the home, with its subsequent dismay and perplexity. The cause of the tragedy was not as yet generally known. One day as D. E. Robinson, secretary to Mrs. White, was driving with her past the family home where the wife resided, Ellen White stated casually that the break which had come in that family need not have come had the wife not adopted unreasonable and extreme attitudes in the matter of sexual relationships with her husband.

A High Standard of Purity Called For

Mrs. White emphasizes the solemn fact that there are many professed Christians who are intemperate in the marital relation, concealing under a garb of holiness a degraded and lustful heart. She has written much on the sin of licentiousness as manifested in its varied forms among children and youth and among adults both within and without the marriage relation. She points to the Power that can give the victory over every wrong habit and thought. Among the victories that must be gained by those who are fitted for translation, she includes the victory over sensuality and debasing practices.

God's people must not only know His will, but they must practice it. Many will be purged out from the numbers of those who know the truth, because they are not sanctified by it. The truth must be brought into their hearts, sanctifying and cleansing them from all earthliness and sensuality in the most private life. The soul temple must be cleansed. Every secret act is as if we were in the presence of God and holy angels, as all things are open before God, and from Him nothing can be hid.

In this age of our world the marriage vows are often disregarded. God never designed that marriage should cover the multitude of sins that are practiced. Sensuality and base practices in a marriage relation are educating the mind and moral taste for demoralizing practices outside the marriage relation.

God is purifying a people to have clean hands and pure hearts to stand before Him in the Judgment. The standard must be elevated, the imagination purified; the infatuation clustering around debasing practices must be given up, and the soul uplifted to pure thoughts, holy practices. All who will stand the test and trial just before us, will be partakers of the divine nature, having escaped, not participated in, the corruptions that are in the world through lust.—*Review and Herald*, May 24, 1887.

Her Teaching of Moral Purity

Ellen G. White was an ardent advocate of a high standard of purity and holiness. Recognizing that "Christ and His purity and His matchless charms should be the soul's contemplation" (*ibid.*), she sought to direct the thoughts of all to our great Example rather than to dwell upon the unsavory details of perversion and sexual excess. In connection with the experience of 1894 and the Anna Phillips teaching, Ellen White beautifully portrayed her teaching of moral purity.

By accepting Christ as his personal Saviour, man is brought into the same close relation to God, and enjoys His special favor as does His own beloved Son. He is honored and glorified and intimately associated with God, his life being hid with Christ in God. O what love, what wondrous love!

This is my teaching of moral purity. The opening of the blackness of impurity will not be one half as efficacious in uprooting sin as will the presentation of these grand and ennobling themes. The Lord has not given to women a message to assail men and charge them with their impurity and incontinence. They create sensuality in place of uprooting it. The Bible, and the Bible alone has given the true lessons upon purity. Then preach the word.

Such is the grace of God, such the love where-with He hath loved us, even when we were dead in trespasses and sins, enemies in our minds by wicked works, serving divers lusts and pleasures, the slaves of debased appetites and passion, servants of sin and Satan. What depth of love is manifested in Christ, as He becomes the propitiation for our sins. Through the ministration of the Holy Spirit souls are led to find forgiveness of sins.

The purity, the holiness of the life of Jesus as presented from the word of God, possess more power to reform and transform the character than do all the efforts put forth in picturing the sins

and crimes of men and the sure results. One steadfast look to the Saviour uplifted upon the cross will do more to purify the mind and heart from every defilement than will all the scientific explanations by the ablest tongue.

Before the cross the sinner sees his unlikeness of character to Christ. He sees the terrible consequences of transgression; he hates the sin that he has practiced, and he lays hold upon Jesus by living faith. He has judged his position of uncleanness in the light of the presence of God and the heavenly intelligence. He has measured it by the standard of the cross. He has weighed it in the balances of the Sanctuary. The purity of Christ has revealed to him his own impurity in its odious colors. He turns from the defiling sin; he looks to Jesus and lives.

He finds an all absorbing, commanding, attractive character in Jesus Christ, the One who died to deliver him from the deformity of sin, and with quivering lip and tearful eye he declares, "He shall not have died for me in vain. Thy gentleness hath made me great."—Letter 102, 1894.

Birth Control

While birth control as such was not discussed openly and candidly in Ellen White's day, and safe and medically accepted contraceptives were unknown, a careful reading of the counsel leads to the conclusion that it is acceptable in God's sight for the partners in the family relationship to determine the number of children they shall have and choose the time of their birth.

"In view of the responsibility that devolves upon parents," Ellen White declares, "it should be carefully considered whether it is best to bring children into the family."—*The Adventist Home*, p. 162.

And she asks:

Has the mother sufficient strength to care for her children?—*Ibid*.

Can the father give such advantages as will rightly mold and educate the child?—*Ibid*.

And she states that:

There are parents who, without consideration as to whether or not they can do justice to a large family, fill their houses with these helpless little beings, who are wholly dependent upon their parents for care and instruction. . . . This is a grievous wrong, not only to the mother, but to her children and to society.—*Ibid*. (Emphasis supplied.)

In various statements, well represented in *The Adventist Home*, pages 162-166, in the chapter, "Size of the Family," such considerations as the welfare of existing children, the feeding and clothing of the children, their education, the mother's health, and the relationship of the size of the

family to the potential missionary activities of the parents are all set forth as valid reasons for regulating the size of the family.

Elder Loughborough Counsels a New Believer

The testimony of a highly revered pioneer minister, J. N. Loughborough, makes an illuminating and appropriate summation. He had been acquainted with James and Ellen White since 1852. He had pioneered the work in many new fields. He had led out in the establishment of our first medical institution in 1866 and had written a *Handbook of Health*, a 205-page work published in 1868. He had often worked closely with the Whites. Ellen White regarded him highly. He reports that he saw her in vision some fifty times, and he wrote considerably on her life and work for publication.

In 1907 Elder Loughborough had occasion to reply to an earnest letter of inquiry from a young husband and a new believer in the East who was endeavoring in the light of his new faith to find his way in the matter of sexual relationships in his own home. He placed several direct questions before the pioneer worker. In comprehensible chaste language, the venerable elder laid in simple and practical lines his Bible- and Spirit of Prophecy-based understanding of the matter. Here is his letter, omitting the content of the portions of Scripture quoted but giving the references:

"Mountain View, California

April 21, 1907

DEAR BROTHER:

In reference to the inquiry in your letter of April 7, I refer you to the following scriptures: Prov. 5:18-20, Prov. 7:2-5, and 1 Cor. 7:2-9.

You will note in these texts that other intercourse is intimated beside the conception of children. Read from *Testimonies*, vol. 2, p. 90, the last paragraph on the page, speaking of the "privacy and privileges of the family relation." *Id.*, p. 380. It speaks "of the privilege of the marriage relation" and has a bearing on the matter of increasing the number of their children. *Id.*, p. 391, speaks of the abuse of the marriage relation of privilege, and calls for temperance in the use of the privilege (1 Cor. 7:9).

In the same vol. 2, pp. 472-4, speaks of "excessive indulgence," and being "destitute of moral restraint."

Again on page 477, the whole page, speaks of "sexual excess," intemperance in that direction. That many have "no strength to waste," that

(Continued on page 23)

According to Pastor Dombrosky

Church Business Is SERIOUS BUSINESS

S. L. DOMBROSKY

Pastor, Sanitarium Church, Orlando, Florida

A NUMBER of years ago I made an investment in an organization, and I am anxious to see that organization prosper. If you get the impression as you read this article that a fellow worker is taking his work seriously, you will understand why.

I have always been under the supreme conviction that a call to the gospel ministry is not just another means to earn a livelihood, but it is a call to give heart, soul, mind, and body with a burning passion to the assignment of carrying a message of Christ's soon return to all the world. This assignment is given by the Creator of heaven and earth.

The pastor of a church, whether it be large or small in membership, is the director of that church, and the members are the stockholders. The church board could be likened to the board of directors, and their primary interest would be to see that the organization functions properly and efficiently to the best advantage of all members.

Usually the pastor is chairman of the board, or an elder might assume that responsibility. The pastor's duty is to carry out the wishes of his board. Of course, the board makes the policies and sets up the working programs for the church.

As chairman of a board and as a major stockholder, I present here a few suggestions for smooth operation:

Always have a devotional period before discussing any business. Five minutes is long enough. The person who is called upon to pray should point out the need for divine guidance and understanding as we tend to the Lord's business.

Have an agenda. Plan your agenda before the meeting. Know what items are most important and need the most time for discussion. The members of the board look to the pastor for guidance in this re-

spect. Stick as closely as possible to your agenda and plan accordingly. Finish the business pertaining to one item before going on to another and thus save time.

Have a time limit. Usually an hour and a half will be sufficient to cover the important items. If more time is needed, table the items for another meeting. Of course, you will decide which items can be tabled for a future meeting. Make sure that your board meetings are not long, drawn-out affairs. If your members know the time will be from 7:00 to 8:00 or 7:30 to 9:30 P.M., they will appreciate this fact very much.

Appoint a finance committee. This committee will do its work before a board meeting and be prepared to make any financial recommendations to the church board. Much time will be saved when this is done, as many of our items can be listed as financial. This can be a small but competent group.

One member of a family on a church board. If this rule is put into effect by the nominating committee when doing its work, it will save a great deal of embarrassment. If a husband and wife are on the board, it is difficult for them to vote contrary to each other or even openly to disagree. They might hold offices in the church, but the nominating committee can recommend that only one member of a family sit on the church board.

Be in command of your meeting at all times. You may have to do this with fear and trembling, but do it! If you are the chairman, act the part with dignity, logic, and firmness. Never lose control of your own emotions. Once you do this, you have lost about one third of your effectiveness as chairman of your board of directors. Some men can win back this confidence, but others never do. Guard against this weakness

at any cost. This factor might well be the determining one in our constant change of geography. When you see that a discussion might be getting out of hand, suggest that it be referred to a small committee, and a report be presented at the next meeting.

Report from departments of the church quarterly. Short reports may be given quarterly, but not at every meeting unless specifically called for. This suggestion does not apply to the treasurer's report, which should be presented at every meeting. The pastor should be prepared to answer any question regarding the function of any and all departments of the church. It is his business to see that the physical plant is in good condition. But you say you have a custodian and a head deacon who look after such matters. This is all well and good, but it is not enough. A good director will see that his physical plant is in readiness for the stockholders when they come to worship on Sabbath morning. Every Friday afternoon he should make a personal check of the church signs, lawns, bathrooms, various divisions, et cetera. When he does this regularly he can make recommendations to the board as to what needs to be done and how soon. He knows his plant well.

Respect your board and your board will respect you. Don't think you can go off on some tangent and carry on the work of the church by yourself. This is not proper organization and will not work. It is easier to get ten men to do the work of the church than for one man to try to do the work of ten men. The board and also the membership should have the feeling that the church belongs to all the people, and they must have confidence that the pastor and the board are directing and taking care of their investment.

Be prepared to lose a few battles. A pastor should be willing and mentally prepared to lose a few battles but eventually to win the war. In other words, if he knows where he wants to lead his people, he can win the points necessary to gain members, reach financial goals, erect new buildings, redecorate, and maintain a higher spiritual atmosphere. Hold out strongly for things that you know will count, but relax when items are presented that may be handled in more ways than one.

Have concrete plans to offer. Be able to present facts and figures to back up your plan, before you present a plan to your

board. They will appreciate your doing this work beforehand so they will be better informed.

This tremendous challenge and responsibility which we as pastors have accepted from our Commander in Chief compels us to check and rectify every facet of our work to make sure that we are protecting our eternal investment. When we do our very best for our people in all these areas, they will reward us with their confidence, respect, and faithful support. Above all, our heavenly Father will say of us who have been appointed guardians or directors of the stockholders, "Well done, thou good and faithful servant."

Yes, I have an investment, and I am a stockholder. I have been called to conduct the affairs of this assignment with sincerity, honesty, integrity, and diligence. God expects and plans on my best.

Ellen G. White and Marriage Relations

(Continued from page 21)

"temperance should be the watchword," in these things.

These quotations will show you that your idea expressed in your letter to me of "a moderate indulgence" and exercising judgment as to the number of children in the family is sanctioned.

I never saw anything in any testimony that sexual indulgence should only be for the raising of children. And I know Sr. White has given no sanction to those who have advocated that position.

One man here in California had written a tract to that effect and wanted to get her sanction to his printing it. He went down to see her, but she said she could not see him but sent word to him that "he had better let that matter alone."

He pressed the matter and wanted to see her and finally she consented to see him. When he had finished what he had to say to her she asked him if he was through. He replied that he was and she said: "Go home, and be a man." He took the hint and the tract was never printed.

The above testimonies you and your wife can read for yourselves and draw your own conclusions in harmony therewith, instead of being condemned by some radical teaching that in some cases has divided families.

Yours for right and temperance in all things,
(Signed) J. N. LOUGHBOROUGH

As might be expected, this testimony of a trusted minister and administrator who was closely associated with James and Ellen White and a very attentive student of the Spirit of Prophecy writings, corroborates the principal points of these articles.



Managing editor, Orley Berg, questions Pastors Paul Gordon and Arthur Delafield about Testimony Countdown.

Testimony

The Story of How It
An Interview With D. A.

Question: Pastor Delafield, Seventh-day Adventists everywhere are aware that something unique and important is going on every Wednesday night in the Takoma Park church. The huge Testimony Countdown class is awakening a tremendous interest among our people. Please explain for the benefit of our ministers and laity just what a Testimony Countdown class is.

Pastor Delafield: Testimony Countdown is a prayerful effort to bring into focus the message of the nine volumes of the *Testimonies*, using the class idea as an instrument of communication. The hour and fifteen minutes that we spend together each Wednesday night consists of a thirty-minute review of one of the nine volumes, a fifteen-minute question-and-answer period, conducted by Arthur L. White, and a fifteen-minute period titled "Discovery," in which Paul Gordon leads out and during which the audience-membership testifies to the excellence of the Ellen G. White quotations. Then a few moments is spent at the close of the class to preview the next volume.

Question: Are you satisfied with the Wednesday night turnout?

Pastor Delafield: Attendance has been tremendous—fifteen hundred or sixteen hundred people every Wednesday night fill the church to capacity, and the keenest interest is apparent. At the time of this interview, the series is halfway through, and Adventists from all over the Greater

Washington area are packing into the headquarters church.

Question: Pastor Gordon, do you men think of the Takoma Park church class as a pilot run?

Pastor Gordon: Yes, this is a pilot run. Because the important nine-volume *Testimonies* series is an unknown quantity to many Seventh-day Adventists, we felt the time had come to launch a program to familiarize our people with these inspired messages. This is just the beginning.

Pastor Delafield: Some of our ministers are not as familiar with these volumes as they might be. If attendance at our Countdown class is any indication, there is a hunger on the part of our professional people as well as our laymen to know what these books teach. We have introduced this study plan to guide Seventh-day Adventists everywhere into a badly neglected area of instruction.

Question: Are there other reasons why you chose the *Testimonies*?

Pastor Gordon: Perhaps more than any other books by Ellen White, these books are for Seventh-day Adventists. Other books have a broader value, but these are for the church family. The inspired author of these volumes wrote in 1907 (Letter 292):

I am instructed to say to our churches, Study the *Testimonies*. They are written for our admonition and encouragement upon whom the ends of the world are come. If God's people will not study these messages that are sent to them from

Countdown

Started and How It Works

by W. Delafield and Paul Gordon

time to time, they are guilty of rejecting light. Line upon line, precept upon precept, here a little there a little, God is sending instruction to His people. Heed the instruction; follow the light. The Lord has a controversy with His people because in the past they have not heeded His instruction and followed His guidance.

Pastor Delafield: Notice, not only did Mrs. White urge us to "study the *Testimonies*," but she indicated that "if God's people will not study these messages that are sent to them . . . , they are guilty of rejecting light." She also urged that we should read these messages in the assemblies of our people. Here is a revealing statement:

"I advise that these directions and warnings and cautions be read to our people at some time when they are gathered together."—*Ibid.*

Question: Do you understand this to mean that on some special occasion, such as a Wednesday night series of meetings, the *Testimonies* should be studied by our people?

Pastor Delafield: I think it is a statement that should be interpreted to mean that these messages should be read whenever Seventh-day Adventists are together seeking the Lord for a knowledge of His will but not necessarily during the Sabbath morning eleven o'clock hour.

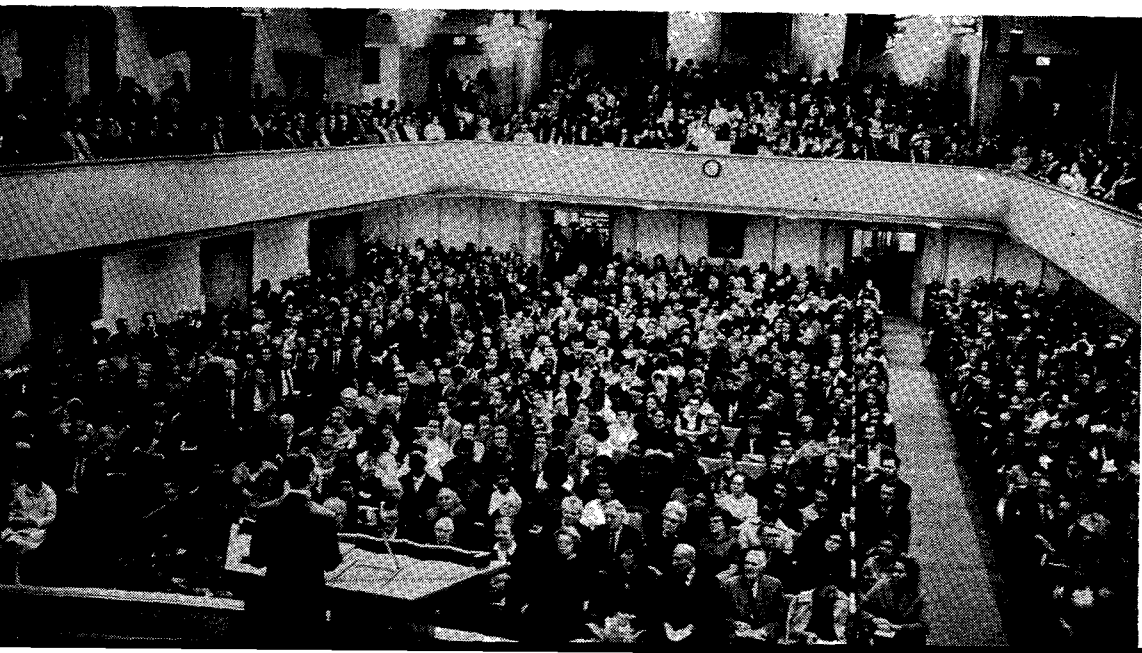
Question: How long will this series continue?

Pastor Gordon: We started our meetings Wednesday, January 8. The meetings are scheduled to close March 12. There are ten meetings in all. We start each meeting at 7:30 P.M. and close promptly at 8:45.

Question: How did you come by this idea? Who thought of this plan?

Pastor Delafield: It is the work of the White Estate to develop ideas and plans to encourage among Seventh-day Adventists a broader reading of the Spirit of Prophecy. The *Testimonies* are unique, you know. They come down to the "nitty-gritty" things; to real grass-root Christian experience. There is an X-ray quality to these prophetic messages that exposes the needs of church members and reveals also the adequacy of God's grace to fill these needs. The nearly five thousand pages of the *Testimonies* are challenging, stimulat-

Part of the large audience attending the "Countdown" meetings





Pastors Gordon and Delafield discuss the "Testimony Countdown" syllabus.

ing, and arouse inquiry, even controversy. They stir up the people and invariably lead to changes in the way of living. I think that Testimony Countdown can very well be a part of the final great revival and reformation of the church.

Question: Why do you call this series Testimony Countdown?

Pastor Delafield: The *Testimonies* are a "countdown," a sort of spelling out of the meaning of the times in which we live; counting off as it were the period of time remaining until Jesus comes. As we read these nine inspired books we get the impression that we are near the final "lift off" and the translation of the saints to heaven.

Pastor Gordon: Again and again in the *Testimonies* Ellen White says, "The Lord would have come ere this," a statement indicating that the church today is living on borrowed time. Probation has been extended to give the church just a little more time to finish the work. The countdown idea suggests that soon Christ will come for His people.

Question: Tell me, will this plan work for a single local church just as well as in a joint series of meetings with a group of churches?

Pastor Delafield: Yes, we think it will. In fact, we anticipate that it will be used mostly in the local church. Let me emphasize that. But it lends itself nicely to the city-wide joint prayer meeting idea and to a sort of mass-class approach. The interest here at headquarters has demon-

strated that the idea can work on a large scale.

Question: I have noticed that you use a guidebook to the study of the nine volumes. Just what is this guidebook?

Pastor Delafield: In the ninety-six page guidebook the principal feature is the quiz section of ten questions for each volume. This guidebook serves not only as a guide to the study of each of the nine books but also as a means of assigning specific pages for study and generally acquainting the student with the content. Students study the assigned *Testimonies* and fill in the answers on the quiz sheet.

Pastor Gordon: The guidebook also contains the general summary of the historical backgrounds of the nine volumes of the *Testimonies*, written by Arthur L. White. We use this as a principle feature in the first meeting of the class. This brochure also contains historical sketches of each of the nine volumes, "The Times of Volume One," et cetera, so that the student can know the historical situations under which the different *Testimonies* appeared.

In volume eight, for example, a great deal is said on the subject of pantheism. In the year 1904, when volume eight appeared, the church was confronted with this heretical teaching advocated by a leading Seventh-day Adventist physician. "The Times of Volume Eight" tells this story. A knowledge of this history makes it easier to understand just why Mrs. White wrote on the subject of pantheism as she did and

why she wrote so convincingly on the nature and personality of God.

Pastor Delafield: These historical sketches first appeared in the 1948 printing of the *Testimonies*, but we have duplicated them in the guidebook for the benefit of those who have earlier editions of the nine volumes.

Question: Is there a charge made for the class?

Pastor Gordon: The student pays a fee of two dollars at the first class meeting. At that time he is registered. At our first class meeting here at the Takoma Park church each student received at the door a registration card and an application blank. At a given time during the class he was asked to place his name and address on the application blank. This was then folded and placed with the two-dollar entrance fee in one of the regular tithe envelopes and collected. The registration card is kept by the student. On this card he keeps a record of his own attendance and assignments completed. If he attends at least eight nights out of the ten and studies his assignment eight times out of ten, he receives a diploma and a gift book.

Pastor Gordon: I might add that the Book and Bible House manager has been present at all our meetings. He has offered the nine volumes of the *Testimonies* at an extraordinary price, and more than 250 sets already have been sold.

Question: Do you plan a graduation exercise?

Pastor Delafield: We look forward to graduating at least one thousand students on March 12, possibly more. A special certificate is being prepared to award to these students.

We also have auxiliary members; people such as nurses, who cannot come to the night meetings. These people pay one dollar for the guidebook and study at home. We want everyone to enroll as regular members of the class, however, so auxiliary membership is not emphasized until the regular class membership is established.

Question: Are all the materials going to be made available to our pastors and local elders?

Pastor Gordon: Yes; the guidebook will be made available later through our Book and Bible Houses and should be available for purchase by the middle of August of this year. Many of our pastors will want to

begin Testimony Countdown classes in their churches in the fall. If they could begin September 10 or 17 they would be through by November 5 or 12, before In-gathering starts.

Not only will the guidebooks be made available, but packets consisting of special materials prepared in the Ellen G. White offices of the General Conference will be available for our pastors. There will be stories concerning the visions of Mrs. White and their application to specific people for specific times and situations. Historical documents provide the pastor with background needed to develop the ideas expressed in the *Testimonies*. And I wish to emphasize that the fifteen-minute portion of the program in which Brother White answers questions about the Spirit of Prophecy is being taped, and these tapes will also be available for use in the local program.

Question: I notice a real revival flavor to these class sessions. It seems to me an unusual thing, particularly in view of the fact that so many people regard the *Testimonies* as difficult and hard to read.

Pastor Delafield: I think it is because so many people have not discovered the *Testimonies*. They do not know how rich and full they are in insights to the personal needs of individual church members, families, and workers in the cause of God.

Pastor Gordon: I have never taken part in any program in my life that I have enjoyed more than this. Testimony Countdown has been like a huge camp meeting every Wednesday night. The pastors in the area are just as enthusiastic as their church members.

Pastor Delafield: I think our people sense that we are living near the end of time and that these books were written for us *today*. They are up to date, they are not outmoded, old hat. They apply *now*! Many of our people are beginning to recognize this.

Question: When can our pastors get this material?

Pastor Delafield: Any time after the middle of August they can secure the guidebooks at the Book and Bible Houses. They should watch for information from the White Estate office. It will appear in the printed sermon for Spirit of Prophecy Day, May 17. We invite all our pastors to join us in taking advantage of Testimony Countdown for the spiritual growth and development of their churches.



PROGRESS

Preacher or Policeman?

RON RUNYAN

A CERTAIN young intern learned a good lesson the hard way during his first pastorate. The brethren held him responsible for a church until the conference evangelist took over the reins of leadership several months later. During those few weeks, progress was made by trial and error. At best it was a hit-and-miss administration. College days didn't share with him the practical answers to many problems faced. Even if they did, many beginners would not know how to always match the proper solution with a particular problem. In his case total unawareness of his "greenness" was the biggest problem of all.

More "Ego" Than "I'll Go"

No doubt many of us, as we look back upon our early days, marvel at the patience exhibited by our congregations. Recently the editors gave me a note which reads, "... I have been concerned with the tenor of the famous author Runyan in recent MINISTRIES. I feel that enough has been said to boost the morale of interns. Let's boost the men who will risk the loss of Christianity to put up with their antics and excuses for lack of performance. My intern has sufficient 'ego' but not enough 'I'll go.'"

Brain Jails

As was the case with many of us in our youthful days, the intern of our little story had plenty of the ego but perhaps a little too much misguided "I'll go."

One of his leading church officers, whom we shall call Brother Ben, was relieved of his duties because of smoking. He was not disfellowshipped. He gained the victory and maintained church connections. But his

smoking episode made it a bit difficult for the young preacher to reach the same level of confidence in him as before. I'm sure we have all at one time or another mentally imprisoned people for wrong acts. It is so difficult to release offenders from our brain jails even when repentance and reformation are obvious. When will we as Christians believe in one another until positive, honest evidence dictates otherwise?

The Role of Secret Agent

Brother Ben's wife died during the intern's short term of service as pastor. A bit later rumors began to circulate regarding his association with a certain lady in her early forties whom we will call Mrs. Jones. As far as was known she was married to a tottering non-Adventist octogenarian. Mrs. Jones was baptized during the young intern's ministry. She requested that he use her maiden name of Mildred Moore and not Mrs. Jones on her baptismal certificate. This naturally raised some eyebrows. It was taken for granted that she was married and certainly had no right to be running around with Brother Ben.

As soon as the rumors developed, the minister counseled with his local elders. One strongly urged that they begin a spy program to "get the facts straight." This understandably appealed to the adventurous spirit. Playing the part of a secret agent would be thoroughly exciting. After all, the apostle Peter had a snoopy spirit. Didn't he ask Jesus about John's future?

So the local elder and the inexperienced

young preacher began to stalk their prey. Later he looked back on this miserable experience and wondered why, if he had any love for the man's soul, he did not follow the Bible injunction and go to him directly first of all alone (see Matt. 18:15)! This admonition was a far cry from what was done. Imagine a minister and a local church officer sneaking around trying to catch a man in sin! The Pharisees had nothing on them!

They were successful in cornering their prey. Now they had the evidence! Now was the time for action! Not an action that would attempt to get all the facts in the case, and certainly not an action that would seek to help restore the fallen. The next move was to see Mrs. Jones and share with her the important news that if she didn't break off this association with Brother Ben, she would have to be disfellowshipped!

Her only defense was tears. Since she gave no explanation for her actions, it seemed certain that the judgment in the case was correct. Of course, the most honorable thing to have done at this point would have been to contact Brother Ben first and then Mrs. Jones.

Treasured Letter

Several days later the young minister received the following letter from Brother Ben; a letter he has treasured highly through the years and one which he now, many years later, shares with us. Only the names have been changed.

DEAR BROTHER ———: It is with a profound sense of sympathy and respect that I address you in this capacity. I am somewhat disturbed over the attitude that you have apparently assumed in regard to a matter that I consider altogether personal.

There is so much injustice done to various individuals simply because someone took action without first making sure that he had gathered all the facts in the case before passing judgment. It seems that you have received, and may I say without due consideration, a lot of gossip concerning myself and one other individual known to you as Mrs. Jones.

In the first place, there is so much that you do not know concerning this matter that I feel you are wholly without right or justice in passing judgment in the case. Furthermore, the tactics you employed in gathering what you considered such damaging evidence was not in keeping with the high and holy calling to which you have aspired.

I am sorry indeed if you have mistaken your office or position as a vantage point from which

you seek to spy out and sabotage what Christian ethics still remain in the heart and lives of some of your church members. It does not require a very great amount of intelligence to pick the flaws in one's character but to look for and find only the good qualities requires the ability that so few possess.

This information may be somewhat of a shock to you insofar as you had no knowledge of it previously. The person known to you as Mrs. Jones is not and never was Mrs. Jones. However, in order to understand the reason for this situation, you will recall that she was baptized not as Mrs. Jones but as Mildred Moore. Having been disillusioned as a result of infidelity on the part of her husband, from whom she had obtained a divorce, she felt very much alone and dependent upon someone for protection. As a result, she accepted what seemed to her a degree of protection and security, the position of housekeeper to a Mr. Jones. It soon became obvious that if she was to avoid the cruel criticism and ostracism that such a position subjected her to, she would have to become known as Mrs. Jones merely as a matter of expediency.

I feel that of all people a minister of the gospel should at least have an understanding, sympathetic point of view regarding a situation of this kind and be willing to abide by the scriptural admonition which says in part that if a brother be overtaken in a fault let us bear with him and lift him up lest we also be overtaken. Certainly you cannot but agree that such an attitude is the only Christian method that can be employed. How much better this is than issuing ultimatums and threats of disfellowshipping from the church.

You need not point out any Biblical advice regarding marriage and divorce as far as I am concerned. This is common knowledge to any ordinary Adventist. However, if we are going to abide by what the Bible says in regard to one matter, let us adhere to its teachings in regard to all matters. Those men who brought the woman caught in open adultery before the Saviour and desired that she be stoned to death were very pious gentlemen in their own estimation. Christ's answer was a very stinging rebuke. "He that is without sin among you, let him cast the first stone." After they had very shamefully departed from the presence of the accused one, the Saviour simply inquired of the woman, "Where are those thine accusers?" Since they had all departed, leaving no one to condemn her, Christ said, "Neither do I condemn thee; go, and sin no more."

For your own information, I am happy to tell you that I intend to marry this accused woman, and I know that in so doing I am in full accord and harmony with the scriptural teaching concerning such matters. Sincerely yours, BROTHER BEN.

Somehow, after the reading of this, the playing of the part of a sleuth or secret agent doesn't have much appeal.



THE MEDICAL MINISTRY

THE old-fashioned pastor, who traveled on horseback and spent much of his time in necessary physical exercise, was probably in much better health than the minister of today who spends a great deal of his time in sedentary activities involving travel, study, and committee meetings.

The result of this inactivity is that many ministers at the age of twenty-six are in danger of having the physical capacity of a man in his forties. By the time the minister reaches his early thirties he may have the disabilities that are normally associated with men twice his age (see Thomas K. Cureton, in *Physical Fitness and Dynamic Health*, p. 21).

Lack of physical exercise has not only resulted in premature old-age bodies but also has affected the mental capacity of many. The deterioration of the Seventh-day Adventist minister leads to the deterioration of his ministry and message to the world.

Unfortunately, many ministers look at exercise as a luxury and not as a necessity. "Some of our ministers feel that they must every day perform some labor that they can report to the conference, and as the result of trying to do this, their efforts are too often weak and inefficient. . . . Brethren, when you take time to cultivate your garden, thus gaining the exercise you need to keep the system in good working order, you are just as much doing the work of God as in holding meetings."—*Counsels on Health*, p. 564.

Daily physical exercise can result in a more effective ministry. The minister will notice that he has more endurance, less fatigue, and calmer nerves in the face of stress when he balances the exercise of his mind with that of his body. It is no wonder that greater amounts of pastoral labor can be performed when a balanced exercise program is followed.

A Deteriorating Body— A Deteriorating Ministry

CHARLES SHULTZ

Public Health Student Under Appointment to Nepal

Positive Necessity

"It is a positive necessity to physical health and mental clearness to do some manual work during the day."—*Evangelism*, p. 661. Perhaps this is the reason why the problems that seem insurmountable are often solved during a walk. The mind constantly burdened with perplexing cares and heavy responsibilities needs the change of setting that could be gained by some type of physical labor or recreation.

A minister must make decisions twenty-four hours a day. The ability to make accurate and immediate decisions often has eternal consequence. "For a healthy young man, stern, severe exercise is strengthening to the whole system. . . . Without such exercise the mind cannot be kept in working order. It becomes inactive, unable to put forth the sharp, quick action that will give scope to its powers."—*My Life Today*, p. 130.

The lack of daily physical exercise can result in a deterioration of the minister's sermons. "What they [ministers] need is more active labor. This is not alone confined to those whose heads are white with the frost of time, but men young in years have fallen into the same state and have become mentally feeble. They have a list of set discourses, but if they get beyond the boundaries of these they lose their soundings."—*Testimonies*, vol. 4, p. 269.

Could it be that Paul's success in preaching and discerning spiritual truth was related to his exercise in tentmaking? How much spiritual discernment would the apostles and prophets of old have had if they had traveled from place to place in an air-conditioned car?

A more psychologically pleasant ministry is a by-product of combining mental exercise with physical exercise. The pressures that build up in most people need a healthy outlet. So often the minister's wife or his children bear the brunt of this tension release through a hasty word or a lost temper. On the contrary, it should be that "in vigorous physical exercise, the animal passions find a healthy outlet and are kept in proper bounds" (*Medical Ministry*, p. 81).

It is entirely possible that psychological depression can be caused by an insufficient supply of oxygen to the brain (*The Ministry of Healing*, p. 273). Perhaps this is what is to blame when a gloom settles down over the work of the minister; when the church seems to be falling apart; and all the prospects for winning souls seem bleak. The beclouded brain needs to be cleared with life-giving oxygen.

Pure air that is received during exercise soothes the nerves and gives a degree of composure and serenity. "The pure, invigorating air of heaven is God's free gift to men and women, and it is impossible for them to be cheerful, healthful, and happy unless they appreciate these rich bounties and allow them to answer the purpose for which they were designed."—*My Life Today*, p. 137.

Temperance is an important part of the Seventh-day Adventist message to the world. Seventh-day Adventist ministers are concerned with their diet, and rightly so. But they often forget that "we are more dependent upon the air we breathe than upon the food we eat" (*Counsels on Health*, p. 173). It seems inconsistent to champion the cause against cigarette smoking when lack of exercise coupled with overeating can kill just as quickly and surely. Seventh-day Adventist ministers should be living, consistent examples of what they teach regarding healthful living. An exercise program will lengthen the life of the minister and thus lengthen his years of service to God. Dr. Thomas K. Cureton in his book *Physical Fitness and Dynamic Health* points out that the average middle-aged man in this country is close to death and that only one emo-

tional shock or one sudden exertion stands between him and a serious heart attack. Dr. Cureton believes that the inactivity of man today has a definite relationship to the increased number of heart attacks (see pp. 21-26).

Evangelist Billy Graham surely experiences many of the same tensions, frustrations, and demands that face the average Seventh-day Adventist minister. Pastor Graham's friends testify to the difference exercise made in his ministry. After two months of a vigorous exercise regimen he seemed less nervous and more relaxed (see *Time-Life Special Report, The Healthy Life*, p. 37).

What kind of a change would your church members notice in you if you started a balanced program of exercise for mind and body? Would you be easier to get along with on committee meetings? Would you have clearer thoughts to deal with difficult counseling problems? Would you have more energy and enthusiasm to win souls for Christ?

Before any vigorous exercise schedule is adopted, the minister should first ask his doctor just how much exertion his body can stand. It is always best to start out slowly. This is especially true for those who have more to exercise than they should have. A sporadic exhausting workout on the weekend is not as beneficial as a consistent daily routine of either doing physical labor, walking, or running.

The ministers of the remnant church have a special responsibility to keep their bodies as free as possible from fatigue, anxiety, tension, disease, and depression. Through a balance of mental and physical exercise, the pastor can have a more efficient ministry and give a more effective message to the world.

World Population Grows at 180,000 Per Day

The world last year grew at the rate of 180,000 people a day, according to the new *United Nations Demographic Book*. The 65-million increase brought world population to 3.42 billion by mid-1967. If the present rate of 1.9 per cent population growth continues, the total will double by the year 2,006, the report said. It also revealed that: in the period from mid-1966 to mid-1967, 19 per cent of all people lived in cities of 100,000 or over; that three quarters of mankind lived in developing regions, and more than half of the total in Asia; and that more than half the population of North America lived in cities of at least 100,000 people.

“Miracle” of Arrogance

LESLIE HARDINGE

Department of Religion, Pacific Union College

IN SPITE of what God has done through Christ, the Incarnate Word, men still assume to criticize His teachings and actions. This is always blasphemous. Ellen White stated more than once that she considered it an unwise as well as a dangerous practice to criticize the Scriptures, God's Inspired Word. Her meaning is subject to little debate:

Brethren, let not a mind or hand be engaged in criticizing the Bible. It is a work that Satan delights to have any of you do, but it is not a work the Lord has pointed out for you to do.¹

She regarded this type of study as presumptuous and speaks of it as bordering on blasphemy:

When men venture to criticize the Word of God, they venture on sacred, holy ground, and had better fear and tremble and hide their wisdom as foolishness. God sets no man to pronounce judgment on His Word, selecting some things as inspired and discrediting others as uninspired. The testimonies have been treated in the same way; but God is not in this.²

In fact, Mrs. White held those who thought that they had found apparent contradictions in the Bible, and who voiced their sentiments to others, to be actually ignorant of the true facts in the matter:

Those who take only a surface view of the Scriptures will, with their superficial knowledge, which they think is very deep, talk of the contradictions of the Bible, and question the authority of the Scriptures.³

In another place she indicated that it is contrary to God's will for His children to try to judge the merits or demerits of parts of the Scriptures. She declared:

And He [God] has not, while presenting the perils clustering about the last days, qualified any finite man to unravel hidden mysteries or inspired one man or any class of men to pronounce judgment as to that which is inspired or is not. When men, in their finite judgment, find it necessary to go into an examination of Scriptures to define that which is inspired and that which is not, they have stepped before Jesus to show Him a better way than He has led us.⁴

These sentiments take on a far deeper significance when we consider the context in which they were written. In the *Review and Herald*,⁵ study was given to the subject of “degrees of inspiration.” The point was made that Ruth, Proverbs, Song of Solomon, and Job are inspired in a way that is lower than that of the law of Moses or the discourses of Christ.⁶ In fact, Butler stated that Job is hardly inspired, or possesses “a very modified form of inspiration.”⁷ The historical books are not inspired to the same degree as prophetic books.⁸ Butler observed that Luke 1:1-3 needs no inspiration! In short, “this form of inspiration—a spiritual invigoration of the memory—is all the inspiration necessary to furnish us with the most reliable facts upon which to found our faith.”⁹

Almost the entire article of May 6 was devoted to demonstrating the unreasonable, nay, impossibility, of verbal inspiration. In the next article of May 27, Butler showed a remarkable grasp of neo-orthodox views! He went to great lengths to demonstrate that the Bible was a moral book designed solely to aid in our journey to heaven. “The Bible is not,” he stated,

"complete or perfect as a historical narrative."¹⁰ In his final article he wrote:

But we have shown also from the Bible itself that so far as clearness and fullness of light is concerned relative to history and prophecy, and things not directly connected with moral principles and our salvation, there is a degree of obscurity and imperfection.¹¹

He then went on to demonstrate passages in which these imperfections occurred, and observed: "There are, in some few instances at least, in the Scriptures writings which we could hardly call inspired."¹² He listed several.¹³ Then he repeats that "... a degree of human imperfection is in some instances discernible in it in reference to points which are not specially connected with moral duty."¹⁴ The article ends with the usual neo-orthodox plea to accept the message of God contained in the Bible and live by it!

Mrs. White's response to these articles was clear and emphatic:

Both in the [Battle Creek] Tabernacle and in the college the subject of inspiration has been taught, and finite men have taken it upon themselves to say that some things in the Scriptures were inspired and some were not. I was shown that the Lord did not inspire the articles on inspiration published in the *Review*, neither did He approve their endorsement before our youth in the college.¹⁵

Her advice against this method of assessing the merits or demerits of portions of the Scriptures is found in the following sentences:

Those who think to make the supposed difficulties of Scripture plain, in measuring by their finite rule that which is inspired and that which is not inspired, had better cover their faces, as Elijah when the still small voice spoke to him; for they are in the presence of God and holy angels, who for ages have communicated to men light and knowledge, telling them what to do and what not to do, unfolding before them scenes of thrilling interest, waymark by waymark in symbols and signs and illustrations.¹⁶

Ellen G. White consistently felt that the Scriptures were far more than a book to be studied in the same way as other books. She testified:

It is one thing to treat the Bible as a book of good moral instruction, to be heeded so far as is consistent with the spirit of the times and our position in this world; it is another thing to regard it as it really is—the word of the living God—the word that is our life, the word that is to mold our actions, our words, and our thoughts. To hold God's Word as anything less than this is to reject it.¹⁷

Conclusion

The criterion by which the devoted Christian may judge what is actually the inspired revelation of God's will is not dependent on any study of conflicting manuscripts. The variants do not affect any vital truth. But this line of critical investigation often engenders more problems and causes more questions than it solves. The true significance of any Scripture passage whose meaning is not clear in one manuscript may be ascertained by a careful comparison of its individual words or general statement, with the cumulative import of other Scripture passages bearing upon the theme in question. The criterion is the inspired statement, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."¹⁸ And in this exposition there will always be found a divine harmony of Scripture teaching.¹⁹

It should never be overlooked that "the spirits of the prophets are subject to the prophets."²⁰ Then what is in accord with the import of the rest of the Scriptures is true whether it has the support of the current favorite among what may be considered by some the "best" manuscripts. The Bible is the library of God's revealed will. It is given to man in language precisely gauged to meet his mind and his needs, and is the only infallible revelation of the way of salvation. We should receive it and cherish it as such.

God has not made the reception of the gospel to depend upon human reasoning. The gospel is adapted for spiritual food, to satisfy man's spiritual appetite. In every case it is just what man needs. Those who have felt it necessary to have the students in our schools study many authors are themselves the most ignorant on the great themes of the Bible. The teachers themselves need to take up the Book of all books, and learn from the Scriptures that the gospel has power to prove its own divinity to the humble, contrite mind.²¹

Humility and submissive acceptance of God's truth will pave the path to rewarding Bible study.

The following statement epitomizes Ellen G. White's abiding confidence in God's infallible Word:

Our only safety is in receiving the whole Bible, not taking merely detached portions, but believing the whole truth. Your feet are upon sliding sand if you depreciate one word that is written. The Bible is a divine communication, and is as verily a message to the soul as though a voice from

heaven were heard speaking to us. With what awe and reverence and humiliation should we come to the searching of the Scriptures, that we may learn of eternal realities. . . .

Let everyone study the Bible, knowing that the Word of God is as enduring as the eternal throne. If you come to the study of the Scriptures in humility, with earnest prayer for guidance, angels of God will open to you its living realities; and if you cherish the precepts of truth, they will be to you as a wall of fire against the temptation, delusions, and enchantments of Satan.²²

REFERENCES

- ¹ *Selected Messages*, book 1, p. 17.
- ² *Ibid.*, p. 23.
- ³ *Ibid.*, p. 20.
- ⁴ *Ibid.*, p. 17.
- ⁵ Ten articles by G. I. Butler on "Inspiration" were published in the *Review and Herald* in 1884.
- ⁶ *Ibid.*, Jan. 15, p. 41; April 22, p. 266.
- ⁷ *Ibid.*, April 22, p. 266.
- ⁸ *Ibid.*, April 15, p. 249.
- ⁹ *Ibid.*, p. 250.
- ¹⁰ *Ibid.*, May 27, p. 345.
- ¹¹ *Ibid.*, June 3, p. 361.
- ¹² *Ibid.*
- ¹³ 2 Tim. 4:9ff; Rom. 15:24; 1 Cor. 1:16; 4:19; 16:5-9; 7:7, 10, 12; 2 Cor. 1:15-17; Phil. 2:19, 23.
- ¹⁴ *Ibid.*, p. 362.
- ¹⁵ *Selected Messages*, book 1, p. 23.
- ¹⁶ *Ibid.*, p. 17.
- ¹⁷ *Education*, p. 260.
- ¹⁸ Isa. 8:20.
- ¹⁹ *Selected Messages*, book 1, p. 22; the Scriptures are "without contradiction."
- ²⁰ 1 Cor. 14:32.
- ²¹ *Ibid.*, p. 245.
- ²² Ellen G. White, *Our High Calling*, p. 210.



SHOP TALK

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

WASTED TIME OR OPPORTUNITY IS—

1. A good sermon delivered to the wrong congregation.
2. A carefully planned dissertation that answers questions people aren't asking.
3. A message in which much time is spent proving points on which there is already full agreement.
4. A scholarly discussion among Seventh-day Ad-

ventists as to the possibility of error on points of faith and doctrine that are fully established in the Bible or Spirit of Prophecy and nonnegotiable.

5. An expensive church building that is blacked out on nights that it should be open for public meetings.
6. A church, school, or medical institution where the name Seventh-day Adventist goes begging.
7. A congregation of brothers and sisters in Christ that has never discovered the joys of true brotherhood and fellowship.
8. A good program or service that is meagerly attended for lack of publicity and promotion.
9. A program which, although widely publicized and well attended, flops because it does not measure up.
10. A guest and potential member who enters our service without being cordially welcomed.
11. An automobile that arrives partly filled while potential converts must stay away for lack of transportation.
12. A visual aid, blackboard, or mimeograph machine that is left unused while the teaching ministry stumbles along ineffectively.
13. A prospect earnestly desiring to know what is truth but still "waiting to be gathered in" because the personal contact is not made.
14. A call on an interest that needs nurturing, made without leaving appropriate literature.
15. A Bible course student or other interest that is not followed up.
16. A carefully laid plan made without prayer.
17. A Seventh-day Adventist who flounders and frets for lack of direction while the Bible and Spirit of Prophecy books lie unopened.

O. M. B

THE LORD'S SUPPER

At a recent church officers' convention it was stated by a church lay leader that in many instances the proper method for disposing of the leftover communion bread and wine was not followed. This note, then, is to suggest that pastors check with their deaconesses in this regard. The leftover bread is to be burned and the wine is to be poured out.

It was said by one of the deaconesses that they followed the plan of having the scripture account of the Lord's Supper read during the period of feet washing. This, she said, added reverence and dignity to the service.

One of the greatest thrills that can come to a pastor is that of seeing the attendance at the Communion service increase from quarter to quarter. This happens when this important service is given due emphasis in the over-all program of the church. A good plan is to present occasionally a message on its significance and blessings on the Sabbath preceding its observance.

The *Divine* Names

How the Divine Names Are Translated in New Testament Quotations From or Allusions to Old Testament Passages.

IT IS interesting, and quite informative, to observe how the writers of the various books of the New Testament rendered into Greek the divine names when making reference to passages in the Sacred Oracles. There is very little evidence that they brought over the Hebrew names as such.¹ Rather, they chose comparable Greek words by which to present faithfully to the Greek-speaking members what the various divine names signified.

It is of still more importance to note the example of our Lord in this connection, as recorded in the New Testament scriptures, for He quoted at times passages of the Old Testament writings that contain one or another of these names.

In this article we shall present six New Testament passages that are either quotations from or allusions to statements made in the Old Testament scriptures. We shall also call attention to what must have happened in the public presentation of the gospel at Pentecost, when the apostles spoke with tongues, and when the people from many nations heard, in their own language, the truth of the crucified and risen Lord.

1. Six New Testament quotations from or allusions to Old Testament texts:

At the back of most Greek New Testaments is found an "Index of Quotations," and more than 1,800 instances are cited. Most of them, however, are not actual quotations, but mere references to expressions that are similar in form. In many of these quotations and references the names of deity are not mentioned. But these names do appear in some of them, and we shall list just six of these. They are as follows:²

- a. *Matthew 22:44*: "The LORD said unto my Lord." (See also *Mark 12:36* and *Luke 20:42*.) In the O.T.: *Psalms 110:1*: "The LORD said unto my Lord." This is exactly the same in our English text. But, how is it in the Hebrew and the Greek? In Hebrew, the first "LORD" is *Yahweh*; the second "Lord" is *Adôn*. In the Gr. LXX and N.T., the first "LORD" is *Kurios*. It seems that in this case the New Testament translators used the Septuagint (LXX) Greek text as the basis of their work.
- b. *John 1:51*: "The angels of God ascending and descending upon the Son of man." In the O.T.: *Genesis 28:12*: "The angels of God ascending and descending on it." This, so far as the divine name is concerned, is exactly the same in the New Testament. In Hebrew the word "God" is *Elohim*. In the Gr. LXX and N.T., the word "God" is *Theos*.
- c. *Hebrews 10:9*: "I come to do thy will, O God." In the O.T.: *Psalms 40:8*: "I delight to do thy will, O my God." In Hebrew the word "God" is *Elohim*. In the Gr. LXX and N.T., the word "God" is *Theos*.
- d. *Hebrews 11:5*: "Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." In the O.T.: *Genesis 5:24*: "Enoch walked with God: and he was not; for God took him." In Hebrew the word for "God" is *Elohim*. In the Gr. LXX and N.T., the word for "God" is *Theos*.
- e. *James 3:9*: "Men, which are made after the similitude of God." In the O.T.: *Genesis 1:26, 27*: "God said, Let us make man in our image, after our likeness. . . . God created man in his own image, in the image of God created he him."³ In Hebrew the word for "God" is *Elohim*. In the Gr. LXX and N.T., the word for God is *Theos*.
- f. *1 Peter 1:24, 25*: "The grass withereth, and the

² In this presentation of texts, the King James Version renderings are used. Abbreviations used are: N.T.—New Testament; O.T.—Old Testament; Gr.—Greek; LXX—Septuagint. The emphasis of "LORD," etc. are supplied, except in the case of "was" in *Genesis 5:24*, quoted in section d.

³ The Greek word for "similitude" is, in the New Testament, *homoiōsis*, and it is the word that, in the Septuagint (LXX) translation of *Genesis 1:26*, corresponds with the word "likeness" in the King James Version.

¹ We do find *Eli* and *Elōi*, two words for "God" (*Matt. 27:46*; *Mark 15:34*).

flower thereof falleth away: but the word of the Lord endureth for ever."

In the O.T.: *Isaiah 40:8*: "The grass withereth, the flower fadeth: but the word of our God shall stand for ever." In the Hebrew the word for "God" is *'Elohim*. In the Gr. LXX the word for "God" is *Theos*. In the Gr. N.T. the word for "Lord" is *Kurios*.

In this brief listing, it can be seen that the translators of Old Testament passages quoted or alluded to in the New Testament held quite closely to the sense of the Hebrew words. They benefited, of course, from the work done in the Greek Septuagint two to three centuries before their day. Hence, in the New Testament manuscripts that are available there is seen the fidelity of the translators, and their understanding at that time as to what the Hebrew names of God meant in the Greek language.

In this review of Old Testament passages quoted or referred to in the New Testament, the Hebrew divine name *Yahweh* occurs but once, and that is in Psalm 110:1. In the King James Version of this Old Testament text, this name, or word, is rendered "LORD," which is also the King James Version rendering of the Greek name, or word, *Kurios*, which is used in the Greek text of Matthew 22:44, where Psalm 110:1 is quoted. In all the other Old Testament passages quoted or alluded to above, the divine name is either *'Elohim* or *'Adôn*.

When the Septuagint translation of the Hebrew Holy Scriptures was made, in the third to the second century before Christ, the Greek words *Kurios* and *Theos* were used, respectively, for *Yahweh* and *'Elohim* ("Lord" and "God"), and the Greek word *Kurios* was also used for *'Adôn* ("Lord"). So, when the Gospel writers used the Greek words *Kurios* and *Theos* for "Lord" and "God," they followed a precedent set up by their fathers—men who had a strong Aramaic background, which stemmed from the seventh-year exile in Babylonia, and also from the fact that during the late B.C. and the early A.D. period quite a change had come into Judaism in using *'Adonay* for *Yahweh* in reading and in ordinary conversation.

As to whether our Lord used the divine name *Yahweh*, we have no way of knowing, as mentioned in our last article. There is no evidence in the New Testament that He did so, but He may have. We do know that He used the Hebrew divine name *Elôî*, or

Eli, when He cried to His Father on Calvary's cross (Mark 15:34; Matt. 27:46). We know also that in His prayer recorded in John 17 He used the Greek name *Theos* for "God" when He said to His Father: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). In another prayer to His Father, He addressed Him as *Kurios*, that is, "Lord" (Luke 10:21). It is most likely that when speaking in Aramaic, the native tongue, He used *'Adonay*, or even *'Elah* or *'Elohim*, living as He did in the period of transition, when *'Adonay* took the place of the Tetragrammaton. If the Jewish leaders' practice of substituting *'Adonay* for *Yahweh* was contrary to the truth and to the plan of God, we have no record that Christ ever berated them for it, as He did on so many other matters.

In the light of all the above data,⁴ it is difficult to understand why some well-meaning people should insist on the one name *Yahweh* for God, our heavenly Father.

2. The Holy Name Bible and the six above-presented New Testament quotations from or allusions to Old Testament texts:

We shall now take a look at *The Holy Name Bible*, particularly at its renderings of the above-presented six New Testament passages, and at its renderings of the six Old Testament passages quoted or alluded to in those six New Testament passages. We shall compare them with the King James Version and the Hebrew and Greek readings (both in the Septuagint and in the Greek New Testament) already presented above.⁵

a. Matthew 22:44 and Psalm 110:1:

Matthew 22:44:

H.N.B.: "Yahweh said unto my Eloah."

K.J.V.: "The LORD said unto my Lord."

Gr. N.T.: "Kurios said unto my Kurios."

Psalm 110:1:

H.N.B.: "Yahweh said unto my Eloah."

K.J.V.: "The LORD said unto my Lord."

LXX: "Kurios said unto my Kurios."

Heb.: "Yahweh said unto my 'Adôn."

Yahweh could be considered correct, in this case, but the Hebrew text has *'Adôn*, not *'Elôah*.

b. John 1:51 and Genesis 28:12:

John 1:51:

⁴ Including that given in our two preceding articles.

⁵ In this presentation, abbreviations are: H.N.B.—*The Holy Name Bible*; K.J.V.—King James Version; Gr. N.T.—Greek New Testament; LXX—Greek Septuagint; Heb.—Hebrew text.

H.N.B.: "The angels of *Yahweh* ascending . . . upon the Son of Man."

K.J.V.: "The angels of *God* ascending . . . upon the Son of man."

Gr. N.T.: "The angels of *God* ascending . . . upon *Theos*."

Genesis 28:12:

H.N.B.: "The angels of *Elohim* ascending . . . on it."

K.J.V.: "The angels of *God* ascending . . . on it."

LXX: "The angels of *Theos* ascending . . . on it."

Heb.: "_____ '*Elohim*.'"

Is it by oversight that the H.N.B. has *Yahweh* instead of '*Elohim*' in John 1:51?

c. Hebrews 10:9 and Psalm 40:8:

Hebrews 10:9:

H.N.B.: "I come to do Thy will, O *Yahweh*."

K.J.V.: "I come to do thy will, O *God*."

Gr. N.T.: "_____ *Theos*."

Psalm 40:8:

H.N.B.: "I delight to do Thy will, O my *Elohim*."

K.J.V.: "I delight to do thy will, O my *God*."

LXX: "_____ *Theos*."

Heb.: "_____ '*Elohim*.'"

Is it by oversight that the H.N.B. has *Yahweh* instead of '*Elohim*' in Hebrews 10:9?

d. Hebrews 11:5, 6 and Genesis 5:24:

Hebrews 11:5, 6:

H.N.B.: "Enoch . . . was not found, because *Yahweh* . . ."

K.J.V.: "Enoch . . . was not found, because *God* . . ."

Gr. N.T.: "_____ *Theos* . . ."

Genesis 5:24:

H.N.B.: "Enoch . . . was not; for *Elohim* took him."

K.J.V.: "Enoch . . . was not; for *God* took him."

LXX: "_____ *Theos*."

Heb.: "_____ '*Elohim*.'"

Here also, the H.N.B. has *Yahweh* instead of '*Elohim*' in the New Testament text.

e. James 3:9 and Genesis 1:26, 27:

James 3:9:

H.N.B.: "Men, which are made after the similitude of *Yahweh*."

K.J.V.: "Men, which are made after the similitude of *God*."

Gr. N.T.: "_____ *Theos*."

Genesis 1:26, 27:

H.N.B.: "*Elohim* said, Let us make man in our image. . . . *Elohim* created man in His image, in the image of *Elohim* created He him."

K.J.V.: "God said, Let us make man in our image. . . . *God* created man in his own image, in the image of *God* created he him."

LXX: "*Theos*."

Heb.: "*Elohim*."

Here too the H.N.B. New Testament text has *Yahweh*—not '*Elohim*.'

f. 1 Peter 1:24, 25 and Isaiah 40:8:

1 Peter 1:24, 25:

H.N.B.: "The word of *Yahweh* endureth for ever."

K.J.V.: "The word of the *Lord* endureth for ever."

Gr. N.T.: "_____ *Kurios*."

Isaiah 40:8:

H.N.B.: "The word of our *Elohim* shall stand for ever."

K.J.V.: "The word of our *God* shall stand for ever."

LXX: "_____ *Theos*."

Heb.: "_____ '*Elohim*.'"

The H.N.B. has *Yahweh* instead of '*Elohim*' here also in the New Testament text.

In all but the first of the above six New Testament texts, which are quotations from or allusions to as many Old Testament passages, *The Holy Name Bible* has "*Yahweh*" instead of the King James Version rendering "*God*," but in each of the five Old Testament texts that are quoted from or alluded to the Hebrew text has '*Elohim*', and not *Yahweh*. And, in both Matthew 22:44 and Psalm 110:1, *The Holy Name Bible* has *Yahweh* and *Eloah* instead of *Yahweh* and '*Adón*', as in the Hebrew text of Psalm 110:1.

Can the above twelve quotations from *The Holy Name Bible* be called faithful English translations of the Scripture texts concerned? Do they not, rather, evince, even to the casual reader, an attempt to avoid all reference to the English words "*Lord*" and "*God*"?

In *The Holy Name Bible*, the English words *Lord* and *God* appear only in one or two isolated instances.⁶ The Hebrew word '*Adonay*' appears at least once (in 1 Kings 22:6), and that once it is in reference to Baal, as is indicated in a footnote. Even the Greek word *Kurios* has been rendered by such expressions as "*Messiah*" (Acts 4:33), "*Rabbi*" (Matt. 7:21); "*King*" (Matt. 24:42), "*Saviour*" (Acts 1:21), etc. The Greek word *Theos*, "*God*," has been dealt with in the same way. Instead of being translated as "*God*," it has been rendered by such terms as "*Almighty*" (2 Thess. 2:4), "*heaven*" (Matt. 22:30),⁷ "*Israel*" (John 11:52), "*Messiah*" (Col. 3:15), "*Mighty One*" (Titus 2:13), et cetera, et cetera. In several places, the words

⁶ "Lords" appears in the text of *The Holy Name Bible* in 1 Corinthians 8:5, but it is not a reference to the true God.

⁷ The King James Version says "God in heaven." Are the first two of these three words omitted by mistake in *The Holy Name Bible*?

(Continued on page 39)



BY HIS SIDE

A Shepherdess Feature Conducted by Dollis M. Pierson

How Can Religion Be Made More Appealing to the Minister's Child?

STELLA HEGSTAD

Minister's Wife, Washington, D.C.

HERE are five brief suggestions that have made a contribution to this objective in our home:

1. *Help him to develop a personal library of Spirit of Prophecy books.* A personal library, in addition to creating pride of acquisition, encourages the child to form his own opinions. We add further incentive by suggesting that our children look up answers to their own questions. When they are successful in doing so (and with the help of their parents and the *Index* they often are), they feel a greater sense of achievement than if we had spoonfed them the answers.

2. *Study with the child.* Mrs. White says that we are to teach children not to be simply reflectors of others' thoughts but to reason for themselves from cause to effect. Many problems relevant to the child's age level can be researched together. Confronting him with an arbitrary "Thou shalt not" will never substitute for a reasoned answer he has helped supply.

3. *Give him the satisfaction that comes from knowing the answer.* In every school provocative questions arise that range from the ridiculous to the sublime. (Did Adam and Eve have a navel? What would happen if the devil died? What if Christ had sinned?) As the scientist's son gains prestige among his peers with his knowledge of simple experiments, the Congressman's son by his knowledge of the working of government, so should the minister's child gain standing by his superior knowledge of the Bible and the Spirit of Prophecy. Nothing succeeds like success, and the child who can handle his schoolmates' questions and who has earned an A plus in Bible class is a success!

4. *Supply him with inspirational reading material.* Our children have benefited from *The Bible Story* books and inspirational biographies. Often we have gone outside the MV Reading Course books to the world of good literature available from evangelical publishing houses.

5. *Involve the child's friends in Sabbath afternoon recreation.* The emphasis here is not

on the forms of recreation (hymn singing, instrument playing, a visit to the Museum of Natural History) but on the involvement of friends who may find their happiest and most constructive hours with the minister's children.

And don't neglect the carefully planned Saturday night recreation. It is a lot easier to control the entertainment values of your child when he is the host rather than a guest.

Now three don'ts. If you want to make religion appealing to your child,

1. *Don't overfeed him on spiritual food.* The minister's child can be confronted with special problems because of the multiplicity of meetings and repetitiousness of sermons. (Fortunately, children enjoy hearing good stories again and again though they may not be quite so captivated by hearing the same sermons again and again!) Don't force him to sit through too many spiritual meals, the menu for which was made up with adults in mind.

2. *Don't be inconsistent.* Make sure that what daddy and mother say in public they do at home. The most destructive challenge to the faith of our children is that posed by insincerity. No amount of adult guile and planning to make religion interesting will compensate for a witness that is one thing in public and another in the home.

3. *Don't use Mrs. White as a whip.* "No, you can't go to that movie! Why? Mrs. White says . . ." "I don't care what the other children are doing, Mrs. White says . . ."

Remember: Mrs. White says so many agreeable things she should not be remembered only for her don'ts. Identify her instead with your child's happiest hours: "Daddy and I got the idea for this outing from Mrs. White."

Here are two quotations my husband uses often in sermons for youth: "Christ would never have left the royal courts and taken humanity, and become sin for the race, had He not seen that man might, with His help, become infinitely happy."—*Testimonies*, vol. 3, p. 540. Yes, that wonderful statement is found in the *Testimonies*, so many of which start with "Dear Brother _____, I have been shown."

"A life centered in God is a life of completeness. Every want He has implanted, He provides to satisfy; every faculty imparted, He seeks to develop."—*Education*, p. 41.

What challenge and interest for the minister's child is contained in the applied psychology of these statements! Happy indeed that home where children find in Christ's presence "fulness of joy."

CORRECTION

In the February, 1969, issue of *THE MINISTRY* Pastor C. B. Rock was mistakenly identified as the Ministerial Association secretary of the Southern Union Conference. It should have read *associate* secretary. Pastor Harold E. Metcalf is the secretary.

—Eds.

Reader's Response

The new *MINISTRY* has just arrived. When I looked through it this time to see if there was something special for the ladies, I was not disappointed. In fact, I am delighted with the new name for this section.—Mrs. B. (Ohio).

We have received many more expressions of appreciation, and we wish to thank all who have written to us and all who have taken time to write articles for *By His Side*.

D. M. P.

Name of God

(Continued from page 37)

Kurios, "Lord," and *Theos*, "God," have not even been translated.⁸

There remains now but one further consideration, the outpouring of the Spirit on the Day of Pentecost. This will be considered in the concluding article.

(To be concluded)

⁸ See the following as samples: Matt. 20:30, 31; 2 Tim. 1:18; John 11:27; Acts 22:10; 1 Cor. 16:19; Matt. 15:4; Acts 17:23, etc.

NOTE: In the first article of this series it was mentioned that the Tetra-grammaton appeared in the Hebrew Bible 5,500 times. This data was according to R. B. Girdlestone's *Synopsis of the Old Testament*, page 35. Also *The SDA Commentary*, volume 1, page 171. However the *Jewish Encyclopedia* gives the number as 6,823—see Volume IX, page 160 and so also does the *SDA Bible Dictionary*, which was published in 1960, a later date than that of the *Commentary*.

WOMEN IN SACRED HISTORY

Hannah—The Woman Who Knew How to Meet a Problem

There was trouble in Elkanah's home, bad trouble, as one might expect with two wives under one roof. Peninnah made life miserable for Hannah because the latter was childless. The inspired record declares that Peninnah "provoked her sore, for to make her fret. . . . Therefore she wept, and did not eat" (1 Sam. 1:6, 7).

Hannah could have reacted to this situation in different ways. She might have met Peninnah's taunts with stony silence, moving about the home in an atmosphere of cold tension. Or with Elkanah's love and perhaps a bit of his support, she could have retaliated with fits of temper, making life for her co-wife miserable.

But Hannah knew a better way. Listen: "and she was in bitterness of soul, and prayed unto the Lord" (verse 10). "Out of the abundance of my complaint and grief have I spoken hitherto" (verse 16), she said.

Hannah was a woman who could *meet problems with prayer*. Eli, the prophet of God, commended Hannah for her wisdom and sweet spirit. "Go in peace," he comforted; "and the God of Israel grant thee thy petition that thou hast asked of him" (verse 17).

God did hear Hannah's earnest petition. He solved her problem. The son she longed for was born. "And Hannah prayed, and said, My heart rejoiceth in the Lord" (1 Sam. 2:1).

Do you have problems? Why not meet them the Hannah way—on your knees. The promise is: "He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him" (Ps. 91:15).

Meet your problems with prayer!

1968 Overseas Ordinations

AUSTRALASIAN DIVISION

No Report

CENTRAL EUROPEAN DIVISION

South German Union

HOESCHELE, ALBRECHT, district pastor, Laerchengasse 8, 899 Lindau-Aeschach, West Germany.
MUELLER, HORST, district pastor, Kreuzeckstr. 1, 8034 Unterpfaffenhofen, West Germany.

FAR EASTERN DIVISION

Japan Union Mission

YOKOMIZO, YUKIO, head of chaplains department, Tokyo Sanitarium-Hospital, 17-3 Amanuma 3 Chome, Sugina-mi-ku, Tokyo, Japan.

North Philippine Union Mission

MIRAFLORES, S. G., principal, Northeast Luzon Academy, Mabini, Alicia, Isabela, Philippines.
PASIWEN, W. G., departmental secretary, Mountain Province Mission, P.O. Box 17, Baguio, Philippines.
SEVILLA, M. B., assistant publishing secretary, Central Luzon Mission, P.O. Box 294, Manila.
SULLER, S. S., assistant publishing secretary, Central Luzon Mission, P.O. Box 2494, Manila.

South China Island Union Mission

DAO, LEE MING, president, South China Union College, Clear Water Bay Road, Kowloon, Hong Kong.
JONES, JOHN R., head of theology department, South China Union College, Clear Water Bay Road, Kowloon, Hong Kong.

Southeast Asia Union Mission

GIAO, LE CONG, manager, Vietnam Signs Press, P.O. Box No. 453, Saigon, South Vietnam.

West Indonesia Union

LANGI, N. D., pastor, Djalan Malioboro 52, Jogjakarta, Java, Indonesia.
MANURUNG, C., Mission S.S. secretary, Djalan Ratna 2, Palembang, Sumatra Selatan, Sumatra.
NOYA, L. M., pastor, Djalan Willis, Madiun, Djawa Timur, Java.
PANDJAITAN, PIUS, pastor, Djalan Singosari 167 C, Tandjung Karang, Sumatra Selatan, Sumatra.
RANTUNG, ALEX, mission president, Djalan Kosasih 16, Kupang, Timur, Nusa Tenggara.
SIAGIAN, M., pastor, Djalan Simbolon 6, Pematang Siantar, Sumut, Sumatra.
SILITONGA, W. H., mission president, Djalan Setiabudi 1, Pontianak, Kalimantan Barat.
SUMARAUW, FRITZ, pastor, Samarinda, Kalimantan Timur, Kalimantan.
SUTJIPTO, B. A., pastor, Djalan Tandjung Anom 3, Surabaya, Djawa Timur, Java.

INTER-AMERICAN DIVISION

Antillian Union

BURGOS, ELIAS, departmental secretary, P.O. Box 1621, Mayagüez, Puerto Rico 00708.
COLON CACERES, RAFAEL, district pastor, P.O. Box 1621, Mayagüez, Puerto Rico 00708.
COLON SOTO, RAFAEL, district pastor, P.O. Box 20455, Río Piedras, Puerto Rico 00928.
HABENICHT, HERALD A., Jr., division medical secretary, P.O. Box 760, Coral Gables, Florida 33134.
WALTERS, ALBERT, union departmental secretary, Verona 1188, Villa Capri, Río Piedras, Puerto Rico 00924.

Mexican Union

CASTELLANOS, ABDON, district pastor, Ixtacomitan, Chiapas, Mexico.
CHABLE, MELQUIADES, district pastor, Calle 9 Poniente 1702, Puebla, Pue., Mexico.

ECHAVARRI, PROCESO, district pastor, Gral. Vicente Suárez #203, Xicotepec de Juárez, Pue., Mexico.
JIMENEZ, FRANCISCO, departmental secretary, Apartado 12-710, Mexico 12, D.F., Mexico.
ROMERO, JOSAFAT, district pastor, El Terrero, Nam., Chihuahua, Mexico.

MIDDLE EAST DIVISION

Egypt Section

GHALI, HABIB, president Egypt Section, P.O. Box 12, Heliopolis, Egypt, U.A.R.

NORTHERN EUROPEAN DIVISION

Swedish Union

EMANUELSSON, SVEN, departmental secretary, Bergstigen 25, Stocksund, Sweden.
LINDEN, INGEMAR, Bible teacher, Swedish Union College, Ekebyholmsskolan, Rimbo, Sweden.
LUNDSTROM, SIGVARD, departmental secretary, Swedish Union Bergstigen 25, Stocksund, Sweden.
SANDSTROM, ARNE, pastor-evangelist, South Swedish Conference, Vasagatan 12, Gotenborg, Sweden.

West African Union Mission

ACKAH, W. B., publishing secretary, P.O. Box 1016, Accra, Ghana.
ADENIJI, J. A., departmental secretary, West Nigerian Mission, P.O. Box 19, Ibadan, Nigeria.
AFFUM, J. K., district pastor, P.O. Box 480, Kumasi, Ghana.
AMFO, S. A., district pastor, P.O. Box 480, Kumasi, Ghana.
AMOYAW, K. O., district pastor, P.O. Box 74, Tamale, North Ghana.
OPOKU, B. K., district pastor, P.O. Box 480, Kumasi, Ghana.

SOUTH AMERICAN DIVISION

Austral Union

BECERRA, ENRIQUE, dean of men, River Plate College, Puigari, FCNGU, Entre Rios, Argentina.
BUSTOS, BENJAMIN, pastor, Uruguay Mission, Sarandi 546, Artigas, Uruguay.
MARTINEZ, ELOY, departmental secretary, Paraguay Mission and pastor in Asuncion, Yegros 861, Asuncion, Paraguay.

Chile Union

BLOCK, DAVID, district leader, Casilla 43, Punta Arenas, Chile.
Jaquez, DANIEL, district leader, Casilla 121, Carahue, Chile.

East Brazil Union

BARBOSA, PENIDO, district leader, Caixa Postal 1919-ZC-00, Rio de Janeiro, Est. da Guanabara, Brazil.
BELZ, ROLF, district leader, Caixa Postal 233, Vitoria, Espirito Santo, Brazil.
CHAGAS, EUCLEIS, district leader, Caixa Postal 378, Recife, Pernambuco, Brazil.
CHRISTIANINI, A. B., departmental secretary, Caixa Postal 1326, Belo Horizonte, Minas Gerais, Brazil.
DUARTE, TERSO, district leader, Caixa Postal 1326, Belo Horizonte, Minas Gerais, Brazil.
FARIA, G. R., district leader, Caixa Postal 1919-ZC-00, Rio de Janeiro, Est. da Guanabara, Brazil.
OLIVEIRA, R. B., district leader, Caixa Postal 1919-ZC-00, Rio de Janeiro, Est. da Guanabara, Brazil.
PERESTRELLO, L. H., secretary-treasurer, Northeast Brazil Conference, Caixa Postal 378, Recife, Pernambuco, Brazil.
SILVA, G. F., district leader, Caixa Postal 198, Salvador, Bahia, Brazil.
STANCHER, C. S., district leader, Caixa Postal 233, Vitoria, Espirito Santo, Brazil.

Inca Union

ALANA, M. C., secretary-treasurer, Bolivia Mission, Casilla 355, La Paz, Bolivia.
ALARCON, DAVID, pastor, San Vicente de Canete, O'Higgins 425-K, Peru.

APAZA, ROMAN, district leader, Casilla 20, Estacion Pucara, Puno, Peru.
 CUENTAS, FRANCISCO, district leader, Progreso, Via Tira-pata, Puno, Peru.
 GOMEZ, RAUL, pastor, Casilla 1002, Lima, Peru.
 HANCCO, NICANOR, pastor, Pomata, Puno, Peru.
 MAMANI, GERARDO, district leader, Casilla 20, Huancane, Peru.
 OAKLANDS, J. V., Bible and music teacher, Inca Union College, Casilla 4896, Lima, Peru.
 OBISPO, JUAN, pastor, Casilla 64, Huaraz, Peru.
 PAUGAR, ABEL, pastor, Casilla 1002, Lima, Peru.
 RIVAS, V. B., pastor, Casilla 1140, Guayaquil, Ecuador.
 SANTOS, OSMUNDO DOS, pastor, Casilla 240, Iquitos, Peru.
 WOOD, L. D., secretary-treasurer and auditor, Inca Union, Casilla 1003, Lima, Peru.

South Brazil Union

CASTRO, A. R., district leader, Caixa Postal 810, Curitiba, Parana, Brazil.
 CLAJUS, GERHAD, departmental secretary, São Paulo Conference, Caixa Postal 21081, São Paulo, Brazil.
 DOEHNERT, ROBERTO, assistant to president, Parana Conference, Caixa Postal 810, Curitiba, Parana, Brazil.
 GIOTTO, EZER, district leader, Caixa Postal 21081, São Paulo, Brazil.
 GOMES, EDSON, district leader, Caixa Postal 12, Taquara, Rio Grande do Sul, Brazil.
 HOLTZ, ALFREDO, pastor, Caixa Postal 177, Porto Alegre, Rio Grande do Sul, Brazil.
 JARDIM, BRISOLAR, district leader, Caixa Postal 425, Florianopolis, Santa Catarina, Brazil.
 MANZOLI, ITALO, district leader, Caixa Postal 21081, São Paulo, Brazil.
 MASSON, HERMELINDO, district leader, Caixa Postal 21081, São Paulo, Brazil.
 MOLINA, ABEL R., district leader, Caixa Postal 21081, São Paulo, Brazil.
 RANZOLIN, L. S., departmental secretary, South Brazil Union, Caixa Postal 2898, São Paulo, Brazil.
 REIS, DARCY, pastor, Caixa Postal 177, Porto Alegre, Rio Grande do Sul, Brazil.
 ROSA, NABOR O., district leader, Caixa Postal 21081, São Paulo, Brazil.
 SANTOS, JOE, district leader, Caixa Postal 177, Porto Alegre, Rio Grande do Sul, Brazil.
 SARLI, PAULO, district leader, Caixa Postal 21081, São Paulo, Brazil.
 SCHAEFFER, SERGIO, district leader, Caixa Postal 249, Bage, Rio Grande do Sul, Brazil.
 TORRES, A. G., district leader, Caixa Postal 21081, São Paulo, Brazil.
 TROJAN, DARCY, district leader, Caixa Postal 21081, São Paulo, Brazil.
 WICHERT, HUGO, secretary-treasurer, Santa Catarina Mission, Caixa Postal 425, Florianopolis, Santa Catarina, Brazil.

SOUTHERN ASIA DIVISION

TIDWELL, CHARLES H., departmental secretary, Southern Asia Division, P.O. 15, Poona 1, India.

Northwest Union

ANDERSON, RICHARD G., principal SDA High School, Roorkee, U. P., India.
 DASS, MANGAL, evangelist, SDA Mission, Ani, Simla Hills, H. P., India.
 MASSEY, A. B., departmental secretary, Northwest Union, 11 Hailey Road, New Delhi 1, India.
 MATHEWS, E. G., evangelist, Jullundur District, Punjab, India.
 SINGH, JUSTIN S., teacher, SDA High School, "The Retreat," Roorkee, U. P., India.
 SINGH, K. L., teacher-evangelist, SDA Elementary School, 1160/10 Civil Lines, Jhansi, M.P., India.
 WILLIS, LLOYD A., dean of boys, Vincent Hill School, Mussoorie, U.P., India.

Burma Union

BWINT, ELIJAH, evangelist, Kankaung Qrters., Mergui, Burma.
 DIN, KYAW, II, evangelist, SDA Mission, Laikaw, Kayah State, Burma.
 LALHLUNA, evangelist, Farrown Village, Falam P.O., Chin Hills, Burma.
 SHWE, THEIN, president, Delta Section, Mosokwin Road, Myaungmya, Burma.
 THEE, MYAT, evangelist, 737 Wunlo Qrters., Padaung, Prome District, Burma.
 YEE, PE, president, Upper Burma Section of SDA, "Brightlands," Maymyo, Burma.

SOUTHERN EUROPEAN DIVISION

Angola Union Mission

MENDES, CELESTINO, pastor, Caixa Postal 33, Luso, Angola.
 SAMUEL, MOISES, pastor, Caixa Postal 145, Luso, Angola.

Czechoslovakian Union Conference

SPINAR, KAREL, teacher, Londynska 30, Praha, Czechoslovakia.
 SUSTEK, MILOSLAV, principal, Czechoslovakian Seminary, Londynska 30, Praha, Czechoslovakia.

Slovakian Conference

JUHASZ, SIMON, pastor, Cintorinska 4, Bratislava, Czechoslovakia.
 KOHUT, VLADO, pastor, Cintorinska 4, Bratislava, Czechoslovakia.
 MESIK, ANDREJ, pastor, Cintorinska 4, Bratislava, Czechoslovakia.
 NIKERLE, JAN, pastor, Cintorinska 4, Bratislava, Czechoslovakia.
 NIKERLE, PAVEL, pastor, Cintorinska 4, Bratislava, Czechoslovakia.

Equatorial African Union Mission

FICHTBERGER, JOHANN, director, Cameroun Bible School, B.P. 100, Kobdombo via Ayos, Cameroun.
 ZEHNACKER, MAURICE, president, East Cameroun Mission, B.P. 58, Batouri, Cameroun.

Greek Mission

DIALEKTAKIS, ELEFTHERIOS, secretary-treasurer, Keramikou 18, Athens 107, Greece.

Italian Union Mission

CUPERTINO, GIOVANNI, pastor, Lungotevere Michelangelo 7, 00192 Rome, Italy.
 DRAGONE, VITO, pastor, Lungotevere Michelangelo 7, 00192 Rome, Italy.

Spanish Mission

BASTERRA, DANIEL, departmental secretary, Calle Alenza 6, Madrid 3, Spain.
 CODEJON, ENRIQUE, pastor, Calle Alenza 6, Madrid 3, Spain.
 NAVARRO, JUAN, pastor, Calle Alenza 6, Madrid 3, Spain.
 OSORIO, JOSE, pastor, Calle Alenza 6, Madrid 3, Spain.
 PEREZ, J. A., departmental secretary, Calle Alenza 6, Madrid 3, Spain.
 TEJEL, ANDRES, manager, Spanish Bible School, Calle Alenza 6, Madrid 3, Spain.

TRANS-AFRICA DIVISION

Central African Union

BAHORANYINZIKA, AMIEL, pastor, North Rwanda Field.
 BARAME, JONAS, pastor, North Rwanda Field.
 BARUGERURE, ABELI, pastor, West Burundi Field.
 BIRALI, SAMSON, pastor, West Rwanda Field.
 KAJANGWE, AZARIYA, pastor, West Rwanda Field.
 KAREKEZI, ENEAS, pastor, North Rwanda Field.
 MADANDI, FILIPO, pastor, West Rwanda Field.
 MBARAGA, NATHAN, pastor, West Rwanda Field.
 MFASHIGIHE, SAMUEL, pastor, East Rwanda Field.
 MUNYABARAME, AMINADABU, pastor, West Rwanda Field.
 MUSAZA, NATHANAEI, pastor, North Rwanda Field.
 NAYIGIZIKI, SAMUEL, pastor, North Rwanda Field.
 NGABONZIMA, YEREMIYA, pastor, West Rwanda Field.
 NTABOZA, SIMON, pastor, West Rwanda Field.
 NTABIHE, NAHMU, pastor, West Rwanda Field.
 NZABIHIMANA, AMIEL, pastor, West Rwanda Field.
 RUHINGUBUGI, UZZIEL, pastor, East Rwanda Field.
 RWAMIHIGO, JEREDI, pastor, West Rwanda Field.
 RWANYABUTE, SETH, pastor, West Rwanda Field.
 SEKABUZE, STEFANO, pastor, North Rwanda Field.
 SEMAFRANGA, SIMON, pastor, West Rwanda Field.

Zambesi Union

DUBE, J. M., pastor, Matabeleland-Midlands Field, Box 559, Gwelo, Rhodesia.
 DZIMIRI, E., pastor, Matabeleland-Midlands Field, Box 559, Gwelo, Rhodesia.
 MEMA, T., pastor, Matabeleland-Midlands Field, Box 559, Gwelo, Rhodesia.
 STEPHENSON, J. M., pastor, Box HG-100, Highlands, Salisbury, Rhodesia.
 WILLMORE, C. K., pastor, Rhodesia Conference, Box 348, Gwelo, Rhodesia.

Southern Union

APPENZELLER, R. E., Southern Union office.
 CHALALE, D. W., Muluti Hospital.
 GOBA, E. E., Southern Union office.
 HOHO, C. M., Cape Western Field.
 KLUITZ, V. P., Southern Union office.
 KOZACHENKO, N. F., Bethel College.
 KUMALO, J. S., Natal-Swaziland Field.
 MALATJIE, H. S., Southern Union office.
 MASEKO, A., Oranje-Transvaal Field.
 MASHWA, J. T., Oranje-Transvaal Field.
 MOABI, H. T., Southern Union office.
 MOGOTLANE, K., Oranje-Transvaal Field.
 NKATHOA, J., Losotho Field.

NKOSI, G., Cape Western Field.
 NXUMALO, C. P., Natal-Swaziland Field.
 TSHABALALA, E. T., Oranje-Transvaal Field.
 VERWEY, D. D., Southern Union office.

Southeast African Union

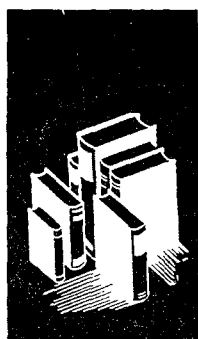
FISHER, HELTON R., Southeast African Union office.
 KAVOLAH, GRESHAM U., district leader, Central Lake Field.
 NKOSI, WESSINGTON D., district leader, North Lake Field.
 MAZUNDA, RICHARD S., district leader, North Lake Field.
 MHONE, M. U., district leader, North Lake Field.
 MOYO, GIBSON S., vice-principal, Mombera Secondary School.

East African Union

BUTUK, PETER, Central Kenya Field, Box 1352, Nairobi, Kenya.
 GETUI, E., South Kenya Field, Box 22, Kisii, Kenya.
 GORLE, TIMOTHY VAUGHAN, Box 2276, Nairobi, Kenya.
 MOCHAMA, WILSON, South Kenya Field, Box 22, Kisii, Kenya.
 NYANSERA, FRANCIS, South Kenya Field, Box 22, Kisii, Kenya.
 OWUOR, KALEB, Rahan Field, Box 592, Kenya.

South African Union

BREEDT, M. P., Oranje-Natal Conference.
 SWANEPOEL, W. J., Oranje-Natal Conference.



BOOKS

***The Family in Dialogue*, A. Donald Bell Zondervan Publishing House, \$3.95.**

We are startled at times when we learn that a certain couple in our church is planning to separate. Outwardly there has been no evidence of marital trouble. They are members of the church, attend regularly, and take an active part in missionary projects. And now we learn that they are suing for divorce. What happened? Did a bolt of lightning strike this couple out of a clear sky? Not likely. Something had been unperceptively undermining this home for months or years. Very likely the real demon was lack of time for communication. "I have so many pressing duties I haven't time for my companion today. I am too busy during the week for family worship." No one can overcome Satan alone; Christ must be his partner. He must be on speaking terms with Him. No one can accomplish as much alone as he can with a teammate. Each needs to communicate with the other.

A. Donald Bell, in his book *The Family in Dialogue*, tells how communication can and will unite and strengthen the family. He illustrates his theories with ordinary family situations such as: "Saving money to buy something which the whole family will enjoy is psychologically more sound than paying it off on the installment plan." He calls our attention to the fact that "nothing unites a family as does praying together," and "whenever we plan together we are drawn together!"

Dr. Bell begins with friendship and tells how to

lay a good foundation for permanent communication, next how to communicate during courtship, romance, and engagement. His main emphasis is on communication in the home between husband and wife, parent and child, parent and teen-ager. "Parents can learn by listening. When parents let children talk, they find out the children's ideas, their misconceptions, and their new-found interests. When parents regularly prohibit children's comments, they limit one of the best methods of understanding children." And finally he reveals the satisfaction that comes through close communication during the sunset years: "'The Family Together' is a phrase which pictures times of family fellowship. It denotes the members of the group communicating. The phrase suggests play, work, worship, learning, talking (even a little gossiping) together. It is the family at work in the main task of family living—nurturing and growing in the context of wholesome sharing. Out of this kind of living, spiritual values emerge as real and vital. 'And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord.' (Joshua 24:15.)"

To the child his earthly father represents his heavenly Father. "The time he spends with his family helps positionize his role for worship. If he seems to be too busy to be with his family, he suggests a Heavenly Father who is really not interested in His children."

Pastors and parents will find this book a very valuable addition to their library. "How can Christians testify to others that their lives are happy if they are not happy in their own families? Christian fellowship must begin at home."

ARCHA O. DART

***You're in the Teen-age Generation*, Paul Hostetler, Baker Book House, Grand Rapids, Michigan, 64 pages, paperback, \$1.00.**

I was not planning to read this book, but paging through it, I became more and more interested. As clergymen we are in constant communication with modern youth. Some of these youth may have the idea that we are old-fashioned, out of touch, and don't really understand them, using expressions they don't use any more nor understand. They live in a jet age and are apt to consider us as old fogies from a time far removed from the current age and from their concepts and problems.

Paul Hostetler is the editor of the youth page of the biweekly *Evangelical Visitor*. To write such a page he must of necessity keep in close touch with the youth around him. This book concerning the teen-age generation consists of a series of lively chats for young people on topics meaningful to them: church, Bible, on being popular, personal appearance, sin, smoking, drinking, church behavior, dancing, reading, the way of a man with a maid, and many other pertinent and relevant needs of the youth of today.

The section pertaining to "Darwin or Moses?" however, will hardly be acceptable to one who believes in the evening-and-morning twenty-four-hour day of Creation time.

ANDREW FEARING

A Plea for Scholarly Simplicity

(Continued from page 7)

teaching, and educate themselves to follow His way will attract and hold large numbers now, as Christ held the people in His day."²

Jesus found access to minds by the pathway of their most familiar associations. He disturbed as little as possible their accustomed train of thought. . . . He introduced old truths in a new and precious light.³

Platitudes and mere words do not constitute a true message. When Ahimaaz, despite Joab's advice, ran from the battlefield to King David, he brought a platitude of his own devising. "All is well," he said, and then drew up his own philosophical summary of the battle situation: "Blessed be the Lord thy God, which hath delivered up the men that lifted up their hand against my lord the king" (2 Sam. 18:28). His message failed to answer the burning question in David's heart. David wanted to know if his son Absalom was still alive. To the question, "Is the young man Absalom safe?" Ahimaaz could only express uncertainty. The second messenger, alone ordained by Joab to bear the tidings, brought the certain news of Absalom's death.

Panic Spasms

The tendency to run ahead without a real message is still practiced today. Preachers, daring to deceive people into thinking they have a message from God, preach peaceful platitudes, personal philosophies, and uncertain surmisings on sacred subjects. Questions of vital concern are left unanswered in the mind of modern man. Eternal truths are clouded in verbosity. Prayer becomes a panic spasm squeezed into a remnant of time just before divine service. Agonization is replaced by organization. Spirit-filled sermons are replaced by moralizing essays, and "Christ" is a dropout for sermon material.

In contrast, when Philippos (literally, "lover of horses") became a lover of souls and went to evangelize the Samaritans he made Christ the center of his sermons.

"Then Philip went down to the city of Samaria, and preached *Christ* unto them. . . . When they believed Philip's preaching the things concerning the kingdom of God, and the name of *Jesus Christ*, they were baptized" (Acts 8:5-12). Later, to the Ethiopian eunuch he explained the Christ-centered prophecy of Isaiah 53.

Christ should be at the climax of all prophetic preaching, the center of all ethical preaching, and the crux of all expository preaching.

No discourse should ever be preached without presenting Christ and Him crucified as the foundation of the gospel.⁴

Preach the Word so that it will be easy to comprehend. Bring the people right to Jesus Christ, in whom their hopes of eternal life are centered.⁵

William Temple said, "We can give the world Christ. We cannot give it more, and we dare not give it less."⁶

Ambassadors for Christ are to save souls by the uplifted Christ. They are to stand as Aaron stood, between the dead and the living, to stop the plague of sin. They are to preach the divine passwords "repent" and "believe." Let the preacher first be certain he is called to run with a message. Let him reject idle myths and vain philosophizing. Let him refrain from verbosity, proud exhibitionism, and semisolarship. Instead, let him preach a Christ-centered message of sound scholarship and simple words.

* *The Amplified Bible*. Copyright 1965 by The Lockman Foundation. Used by permission of the Zondervan Publishing House, Grand Rapids, Michigan 49506.

ARROW TERYLENE SHIRTS

Fused Collars
Absolutely No Ironing
Can Be Machine Washed
or
Hand Laundered
Also Perma Iron Shirts

WRITE:

Ontario-Quebec Book and Bible House
Box 520 Oshawa, Ontario

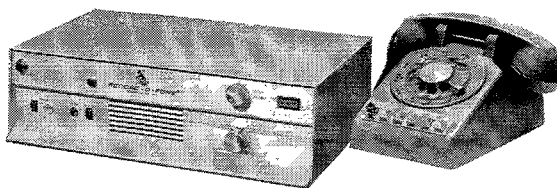
telephone evangelism speaks GOD'S truth to millions


RECORD-O-FONE® automatic telephone evangelism systems

By a simple turn of the telephone dial, a person or a whole family can listen instantly to proclamations of truth...in God's way and in the spoken words of your own sermons. Telephone evangelism is the new magic that brings home to everyone, at any time of day or night, the paths of righteousness and fulfillment. Hopeful, successful programs such as 'Dial-A-Prayer,' 'Smoker's Dial,' 'Drinker's Dial,' 'Dial the Truth,' 'Dial the Answer,' 'Are You Lonely' and many others have given inspiration through conversation. **Perpetually available**, to the soul-needy wherever **RECORD-O-FONE automatic telephone evangelism systems** are employed. Multitudes of people, more than you can ever reach in a year of Sabbaths, await your "Gospel On The Line" through the medium of RECORD-O-FONE. We invite you to hear a personal or group demonstration.

Approved for connection in accordance with telephone company filed F.C.C. regulations.

Also available in Canada





MI-6
RECORD-O-FONE DIV., Electrospace Corp.
408 Concord Ave., New York, N.Y. 10454, 212-585-5300

☐ I would like **FREE** demonstration

☐ Personal
☐ Group

☐ Please send descriptive literature

Name _____ Title _____
Church _____
Address _____
City _____ State _____ Zip _____
Phone (Area Code) _____

©Manufactured under one or more U.S. & Foreign pats., issued & pending.

FEEDBACK

DEAR EDITOR:

May I just say a big "thank you" for the excellent Ministerial Tape of the Month plan. I feel it is most beneficial and offers a graduate course without regimentation but with depth of meaning and value.

JERRY LASTINE

DEAR EDITOR:

This letter is to convey my thanks to you for THE MINISTRY magazine, which I greatly appreciate and which is an inspiration and help to me in my work in the ministry. It is filled with timely articles and ideas that I could scarcely do without.

C. W. PINE

DEAR EDITOR:

I received the 1968 tapes and appreciated them very much. Other than THE MINISTRY magazine, I

believe this is the best and the nicest way you have found thus far to be helpful (at a minimum cost) to the entire ministry. THANKS.

Attached is my check for \$72.00 for 1969.

ALBERT E. NEAL

DEAR EDITOR:

My heart was challenged as I read the appeals in THE MINISTRY for worldwide revival, reformation, and evangelism. I am thankful for a General Conference president who is leading out in a spirit of evangelism. My prayer is that my heart may be in such a condition that the Holy Spirit can use me constantly as a vessel to guide my church membership into a kind of revival, reformation, and evangelism that Heaven will be pleased with.

I have met the challenge of evangelism by a half-hour TV program each Sunday morning. Our laymen will visit interests that are secured from it. This will be followed up by evangelistic meetings in our churches. I am longing for my Lord to come. I accept the challenge of revival, reformation, and evangelism under the power of the Holy Spirit.

Yours for finishing the work soon,
RODNEY DALE

THE MINISTRY



NEWS BRIEFS

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

Challenge to Catholic Authority Called Major "Trend" in 1968

Selecting trends in the 1968 religious news rather than, as in previous years, the top news stories, students in the religious journalism program at Syracuse University School of Journalism in Syracuse, N.Y., sought to show the significance of religious action and thought. Heading the list of eight significant trends was the exceptional questioning and challenging of authority within the Roman Catholic Church. The second trend singled out was an increased Christian objection to U.S. involvement in Vietnam, and the U.S. draft. A heightened Christian concern with social issues was ranked third. The fourth trend was the emergence of black Christians demanding a voice in the affairs of their churches. The fifth significant trend proved to be a growing Christian approval and practice of violence as a tactic. The May Gallup poll, showing that 67 per cent of the U.S. population thought that religion was losing ground, emphasized the sixth trend. Ranked seventh by Syracuse religious journalism students was the continued alienation of conservative and progressive members within churches. The eighth trend, continued ecumenical cooperation, was demonstrated by the World Council of Churches' July meeting at Uppsala, Sweden.

"Economic Concern" Factor in Sunday Observance

Christians should capitalize on economic concern to help maintain a proper observance of Sundays, the new vice-president of the Lord's Day Alliance said. Dr. Charles A. Platt, pastor of Ridgewood First Presbyterian church, told the Alliance's annual meeting that leaders of industry and commerce "know the only way to produce on Sunday is to offer premium pay" and are thus wary of running their businesses on the Lord's Day. "This concern may not always be religious," he said, "but there is still concern. The economic factor is in the forefront of the thinking of America today so we Christians and particularly the Lord's Day Alliance must capitalize on this concern in the name of the Lord Jesus Christ."

World Council, Vatican Plan June Consultation on Peace

A joint World Council of Churches-Roman Catholic consultation on peace will be held in June, it was announced in Paris by officers of a joint committee on society, development, and peace. The meeting will be held at the Ecumenical Institute at Bossey, near Geneva, Switzerland. The site was chosen because the WCC-related institute had been considering holding a similar conference.

WCC Leader Expects Catholic Membership Within 10 Years

Dr. John Coventry Smith, one of the World Council of Churches' six presidents, said he expects to see the Roman Catholic Church become a member of the international ecumenical body within the next decade. Dr. Smith, who is moderator of the United Presbyterian Church, based his forecast on conversation with Catholic spokesmen from Rome at the WCC fourth assembly in Uppsala.

Magazine Says 5,000 Priests Leave Ministry Annually

More than 5,000 Roman Catholic priests throughout the world are leaving the active ministry each year, the national Sunday supplement magazine *Parade* estimated in an article published in New York. The article by Will Oursler, focused on Bearings for Re-establishment, an organization that helps former priests and nuns who leave the religious life to find a place for themselves in the secular world. Bearings is currently aiding 200 to 300 men and women per month, Mr. Oursler said.

NCC Aide Says Churches, After Changes, May Look on Rome as "Symbolic Center"

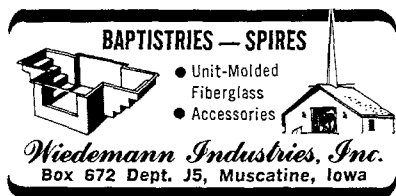
A vast majority of Protestants and Orthodox throughout the world may in two generations look to the Roman Catholic Church as the "symbolic center of their faith," the General Board of the National Council of Churches was told in Memphis. Dr. Robert C. Dodds, the NCC's director for ecumenical affairs, said such a development would require "astute and flexible" leadership in the Vatican. He recently returned from a four-month sabbatical leave in Rome, where he studied extensively the vast machinery and changing temper of Roman Catholicism.

GOSPEL TENTS

STEEL-CLAD TABERNACLES

SMITH MANUFACTURING CO., DALTON, GA.

Over 50 Years in Business



***L'Osservatore*, Discussing Synod Stresses Authority of Papacy**

The next Roman Catholic Synod of Bishops scheduled to begin in Vatican City, October 11, will give its consideration "above all to the authority of the Pope which remains unquestioned for the whole church," *L'Osservatore Romano*, Vatican City daily newspaper, said in Vatican City. "It is clear," the newspaper said, "that one of the greatest preoccupations will be that of not diminishing the primacy that Christ entrusted to Peter and his successors in the ecclesiastical community and to ensure that the attributes of the episcopal conferences will not be such as to destroy the forms of hierarchical communion nor the bonds of unity."

"Obsession With Politics" Charged to the Churches

Leaders of an interracial clergy and lay organization charged in Nashville, Tennessee, that the ecumenical movement's political activities and Protestant social agencies and seminaries have allowed politics to become their "messiah." The Reverend Will D. Campbell and Dr. James Holloway, both of the Committee of Southern Churchmen, said in a joint editorial in *Katallagete* that the fundamental crisis in the U.S. arises from an "obsession with politics" in the churches. Dr. Holloway is a professor of ethics at Berea College, Kentucky, and editor of the committee's magazine. Mr. Campbell is executive head of the group and publisher of *Katallagete* ("Be Reconciled"). Since neither writers nor the organization they represent falls on the conservative side of the Protestant aisle, their comments present significant disagreement with the trend toward more and more political involvement among liberal churchmen. A total concentration on politics, they warned, will lead toward a "technological police state," and they expressed fear that churches might be parties to such a movement. Dr. Holloway and Mr. Campbell wrote that too many churchmen—of all stripes—have let politics define the issues facing the nation and people. Such an attitude, they said, is "Baalism," a word used in the OT to designate the apostasy of God's people.

A Uniform File Plan

(Continued from page 16)

est moves from his district to another, the pastor can send that person's cards to the pastor of the new district. The cards will be those with which the

new pastor is familiar. He can insert them at once into his own file.

3. A pastor receiving such a card will then be in a position to make the contact at once. The member can be encouraged to send for his letter, and the prospect can be followed up. It is during this critical period of transition that many, both members and interests, are lost.
4. Having a definite filing system to offer will lead many pastors to use the plan who otherwise might continue with no system at all. To summarize, we can say that having a uniform plan will result in the saving of time, effort, and souls. Apostasies will be reduced, and more new members will be added. Of course, just having names in a file will of itself accomplish nothing. The membership must be shepherded, and the prospects must be nurtured and led into the experience of baptism. Next month we will have some suggestions on the use of the file.

CLASSIFIED ADVERTISEMENTS

Advertisements appropriate to **The Ministry**, appearing under this heading, ten cents a word for each insertion, including initials and address. Minimum charge, \$2.75 for each insertion. Cash required with order. Address **The Ministry**, 6840 Eastern Avenue, Washington, D.C. 20012, U.S.A.

GRAND RAPIDS, MICHIGAN, boasts the finest and largest used religious and theological bookstore in the country. Write for free catalog. Libraries purchased. **KREGEL'S BOOK STORE**, 525 Eastern Avenue, S.E., Grand Rapids, Michigan 49503.

GLOBAL CHURCH FILMS, INC., wishes to announce that when the present supply of evangelistic sermons is exhausted there will be no more beautiful original color slides available. We still have some complete sets of 59 sermons. Write now: Box 8003, La Sierra, California 92505.

CHURCH FURNITURE AT ITS BEST. Bascom's Church Furniture serving the nation. **YOUR SEVENTH-DAY ADVENTIST COMPANY WITH OVER 3,000 INSTALLATIONS.** Bascom's Church Furniture, Box 585, Keene, Texas 76059. Telephone: 645-9611. Area code 817.

***This Timely
New Volume—***

**Information
and Proof
You've Often
Wished
For!**



512 pages

CREATION—Accident or Design?

by Harold G. Coffin, Ph.D.

Member of the Geoscience Research Institute,
affiliated with Andrews University

- ★ Explores the seeming disparity between science and religion as to the origin of matter and life—a problem that many believe to be irreconcilable.
- ★ Without ignoring either scientific evidence or the Inspired Record, the author demonstrates that it is possible to be truly scientific without sacrificing faith in the Bible.
- ★ Surveys the entire field of geology and biology and interprets the known facts in accord with the Genesis account.
- ★ Even the somewhat technical chapters on radioisotope and radiocarbon dating can be readily understood by readers without a scientific background.
- ★ Well illustrated with photographs by the author and from other authentic sources, and many original drawings by Harry Baerg.

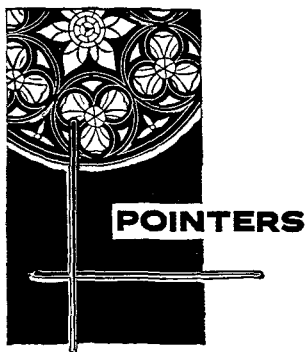
This book is of great importance to every Adventist worker and layman.

Price Only \$7.95

Add 25 cents first book, 5 cents each additional book to same address for postage and insurance. Add State sales tax where necessary. Prices slightly higher outside U.S.A.

ORDER TODAY FROM YOUR BOOK AND BIBLE HOUSE





"DO LIKEWISE" FROM men who sell religious literature the gospel minister can gain much inspiration and information. The following "Parable for Salesmen" came to my attention, and I share its refreshing thoughts with you.

"In those days, behold, there came through the streets of the city a salesman, and it came to pass as the day went by that he sold much goods. They that were grouches smiled on him, and the cautious opened up their purses unto him, and those in the city that were order-takers and they that spent their days adding alibi to alibi admired him and were filled with astonishment. And it came to pass that they were gathered together and a soothsayer came in among them, and he was one wise hombre. And they spake to him and christened him saying, 'How cometh it that this stranger amongst us accomplisheth the impossible and booketh business where there was none before?'

"Whereupon the soothsayer made answer, saying, 'He of whom you speak is a hustler. He ariseth even as the sun beginneth to light the firmament, and he goeth forth full of pep. He complaineth not, neither doth he knock the other man's merchandise. He passeth no door. While you go forth with faces unshaven and holes in your socks, he arrayeth himself in pressed pants and fine linen. When ye gather here and say to one another, 'Verily this is no day to work,' he is already abroad, and he smileth alike on the just and on the unjust and turneth away wrath with a soft answer. He saith not to his sales manager, 'Behold, they that are in this burg are a bunch of boneheads.' Nor doth he report that they cannot be sold. He knoweth his line, and they that would have staved him off, gave him orders. Men say unto him, 'Nay, nay,' when he cometh in, yet when he goeth forth he hath their names inscribed on the line that is dotted. He hath with him two angels, Aspiration and Perspiration, and they are mighty in his service. He knoweth whereof he speaketh. He worketh with zeal. Verily I say unto you, Go, thou, and do likewise.'"—*Selected.*

E. E. C.

ARE YOU ORGANIZED? It was during the days of World War II. The Sicilian campaign of thirty-eight days had been successfully executed. The British, two weeks later, had crossed the narrow strait of Messina and had made an unopposed landing. The American Fifth Army had assaulted Salerno and made good its landing after a bloody battle. The fighting had gone into the winter and now a meeting of the political leaders was to convene with Gen. George C. Marshall at Cairo, to be followed by the Tehran Conference. Among other things, it was to be decided who was to command the OVERLORD (D-Day) invasion.

General Eisenhower was then in charge of European operations. He had worked hard and it was obvious that he needed and deserved a rest. General Marshall called him to his office. "Look, Eisenhower," he said, "everything is going well. Just let someone else run that war up there for a few days. If your subordinates can't do it for you, you haven't organized them properly."

Eisenhower had organized them properly, and he enjoyed a few restful days that took him up the Nile to the Valley of the Kings and to Jerusalem. A contributing factor toward his amazing success was that he did know how to organize his subordinates. He knew how to delegate responsibility.

A certain large industrial company would send each of its department heads on an extended overseas vacation after a few years of service. If during his absence everything at home continued to operate smoothly he would be given a promotion on his return and a raise in salary. If things went to pieces it was obvious he was not prepared for either.

Here is food for thought for the pastor. How well is his church organized? How dependent is the program upon the pastor? Complete dependence is not to his credit.

Oh, yes, about Eisenhower. Following the Tehran Conference he received from General Marshall a tattered piece of paper, sealed in plastic, and now treasured as one of his souvenirs. On it was the original writing of the announcement of his appointment to the command of the OVERLORD operation, over the name of President Franklin D. Roosevelt.

O. M. B.

HOW TO MELT HEARTS

TACT and good judgment increase the usefulness of the laborer a hundred-fold. If he will speak the right words at the right time, and show the right spirit, this will exert a melting power on the heart of the one he is trying to help.—*Gospel Workers*, p. 119.